

SAYALAY SUSILA'S RETREAT

INSIGHTS



for our practice

When there is pain, experience the pain; not I am experiencing the pain. The feeling is experiencing the pain. The pain is not I, me or mine.



Kayagata-sati

(Contemplation of the body)

January 29 2012 @ BHS

Anapanasati as Samatha Practice

The object of meditation is the breath. Keep your attention under the nostril and do not follow the breath into your body. Do not keep attention inside nose as mind will tense up. Anchor the mind on the touching point. Check your attitude, mind must be relaxed. If there is wanting to achieve something, mind will tense up. Do not expect anything. Do not put too much effort just like we admire a rose, we do not need much effort. Balance concentration and effort. When thoughts arise, just be aware that thoughts have arisen. Knowing how to come back to the breath is mindfulness. When mindfulness is continuous, you develop concentration. So continuity in mindfulness is important. As we meditate, if other objects are more prominent, do not change object, stay with the breath. This is Samatha practice. Samatha practice, breath is the object. Vipassana practice, the mind that is aware of the breath is the object of meditation.

32 Parts of the body

Reflect that this body is encased with skin and is full of impurities. We take the first group of 5 - head hair, body hair, nail, teeth and skin. Recite forward and backward. Investigate why each of them is impure - the shape, color, form, smell. The head hair is impure. Recollect that smell to arouse the impurities of the head hair. The purpose is to arouse their repulsiveness.

Then go to the second group (flesh, sinew, bone, bone marrow, kidney) and repeat the above process. When certain parts are clear and certain parts are not clear, just reflect on the parts that are clear and focus on their impurities.

Important that as we reflect each of the parts, visualise them in their natural location in the body.

Why do we meditate?

1. Stop the habitual patterns of the untrained mind
2. See the five aggregates as they are - that they are impermanent, suffering and non self. We become disenchanted, dispassion and that gives rise to non clinging (letting go).

Note: This One Page Dhamma has not been read nor edited by the speaker