



# Vipassanā meditation

*100 teachings of Kyunpin Sayādaw ( U Jaṭila)*



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## Foreword

The quotes in this book are mainly from a meditation instruction video given by Kyunpin Sayādaw (U Jaṭīla) in Thailand in 2015 and other talks given in English at Kyunpin Meditation Center in Myanmar in 2019.

It is better if you watch the video (on [www.kyunpin.com](http://www.kyunpin.com)) to have an overview about how to practice before reading the quotes.

Kyunpin Sayādaw said he means the same when he uses the following words: observe, follow, feel, note, watch, see, know what you are doing, mindful, aware.

I would like to thank Kyunpin Sayādaw for permitting me to compile and publish this book and other people for their valuable help. The book is for internal use only.

11/2022

Le Duc Tan

*Cover photo: Kyunpin Sayādaw (U Jaṭīla) and other monks going for alms near Kyunpin Meditation Center in Myanmar.  
The photo is provided by Kyunpin Meditation Center.*





## **The key points of Vipassanā**

*Photo: Pixabay*





*Observe carefully, continuously  
and do not omit even the smallest activity.*

*(Kyunpin Sayādaw)*



Don't control.

Don't try to control when the body shakes or leans forward or backward. Just keep observing.

Don't try to breathe stronger or slower.

In walking meditation, walk like you do in your daily life but a little bit slower.

*(Kyunpin Sayādaw)*



During one hour of sitting meditation, if your concentration and mindfulness is not strong enough, many things can happen: wandering mind, sleepiness, seeing images, body bending, shaking...

Whatever happens, **don't think it's wrong; just observe.**

**If yogis do not understand this point, no one can help.**

*(Kyunpin Sayādaw)*



Without mindfulness, even if yogi can sit for two hours, it's not useful because the yogi keeps thinking, imagining, analyzing without knowing .

*(Kyunpin Sayādaw)*

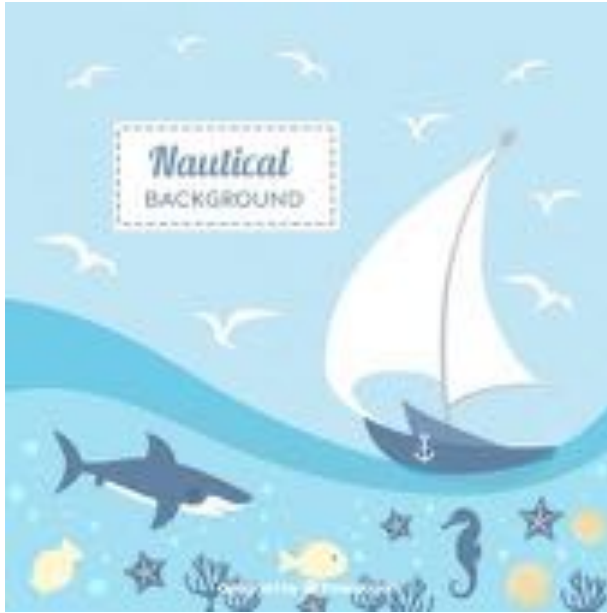
Whatever occurs in your body and mind,  
just observe!

This is the purpose of Vipassanā meditation,  
which is to see the nature of body and mind.

(Kyunpin Sayādaw)



Photos: Pixabay.com, freepik.com, shutterstock.com



Meditation practice takes a great deal of energy.  
You have to really work to establish continuity of  
mindfulness, and maintain it from moment to moment  
without a break.

In this endeavor, there is no room for laziness.

*(In This Very Life: The Liberation Teachings of the Buddha,  
Paṇḍitārāmā Sayādawgyī, Sukhi Hotu sdn bhd, 2007,  
<http://www.panditarama.net/>)*





***Don't compare, don't analyze,***

***don't question...***

***Just observe!***

*(Kyunpin Sayādaw)*

## Why yogis don't make progress

A Myanmar yogi told me she had practiced at many meditation centers all over Myanmar. And now she has already practiced at Kyunpin for one year, still, she said she had no hope.



*Don't look here and there! Don't associate!*

She has no hope because she does not know how to practice. She sits about one hour to two, but as soon as she gets up she's not mindful of many things.

Because of your concentration, of course you can sit for two hours, but it doesn't mean you are mindful.

*(Kyunpin Sayādaw)*

## Three indispensable things



Vipassanā meditation is to observe what is happening in our body and mind in every action, every moment, except during sleep.

This is the real teaching of the Buddha, observing the four foundations of mindfulness with a focus on the primary object in sitting meditation, walking meditation, and mindfulness in daily activities. The four foundations of mindfulness mean kāya (body), vedanā (feeling), citta (mind) and dhamma (general objects).

The three things (sitting meditation, walking meditation and mindfulness in daily activities) connect and support one another. Without one of them, one can not improve. Nowadays, some meditation centers teach only sitting meditation, no walking meditation, no mindfulness in daily activities—that is not correct!

*(Kyunpin Sayādaw)*



Pleasant feelings or good experiences

**do not mean**

progress in Vipassanā meditation!

*(Kyunpin Sayādaw)*

## **You're not the only one!**

During meditation,  
your mind might go  
here and there, get  
bored, doubtful,  
worried, upset,  
uncomfortable...

The body might bend,  
sway, or become itchy,  
hot, cold, tight, heavy,  
difficult to breathe...



You are not the only one. Everyone who practices Vipassanā has those kinds of experience. It does not matter which method you practice: Mahāsī, Pa-Auk or Shwe Oo Min. Whoever practices Vipassanā, including Mahāsī Sayādawgyī, including me, we all see those kinds of difficulties. This is the nature of body and mind.

If you have good understanding, just observe!

*(Kyunpin Sayādaw)*

## EXPECTATION



One of the mistakes that yogis often make is expectation: expecting to experience this or that state or to achieve this or that level of progress.

These expectations just make their meditation more difficult.

*(Kyunpin Sayādaw)*



Vipassanā meditation is to observe what is happening in the body and mind in every action, every moment, except during sleep.

Observe bending and stretching hands, putting robes and shoes on and off, washing, eating, using toilet, standing, sitting down, opening eyes, closing eyes, bathing....

There are lots of activities every moment. That's why yogis need to be constantly mindful in order to see.

*(Kyunpin Sayādaw)*



One of the mistakes yogis often make is that yogis don't keep observing carefully, continuously and respectfully every moment **since wake-up till bed time.**

*(Kyunpin Sayādaw)*





Don't make any phenomenon appear or disappear,  
but make sure you see them appearing and disappearing.

Wanting them appear means craving;  
wanting them disappear means aversion,  
and not knowing their appearance and disappearance  
means ignorance.

*(Mingun Jetavan Sayādawgyi, Biography of The Most Venerable  
Mūla Mingun Jetavan Sayādawgyi,  
by Venerable Tikkhācāra Taung-dwin Bhikkhu,  
translated from Burmese into English by U Hla Myint)*



Better it is to live one day  
seeing the rise and fall of things  
than to live a hundred years  
without ever seeing the rise and fall of things.

*(Dhammapāda, verse 113,  
translated from the Pāli by Acharya Buddhārakkhita  
©1985 Buddhist Publication Society,  
<https://www.accesstoinight.org/tipitaka/kn/dhp/dhp.08.budd.html>)*



Some people think meditation is peaceful and calm. That's why when they see the body uncomfortable, painful, itchy, tight or heavy, they don't like it. When they see greed, hate, ignorance, sleepiness, wandering mind, they don't like it. Actually, meditation means you observe those kinds of body and mind.

*(Kyunpin Sayādaw)*



Actually, when you do meditation, you need to have very strong determination: I will sit about one hour, even though I feel pain, I feel discomfort, I feel a lot of wandering mind.

