

A serene forest scene with two women in white robes sitting in meditation. The background is a lush green forest with a large tree on the left and a misty, sunlit path leading into the distance. The overall atmosphere is peaceful and contemplative.

*Inner Peace and Wisdom  
born through Mindfulness*

*Venerable Athurugiriye Dhammavihari Thero*









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உளவழிப்புணர்வு பாடசாலை  
*Sati Pasala*

# *Inner Peace and Wisdom born through Mindfulness*

*Let the Inner Stillness, Unshaken Mind and Joy bloom from your within through diving  
deep in the vast ocean of Unchanging Awareness.*

By Most  
Venerable Athurugiriye Dhammavihari Thero

"For Free Distribution"

Inner Peace and Wisdom born through Mindfulness

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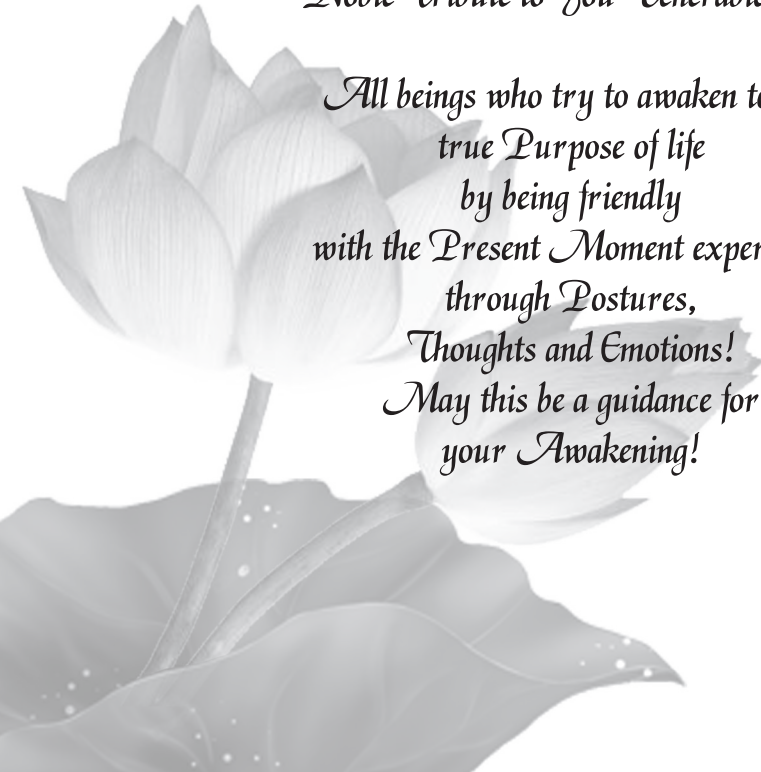
## *Noble Tribute !*

*"I am Here and Now", To live each and every Moment by being Awaken to the Ever Lasting Presence!*

*The most invaluable and inexpressible guidance given by Most Venerable Udairiyagama Dhammjiva Maha Thero!*

*May this book be a Noble Tribute to You Venerable Sir!*

*All beings who try to awaken to the true Purpose of life by being friendly with the Present Moment experience through Postures, Thoughts and Emotions! May this be a guidance for your Awakening!*







## **Acknowledgements**

“Mindfulness” is the only way, which guides us to live peacefully in this Present moment, as well as the path towards freedom which is always Here and Now. Also it is the way out of all problems and obstacles the human beings are facing at present due to the chaotic situation of the world and competitive life style.

I offer my heartfelt gratitude to Most Venerable Dhammajiva Maha Thero, the founder of “Sati Pasala”, where the seeds of “Mindfulness” are being planted in fellow human beings of all categories; kids, youngsters and adults, those who come from various backgrounds and directions while sheltering them under one roof.

I am extremely grateful to Most Venerable Chandrarathana Thero for his valuable time spent to go through the English translation of my book and making encouraging comments and revisions. This invaluable contribution of Venerable Chandrarathana Thero is not only a great support for me but also an immeasurable impact for those who seek liberation. Moreover I would like to offer my deep respect for allocating the space for this task among all other enormous endeavours venerable thero makes in enlightening people through transmitting the real message of the truth.

Also the merits of this spiritual act go to Venerable Sister Nanda for her dedication.

With much gratitude, I appreciate the immense support extended in proof reading by Mrs. Wijeyalatha Arulanantham, the Principal of Aleksandra College, and Mr. Malan Fernando and Mrs. Disala Maduwanthi of the same college, for their invaluable service.

