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BASIC GUIDANCE ON MEDITATION

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How To Practice Mindfulness of Breathing

To begin, sit erect and lay both legs evenly on the floor. First relax your body and mind by scanning your body from the top of the head down to the soles of the feet repeatedly for 10 minutes. At the same time, ask yourself to relax.

Then, put your attention under the nostrils or **in front of the face** and become **lightly** aware of the in and out breath. Keep a **happy** mind—think of how peaceful it is when the mind is devoid of external impingement and distracting thoughts.

To prevent your attention from moving up and down, **do not follow the breath down to the belly or up to the head.**

Avoid paying attention to the coolness or heat of the breath, which are characteristics of the fire element.

Do not focus strongly, as it will cause tension in the nose, forehead, and head. Excessive effort causes agitation and makes the mind restless. Effort should be directed **continuously** to the breath.

Breathe naturally, as if the breath is breathing all by itself. If the breath is not clear, just know it is unclear without trying to make it clear. Pay light attention to the breath.

To pacify restlessness and to calm the mind, mentally say: "In-breath, out-breath; gladden the heart, in-breath, out-breath; be happy."

Different strong sensations may arise in the body; **learn to ignore them.** For mindfulness of breathing meditation, the breath is the only object, whether sitting, standing, walking, eating, attending to chores, or lying down. **Concentration develops quickly if attention on the breath is continuous.**

There are four stages of development for this meditation:

1. Breathing in and out long.

2. **Breathing in and out short.** Long or short refers to the duration of time, both of which are relative and to be decided for oneself. If it takes a long time to breathe, then it is a long breath; if it takes a short time, it is a short breath. Make sure to let the breath happen naturally. Once you are able to concentrate well on the long and short breath, it is time to proceed to the third stage:

3. Breathing in and out experiencing the entire breath body.

When mindfulness develops, you can easily be aware of the whole breath from beginning to end without strain in the mind. If attention and effort are continuous in this manner, mindfulness will not forget the breath—instead it sinks deeply into the breath and may remain there continuously for one or two hours. The breath becomes more subtle when concentration develops. At this point, you reach the fourth stage:

4. Breathing in and out calming the bodily formation.

Sometimes the breath becomes so subtle that you cannot feel the breath at all. Do not panic—simply knowing that you are breathing is enough. As concentration develops, you may no longer feel the nose or body—there exists only the breath and the mind concentrating on it. At this moment, there is no "I" or "other." Do not be frightened by your experience! You are doing well.

It is not always necessary to go through all four stages. **The main point is to be continuously mindful of the breath with joy and without strong focus. As concentration develops, the breath will become subtle.**

Appearance of the Sign of Concentration

The sign of concentration (*nimitta*) may arise after the fourth stage. At first, the sign may appear like a gray color—like a puff of smoke—near the nostrils. This is the preparation sign (*parikamma nimitta*). The sign may appear at different places around the body, but it is considered the sign of concentration only if it appears around the face or under the nostrils.

If the *nimitta* appears, do not immediately shift attention to it. When the sign first appears, most meditators get excited or perplexed. They shift awareness from the breath to the sign, which causes the sign to disappear. The sign is usually not stable in the beginning—it comes and goes. If you keep shifting your attention to it, your concentration will drop. Just continue to be aware of the breath in front of the face.

Many meditators, once they experience the sign, develop the desire for the sign to come back again. Such expectation makes the mind tense, and, as a result, concentration will not develop further. Practice as usual, and when concentration deepens and strengthens, a sign like white cotton may appear. This is the learning sign (*uggaha nimitta*). At this stage, it is not yet very bright.

The learning sign appears to different people in different ways—a white thread, a long white light, a star, a wreath of flowers, a stretched out cobweb, a cloud, or white cotton. **Do not shift attention to it.** The mind, on its own, will naturally become fixed on the *nimitta* after the *nimitta* is stable for about half an hour. Sometimes, you may find the sign moving in and out along with the breath—it appears as if the sign is the breath and the breath is the sign. This is excellent.

When the mind remains fixed on the sign of concentration for one to two hours, the sign becomes clear, bright, and then brilliant like a crystal or diamond or morning star. This is the counterpart sign (*paṭibhāga nimitta*). At this point, the mind may remain fixed on it continuously for one, two, or three hours. Then you will reach either access concentration (*upacāra samādhi*) or the first *jhāna* (*appanā samādhi*). Access concentration is close to—or in the “neighborhood”

of—and precedes *jhāna* concentration.