These are meditation objects.

When you have determination to observe everything, then, within a few days, or within a few hours, you will gain concentration and mindfulness. Then, it will be easier for you to practice mindfulness.

*(Kyunpin Sayādaw)*

*Photo: Freepik on freepik.com*



Some yogis don't have good understanding, so they don't observe carefully, continuously and respectfully.

They are not mindful when they stand up, drink water or go to toilet.

And when they sit, their bodies shake, bend or jerk and they get upset and ask why.

And when there is doubt, confusion, worry, remorse or anger, they ask why the things come.

If yogis have good understanding, they just observe.

*(Kyunpin Sayādaw)*

## The key point

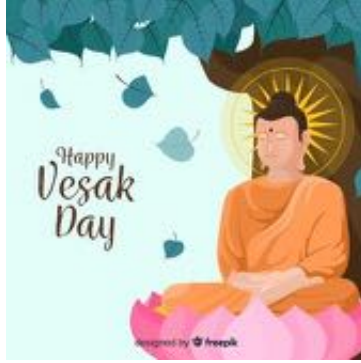


The key point of Vipassanā is to train the mind and body.

So, if you are afraid of dying, if you are afraid of pain, or you often worry when you see something, your meditation will not improve.

*(Kyunpin Sayādaw)*

# The Great Doctor



During meditation, the body can be very tight, sometimes, you cannot move, cannot breathe, you might feel very heavy, very hot, very painful or itchy. Then, some yogis take medicine, go to see a doctor, do something, exercise.

Actually, the Buddha calls himself a great doctor. He can cure all the physical and mental diseases.

If you really trust him and his teaching, then you have very strong determination. So, you just observe the nature of the body and mind; You do not try to change anything. Then, your Vipassanā knowledge can develop very quickly. You can understand Vipassanā.

*(Kyunpin Sayādaw)*



It's not easy to improve mindfulness if yogis don't observe continuously.

If yogis don't observe respectfully, they miss a lot of objects; they do not see their mind and body.

When objects come, they don't know how to observe. Instead, they have a lot of thinking, analyzing. So, they become more confused.

*(Kyunpin Sayādaw)*



## ***Wrong understanding***



Some yogis get upset, disappointed, leave or go to see a doctor or stop practicing when they see their mind go here and there or when they feel sleepy, doubt, bored, angry or their body bends, shakes, or when they feel itchy, tight, heavy, uncomfortable...

Instead of observing, they complain, get discouraged and they want to see another teacher, go to another center.

**That kind of thinking just makes things more difficult.**

*(Kyunpin Sayādaw)*

## **A BUSY PERSON**



When yogis observe carefully, continuously and respectfully, they have no time to think, to complain about objects, no time to talk to other people, no time to observe others, no time for feeling bored.

They are quite busy observing their own body and mind.

*(Kyunpin Sayādaw)*

## **unwise attention**



When you don't observe carefully, continuously and respectfully, you have plenty of time for questioning, analyzing, complaining, watching other people.

When you don't observe your body and mind, you observe other people, how they come and go, how they practice, how to turn the fans on and off. You look here and there, and feel bored and confused.

*(Kyunpin Sayādaw)*



One of the mistakes many yogis make is to doubt. When they encounter difficulties, they don't observe but think, analyze, judge, so they become doubtful about the method or their ability, and thus make their meditation more difficult.

*(Kyunpin Sayādaw)*

## WHY???



The mind and body work together. When the body is in pain, the mind suffers. When the mind suffers, the body is tired. The body can be affected by the mind, *kamma*, weather and food.

Whatever happens, don't try to find out the reason, just observe.

When your concentration and mindfulness is strong enough, you will understand why.

*(Kyunpin Sayādaw)*



As a fish quivers when taken out of its watery home and thrown on to dry ground, so does the mind quiver when it is taken out of the sensual world to escape from the realm of Mara (*i.e., kilesa vatta, round of moral defilements*).

*(The Dhammapāda: Verses and Stories, verse 34, translated by Daw Mya Tin, M.A., edited by Editorial Committee, Myanmar Tipitaka Association, Rangoon, Myanmar, 1995)*



Accept and observe!

*(Kyunpin Sayādaw)*



Designed by Vecteezy

Usually people like comfort, peace, pleasant feeling but when one meditates, it's not always so.

Sometimes, one feels pain, discomfort, itchy, bored and the mind might go here and there.

Keep observing whatever happens.

**Just observe to see the nature of body and mind.**

*(Kyunpin Sayādaw)*





**Vipassanā is to train the mind.**

*(Kyunpin Sayādaw)*

**Nibbāna**



**Seven factors of enlightenment**

(Bojjhanga)



**Four foundations of mindfulness**

(Satipaṭṭhāna)



**Observing rising-falling**

# **One dhamma**

By observing rising-falling carefully and repeatedly,  
one can develop mindfulness on the four foundations  
(body, feeling, mind and general objects),  
develop seven factors of enlightenment  
and finally realise Nibbāna

*(Kyunpin Sayādaw)*



The scriptures compare practicing the Dhamma to starting a fire. In the days before the invention of matches or magnifying glasses, fire had to be started by the primitive means of friction....

People rubbed and rubbed (sticks) until sufficient friction accumulated to ignite the shavings. Imagine what would happen if they rubbed for ten seconds and then rested for five seconds to think about it. Do you think a fire would start? In just this way, a continuous effort is necessary to start the fire of wisdom.

*(In This Very Life, The Liberation Teachings of the Buddha, Paṇḍitārāmā Sayādawgyī)*

<http://vipassanasangha.free.fr/=PDF/inthisverylife.pdf>





*Don't change!*

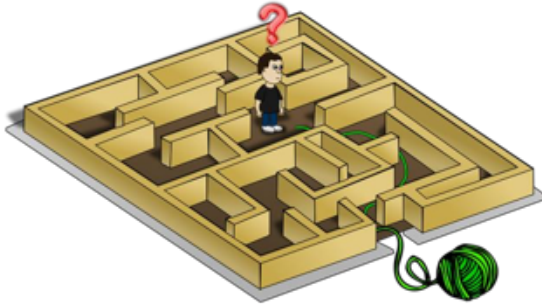
*Don't create!*

*Just observe!*

*(Kyunpin Sayādaw)*

*Photo: Enguri Dam, a hydroelectric dam on the Enguri River in Georgia,*

## LONG OR SHORT



If you really know how to practice, you will have a deep and clear understanding in just a few days or a few weeks. You will be no more confused, no more in doubt.

But if you don't know how to practice, even you practice for many years, your understanding is still poor, you are still in doubt and question about how to practice.

You don't understand because your efforts and determination are weak, because you are not willing to practice and because your wisdom is low.

