

vipassanā

CONTEMPLATIONS
LEADING TO
THE BLISS OF
LETTING

G
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*Please read this book on two pages mode
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Brother Promise mentalhealthrevolution.org

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CONTEMPLATIONS

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G

O

This is not a normal book.

*Most books take your mind away from the present moment
and invite you to adopt new ideas.*

*This book takes your mind back to the present moment
and invites you to let go of ideas.*

This is why this book contains so much space.

*Each space is an invitation for you
to invest the present moment.*

*To tune into your breath.
To feel your physical sensations.
To hear the sounds and see the colors.*

*To stay in the flow of the breath.
The flow of the sensations.
The flow of the sounds and sights.*

Without discrimination.

And to let go.

*Let go of ideas.
Let go of attachments.
Let go of identification.*

According to the Buddha,
the highest happiness is to be found in letting go.

The key is,
we can only let go when we see the absurdity of clinging.

This is vipassanā.

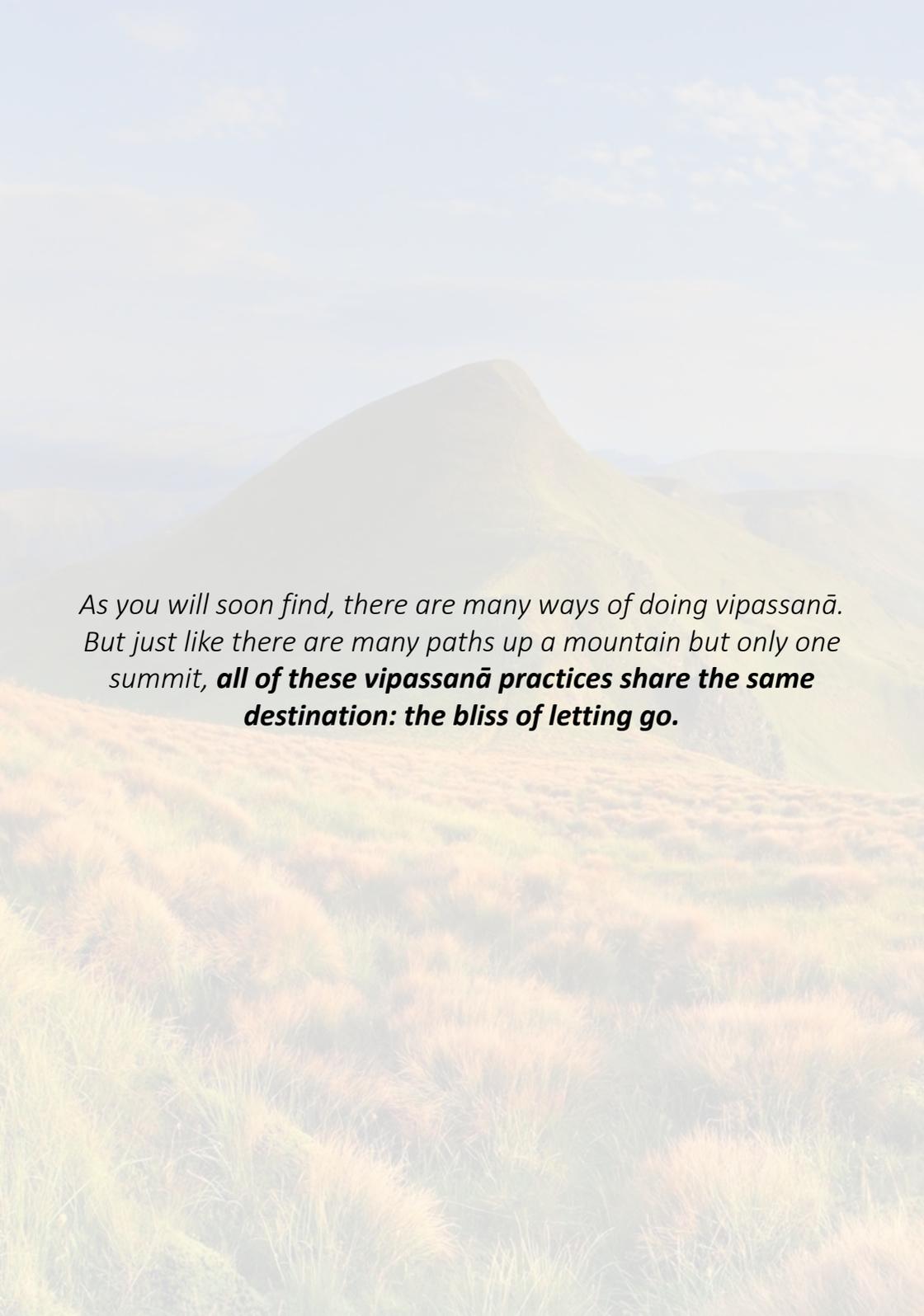
*Vipassanā, in the language of the Buddha,
means, “analyzing.”*

*In this book, you will be invited to analyze
certain aspects of your experience,
see the absurdity of clinging,
and familiarize yourself with
the bliss of letting go.*

*The bliss of letting go is characterized by
awareness,
lightness,
expansiveness,
brightness,
peace,
purity,
freedom,
non-division,
safety,
effortlessness,
silence,
and love,
in the present moment.*

*Sinking deeper in this letting go,
there is an immortal space,
a true refuge,
which has no beginning and no end.*

This is the highest happiness.

A misty landscape with rolling hills and a prominent mountain peak in the background. The foreground is filled with tall, golden-brown grasses. The sky is a pale, hazy blue with soft, wispy clouds. The overall atmosphere is serene and contemplative.

*As you will soon find, there are many ways of doing vipassanā. But just like there are many paths up a mountain but only one summit, **all of these vipassanā practices share the same destination: the bliss of letting go.***

Watch out for how each vipassanā exercise is affecting your experience, and if it is successful in directing your mind towards the bliss of letting go.

Familiarize yourself with this state, and look for it in every vipassanā exercise you do. Again, the qualities to watch out for are awareness, lightness, expansiveness, brightness, peace, purity, freedom, non-division, safety, silence, and love, in the present moment.

You may also notice different regions of your brain synchronizing, brain activity intensifying at the back of your head, and your whole nervous system becoming lighter as you progress deeper into the safety and rapture of letting flow.

In the exercises, you may see written “you” or “I” or general statements, but in all cases, please assume you are the central object of the contemplation.

Take each exercise personally and make the exercise relevant to your own reality.

Stay within the bubble of your personal experience, and see how the contemplation resonates with you, in the present moment.

Spend from five to fifteen minutes on each exercise.

*One exercise typically consists of the left and the right page, so please **make sure your book is open to both pages at the same time. To do so, click View > Two Pages.***

Do not be in a hurry to turn the page.

Rushing through the vipassanā exercises would be like digging many shallow holes in the ground looking for water. It won't work. The refreshing water of letting go is here, but you will need to do the digging of vipassanā seriously, by contemplating the vipassanā exercise long enough, in a quiet place, with a mind which is awake and equanimous.

I cannot overemphasize how important it is you take each exercise seriously, meditating on it for at the very least five minutes.