Last but not least, my deepest gratifications go to all those who extended the support in making this task a possible.

**Most Venerable Athurugiriye Dhammavihari Thero  
“Sati Pasala”,  
Ihala Bomiriya, Kaduwela.**

## Preface 1

Glad to see this English version of the book from Ven. A. Dhammavihari Thero's book on mindfulness. This is a presentation from Sati Pasala and rather a group action of our mindful family.

Ven. Dhammavihari is specifically skillful and creative in this family like works. At home like atmosphere you can see in his all actions, talks and thoughts. This is the most universally wanted in this hour of need. We call this 'good vibes'.

Written and presented in a lucid language and hope that theme of the book, mindfulness too appears lucid in your life no sooner by reading the same.

We wish you all the best in mindful family and expect more of this type in time to come.

With metta,

Ven. U Dhammajiva

31st January 2021

Nissarana Vanaya Forest Monastery  
Meetirigala – 11742  
Sri Lanka

## Preface 2

Ven Dhammavihārī thero, has been involved with Sati Pasala activities from the inception of Sati Pasala in 2016. Being a young and dynamic monk, thero has relentlessly conducted Sati Pasala sessions in many schools, Sunday schools, temples, monasteries and Sati Pasala centre at Kaduwela.

The practical approach he has taken in writing the book Inner Peace and Wisdom born through Mindfulness shows his personal experience in mindfulness as well as the wealth of practical involvement in teaching Mindfulness to many. Especially by teaching Mindfulness to young children has made him so popular among the children as well as among the teachers.

The first few chapters in the book lay a good practical foundation for mindfulness practice while the next chapters deepen it. The last few chapters are quite applicable to a true practitioner who is keen on in depth understanding of oneself.

Venerable Sister Nandā has done a commendable job during her translation and was able to maintain the simple yet profound beauty of the book.

May all practically use the teachings of the Buddha and be free from Saṃsāra.

With muditā,  
Ven Panadure Chandaratana Thero  
27th January 2021

Nissarana Vanaya Forest Monastery  
Meetirigala – 11742  
Sri Lanka

## **Forward**

(The translation of the forward written for Sinhala Version)

After going through the book, “Inner Peace and Wisdom born through Mindfulness” (the original Sinhala version) written by Venerable Athrugiriye Dhammavihari Thero, the ideas flew into the mind are noted down as the forward.

The beginning of this book is addressed towards the beginners those who are not yet entered into our “Sati Family”.

This was even considered earlier, to share the taste of mindfulness with the beginners those who are not yet get a chance to taste the nectar of mindful living.

Since about four years, with the dedication and contribution of some volunteers, we started “Sati Pasala” programme without any religious discriminations and political involvement. Venerable Dhammavihari Thero was there with us from the beginning.

The Mindfulness training programmes were conducted continuously for the children of Sati Pasala, through mindful sitting, mindful walking, etc.

We as Sati Pasala have implemented the following:

- Prepared the books and subject descriptions based on mindfulness, and released for free distribution.
- Created video’s on mindfulness and made arrangements for children, parents and sponsors on the Sati project to watch them.
- Distributed the message on mindfulness through radio, television, newspapers.

- Conducted the questions and answers sessions on mindfulness.
- Launched mindfulness training programmes of one, two hours in schools, dhamma schools, prisons, rehabilitation centres.

This book is a partial representation of how mindfulness has been practically applied in Venerable Dhammavihari Thero's life as a monk along with the active involvement in this Sati Pasala project throughout these four years.

This book, which was written during the first corona season, is of a great benefit to introduce the dose of Mindfulness into one's life those who are not yet stepped into mindful living daily.

When the above statement was made as a compliment, Dhammavihari thero mentioned "even the initial chapters are for beginners, the last chapters are written with profound facts of Truth". That is of course true. Therefore, this book can be recommended for newcomers as well as experienced practitioners and also people those who are known and unknown to us.

May all read this book !  
Be mindful !  
Be Present !  
With Metta,  
U.Dhammajiva Thero,  
28th May 2020.




