



*PUJA*



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# O P E N I N G P U J A

Buddhaṃ puḷemi Dhammaṃ puḷemi Saṅghaṃ puḷemi

I bow to the Buddha, Dhamma and Sangha

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Homage to the Blessed, Noble, and Fully Enlightened One

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

I go for refuge to the Buddha

I go for refuge to the Dhamma

I go for refuge to the Sangha

Dutiyampi ... Tatiyampi ...

For the second time ... For the third time ...

## *Sikkhapada*

### *Training Rules*

I undertake the following training rules:

Not to harm any living being

Not to take what is not freely given

Not to indulge in erotic or romantic delight

Not to use wrong speech

Not to take substances that cloud the mind

Not to over-eat

Not to over-sleep

Not to indulge in entertainment

Not to indulge in self-beautification

To cherish the Noble Silence

Idam me sīlaṃ magga-phala-ñāṇassa

paccayo hotu.

May this practice of morality foster  
the experience of the path and its fruit.

# **Vipassanā Gāthā**

## Vipassana Insight Verses

All conditioned things are impermanent  
When this is perceived with wisdom  
One becomes disenchanted with what cannot satisfy  
Just this is the Path of Purification.

All conditioned things are unsatisfactory  
When this is perceived with wisdom  
One becomes disenchanted with what cannot satisfy  
Just this is the Path of Purification.

All the conditioned and the Unconditioned are not-self  
When this is perceived with wisdom  
One becomes disenchanted with what cannot satisfy  
Just this is the Path of Purification.

[Dhp 20 v5-7]

There is:

The Unborn, the Undying,  
the Uncreated, the Unconditioned;  
Refuge, harbour and home;  
Perfect happiness and contentment.

Just as the great ocean has only one taste,  
the taste of salt  
So Nibbana has only one taste, the taste of freedom.

[Last words of the Buddha - Parinibbana Sutta]  
All conditioned things have the nature to decay.  
Work diligently for your liberation.

Sādhu! Sādhu! Sādhu!  
*Well-done!*

## M O R N I N G P U J A

Buddhaṃ puḥemi Dhammaṃ puḥemi Saṅghaṃ puḥemi  
I bow to the Buddha, Dhamma and Saṅgha

Namo tassa Bhagavato Araḥato Sammāsambuddhassa  
Homage to the Blessed, Noble, and Fully Self-Enlightened One

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

I go for refuge to the Buddha, to the Dhamma, to the Saṅgha

Dutiyampi ... Tatiyampi ...

For the second time.... For the third time ...

### Sikkhāpada

The Five Training Rules

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the training rule to refrain from killing living beings.

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the training rule

to refrain from taking that which is not given.

Kāmesu micchācārā veramaṇī sikkhāpadaṃ  
samādiyāmi.

I undertake the training rule to refrain from sexual misconduct.

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the training rule to refrain from false speech.

Surāmeraya-majja-pamādaṭṭhānā  
veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicants.

Idam me silam magga-phala-ñāṇassa paccayo hotu.

May this practice of purity in action help foster  
the experience of the path and its fruit

## Buddhavandanā

itipi so bhagavā, arahaṃ, sammāsambuddho, vijjā-caraṇa  
sampanno, sugato, lokavidū, anuttaro purisa-damma-sārathi,  
sathā deva-manussānaṃ, buddho, bhagavā'ti.

*That Blessed one is such since he is accomplished, fully enlightened,  
endowed with clear vision and virtuous conduct, sublime,  
knower of the worlds, the incomparable leader of men to be tamed,  
the teacher of gods and men, enlightened and blessed.*

ye ca buddhā atītā ca, ye ca buddhā anāgatā, paccuppannā ca  
ye buddhā, ahaṃ vandāmi sabbadā.

*Each day I humbly pay homage to the Buddhas of ages past,  
the Buddhas to come and the Buddhas of the present.*

n'atthi me saraṇaṃ aññaṃ, buddho me saraṇaṃ varaṃ; etena  
saccavajjena hotu me jayamaṅgalaṃ.

*No other refuge do I seek. The Buddha is my matchless refuge.  
By the power of this truth, may joyous victory be mine.*

kāyena vācā cittaena pamādena mayā kataṃ accayaṃ khama me  
Bhante, bhūripañña tathāgata.

*If by way of thought, word or deed I have done anything unskillful,  
forgive me, Honoured One, the most wise Tathagata*

## Dhammavandanā

svākkhāto bhagavatā dhammo, sandiṭṭhiko, akāliko, ehipassiko,  
opanāyiko, paccattaṃ veditabbo viññūhī ti.

*Well expounded is the doctrine by the Lord, to be realised for oneself,  
with immediate fruit, inviting investigation, leading to Nibbana,  
to be comprehended by the wise, each by themselves.*

ye ca dhammā atītā ca, ye ca dhammā anāgatā, paccuppannā ca ye  
dhammā, ahaṃ vandāmi sabbadā.

*Each day I humbly pay homage to  
the Dhamma of ages past, to come and the present Dhamma.*

n'atthi me saraṇaṃ aññaṃ, dhammo me saraṇaṃ varaṃ; etena  
saccavajjena hotu me jayamaṅgalaṃ.

