



The DAILY PRACTICE of VIMARŚA



SARVAMANGALA FOUNDATION

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LORD BUDDHA

His teaching on clear seeing and mindfulness is a precursor of Vimarśa practice.

Metal Sculpture, Tibet, ca. 1400 - 1499 @ Himalayan Art Resources

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Commence the practice by paying obeisance with your heart to all the Siddhas, Buddhas, Yogīs and Yoginīs of the three times (the past, the present and the future):

- 1 Sit in one of the following three postures: Padmāsana (lotus posture), Siddhāsana (the posture of the accomplished ones), Sukhāsana (the comfortable posture).
- 2 Inhale deeply and breathe out strongly 3x, then take a few deep breaths, then breathe in a very relaxed and natural way.
- 3 Do minimum 3 minutes of Maitrī for beings you have affection for, neutral beings, beings you have aversion towards, and yourself.
- 4 Then for a brief while relax into the present moment without bias and judgement, carefully watching whatever arises: physical sensations, mental/emotional sensations, thoughts and insights.
- 5 Now as you watch each sensation or emotion, identify each state clearly for what it is with one word: “tingling”, “itching”, “discomfort”, “relaxed”, “irritation”, “envy”, “boredom”, “tiredness”, “restlessness”, “doubt”, “uncertainty”, “clarity”, etc. Pinpoint each state. Clearly see and understand each state. Do this for a minimum of 6 minutes, but not more than 12 per session (you can time yourself with an alarm).

- 6 Finally relax for 1-2 minutes, simply relaxing into the stream of awareness of the present moment, completely free of judgment, bias, opinions and ideas about yourself or anyone.

Conclude the practice by paying obeisance with your heart to all the Siddhas, Buddhas, Yogīs and Yoginīs of the three times (the past, the present and the future).

How to include the breath in Vimarśa meditation

After you have done Vimarśa for about 3 minutes, pay close attention to how your body breathes by itself. It doesn't need 'you' in order to breathe.

Do not control your breath at all. Let the body breathe on its own.

Merely pay attention to how your abdomen expands (“rising”) automatically when it takes a breath. Note this as “rising” (or any other word that suits).

Just after the body exhales (“falling” of the abdomen), there is a short gap before it takes the next breath.

In this short gap after exhalation, your awareness is most clear and vivid. It is in this gap that you should note whichever bodily, emotional, thought-state or insight is naturally present.

Then immediately return to the 'rising' of the abdomen when the body takes the next breath on its own.

You can call this 'rising' and 'falling', or choose any other word that suits you.

Thus the noting process is now:

Rising – Falling – (Vimarsā gap: note whatever state is there) – Rising – Falling – (Vimarsā gap: note whatever state is there) – Rising – Falling – (Vimarsā gap: note whatever state is there)

Practise for at least 6 minutes.

So, this would be 3 minutes without rising falling, then 6 minutes with, and then 3 minutes of walking (chankramana).

PRAYER *to* GODDESS SARASVATĪ *to*
INCREASE *our* INTELLIGENCE

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INCREASE *our* INTELLIGENCE



ॐ नमस्ते शारदे देवि काश्मीरपुरवासिनि ।
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥

om namaste śārade devi kāśmīra-pura-vāsini |
tvām ahaṁ prārthaye nityaṁ vidyā-dānaṁ ca dehi me ||

Om Obeisance to you, O Goddess Śāradā,
You who are like the Full-Moon in Autumn,
You who dwell in the Region of Kaśmīr!
I ever beseech you: Grant me the gift of knowledge!

GODDESS SARASVATĪ, THE SANSKRIT LANGUAGE PERSONIFIED

Ancient Nepali Painting of Goddess Sarasvatī © Himalayan Art Resources