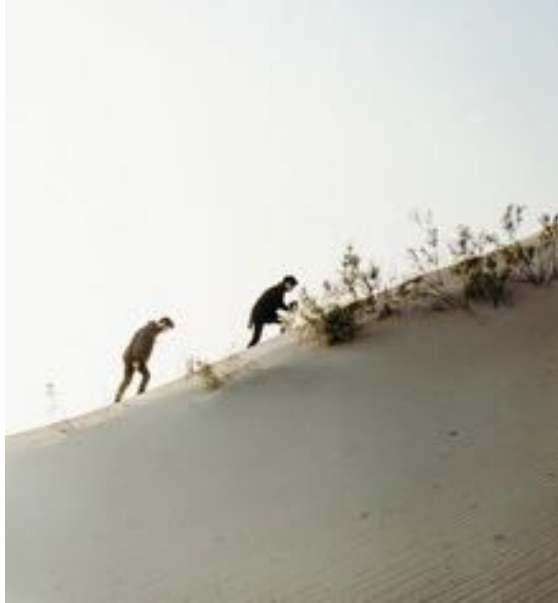
*(Kyunpin Sayādaw)*

## EXPECTATION



*If you expect pain, sleepiness, boredom, anger, disappointment, wandering mind... to go away, you just make your meditation more difficult. All these phenomena are objects of meditation.*

*(Kyunpin Sayādaw)*

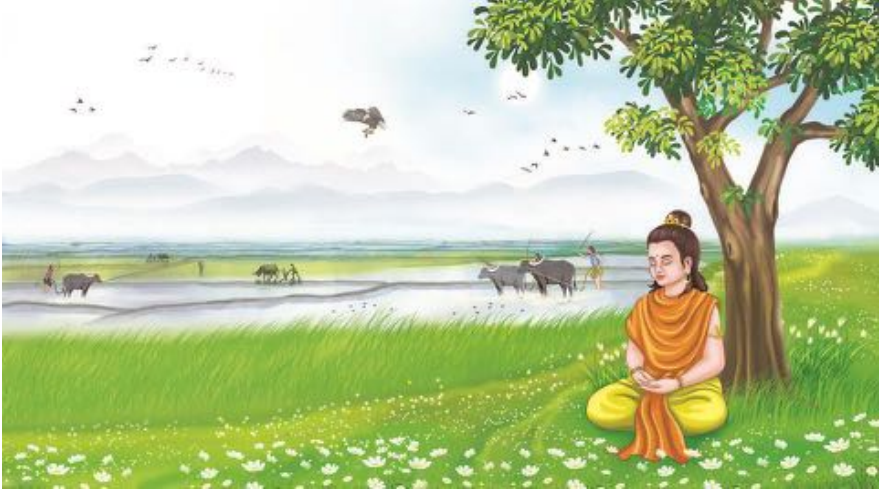


If you have good understanding, you just observe carefully, continuously and do not omit any object.

Then, your meditation is no longer difficult.  
“No longer difficult” means when there are difficulties you know they are just objects to observe.

*(Kyunpin Sayādaw)*





Mindfulness is the way to the Deathless (Nibbāna);

unmindfulness is the way to Death.

Those who are mindful do not die;

those who are not mindful are as if already dead.

*(The Dhammapāda: Verses and Stories, verse 21,  
translated by Daw Mya Tin, M.A., edited by Editorial Committee, Burma  
Tipitaka Association Rangoon, Burma, 1986)*





If you don't let things go naturally, you will not see the nature of body and mind.

If you just want to change everything: if you want to change posture to stop the pain or breathe stronger or scratch to make itchiness go away, or do something to stop the mind from going here and there, to stop sleepiness, boredom, fear ... then, you will not see the nature of body and mind.

*(Kyunpin Sayādaw)*



Without good understanding, yogis keep thinking, analyzing, questioning instead of observing.

When yogis don't observe carefully, continuously and respectfully, they don't see changes and just see rising-falling the same.

When yogis don't see changes they can't improve.

*(Kyunpin Sayādaw)*



Without good understanding,  
when there is doubt, yogis keep questioning,  
analyzing, thinking, instead of observing,  
thus making things more difficult.

*(Kyunpin Sayādaw)*



**ERE LONG, ALAS!  
THIS BODY WILL LIE UPON THE EARTH,  
UNHEEDED AND LIFELESS,  
LIKE A USELESS LOG.**

*(Dhammapāda: The Path of Dhamma, verse 41 translated from the Pāli by Acharya Buddhārakkhita, edited by Access to Insight. Access to Insight (BCBS Edition), 30 November 2013, <https://www.accesstoinsight.org>)*

## The key to success



Yogis don't need to think why there is pain,  
heat, sleepiness or doubt,  
why the body shakes,  
why the mind goes here and there.  
Thinking all about these is not necessary.

Just observe.

*(Kyunpin Sayādaw)*



***In the beginning, it's not a problem if you miss objects,  
if you cannot be mindful continuously.***

***If you miss, just have strong determination to observe  
carefully, continuously, respectfully  
every moment.***

***That way, you can make progress every day.***

*(Kyunpin Sayādaw)*



## The key to success



Some yogis understand that itchiness, pain, body shaking, bending, sleepiness, doubt, boredom, wandering mind, anger ... all are just objects for observation.

Whatever happen, they just observe.

If the objects come repeatedly, they observe repeatedly.

That way, they make progress in meditation.

*(Kyunpin Sayādaw)*



Yogis don't need to worry about unwholesome minds such as sexual desire, disappointment, doubt, boredom, sleepiness, remorse, worry...

When yogis understand how to practice, how to develop mindfulness, then, unwholesome minds will automatically reduce or go away altogether.

*(Kyunpin Sayādaw)*



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***Some yogis expect pleasant feeling, peace, and  
when things are not so, they get upset.***

***This is wrong attitude.***

*(Kyunpin Sayādaw)*



The mindfulness developed by noting  
one's bodily and mental behaviors  
is not just the beginning of Vipassanā practice,  
but the middle and the end of it too  
because by noting so  
one can see mind and matter as they really are.  
So, **no further instruction** would be needed.

*(Mahāsī Sayādawgyī, Biography of The Most Venerable  
Mūla Mingun Jetavan Sayādawgyi,  
by Venerable Tikkhācāra Taung-dwin Bhikkhu,  
translated from Burmese into English by U Hla Myint.)*



Just this Pāli phrase,  
'Bhūtaṃ bhūtato passati (See it as it really is.)'  
is enough to guide you to Nibbāna

*(Ale-Tawya Sayādawgyī, Biography of The Most Venerable  
Mūla Mingun Jetavan Sayādawgyi,  
by Venerable Tikkhācāra Taung-dwin Bhikkhu,  
translated from Burmese into English by U Hla Myint, paraphrased)*



When you read books or listen to dhamma talks, there are many kinds of ideas, lots of information, but in real practice, you only need to understand just a few things: practice carefully, continuously and respectfully, observing the nature of body and mind.

This is a very **complete** instruction.

*(Kyunpin Sayādaw)*

## The easy way



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Naturally, the body might be hot or cold, tight, heavy, pain, itchy or uncomfortable.... The mind could be wholesome or unwholesome.

If you know how to practice, just observe. Do not try to control, do not get upset, then your meditation will be easier.

*(Kyunpin Sayādaw)*



Observing carefully, continuously and respectfully, you will see  
body and mind phenomena rising and passing away continuously.

But don't look for it. Don't expect it.

*(Kyunpin Sayādaw)*



# Sitting Meditation



There are three postures of crossed-legged sitting...

Any one is suitable...

The point is to be able to sit for a long time, so that concentration will get a chance to take place, develop eventually, resulting in insight knowledge.

*(Fundamentals of Vipassanā Meditation by Mahāsī Sayādaw, edited by Sayādaw U Silananda, Tathāgata Meditation Center)*

# Rising-falling



When you do sitting meditation, after you close your eyes, breathe normally.

When you breathe in, the abdomen rises, note rising.

When you breathe out, the abdomen falls, note falling.

You don't need to focus at the nose.

You don't need to follow the air.

Just observe your abdomen, rising-falling.

*(Kyunpin Sayādaw)*



Even though you see rising-falling small, not obvious  
or moving slowly, just observe carefully.

Do not try to do anything.

Do not try to breathe stronger or slower.

*(Kyunpin Sayādaw)*



When you observe rising-falling, rising-falling can be in many different ways. It depends on yogis' practice. Some experienced yogis can see many kinds of movement.

That's why even though we call rising-falling, but you just observe movement of the abdomen.