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**Wisdom  
born through  
Stillness**



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## Wisdom born through Stillness

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“Embracing the Inner Stillness”, when one reaches this state of the mind, absolutely it is the most magnificent journey one can have in this very life. But the majority even does not have a sense of what that is. There may be various reasons. Sometimes you have never thought a state of emptiness and inner peace of the Mind, or you may have not got an idea of how to do that, or there may not be a deep thirst of experiencing such a thing. Or else you may be in totally different paths in searching happiness of life. Anyway just be aware that you have already lost the relaxed and peaceful state of your mind. Instead you are accompanying an unbalanced and stressful mind, even though you are unwilling to accept the fact.

However if you can turn back and look at yourself with an awakened mind, you can realize by yourself that there are unfulfilled emotions and feelings inside you. Even you try to pretend to the outside world that you have a happy life, you keep hiding the memories of disappointments and the other life situations where you were drowned. You know that you are entangled in lot of problems and confusions but you are keeping them as secrets.

Any how you will be doing various things to get rid of the psychological suffering you have. To fulfill this inner deep thirst of happiness you engage in various things such as doing jobs, doing higher studies, falling in love, going on picnics, watching movies, listening to music, surfing Internet and Facebook. Or some of you may go after liquor and drugs in search of happiness. Whatever you do you may have felt still you are left with unfulfilled, unidentified inner deep thirst. You must have sensed that something is wrong somewhere in this life. The life itself is a constant struggle where there is no destination.

So what is the solution for such unfulfilled situations of life? The answer comes into your mind is “if that had happened in this way”....I should have been happy! ... If I had enough money... If I had a good job...If I had a luxurious house... If I had a vehicle...I should have been happy. In this way our mind always filled with the thoughts of dissatisfaction, if I had this and that, my life would be happy and perfect.

Sometimes you may have achieved all mind’s expectations with all your efforts. But even after achieving your targets though you think that “now I can live happily”, that thoughts may too pass and move away like clouds float in the wind. Finally you may just left with a memory leaving again a trace of nothing remains in the way we want. Again you may feel that you have failed and underlying mental stress will come to the surface. As a result of this you will lose the peace and harmony in your mind and that will affect your family and other surroundings as well. Due to the loss of sensitivity towards others, you will start quarrels and arguments by which uncomfortable situations will be created accordingly. The way you talk and behave will disturb others and destroy their peace and harmony too. Sometimes you may be mindful of the situations arisen or may not be at all because you are not in peace and harmony with yourself. As a result of that, depression, stress, worries and psychological suffering will take the initiation inside you, making you a slave of the mind. Sometimes you may well realize on all the things happening within you but you may be helpless on how to come out of the situation as the same thing is repeated again and again.

What is the permanent solution for all these problems in life? The answer is to realize the real and exact nature of this existence.

So now we will explore on this with a deep insight.

The universal law of all our life experiences is the changing nature. Change is constantly happening. The life flows moment by moment and it is never the same. The rhythmic nature of this universe is the constant change. A thought born in your mind dies on the spot. Another thought comes that also dies to the vast emptiness. A sound occurs and disappears, the silence emerges. The scenery you see on the moment you open your eyes, changes in the next moment. Various people come into your life and then leave you. The friends too come and leave from your life. The relatives say goodbye with their death. Your properties will be bigger one time and then nothing may remain with you. As you own something you may lose the same next moment. This moment is not at all as same as the previous moment or next moment. So in this way change is constantly happening. There is nothing wrong in this. This is the rhythm of this universe. But the problem is we are unconsciously reacting to this constant flux of the Mother Nature along with unenlightened habitual mind patterns.

Our life flows with various experiences. This unique flow is divided into duality as good and bad due to the habitual pattern of our mind which was formed as a result of our culture, religion, tradition, our behaviour and the life styles. And also our likes and dislikes play a major role here. We always want to stay at the good chap label. And the mind wants to entertain the same pleasurable experience repeatedly and we are never in retardation of sacrificing anything to gain the pleasure. This habitual pattern of the mind is called the attachment or the desire.

The opposite is under the label of bad. According to the mental labels of the mind when we see something as bad the revulsion happens. We take an enormous effort to reject what we dislike by labelling them as bad. Anyway at last we are fighting with our own experiences unconsciously. Here we try to run away from our real

nature with agitated mind which is called as revulsion or collision of the mind.

Although we are used to identify our experiences as good and bad, there is a special range which we have not paid much of our attention which is beyond good and bad but neutral or we call no pain-no pleasure experience. These experiences are not generating inner mental agitation. They are not either good or bad but neutral, lethargic, non-reactive experiences. This state of mind we call equanimous state or peaceful, calm state of mind which is a balanced one.