*No other refuge do I seek. The Dhamma is my matchless refuge.  
By the power of this truth, may joyous victory be mine.*



kāyena vācā cittena pamādena mayā katam accayaṃ khama me  
dhamma, sandiṭṭhika akālika.

*If by way of thought, word or deed I have done anything unskillful,  
forgive me, Dhamma, self-realizable and timeless.*

### **Saṅghavandanā**

supaṭipanno bhagavato sāvaka-saṅgho, ujupaṭipanno bhagavato  
sāvaka-saṅgho, ñāyapaṭipanno bhagavato sāvaka-saṅgho, sāmīci-  
paṭipanno bhagavato sāvaka-saṅgho,  
yadidaṃ cattāri purisayugāni aṭṭha-purisa-puggalā, esa bhagavato  
sāvaka-saṅgho

āhuneyyo, pahuneyyo, dakkhiṇeyyo, añjalikaraṇiyyo,  
anuttaraṃ puññakkhettaṃ lokassa tī.

*Of good conduct, of upright conduct, of wise conduct, of dutiful conduct  
is the order of the Blessed One.*

*This order of the disciples of the Blessed One,  
namely, the four pairs of persons and the eight kinds of individuals,  
are worthy of offering, of hospitality, of gifts, of reverential salutation  
and are an incomparable field of merit to the world.*

ye ca saṅghā atītā ca, ye ca saṅghā anāgatā, paccuppannā ca  
ye saṅghā, ahaṃ vandāmi sabbadā.

*Each day I humbly pay homage to the Sanghas of ages past,  
the Sanghas to come and the Sanghas of the present.*

n'atthi me saraṇam aññaṃ, saṅgho me saraṇaṃ varaṃ; etena  
saccavajjena hotu me jayamaṅgalaṃ

*No other refuge do I seek. The Sangha is my matchless refuge.  
By the power of this truth, may joyous victory be mine.*

kāyena vācā cittena pamādena mayā katam accayaṃ khama me  
saṅgha, puññakkhettaṃ anuttaraṃ

*If by way of thought, word or deed I have done anything unskillful,  
forgive me, Sangha, limitless field of merit.*

## The Buddha's Victory Verse

aneka-jāti-saṃsāraṃ, sandhāvissam anibbisam  
*I have traveled through the round of countless births.*  
gahakārakaṃ gavesanto, dukkhā jāti punappunam.

*Seeking but not finding the house builder,  
How painful is birth over and over again.*

gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;  
*Oh house builder! You have now been caught!  
You shall not build a house again.*

sabbā te phāsukā bhaggā, gahakūṭam visankhatam;  
*Your rafters have been broken. Your ridgepole demolished.*

visankhāragataṃ cittaṃ, taṇhānaṃ khayam ajjhagā.  
*The unconditioned consciousness has been attained.*

*And every kind of craving has been destroyed.*

## Paṭiccasamuppāda

### Anuloma : *In order of Arising*

avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññānaṃ,  
*Conditioned by ignorance, intentional activities arise.*

*Conditioned by intentional activities, consciousness arises.*

viññāna-paccayā nāma-rūpaṃ, nāmarūpa-paccayā saḷāyatanaṃ,  
*Conditioned by consciousness, mind and matter arise.*

*Conditioned by mind and matter, the six-fold sense base arises.*

saḷāyatana-paccayā phasso, phassa-paccayā vedanā,  
*Conditioned by the six-fold sense base, contact arises.*

*Conditioned by contact, feeling arises.*

vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ,  
*Conditioned by feeling, unwholesome desire arises.*

*Conditioned by unwholesome desire, grasping arises.*

upādāna-paccayā bhavo, bhava-paccayā jāti,

*Conditioned by grasping, becoming arises. Conditioned by becoming, birth arises.*

jāti-paccayā jarā-maraṇaṃ,

soka-parideva-dukkha-domanass-upāyāsā sambhavanti.

*Conditioned by birth, arise - ageing, death, sorrow, lamentation, pain, grief and despair.*

Evam etassa kevalassa dukkha-kkhandhassa samudayo hoti.

*Thus does this entire aggregation of suffering and dissatisfaction arise.*

## **Patiloma : *In order of Ceasing***

avijjāya tveva asesa virāga nirodhā saṃkhāra nirodho,  
*With the entire cessation of this ignorance, intentional activities cease.*

saṃkhāra nirodhā, viññāna nirodho,

*With the cessation of intentional activities, consciousness ceases.*

viññāna nirodhā, nāmarūpa nirodho,

*With the cessation of consciousness, mind and matter cease.*

nāmarūpa nirodhā, saḷāyatana nirodho,

*With the cessation of mind and matter, the six-fold sense base ceases.*

saḷāyatana nirodhā, phassa nirodho,

*with the cessation of the six-fold sense base, contact ceases.*

phassa nirodhā, vedanā nirodho,

*With the cessation of contact, feeling ceases.*

vedanā nirodhā, taṇhā nirodho,

*With the cessation of feeling, unwholesome desire ceases.*

taṇhā nirodhā, upādāna nirodho,

*With the cessation of unwholesome desire, grasping ceases.*

upādāna nirodhā, bhava nirodho,

*With the cessation of grasping, becoming ceases.*

bhava nirodhā, jāti nirodho,

*With the cessation of becoming, birth ceases.*

jāti nirodhā jarā, maraṇaṃ, soka, parideva, dukkha

domanass-upāyāsā nirujjhanti.