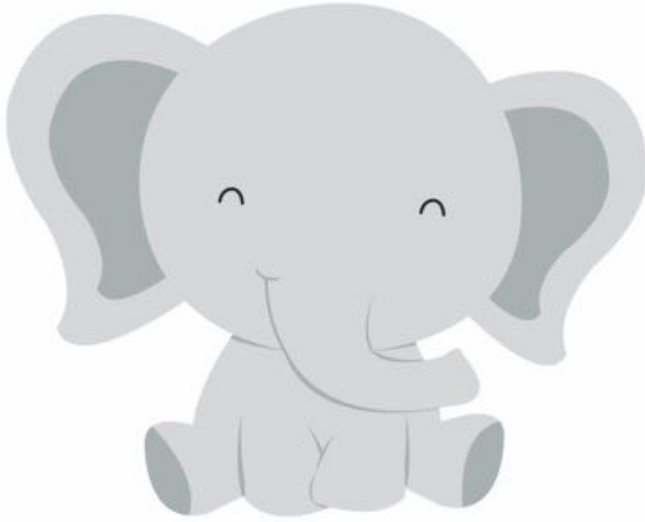
*(Kyunpin Sayādaw)*



*Many forms of rise and fall of sea waves*

Rising-falling movements can be slow, fast, small, big, heavy, sometimes, move up and down or rotate....  
Just keep observing.

*(Kyunpin Sayādaw)*



When you practice sitting meditation, you don't need to adjust your body a lot.

Just breathe normally and observe rising-falling.

Don't worry about the body shaking, or leaning.

*(Kyunpin Sayādaw)*

## ***Observing secondary objects***



In the beginning, you have to observe rising-falling carefully.

When you improve, you can observe wandering mind, thinking mind, pain, itchiness, discomfort, heat, cold, seeing, hearing, **if they are obvious**.

When they go away or stop, you can go back to rising-falling.

*(Kyunpin Sayādaw)*



## Observing secondary objects



During meditation, the body can be hot, cold, tight, heavy, or sometimes it is very tight or shakes,

If these phenomena are not too obvious, keep observing rising-falling .

If you still can keep observing rising-falling, don't worry about others.

If they are too obvious or so strong that you cannot observe the rising-falling, you can move your attention to observing them until they go away.

But if they last very long, you can go back to rising-falling.

*(Kyunpin Sayādaw)*



When there's pain, itchiness, discomfort, wandering mind..... if you don't know how to observe these objects, keep observing the **primary object**.

You have to observe the primary objects, rising-falling and lifting-moving forward-placing carefully.

*(Kyunpin Sayādaw)*

## wandering mind



If you make a lot of effort to observe rising-falling, the thinking mind or wandering mind cannot come easily.

That's why when you see a lot of wandering mind or thinking mind, you need to make more effort to observe rising-falling.

*(Kyunpin Sayādaw)*

**When do you  
need to observe  
your mind?**

Sometimes,  
while you are  
observing  
rising-falling,



your mind already goes thinking about something.

When you realize that you are already thinking or wandering and you are not on the object of rising-falling, then you can observe thinking, wandering, planning, etc. Sometimes, you can observe until the thinking mind or wandering mind goes away. But when thinking lasts so long or keeps coming even though you observe it, then you can go back to rising-falling.

If the thinking mind is very quick, you don't need to observe it. If it already stops when you recognize it, you can keep observing rising-falling.

*(Kyunpin Sayādaw)*



If you cannot observe your mind, you can be stuck for many years or even for your whole life.

Since you cannot observe your mind, you do not really see benefits. You don't really see your mind become calm and peaceful.

That's why some yogis who have practiced very long don't change!

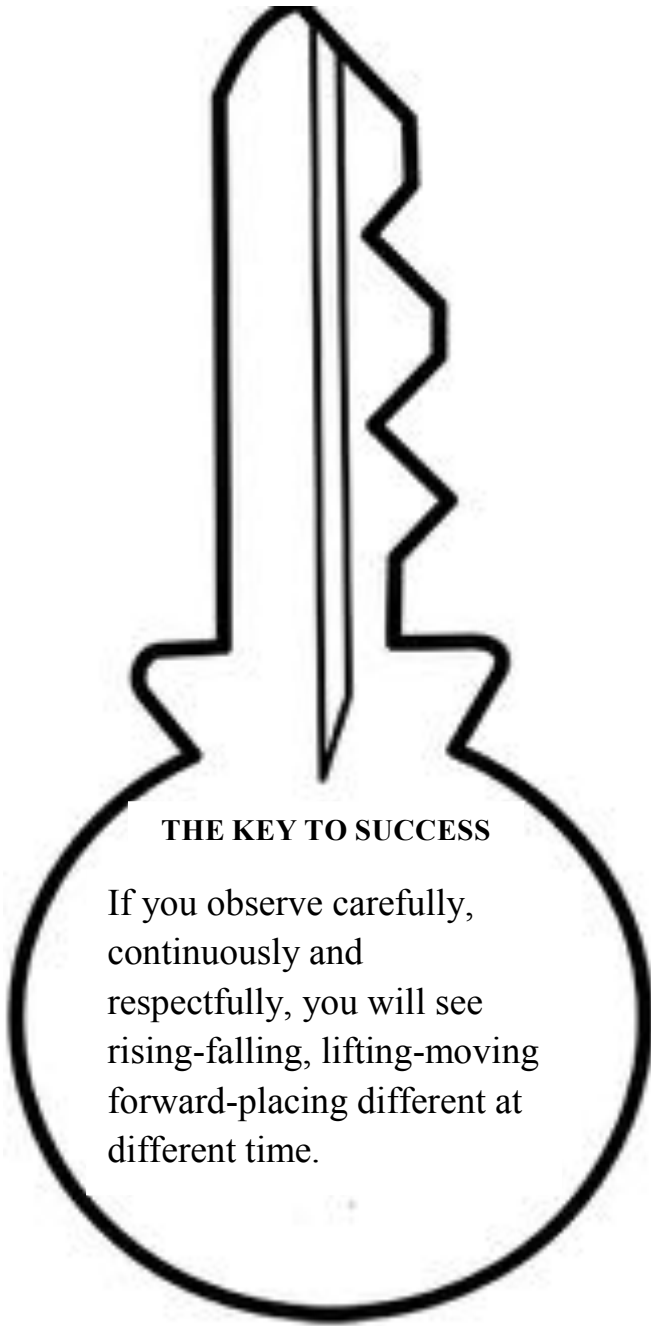
*(Kyunpin Sayādaw)*



Without good understanding, yogis don't keep mindful continuously; therefore, they see rising-falling the same every day.

When they don't see the difference, they don't improve and become worried, doubtful and don't want to meet the teacher to report anymore.

*(Kyunpin Sayādaw)*



**THE KEY TO SUCCESS**

If you observe carefully,  
continuously and  
respectfully, you will see  
rising-falling, lifting-moving  
forward-placing different at  
different time.

*(Kyunpin Sayādaw)*



Sometimes, even though you try to observe

but the mind still wanders a lot.

Then, don't be disappointed, keep observing.

*(Kyunpin Sayādaw)*



# Labelling



Sometimes, yogis just label rising-falling, but they don't focus on the object well enough to see it.

That's why when you practice Vipassanā, sometimes, you can do with labelling: rising-falling. Sometimes, you can do without labelling.

What is more important is that you see rising-falling movements.

*(Kyunpin Sayādaw)*



There are four foundations of mindfulness: kāya (body), vedanā (feelings), citta (mind) and dhamma (general objects).

But don't worry about how to observe the mind. Don't worry about how to observe feelings. Don't worry about general objects.

