

Tyler Dewar, Analytical Meditation August 2004, NBCT DVD **Session 1** 1:03  
(Also known as **Contemplation**)

Shamatha

Vipashyana: clear seeing, special seeing, superior seeing

Active element is introduced in vipashyana

Analytical meditation is like an internal debate.

How to do it

1. Topic of analysis: purpose is to connect with certainty

2. When we experience certainty, then we rest in that certainty.

When you are distracted by thoughts, you come back to the conceptual process of working with the material you studied.

Can return to shamatha when you are distracted or when you feel overwhelmed by the analytical meditation.

1. relax

2. one-pointedness: focus on the topic of analysis

Analytical meditation gives us confidence.

Today the subject is **impermanence**.

Definition of impermanence:

1. Able to arise, abide and cease or

2. That which when it comes into existence does not remain for a second moment

3. Conditioned phenomena is compounded; it arises through causes and conditions

4. A thing which can perform a function.

Two categories:

1. course impermanence: most obvious

2. more subtle aspect

Things are always changing moment by moment. (most important quality)

Analytical Meditation technique

1. do shamatha (relaxation and one-pointedness) Go from analytical to non-analytical

2. start our analysis using “a tree”

Relative: causes and conditions. Is impermanent because it arises, abides, and ceases.

Realize impermanent phenomena.

Guided meditation

1. Shamatha: cultivate a sense of bravery, confidence (8 min.)

2. Analytical meditation (30 min.)

Conditioned phenomena: use a tree. Needs seed, soil, warmth. Is in prime of growth and full of strength. Is that tree a conditioned phenomenon?

Did it become vital all at once or gradually?  
Did it have to go through changes? How often?  
Did it change one time a day, once a month or every moment?  
Is the tree impermanent?

Now the tree is older, no longer has leaves. Imagine the tree has fallen over and disintegrated in the ground. Look at your feelings about the tree.  
Was the tree a conditioned phenomenon?  
If conditioned why?

Rest in shamatha briefly.

Visualize your body. Is your body a conditioned phenomenon?  
Does it change once a day, once a week, once a month or every moment?  
Body is a conditioned phenomenon.  
Once it arises it does not remain for a second moment.  
Is the body impermanent?  
Form an image in your mind as being older.  
Form an image of your body approaching death. Causes and conditions that keep the body alive are ceasing.  
How does your mind feel about this dying body?

Come back to the present moment, this present body, notice the feelings. Ground those feelings in shamatha. Is this body impermanent? Analyze.

Whatever is produced by causes and conditions is impermanent.  
This body is produced by causes and conditions; therefore this body is impermanent.  
Whatever arises is impermanent.  
It arises abides and ceases.

My body will arise, abide and cease.  
It is changing from moment to moment.

Try to rest in that certainty or confidence.

**End of Session 1**