In the first *jhāna*, there are five *jhāna* factors:

The Five *Jhāna* Factors

1. Initial application of mind (*vitakka*) - directing and placing of the mind on the counterpart sign.
2. Sustained application of mind (*vicāra*) - keeping the mind anchored on the counterpart sign.
3. Joy (*pīti*) - keen interest, liking, and delighting in the counterpart sign. Its function is to refresh the body and mind, pervading it with thrill and rapture.
4. Happiness (*sukha*) - pleasant feeling associated with experiencing the counterpart sign.
5. One-pointedness (*ekaggatā*) - unification of the mind on the counterpart sign.

How to Practice Elements Meditation at Meal Time

Most of us become unmindful while eating because food triggers our craving and makes the mind muddled. However, with mindfulness and comprehension, we can penetrate into the true nature of reality.

First, we must understand that both the food and the one who partakes of it are merely elements.

In conventional reality, this body is seen as an undivided or concrete unit. In ultimate reality, it is composed of the four elements. What are the four?

- Earth element (*paṭhavī dhātu*),
- Water element (*āpo dhātu*),
- Fire element (*tejo dhātu*), and
- Wind element (*vāyo dhātu*).

Element is called *dhātu* in Pali. It means “that which carries its own characteristic.”

Pathavī dhātu, or earth element, has the characteristic of hardness. However, earth element has six aspects that exist in relation to one another:

- Hardness versus softness (first and second aspects),
- Roughness versus smoothness (third and fourth aspects), and
- Heaviness versus lightness (fifth and sixth aspects).

When food touches our tongue, we feel hardness, roughness, or softness — the earth element of the food. When chewing, we feel the hardness of our upper and lower teeth touching each other—the earth element of the one partaking of the food. In both cases, contemplate “**earth element, earth element....**”

Āpo dhātu, or water element, has the characteristic of trickling or flowing. When we chew the food slowly, we notice that saliva flows out. Contemplate the flowing of the saliva as “**water element, water element....**”

Tejo dhātu, or fire element, has the characteristics of heat and cold. When the food touches our tongue, we feel cold or heat. Contemplate “**fire element, fire element....**”

Vāyo dhātu, or wind element, has the characteristic of pushing or motion. When chewing our food, we feel the movement of the food, or we feel the food being pushed down to the stomach when we swallow. Contemplate “**wind element, wind element....**”

When we resolve the food and the one who partakes of the food into elements, the non-self nature of both becomes clear. After we become familiar with each element, we should contemplate each of them as “**not mine,**” “**this I am not,**” and “**not myself.**”

Mind Element

There is one more element that needs our attention—the mind element. Who is observing the whole process of eating? It is the **mind element**. The mental factors of contact, feeling, perception, craving, wisdom, and so forth belong to the mind element.

When the food touches the tongue, there is contact, which causes:

- Consciousness to cognize the taste,
- Perception to perceive the taste,
- Feeling to feel the desirable aspect of the taste, and
- Craving to like the taste.

By discerning each of these mental factors, the non-self nature of the mind element becomes clear. Wisdom distinguishes all of these elements and further understands their non-self nature.

In this way, the food nourishes our body and mind.

Contemplation of Feeling

Contemplation of feeling (*vedanā*) is one of the practices in the Four Foundations of Mindfulness. This contemplation is a very important practice on the path to the cessation of suffering because **feeling** conditions **craving**—the origin of suffering.

There are three kinds of feeling—pleasant, unpleasant, and neither-pleasant-nor-unpleasant.

Note that feeling is not a self, but a mental factor. Its characteristic is “to be felt.” Its function is experiencing the “flavor” —whether desirable or undesirable—of the object. Each form, sound, odor, taste, tangible object, and mental object has its particular “flavor”:

- Pleasant feeling experiences the desirable aspect of the object and thrills both mind and body.
- Unpleasant feeling experiences the undesirable aspect of the object and makes both mind and body wither.
- Neither-pleasant-nor-unpleasant feeling experiences those objects that are neither pleasant nor unpleasant and causes indifference of mind and body.

As each of these feelings arises, there is no “I”—no person who feels. Rather, feeling itself “feels.”