*With the cessation of birth,*

*ageing, death, sorrow, lamentation, pain, grief and despair cease.*

evam etassa kevalassa dukkha-kkhandhassa nirodho hoti

*Thus does the cessation of this entire aggregation of suffering and dissatisfaction result.*

## **Vipassana verses**

sabbe sankhārā aniccā ti, yadā paññāya passati

*All conditioned things are impermanent :*

*When one perceives this with wisdom,*

atha nibbindati dukkhe, esa maggo visuddhiyā

*one becomes disenchanted with what cannot satisfy.*

*Just this is the Path of Purification*

sabbe sankhārā dukkhā ti, yadā paññāya passati

*All conditioned things are unsatisfactory:*

atha nibbindati dukkhe, esa maggo visuddhiyā

sabbe dhammā anattā ti, yada paññāya passati

*All conditioned things are insubstantial:*

atha nibbindati dukkhe, esa maggo visuddhiyā

aniccā vata sankhārā,            uppāda-vaya-dhammino;  
    *Truly all that is conditioned is transient*  
    *It is their nature to arise and pass away.*  
uppajjitvā nirujjhanti,            tesam vūpasamo sukho.  
    *Once arisen, they disappear.*  
    *Their cessation is happiness*  
dukkhā vata sankhārā,            uppāda-vaya-dhammino;  
    *Truly all that is conditioned is suffering...*  
uppajjitvā nirujjhanti,            tesam vūpasamo sukho.  
anattā vata sankhārā,            uppāda-vaya-dhammino;  
    *Truly all that is conditioned is not-self...*  
uppajjitvā nirujjhanti,            tesam vūpasamo sukho.

## Offering Metta

Let us bring to mind anyone we know who is having a hard time.

All those who at this time are suffering from a physical and/or mental disease.

Those who have died and left grieving family, relatives and friends.

Those who are going hungry, homeless and destitute.

Those caught up in wars and repressive regimes.

And those being tortured.

All those suffering from natural disasters.

All the sentient beings who are being cruelly treated and unnecessarily slaughtered.

And all those who find life meaningless.

## **Metta Sutta : Discourse on Goodwill**

Karanīyam attha-kusalena - yan taṃ santaṃ padam  
abhisamecca,

*If you are wise and want to reach the state of peace, you should  
behave like this:*

Sakko ujū ca suhujū ca suvaco c'assa mudu anati māni.

*You should be able, upright, honest, accepting of admonishment,  
unassuming and not conceited.*

Santussako ca subhāro ca - appakicco ca sallahuka vuttī,

*You should be easily contented and easy to support.*

*You should not always be busy, and should live lightly.*

Santindriyo ca nipako ca - appagabbho kulesu ananugiddho.

*Your senses should be controlled and you should be prudent, not  
pushing yourself forward.*

*You should not seek after [the patronage of] benefactors.*

Na ca khuddam samācare kiñci - yena viññū pare upavadeyyum

*You should not do the slightest thing  
that a wise person could later blame you for.*

Sukhino vā khemino hontu - sabbe sattā bhavantu sukhittā.

*You should always be thinking: May all beings be happy.*

Ye keci pāṇa bhūt'atthi - tasā vā thāvarā v'anava sesā,

*Whatever living beings there are, be they weak or strong,*

Dīghā vā yeva mahantā - majjhimā rassakā anuka thūlā.

*long, huge or middle sized, or short, minute or bulky*

Diṭṭhā vā yeva adiṭṭhā - ye ca dūre vasanti avidūūre,

*Whether visible or invisible,*

*whether living near or far away*

Bhūta vā sambhavesī vā - sabba-sattā bhavantu sukhittā.

*those who have already been born*

*and those seeking birth, may all beings be happy.*

Na paro param nikubbetha - n'ātimaññetha katthaci na kiñci,

*Let none deceive or despise anyone in any way.*

Byārosanā paṭigha-saññā -

*n'āññam aññassa dukkham iccheyya.*

*Out of a sense of resentment or aversion*

*let none wish harm to anyone,*

Mātā yathā niyam puttam āyusā eka puttam anurakkhe,  
*Just as a mother would protect her only child  
at the risk of her own life,*

Evampi sabba bhūtesu mānasam bhāvaye aparimāṇam.  
*So you should let the warmth of your heart  
go out without bounds to all beings.*

Mettañca sabba lokasmin - mānasam bhāvaye aparimāṇnam,  
*Let your thoughts of love go through the whole world*

Uddham adho ca tiriyañca - asambādham averam asapattam.  
*above and below and across without any obstruction,  
with no ill-will and no hate.*

Tiṭṭham caraṃ nisinno vā - sayāno vā yāvat'āssa vigata middho,  
*Whether you are standing, walking, sitting or lying down,  
So long as you are awake*

Etam satim adhiṭṭheyya -- brahmam etam vihāram idham āhu.  
*You should develop this mindfulness  
This, they say, is the most exalted state on earth.*

Diṭṭhiñ ca anupagamma - sīlavā dassanena sampanno,  
*Hold no longer on to views,  
be virtuous and possessed of vision,*

