

Right Mindfulness
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Venerable Bhikku, brothers and sisters, the subject of my discussion today with the Right Mindfulness. Right Mindfulness has been defined by Buddha as follows; Kaye kayanupassi viharathi, athapi sampajhano sathima vineiya loke abhijja dhomanassan. Vedhanasu vedhananu passi viharathi. Athapi sampajhano sathima vineiya loke abhijja dhomanassan. Chithe chiththanupassi viharathi, Athapi sampajhano sathima vineiya loke abhijja dhomanassan. Dhamme dhammanupassi viharathi athapi sampajhano sathima vineiya loke abhijja dhomanassan. In actually the definition of the Four Foundations of Mindfulness which Buddha preached as the only path to the attainment of Nibbana. In his definition, what he refers to is that if there is any thoughts arising pertaining to your body and body of others, which affect understanding and mindfulness. To prevent the mind from falling into the 2 extremes of aversion and attachment. In regards to feelings you develop connecting to the six sense bases. With effort, with understanding and with mindfulness preventing the mind from falling into the 2 extremes, aversion and attachment. In regards to thoughts that arise in your mind, with effort, with understanding and with mindfulness prevent the creation of aversion and attachment. In regards to the development, you will experience the practice of Dhamma. So that you prevent the mind from falling into the 2 extremes of either aversion or attachment. The worldling existence is completely controlled by these 2 extremes of attachment and aversion. It lives in them. In every thought he creates and perform the functions of the 6 sense bases, its subsequent thought that arises in his mind as the worldling is one of attachment or aversion, thereby he promotes desire.

I have emphasized that consciousness is purely meant to function the 6 sense bases. It just performs, there is no desire. They are the mental factors which operate to perform the function in the way of hearing or seeing as the case may be by the creation of a thought. One of the mental factors is pertaining to feelings. In regards to the object that has attracted your sense base, you may get the feeling of whether you like the object or not. That this make you to create feelings because that mental factor only functions to perform that or to complete the act of seeing or hearing or whatever it may be. The subsequent creation of thoughts either the attachment or aversion, promotes the desire. The spontaneous activity of the mind, the performance of the function of the 6 sense bases does not create desire. It is still from that act. Desire is something falling into this mind. Falling into the consciousness. Something which it have in the course of tying through birth and deaths in samsara. You have create in mind and if you maintain with the compare desire to a lamp. Maybe that you

have kept the lamp burning for the last so many many years, carefully supplying the wick and the oil in the same time at the right time. But any day you fail to do so, the lamp will get extinguished. The Buddha says the desire is also like that of a lamp. You maintain the desire, you feed the desire. You may be active in the making the desire, by making the desire, by creating it. If you do not feed the desire, the desire will disappear or vanish. Isn't that what Buddha in his path shown in the practice of the 4 ways of mindfulness indicated in regards to feelings about the body or thoughts about the body, seeing that you will protect the mind from creating desire by promoting attachment or aversion. In regards to other foundations such as leading thoughts and Dhamma, you perform the same act preventing the mind from getting filled by incidents of desire and attachment. What does it mean, brothers and sisters? Doesn't it clearly indicate that we are making the desire, daily greeting it but every moment creating a thought of aversion or attachment? Any habit you maintain the strength of the habit by acting according to the habit. Continue to perform that habitual act but if there is sufficient strength in you enriching the act, not performing this act as you use to, you are thereby weakening the habit, and after sometime, the habit may disappear. Isn't that the path followed by Buddha in trying to get rid of desire? The four ways of mindfulness refers to body, feelings and thoughts to your existence as a human being and the functions you perform as a being, in regards to the development of mind to give you further Dhamma aspect. If you can calmly prevent your mind from falling into the 2 extremes of aversion and attachment, you are getting away from creating desire. The natural outcome will be desire will become weaker and weaker and may disappear.

