

Analytical Meditation or Contemplative Meditation

(Taken from *Turning the Mind into an Ally* by Sakyong Mipham Rinpoche Appendix C, Instructions for Contemplative Meditation. Also see Chapter 12.)

1. Calm the mind by resting on the breathing.
2. When you feel ready, bring up a certain thought or intention in the form of words.
3. Use these words as the object of meditation, continually returning to them as distractions arise.
4. In order to help rouse the heartfelt experience of their meaning, think about the words. Bring ideas and images to mind to inspire the meaning.
5. As the meaning of the words begins to penetrate, let the words drop away, and rest in that.
6. Become familiar with that meaning as it penetrates.
7. Conclude your session and arise from your meditation with the meaning in your heart. “Meaning” is direct experience, free of words.
8. Now enter the world aspiring to conduct yourself with the view of your contemplation. For example if you have been contemplating the preciousness of human birth, your view will be one of appreciation.

Sakyong Mipham Rinpoche

Further comments:

1. Write down the object of contemplation in one sentence. This will help you to hold the contemplation in mind.
2. Analytical meditation involves two parts: analysis and resting
3. If you are getting lost in thinking and have trouble focusing on the contemplation, you can always return to shamatha meditation.
4. You can use the same contemplation many times until the meaning begins to penetrate.
5. Return to shamatha meditation for a short time at the end of your contemplation before you get up from the cushion.
6. Contemplation or analytical meditation does not replace regular shamatha sitting meditation. You should still continue with a regular shamatha practice.

Object of contemplation:

“All that is composite is impermanent.”

A contemplation on the body:

Whatever is produced by causes and conditions is impermanent. This body is produced by causes and conditions. Therefore this body is impermanent.

Whatever is impermanent will arise, abide and cease and changes from moment to moment. Therefore this body will arise, abide and cease and is changing from moment to moment.

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