Kāmesu vineyya gedham - nahi jātu gabbhaseyyam punaretī ti.  
*Putting away greed for sense pleasures,  
Then truly you will never need to be reborn  
into this world again.*

(Bowling three times)

imāya dhammānudhamma-paṭipattiyā Buddhaṃ pūjemi  
imāya dhammānudhamma-paṭipattiyā Dhammaṃ pūjemi  
imāya dhammānudhamma-paṭipattiyā Sanghaṃ pūjemi

*Practising according to the tenets of the Dhamma, I pay:  
homage to the Buddha, to the Dhamma, to the Sangha.*

Simple guide to pronouncing Pali: **aṃ** (with dot) as in 'rang' :  
**c** is in **church**

**ñ** as in Spanish *señor* : e as in **may** : **v** as **w**

## EVENING METTA CHANT

Aham avero homi, abyāpajjho homi, anigho homi, sukhī attānam pariharāmi, dukkhā muccāmi, yathā laddha sampattito mā vigacchāmi.

*May my I be free of enmity. May I be free of affliction. May I be free of anxiety. May I live contented. May I be liberated from suffering. May I not lose what I possess.*

Amhākam catu-paccaya-dāyakā averā hontu, abyāpajjhā hontu, anighā hontu, sukhī attānam pariharantu, dukkhā muccantu, yathā laddha sampattito mā vigacchantu.

*May my benefactors be free of enmity. May they be free of affliction. May they be free of anxiety. May they live contented. May they be liberated from suffering. May they not lose what they possess.*

Amhākam mātā, pitu, ācariyā, ñātī, mitta-samūhā averā hontu, abyāpajjhā hontu, anighā hontu, sukhī attānam pariharantu, dukkhā muccantu, yathā laddha sampattito mā vigacchantu.

*May my mother and father, my teachers, my relatives, all friends be free of enmity. ....*

Imasmim vihāre, sabbe bhikkhū, sabbā bhikkhunī, sabbe ācariyā, sabbe yogino averā hontu, abyāpajjhā hontu, anighā hontu, sukhī attānam pariharantu, dukkhā muccantu, yathā laddha sampattito mā vigacchantu.

*In this Retreat centre, may all monks, nuns, teachers and meditators be free of enmity. ...*

Ārakkha-devatā averā hontu, abyāpajjhā hontu, anighā hontu, sukhī attānam pariharantu, dukkhā muccantu, yathā laddha sampattito mā vigacchantu.

*May all guardian deities be free of enmity. ...*

Imasmim game, janapade, europāya, lokasmim, sabbe janatā averā hontu, abyāapajjhā hontu, anighā hontu, sukhī attānam pariharantu, dukkhā muccantu, yathā laddha sampattito mā vigacchantu.

*May all the people in this village, this country, Europe and on earth, be free of enmity. ...*

Puratthimāya disāya, pacchimāya disāya, uttarāya disāya, dakkhiṇāya disāya, puratthimāya anudisāya, pacchimāya anudisāya, uttarāya anudisāya, dakkhiṇāya anudisāya, hetṭthimāya disāya, uparimāya disāya.

*May all beings in the east, the west, the north, the south, in the north-east, south-east, south-west and north-west, below and above, be free of enmity, ...*

Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā , sabbe attabhavā pariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabe manussā, sabbe vinipātikā, averā hontu, abyapajjhā hontu, anighā hontu, sukkhī attānam pariharantu, dukkhā muccantu, yathā laddha sampattito mā vigacchantu.

*May all beings, all breathing beings, all creatures, all persons, all individuals, all women, all men, all those who have attained and those who have not attained, all gods, all humans and in the lower realms, may all be free of enmity. May they be free of affliction. May they be free of anxiety. May they live contented. May they be liberated from suffering. May they not lose what they possess.*

kammasakā

*All are owners of their kamma*



## *DEVELOPING GOODWILL : Metta*

There are many ways in which we can develop metta. The chanting of the metta discourse we do in the morning and the evening chant taken from a commentary, the Visuddhimagga

The traditional blessings can be whittled down to four:

*May you be safe*

(from dangers outside and within ourselves)

*May you be well* (free from all sickness and disease).

*May you be happy* (free of all mental distress).

*May you live contented and in harmony with the world.*

The sequence of offering starts with :

our benefactors

(with gratitude goodwill arises naturally)

those who are near and dear

friends and co-workers

a neutral person

(someone we see, but don't know)

towards myself

a difficult person

those around us

those in the neighbourhood

(you can 'relocate' to where you live)

all in our country

all in Europe

all people on earth

all beings in all directions

## *Sympathetic Joy : Mudita*

Consider our own blessings. Let gratitude arise.

Let us offer ourselves sympathetic joy.

Consider all those who also enjoy the blessings of life.

Let us offer them sympathetic joy.

*May my/your joys continue!*

*May my/your joys increase!*

# MAHA-MANGALA SUTTA

## *Discourse on the Highest Blessings*

Bahû devā manussā ca mangalāni acintayum  
Ākankhamānā sothānam brûhi mangalam uttamam.

