



MAHABODE VIPASSANA MEDITATION

VIPASSANA MEDITATION
PRACTICE SKILLS

Compilation & instruction
Master Dong Chau

Beginning

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**FORMING RIGHT - MINDFULNESS &
CONCENTRATION**

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MAXIM

"When the Logic system is properly practiced and perfected, levels of illogicality will naturally occur"

Beginning

FORMING RIGHT - MINDFULNESS & CONCENTRATION

Part A: – The general concepts:

Saddha: Faith.

Viriya: Effort.

Sati: Mindfulness.

Samadhi: Concentration.

Panna: Wisdom.

Vipassana: (*Noun*)

Vi: Many different angles.

Passana: Seeing.

In the context of Vipassana meditation can be understood:

Vipassana is the seeing know many different aspects of the phenomena of the body and mind which are:

- | | | |
|---|--------------------|--|
| { | Impermanent | - changing |
| | Suffering | - dissatisfaction |
| | Not self | - no one owns and controls mind
body. |

Sati: (*Noun*)

Perception, memorability or awareness.

Objects: (*Noun*)

Objects are all the arising of two phenomena of body and mind. (*For example: pain, numbness, tenderness or thinking, sad, happy, bored...*)

Effort: Viriya (*Noun*)

Determination. Repeat it frequently, get over the limit.

Directed thought: (*Adverb*) (*Tâm*)

The mind is always towards to the breath.

Evaluation (*Adverb*) (*Tír*):

Keep your mind always on the breath (*Like a stone sticky on mud, does not spread*)

Attention mind: (*Adverb*)

Attention by a naturally pure mind. (*Do not use consciousness to use attention*)

Aware mind: (*Verb*)

The mind is noting of the presence of the breath, or arising phenomena of body and mind.

Right – Mindfulness: *Sama - sati* (*Noun*)

Right - Mindfulness is the mind always attention - rightly noting - directly - timely the natural present of the breath, or arising phenomena of body and mind.

The mind is merely pure and natural to be attentive - noting the presence of the breath, or arising phenomena of body and mind.

(Right - Mindfulness is not the opposite of wrong thoughts, or not good thoughts, not the thinking or thoughts, not purposive diversion or discriminating, just simply a naturally clear mind to noticing the natural present of everything, everything all right and wrong happening in body and mind).

(Right - Mindfulness has only one function of being aware, or noticing.)

Concentration: (*Noun*)

As a wonderful meditative state, formed when the mind is no longer freely wandering around, the mind is **gathered, attached** to the breath, mind is **clean** and **quiet** on the breath.

This is a good start for meditators to begin meditating in deep practice, contemplation clearly sees the whole nature of the two phenomena of body and mind.

Part B - Five basic for forming Right - Mindfulness

Effort: (*Viriya, tinh tấn*)

-Determination. Repeat it frequently, get over the limit.

-Directed thought (*Tâm*): The mind is always towards to the breath.

-Evaluation (*Tứ*): The mind is always attached on the breath. (*Like a stone Sticky on mud, does not spread*)

-Attention mind: (*Adverb*) Attention by a naturally pure mind. (*Do not use consciousness to use attention*)

-Aware mind: (*Verb*) The mind is noting of the presence of the breath, or arising phenomena of body and mind.

Right - Mindfulness for beginning level is the mind that is always attentive to be aware of the natural presence of the in-breath and out-breath, The mind is tight, close to the breath., nothing else.

Part C - The main object of meditation and awareness.

1 - The main object of meditation.

- Bearth out knowing breathing out.
Breath in knowing breathing in.
- Whole body peaceful inhale.
Whole body peaceful exhale.

(Meditators can choose 1 of 2 ways to practice meditation, or alternate if appropriate)

2- Awareness when breathing in and out:

- Be aware of the presence of exhalation, inhalation.

- Be aware of the long or shot breath.
- Be aware of the whole body peaceful.

When the meditation has progressed and the meditator loses his usual awareness of the breath, the meditator will notice:

Be aware of the light, *subtle breath*.

