**What is self?**

Self is made of memory of experience that is temporary like other memory which we remember which can change – this memory takes part in every process thinking, just sitting, not thinking ,just feeling , not doing anything this memory takes part – from day we are born automatically every second we act through it until and unless we deliberately put our mind on it and detach – this detachment is not like erasing the memory and then you don’t experience and detach rather the detachment can be temporary when the memory of your past experiences don't take part in any mental process – if you remain detached from that memory of experience for long time then eventually it fades like any other memory – memory of experience is formed only when you attach yourself to that

**PROCESS OF DETACHEMENT** :

Attention (**manasikāra**) is a mental faculty that **operates independently of the sense of self**. It directs awareness to phenomena, but it does not inherently create an "I" or "mine."

In this attention just be aware of the mental process of the mind like a mind visualizes or solve a math problem and the information is shown, just be aware of the mental process so that you can see this information. Feeling and emotions arises just see it don’t grasp it or be emersed into it

"In the seen, let there be only the seen.   
In the heard, only the heard.   
In the sensed, only the sensed.   
In the known, only the known.   
When for you there is no ‘you’ in connection with that,   
Then you will not be ‘in that.’   
When you are not ‘in that,’   
You will not be ‘here’ or ‘beyond’ or ‘in between.’   
Just this is the end of suffering."

**Practice 1**  : remain in attention (sati)

In that attention there is awareness of thoughts and the mood emotion and how it changes.

The mind may get attached let it get attached – the sense of self will be there - on seeing a thing anger may arise let the anger rise - but be aware that you are angry and at what moment you got angry

In this attention every process is registered in the short term memory and you know the gross activities going on in the mind

But not be flown by experiences by which you loose that awareness and sense of changes taking place in mind

**Practice 2**  : reduce effort to remain in attention . When sati becomes effortless, natural, and continuous, it transitions into Sammā-sati.

**Practice 3**  : remain in attention(sammā-sati) and removal of experience of any effort -remove sense of restlessness and remain calm

**Practice 3.1** : observe even when you are doing nothing it looks like something is going on in the brain – looks like responsible for flickering of mind – It is the product of self

**Practice 3.2**  : **Non-Self Contemplation (Anatta-saññā) - The Ultimate Ego Dissolution**

This meditation directly targets the illusion of self by breaking down **five aggregates (khandhas)**:

* **Form (Rupa)** – The body is just matter, not "you."
* **Feeling (Vedanā)** – Pain/pleasure arise and pass; they don’t belong to "you."
* **Perception (Saññā)** – Recognition is a conditioned process, not an entity.
* **Mental Formations (Sankhāra)** – Thoughts and habits arise from causes, not a "self."
* **Consciousness (Viññāṇa)** – Awareness itself is impermanent.

**Practice 3.3 :** Bias in thinking or knowledge can be removed by grounding in the fundamental self-attained when mind gets super calm – in this the mind observes the rising experience that is temporary , not fundamental and they fade

**Meditate on these qualities**

**Dāna** (Generosity)

**Sīla** (Moral Discipline)

**Nekkhamma** (Renunciation)

**Paññā** (Wisdom)

**Viriya** (Energy)

**Khanti** (Patience)

**Sacca** (Truthfulness)

**Adhiṭṭhāna** (Determination)

**Mettā** (Loving-kindness)

**Upekkhā** (Equanimity)

**Removal of** Causes of Vyāpāda

**Clinging to expectations** → Frustration arises when things don’t go as desired.

**Seeing faults in others** → Constantly judging and criticizing.

**Harboring past resentments** → Holding onto grudges poisons the mind.

**Physical discomfort** → Leads to irritation and impatience.

**Attachment to self-view** → Feeling personally attacked by criticism.

Removal of Pañca Nīvaraṇa:

**Sensual desire (kāmacchanda)** – Attraction to sensory experiences.

**Ill-will (vyāpāda)** – Anger, irritation, or resentment.

**Sloth and torpor (thīna-middha)** – Mental dullness or heaviness.

**Restlessness and worry (uddhacca-kukkucca)** – Mental agitation or anxiety.

**Doubt (vicikicchā)** – Uncertainty or hesitation in the practice

Abandon thoughts of work, family, and personal identity.