*Many deities and men, yearning after well-being,  
have pondered on Blessings. Pray, tell us the Highest Blessing!*

Asevanā ca bālānam paṇḍitānam ca sevanā  
Pûjā ca pûjaniyānam etam mangalam uttamam  
*Not to associate with the unwise but to associate with the wise,  
to honour those who are worthy of honour –  
these are the Highest Blessing.*

Paṭirûpa-desa vāso ca pubbe ca kata-puññatā  
Atta-sammā-paṇidhi ca etam mangalam uttamam  
*To reside in a suitable place, to have done meritorious actions,  
to set oneself on the right course – these are the Highest Blessing.*

Bāhusaccam ca sippan ca vinayo ca susikkhito  
Subhasitā ca yā vācā etam mangalam uttamam  
*Great learning, a skill, a well mastered discipline,  
and pleasant speech - these are the Highest Blessing.*

Mātā pitu upaṭṭhānam puttadārassa sangaho  
Anākulā ca kammantā etam mangalam uttamam  
*Supporting one's father and mother, the cherishing one's spouse and  
children, and a peaceful occupation –  
these are the Highest Blessing.*

Dānam ca dhamma-cariyā ca ñātakānam ca sangaho  
Anavajjāni kammāni etam mangalam uttamam  
*Generosity, ethical conduct, helping relatives,  
and blameless actions - these are the Highest Blessing.*

Ārati virati pāpā majjapānā ca saññāmo  
Appamādo ca dhammesu etam mangalam uttamam  
*To refrain and cease from evil, to abstain from intoxicants,  
and to be steadfast in virtue - these are the Highest Blessing.*

Gāravo ca nivāto ca santuṭṭhi ca kataññutā  
Kālena dhamma savanam etam mangalam uttamam  
*Reverence, humility, contentment, gratitude and the opportune  
hearing of the Dhamma - these are the Highest Blessing.*

Khanti ca sovacassatā samanānam ca dassanam  
Kālena dhamma sākacchā etam mangalam uttamam  
*Patience, gentleness, to be in the presence of spiritual exemplars,  
and timely religious discussions - these are the Highest Blessing.*

Tapo ca brahma-cariyam ca ariya-saccāna dassanam  
Nibbāna sacchikiriyā ca etam mangalam uttamam  
*Self-discipline, Holy Life, perception of the Noble Truths,  
and the realisation of Nibbana - these are the Highest Blessing.*

Phuṭṭhassa loka-dhammehi cittam yassa na kampati  
Asokam virajam khemam etam mangalam uttamam  
*Whose mind is not agitated by worldly contingencies,  
Sorrowless, Stainless, and Secure - these are the Highest Blessing.*

Etādisāni katvāna sabbattha mā parājitā  
Sabbattha sotthim gacchanti tam tesam mangalam uttaman ti.  
*Those who are accomplished in such blessings, who are always  
unshakable and in every way go happily –  
these are the Highest Blessings.*

*May All Beings Be Happy!*  
Sabbe satta sukhita hontu (x3)  
Sadhu, sadhu, sadhu  
*Well done!*

## *VIPASSANA GUIDELINES*

Whatever the sitting posture, it should be comfortable and fulfill three conditions - an energised spine with its natural curvature, the rest of the body relaxed and the head poised on top. The hands are placed on the lap and the eyes are gently closed.

Then the attention is fixed on the process of breathing - just the normal and natural breath. It is the sensations at the abdomen caused by breathing which are to be observed. And a noting word is used to focus the thinking mind onto these sensations. As the abdomen rises, the word 'rising' is repeated. As it falls, 'falling'.

Feeling the sensations of the abdomen as neutral and pleasant, the heart is calmed and the mind is stilled. Then the beginning and end of each inbreath and outbreath are more clearly seen.

When the attention becomes somewhat steady, let it experience whatever draws it within the field of awareness - sensations and feelings, moods and emotions, mental images and thoughts. Using a simple word to note and without any interference whatsoever, all these passing phenomena are to be intimately felt and carefully observed. Should the mind wander, let it be brought back gently but firmly to observe sensations at the abdomen in order to cultivate a sharp attentiveness.

In this way, right awareness with intuitive intelligence - SATIPANYA – becomes established.

***This bare attentiveness*** –

simply watching all that arises and passes away

***This choiceless awareness*** –

that does not control or manipulate

***This impartial observation*** –

that does not judge or question

***This intuitive introspection*** -

fully experiencing each physical, emotional and

mental event as it really is, leads to the realization that everything is impermanent and insubstantial and that to identify with or to become attached to anything whatsoever, will bring dissatisfaction.

These VIPASSANA-INSIGHTS into the Three Characteristics of Existence, impermanence, unsatisfactoriness and not-self - ANICCA, DUKKHA, ANATTA – lead to the complete liberation from all suffering, the experience of the Unborn, the Unbecome, the Undying, the Uncreated, the Unconditioned; true Refuge, Harbour and Home; Perfect Happiness and Contentment.

Those who are mindful are in the presence of Nibbana.

*The Buddha*

SADHU! SADHU! SADHU!

Well Done!

# *ESTABLISHING SATIPANNA*

## ● **Posture**

Sit comfortably. Energise the spine. Sit tall. Let the rest of the body relax. The head gently poised on top. Natural easy breathing. If you change posture in a sitting, do so mindfully, slowly, noting all the movements, or it will disturb your concentration. If you find yourself sagging, put more energy into the spine. If the neck or back begins to ache, check the posture, but also that you're not putting 'wrong effort' into the practice, causing tension. You may use a cushion or a meditation stool, but only those with physical problems should use a chair.

