

## EATABLISHING MINDFULNESS

" Namotassa Bhagavato Arathato Samma Sambuddhassa "

Good and pious Devotees, I am sincerely glad to be amongst you today. I have come because the blessed one instructed his disciples. " Go monks preach the Dhamma, for the welfare of gods and men."

So I have brought you gift of the Dhamma- more valuable then all the riches one could possess, or accumulate.

Pious devotees, death comes to all. Every day, every minute, every second it will not creeps close. Hidden gems or stored wealth will not help one to purchase eternal life; to stop sickness. Old age and decay. When death comes we only take with us karmic force of actions that have been wholesome or unwholesome.

Pious devotees, 2500 years ago the Buddha declared thus :- " This is the sole way for the purification of beings. For the overcoming of sorrow and lamentation. For the destroying of pain and grief, for reaching the right path. And the attainment of Nibbana, namely the four foundation of Mindfulness."

So good friends, if you wish to enjoy the peace and happiness never experienced before the only way to attain it is so practice Satipattana Vipassana meditation. Now I shall explain to you the basic practice. To attain insight in this you present life. You must give up worldly thoughts and actions during practice. Lay folk must observe the 5 or 8 rules discipline. This course of action is for the purification of conduct. Next you contemplate for a little while on virtues of the Buddha. Secondly extend metta or loving kindness towards all beings. contemplate briefly on unwholesome aspects of the body, and lastly on death that comes to all. You also forgive all who may have done any wrong or harm to you; ask forgiveness from those you may have hurt or done harm to – specially from the Buddha, Dhamma and Sangha. You offer the merit of all these to the divine ones and relatives, and then even as offer a sweet smelling flowers at the feet of the Great Teacher you offer yourself to the Blessed One and also to the Teacher who instructs you in the practice.

Pious Devotees, every word in this Satipatthana sutra has much value. One word is the word "agape" this word describes the Yogi who with right effort tries to free himself from the fetters that bind all beings to the wheel of rebirth. During endless birth (*Samsara*) We have all accumulated an unseen force of bad karma (unwholesome deeds) with lust (*Lodha*) ill will (*Dosa*) and ignorance (*moha*) as it's roots. this force of bad Karma cannot be cleansed with purifying waters nor can the

Divas help us cleanse them. This mountainous bad karmic force can only be cut down by the replacement of good and wholesome thoughts and deeds that are pure. So the wise and resolute Yogi cultivates the effort to restrain the mind from taking in any sinful, bad impure thoughts and with awareness (Sati) produces in its place fresh, good, pure wholesome thoughts. The next word which must be explained is "Satima" Right Mindfulness. (*Samma Sati*) Right Mindfulness withdraws the mind from any impure thoughts it may have grasped during meditation, and it prevents the mind from wandering into the realm of bad and impure thoughts. It keeps mind tied down to object of the meditation. It keeps the mind in deep concentration on one of the four ways of Mindfulness; Body, Feeling, mind, and mind objects; cleansing it of impurities and not allowing it to sway hither and thither.

The next word is (*Sampajana*) clear comprehension. It is right knowledge or wisdom which views the object as impermanent (*anicca*) suffering (*dukkha*) and void of soul or an ego (*anatta*).

Good people, This body which we call ours really the result of coming together of the four elements of matter. (*pathavi*) solidity as the element of earth; (*Apo*) as the element of water, (*tejo*) as the element of heat or cold and (*Vayo*) as the element of air.

Now we will move on to the practice of Vipassana Meditation from this collection of elements we choose the element of air or motion (*Vayo dhatu*) as the primary object of meditation. (*inapanasati*) or the inhaling or exhaling of the breath is the first form of Meditation detailed in the (*sattara satipattana sutta*) four way of Mindfulness. Seated down with the upper part of the body erect, You fix your thoughts on the nostrils where you feel the breath – the air gently striking. meditation This air of breath is (*Rupa*) body and the knowledge of its existence and awareness is (*Nama*) Mind. In this way you continue contemplating on "Nama" and "Rupa" This method can only be developed by the truly wise and intelligent person.