***You know a vipassanā exercise is working when
your experience of the present moment
is changing for the better.***

*In the beginning, vipassanā exercises can be unsettling,
because they shortcircuit our brain's normal way of
functioning. With persistent and intelligent practice, you will
see the value of such contemplations in that they help you
experience more spaciousness, lightness, and a free flow of
energy and consciousness in the present moment.*

*Practicing vipassanā will help you familiarize
yourself with the bliss of letting go.*

When you notice your mind inclining towards the bliss of letting go, let go of the analyzing, and simply rest in the bliss for as long as it wants to manifests.

This is important.

Vipassanā is the raft which leads you to the shore of non-clinging. Once you're at the shore, let go of the raft and enjoy the shore. See what it looks like.

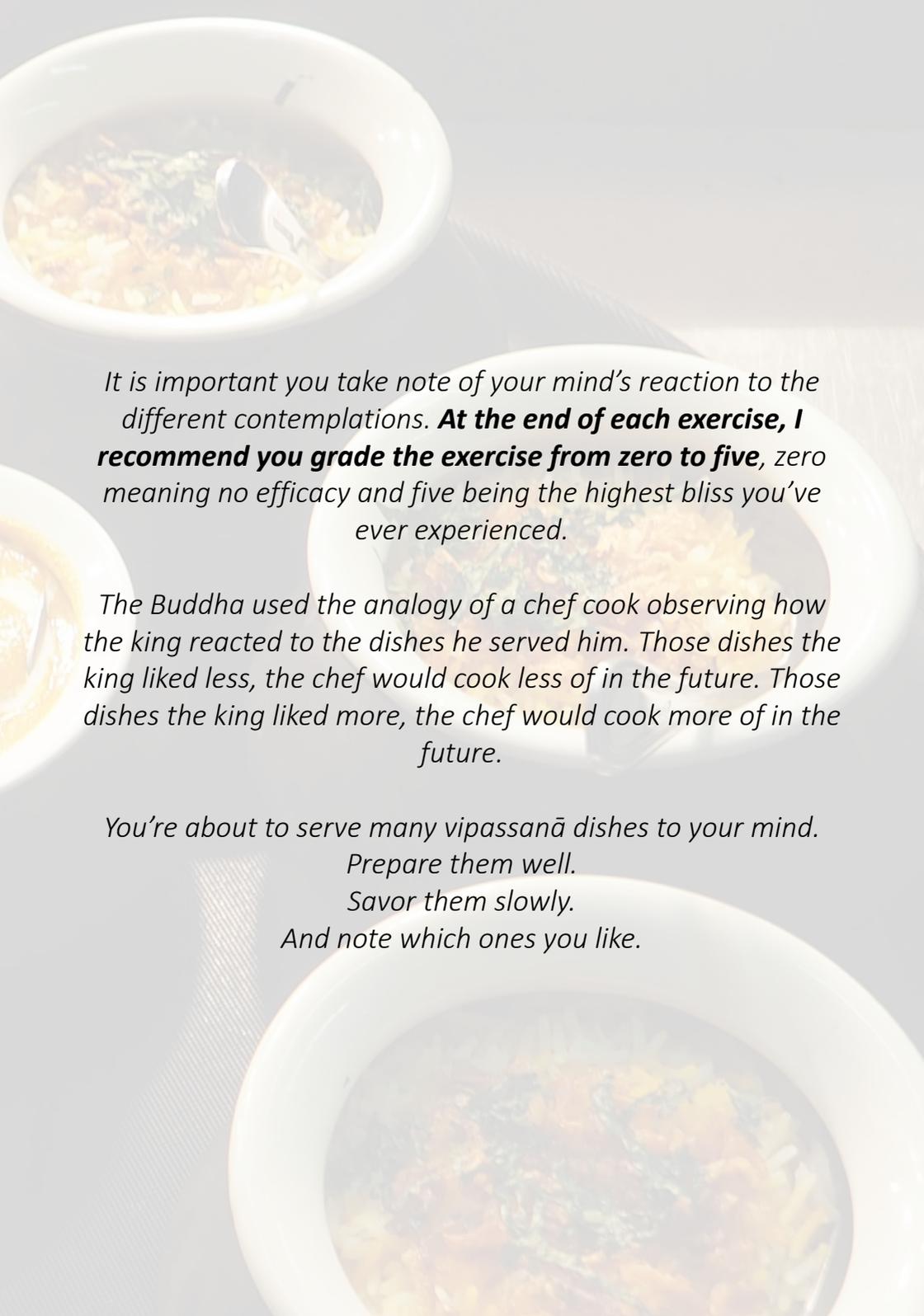
Immerse yourself in the full reality of your experience, in the present moment, without conceptualizing it. Enjoy the bliss of letting go, fully relaxed, fully awake, and fully equanimous.

It goes without saying that letting go is not something to hold onto.

Letting go is not something you can force either. Letting go is something you allow by providing the right conditions, namely: making your mind at ease in the present moment, and, with the help of the upcoming vipassanā exercises, seeing the senselessness of attachment.

Allow all the parts of your brain to integrate how pleasant it is to let go - to wakefully let go.

After an exercise, your mind will go back to its normal way of functioning. But with regular practice, the neural pathway towards the bliss of letting go will become increasingly easier to tread and lead increasingly further.



*It is important you take note of your mind's reaction to the different contemplations. **At the end of each exercise, I recommend you grade the exercise from zero to five**, zero meaning no efficacy and five being the highest bliss you've ever experienced.*

The Buddha used the analogy of a chef cook observing how the king reacted to the dishes he served him. Those dishes the king liked less, the chef would cook less of in the future. Those dishes the king liked more, the chef would cook more of in the future.

*You're about to serve many vipassanā dishes to your mind.
Prepare them well.
Savor them slowly.
And note which ones you like.*

If you find an exercise ineffective, unpleasant, or too hard to understand, it most probably means this exercise is not for you at this stage in time. Please feel free to skip it.

*Meditation should not make you suffer more, it should make you happier. **Keep your own wellbeing as your inner compass**, use common sense, and only practice the vipassanā exercises you enjoy.*

If you do not find any of the vipassanā exercises in this book enjoyable, it doesn't mean you have failed, or that you will never enjoy them — it just means these exercises are not suitable for you at this stage in time. You can give this book away or save it for later read.

***Please, do not think of the concepts you will read
in this book as truths to hold onto.***

***Do not use them as arguments to win debates
or rationalizations for harmful behavior.***

***Do not even make decisions based on the
concepts you will read in this book.***

***The only reason why you are doing these exercises is
to familiarize yourself with the bliss of letting go.***

**If you are suffering with severe mental health issues,
the exercises contained in this book
are most probably not for you.**

***I recommend you start instead with my
Daily Wellness Empowerment Program.***

***Vipassanā should be practiced on the foundation of a
grounded, loving, and happy life,
and not as a substitute to it.***

Throughout this book, I have tried to use simple words as much as possible. However, on the few occasions when it was not possible to use a simpler term without losing accuracy, I have chosen the more accurate word.

If at any point in the exercises you have trouble understanding a word, please refer to the glossary at the end of the book. If the word you're struggling with is not defined in the glossary, I suggest you look it up in a dictionary.

The most common problem people experience when practicing vipassanā is to fall into aversion.

This is not what we're looking for.

The Buddha discovered that although there is a duality of desire and aversion, there is also a space before both desire and aversion, a space of dispassion, a peaceful release, a pleasant letting go, a blissful letting flow, an enjoyable letting be, an inner freedom that allows things to be as they are.

