

VIPASSANA

MOMENT TO MOMENT, PRACTICE

Before we begin; we are not try to converts any one or change your faith, just only want to share our knowledge, for you to understand your self better and for you to lived blissful life. Not necessary to be Buddhist to understand and practice.

Vipassana (insight meditation) is like a big medicine for all kind of sickness, for those who unhappy mental suffering for example; anxiety, depressing, midlife crisis, pms sos ect. Those mental suffering can cause physical sickness, hypertension, sleeplessness.

Many people having difficulty dealing and cop with the problems, so they seeking help from therapy, some turn to drug and alcohol later become edited, the drugs is weakening the mind more than helping it. By practicing Vipassana, will help you ease the pain and calm the mind little by little keep practicing your mind will be strengthen. Finally we will have problems free to end all the world suffering that is call **“NIRVANA.”**

The person who is meditating, male or female will be call **“YOGI”**.
ACKNOWLEDGE, AWRENESS, NOTING, will be use all the times in the practice and very important to understand how to acknowledge. For the YOGIS acknowledge or noting is means things occurred to the body and mind, you are speak or say that action to the mind. for example when you feel hot or cold **“say to the mind hot, cold”** only do not identify or specify any part of your body (cold hand ect.) When you have thought or mind wondering **“say to the mind thinking or wondering”**, don't have to say what are you thinking or whom you thinking to.

WALKING EXERCISE

To begin, select a space 2 to 3 feet wide and 6 to 8 feet long. Walk on one end to the other, your face is straight but the eyes look down about 4-5 feet in front of you. Do not close your eyes, the eyes will be close only when the sitting exercise, when you are standing or walking keep your eyes open.

Do not bend the head or tilt the face down, it will cause a lot of tension and dizziness. Do not look at your foot; your mind will get distracted. You can look at your foot in the beginning of walking see that the foot is in the right position and then let go of watching. Do not look around here and there, during the walking meditation, you will lose the concentration.

Arms at yours side or place both hands right over left by your navel. Acknowledge your body is standing posture, and say to the mind **“STANDING.”** (3 times)

Acknowledge or Noting is means saying to your self as things phenomena happen to your Body or your mind, so before you going to do anything you should realize that the mind Is have desire is first and order the body to do things that what so ever the mind want. Know you mind that you are and speak to your self that **“Intending to walk”** three times. Keep your mind on one foot at a time. Raise the right heel up from the floor about three inches high, the mind acknowledging (the mind say) **“ right.”** pause one second and slowly lift the whole foot up parallel from the floor about five inches high and moving forward (slide in the air slowly and steady), the mind say **“mov-.”** Then press the foot on the floor the toes touch down on the floor first and the heel is last, while doing this the mind say **“-ing.”** Make sure to acknowledge or say the word the present action.

Acknowledge **“right”** not before or after lifting the right heel, but exactly while lifting it. Acknowledge **“mov-”** not before or after the foot moves forward, but exactly when it is Moving forward. Likewise, acknowledge **“-ing.”** not before or after pressing the foot, But exactly when it happens.

Do the same to the left foot when acknowledging “left” and “moving”. Repeat until you reach the end or the walking space, then as you bring one foot even with the other, Internalize or saying the word “stopping.”

Repeat to your self three times and feel sensation of your body is standing, and say to your self, **“STANDING.” (3 TIMES)** Then know your mind that you wanting to turn, internalize, **“INTENDING TO TURN.”** Turning is divided in eight sections. Turn right. Move your right foot clock wise keeping your right heel on the ground, but lifting Your toes, saying in mind **‘TURN’** and as you put your toes down, you say in mind **‘ING’** the angle of movement should be approximately 22°
Next lift your left foot straight up about 3”, saying in mind **‘TURN’**. Then put it down parallel to the right foot, saying **‘ING’**. Then say **‘ONE’**.

Make eight pairs of movements in this way in order to complete a 180° turn to face the direction from where you came.

TURNING: EIGHT STAGES, see the picture

NOTE, the heel revolves on the same spot throughout.

Then know your body is standing and repeat to yourself three times, **“ STANDING”**, and know your mind and say in mind **“INTENDING TO WALK”**, 3 times continue to walk

Steps 1-2-3 or 1-6 from **WALKING EXERCISE** scenario on the following page until

You are tired to walk or minimum time frame to walk is 30-45-60 minutes at home and the beginner should be no more than one hour.

