

THIS WORLD IS NOT PERMANENT

SESSION THREE: ONLINE COURSE IN MEDITATION



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RIGHT MEDITATION

Meditation Theory



3 WRONG IDEAS OF MEDITATION

Serious Thought

Focusing the thinking mind

Contemplation in the sense of deep thought

Dreaming

Idle thoughts—pleasant or unpleasant

Day dreaming

Fantasizing

Blankness

Vacant state of absent-mindedness

Dissociation, zoning out

Wishing

Trying to make something happen

Visualization of a desired effect

4 THINGS TO AVOID

Thinking	Holding onto the self	Becoming frustrated	Participating in what's happening	Making comparisons
<p>You cannot attain bodily feeling by thinking</p> <p>Do not reject the experience—"That can't be right."</p> <p>Do not analyze or try to explain</p>	<p>"I am special," "I want to be best"</p> <p>Self-justification, self-protection, self-defense</p> <p>Building the self up, thinking yourself important</p> <p>Skepticism, doubt, suspicion</p>	<p>Holding onto the self and allowing feelings to excite you</p> <p>Unreasonable expectations—wanting something to happen</p> <p>Not letting go and relaxing</p>	<p>Being drawn into thoughts or emotions</p> <p>Indulging in spontaneous movements</p> <p>Taking your thoughts to be reality</p>	<p>The self measuring its progress by projecting onto others</p> <p>External measures are meaningless</p> <p>Everyone has their own journey</p>

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STAY ALERT AND PRESENT

Soften

- Let go of your idea of the physical boundary of the body
- Let go of your sense of self-identity

Make an effort

- Not too little effort—thoughts will overtake you
- Not too much effort—you will create new karma by wanting

6 LETTING GO

Let go of:

- Thoughts
- Emotions
- Sensations
- Phenomena
- Things, objects
- Body and mind

Go beyond the mind and
body to reveal the true self

7 YOU BECOME AWARE OF KARMA

Whatever arises in meditation is karma

- Allow it to appear
- Do not react to karma
- Maintain bodily feeling



Dissolve karma by detaching from the phenomena, thoughts, emotions etc.

- You are reducing your karmic load

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- Qi flow
- Pain
- Laughter, sobbing, sighing, vocalizations
- Muscles lengthening
- Bones shifting and realigning
- Throbbing, itching, spasms
- Electric explosions or currents
- Shivering, heat, cold etc.
- Spontaneous movements

RELEASES ARE
PHYSICALLY
FELT

9 DETACHMENT

Do not grasp onto thoughts or emotions

- Know that the thoughts are not you
- Let the thoughts think themselves without your involvement
- Let them flow through you—down and out

Whatever comes up in meditation, do not react one way or another

- No likes: do not be curious or attracted
- No dislikes: do not reject or resist
- Treat everything as an illusion—an untruthful product of your karma

Let go

- Thoughts, emotions, sensations
- Things, phenomena, appearances
- Body and mind

Do nothing

- Nothing to achieve
- Nothing to abandon
- Nothing to be confused about

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COUNTING THE BREATH

Meditation Practice





SITTING MEDITATION: COUNTING THE BREATH

- **Sit erect and relaxed**
- **Breathe evenly and easily**
 - **No intention—not slow or fast, not long or short**
 - **Breath smoothly—no noise or gasping**
 - **Keep each breath connected with the previous one**
- **Breathe into the belly below the navel**
- **Feel the breath in the nostrils—use this feeling to anchor your awareness**
- **Count each breath cycle—at first, count on each exhalation**
- **Count to ten and start over**
 - **If you lose count, start again at one**
- **Your breathing will lengthen, smoothen and become subtle**

12 PROGRESSION IN SITTING MEDITATION USING THE BREATH

Counting the breath

Count on the exhalation
Count on the inhalation

Following the breath

When the mind has calmed enough that it no longer needs to count
Simply let the mind follow the breath
Feel the breath throughout the whole body
Allow the breath, mind and body to become one
Mild hallucinations can be possible—remain detached

Just sitting

When you can stably maintain the practice for at least ten minutes at any session
Silent Illumination will be taught in Session 10

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CONDITIONED ARISING AND IMPERMANENCE

Concepts



CONDITIONED
ARISING
OR
DEPENDENT
ORIGINATION

When this is present, that comes to be.

From the arising of this, that arises.

When this is absent, that does not come to be.

From the cessation of this, that ceases.

Buddha. *Samyutta Nikaya*, 12.61

15 TWELVE-LINKED CHAIN OF CAUSATION

Past	1. Fundamental ignorance
	2. Actions
	3. Consciousness
Present	4. Name-and-form
	5. The six sense faculties
	6. Contact
	7. Sensation
	8. Desire
	9. Grasping
Future	10. Coming into existence
	11. Birth
	12. Old age and death

16 CAUSES AND CONDITIONS

All things are the
result of causes
and conditions

Things are not what
they are because of
possessing a
separate self

All things are
connected to
every other thing

A thing implies the
existence of all
other things

INTERCONNECTEDNESS
OF ALL THINGS

*To see a world in a grain of sand
And a heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour.*

William Blake. *Auguries of Innocence.*

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Time

Nothing is permanent

Space

Things lack fixed identity

THINGS ARE EMPTY OF PERMANENT EXISTENCE

19 UNDERSTANDING DEPENDENT ORIGINATION CHANGES HOW WE LOOK AT THINGS

Things

- What we see, hear, smell, taste and touch is not things that exist on their own but projections of the mind
- Things exist but only temporarily, provisionally
- The world of “things” is illusion

Self

- Our sense of our own identity is constructed by the mind
- We are as impermanent as everything else
- Not “self” but “not-self”

20 STAGES OF MEDITATIVE EXPERIENCE

Technique	State
Procedures to purify the mind of hindrances and obscurations	Scattered, confused mind
Methods of inducing unified or concentrated mind, absorption	Unity, one-pointedness of mind
Techniques for developing insight into selflessness, no-self	The experience of liberation
Techniques for developing insight into emptiness	The experience of no-mind or no-thought
Emptiness	

21 NOTHING REMAINS

*See and realize
that this world
is not permanent.
Neither late nor early flowers
will remain.*

Ryokan