Just by slipping off from this equanimous, neutral state of mind due to unmindfulness we are habitually moved towards the unending desires and hatred feelings. Consequently we miss the balanced state of the mind. This journey of life appears to be, only chasing after desires and running away from sufferings, but in reality 90% of the experiences are in the no pain - no pleasure zone. The problem is that our attention is not paid to this reality. To be clearer, out of the experiences we gain in a day, if we separate them as likes and dislikes, the majority left out, will be under the category of non- reactive equanimous state. So this part has been totally neglected by the habitual mind. Due to these lunatic behaviour patterns of the mind we have missed seeing the reality of the life and become the slaves of endless tiring life competition. Even we put enormous efforts in achieving success and the happiness, unless otherwise the meaning of life is realized, you will not gain the real contentment of life. Why you are not fully contented, That's because the way you look at life and due to the wrong perspectives. So you must realize there is a greater, positive way to look at life and spend it in more effective and harmonious way.

The life flows naturally. Rather strongly holding on to this flow or rejecting what is happening we can build up a mental state to

spend this life in peaceful and harmonious way. That is the state of mind which is beyond good and bad, also beyond pain and pleasure, even beyond the light and the darkness, the joy and the blissful state. The peaceful, unshaken, still mind with clarity and wisdom. We have to inculcate this which is the greatest skillful act we can do in this human world. Even it is not so simple we can train ourselves to achieve this state of mind.

We never can be finished in fulfilling all our passions and desires but fortunately we have an alternative, a choice! Just by realization of the truth of this life, we have way out of this cycle made out of desires and hatreds.

To realize what this life is or who we really are, we must have a clear, fully awakened mind. But unfortunately we don't pay much attention to have such a mind. This mind and the body is our real home. We care for our body very well. We wash it several times, decorate with various clothes and ornaments, give food and medicine, make it exercised, and make it protected from sun, rain, wind, cold and heat. And also in the night we let it rest; otherwise we won't be able to bear the pressure of life.

But what have we done for our mind? The mind is the main part of this human machine, the mind is the controller, or the manager of the servant called this body. Nothing is incomparable to what mind is capable of, it cannot be replaced by anything and it has an unbelievable, huge creative capacity. So such an invaluable and powerful thing but we have neglected completely.

Anyhow anybody never neglect the body. When the body is sick, we will rush to the doctor. No sooner it is hungry the food will be given. When it is tired we give it a rest quickly. But what about the mind, are we looking after it properly? Only very few care for their minds.

If we want to have a deep insight and realization on life, we must give the right care for the mind. The mind must be tamed and trained properly if we are to see the different perspectives of life.

In caring the mind the first thing we have to do is washing it properly. Not as we do with the body, every moment we are awoken we must wash the mind. First we have to learn the method of how to clean the mind. With regards to body it is an easy act. For that we use soap and the water. We learn this from our childhood. But when it comes with regards to the mind, the cleaning has to be done by itself. The garbage accumulated in the mind has to be removed by the mind itself. It can only be done by mindful meditation. The moment we spend in meditation means a moment of purifying the mind. The ability of training the mind has become easier because it can do only one act at a time.

The mind is such a marvelous equipment existing in the universe, and also the most powerful living faculty in the whole universe. We all have one mind. Even we are divided into races, religions or sects, the mind has no any segments.

If we own something precious we protect it well. Here the MIND means a most powerful and a amazing property which can be used to make our wishes come true and most importantly to gain the eternal bliss which never dies. We must learn how to care for the mind, and to get the maximum use of it, otherwise we become such unfortunate beings by letting the mind to be idled.

If we are to use the mind's capacity to its fullest, the mind must be brought to the highest purified state. If the body is strong enough we can get a work done through the body properly, as such if the mind is strong and powerful enough the mind related activities can be done in most efficient and effective way. Negative emotions and feelings such as disappointments, worries, stress, depression,



etc., will never act upon a powerful, balanced mind. A one who is with a well-trained mind knows how to select most beneficial things for himself as well as others around him. He knows how to discharge unnecessary mind garbage from his life. The old habits and addictions of the mind will be transformed to more powerful cognitions. The stillness and clarity of the mind will be more sharpened. The mind will be more awakened to the daily activities and the absolute involvement with whatever is done will be there. The realization of seeing the transparent nature of any situation will be emerged. The wisdom will be born to see the reality of this existence. So if one is constantly practicing mindfulness, all these skills and attributes will be nurtured within him.

