

# Going Deeper Meditation Morning: Impermanence

## Introduction

Awareness of our direct experience reveals particular things to us where 'thinking about' deals in abstract general concepts. These particular things are characterised by impermanence: abstract general concepts are characterised by the opposite.

## Exercise: Looking at experience arising

Spend a few minutes connecting with direct experience of physical sensation, starting with a particular focus, such as on the palms, where there is a clear sense of change. Noticing particularly how in each moment experience is arising.

'The world for the most part O Kaccana holds either to a belief in existence or to a belief in non-existence. But for one who sees as it really is the arising of experience, the belief in non-existence passes away' (SN 12.14)

If you wish, broadening the attention to include all physical sensation, noticing how within the breadth of awareness, physical sensations are arising in each moment.

## Exercise: Looking at experience passing

Again, spending a few minutes connecting with direct experience of physical sensation at a particular focus where there is a clear sense of physical sensation changing. This time noticing particularly how in each moment an experience is ceasing.

'The world for the most part O Kaccana holds either to a belief in existence or to a belief in non-existence. But for one who sees as it really is the ceasing of experience, the belief in existence passes away' (SN 12.15)

If there is something painful in your experience: an ache or a feeling of sadness or a preoccupation of the mind, take this as your focus and notice how your experience of it is changing moment to moment, and in each moment a particular experience is passing away.

## Exercise: Looking at change

Here we are attending not to the content of experience, but to how it is changing. This is akin to the drawing exercise where we try to draw not the objects we are looking at – such as trees, but the spaces between them.

Again, start by directing attention to a direct experience, of a particular physical sensation.

Change may be experienced moment-to-moment, or as an arc of more gradual change, or as a sense of 'it's not how it was'.

Going on to broaden out attention to encompass all of physical sensation, and then to include sounds as arising and passing: attending particularly to the change rather than to what any particular experience is of.

## Exercise: Walking meditation

Dropping in Nargajuna's 'Verses from the Centre' opening chapter on walking

<p><i>I do not walk between The step already taken And the one I'm yet to take, Which both are motionless.</i></p> <p><i>Is walking not the motion Between one step and the next? What moves between them? Could I not move as a walk?</i></p> <p><i>If I move when I walk, There would be two motions: One moving me and one my feet – Two of us stroll by.</i></p> <p><i>There is no walking without walkers, And no walkers without walking. Can I say that walkers walk? Can I say that they don't?</i></p> <p><i>Walking does not start In steps taken or to come Or in the act itself. Where does it begin?</i></p>	<p><i>Before I raise a foot, Is there motion, A step taken or to come Whence walking could begin?</i></p> <p><i>What has gone? What moves? What is to come?</i></p> <p><i>Can I speak of walkers, When neither walking, Steps taken nor to come ever end?</i></p> <p><i>Were walking and walker one, I would be unable to tell them apart; Where they different, There would be walkers who do not walk.</i></p> <p><i>These moving feet reveal a walker But did not start him on his way. There was no walker prior to departure. Who was going where?</i></p>
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## Led Meditation: attending to change

Starting with attending to a particular physical experience where there is a clear sensation, such as the hands or the breath.

Broadening out to include all physical experience

Broadening out to include sounds