Being equal to all beings – do equally good for all

|  |  |
| --- | --- |
| **Samatha (Concentration) Meditation**  These meditations lead to *jhana* (absorption states) and mental calmness. The *Visuddhimagga* lists **40 meditation objects**, grouped as follows: | |
| a. Kasina Meditations (10 types) – Focus on visual objects to develop deep concentration.   * Earth (*pathavi kasina*) * Water (*apo kasina*) * Fire (*tejo kasina*) * Air (*vayo kasina*) * Blue (*nila kasina*) * Yellow (*pita kasina*) * Red (*lohita kasina*) * White (*odata kasina*) * Light (*aloka kasina*) * Space (*akasa kasina*)   b. Asubha (Foulness) Meditations (10 types) – Contemplation of corpses to overcome attachment to the body.   * Swollen corpse (*uddhumataka*) * Discolored corpse (*vinilaka*) * Festering corpse (*vipubbaka*) * Fissured corpse (*vicchiddaka*) * Gnawed corpse (*vikkhittaka*) * Scattered corpse (*hata-vikkhittaka*) * Mangled corpse (*lohitaka*) * Headless corpse (*vinnamaka*) * Torso-only corpse (*atthika*) * Skeleton (*atthika-saññā*) | c. Anussati (Recollections) (10 types) – Mental reflections to cultivate positive qualities.   * Buddha (*buddhanussati*) * Dhamma (*dhammanussati*) * Sangha (*sanghanussati*) * Morality (*silanussati*) * Generosity (*caganussati*) * Deities (*devatanussati*) * Death (*marananussati*) * Body mindfulness (*kayagatasati*) * Breathing (*anapanasati*) * Peace (*upasamānussati*)   d. Brahmavihara (Divine Abodes) (4 types) – Cultivation of universal love.   * Loving-kindness (*metta*) * Compassion (*karuna*) * Sympathetic joy (*mudita*) * Equanimity (*upekkha*)   e. Arupa Jhana (Formless Meditations) (4 types)   * Infinite space (*akasanancayatana*) * Infinite consciousness (*vinnanancayatana*) * Nothingness (*akincannayatana*) * Neither perception nor non-perception (*nevasaññanasaññayatana*)   f. Other Meditations (2 types)   * Perception of repulsiveness in food (*ahare patikulasanna*) * Analysis of the four elements (*catudhatuvavatthana*) |

**Practice 4** : remain in attention, effortless – don’t grasp any experience or emotion that arises just observe it let it fade – observer that does not feels or experience just observes – don’t have experience laden thoughts – be an observer not an experiencer – this will make your mind free – it is not such that an experience or emotion arises in the mind and then the experiencer is drawn into it rather the experiencer part is responsible for their rise and initialization as you don’t grasp it, it weakens the experiencer and it only cease to exist when every emotion/experience except of the fundament process cease to rise

Characteristics of this observer as it progresses –

Equanimous - there is no effect on it due to any thought or thing – this is necessary as this observer will get merged to the mental process and at that time it will not cause any experience or will not change based on thought . This will make the mental process efficient

What can you observe in mind except thoughts and experience – we are always drawn in our experience even if we are doing nothing this makes the mind tired - if the mind does only this then it will feel very restful as the work is very easy

Resource or reference :

**Practice 5** : effortless attention + ungrasping – unwavering + not drawn to experience + listening to a factual or easily understandable academic/educational neutral[no emotion/experience linked ] video {e.g. -Andrew Huberman podcast } - effortless listening for many hours as there is no experience –

**Practice 5.1** : effortless attention + ungrasping – unwavering + not drawn to experience + looking at a black dot

**Practice 5.2** : effortless attention + ungrasping – unwavering + not drawn to experience + reading book

**Practice 6** : neither be an experiencer nor a doer – let your actions comes from the cause rooted in the qualities obtained from the practices you did till now – when there is no contribution of you in the mental process and it arises by itself – through Taratak the flickering of mind gets reduced. This reduced activity in flickering of mind is directly corelated with the experience of self (and the sense of you as a doer )