Be aware of *the combined, altered, or transient nature of the breath*.

The breath is a unit that directly reflects the whole body, therefore; when the breath is calm, it is also the time when the whole body is at peace, usually at the end of beginning level, when forming a state of concentration, a yogi only experiences the light, subtle breath or the change of the breath, which is a good start.

The yogi does not need to be concerned about how to realize the whole breath, when he begins to enter samadhi and practice deeper, clearly contemplating the whole nature and essence of the breath object. whole-breath awareness will be spontaneously experienced.

Part D - Practice: Siting - How to sit, requirements, how to notice.

For meditators who are just beginning to practice siting meditation.

1 - How to sit. (There are 3 ways to sit)

Sitting cross-legged - legs overlapping. Half-legged sitting - legs overlapping, or sitting comfortably - legs crossed but not overlapping. (*Students who cannot sit with the above 3 ways can sit on a chair*). All sitting right back postures straight, the yogi is in the lotus position, the body center is on the abdomen, the hands are overlapping - the thumbs touch each other, when meditating, slow down, keep the pay full attention to movements of walking, standing, lying, sitting, speaking, movement...

2 - Requirements for practice:

- a-** Close your eyes, relax your body and mind for 2 - 4 minutes.

(Unwanted or disturbed inner of body and mind, Unwanted or disturbed by anything or something outside, called relaxation of body and mind).

- b-** Then put Mindfulness (the attention) in front of you.
- c-** Mind begins and is always directed to the breath.
- d-** Next, use the out-breath and the in-breath as the main objects to practice.

What is the difference between a person who is meditating and someone who is not? A person who is meditating is one who know inhale when inhale, know breathe out when out breathe, a person who is not meditating does not know.

- **Bearth out knowing breathing out.
Breath in knowing breathing in.**
- **Whole body peaceful inhale
Whole body peaceful exhale**
- e-** Carry out inhale, exhale, gently, slowly, comfortably.
- f-** Students do not let the mind run into or out of the body.

Don't try to force your breath.

Do not chase, or manipulate your breath.

Do not pay attention to the disturbances of the sub-headings, or the other arising of body mind. The yogi merely notices the presence of in-and-out breath, notes comfortably, attentively.

- g-** Focus your attention on the quiet space of the mind, if any.

3 - How to notice.

a - Applies to people with less sad, less agitated mind

- During a period of meditation, the mind is watching the in-and-out breath, the yogi is distracted, when yogi realizes the distraction, thinks about something else, at that moment the yogi stops the distraction completely and returns on monitoring the in-and-out breath to continue keeping your attention on the breath.

b - Applicable to people with fluctuating mind, many thoughts, mixed thoughts.

- While meditating, the mind is watching the in-and-out breath, the mind is thinking about the breath, but then your mind wanders away from the breath, (*the meditator sometimes startles knowing that he or she is thinking of something else*) when being aware of mind wandering at that moment, the meditator must notice, (*say in mind*): wandering ... wandering ... wondering, then continue to bring your mind back to the main object which is focusing on the in breath and out to keep the right mindfulness (*main control*).
- Continue to repeat, repeat like that.

c - Discomfort.

- At the beginning of meditation, students cannot erase all the thoughts that remain in their minds, so there will be discomfort. If there is discomfort, or headache, or severe in the head, the student must notice, (*say in mind*): Discomfort, discomfort, discomfort or headache, headache, headache.

- The discomfort dissipates, then returns to the main topic of monitoring the same in and out breath to keep the right mindfulness (main control).
- - Continue to repeat, repeat like that.

Part E- walking meditation

In proper conditions and times, in addition to sitting meditation, meditators may arrange time for walking meditation. There are three stages in walking meditation:

- 1-** At the beginning, when **walking quickly** or after a long distance, meditators notice each stage for each step, say silently “Left” when stepping with the left foot, say silently “Right” when stepping with right foot.
- 2-** Then, when walking moderately, meditators begin with two stages for each step,
 - When up the foot, say silently: “up”,
 - When down the foot, say silently “down”. Such consciousness will come more naturally after few days of practice.