During walking, if you hear sound, do not identify its source. Acknowledge by say to Your self is "**HEARING**". Never mind the grammar that not important in the moment The important is you are knowing the sound appear to your ears precisely almost the same time you "**SAY HEARING**". If you see a shape, do not identify what it is. As soon as you know your eyes seeing, just say to your self "**SEEING**". The taste of food or liquid, not to say sweet or salty ,bad or good ,just say the word is "**TASTEING**", the nose is to know the sense of smell ,no bad or good just say "**SMELLING**" You body in or out will feels hot, cold, rough, soft, or the word which most closely describes them

SITTING EXERCISE

The transition between walking and sitting is very important. Do not lose your awareness Between the times you end the walking exercise and begin the sitting exercise. Acknowledge each intent and each movement as you get in to the sitting position. Sit Comfortable with your back straight and unsupported. Sit on the floor with your right leg Over your left. Many people find it helpful and more comfortable to sit on a cushion or a Folded towel in the beginning. If necessary, you may sit on a straight back chair.

Before you beginning to sit, feel sensation of you body standing posture and the mind say "**STANDING.**" (3 times), then know your mind that intends to sit and say to the mind "**INTENDING TO SIT.**"(3 times)

Once in position, place your right hand on your left hand with both palms up resting in your lap. Acknowledge that you intent to close your eyes and say the word "**CLOSING.**" Let your awareness go to a point about two inches above your navel, and acknowledge as your abdomen moves out, away from your spine, by internalizing the word, "**RISE.**" When it moves in, "**FALL.**" Deal with dominant inputs the same way as in the walking exercise. Continue the sitting exercise as long as you can. When you feel a discomfort, mindfully go to its source and saying to yourself "pain," "num." It is extremely important to also acknowledge when the discomfort ceases.

During the sitting, try not to change the legs unless you really have to, be mindful that you're cannot tolerance the pain any more. Says to the mind pain or hurt, need to change and mindfully shifting the leg. After sitting for 30-40 mins, you want to rest again know your mind and says to the mind "**INTENDING TO REST**" (3 times). Then open your eyes first and says to mind "opening", as soon as your eyes open and see the object say The word "**SEEING**", when you are blink the eyes say the word "**BLINKING.**"

WHAT IS VIPASSANA?

Vipassana, is the mind training technique or can call Mental Development, Mind over the Matter. The word Vipassana means by derivation seeing in extraordinary way denoting, special particular therefore means, see beyond what the ordinary, clear vision seeing things in their proper perspective, not as we would like it to be. It bring brings radical change in our personal world, a change in how we see other and ourselves. Vipassana is the tool, which reveals the Awakened Mind or purity and clarity.

We are all familiar with the joys and disappointments, which determine our day-to-day reality. Caught in the grip of neurotic emotions and attachment “we are the results of what we were, and we will be the results of what we are.”

Yet, another Reality exists and there is another way to live. But what do we do the massive forest of entangled emotions and thoughts collected through the years? Vipassana meditation uses all the contents of mind as precious kindling. Insight meditation help to reduce the stress ease the pain, frustration which darken our lives. This personal purification process, which may be practiced by persons of all faiths, restores the warmth of true humanity, cleanses mental impurities and develops complete mental health if we are willing to put the training to the test. Insight meditation shows us who and what we are – and what we can become.

The technique is simple, systematic and direct. Training focuses on observing the mind in its natural state, with a nonattached, objective awareness (mindfulness) of what is actually present, moment-to-moment. Meditation is not our goal, but a tool for realization. No suppression of mental states occurs in the training. Unlike our normal attitudes and perceptions in daily life which carry an ethical content, we observe only bare mental and physical phenomena in the training period.

A gentle, non- aggressive practice, step- by- step training strengthens consciousness of mind and body processes until finely-balanced and finely-tuned, intuitive knowledge arises spontaneously for the YOGIS.

WHAT IS MINDFULNESS?

Mindfulness is the direct experience of touching only the present moment or our lives. When training in the practice, the YOGI can directly experience the constant shifts of the phenomenal world and not be led astray by deluded thinking. This experience is entirely different from theorizing or conceptualizing information **about** reality. We will understand that the present moment is the only time for living.

Mindfulness is focused attention placed on any **mental** object (thinking, anger, calm, etc.) or a **physical** object (body postures, movement, breathing, etc.)

Physical (form) objects are simply materiality and, of course, do not possess consciousness. Form is an object of the mind; it is consciousness, which knows form. During Insight training, the meditator needs to know form in the **present** moment only. Among the many types of mental and physical forms, there are eye-, ear-, nose-, taste-, touching-and-thinking forms (ideation is considered a sense-form). Of the 28 different types of form recognized by Buddhist psychology (abhidharma), the above forms are mainly used in Vipassana meditation training.

Mindfulness, a mental factor, is a tool used in training and is subject to flux. It rises and falls and varies in intensity. It cannot be artificially manufactured. The Insight worker needs to have the mind constantly moving on to the next object in consciousness, that is, focusing on the present object, “forgetting” or releasing it. Mindfulness should not grasp. **TOUCH-AND-GO** is the KEY to mindfulness practice.