The reason we practice vipassanā is not to move from desire to aversion, but to release both desire and aversion and to let go into this blissful space. If you find yourself falling into aversion, let go of the exercise, reestablish your equanimity, and go back to the exercise with the intention of opening your mind to this space of non-dual letting flow.

Vipassanā is a type of analyzing in which our thinking is

- *calm,*
- *connected to the present moment, and*
 - *conducive to letting go.*

A contemplation which lacks any of these three characteristics cannot be called vipassanā.

*All of the contemplations in this book are conducive
to a deep letting go of reification, attachment,
and identification.*

***Your task is to think about them calmly,
while staying connected to the present moment.***

By 'calmly', I mean your mind is relaxed and at ease, and you only think when and how you choose to think.

And by 'connected to the present moment', I mean you're awake and aware, and your contemplation is relevant to your own reality, within the framework of your present experience.

Practices to make our mind calm and connected to the present moment are called samatha practices. Samatha, in the language of the Buddha, means stilling, or calming. The main samatha practices are:

- mindful breathing,*
- whole body awareness,*
- kindness meditation, or simply,*
- making one's mind awake and equanimous in the present moment.*

Most people find it most effective most of the time to practice samatha before vipassanā.

Your preparatory samatha practice could last from thirty seconds to thirty minutes or longer, depending on your skill in samatha, how your mind is doing in that moment, and how deep you want to go.

Indicators your samatha practice has come to fruition are:

- your mind is awake and equanimous,*
- you experience low levels or even an absence of desire, aversion, agitation, somnolence, and doubt, and*
- your thoughts are calm and connected to the present moment.*

When these indicators are present, you are ready to practice vipassanā.

If your samatha is weak, you can still practice vipassanā, but the weaker your samatha, the higher the chances your vipassanā becomes too intellectual, less liberating, and even confusing.

***To practice vipassanā successfully,
samatha is your best friend.***

While practicing vipassanā, if you notice your mind is getting distracted or agitated, come back to your samatha practice and reestablish the samatha indicators before resuming vipassanā.

Although most people find it most effective most of the time to practice samatha before vipassanā, it is also possible to practice vipassanā before samatha, or vipassanā and samatha alternatively.

*Please feel free to experiment with different orders and see what works best for you.
You will learn through trial and error.
You will learn from your own experiences.*

If, as you give any of the following exercises a serious try, meditating on it for fifteen minutes or so, your mind isn't inclining towards the bliss of letting go, you will need to troubleshoot: either

- *your samatha is weak and you'll need to consolidate it before trying the vipassanā again, or*
- *your samatha is strong and it's the exercise which is not working for you, in which case you should grade the vipassanā exercise a zero and move on to the next one.*

Don't spend more than fifteen minutes on an exercise if you don't notice the quality of your experience changing for the better. If the exercise is working for you though, feel free to continue for as long as you wish, to deepen your understanding and immerse yourself more fully in the bliss of letting go.

I won't explain all of the samatha practices in details here. I'll just share basic instructions for the samatha practice which works best for most people most of the time, namely,

mindful breathing:

- *In a quiet place, sit down with your back straight and relaxed, your mouth closed, and your breath natural.*
- *Gently tune in the sensations of your natural breath (whether at the nose, chest, belly, or a combination of these) while making sure you are not controlling the breath. When you notice your mind contracting and controlling, loosen it up. And when you notice your mind logging out of the breath, gently bring it back. You want to be in the sweet spot where you are aware of the breath without controlling it.*
- *Keep your mind steady on your natural breath, patiently, breath after breath. You can still be aware of other things in the present moment, but if your eyes are open they should remain still, looking in front of you.*
- *A gentle smile can help. Smile gently with your lips. Then, smile with your eyes. Then, you may also want to experiment with smiling with your brain, smiling with your nervous system, and finally smiling with your whole body.*
- *Make your mind awake and equanimous. Awake means you're connected to everything happening in the present moment - your bodily sensations, your thoughts, the sounds and sights. Equanimous means your mind is open, not discriminating too much between likes and dislikes, pleasant and unpleasant.*

Let's begin.

Is the body static or changing?

Does the body simply decide to change itself
or does it change according to conditions?

Changing according to conditions,
is the body reliable or unreliable?

Being unreliable,
is the body appropriable or inappropriable?

Are feelings static or changing?

Do feelings simply decide to change themselves
or do they change according to conditions?

Changing according to conditions,
are feelings reliable or unreliable?

Being unreliable,
are feelings appropriable or inappropriable?

Are thoughts static or changing?

Do thoughts simply decide to change themselves
or do they change according to conditions?

Changing according to conditions,
are thoughts reliable or unreliable?

Being unreliable,
are thoughts appropriable or inappropriable?

Are states of consciousness static or changing?

Do states of consciousness simply decide to change themselves or do they change according to conditions?

Changing according to conditions,
are states of consciousness reliable or unreliable?

Being unreliable,
are states of consciousness appropriable or inappropriable?

Everything is changing.

Whether inside or outside,
material or immaterial,
in obvious or subtle ways,

everything is changing.

Everything is
inconstant,
unreliable,
and inappropriate.

You are looking at this page.

There is an awareness of this page.

Where is this awareness?

Is it only at the page,
in a way that would be separate from your eyes?

Is it only at your eyes,
in a way that would be separate from the page?

Is it only in an in-between space
which would be separate from both your eyes and the page?

Or is awareness non-local,
it cannot be pinpointed in space?

Could a separate subject of consciousness
see this book?

To cognize is to let information in.
Would it be possible for a separate subject of consciousness
to let the information of this book in?

Could a static subject of consciousness
read this whole sentence?

A whole sentence implies a flow of information.
Would it be possible for a static subject of consciousness
to allow for a flow of information?

Would a sovereign subject of consciousness
need to meditate?

We meditate to let go of suffering.
But a sovereign subject of consciousness
(someone who had full control over their states of
consciousness)
would not have been suffering in the first place.

So who is meditating?

Let us pause here and review the three most important things we've learned in the introduction:

- 1. Before each vipassanā exercise, it is highly recommended you practice samatha, to calm your mind and connect it with the present moment.*
- 2. You want to give each vipassanā exercise a serious try, meditating on it from five to fifteen minutes.*

3. The only reason why you are doing these exercises is to familiarize yourself with the bliss of letting go, the peace of release, the rapture of letting flow, the happiness of non-clinging.

Let's continue.

There is a story constantly at the center of my experience:
“I am someone and I need something to be happy.”

But what happens is, when I get that thing,
I quickly find myself running after the next thing.

This endless happiness treadmill is my fundamental problem,
because it perpetuates a sense of discontentment.

Without this story, without this treadmill,
life is good, safe, and happy, in this moment.

Is there a link between
the past and the present?

Is it reasonable to say that the past
contained the potential for the present?

But was this potential inside or outside
the things happening in the past?

So were these things only “things”
or rather “potenthings” or “thingtentials”?

In the past, were you aware these were
“thingtentials” or did you only perceive them
as “things”?

In this moment, do you see “things”
or “thingtentials”?

Will the future be made of “things” or “thingtentials”?

Are we living in an universe of “things” or “thingtentials”?

A calm letting go brings more happiness than

all of the anxious grasping in the world.

The idea of a “self” is based on three illusions:
separation, stability, and sovereignty.

The illusion of separation brings fear.
The illusion of stability brings friction.
The illusion of sovereignty brings frustration.