3- Finally, when walking very slowly during meditation, note three stages for each step,

- When up the foot, say silently: “up”
- When step the foot, say silently “stepping”.
- When down the foot, say silently “down”.

When practicing the mindfulness on each step and experience with mind-wandering, being aware of the mind-wandering, stop and get back to the main subject which is focusing (3 walking stages) on each step to maintain the Mindfulness.

Try to notice your footsteps from the beginning to the end, paying attention to:

Continuing to repeat the sitting meditation and walking meditation, that ways will help meditators gradually to develop Mindfulness and Concentration.

Part F - Message while focusing on breathing

1 - When the student has **Effort, Directed thought, Evaluation, Attention** and **Aware mind** on the current of breath, the mind is tight, close to the

breath, making the mind no longer freely wandering around. The right - mindfulness is formed.

2 - When the mind is **attached** to the breath, mind is **gathered, clean** and **quiet** on the breath, which is good. The concentration is formed. (*The Sama-samadhi is established*)

At the end of beginning level, meditator can continue to practice intermediate level and Advanced level - Vipassana.

Do not practice with the thought that the meditators will achieve anything extraordinary or miracle, having this wish while practicing Vipassana meditation is an obstacle, preventing the formation concentration and development of wisdom.

The noble purpose of the practice is to eliminate suffering - dissatisfaction.

These experiences are a good start for meditators to continue to practice Vipassana in the future.

Meditators should try hard to practice diligently. This has been the only path since the ancient times until now for the Buddha, the disciples, the lay disciples, the non-Buddhists to purify the Mind and

Body, to Cleanse Mind, to Tranquil the Mind, to develop Wisdom and Attain Nirvana.

“O practitioners, one who practices the correct method can attain Right Knowledge and Path Fruition within seven years, one year, seven months, or twenty-five days, whoever has the perfection of merit and merits will usually achieve the develop wisdom and attain Nirvana within seven days.” (*The Four Foundations of Mindfulness - Satipathana sutta 10*)

Part - G- Practice interview.

The student must give a full report during the first dhamma interview:

- Practice, request & notice in the same order as mentioned in part D.

- In the future, students must report in detail what has been followed, noted and experienced:

- 1- The main object is the breath.
- 2- How is the mindfulness, acknowledgement, focusing on breathing? If there are wandering thoughts during meditation, what

should meditators do, and what to do after saying.

3- What meditators know, see and experience.

For example: My main object (*Control subject*) is focusing on the breath in and out. I know the breath happens as such etc ...While focusing on the breath, one thought interrupted (*called sub-object*) ...I noticing ... acknowledge it as, after that I continue to...

Note: The practice interview of the walking meditation subject is similar to the content of the practice interview of mindfulness breathing, so that meditators should compare in the same way.

MORNING CHANTING

Homage to the Triple Gem

I pay homage to the omniscient Buddha.

I pay homage to the Dhammam taught by the Buddha.

I pay homage to the Sangha, the noble order of the disciples of the Buddha.

Ratana Sutta

Whatever spirits have gathered here,
— On the earth, in the sky —
may you all be happy
& listen intently to what I say.
Thus, spirits, you should all be attentive.
Show kindness to the human race.
Day & night they give offerings,
so, being heedful, protect them.