Because if you know how to observe the body, rising-falling, when you really improve, you will understand automatically how to observe your mind, how to observe your feelings and how to observe other objects.

*(Kyunpin Sayādaw)*

## When it's very uncomfortable



When you practice meditation, there can be many experiences.

Sometimes, you cannot breathe or your body is very tight.

Don't worry and don't open your eyes.

Just observe.

*(Kyunpin Sayādaw)*



When your observation is weak, you can see movements in many places. Sometimes, it is very tight in the chest or in the head. Sometimes, it goes up and down.

If you follow these kinds of movements, you can't gain concentration and mindfulness.

*(Kyunpin Sayādaw)*

## ***Body bending & shaking***



*Some yogis see their body shaking, leaning down or their eyes open... Some yogis feel the upper part of their body very heavy, tight or uncomfortable.*

*Because they cannot observe rising-falling properly, those kinds of things become obvious.*

*When you observe rising-falling carefully, you can overcome many difficulties.*

*( Kyunpin Sayādaw)*

## Seeing skeleton



**Some yogis see Buddha image, people, forest, cloud, skeleton or colours.**

**Sometimes, they hear someone calling, or sometimes, smelling or touching occurs.**

**Why do these experiences keep coming?  
Because the yogis cannot observe carefully.**

*(Kyunpin Sayādaw)*



Of course, when it's too itchy you can scratch or when it's too painful, you can change position with mindfulness.

But if you scratch every time you are itchy or change every time a pain comes, you cannot concentrate.

*(Kyunpin Sayādaw)*



A man might conquer a million men in battle  
but one who conquers himself is, indeed,  
the greatest of conquerors.

*(The Dhammapāda: Verses and Stories, verse 103, translated by  
Daw Mya Tin, M.A., edited by Editorial Committee, Myanmar  
Tipitaka Association, Rangoon, Myanmar, 1995)*





The purpose of observing the rising-falling is to see the nature of the body. When you see the nature of the body in the abdomen, you will see in the whole body.

Not only that, when you practice observing the rising-falling and you improve, you will also see the nature of your mind. There are many kinds of mind.

*(Kyunpin Sayādaw)*



When you do sitting meditation, you have to sit at least about an hour.

When you finish, don't open your eyes immediately.

When you are hearing the clock, note 'hearing', 'hearing,' 'wanting to finish.'

When you get up, you have to observe 'getting up', 'getting up'. You have to observe everything.

*(Kyunpin Sayādaw)*



*Venerable Sir, what is the purpose of rotation of one hour sitting and one-hour walking in practice?*

Too much walking tends to arouse more energy but less concentration. So one is scheduled to sit and walk alternately for an hour each. Thus, the balance is kept.

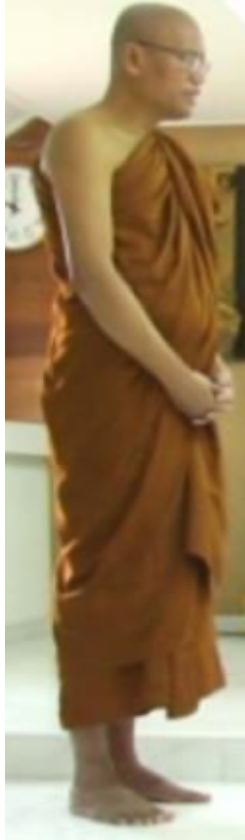
*Fundamentals of Vipassanā Meditation by Mahāsī Sayādaw,  
edited by Sayādaw U Silananda,  
Tathāgata Meditation Center*



Better it is to live one day  
strenuous and resolute  
than to live a hundred years  
sluggish and dissipated

*(Dhammapāda, verse 112,  
translated from the Pāli by Acharya Buddharakkhita,  
Buddha Dharma Education Association <http://www.buddhanet.net/>)*

# **WALKING MEDITATION**



Before you start walking, you have to observe the whole body standing, standing.

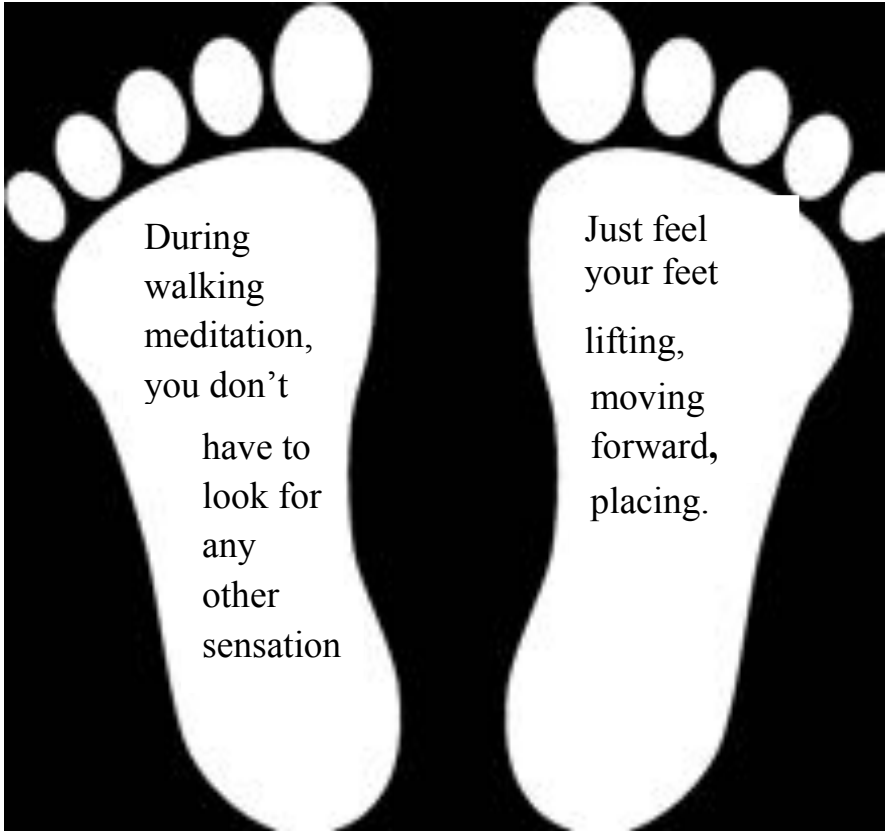
*(Kyunpin Sayādaw)*



When you do walking meditation, you can put your hands in front of you or at the back (*see pictures*).

Look down at about 2 to 3 feet in front of you.

*(Kyunpin Sayādaw)*



*(Kyunpin Sayādaw)*





When you do walking meditation,  
please make sure you put down one foot  
completely on the ground  
before lifting the other foot.

*(Kyunpin Sayādaw)*



When you arrive at the end of the walking path, do not turn immediately. Note ‘standing,’ ‘standing’ a few times, then, ‘turning,’ ‘turning.’

Then, observe ‘standing,’ ‘standing’ again.

When you observe ‘standing,’ ‘standing,’ observe the whole body.

*(Kyunpin Sayādaw)*



Every step, if you observe carefully,  
you can gain a lot of concentration  
and mindfulness.

*(Kyunpin Sayādaw)*



There can be no concentration in one who lacks  
wisdom;

there can be no wisdom in one who lacks  
concentration.

He who has concentration as well as wisdom is,  
indeed, close to Nibbāna.

*(The Dhammapāda: Verses and Stories, verse 372, translated by  
Daw Mya Tin, M.A., edited by Editorial Committee, Myanmar  
Tipitaka Association, Rangoon, Myanmar, 1995)*

# **Mindfulness in daily activities**



*Matthew James Taylor .com*

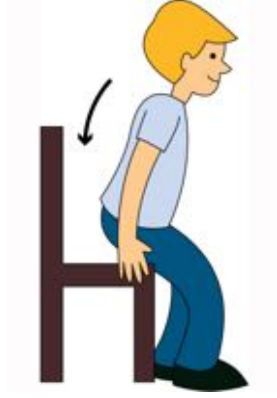
Observe even opening and closing your eyes.