I have unpleasant sensations in my body.
And I don't like unpleasant sensations.
So I try to run away from them.
And seek pleasant sensations.

Now, I'm shunning pain and seeking pleasure.

This divides my consciousness.

Is this division itself pleasant or unpleasant?

Do I enjoy being divided?

Now, I'm seeking pleasure.

I identify a desirable object.
Something pleasurable.
Something important.

But I'm under the impression that I don't have it yet.

So I become anxious,
"Can I have it?
How can I have it?
When can I have it?
I can't wait to have it!"

In the name of the desirable,
I experience anxiety.

Okay, I managed to get it.

And because I label this object as
desirable, important, worth protecting,

I am afraid,

“How can I protect it?

Will I be able to keep it?

May I never lose it!”

In the name of the desirable,
I experience fear.

Now, I am protecting it.

But people, events and things
are threatening it.
So I get angry.

“How dare you?
This is mine, and this is important!
Get out!”

In the name of the desirable,
I experience anger.

Ouch. I lost it.

I am depressed.

“It was mine, and it was important,
but I’ve lost it!”

In the name of the desirable,
I experience depression.

In the name of the desirable, I experience division,
anxiety, fear, anger, and depression.

But isn't the purpose of labeling objects as desirable
to decrease suffering and increase happiness?

Can something be that desirable
if it makes me systematically go through
division, anxiety, fear, anger, and depression?

The perception of the desirable
weaves the whole world of suffering.

The Buddha taught,
“Attachment is the root of suffering.”

If the objects of my attachments were
stable, separate, and secure,
there would be no anxiety trying to obtain them,
because I would be guaranteed to succeed.

But what in the world
is stable, separate, and secure?

If the objects of my attachments were
stable, separate, and secure,
there would be no fear of losing them,
because I would have been able
to keep them the way I want.

But what in the world
is stable, separate, and secure?

If the objects of my attachments were
stable, separate, and secure,
there would be no need for anger,
since they would be untouchable.

But what in the world
is stable, separate, and secure?

If the objects of my attachments were
stable, separate, and secure,
there would be no depression,
since it would be impossible to lose them.

But what in the world
is stable, separate, and secure?

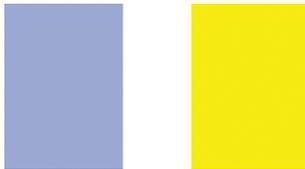
Is there a way to be attached to changing things

without generating unnecessary suffering?

I can be happy without

pleasant sensations in my body.

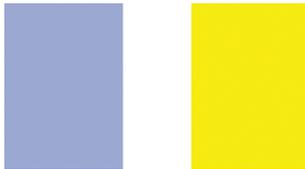
Let us imagine I held two colored, transparent layers in my hands: one blue, and one yellow.



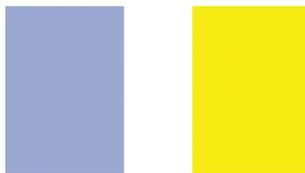
(1) I am holding them separately.
Does the color green exist?



(2) Now, I am superimposing them.
Does the color green exist?



(3) Now, I am separating them again.
Does the color green exist?



(1)(3) When holding the layers separately,
we cannot say that green exists.

But can we say that it really doesn't exist?
Because green is there, as potential.



(2) Superimposing the layers,
we cannot say that green does not exist.

But can we say that it really exists?
Because in our mind, to exist means to exist as
a separate, stable, solid, substantial entity
- and green is not a separate, stable, solid, substantial entity.

Let's go back to situation (2).



Where is green?



not here

We can't say that green is in the blue layer in a way that would be separated from the yellow layer.



not here

We can't say that green is in the yellow layer
in a way that would be separated from the blue layer.



not here

And we can't say that green is in a space in-between
in a way that would be separated from both the blue and the
yellow layers.

So what can we say?

We can say that green has
the *tendency* to more (2) or less (1,3) exist,
as a temporary, non-local interaction.

Next exercise.



Does the color blue exist?

We cannot say that the color blue doesn't exist.

But can we say that it really exists?
Because in our mind, to exist means to exist as
a separate, stable, solid, substantial entity.

Meanwhile, the color blue
is the temporary coming together
of this paper, this ink, light, your eyes, your brain, and so on.

As one of these conditions changes or ceases,
the manifestation of the color blue will change or cease.

So what can we say?

We can say that the color blue has the *tendency* to more or less exist, as a temporary, non-local interaction.

Last exercise:
Does your consciousness exist?

Or does your consciousness only have the *tendency* to exist,
as a temporary, non-local interaction?

Can freedom be contained in anything?

Including this state of consciousness?

I'm meditating.

This meditation had a beginning and will have an end.

(Everything that has a beginning will come to an end.)

If I'm looking for freedom in a meditation which has an end,
then this freedom too will have an end.

And how could a freedom which has an end
be true freedom?

Let me allow all the parts of my brain to integrate
the fact that everything is

impermanent, unpredictable, and unownable.

Are there good

reasons to suffer?

Everything that has a beginning will come to an end.

But have things come from nothing or from other things?

And will things return to nothing or to other things?

Can I see my eyelashes now?

Why?

What is even closer that is there but I can't see?

Formed by conditions,
Deformed by conditions,
It forms other conditions.

Formed by conditions,
Deformed by conditions,
It forms other conditions.

Formed by conditions,
Deformed by conditions,
It forms other conditions.

Formed by conditions,
Deformed by conditions,
It forms other conditions.

Freedom is not an object.

Freedom is the cessation of objectification.

Isn't there something deeply unsettling
about identifying with a body
which changes according to conditions?

Isn't there something deeply unsettling
about identifying with feelings
which change according to conditions?

Isn't there something deeply unsettling
about identifying with thoughts
which change according to conditions?

Isn't there something deeply unsettling
about identifying with a consciousness
which changes according to conditions?

This meditation
is dependent on an intention
which is impermanent.

So how could this meditation be
anything but impermanent?

In this moment there is change.

In this change there is uncertainty.

In this uncertainty there is no sovereignty.

In seeing this absence of sovereignty,
there is freedom and bliss.

There is an inversely proportional relationship
between attachment and fulfillment.

The more attachment, the less fulfillment.
The less attachment, the more fulfillment.

Is this worth dividing

consciousness over?

In the moment of letting go,
colors, sounds, sensations, and thoughts are still there.

But in the letting go itself
there is no color, sound, sensation, or thought.

In letting go,
there is no east or west, north or south, no here or there or
in between, no beginning and no end, no birth and no death,
no fear and no entanglement.

In letting go, there is no space for anything
because the nature of letting go is... to let go.

Yet, in letting go,
there is nothing missing.
There is peace, freedom, and fulfillment.

When this immortal space of freedom is there,
what need is there for attachments?

Am I in this situation or is this situation in me?

If I think I am in this situation, then why is this situation in this consciousness? Isn't this consciousness me? If this consciousness is not me, then whose consciousness is it?

If I think this situation is in me, then why don't I have full control over it?

There is no stability anywhere in the universe.

There is no separation anywhere in the universe.

There is no sovereignty anywhere in the universe.

The past is still here.

The present is ungraspable.

The present will give rise to the future which will become
another ungraspable present.

Is it better to invest in pleasure or freedom?

I can't always guarantee pleasure but I can always guarantee
the freedom of letting go.