Whatever physical or mental object appears in consciousness is the **present** object on which mindfulness focuses attention; therefore, no need arises to “**search**” for objects. Essentially, Vipassana allows us to know (be mindful) of any object “touching” the mind on a momentary basis. This “knowing” itself can moderate any extremes of mental agitation or excesses of any type.

Due to the extreme rapidity of mental flux, it often occurs to the new meditator that two objects arise in consciousness simultaneously, such as seeing and hearing. Actually, the mind can have only one object at the time in consciousness just as a computer processes data bit by bit. One mind moment is rapidly rising and falling, being immediately replaced by another, then another. In train, simply focus mindfulness on the predominant mental object, noting which is the stronger focus.

WALKING EXCERSISE

Begin the exercise starting with the right foot first.
Step ONE thru SIX

1. RIGHT....MOVING, LEFT....MOVING.

Keep in mind one foot at a time. Lift the right foot about five inches above the floor, the mind acknowledge '**right.**' Then move the right foot slowly forward, acknowledge or saying to your mind "**step-;**" and gently place your foot the toes First all the way down to the heel while you doing this saying in the mind "**-ing.**" Make sure the mind, the action, and the word; go is together at the same time.

Acknowledge "**right**" not before or after raise your right heel, then saying in mind "**step-;**" not before or after start slowly moving the right foot forward and the foot is Parallel the floor and about five inches high, make sure of that because when you are going to walk the fifth step, there will be enough room to lower your foot half way down before touching the floor.

Do the same to the left foot, and your mind focus on the left foot.

2. LIFTING, TOUCHING: LIFTING, TOUCHING:

Step 2,keeping the left foot firm on the floor then slowly lift your right foot up from the floor and about five inches high, and saying in the mind "**lifting.**" After the whole foot is above the floor is rest in the air, pause one second and be mindful that you're finish the process of one action and be ready to do another action.

Next slowly move the right foot forward with out say any word, but just feel sensation of your foot is moving, when is move is far enough from your standing foot, which now is your left foot for the best and comfortable the right foot should be two inches in front or the left foot. When the right foot in the position to rest on the floor, pause one second be mindful the foot going to touch the floor. Then begin to lower the foot down and gently the toes first and all the way down to the heel until the whole foot rest on the floor, while you're doing this action saying in the mind "**touching.**"

Do the same to the left foot, and your mind focus on the left foot.

3. LIFTING, MOVING, TOUCHING: LIFTING, MOVING, TOUCHING:

While each foot being lifted, the mind stay focuses on each foot, acknowledge or saying **“lifting”** beginning as the same as the 2 step. Slowly left the whole foot from the floor “lifting”, pause one second be mindful this action is finish and what is going to be next action, this is the way to be mindfulness and comprehension. Then slowly slide the right foot forward and say the word **“moving,”** simultaneous and then pause one second to know that the moving has complete and going to rest the foot on the floor.

Then beginning to lowing your foot the toes touch down first and the heel last, while doing this saying to the mind **“touching.”**

Do the same to the left foot, remember the mind, the action, the word has to be exactly the same time.

4. RISING, LIFTING, MOVING, TOUCHING: (rising mean the heel is up)

Step 4, while the heel is being lift up from the floor five inches (like step 1) saying to the mind **“rising.”** pause one second realize this action is finish, be ready to the next action.

While the whole foot is being lifting say the word “lifting” the whole foot in the Air. And pause one second, then begins to slowly slide the foot forward the Mind say **“moving.”**

Pause to realize that what the next moment is touching, then lower the foot down The tips of toes first and the heel last while you’re doing this the mind say **“touching.”**

5. RISING, LIFTING, MOVING, LOWERING, TOUCHING:

Step 5, while the heel is being lifted up from the floor, the mind says, **“rising.”**
While the whole foot is being lifted, the mind says, **“lifting.”**

While the whole foot is being moved forward, the mind says, **“moving.”**
While the whole foot is being lowered to be about two inches above the floor not to touch the floor yet, the mind says **“lowering.”**

While the whole foot touching the floor, the toes first the mind **“touching.”**

6. RISING, LIFTING, MOVING, LOWERING, TOUCHING, PRESSING:

Step 6, while the heel is being lifted up from the floor, the mind says, **“rising.”**
While the whole foot is being lifted, the mind says, **“lifting.”**

While the foot is being moved forward, the mind say **“moving.”**
While the foot is being lowered to be about two inches above the floor not to touch the floor yet, the mind say **“lowering.”**

When the toes touch the floor and stop the heel is still in the air, the mind says, **“touching.”**
After that slowly lower the heel is being pressed on the floor, the mind says, **“pressing.”**

Remarks: each of the single movement do not forget to pause one second, before Go to the next one. Slowly walking like you see the instant replay in Slow motion of your foot walking.