Devotees, I intend placing before you another form of Meditation from which you will reap quicker result and benefits. This is contemplating on the air element as it rises and falls in the abdomen. With eyes closed keep your mind on the abdomen you will come to know the movement of rising and falling. Make a mental note "rising" for the upward movement of inhalation, and "falling" for the downward movement. You are not concerned with the form of the abdomen; you only proceed with the exercise. As the practice increases, the manner of movement will become clearer. These movements are always present. Therefore there is no need to look for them. Never repeat the words, just be aware of the rising and falling movement only.

As a beginner seated in one position, you may notice painful feeling appearing in various part of your body. Good devotees, try not to change you position to ease the pain. Free from illwill that the pain has appeared Pain and free from desire that it should go, please try to direct your mind with detachment to the area you feel the pain, and with awareness (sati) not the ' painful feeling " If any " heaviness " is left, note " heaviness" any burning sensation as " burning," stiffness in joints as "stiffness". Once the pain has left. You then go back to the primary object of the "rising and falling" Movement again. While contemplating this thoughts of illwill, desire, anger or other wondering thoughts may appear in your mind. Concentrate only on the particular thought that appears, and not on the object which may have caused the thought to arise. Whatever may be the nature of the thought that has arisen, you note it in your mind as you see it, and let it go. When noticed these thoughts disappear, leaving your mind in a calmer state. Then you go back to the "rising and falling" movements. While continuing thus, visions either beautiful, ugly or fearful may appear as in a dream. If you wish to progress to higher states, you shouldn't look at these visions with desire, illwill or fear. With detachment just note it as seeing , when noted these visions fade away, and one sees with wisdom the impermanence of these visions. Then you go back again to the rising and falling movements.

Sound may disturb you, which you note as " hearing" or "sound". Thought of "anger, heat, fear, lust, sorrow, self pity and doubt" may occur again and again. The wise one turns these disturbing thought thoughts themselves to objects of meditation.

Good people, very shortly In have explained to you The Four ways of mindfulness, and the path that leads one direct to highest gold. They are:-

" Kayanupassana" – mindfulness of the body.

" Vadanunupassana" – mindfulness of feelings.

"Chittanupassana"- mindfulness of the mind. and

" Dhammanupassana" – mindfulness of mind objects. To achieve the highest good practice must be continued the whole day. Mindfulness of all bodily and mental activities must be maintained. When walking one should be aware when going, standing, sitting, lying down, washing and eating. From the moment you wake up, till the time you go to sleep at night, you live in the present moment only. You have only to be aware and mindful of whatever you may do. One should strive not to be happy about happy feeling unhappy about or unhappy feeling. Forget the false idea of " I " and "mind" and only look on it as " feeling" or as a "sensation"

Watch how it arises and disappears, and When you continue watching thus, you will find that your mind grows dispassionate towards that sensation, and becomes detached and free. With regard to mindfulness on the mind, why should we be afraid to look into our minds? We prefer to look away when hatred, jealousy, desire and passion arises. We should observe with detachment when these arise, even love and compassion, when it arises. Observe these not as "my anger, hatred, jealousy, desire, passion, love or compassion" only observe it's nature. Then you will notice the arising and subsiding of these states. These are all hindrances that prevent clear understanding or any kind of progress. All wholesome or unwholesome feeling that appear in the mind should be observed. You should be aware of whatever you during the daily routine of work in your life " seeing" hearing, smelling, tasting, and touching" you should live in the present moment in the present action. Not in the past – that has gone. Not in the future – it has not come as yet.

Pious devotees "Satipatthana" or 'Vipassana' Meditation is adaptable and valuable and beneficial in widely different condition of life. This method ultimately aims at the mind's final liberation from "Greed" "Hatred" and "Delusion" (Loba, Dosa and *Moha* ). One's bodily and mental processes are seen with clarity as being impermanent , liable to suffering. And devoid of self or soul (*Anicca, Dukka* and *Anatta*) with the gradually increasing strength of concentration and mindfulness, one's vision deepens, until the "insight knowledge's" unfold themselves in due order, leading one to ultimate liberation – " Nibbana " " May you all attain Nibbana "

Venerable Vangeesa nayaka thero.