Pleasure without freedom is painful.

Pleasure with freedom is unappealing,

Freedom without pleasure is still freeing.

Is there a link between my feelings
and what I perceive through my five senses?

Is it reasonable to say that my feelings are
co-conditioned by what goes through my senses?

But are the objects of my senses
under my control or not?

If my feelings are co-conditioned by
things which are outside of my control,
is it reasonable to hope that one day
I will only experience pleasant feelings
and no unpleasant feelings?

Have I ever suffered because of my thoughts?

If so, whose thoughts are they?

The Buddha taught his disciples:

“If someone asks you what is the aim of the practices I teach, you should answer, ‘to put an end to attachment.’

If they then ask, ‘Attachment to what?’
You should answer, ‘Attachment to the body, sensations, thoughts, and states of consciousness.’

If they then ask, 'But what is the problem with being attached to these things?'

You should answer, 'When the body, sensations, thoughts, and states of consciousness change and there is attachment to them, suffering manifests. But when the body, sensations, thoughts, and states of consciousness change and there is no attachment to them, no suffering manifests.'"

The greatest freedom is

freedom from oneself.

The only desire I have is to stop experiencing pain.

The only pain I have is not to have what I desire.

Let us pause here and check:

- ***Did you follow the instructions*** (start with samatha, then spend at least five minutes contemplating one exercise / two pages with a mind that is calm and connected to the present moment)?

- ***Did you experience any bliss of letting go*** (more spaciousness, lightness, non-division and freedom in the present moment)?

If you have read the instructions carefully and tried all the vipassanā exercises so far but haven't yet experienced any bliss of letting go, you might like to talk to someone who has successfully practised the exercises in this book, compare what you each did, find out what you could do better, and try again.

*If you have experienced some bliss of letting go,
congratulations.*

Grading the vipassanā exercises will help you keep track of the ones that work best for you and return to them in the future. You don't just want to experience the bliss of letting go once or a few times.

You want to develop meditative skill: the ability to call up the bliss of letting go more or less on demand.

As you may have already found, **the bliss of letting go is not a monolithic entity but a continuum.**

When the letting go is 20%, the bliss is 20%. When the letting go is 50%, the bliss is 50%. When the letting go is 80%, the bliss is 80%. When the letting go is 100%, the bliss is 100% and one's consciousness opens up to an immortal space of non-fear, peace, and pure happiness.

*The question we can ask ourselves is: **what can help us to progress on this continuum**, to experience the full bliss of letting go, the highest happiness, the immortal space of safety?*

I am still in the process of discovering this and hope to provide better instructions in the future as I hopefully deepen my practice. For now, here is my current, limited understanding of the original teachings of the Buddha.

The Buddha taught that to reach awakening, one must go through the following progression: one

1. ***Calls to mind the liberating truth*** — *that's what you do when you read a vipassanā exercise in this book, then,*
2. ***Contemplates it*** — *with a mind which is calm and connected to the present moment, then,*
3. *Experiences* ***enthusiasm*** — *the mind lights up, curious and awake while contemplating, then*
4. *Experiences* ***joy*** — *one becomes enthusiastic and begins to see the special value of vipassanā, then,*
5. *Experiences* ***tranquility*** — *the joy deepens and becomes more peaceful, then,*
6. *Experiences* ***stability*** — *the mind is in a state of flow, serene and stable, and finally,*
7. *Experiences* ***equanimity*** — *the mind becomes even more undivided, flat, equal, free.*

When we experience some bliss of letting go, we have already taken the first four steps to awakening, but there is still some restlessness in the bliss we are experiencing. Instead of clinging to the bliss, the Buddha invites us to notice the agitation in it and let it settle into tranquillity.

Once tranquillity is fully developed, he invites us to move to the next step, which is to develop mental stability.

And once stability is fully developed, he invites us to establish and perfect equanimity.

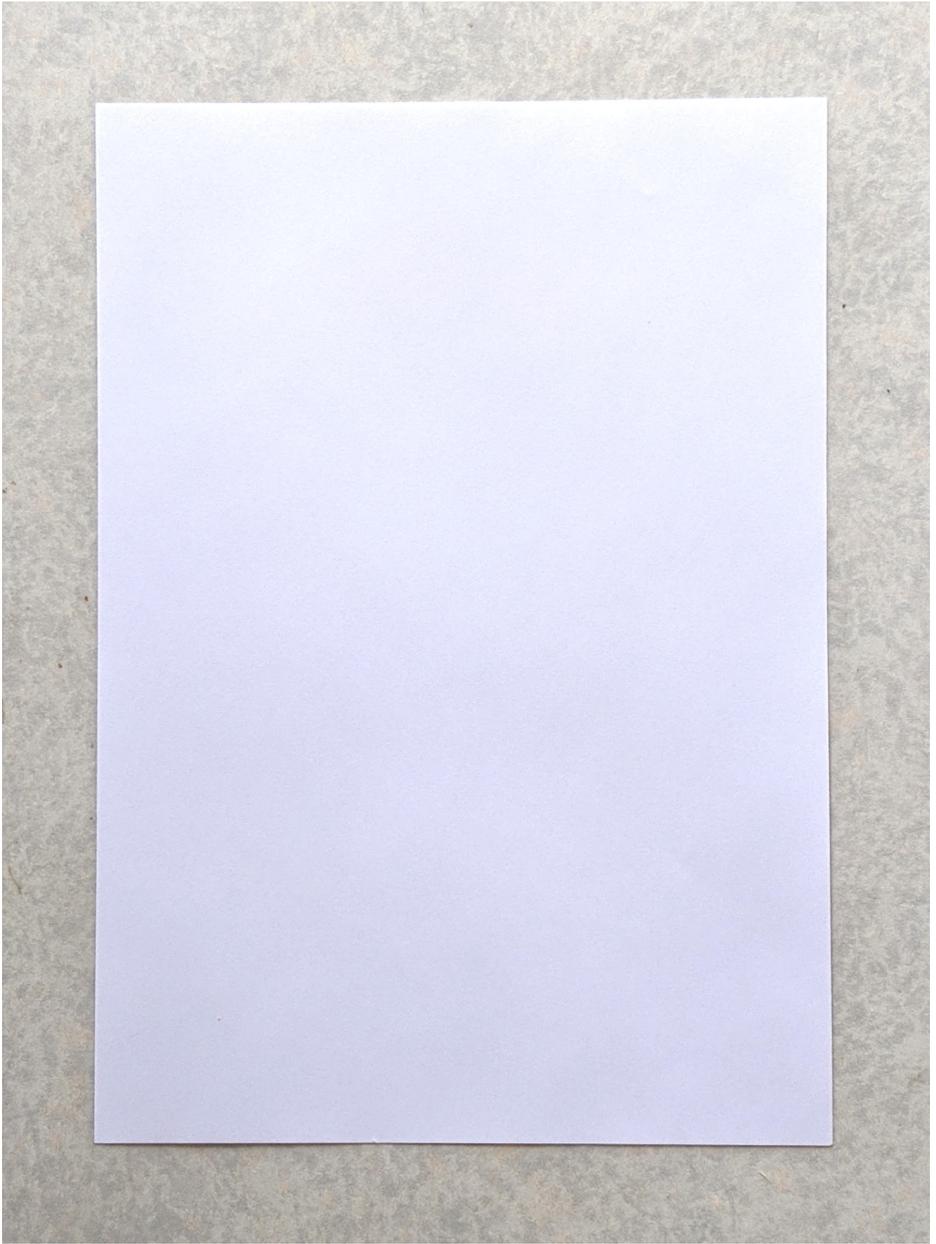
***According to the Buddha,
equanimity is the gateway to awakening.***

Equanimity means "equal mind".