Contemplating Feelings by Way of Mindfulness and Wisdom

When a pleasant feeling arises—for example, seeing a pleasant form—we should be mindfully aware of it, and, with wisdom, we should understand the underlying nature of feeling and comprehend **“pleasant feeling as simply pleasant feeling; pleasant feeling is not myself.”** We should do this repeatedly until we really feel pleasant feeling as simply pleasant feeling. In this way, we do not grasp that feeling as “myself.”

Similarly, when unpleasant feeling arises—especially bodily pain—we should be aware of the arising of unpleasant feeling and comprehend **“unpleasant feeling as simply unpleasant feeling; unpleasant feeling is not myself.”** In this way, unpleasant feeling will not give rise to a wrong view of self and aversion.

The same comprehension goes for neither-pleasant-nor-unpleasant feeling.

Discerning Cause and Effect

When pleasant feeling arises by seeing a pleasant form, we can also further investigate cause and effect by considering: **“Previously there was no pleasant feeling; on account of what did it arise?”** Upon investigation, we see that eye contact was the cause, and pleasant feeling was the effect.

We then contemplate **feeling as a formed, conditioned, and dependently arisen state.** Feelings arise not from “myself” and are simply dependent on the six contacts of eye, ear, nose, tongue, body, and mind with their six respective objects. Discerning cause and effect is an effective way to realize the non-self nature of feeling.

Contemplating Impermanence

All feelings are impermanent. To realize this truth, we should take whatever feeling arises as an object and contemplate: **“vanishing, vanishing...”, “ceasing, ceasing....” While contemplating vanishing, make sure your mind is detached from that feeling as if looking at passing clouds in the sky. Pause and check whether that feeling has gone.**

This is not just labeling, but wise attention—using words to direct your mind to see the actual vanishing of the feeling. In this way, the continuity of feeling will be broken and will become disconnected. Contemplating this way also leaves a mark on the mind for future

perception of impermanence and eventually leads to the habitual perception of impermanence.

Through repeated practice, our wisdom in contemplating impermanence becomes sharper and we can experience the incessant and rapid arising and ceasing of feeling. Being oppressed by arising and ceasing, we feel the unsatisfactory nature of feelings. As the Buddha said, **"What is impermanent is suffering." "What is impermanent, subject to change, and suffering cannot be regarded as 'mine,' 'I,' or 'myself.'"** Why? Because we have no control over it. When we see feelings in this way again and again, we become disenchanted and let go of attachment for feelings. Without attachment, we are liberated.



Contemplation of Mind

Mind is a powerful element that affects our whole being. Our bodily and verbal actions follow the command of the mind. According to the Buddha in the opening verse of the Dhammapada, if we do not know how to deal with unskillful mental states when they arise, we will speak or act accordingly, causing suffering to follow us like the wheel of a cart that follows the foot of the ox.

Since time immemorial, we have been identifying with every one of our mental states—such as craving, agitation, conceit, views, sloth and torpor, restlessness, effort, mindfulness, and so forth—as “I,” “mine,” or “myself.” In order not to be bewildered by these mental states, we must make an explicit effort to contemplate the impermanent and non-self nature of the mental states as they arise. This makes contemplation of mind indispensable in our day-to-day practice to ensure peace and happiness.

The Buddha taught contemplation of mind in the Four Foundations of Mindfulness (MN 10):

“And how, bhikkhus, does a bhikkhu abide contemplating mind as mind? Here a bhikkhu understands mind affected by lust as mind affected by lust. He understands mind unaffected by lust as mind unaffected by lust. He understands mind affected by hate as mind affected by hate, and mind unaffected by hate as mind unaffected by hate. He understands mind affected by delusion as mind affected by delusion, and mind unaffected by delusion as mind unaffected by delusion. He understands contracted mind as contracted mind, and distracted mind as distracted mind. He understands concentrated mind as concentrated mind, and unconcentrated mind as unconcentrated mind.”