Outcome : your reading speed would be greatly enhanced , no existence of self-referential thinking , whenever you study, read or think on a subject there used to be a feel of self-referential thinking but after this process it will cease to exist

For example you will not feel criticism as there is no self-referential thought. You will just pay attention to what a person is saying and you will get the knowledge of what he is saying

**Practice 6.1** : tratak on the attention to make it unwavering and not drawn to experience just observation – throughout the day

Resource :

**प्रयाणकाले मनसाऽचलेन**  
**भक्त्या युक्तो योगबलेन चैव |** during Tratak (concentrated gazing), the focus naturally shifts to the canter of the forehead  
**भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्** As attention stabilizes, identification with thoughts and self-referential processing weakens, leading to an experience of pure awareness.  
**स तं परं पुरुषमुपैति दिव्यम् ||**

**Practice 7** : let the tratak be effortless and automatic throughout the day

**Practice 8** : stay aware **continuously** throughout the day - never losing the thread of mindfulness. sharpening attention to the finest details, notice even the subtle mental movements

Modern cognitive science confirms that overloading memory with irrelevant details weakens recall. **A perfectly optimized mind, storing only structured,** essential, interconnected knowledge**.**

Experience the **gap between perception and reaction**.

Apply :

* **Vitakka (Initial application)** – The mind actively engages with the meditation object.
* **Vicāra (Sustained application)** – The mind remains steadily anchored to the object without distraction.

Outcome :improvement in **working memory** and **long-term retention**

Resources and reference :

**Practice 9** : Khanika Samādhi (Momentary Concentration)

**Practice 10** : Upacāra Samādhi

**Practice 11** : Appanā Samādhi

**Practice 12** : When effort, thoughts, and even awareness of an observer disappear, the first jhāna arises. There is no sense of time, body, or external world—only the meditation object and blissful absorption remain.

Involvement of any experience is not needed in the processing of thought even the experience of fundamental self is not needed in the mental process the mind automatically works in that direction but there is no experience while processing there exists equanimous processing at this stage – all the limiting non fundamental characteristics are removed

**Practice 10** : Vipassanā-Samādhi

OUTCOME : increasing the power of mind to recall, create links, process information and store into memory

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |  |  |
| Not flown away in experience that you loose the awareness of your thoughts emotion and experience | Y | Y | Y | Y | Y | Y | Y |  |  |
| Cessation of Bad action | X | Y | Y | Y | Y | Y | Y |  |  |
| Mindful action by the good virtues of the mind | X | X | Y | Y | Y | Y | Y |  |  |
| Cessation of Meaningless action – like thinking about oneself – dreaming about what or how great he can be | X | X | X | Y | Y | Y | Y |  |  |
| Not Clinging or grasping experience | X | X | X | Y | Y | Y | Y |  |  |
| Not Forming memory of experience that is adding to the self | X | X | X | Y | Y | Y | Y |  |  |
| Mind becomes restful and free while not thinking or interacting with the world | X | X | X | Y | Y | Y | Y |  |  |
| Mind becomes restful and free throughout the day and while thinking | X | X | X | X | X | Y | Y |  |  |
| Not drawn in experience while doing everyday work and thinking | X | X | X | X | X | Y | Y |  |  |
| Capable of achieving the first jhana | X | X | X | X | X | X | X |  |  |
| The mind works automatically knowing the best action | X | X | X | X | X | X | X |  |  |
| Equanimity (Upekkhā) | X | X | X | X | X | X | X |  |  |

Thinking before jhāna is based on self, reinforcing identification and attachment. The mind needs to quiet down, letting go of discursive thoughts to enter jhāna. If one engages in thinking, even about insights, it strengthens the illusion of self, making absorption harder.

However, after emerging from jhāna, with the self weakened and the mind purified, true insight can arise. At that stage, thinking is no longer ego-driven but functions as a tool for wisdom. The mind observes reality without distortion, leading to deep knowledge and understanding.

This aligns with the principle that wisdom (paññā) develops after samādhi, not before it. Before jhāna, one should focus on letting go, not on constructing thoughts.

What is the effect of any experience ?

If at this moment you were given the greatest of experience then would it make any difference ?

If there is no experiencer where is doer ?

Doer as nurture? - just flowing