We want our mind to be equal. Undivided. Even. Flat. Free.



A suffering mind, before meditation.



A happy mind, after meditation.

*Our mind is tied up in a knot,
and we practice vipassanā to untie it.*

*Our mind is bound to attachment,
and we practice vipassanā to unbind it.*

When you experience some bliss of letting go, you may find that thoughts still want to pull your attention forward.

Don't let them do that.

Don't let thoughts pull your attention forward.

*Stay back.
Sink in.
Awake to the present moment.
Without concepts.*

*Equanimous.
Equanimous.
Equanimous.*

Let's continue.

Good things will come.
Good things will go.

Bad things will come.
Bad things will go.

Everything is uncertain.
The uncertain nature of everything
should be fully understood.

Attachment is the root of all suffering.
Attachment should be completely released.

Letting go of attachment leads to healing, bliss, and freedom.
The bliss of letting go should be fully realised.

Vipassanā leads to the bliss of letting go.
Vipassanā should be practiced to the full goal: the complete
bliss of letting go, the unconditioned, the immortal space of
peace, safety, and freedom.

I want to upgrade my nervous system so that

it can function with less division and more freedom.

Why expect sensations to be

anything other than changing?

What's the common point between all of "my pains", "my traumas", "my difficulties", "my wounds"?

Isn't it the "my"?

Without the concept of a “me” holding all of these things together, what remains?

What would this moment be like without

this unhealthy fascination with thoughts?

Original

happiness.

Now, there is all of this. *All* of this.

And what else is there?

Who said this moment

shouldn't be like this?

Life doesn't need the mind's blah blah.

This moment is more enjoyable without imagination.

Between wisdom and freedom,

which is better?

Dear subconscious, please reveal to me the emotional

price I pay for the objects of my attachments.

Could it be that my problem is not fear of death
but not being afraid enough of death?

If there were enough fear of death, consciousness would not
attach itself to what is subject to death:
me, other people, and things.

There would be a disenchantment with the world of death
and a reconciliation with the deathless.

Are those

“things”?

The reason why I am afraid of this present

moment is because I don't know what it's like.

Attachment or happiness?

I cannot have both.

What a beautiful,

sovereignless universe.

Where am I?

Am I in this body? If so, where, exactly?
Am I in these sensations? If so, which one precisely?
Am I in these thoughts? Which one of them?
Am I in this consciousness? Where is it?

When am I?

Am I in the past? If so, which moment exactly?

Am I in the present? When exactly?

Am I in the future? How can I know that?

Buddhism is the story of a non-self telling

other non-selves that they don't have a self.

What is the difference between

obsession and happiness?

When I imagine things to be static and separate,
I live in illusion.

When I see things are changing and without separation,
I live in reality.

Is this moment

owned by anyone?

Nothing to add and nothing to subtract.

Things are just as they are.

Pleasant sensations are linked with the tendency to pursue.

Unpleasant sensations are linked with the tendency to
escape.

Is there a link between pursuit and escape?

Is it possible to pursue something without escaping another?

Is it possible to escape something without pursuing another?

pleasant  pursuit  escape  unpleasant

Pleasant sensations are linked to pursuit, which is linked to escape, which is linked to unpleasant sensations.

The so-called “solution” (the pleasant) always comes with its problem (the unpleasant). And the so-called “problem” (the unpleasant) always comes with its solution (the pleasant).

I am under the impression that painful feelings lead to avoidance. But what if avoidance was the painful feelings?

I am under the impression that pleasant feelings lead to pursuit. But what if the pursuit was the pleasant feelings?

I am under the impression that neutral feelings lead to ignorance. But what if ignorance was the neutral feelings?

Is it just the emotion which creates the reaction,
or is it also the reaction which creates the emotion?

This is a sovereignless

moment.

There is a space in front of me.
Where does it end?

There is a space towards (not behind, towards) me.
Where does it end?

And where do these two spaces meet?

Suffering is the addiction to pleasure.

Happiness is the ability to embrace pain.

Thoughts are

unpredictable.

What's between thoughts?

Is there a sort of glue which glues thoughts together?

A thread that says, “these thoughts were thought
by the same person”?

What if thinking was suffering,

and non-thinking happiness?

Reality is inconstant, unreliable, and inappropriate.

How wonderful it is that living in illusion is suffering
while living in reality is happiness.

There is the tendency to pursue pleasant feelings,
the tendency to ignore neutral feelings, and
the tendency to escape unpleasant feelings.

What if these three tendencies were just a bad idea?

Let me see the full link between

attachment and suffering.

This body and mind

don't owe me anything.

Right now, is there a sense of heaviness?

Is this heaviness linked to attachment?

Isn't it that the more attachment, the more heaviness?

The less attachment, the more lightness?

Right now, is there a sense of darkness?

Is this darkness linked to attachment?

Isn't it that the more attachment, the more darkness?

The less attachment, the more brightness?

Right now, is there a sense of blockage?

Is this blockage linked to attachment?

Isn't it that the more attachment, the more blockage?

The less attachment, the more free circulation?

Without attachment, no heaviness, darkness, and blockage.

There is lightness, brightness, and free circulation.

Suffering is the intention to control

things which are unreliable.

Please complete the following sentence to make it relevant to you: *“I am [my name] and I feel [like this] because [this happened].”* Say this sentence, out loud or mentally, pause, and see how that feels.

Now remove the last part of the sentence so it becomes, *“I am [my name] and I feel [like this].”*
Pause and see how that feels.

Now say,
"I am [my name]."
Pause and see how that feels.

Now simply say, *"I am."*
Stay in existence, in the present moment,
without the need to identify.
See how that feels.

The present moment is wonderful.

So many things are happening
without the need to make any effort.

The present moment is wonderful.

So many things are happening
without the need for a controller.

When we see change happening live, we are in the flow.
When we are in the flow, there is no more friction.

When there is no more friction, there is no more suffering.

The best is to be neither in distraction nor contraction.
Distraction is thinking about the past or future, or imagining.
Contraction is over focusing on an object in the present
moment.

In other words, the mind is happy being here and now,
without grasping.

Everything is uncertain.
Seeking happiness in what is uncertain is stressful.

Letting go of the compulsion to seek happiness:
that is true happiness.

What assumptions are there

about this moment?

There is life with assumptions

and life without assumptions.

How could this meditation which changes
according to countless conditions

ever become the way this intention wants?

No personalization. No preferences.

No worries.

Freedom from pleasure

is the pleasure of freedom.

Is identification substantial?

Is seeking substantial?

Is there anything better than

the bliss of letting go?

No matter how hard I try, I will never become

as good as the bliss of letting go.

No matter how hard I meditate, this meditation

will never become as good as the bliss of letting go.

There is the conditioned

and there is the unconditioned.

Aversion reifies desire.
Desire reifies aversion.
The problem reifies the solution.
The solution reifies the problem.

Shunning reifies pain.
Seeking reifies pleasure.
Pain reifies pleasure.
Pleasure reifies pain.