## ● **Breathing Process**

Observe the rising and falling of the abdomen. Should you be concentrating elsewhere e.g. at the nostrils, please make sure you receive instruction. Concentrate on the exact beginning of the inbreath, stay steady throughout the whole middle process and catch the exact end. Concentrate on the exact beginning of the outbreath, stay steady throughout the whole middle process and catch the exact end. In the gap before the inbreath begins, become aware of a particular feeling or the feeling of the whole posture and again concentrate on the abdomen as soon as the inbreath starts again.

## ● **Feelings and Sensations of the Body**

Do not search for them. Allow them, whether from the outside (such as hearing) or from the inside to *draw* your attention and observe them with the same acute, energetic watchfulness with which you observe the sensations caused by the breath process, using appropriate noting words.

## ● **Emotions and Moods**

These are felt in the body as feelings. As with all sensations, note and observe them carefully.

### ● **Wandering: Talking: Fantasising Mind**

As soon as you wake from a daydream, acknowledge it with a noting word and plunge into the body and see if you can feel the emotion which is causing the restlessness of mind. If it is too subtle to catch, then resolve to stay with the breath process. If the whole day is spent doing this, it is not wasted. This is the training we must do with calm but firm perseverance.

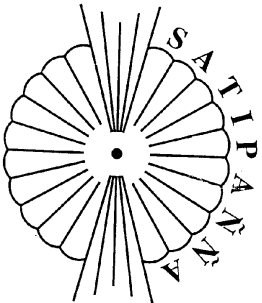
### ● **Walking Meditation**

Use the first 15 minutes or so as exercise, walking as fast as you wish, noting - left ... right. Then begin to walk slowly, noting - lifting ... moving ... lowering. Continue to slow down, noting - lifting ... moving ... lowering ... placing. Return to the sitting posture at a speed that will not undermine the strength of concentration you've developed. Attention is to be placed on the feelings in the foot. And don't forget to note the intention to walk and turn. If you are going very slow indeed, note - intending to step - before each step.

### ● **Daily Activity**

It is very important indeed to keep up continuity of practice and to note your intention before doing anything is a powerful aid. Then complete the action slowly and deliberately. The slower you go, the more you will notice. This technique is a great aid to concentration and mindfulness. Practice this *all the time*, even when opening and closing doors, during toiletry and while eating.

*Moment to moment awareness is the secret of success.*  
The Mahasi Sayadaw

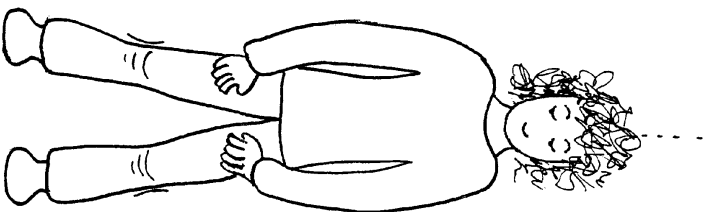


*ARMS*  
HANG LOOSE

*SPINE*  
FOLD DOWN

*KNEES*  
SLIGHTLY BENT

*FEET*  
SHOULDER WIDTH APART  
PARALLEL



*SPINE*  
PULLED UP : NOT TENSE

*EYES*  
OPEN AND LOWERED

*CHIN*  
DROPPED A LITTLE  
TO STRIGHTEN NECK

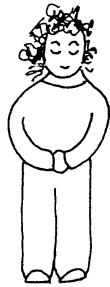
*FINGERS*  
CURL NATURALLY

# STANDING MEDITATION





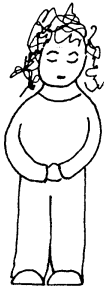
turning



standing



intending to walk

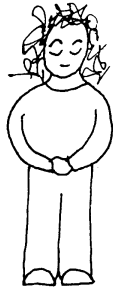


intending to turn



lifting

# WALKING MEDITATION



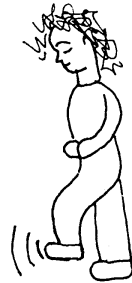
standing



placing



lowering



moving

# Examples of Noting and Going Slow

## The Breath

Noting words: rising, falling: as the abdomen expands and deflates. Don't note before you breathe. That will give you the impression of controlling the breath.

The word can be extended over the length of the inbreath/outbreath or repeated.

Attention should be on the physical sensations, not the word.

Beware of the space after the outbreath – feel the neutral sensations there.

As you become more focused, catch the very beginning and end of each inbreath/outbreath

## Eating Porridge

Having placed the food before you, stop and gaze at it and get in touch with your feelings. Some will be natural appetite and some will be greed (psychological dependency on food for happiness ie. feel good factor.)

Put a wholesome reason for eating as the intention: *I eat to nourish the body. I shall enjoy the food without indulging.*

From now on the attention is always towards sensations and feelings.

As your hand moves to take hold of the spoon: *moving, moving*

As it touches the spoon, feel the qualities of the metal: *touching, touching*

As you grasp the spoon, feel the process of grasping: *grasping, grasping*

As you lift the spoon: *lifting, lifting*

As you spoon up the porridge: *spooning, spooning*

As the spoon is lifted to the mouth: *lifting, lifting*

As the food is put into the mouth: *tasting, tasting or chewing, chewing* (depending on what you want to centre your attention on), perhaps both during the whole process of chewing.