To purify the mind we should remove the unnecessary things from the mind. We keep lot of things in our mind. We keep on thinking about what happened in the past, what is going to be done in the future, about other people and places. The whole day we are thinking, even without giving a small rest to the mind. We are going to the other places to take a rest. For what the rest is given, to the body. For that we will be going to the beach, mountains or another place or may be another country.

But what about the mind? Instead of thinking of usual daily work, now the mind has to think of the sceneries, sounds and sensations coming out of the new place. So the mind never gets a rest. It is just changing from one field to another. The mind is still in the busy mode.

If we don't let the mind to rest in the night, it will not function in long run. The mind also needs a rest. But the real rest cannot be achieved only through sleep. The only real moment when the mind can take a rest is, when it stops thinking and stays in the present moment sensations or the experience. Every other time we keep on thinking and fill the mind with various thoughts. Then a huge pressure as well as a heavy feeling builds up in the mind.

When you carry a heavy bag with so many goods inside it is a severe burden for the body. The same way when our mind is filled with many other things, it creates a burden inside. If we carry the bag only with few most useful items, we will feel more relaxed. So as when the mind is empty we feel relax and comfortable. Not only that, when the mind is free from unnecessary thoughts, an enormous power and energy will be generated inside us.

As the bag we carry is filled with various items the mind is filled with various thoughts. These thoughts are being created due to people, animals, property, habits, ideas, views, thinking patterns, rituals, and many other things we associate with. We must let go of the attachments towards these things. But that is a very difficult task. Spiritual path means to be free yourself mentally from all. Here there are neither any gains nor any wishes. When you leave both realization and ignorance behind, the real freedom emerges. Actually the spiritual path means, the path of letting go. That is to free from all mental creations made out of the physicality surrounding us. In meditation, to free from thoughts become impossible because it is as same as giving up all. And also no chance at all for ego to create. When it happens at very first time, the mind starts to react to this strange, unfamiliar experience. Immediately mind will start to think. The greatest experience one can have during meditation is to be free from all thoughts. When there is nobody to think the ego (I, me, mine feeling) will not be generated. Once this empty mind state is experienced, the realization or the wisdom emerges. Due to the ego the inner urge appears and thinking happens accordingly. When the ego and the urge evaporate, all negative, irritable emotions disappear as well as the positive, then only the vast space of unchanging awareness will be experienced.