The less reification, the less duality, tension,

friction, resistance and suffering.

This has a color, a shape, a mental label,
and a mental contraction.

That has a color, a shape, a mental label,
and a mental contraction.

But the bliss of letting go has no color, no shape,
no mental label, and no mental contraction.

There is a fake suffering and a real suffering,
a fake happiness and a real happiness:

the fake suffering is unpleasant sensations,
and the real suffering is division;
the fake happiness is pleasant sensations,
and the real happiness is non-division.

Do you know why your meditation is not perfect?

It's because it's not yours.

It changes according to countless conditions and spends all of its time teaching you about sovereignlessness.

Before meditation, during meditation, and after meditation,

this consciousness is teaching about sovereignlessnes.

The Buddha said, the end of identification

is the highest happiness.

'I am someone',
'There is something',
'I can secure that thing', and
'That thing will bring me happiness':

these four premises are wrong.

In the body, sensations, thoughts, and states of consciousness, there is neither stability nor separation nor sovereignty. I am not 'someone' in the way I think I am.

This is neither stable, separate, nor substantial.
It is not a 'thing' in the way I think it is.

Changing dependent on countless conditions,
it cannot be appropriated. 'I' cannot secure 'it'.

'Obtaining' that 'thing' will only bring a temporary relief and pleasure before becoming boring or troublesome.

True happiness is the bliss of letting go.

One time, someone asked the Buddha for concise instructions to reach enlightenment.

The Buddha answered,
“Let go of desire for what is inconstant.”

Another time, to the same question the Buddha answered,
“Let go of desire for what is unreliable.”

Another time, to the same question the Buddha answered,
“Let go of desire for what is inappropriate.”

Is there anything that can fully exist,
as a separate, stable entity?

Is there anything which can go from fully existing to not existing anymore under any form?

Can something really “be”?

Can something really “not be”?

Do you own your body?

Why?

Do you own the moon?

Why?

Can you really say you own your body
when you don't have full control over it?

Can you really say you don't own the moon
when the moon is part of your consciousness?

Is there anything you fully own?

Is there anything you fully don't own?

Do you have any loved one who has never hurt
and will never hurt your feelings?

Do you have any enemy who has never done anything good
and will never do anything good in their life?

Is there anyone who can be fully called a friend?

Anyone who can be fully called a foe?

Being and non-being, having and not having,

friend and enemy: these concepts can not describe reality.

Let me focus less on phenomena and more

on the space in which phenomena come and go.

Why fear? Why fear losing something

which will be lost anyways?

The body is not perfect.

Sensations are not perfect.

Thoughts are not perfect.

States of consciousness are not perfect.

Nothing is perfect.

What decides what is “perfect”?

It’s just thoughts, isn’t it?

Are these thoughts static or changing?

Being changing, are these thoughts
graspable or ungraspable?

Being ungraspable, are these thoughts
ownable or unownable?

Seeing phenomena as inconstant
is seeing them as unreliable.

Seeing phenomena as unreliable
is seeing them as inappropriable.

Seeing phenomena as inappropriate
is letting go of expectations of perfection.

Letting go of expectations of perfection
is letting go of friction between expectations and reality.

Letting go of friction between expectations and reality
is letting go of suffering.

The lightest object is the one you don't pick.

The least confined space is the one you don't enter.

Four truths to contemplate:

- Everything changes according to countless conditions.
 - Attachment is the root of all suffering.
- Letting go of attachment brings healing and happiness.
- To let go, we need to live healthily and compassionately, train our mind in wakefulness and equanimity, and regularly contemplate the absurdity of attachment.

Three truths to contemplate:

- Everything changes.
- Clinging is suffering.
- Letting be is happiness.

Two truths to contemplate:

- Attachment is suffering.
- Non-attachment is happiness.

One truth to contemplate:

- Non-clinging is bliss.

I'm looking for happiness by creating the very thing
which destroys happiness, namely,

the sense that something is wrong
about this moment.

The body changes.
Clinging to the body creates stress.
Not clinging to the body brings healing and happiness.

Sensations change.
Clinging to sensations creates stress.
Not clinging to sensations brings healing and happiness.

Thoughts change.
Clinging to thoughts creates stress.
Not clinging to thoughts brings healing and happiness.

States of consciousness change.
Clinging to states of consciousness creates stress.
Not clinging to states of consciousness brings healing and
happiness.

There is pure equanimity when we don't imagine there is

someone who needs something to be happy.

Isn't it strange that the sound of my voice manifests in the same field of sounds as other people's voices?

Isn't it strange that the sight of my body manifests in the same field of sights as other people's bodies?

Can I be both the subject

and object of consciousness?

The eyes change according to conditions and are unreliable.
Forms change according to conditions and are unreliable.

The ears change according to conditions and are unreliable.
Sounds change according to conditions and are unreliable.

The nose changes according to conditions and is unreliable.
Smells change according to conditions and are unreliable.

The tongue changes according to conditions and is unreliable. Tastes change according to conditions and are unreliable.

The body changes according to conditions and is unreliable. Tangibles change according to conditions and are unreliable.

How could sensations which depend on what is seen, heard, smelled, tasted, and touched, be reliable?

To see inconstancy is to stop imagining things are constant.
To see unreliability is to stop imagining things are reliable.

To see inappropriability is to stop imagining things are appropriable.

The best person I'd like to

be can only be me.

Desire is the fear of not having,
and fear is the desire to survive.

Desire is fear
and fear is desire.

There is nothing at center.

There is no central control.

Desire is itchiness.
Itchiness is irritation.
Irritation is suffering.
Therefore desire is suffering.

Letting go of desire brings deep healing and happiness.

Desire strengthens the sense of separation and lack.
The sense of separation and lack is suffering.
Therefore desire is suffering.

Letting go of desire brings deep healing and happiness.

Desire contracts consciousness.
A contracted consciousness is a divided consciousness.
A divided consciousness is suffering.
Therefore desire is suffering.

Letting go of desire brings deep healing and happiness.

I don't deserve fake, lousy happiness anymore.

I deserve the highest happiness.

And the world deserves my highest happiness.

Suffering is attachment to what changes.

Happiness is non-attachment to what changes.

How I imagine things to be:

beginning

no end



How things really are:

beginning

end



Soften up your gaze.
Open your peripheral vision.

And let go.

When seeing, only see.
When hearing, only hear.

When feeling, only feel.
Without interpreting or conceptualizing.

The king doesn't hope to become the king.
The queen doesn't hope to become the queen.

My true nature doesn't hope to become my true nature.
The immortal, unconditioned space doesn't hope
to become the immortal, unconditioned space.

I'm the king/queen of happiness

and my kingdom/queendom is immortality.

Can there be identification with

many different thoughts?

Is it possible to pinpoint suffering

in time and space?

Where do thoughts

come from?

Where does the idea “I am

someone" come from?

A thought is a temporary interaction.

Why make a big fuss over it?

Everything has advantages.
Everything has drawbacks.

Everything can be transcended
by letting go of attachment.

Meditation is great
yet meditation is imperfect.

Meditating unattached to meditation is best.

Who said the mind

was facing forward?

The body is 360-degree open,
influenced by phenomena from all directions.

Sensations are 360-degree open,
influenced by phenomena from all directions.

Thoughts are 360-degree open,
influenced by phenomena from all directions.

Consciousness is 360-degree open,
influenced by phenomena from all directions.