And I refer to the incident where Buddha met a certain Brahmin called Kunaherm. This Brahmin asked this question to the Buddha, "Lord, we receive objects connected to the eyes in the nature of noises, or sound connected with the ear, noises and sound; connected with the eyes, forms; connected with the nose, smell; connected with the tongue, taste; connected with the body, contact and connected with the mind, thoughts. But I know too that the eye or the ear or the nose or the tongue or the body, it do not feel such objects. It will not experience such objects. Though they receive the objects and then he asked this question, "Lord, is there any other power or force or whatever it maybe that help these sense bases to perform their functions in the manner they do. And Buddha said "Yes, Kunaherm, Consciousness help the sense bases." Then this Brahmin asked the second question, is there any other power that helps this consciousness to perform the functions. And he answers the Brahmin, 'There is' continue and said that, "Mindfulness helps the Consciousness". And he went on questioning Lord further and asked what other power helps mindfulness? He said, to maintain your mindfulness, you can be free from attachment. But it is that freedom from attachment, is it your mind will be free of all defilements? And Brahmin

went further questioning the Lord. What happens to the mind in such a state, he says that person will realize Nibbana. As he go through the different steps preached by Buddha in the attainment of Nibbana, we clearly see what mindfulness plays an important role in clearing your mind of defilements. How is it that mindfulness plays such an important part in this path to attainment. If the quality of desire is something that is in the consciousness itself, brothers and sisters, mindfulness becomes can. You can be mindful still that quality there in your mind. But here it is clearly stated that if you mindfully watch the consciousness performing the functions of six sense bases and do not permit the consciousness towards the 2 extremes of aversion and attachment. You will be able to get rid of desire. It is a clear indication that desire is something what we have added to the quality of the mind. In another words, the mind is made to function better and result of the repetition of this performance of creating desire. The mind has got used to that way of behaviour. And now you may mindfully try to prevent that conduct in being repeated. Once that conduct is repeated, then what happens that habit which you have created in the way of falling into the 2 extremes of aversion and attachment will distant it from the mind and thereby not feed the desire. Once desire is not fed it becomes weaker and weaker and weaker and finally disappear. In your mind when you free from attachment, such qualities will lead you finally to be free of all defilements which ultimately lead you to the attainment of Nibbana. Therefore brothers and sisters, mindfulness very important part. In the Eight Fold Path, which Buddha describe as the path leading to the liberation of the person from this cycle of births. In the first 2 Right Utterances, Right Actions and Right Livelihood as virtue. You as devotees of Buddha in making your effort to attain that height which is Nibbana. You are expected to perform 3 things in that Eight link path. What are the 3 things? Make a good effort, effort to develop what is good in you. Effort to introduce the good which is not present in you and develop that good within you. Effort to get rid of that which is bad and also prevent your consciousness from getting contaminated by any bad which through neglect may get introduced into you. That's the right effort. And the next link he refers to mindfulness, be mindful. The subject which I begin today and the 3rd is develop your concentration. The balance two links, one of Right Will the other of Right Thoughts. Right Will is your realization of the Four Truths. What is dukka, the cause of dukka, the eradiction of dukka leading to Nibbana and Right Thoughts that led to Nibbana & Eight Fold Path leading to the attainment. In Right Thoughts, you are expected to maintain thoughts of non attachment. Thoughts leading to practice of metta, harmlessness and thoughts leading to maintain your mind free from anger. Those 3 conditions of the mind is what a liberated person lives in. Therefore it is clear mindfulness plays an important part in this path leading to liberation. How did Buddha introduce mindfulness to you? In the First formations, the first out of the 4 ways of mindfulness. He introduced mindfulness as second subject of meditation. Number 1 being the practice of