*(Kyunpin Sayādaw)*



***If you are not mindful every time  
you put on your slippers,  
how can you improve?!***

*(Kyunpin Sayādaw)*



If you intend to sit down, note **intending**.

When you go to sit down, **walking**.

On arriving at the place where you will sit, **arriving**.

When you turn to sit, **turning**.

While in the act of sitting down, **sitting**.

Sit down slowly, and keep the mind on the downward movement of the body. You must notice every movement in bringing the hands and legs into position.

*(Practical Vipassanā Meditation Exercises by Mahāsī Sayādaw, Buddha Dhamma Education Association)*

[http://www.buddhanet.net/m\\_part1.htm](http://www.buddhanet.net/m_part1.htm),

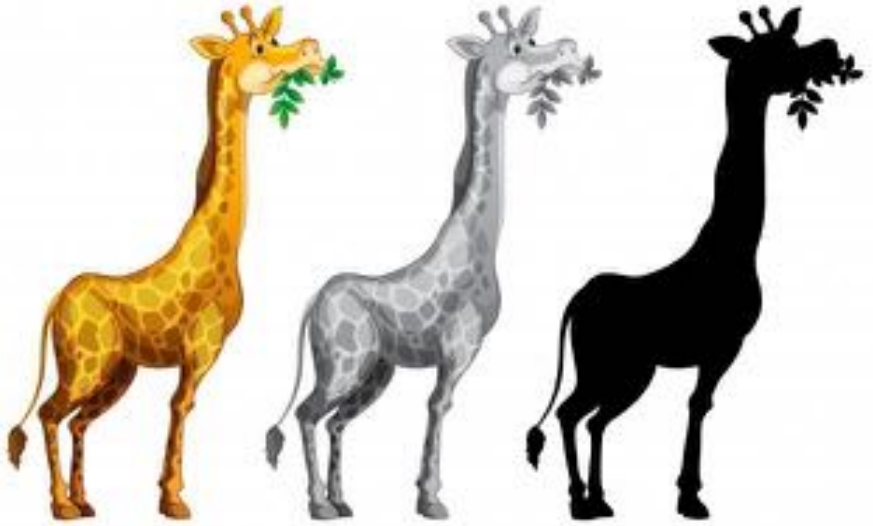




While you are chewing, swallowing,  
do not move your hands.

After you completely finish chewing,  
swallowing, take another spoon.

*(Kyunpin Sayādaw)*



When you eat or drink, it's more difficult to label, then, you just need to be aware of what's happening: if it's hot, note hot, if it's cold, note cold, if the mind wanders, note wandering.

*(Kyunpin Sayādaw)*



As the days and nights fly past,  
what have I been doing?

*(Pabbajitābhiṅha sutta, Aṅguttara Nikāya, Dasaka Nipāta)*



Do not do any activity which is irrelevant to your meditation such as taking photos, using internet, welcoming visitors or new comers, feeding animals, gardening, cooking, performing medical treatments, learning languages, etc.  
*(During your stay at Kyunpin Meditation Center)*

*(Meditator Handbook 2015, Kyunpin Meditation Center)*

## **OTHER QUOTES**



A yogi is supposed to behave  
as if he or she were a blind despite good eye-sight;  
as if he or she were deaf in spite of good hearing;  
as if he or she were a dumb fool  
although he or she is a good speaker;  
as if he or she were feeble although strong.

*(Mahāsī Sayādaw 's Analysis On Today's Vipassanā Techniques,  
compiled by Thamanaykyaw Sayādaw)*

During the course of practice it is most appropriate if a yogi acts feebly and slowly in all activities just like a weak, sick person.....



Slow motion is necessary to enable mindfulness, concentration, and knowledge to catch up. One has lived all the time in a careless manner and one just begins seriously to train oneself in keeping the mind within the body.

It is only the beginning, and one's mindfulness, concentration, and knowledge have not yet been properly geared up while the physical and mental processes are moving at top speed. It is thus imperative to bring the top-level speed of these processes to the lowest gear so as to make it possible for mindfulness and knowledge to keep pace with them.

*(Satipaṭṭhāna Vipassanā, Insight through Mindfulness by Mahāsī Sayādaw, Buddhist Publication Society, Kandy, Sri Lanka)*

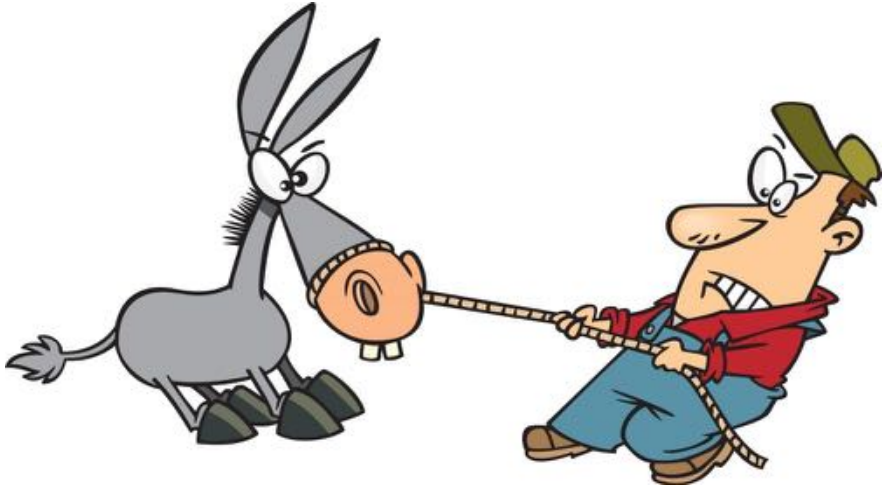


Forget all you have learned about Vipassanā and follow (*Sayādaw's*) instructions.

Information from books and talks that you have read or listened to might be different from (*Sayādaw's*) instructions, so you will compare and doubt, and thus making your meditation more difficult.

*(Kyunpin Sayādaw)*





One of the mistakes yogis often make is a lack of understanding instruction.

Therefore, they don't observe but keep looking for something, expecting this and that to come, doing what they want to do instead of following instruction.

*(Kyunpin Sayādaw)*



Don't judge your progress  
because if you judge incorrectly,  
you would even suffer more.

*(Kyunpin Sayādaw)*



When you look at a river, it seems the river does not move. But, when you look at it closer, you will see the river is moving.

In the same way, when you observe closely your own body and mind, you will see the mind is changing, the noting mind, the body, rising-falling are also changing every moment.

*(Kyunpin Sayādaw)*

For me, I could not make any remarkable progress in the practice even after a month or so, let alone 4 or 5 days. I was then still at zero progress in my practice.



This is because my faith in the practice was not strong enough. I did not make enough effort. At this point, skeptical doubt or *Viccikicchā*, usually hinders the insight knowledge and Magga Phala from taking place.

So it is very important to do away with such doubt. But I was wasting my time by mistaking the skeptical doubt for productive analysis.

*(Fundamentals of Vipassanā Meditation by Mahāsī Sayādaw, edited by Sayādaw U Silananda, Tathāgata Meditation Center)*

## Nothing else

I thought it was only a conventional or conceptual way of practice and not in the ultimate sense that one observes objects such as going, bending, stretching, etc. The Venerable



Sayādawgyī taught me that way as a basic training. Perhaps, later he would teach me how to distinguish between mind and body, etc.