Whatever wealth
— here or beyond —

whatever exquisite treasure in the heavens,
does not, for us, equal the Tathagata.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.
The exquisite Deathless
— ending, dispassion —
discovered by the Sakyan Sage in concentration:
There is nothing to equal that Dhamma.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

What the excellent Awakened One extolled as pure
and called the concentration
of unmediated knowing:
No equal to that concentration can be found.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

The eight persons — the four pairs —
praised by those at peace:
They, disciples of the One Well-Gone, deserve
offerings.
What is given to them bears great fruit.
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

Those who, devoted, firm-minded,
apply themselves to Gotama's message,
on attaining their goal, plunge into the Deathless,
freely enjoying the Liberation they've gained.
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

An Indra pillar, planted in the earth,
that even the four winds cannot shake:
that, I tell you, is like the person of integrity,
who — having comprehended
the noble truths — sees.
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

Those who have seen clearly the noble truths
well-taught by the one of deep discernment
— regardless of what [later] might make them
heedless —
will come to no eighth state of becoming.
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

At the moment of attaining sight,
one abandons three things:
identity-views, uncertainty,

& any attachment to precepts & practices.

One is completely released
from the four states of deprivation,
and incapable of committing
the six great wrongs.

This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

Whatever bad deed one may do
— in body, speech, or in mind —
one cannot hide it:
an incapability ascribed
to one who has seen the Way.

This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

Like a forest grove with flowering tops
in the first month of the heat of the summer,
so is the foremost Dhamma he taught,
for the highest benefit, leading to Unbinding.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

Foremost, foremost- knowing,
foremost-giving, foremost-bringing,
unexcelled, he taught the

foremost Dhamma.

This, too, is an exquisite treasure in the Buddha.

By this truth may there be well-being.

Ended the old, there is no new taking birth.

dispassioned their minds toward further becoming,

they with no seed, no desire for growth,

the prudent, go out like this flame.

This, too, is an exquisite treasure in the Sangha.

By this truth may there be well-being.

Whatever spirits have gathered here,

— on the earth, in the sky —

let us pay homage to the Buddha,

the Tathagata worshipped by beings

human & divine.

May there be well-being.

Whatever spirits have gathered here,

— on the earth, in the sky —

let us pay homage to the Dhamma

& the Tathagata worshipped by beings

human & divine.

May there be well-being.

Whatever spirits have gathered here,

— on the earth, in the sky —

let us pay homage to the Sangha
& the Tathagata worshipped by beings
human & divine.
May there be well-being.

Namo Sakyamuni Buddha (3 times)

Countless sentient beings made a vow to save.

Endless afflictions vow to end.

Dharma meditation Tathagata vows to learn.

The way of Wisdom Tathagata vows to complete.

NIGHT CHANTING

Development of Loving-kindness

(Metta meditation)

May I be free from hatred, may I be free from
oppression, may I be free from trouble,

May I take care of myself and be happy.

And like myself, may my teacher, preceptor,
mother, father,

Those who are benefactors, those who are neutral,
(and) those who are enemies,

Be free from hatred, free from oppression, free
from trouble,

May they take care of themselves and be happy,
may they be free from suffering,
being ones who own their actions, may they not
lose whatever prosperity they have gained.

In this living place, in this alms village, in this
town,

May this abode, this village and the area here,

May the leaders of the people, the gods within these boundaries, (and) all beings,

Be free from hatred, free from oppression, free from trouble,

May they take care of themselves and be happy, may they be free from suffering, being ones who own their actions, may they not lose whatever prosperity they have gained.

In in the Eastern direction, in the Southern direction, in the Western direction, in the Northern direction,

In the South-Eastern direction, in the South-West direction,

In the North-West direction, in the North-East direction,

In the lower direction, in the upper direction,

May all creatures, all breathing creatures, all beings,

All persons, all individuals,

May all women, all men,

All those who are Noble, all those who are not
(yet) Noble,

All gods, all human beings, all who have fallen
(into the lower worlds),

Be free from hatred, free from oppression, free
from trouble,

May they take care of themselves and be happy,
may they be free from suffering,
being ones who own their actions,

May they not lose whatever prosperity they have
gained.

PAYING HOMAGE

With all my practice, I pay my respect to the
Buddha.

With all my practice, I pay my respect to the
Dhamma.

With all my practice, I pay my respect to the Sangha.

With all my practice, I pay my respect to my parents.

With all my practice, I pay my respect to my teachers.