Especially in the first tasting to note the reaction and the judgement: *tasty, tasty*

Occasionally putting the attention towards the emotional value arising:

*happy, happy*

Make clear the difference between the physical tastes and the emotional feel

When it is time to swallow: *intending to swallow - swallowing, swallowing*

After the swallowing is finished, stop and centre on feelings in the body: *pleasant, pleasant (sensations) or happy, happy (feelings) or both*

Repeat for every bite until finished.

When finished: *Thank you ... and goodbye* (for ever).

## **Opening and Closing Doors: An Existential Moment!**

This can only be done when there is no-one else waiting to enter the room/bathroom/ etc. in which case move more quickly but still deliberately. The same noting words can be used.

Slowly, but slooowly!

Stop! In front of the door: *standing, standing*

Note: *intending to open*

Feel the arm/hand reaching out for the door handle: *reaching, reaching*

As soon as the fingers touch the handle, pause, feel the metal: *touching, touching*

Grasp the handle: *grasping, grasping*

Push the handle to its lowest, feeling/matching the strength to the resistance of the spring: *lowering, lowering*

Pull the door towards you, again feeling/matching the strength to the resistance: *pulling, pulling*

Release the handle, again feeling/matching the strength to the resistance of the spring: *releasing, releasing*

Stop! *Standing, standing*

Walk through the door: *stepping, stepping*

Turn round: *turning, turning*

Note: *Intending to close* : Feel the arm/hand reaching out for the door handle: *reaching, reaching*

As soon as the fingers touch the handle, pause, feel the metal:

*touching, touching*

Grasp the handle: *grasping, grasping*

Pull the door towards you, again feeling/matching the strength to the resistance: *pulling, pulling*

Push the handle to its lowest, feeling/matching the strength to the resistance of the spring: *lowering, lowering*

Pull the door into the door jamb fully: *pulling, pulling*

Release the handle, again feeling/matching the strength to the resistance of the spring: *releasing, releasing*

*Standing, standing* and then next 'intending'.

## **Physical Pain in the Posture**

So long as the pain is bearable we should continue to investigate.

Pain can be either caused by the body such as pain in the knees from sitting or by the mind, such as tightness in the shoulders, nausea, knots in the abdomen, stomach or chest

As the sensations of pain draws our attention: pain, pain

Note your reaction: aversion, aversion or desiring to move, desiring to move

On both occasions, stay still and continue to observe and feel, being more aware of one then the other.

When the aversion or fear is strong, attend to it and feel its characteristics: heat, agitation, pulling ...

Remain doing this until the aversion disappears and we are equanimous with the pain: pain, pain; at ease, at ease

Again noting both.

Then draw your attention *into* the pain to investigate the constituents: *heat, prickly, tight, burning ...*

Become aware of the changing nature of the sensations while noting, even drawing your attention to that quality: *changing, changing;*

When you feel you have investigated this clearly, pull back as it were to again perceive it all as: *pain, pain*

The sensation we felt were 'real', pain is a concept. Go back and forth to make that clear to yourself.

Keep investigating pain until it begins to lessen or better until it disappears.

## Emotional Pain in the Posture

When we recognise a felt emotion such as anger, fear, excitement, romantic love, lust and so on, the instructions are the same as above, but with the added instruction of what to do when the mind wanders and starts to create stories.

As soon as we come out of the dream, note the attitude which is fuelling the story: anger, anger; fame, fame (desire for)

Make a clear resolution that you don't want to indulge the fantasy.

Return to the body and feel the emotion as feeling as above

alternatively noting the reaction: anger, anger; indulging, indulging (desire to): anxiety, anxiety: aversion, aversion (desire to get rid of it); fear, fear (desire to ignore it or run away from it).

Keep doing this until there is equanimity towards the emotion.

Then as with pain, go *into* the emotional feeling to investigate the various sensations: *heat, pressure, ...*

Keep investigating the emotion until it begins to lessen or better until it disappears.

## If the pain becomes too much to bear

When we can no longer tolerate the physical pain, make the decision to move: *intending to move*

Then change to a different posture slowly by breaking up the movement into different little sections, using appropriate noting words: *lifting, pushing, pulling ...*

Be aware also of the change in the mental state: agitation, aversion ... relief, relief ... calm, calm

Return to the breath

Similar instructions for itches: *scratching, scratching* and for other minor pleasant or unpleasant sensations and feelings.

## Going from here to there

The **aim** is to get *there*. The **objective** is to be with every step.

## *THE VIPASSANA INTERVIEW*

Remember do not confuse a vipassana interview  
with counselling or psychotherapy.

Stories of all sorts are not relevant to the process of  
'seeing things as they really are'.

Vipassana is to get to the root of all our suffering and  
unsatisfactoriness.

These are the sort areas to reflect on and talk about:

**Schedule:** Are you keeping to it?  
What difficulties do you have?  
How are you sleeping and eating?  
What time of the day is difficult?  
How do you deal with this?

**The Breath:** What are you actually experiencing?  
Are you able to feel and observe the exact  
beginning,  
the whole middle section and the exact end  
of both the inbreath and the outbreath?  
What do you do in the break between the outbreath  
and the new inbreath?