1. He understands mind affected by lust as mind affected by lust.
When our mind is beset by lust for desirable objects, mentally note **"mind affected by lust as mind affected by lust."** Try to see lustful mind as a mental state, without grasping it as "I," "mine," or "myself." Train your mind to step back and take a look at lustful mind dispassionately.
2. He understands mind affected by hate as mind affected by hate.
When hate arises in us, most of us immediately grasp at the hate, thinking it is "my" hate or hate is "myself." Because of our grasping of and identification with the hate, we fall prey to the destructive nature of hate and become miserable. To depersonalize hateful states of mind, mentally note **"mind affected by hate as mind affected by hate."** See it just as a mental state arising due to causes, without an entity.
3. He understands mind affected by delusion as mind affected by delusion.
Sometimes, because of delusion, we perform unskillful actions of body and speech. When this happens, instead of blaming ourselves, we must see **"mind affected by delusion as mind affected by delusion."**
4. He understands contracted mind as contracted mind.
Contracted mind refers to sloth and torpor. Do not grasp at contracted mind as "mine," "I," or "myself." Try to look at drowsiness—a mental state—directly, like looking at a stranger. At the same time be aware of **"mind affected by drowsiness as mind affected by drowsiness."**
5. He understands distracted mind as distracted mind.
When the mind gets distracted, be aware of **"distracted mind as distracted mind"** without clinging to it as "mine" or "myself." See thoughts only as the deceptive mind making up a story. The more we indulge and believe in this created story, the more "real" the story becomes, further enhancing the notion of "self."

6. He understands concentrated mind as concentrated mind.
Do not fall prey to concentrated mind by identifying with this conditional phenomenon—concentrated mind—as "self." Understand **"concentrated mind as concentrated mind."**

The Buddha gave only a few states of mind in this sutta, but we can extend our knowledge and contemplate other states of mind—mind affected by remorse as mind affected by remorse, loving mind as loving mind, happy mind as happy mind, sorrowful mind as sorrowful mind, and so forth. See whatever arises as foreign—as empty or devoid of self—without getting involved.

Contemplate Cause and Effect and Impermanence

The Buddha further said: *"Or else he abides contemplating in mind its arising factors, or he abides contemplating in mind its vanishing factors."*

This passage refers to the contemplation of dependent origination and the rising and falling away—that is, impermanence or inconstancy.

- *Dependent Origination.* Having seen mind as mind—for example, having contemplated a **"mind affected by lust as a mind affected by lust"**—we further investigate the cause of the arising of lust. It could be due to external impingement of sense-objects on the sense-bases, such as when a charming girl comes into the view of a man, causing the latent tendency of lust to arise. The visible object of a charming girl is the cause, the arising of the lustful mind is the **effect**. When we see that phenomena arise based on conditions, the non-self nature of phenomena becomes clear.
- *Impermanence.* Take lust as an object and observe its arising and ceasing OR contemplate **"vanishing, vanishing, vanishing...."** When the lustful mind is observed by the observing mind, it will be found that this state of mind has already vanished because no two mind states can arise at

the same time (*Hutva abhavatthena anicca*). Lustful mind is impermanent because it vanishes immediately after it has arisen. If perception of impermanence is not given attention, the lustful mind will continue, because it is concealed by the appearance or compactness of continuity. But when we contemplate impermanence, the continuity of the lust becomes disconnected.

The Buddha continued: *"Or else mindfulness that 'there is mind' is simply established in him to the extent necessary for bare knowledge and continued mindfulness. And he abides independent, not clinging to anything in the world."*

When mindfulness is repeatedly established in this way, then the knowledge arises that there are conditional and yet fleeting mental states only and such states are neither "mine" or "myself" nor "a being." One does not cling to one's own mind with **identity view** and **craving**.

Summary

Follow contemplation of the mind by:

1. Being mindful of arising mental states as just mental states.
2. Discerning cause and effect to understand non-self.
3. Marking impermanence by noting **"vanishing, vanishing..."** or **"ceasing, ceasing..."**

In an intensive retreat, different emotions, such as anger, greed, joy, fear, remorse, and boredom, may spring up. Recognize them. Let them be what they are, merely impersonal mental events. Look upon them dispassionately. Furthermore pay wise attention to them as dependently arisen states, as impermanent, as subject to ceasing, as oppressive, and as empty of self.

As the mind is very fast and seizes whatever it desires almost spontaneously, we cannot hope to catch arisen mental states at every moment initially, but even capturing mental states at later stages is helpful. For example, if a pleasant feeling causes craving, and then further causes day dreaming and making up stories, catching the mind in the day-dreaming stage is still helpful to stop proliferation of the mind.