ASPIRATIONS and SHARING OF MERITS

With this noble practice of Satipatthna, may I be liberated from the universal suffering of aging, sickness and death.

May this merit of mine be a good cause for the attainment of Nibbana.

May my sila be a good cause for the attainment of magga and phala (*Knowledge of the path and fruition*)

We share our merits with all beings.

May all beings well and happy.

Sadhu! Sadhu! Sadhu!

CODES OF DISCIPLINE

- 1) Keep quiet during the course, speak only when absolutely necessary, do not cause noise to disturb other yogis.
- 2) Do not be late to the prescribed sitting and walking meditation sessions.
- 3) All meditators must practice meditation together at the meditation hall according to regulations.
- 4) Observing the eight precepts, having breakfast and lunch twice a day, milk or juice in the afternoon, yogis for health conditions can have a snack in the afternoon.
- 5) No need to greet each other once the course has started.
- 6) Do not use cell phones during the course.
- 7) If you need to talk, say it low enough for both of you to hear.
- 8) No exercise, yoga, tai chi during the course,
- 9) Do not bring food into the Meditation Hall.
- 10) During the course, only the instruction manual " Vipassana meditation practice skills " is allowed to read.
- 11) Do not go out of the designated area.
- 12) When you need help with your health, medication and needs, you should meet with the course coordinator or office keeping the course quiet for the time being.

TIME SCHEDULE FOR SPECIAL RETREAT

<i>04:00 – 00:00 am</i>	<i>- Wake up bell</i>
<i>04:30 – 05:00 am</i>	<i>- Walking meditation</i>
<i>05:00 – 06:00 am</i>	<i>- Sitting meditation</i>
<i>06:00 – 06:15 am</i>	<i>- Morning chanting</i>
<i>06:15 – 08:00 am</i>	<i>- Mindful breakfast</i>
<i>08:00 – 08:30 am</i>	<i>- Walking meditation</i>
<i>08:30 – 09:30 am</i>	<i>- Sitting meditation</i>
<i>09:30 – 10:00 am</i>	<i>- Walking meditation</i>
<i>10:00 – 11:00 am</i>	<i>- Sitting meditation</i>
<i>11:00 – 01:00 pm</i>	<i>- Mindful lunch</i>
<i>01:30 – 02:00 pm</i>	<i>- Walking meditation</i>
<i>02:00 – 03:00 pm</i>	<i>- Sitting meditation</i>
<i>03:00 – 03:30 pm</i>	<i>- Walking meditation</i>
<i>03:30 – 04:30 pm</i>	<i>- Sitting meditation</i>
<i>04:30 – 05:00 pm</i>	<i>- Walking meditation</i>
<i>05:00 – 06:30 pm</i>	<i>- Mindful snack break</i>
<i>06:30 – 07:30 pm</i>	<i>- Dhamma talk</i>
<i>07:30 – 08:00 pm</i>	<i>- Walking meditation</i>
<i>08:00 – 09:00 pm</i>	<i>- Sitting meditation</i>
<i>09:00 – 09:15 pm</i>	<i>- Night chanting</i>
<i>09:15 pm</i>	<i>- Night rest.</i>

PAÑCA GUNA PŪJĀ PAYING HOMAGE

**Imāya Dhammānu-dhammapatipattiyā
Buddhaṃ Pūjemi.**

With all my practice, I pay my respect to the Buddha.

**Imāya Dhammānu-dhammapatipattiyā
Dhammaṃ Pūjemi.**

With all my practice, I pay my respect to the Dhamma.

**Imāya Dhammānu-dhammapatipattiyā
Sanghaṃ Pūjemi.**

With all my practice, I pay my respect to the Sangha.

**Imāya Dhammānu-dhammapatipattiyā
Mātāpitaro Pūjemi.**

With all my practice, I pay my respect to my parents.

**Imāya Dhammānu-dhammapatipattiyā
Ācariye Pūjemi.**

With all my practice, I pay my respect to my teachers.

Sadhu! Sadhu! Sadhu!

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