Samadhi _____. Number 2 he said be mindful of the 4 postures. When you stand, be aware that you are standing. And when you sit, be aware that you are sitting and seated. When you walk, be aware that you are walking. And when you lying, be aware that you are lying, resting. Why did he introduce these 4 postures? It's something one should give thought to. You have led a life of worldling and that life of yours is one of absent mindedness. You don't know what you think and sometimes you are not aware of the actions you commit. Your thoughts are going around four directions. You decide to do a certain thing and you forget about it. In brief, you have been living a life of completely free from mindfulness. Very casually. Perform acts without giving any thought to, not being aware of what you are doing. Maybe such acts are performed as a result of habit. Therefore to break that trending of mind, Buddha said watch your 4 postures carefully. When you sit, be aware that you are sitting. When you are walking, be aware that you are walking. When you stand, be aware that you are standing and when you lie, be aware that you are resting. 4 simple postures with all the transfer wrong most of our time. But if you ask the question whether you in the awareness of mindfulness perform these 4 postures, you have to admit the fact that you did not do so. Habit created. Habit performed those. That is how we introduce mindfulness. After that is that be mindful of all your actions. But not only be mindful to it. Have proper understanding of what you are doing. And make an effort to maintain the awareness within you when you perform acts. Mindfulness brothers and sisters though in the first instance it helps you to be aware of the performance of all your actions, but the developed state of mindfulness beyond that, it is to be fully aware of the action and to persist a thorough understanding of performing that act. Not as a means, not as a performer would perform. But causes and effects and that there is no individual as such except mind directed to the body, body to perform acts. With that depth, you have to go in this, the 2nd instance. Though in the 1st instance you are merely following the acts, the 2nd instance where you have developed that ability within you to always being aware of what you are doing. Here to be mindful of the actor also at the same time. Living fully aware that this is not the performance of a being but the mind directed the body to perform certain things that help you to eradicate the wrong view you have. That there is a being within you. That there is a person performing these acts. And by practice of this meditation it helps you immensely to get rid of Sakaiditi. Sakaiditi refers to the false belief you have that there is a being within you. Mindfulness also helps you in your concentration. If pausing performing acts to develop your concentration, we do not analyse the acts as done by being or any person as such or mind and body performances. Here to promote concentration what we do is we carefully watch the movement of the leg. So to say, pace your mind to attach your mind to the legs so closely that you mindfully observe every moment. That is one way of getting rid of the quality of the mind being always scattered. That approach is easier than you trying to fix your mind at one

point, being in a stationary posture. Here you are moving and the mind is used to that movement. Mind moving you are, fixing the mind carefully on the movement and the mind is watching the movement which it is used to. Mind is always scattered. So there is some quality which the mind accepts as something that can be practice because there is a movement the mind is watching and the mind is used to movement always changing from one condition to another. That mindfulness help you to concentration, develop your concentration. Mindfulness also helps you in promoting your mind to higher states of attainment. To perfect your absorptions, to strengthen your absorptions, where your mind be able to reach formless states, and even to experience sense of mind which are beyond the normal. After all concentration is also one way of being mindful. Not permitting the mind to scatter about but fixing it at one point and maintaining in that condition. Therefore practise mindfulness..

... it helps you to fix your absorption, it helps you promotes your concentration to where it should be and also at the same time as Buddha indicated in the Four Ways of Mindfulness, it helps your realization of the truth. In what way does mindfulness help you to realize the truth? Being mindful of not permitting the mind to behave in that manner it is used to, in promoting attachment and aversion which feed the desire. Mindful prevents that performance. Mindfulness prevents that performance. Because it will not permit the mind to follow the path which you used to in the way of promoting desire. I always emphasize the fact that desire is your own creation. Nobody from outside created that desire in you. You created thoughts and attach to objects and in the absence of the expected pleasure or satisfaction, you create aversion. Both these promote the desire. Therefore it is within your power brothers and sisters to make up your mind to get rid of desire. Break that habit, by what means? By rid of what's full, what full of all your activities, what full of the performances of six sense bases, so that without your knowledge, may not thoughts of attachment or aversion, feeding the desire, feed the desire, promotes the desire. If you carefully watch that activities of the mind you will be able to in the advance stage stop even thoughts from being created. There too the first step you have to take in regard to elimination of thoughts is be watchful about the mind as thoughts occur. Identify that thought as a creation of the 5 aggregates. There is given sufficient explanation as to what the 5 aggregates are, that there are a creation of the mind, there is no substance in there. If you identify the thought that arises and fabricate, you become receptive to the thought. If you do not perfect the thought plant in your mind and create further thoughts. In other words such clear identity will dispel the thought out of your mind, pursue that line of action. Be mindful. That is the first step that you have to make after you qualify yourself being a Stream Enterer, in dispelling thoughts, in not permitting unnecessary thoughts to come and worry you. In not permitting unnecessary