Later on, while continuing this practice, I spontaneously realized. ‘Wow! This is not just a basic training, but noting physical and mental behaviours, like going, bending, stretching, etc. are also intermediate advanced instructions, too.

**These are all I need to observe. Nothing else’.**

*(Fundamentals of Vipassanā Meditation by Mahāsī Sayādaw, edited by Sayādaw U Silananda, Tathāgata Meditation Center)*



Whatever you observe carefully will not last very long.  
If the object lasts very long, it means your observation is  
not very effective.

*(Kyunpin Sayādaw)*



To realise Nibbāna is not difficult.

You need to have strong faith and strong determination.

When you have strong faith and strong determination, sooner or later in this life, you can experience Nibbāna.

*(Kyunpin Sayādaw)*



Even though another object may arise,

there is no need to change it

if (attention on) the primary object is not distracted.

*(Paṇḍitārāmā Sayādawgyī, Raindrops in Hot Summer,  
compiled by Thāmane Kyaw, translated from Burmese by U Kyaw Kyaw,  
Malaysian Buddhist Meditation Centre, Penang, Malaysia, 1994)*



**Venerable Sir, how many people do you believe to be enlightened under your guidance?**



I believe there are thousands of people who have reached within a

week, the insight knowledge distinguishing between mind and body from one's own experience by practicing strictly as instructed and arousing strong concentration. And there are also thousands of those who experienced mind and body interacting and constantly changing; i.e. cause and effect, and impermanence, suffering and egolessness of the phenomena. And also there are thousands of people who are believed to accomplish *magga* and *phala* enlightenment after they have developed mature insight knowledge by observing mind and body moment to moment.

*(Fundamentals of Vipassanā Meditation by Mahāsī Sayādaw, edited by Sayādaw U Silananda, Tathāgata Meditation Center)*

*Venerable Sir, is there any kind of pain or discomfort which belongs to the practice itself? If so how do we have to deal with it?*

Yes, you may experience several kinds of unpleasant sensations

like itchiness, heat, pain, ache, heaviness, stiffness and so on when your concentration becomes strong. They tend to disappear once you stop practice. But they may reappear if you resume your practice.

Then that is surely not a disease or illness, but just unpleasant sensation which belongs to the practice.

Don't worry if you keep on noting, eventually it will fade away.

*(Fundamentals of Vipassanā Meditation by Mahāsī Sayādaw, edited by Sayādaw U Silananda, Tathāgata Meditation Center)*





***Venerable Sir, would it not be harmful to one's health if one practised too intensively?***

....No one has died from intensive practice and it is not harmful to one's health.

Actually there are many testimonies that some people have been cured of chronic diseases by practicing meditation.

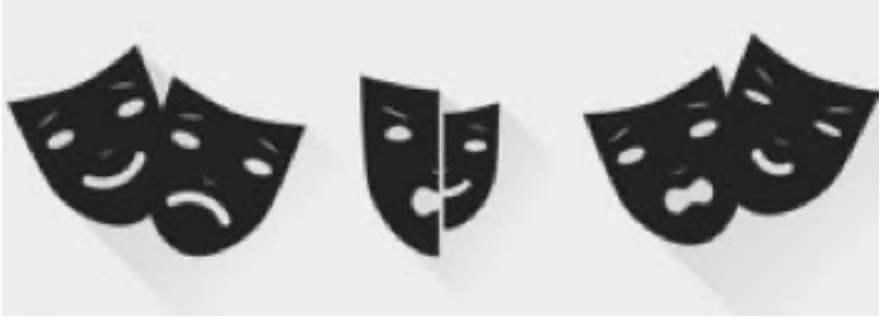
*(Fundamentals of Vipassanā Meditation by Mahāsī Sayādaw, edited by Sayādaw U Silananda, Tathāgata Meditation Center)*



Venerable Sir, what does it mean by the word 'noting'?

The word 'noting' means to pay attention to a meditative object with the purpose to be aware of phenomena that are really happening from moment to moment.

*(Fundamentals of Vipassanā Meditation by Mahāsī Sayādaw, edited by Sayādaw U Silananda, Tathagata Meditation Center)*



Body and mind keep changing very fast,  
rising and passing away continuously.  
It's painful one moment and peaceful the  
next moment, sleepy then clear, happy and  
unhappy. It's very hard to predict what will  
happen. **The only way is to observe carefully.**

*(Kyunpin Sayādaw)*



A security guard does not allow strangers to get in the house. Likewise, sati (mindfulness) guards the doors of eyes, ears, nose, tongue, body and mind, preventing unwholesome minds from entering. When there is greed, hatred and delusion, it means the yogi is not mindful at that moment.

*(Kyunpin Sayādaw)*



During my first retreat at Paṇḍitārāmā Forest Meditation Center (in Bago, Myanmar) in 1996, I really wanted to see what my teacher (Paṇḍitārāmā Sayādawgyī) look like. But I reminded myself that as a yogi, I was supposed to keep my eyes down, so I did not look up.

Also, I had a new set of robes and I wanted to offer it to my teacher. Yet, as a yogi, my duty was to observe, so I observed the desire. But the desire was so strong that I had to keep observing it for three hours before it went away.

*(Kyunpin Sayādaw)*



If there is a gap between two floor planks, dust and sand enter.

If there is no continuity of mindfulness and there is a gap, defilements enter.

If there is a concentration-breakdown, defilements enter through the gap.

*(Paṇḍitārāmā Sayādawgyī, Raindrops in Hot Summer, compiled by Thāmane Kyaw, translated from Burmese by U Kyaw Kyaw, Malaysian Buddhist Meditation Centre, Penang, Malaysia, 1994)*



*Q: Should we try to identify which sensation is associated with which reaction?*



*S. N. GOENKA:* That would be a meaningless waste of energy. It would be as if someone washing a dirty cloth stopped to check what caused each stain in the cloth. This would not help him to do his job, which is only to clean the cloth.

For this purpose the important thing is to have a piece of laundry soap and to use it in the proper way. If one washes the cloth properly, all the dirt is removed. In the same way you have received the soap of Vipassanā; now make use of it to remove all impurities from the mind.

If you search for the causes of particular sensations, you are playing an intellectual game and you forget about anicca, about anatta. This intellectualizing cannot help you come out of suffering.

*(The Art of Living, Vipassanā Meditation as taught by S. N. Goenka, William Hart, Pariyatti Publishing)*



The body at work is drained of strength proportionate to the amount of work done.

The mind working at Satipaṭṭhāna meditation gains in strength proportionate to the amount of work done. It's just like the automatic charging of a car battery when the car engine is kept running.

*(Paṇḍitārāmā Sayādawgyī, Raindrops in Hot Summer, compiled by Thāmane Kyaw, translated from the Myanmar by U Kyaw Kyaw, Malaysian Buddhist Meditation Centre, Penang, Malaysia, 1994)*



***Kosajja*, laziness, is one of the most  
undermining and subversive elements in  
meditation practice.**

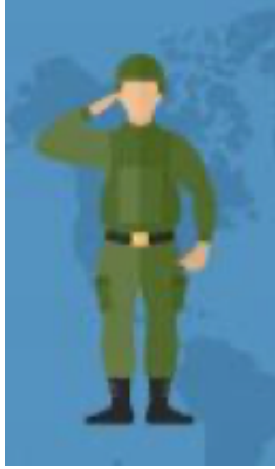
*(In This Very Life : Liberation Teachings of the Buddha,  
Paṇḍitārāmā Sayādawgyī)*

## Requisites for progress



The important thing is that you have wisdom,  
understand how to practice, that you are willing to  
practice, have strong effort, strong determination and  
good discipline.

