

Instructions for the Practice of Analytical Meditation

*“Since they see mentally that all mental afflictions and problems
Arise from the view of the transitory collection,
And realize that the self is the object of that view,
Yogins and Yoginis transcend a self.”*

The Preliminaries:

1. Acknowledge that all suffering is caused by the mistaken view of the skandhas.
2. Realize that the belief in a self is the object of that view.
3. Resolve that therefore one must strive to overcome that view through analytical meditation.
4. Not dismissing the confusion of this view, we welcome it as the basis for the transformation into wisdom.
5. Know that there are many ways of mistakenly viewing the transitory collection, but the foremost are the views of this self as being single, permanent and special.

The Actual Practice - Singularity:

Definition:

6. The view of singularity consists of thinking of oneself as a whole unit both without parts and without surplus or deficit. All other forms of confusion arise on the basis of the view of singularity.

Discriminating the Particulars:

7. Begin by bringing to mind a non-analytical image as the focus of the meditation.
8. See how the view of singularity arises simultaneously with the arising of the object as a deeply rooted subconscious underlying rule of our mental operating system.
9. Analyze the object into its various parts (physical or temporal) carefully, thoroughly and graphically.

Investigating the Essence:

10. With the non-analytic assumption clearly identified in non-conceptual way, we gently approach it and enquire with simple verbal questions about the way this quality of singularity exists, especially in relation to the object of concern.
11. Ask yourself and the object, “Is this object telling me it is singular? Are we telling the object it is singular?”
12. Then investigate:
 - a. **For external objects:** Where is this singularity? Is it inside the object? Is it the same as the object? Is it outside the object? Is it other than the object? Is it the mere collection of the parts of the object? Does it possess the parts?
 - b. **For internal objects** (i.e. the mind): peel away the aspects or parts of the object layer by layer, each time asking if this part is where the singularity resides and concluding it is not, and then moving on to the next inner layer.
13. Using either approach, work progressively with three different types of objects – neutral ones, ones we are attached to and ones we feel aversion towards.

Resting in the Meaning Discovered:

14. The conclusion is that phenomena, both internal and external, are not singular but are compounded, made up of many parts.
15. Then rest using any one of the various types of resting.