**Noting:** What's your experience of noting?  
How do you use it?  
Do you find it intrusive or helpful?

**Walking:** When do you go slow and when not so slow?  
Are you aware of different feelings  
in the different parts of the foot?  
What do you experience in the lifting, moving,  
lowering and placing?

**Eating:** Describe the process of one mouthful.  
Can you distinguish between the sensation  
and emotional feelings?  
Are you aware of your thoughts?  
What do you do about the judging?  
Can you distinguish between appetite and greed?  
What is the role of intention? What is the will?

**Unpleasant and pleasant physical sensations (pain and pleasure):**

What is it you are actually experiencing?

What reactions do you feel and note?

What happens to the sensations and reactions  
as you observed them?

**Unpleasant and pleasant mental sensations (emotions and moods):**

What is it you are actually experiencing?

What reactions do you feel and note?

What happens to the feelings and reactions  
as you observed them?

**Thinking:** What do you do when you wake up  
out of thinking and imagining?  
Can you detect the emotion/mental state  
that it springs from?  
How do you work with wandering mind?  
How do you work with obsessive thinking?  
How do you work with the judging mind?

**Daily Activities:** Is your noting continual? If not, why not?  
Are you stopping and noting the intention  
before you do something?  
Can you vary your pace according to circumstance  
without losing mindfulness?  
What makes you lose mindfulness?

**Quiet Abiding:** How do you develop quiet abiding?  
What qualities are you most aware of?

**Work Period:** What happened when you changed pace?  
Do you see the part played by self-awareness?  
Doing is being – how do you experience that?

**Any other experiences? Any confusions?  
Any problems? Any questions?**

# *Meditation Room Etiquette*

## *Please!*

**This centre is a dedicated Mahasi centre.**

So please practise only the Mahasi method  
unless otherwise arranged with the teacher.

At the end of a session, wait for the teacher to leave the room  
before you leave yourself.

If more than five minutes late for a sitting, meditate in your  
room.

You can leave a sitting when you wish, but if you do leave,  
do not come back into the same session.

If there is a physical reason, lying meditation can be done,  
but it must be done in your room.

Make sure the teacher knows about your difficulty.

Your feet should not point towards the shrine.

Coughs and sneezes still spread diseases.

Other unwelcome sounds are yawning and laughing.

To help maintain the silence, try to muffle these sounds.

Should another do something which you know  
they ought not to be doing, please inform the teacher.

**On no account**, should you approach them yourself.

Strictly no beverages or food : water bottles to be kept outside.

**Sadhu!**



# *Sikkhapada : Rules of Training*

The first five are laws by which any civilised society lives by.

***Not to harm any living being***

***Not to take what is not freely given***

***Not to indulge in erotic or romantic delight***

Usually this is ***to restrain from sexual misconduct.***

But here it is strengthened for the retreat into celibacy.

Erotic and romantic desires tend to obsess.

And we need all the energy we have to do the practice!

***Not to use wrong speech***

This is easy since we keep the silence.

***Not to take substances that cloud the mind***

Even strong tea can make the mind agitated.

***Not to over eat***

Use meal and tea times to investigate the pleasure syndrome.

Beverages are available only five times a day, otherwise water.

***Not to oversleep***

The first three days may have real tiredness,

but as the retreat progresses, any 'tiredness' is more likely to be the hindrance of dullness and lethargy.

***Not to indulge in entertainment***

We need to close down the thinking, imagining mind.

The noting helps reduce this to a simple word.

But we must also stop the input of reading and writing and eventually even looking around.

Not going outside Satipanya.

***Not to indulge in self-beautification***

To let go of worrying about how we look.

***Not to use scented soaps, after shaves, perfume***

Not to wear any jewellery, save marriage rings.

To dress modestly – **see notice board for definition.**

***Cherish the Noble Silence***

This means not talking to each other save when necessary

And not even looking at each other.

***The Schedule***

This is the order of the day, your discipline.

Keeping to the schedule will raise your energy.

***The Boundary***

Staying within Satipanya will help quieten the mind.

Should you wish to walk outside, please talk to the teacher.

# Why Chanting

## Why Chant and Why in Pali?

Singing together creates a sense of community.

You are not obliged to chant. You can just continue to sit.

If you are tone deaf, please chant **very** quietly.

**Pali** reminds us we are in a 2500 year old tradition.

## The Progress of the Chant:

**Bowing** is a very strong body language for surrender.

The spiritual path will often ask us to do

what we don't want to do.

**Puja** begins by taking Refuges and Precepts.

This establishes the Right Attitude of confidence

and moral focus.

**Vandana**, salutation, tell us

what it is we have confidence in.

**Buddha's Victory Verse** will someday be ours.

This is our determination.

**Dependent Origination** is symbolic of all the Teachings.

It is the basic teaching on how we create suffering

for ourselves and how to bring it to an end.

**Vipassana Verses** is symbolic of the practice.

To investigate the Three Characteristics of Existence:

impermanence, unsatisfactoriness and not-self.

Opportunity to bring to mind people

whom we know are suffering.

**Metta** transforms wisdom into an attitude.

This attitude will express itself in

Right Speech, Right Action and Right Livelihood.

**Final bows** express our commitment

to the Path of Liberation

**Copies are available.  
Please ask.**

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