"Whatever ascetics and brahmins in the past, present, and future regard that in the world with a pleasant and agreeable nature as impermanent, as suffering, as non-self, as a disease, as fearful, then they abandon craving. In abandoning craving, they abandon acquisition. In abandoning acquisition, they abandon suffering." — SN 12:66



Contemplation of the Dhamma

Investigate the Breath in Terms of Five Aggregates

When one has attained concentration with mindfulness of breathing, one can move on to insight meditation through investigation of the Dhamma (*Dhamma-vicaya*). First one contemplates—What is the breath? Upon examination, you will realize that the breath—which is the form aggregate—consists of the four elements of earth, water, fire, and wind, with the wind element as the predominant factor. One should also contemplate:

- The feeling that feels the pleasantness of breath is the feeling aggregate;
- The perception that perceives the breath is the perception aggregate;
- The attention, mindfulness, effort, initial application of the mind, sustained application of mind, rapture, one-pointedness, volition, etc., are the volitional formations aggregate. These volitional formations perform the following functions in relation to the breath:
 - Attention directs the mind towards the breath,
 - Mindfulness does not forget the breath,
 - Effort constantly tries to be aware of the breath,
 - Initial application of the mind places the mind on the breath,
 - Sustained application of mind sustains the mind on the breath,
 - Rapture thrills the body with joy while the mind settles upon the breath,
 - One-pointedness of mind unifies all the mental factors on the breath,
 - Volition acts upon the breath and accumulates wholesome kamma.
- The consciousness that knows the breath is the consciousness aggregate.

Each aggregate performs its own function to make the false “self” function. For example, the consciousness aggregate performs the function of knowing the breath, but we wrongly identify the consciousness as myself or belonging to me, and say, “I know the breath.” Or when we can concentrate well, we identify the concentration, which is just the formations aggregate, as self or belonging to self and exclaim, “I can concentrate very well!” And one gets excited. In fact, at that time, the mental factor of concentration just performed its function of unifying other associated mental factors on the breath, and eventually this formation will fall away.

Investigate the Five Aggregates in Terms of the Four Noble Truths

These **five aggregates subject to clinging are the noble truth of suffering that must be fully known**. These five aggregates—or in other words, mind and body—are the bases of many diseases and defilements. They are also subject to change, impermanence, and destruction. One can notice that the breath arises and ceases, feeling arises and ceases, perception arises and ceases, consciousness arises and ceases, and attention, mindfulness, effort, and so forth arise and cease. One contemplates form and all mental aggregates as impermanent and subject to change and destruction. What is subject to change is a source of suffering and stress. These are the dangers of the five aggregates. Without fully knowing their inherent impermanent and stressful nature, it is impossible to let go of the craving for them.

The desire, indulgence, inclination, and craving for the five aggregates is the noble truth of the origin of suffering. Craving comes from ignorance: Not knowing correctly the three characteristics of the five aggregates, we desire and hold on to the five aggregates. Nurtured by craving, the five aggregates come to be again and again.

The noble truth of the cessation of suffering is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it. When the desire and craving are permanently removed, the mind is not agitated; when there is no

agitation, the mind arrives at peace.

The path to the cessation of suffering is to repeatedly contemplate the five aggregates as impermanent, as subject to destruction, as an affliction, as a dart, as suffering, as empty, and as non-self, until the mind gets disenchanted and weary of the five aggregates. Then the mind turns away and lets go of clinging.



Common Resistances and Misunderstandings

“Bhikkhus, in this world with its devas, Māra, and Brahmā, among this population with its ascetics and brahmins, its devas and humans, whatever is seen, heard, sensed, cognized, reached, sought after, examined by the mind—all that the Tathāgata has fully awakened to; therefore he is called the Tathāgata.” —AN 4.23: The World

It has been many years since I started sharing with my students the method of contemplating the impermanence of all mental phenomena (whether wholesome or unwholesome) described in the “Contemplation of Feeling” and Contemplation of Mind” sections. I benefited enormously from this simple, practical, and effective practice during my meditation as well as in daily life. However, somewhat surprisingly, many students are slow to take up this immediately beneficial technique or even resist it. The following points are meant to help to break down common resistances and misunderstandings.

First, it is our habit to identify with our every mind state—such as craving, agitation, drowsiness, conceit, views, sloth and torpor, restlessness, effort, mindfulness, and so forth—as “I,” “mine,” or “myself.” Such false identification is so ingrained in our minds that we do not realize these states can be contemplated. But as the Buddha taught, all these phenomena are knowable through practice. So we must make an **explicit effort** to contemplate the impermanent and non-self nature of these mental states as they arise.