*(Kyunpin Sayādaw)*



Yogis are like soldiers fighting a battle. They are on the front lines and have no time to squabble or to question orders.

Every order that comes from the top must be obeyed without question; only then, can the battle be won.

Of course, I am not suggesting you surrender totally, with blind faith.

*(In This Very Life : Liberation Teachings of the Buddha,  
Paṇḍitārāmā Sayādawgyī)*



When babies are in a transition from one stage of development to another, they tend to go through a lot of psychological and physical upheaval...

If infants don't go through this suffering they will never mature and grow up.

Babies' distress is often a sign of developmental progress. So if you feel your practice is falling apart, do not worry. You may be just like that little child who is in a transition between stages of growth.

*(In This Very Life: The Liberation Teachings of the Buddha,  
Paṇḍitārāmā Sayādawgyī)*



Observing carefully, continuously and respectfully every moment in sitting meditation, walking meditation and in daily activities, you will see progress every day.

*(Kyunpin Sayādaw)*



Just as a footballer never loses sight of the football,  
a badminton player the shuttlecock and a boxer his  
opponent's movements, so too the yogi never loses sight  
of the object of mindfulness.

*(Paṇḍitārāmā Sayādawgyī, Raindrops in Hot Summer,  
compiled by Thāmane Kyaw, translated from Burmese by U Kyaw Kyaw  
Malaysian Buddhist Meditation Centre, Penang, Malaysia, 1994)*



The purpose of Dhamma is not to cure physical diseases. If that is what you seek, you had better go to a hospital.

The purpose of Dhamma is to cure all the miseries of life.

This disease of yours is really a very minor part of your suffering. It will pass away, but only as a by-product in the process of mental purification.

If you make the by-product your primary goal, then you devalue Dhamma.

Come not for physical cures, but to liberate the mind.

*(Sayādawgyī U Ba Khin told S. N. Goenka thus when she later came to ask if he could join a meditation course by the former. The Art of Living, Vipassanā Meditation as taught by S. N. Goenka, William Hart, Pariyatti Publishing, <https://archive.org/>)*

# **PAIN, PAIN, PAIN!!!**

*“Don’t reject.*

*Don’t fight.*

*Accept and observe!”*

*(Kyunpin Sayādaw)*

*Meditation teacher Joseph Goldstein tells his experience with pain.*

“When I first began sitting, the pain in my knees was too excruciating to sit cross-legged for even ten minutes.

I was constantly forced by discomfort to move and change positions.

Then I thought, “Maybe I’ll just sit in a chair.” But since I am quite tall, an ordinary chair was not high enough, so I elevated my meditation chair on some bricks.

Then the mosquitoes were bothering me, so I put a mosquito net over the chair. Pretty soon I had constructed this great meditation throne in order to be really comfortable!

Every so often my meditation teacher, Munindra-ji, would visit me where I was sitting, and I was really embarrassed.

Although at first I clearly did not have much tolerance for pain, slowly my mind became stronger and less fearful. I learned how to relax into the pain, rather than to tense and tighten every time it arose.

The value of altering our relationship to pain goes far beyond how and where we sit. Times of discomfort teach us how to practice freedom in all those life situations that make us uncomfortable.

How are we relating just now, in this moment, to discomfort, pain, not getting what we want? I find it so interesting to see, over and over again, how in those situations we think are intolerable, it is often our own resistance that makes them intolerable.

**The problem lies not in the situations but rather in our inability just to be with them, just to open to them.”**

*Insight Meditation: The Practice of Freedom, Joseph Goldstein, Shambhala 2012, © 1993 by Joseph Goldstein*

***“Don’t expect!”***

*(Kyunpin Sayādaw)*

*Meditation teacher Joseph Goldstein tells how he falls into the trap of expectation.*



“I will tell you a sad little meditation story. During a time when I was doing intensive practice for a couple of months in India, my whole body dissolved into radiant vibrations of light.

Every time I sat down, as soon as I closed my eyes, this energy field of light pervaded my whole body. It was wonderful; it felt terrific. “Ah! I got it!”

After those months in India, I went back to America for a while. When I returned to India, I fully expected my body

of light to travel back with me. I began sitting intensively again, but the radiant vibrations were gone.

Not only was there no longer a body of light, but my body felt like a painful mass of twisted steel. As I sat and tried to move my attention through that tight and twisted block, there was so much pressure and tension, so many unpleasant sensations. The next two years were the most frustrating and difficult period of my practice.

Why? Because I was not really being mindful. I believed I was being with the pain and unpleasantness, but actually I was not accepting them, not fully opening to things just as they were.

In truth, I was practicing in order to get something back—that pleasant, vibrating body of light. It took me two years finally to realize **that the idea in practice is not to get anything back, no matter how wonderful it might be.**

*Insight Meditation: The Practice of Freedom, Joseph Goldstein, Shambhala 2012, © 1993 by Joseph Goldstein*

# TEAR



“Long have you (repeatedly) experienced the death of a mother. The tears you have shed over the death of a mother while transmigrating and wandering this long, long time—crying and weeping from being joined with what is displeasing, being separated from what is pleasing—are greater than the water in the four great oceans.

“Long have you (repeatedly) experienced the death of a father... the death of a brother... the death of a sister... the death of a son... the death of a daughter... loss with

regard to relatives... loss with regard to wealth... loss with regard to disease.

“The tears you have shed over loss with regard to disease while transmigrating and wandering this long, long time—crying and weeping from being joined with what is displeasing, being separated from what is pleasing—are greater than the water in the four great oceans.

“Why is that? From an inconceivable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on.

“ Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries—

“Enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released.”

*Tears, Assu Sutta (SN 15:3)*

*Translated by Ṭhānissaro Bhikkhu of Metta Forest Monastery*

*[https://www.dhammatalks.org/suttas/SN/SN15\\_3.html](https://www.dhammatalks.org/suttas/SN/SN15_3.html)*

*Photo: The sinking of the Titanic, engraving by Willy Stöwe on Magazine Die Gartenlaube, <https://commons.wikimedia.org>*



When difficulties, doubt, confusion come, some yogis run away, going to another center, another teacher. That's not the solution.

Even the yogi goes to another center, following a different method, he or she still has to go through such difficulties.

*(Kyunpin Sayādaw)*



## Terms of address

Some quotes in this book are from different versions of the book “In this Very life” by Paṇḍitārāmā Sayādawgyī (U Paṇḍitābhivaṃsa.)

In these book versions, the author’s name is Sayādaw U Paṇḍita but I chose for the name Paṇḍitārāmā Sayādawgyī because the author is a Myanmar monk and he was the abbot of Paṇḍitārāmā Meditation Center, a teacher and he was very old and senior.

So the Myanmar way to pay respect to him is to call him Paṇḍitārāmā Sayādawgyī after his place’s name instead of his name.

Paṇḍita is his name and ābhivaṃsa is his dhamma title.

Sayādaw is a Myanmar title to address a monk in a teaching or leading position. Some distinguished sayādaws would often be referred to as a Sayādawgyī. The gender prefix u is for man.

The same thing goes for Kyunpin Sayādaw (U Jaṭila) because he’s the abbot of Kyunpin Meditation Center and a teacher.

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Apart from the hours of sleeping, yogis on retreat should be continuously mindful. Continuity should be so strong, in fact, that there is no time at all for reflection, no hesitation, no thinking, no reasoning, no comparing of one's experiences with the things one has read about meditation — just enough time to apply this bare awareness.

*(In This Very Life: The Liberation Teachings of the Buddha,  
Paṇḍitārāmā Sayādawgyī, Sukhi Hotu sdn bhd, 2007)*

<http://www.panditarama.net/>