What attachment is present now?

What suffering is this attachment creating?

Everyone is suffering because

of their attachments.

Everyone is suffering because they

imagine they have central control.

Both samatha and vipassanā are

inconstant, unreliable, and inappropriate.

Attachment is the root of friction.

Friction is the root of suffering.

The idea “I exist” gives off an illusion of stability and separation, but the reality it’s pointing out is changing and without separation.

This friction between concepts and reality is the root of suffering. The idea "I exist" should be vomitted.

The body, sensations, thoughts, and states of consciousness
are not blank sheets of paper to draw on.

They are windows onto the world.

Sensations in themselves are empty of concepts
of time, space, and self.

Sights in themselves are empty of concepts
of time, space, and self.

Sounds in themselves are empty of concepts
of time, space, and self.

Moving forward is tiring.

Staying backward is rejuvenating.

Moving forward is dangerous.

Staying backward is safe.

Things in the past have changed.

Things in the future will pass.

The bliss of letting go

is not perfect.

The bliss of letting go is a

temporary, non-local interaction.

The bliss of letting go is inconstant,

unreliable, and inappropriate.

What are the characteristics of

equanimity, in this moment?

Equanimity resists all

pushes and pulls.

Isn't equanimity

the best ally?

If the universe and equanimity got

into a fight, who would win?

Person A is the richest person on earth.
Person B is equanimous.

Who is the more powerful of the two?

Is it worth trading equanimity

for anything?

The greatest power is equanimity.
The greatest peace is equanimity.

The greatest happiness is equanimity.
The greatest purity is equanimity.

The Buddha called the highest bliss of letting go

the unbinding,
the unconditioned,
the destruction of desire, aversion, and ignorance,
the taintless,
the truth,
the other shore,
the subtle,
the hard to see,
the unaging,
the stable,
the undisintegrating,
the unborn,
the undying,
the peaceful,
the deathless,

the sublime,
the auspicious,
the secure,
the destruction of attachment,
the wonderful,
the amazing,
the unailing,
the unafflicted,
dispassion,
purity,
freedom,
non-attachment,
the island,
the shelter,
the asylum,
the refuge,
the destination.

glossary

This glossary is a contemplation in itself.

Definitions are meant to be read in the following order:

samatha: (Pāli) calming, stilling. any practice that stabilizes our mind in wakefulness and equanimity, such as mindful breathing, whole body awareness, or kindness meditation. the aim of such practice is to temporarily transcend desire and aversion, agitation and somnolence, and doubt, and prepare the mind for vipassanā.

vipassanā: (Pāli) analyzing, insight. any contemplation which leads to the bliss of letting go. the most popular vipassanā practice at the time of the Buddha was to see everything, both inside and out, as inconstant, unreliable, and inappropriable.

inappropriable: that cannot be appropriated, that cannot be owned. because it is the nature of phenomena to change, they cannot be kept forever, they cannot be fully controlled, and are therefore inappropriable.

attachment: the automatic and for the most part subconscious psychological mechanism of labeling people and objects as 'important', 'desirable', 'worth holding onto', and 'worth protecting'; the contraction of consciousness; the obsession over these objects; and the painful emotions arising with this obsession.

identification: attachment towards the body, sensations, thoughts, and states of consciousness; the belief in a separate, stable, sovereign self; the contraction of consciousness and the fear and agitation that ensue.

reification: taking one's concepts for more real than they are; the failure to see that while concepts give an illusion of stability and separation, the objects they point to have in reality neither stability nor separation.

sovereignlessness: absence of a sovereign, a supreme ruler having full control independent of external influence.

state of consciousness: sleep, wakefulness, and various meditative states are all states of consciousness. a state of consciousness is the overall quality of our present experience, to which we illusorily attribute a sense of cohesion, oneness, or central control. vipassanā helps us understand there is no central control.

the bliss of letting go: the experience of spaciousness, lightness, brightness, peace, non-division, and purity in the present moment. at its deepest state, it is an immortal space free from conditioning, free from birth and death, and free from suffering.

unownable: that cannot be owned. see inappropriate.

sīla, samādhi, paññā, vimutti

More spacious than the most spacious sky,
more peaceful than the most peaceful autumn leaf,
and clearer than the clearest waterfall,
is a mind which has stopped clinging.

Pleasant is the letting go, blissful is the letting flow,
delightful is the mind's release taught by the Buddha.

Yet we can only let go
when we see for ourselves
the absurdity of attachment.

This is paññā, transcendental wisdom.

To practice it, we need to cultivate
wakefulness and equanimity.

This is samādhi, concentration.

Concentration needs to be practiced on the foundation of
a healthy and compassionate lifestyle.

This is sīla, ethical living.

“Do not kill. Protect life.

Do not steal. Be generous.

Do not commit sexual misconduct. Love truly.

Do not lie. Speak truthfully.

Do not use intoxicants. Consume wisely.”

Following the Buddha's advice,

we enjoy a clearer conscience,

sow seeds of happiness in our relationships,
and set a solid foundation for our spiritual practice.

“Pay attention to your natural in- and out-breaths,
spread your awareness to your whole body,
give rise to lovingkindness,
and refine your equanimity.”
Following the Buddha’s advice,
our mind becomes more
content, compassionate, and clear.

“See all phenomena as they truly are:
inconstant, unreliable, and inappropriable.
Observe how attachment creates all suffering,
and know for yourself that letting go
brings deep healing and happiness.”
Following the Buddha’s advice,
we familiarize ourselves with a wondrous joy:
a mind which is light, bright, undivided, unfettered.

Sīla, samādhi, paññā:
the threefold training taught by the Buddha is not easy.
Countless times, we shall stumble.
Countless times, we shall fall.
And countless times, we shall stand up again,
mend our ways,
strengthen our concentration,
and sharpen our understanding.

Practicing diligently the Buddha’s instructions,
sinking ever deeper in the bliss of letting go,
with the full evaporation of attachment,
identification, and reification,
comes the mind’s unbinding:

we know for ourselves there exists
an immortal space without beginning nor end,
unconditioned, it is imperturbable, a true refuge,
an island which no flood can overflow,
oh so secure, so peaceful, so delightful.

Not long after, the mind contracts again
and picks its old story back up,
“I am someone, and I need something to be happy.”
Nibbāna, the highest happiness,
is nowhere to be seen anymore.

But the Buddha reassures us,
we have reached the first stage of enlightenment:
we have eradicated doubt about his teaching,
we understand, at least intellectually,
that there is no stable, separate, sovereign self,
and we know rules and rituals alone
won't lead us to liberation
- we need awakened, transcendental understanding.

The Buddha exhorts us:
“Continue! With the same threefold training,
and with repeated experiences of the deathless,
you can reach ever deeper, permanent shifts
in the way you experience the world.

With the second stage of enlightenment,
you permanently decrease desire and aversion.
With less duality come less torments
and a freer flow of energy.

With the third stage of enlightenment,
you permanently eradicate desire and aversion.
How wonderful is the mind's natural brightness,
so light and happy.

These five heavy fetters overcome,
you still have five lighter ones to break free from:
attachment to the material, attachment to the immaterial,
pride, agitation, and ignorance.
This constitutes the fourth and final stage of enlightenment.”

The Buddha concludes,
“Many men and women have reached this stage
and are enjoying the same liberation as I am.”