Second, a key part of the practice is noting “vanishing, vanishing, impermanent, impermanent...” of arisen mental states. This practice may initially appear to be just labeling and mechanical recitation, but in reality, it is wise attention—**attending to the phenomena wisely in accordance with the truth.** The words “vanishing, vanishing” not only help the mind to see the actual vanishing of the observed phenomenon, but help the mind to let go of grasping. This process breaks up the illusion of the “compactness of continuity” of feelings

and other mental states, helping us to realize that they are made of discrete moments, arising and vanishing one after another.

The noting also helps break down the illusion of the "compactness of mass" by separating bodily reactions from mental states. Without this noting, mental and bodily reactions are mixed together in a single blob, regarded as mine and myself. Through wise attention, we can realize that the body reacts slower than the mind—bodily reactions linger longer after mental phenomena have already vanished. Seeing this helps us to dis-identify bodily reactions from "self" and "mine" and stops the perpetuation of the current mental and bodily states. An example of this perpetuation would be when the body is still hot after being angry. Even though the mental state of anger is already gone, we tend to habitually associate this bodily state with the thought, "I'm still feeling angry," thereby triggering a new mental state of anger.

Furthermore, perception perceives special features of an object by making a mark so as to be able to recognize it again in the future. Repeatedly noting the word "vanishing" at the moment of noticing the disappearance of an arisen phenomena leaves a mark for future perceptions of impermanence.

22 Lastly, this technique may seem too simple to be the answer to how to practice contemplation of impermanence during daily life. The only remedy for this is to be more open-minded and give it a try before drawing conclusions. I hope you become one of the many yogis who happily report back that they now can effectively contemplate all sorts of mental phenomena that they previously didn't realize could be objects of contemplation.

Below is what my students shared with me:

I have been benefiting enormously by applying Sayalay Susila's technique on the contemplation of the mind, especially the contemplation of impermanence, to all mental phenomena. For many years, whenever my breath becomes subtle during mindfulness of breathing, anticipation of good results would arise, causing tension. Within a few sittings after I followed her instructions (which I was finally open-minded enough to try after eight years) to use contemplation of impermanence on this anticipation, at the moment of each arising, the problem was solved. This technique, however, is far deeper than just a tool to deal with obstacles and hindrances during meditation. In the context of this approach on contemplating impermanence, other people's experiences, Sutta passages, and even certain Abhidhamma passages are taking on whole new and deeper meanings. - a student from USA

Sayalay's teaching on cultivating mindfulness with wisdom was a precious

gift to me in protecting the mind. It is a wise skill that I still rely on to this day to keep my mind wholesome, regardless of my encounters. Her teachings on impermanence and renunciation of the mind and body make me feel the beauty of the Dhamma and help me to live life with ease. They arouse my enthusiasm and sense of urgency to practice diligently, which has led me to the realization that liberation from certain defilements of the mind and entering the supramundane paths of a Noble One is possible in this very life here and now! - a student from Singapore



"I tell you, the ending of the mental fermentation depends on the first jhāna." Thus it has been said. In reference to what was it said? There is the case where a monk, secluded from sensuality, secluded from unskillful qualities, enters and remains in the first jhāna: rapture and pleasure born of seclusion, accompanied by directed thought and evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, and consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: "This is peace, this is exquisite — the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding."

—AN 9:36

Biography

Sayalay Susilā is the founder of Appamada Vihari Meditation Center. She was ordained at the age of 28 in 1991, three years after her graduation from Universiti Sains Malaysia.

After ordination, she practiced insight meditation intensively for years under the guidance of Venerable U Pandita Sayadaw in Myanmar. In 1994, she started to learn concentration meditation and Abhidhamma under Venerable Pa Auk Sayadaw, and remained in the forest for more than a decade.



Sayalay Susilā

She also practiced different meditation methods, such as those taught by Shwe Oo Min Sayadaw, Mogok Sayadaw, and S.N. Goinka.

Sayalay has traveled extensively as a teacher presenting the Abhidhamma and conducting meditation retreats throughout the US, Canada, Australia, Taiwan, Latvia, Indonesia, Singapore, and Malaysia.

She is also the author of many dhamma books.