thoughts to create desire, help desire. As thoughts arise your mindfulness will cap the thought as it arises, identify the thought as the 5 aggregates and say it is a mental creation, I am not entertaining you, clear your mind from that thought. And that is the first step to maintain your mind in silence. In another words, maintain that golden silence in your mind. We all have to admit this fact here. That all your defilements are thoughts. Your ego is a bundle of thoughts. The creation of "I" in you is also created by the thoughts. The attachment is also promoted by thoughts. Therefore you stop unnecessary thinking, maintain peace in the mind, silence in the mind. The result is that you are maintaining the defilements in you. I always emphasize the fact that the defilements in you are not the qualities of the mind. They are all additions you have created as an unwholesome habit and you are maintaining them now by thinking and thinking and feeding and feeding them. If you do not think, then such thoughts are not fed. Those defilements are not fed by you. Naturally any habit which maintains its strength as a result of the repetition of the habit regularly. To prevent the repetition of the habit, that habit becomes weaker and weaker and you will be in the position to dispel it. If you are used to smoking cigarettes, so long as you maintain the habit of smoking, your smoking habit is very strong in you. But if you decide I shall not smoke from now onwards and you maintain that determination, that resolution, after some time that desire that normally strong in you will become weak, still weaker and weaker and weaker and you will be in the position to get rid of this habit of smoking. In the same way, brothers and sisters, your defilements are what you have created in your mind. There are strong so long as you feed them. There are strong so long as you act according to their promotion. But on the other hand, if you desire to get rid of them, the resolution not to perform such acts that promotes such habits will enable you after some time to get rid of that habit.

After you attain your four absorptions, which many of you are now focusing well with the help of the Triple Gems, blessings of the Triple Gems and the protection afforded to you by the deities. After that we will divert you to the development of Vipassana. We will promote your Stream Entry. You will become a son and a daughter of Arahans path. After that, the next step you will be taking is to maintain deep silence in your mind. You will not fear that by maintaining deep silencing mind you will be deprived of the ability to think. No. You can think as you normally do. There is no obstruction to your thinking but you have maintain mental peace. Peace to that takes can that you will see that the silence is getting deeper and deeper and deeper. Ultimately will lead to a state when we acquire the ability of getting rid of perception and feelings. And in a deep state of Samadhi. The mind completely silent, which is known as a very high standard of attainment. Sometimes Arahats enjoy this state of mind for 7 days at a stretch without food without water. And they come out peaceful there. There are many experienced in Sri Lanka who can enjoy this state of mind for others I should say

few days. Not very long as they have not mature in their practice as yet. But before you leave this country at least a few of you will be able to attain that state of mind, which you will enjoy. And the others will appreciate something which no ordinary person could perform. That is keeping the mind completely silent and that silence reaches a state when you make no effort to maintain the silence but the mind is silent. And the further elements of this mind as something impermanent, something unsatisfactory and senseless. It will without your knowledge lead you with that being state of calmness. I say it's calmness. You're completely cut off from all awareness of the world around you. You are completely cut off from the many sensations in your creating, any something created by any of the sense bases. Even the body has, if I may say so, have lost its power to create any sensation the mind will be made to feel. That power is going on, your mind has reached a very high state of absorption if I use that word. I believe it must be of that absorption. That absorb is to a very very great-ful high atmosphere. That is usually compared to attainment of Nibbana in a practical way but it is not Nibbana. Because a person who is a Non-Returner with the developed state of mind after the 7th or 8th absorption can practice this deep state of mind and get into it. In spite of the fact that he has still the 5 upper fetters. Those fetters are still in you. But the strength you have whether through the absorptions and the reaching of the mind to the formless states enables you to overcome these fetters temporary and enter that whole state of mind. Therefore brothers and sisters, we are clear of the path will lead you. We distinctly see your progress and you all through the progress you made, you are guided. Be happy with your progress, the Triple Gems is protecting you immensely because you have come all the way to be taught and be our guests. With hopes and expectations, practice this Dhamma and attain your liberation. May you all be successful in your efforts and may all my brothers and sisters attain that final liberation and enjoy the bliss of Nibbana.

Let us worship the Triple Gems.

Sadhu Sadhu Sadhu