A beginner in walking exercise may undergo a condition such as suffering from headache, dizzy, nausea, sweating or cold, it is normal acknowledge each feeling had occur by calling the name for example: **“HOT.”**, **“DIZZY.”** **“PAIN.”** And then go back to the foot while you're walking or abdomen.

Do not worry about it if you're stay focusing on the discomfort, you going to feel more through your misunderstanding you going to think this exercise is not for me, some people become discourage and abandon the practice.

During the exercise, walking or sitting the yogi then feeling the headache or pain vanish and the rapture and the feeling of imbueement happen. The yogi feels that the hair stand erect at times, occasionally of the chill are felt on the legs and arms. Continual **‘PITI’** (rapture) and imbueement result in a felling like wearing continuously some rubber bathing headgear.

On the account thereof, those beginners in Walking Meditation, who feel as if suffering from headache, without preceding sickness, are requested not to misunderstand the situation and cancel the walking meditation, but endeavor to do the meditation and concentrate on various stages. In actuality, your walking meditation has been effective.

Conditions and phenomena begin to appear. The illusion of headache might last for many times of walking exercise or many days before the imbueement symbolizing **‘PITI’** is experienced.

SITTING MEDITATION

1 Stages: **RISE – FALL**. The yogi should observe the rise and fall is some times the rise are stronger than the fall or vise-versa, the fall is stronger, shorter, longer, noting the change of movement some times the rise is rise two – three times and fall, or again vise-versa. Most of beginner thought, something is wrong or the breathing and worry try to focus on the nose instead of abdominal.

Do not try to do or fix it, you are the audience to watch the show of your rise and fall of your abs. You are not the player or the actor-actress, so just know that is changing all the times you cannot control it and there is no self to control.

The three characteristics, which help Yogi gain insight throughout the practice, are IMPERMANENCE, SUFFURING OR BEING OPPRESSED, NON SELF.

2 Stages: **RISING – FALLING**. After you been watch the rise and fall for quite a while, it start to slower, there is space in between rise and fall then you noting 'RISING', 'FALLING.' Is not always the same page, sometime is '**RISING**' and '**FALL**' or vice-versa, just say to the mind rising or falling, rising – fall so on.

3 Stages: **RISING – FALLING – SITTING**. Yogi noting '**rising**' '**falling**' after the falling there is no rising, then you fill in with 'SITTING.' When you're acknowledge rising – falling, your mind focus on abdomen but when your mind say 'sitting' shift your mind away from your abs. To your buttock and feel that is on the floor or seat 'sitting' and shift your mind back to the abs., and watch the rising – falling.

DEDICATED
TO
MOTHER SIRI KRINCHAI

“MOTHER SIRI”, who is one of the great VIPASSANA teacher and an extraordinary lady, has devoted her life to spreading the teaching of the LORD BUDDHA for more than fifty years. As of this present time in 2001 at the age of 85, she is still active in her teaching.

She has been teaching VIPASSANA in THAILAND and also has been invited to teach in the UNITED STATE OF AMERICA, for ten years. She had touched and enriched so many lives, hundred of thousands of her children are all over the world, young and old, monks, nuns, they all call her “MOTHER SIRI.”

One of her out standing characteristics and unforgettable, She is one of the best role models on compassionate, kindness and selflessness. She is a tireless spiritual mentor for all mankind. We are glad to be one of her children; many of them follow her footsteps.

“The gift of Truth excels all other gifts ”

VIPASSANA

THE BUDDHA'S TEACHING

VIPASSANA,(insight meditation) was founded by the “SAKAYAMUNI BUDDHA” through his enlightenment over twenty five hundred years ago. The BUDDHA means the “ENLIGHTEN ONE”, and every one can be enlighten by practicing Vipassana. Among founders of religions, the Buddha was the only enlightened teacher who did not claim to be other than a human being, pure and simple others teacher were either GOD or his incarnations in different form, or inspired by him.

Vipassana, therefore is a typical doctrine of Buddha himself not heard by him before. A unique experience of the master, exclusively BUDDHIST which did not exist prior to SIDDHARTHA GAUTAMA, the Buddha. He encouraged and motivated individuals to develop themselves and to work out their own EMANCIPATION.

At the age of 80, the Buddha passed away; his teaching was carried on by Mahathera-Bhikkus (senior monks)who were ARAHANT (one who attained nirvana). And later till today monks, nuns and lay persons teaching Vipassana, whom are experienced by theory and practice.

Reference: from the book What The Buddha Taught by venerable Walpola Rahula

**SELF STUDY
STEP BY STEP
TO PRACTICE
VIPASSANA MEDITATION
BY**

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