**Guided Meditation based on AN 10:60 “Mediation Instructions to *Girimānanda”***

Having gone to the forest, to the foot of a tree, or to an empty

hut, reflect in this way:

1. **The perception of impermanence**

Contemplating impermanence in these five aggregates that we tend to cling to:

* This body is impermanent (the body sitting here)
* Feeling is impermanent, (feelings arising and ceasing in the body)
* Perception is impermanent, (this perception of the body sitting and having feeling)
* Volitional mental activities are impermanent, (thoughts that arise and cease)
* Consciousness is impermanent. (It is consciousness that knows all these aspects of experience as the body is sitting)

To understand that there is nothing in these five aggregates that is me or mine or worthy of clinging.

1. **The perception of non-self**

Contemplating non-self or emptiness of self in the internal and external sense bases

* The eye is not-self, forms are not-self;
* the ear is not-self, sounds are not-self;
* the nose is not-self, odors are not-self;
* the tongue is not-self, tastes are not-self;
* the body is not-self, tactile objects are not-self;
* the mind is not-self, mental phenomena are not-self.’

To recognize the empty nature of all aspects of experience, internal and external, without exception.

1. **The perception of the un-beautiful/unattractive**

**(for freedom from attachment, craving and clinging – not for strong revulsion)**

Contemplating the body upward from the soles of the feet and downward from the tips of the hairs, enclosed in

skin, as full of many kinds of unattractive things.

* Starting at the bottom of the feet: there all the things that are visible or noticeable from the outside, the toenails, skin, body hair, finger nails, oil, pus, sweat, teeth, tears, hair on the head. In themselves, none of these are attractive.
* From the top of the head there are the flesh and organs inside the body: brain, tongue, saliva, snot, muscles, heart, blood, lymph, lungs, phlegm, liver, bile, spleen, kidneys, stomach, intestines, excrement, bladder, urine.’ In themselves, none of these are attractive.
* From the soles of the feet up: the bones and bone marrow of the feet, the lower legs, the thighs, the pelvis, the spine, the breastbone and ribs, the collarbone and shoulder bones, the neck bones, jaw bone and skull. In themselves, none of these are attractive.

To become free from obsession with our own body and craving and lust for the bodies of others

1. **The perception of drawbacks**

Contemplating the drawbacks of having a body: the pain and discomfort, susceptibility to disease and injury, but most of those diseases are not present now.

* Reflecting on the whole body. Discomfort and pain arise in the body: from heat or cold, from hunger, from thirst, from needing to urinate or defecate, or from holding a posture for a long time.
* Beginning at the top of the head consider the diseases that can arise in the body, problems with the eyes, the ears, and other parts of the head. There can be headaches, nasal infection or sore throat. As we pass down through the body slowly, we can bring attention to various organs and physical systems, recognizing that disease or injury can come to any part at any time.
* Noticing that right now, I am not afflicted by most of these diseases. If there is pain, noticing the parts of the body where there is no pain.

To recognize that discomfort and disease are natural and can be expected, dropping the assumption that we are entitled to good health and being pain-free, so we can face discomfort and disease with a balanced mind as it arises, persists and ceases.

1. **The perception of abandoning**

Evaluating thoughts with mindfulness and discernment and taking the appropriate action.

*(“A bhikkhu does not tolerate an arisen sensual/ill will/harming thought; he abandons it, dispels it, terminates it, and obliterates it.”)*

* Right now, are there any thoughts of sensual desire in the mind? If there are, then consider how to abandon those thoughts. Perhaps be seeing the un attractive side of the object of desire. If there are no thoughts of sensual desire, abide in the peace and joy of renunciation.
* Consider, right now, is there any trace of ill will present in the mind. If there is, remove it, perhaps by acknowledging the pain and suffering the mind experiences when ill will is present. If there is no ill will or the ill will that was present has been removed. Enjoy the arising of metta in the heart free of ill will and aversion.
* Reflect, right now, are there any thoughts of harming in the mind. If so, abandon those thoughts, perhaps by recognizing the closed, tightness of the heart that accompanies thoughts of cruelty or harming. Turning away from such thoughts allows compassion to arise in the heart. Dwelling in compassion relieves the mind of any intent to harm.
* In the absence of these unwholesome mental qualities, invite the arising of equanimity.

To quickly recognize the arising of unwholesome thoughts and abandon them, experiencing greater peace and happiness in the mind.

1. **The perception of dispassion**

Reflecting: ‘This is peaceful, this is sublime -- that is, the stilling of all activities, the letting go of all

attachments, the ending of craving, fading away, nibbāna.’

For freedom from sensual desire and inclining towards Nibbāna.

1. **The perception of cessation**

Reflecting: ‘This is peaceful, this is sublime -- that is, the stilling of all activities, the letting go of all

attachments, the ending of craving, cessation, nibbāna.’

For freedom from ill will and harming and inclining towards Nibbāna.

1. **The perception of non-delight in the entire world**

To abandon any clinging, mental standpoints, adherences, and underlying

tendencies in regard to the world.

* Ask, what am I accustomed to clinging to?
* What preferences? Can I let go of them?
* What opinions?
* What judgements?
* What views?
* What else?

For relinquishment and freedom from even subtle traces of unwholesomeness and clinging.

1. **The perception of non-desire for all conditioned phenomena (sabbasaṅkhāresu anicchāsaññā)**

*(anicchā --* disliking; dispassion – freedom from desire -- without desires, not desiring)

Turning from desire for conditioned things to the desire for Nibbāna.

* What am I still desiring?
* What would I want to come back for?

To come to the point where “awakening becomes the central reference point to one’s activities, communications, and thoughts. Just as the ocean is pervaded by the taste of salt, so all one’s actions and interactions with others will come to be pervaded by the taste of liberation.” – Analayo p. 229 (simile from AN 8:19)

1. **Mindfulness of breathing (to be continued in another handout)**