**Life Itself is a  
Meditation**



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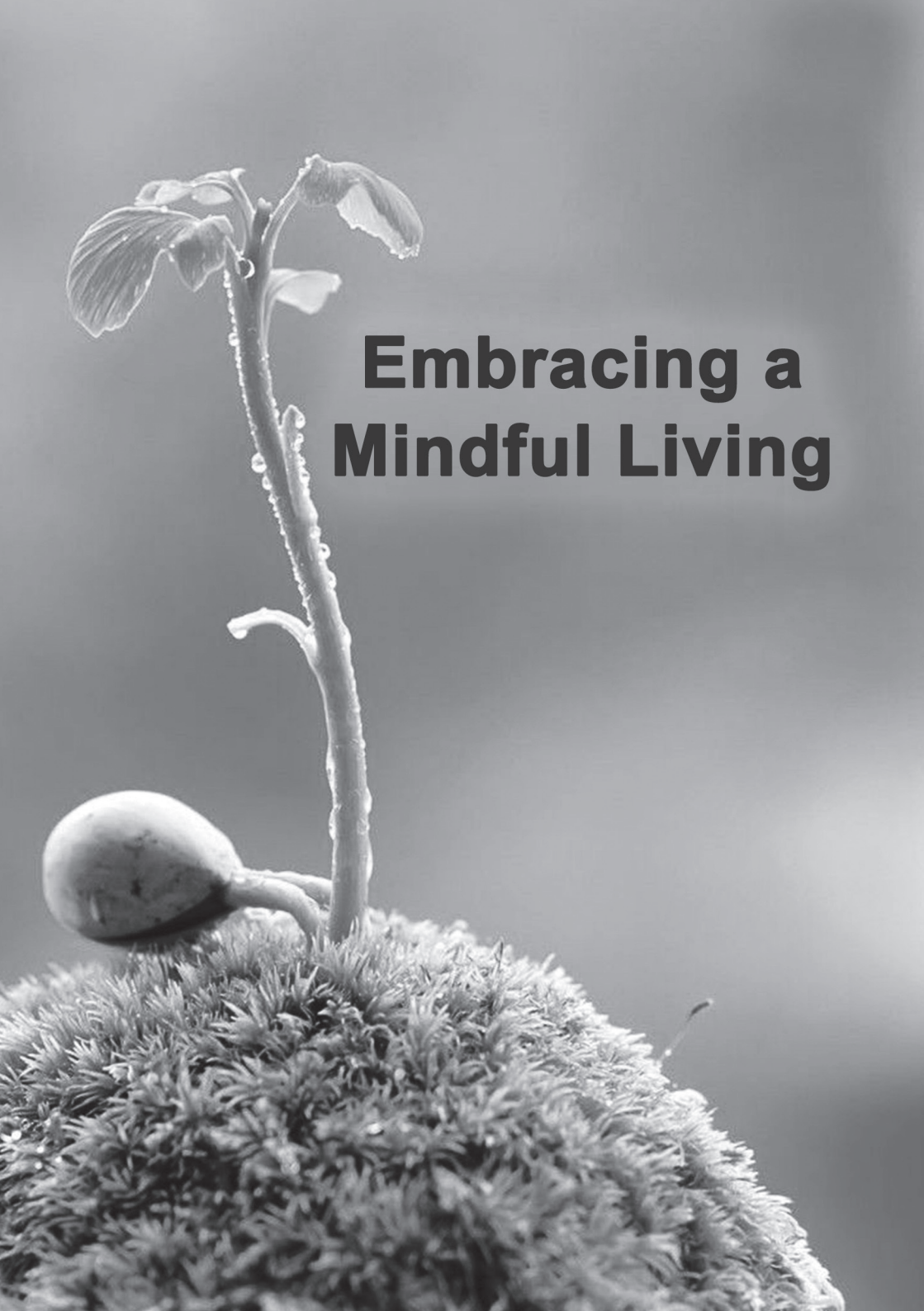
## **Well, Now we will move to see What Meditation is:**

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We have to meditate to awaken the transparent wisdom and inner stillness hidden inside us to see the reality of who we are through purifying the mind by letting it to come to its higher unshaken energy and power. You may have already heard about it. This is what we call meditation. Here most importantly it's more practical and easy to understand and make sense if we use the term Developing Mindfulness instead of Meditation. Because with regards to the term Meditation, so many ideas are coming to our mind as it is linked with so many misconceptions, myths and views. When we feel like meditating, our mind will be filled with so many ideas such as the need of a meditation center, to separately allocate time for that, the need of an urge to sit for meditation and to stop all other work to go ahead with meditation and so on. With all these, one may even hate to hear the word meditation.

Usually the popular idea is if we are to meditate, the all above conditions have to be fulfilled. Actually, if the purpose of meditation is to have a peaceful and equanimous mind with all the daily work we do, the meditation must be a part of our daily life itself. Amidst the good and bad or haphazard way of life, when we come across disappointments, mental stress and the situations of victories and defeats, if meditation becomes a useful remedy to tackle such situations, how practical and useful it would be. So making the meditation a compulsory part of our life and applying the mindfulness in daily routine is the essence of meditation. So then every moment when we become mindful, it becomes a meditation. The very first step of this meditation is to develop mindfulness. Then as a result of that the clarity of mind comes and that should be used to gain the wisdom. The wisdom of realizing "who I am".

Once we realize the exact nature of who I am, the whole life itself will become a meditation. Slowly we will be moving to learn about this.



# **Embracing a Mindful Living**





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## **Now we will move to know what “SATI” or “MINDFULNESS” is**

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“Sati” is the word comes from Pali language, which means the Mindfulness or Awareness. Being mindful means the absolute involvement with an activity where you are fully into the present moment which is non-judgemental experience of seeing, hearing, sensations, feelings, emotions and thoughts happening from moment to moment. Here our whole attention is to the present moment, and observe what is happening here and now. To be more clear that we have to befriend with this present moment. Actually it is a difficult task, because when the mindfulness is not yet developed enough. Therefore our attention is moved to past or the future leaving the present moment aside. As the mind jumps away like a monkey we call it a monkey mind. Monkey is not capable of keeping its attention in one thing and keeps jumping here and there. As such our mind too jumps very fast from one thing to another. So that we have to train our minds to stay still in this moment.

Moreover, The Mindfulness or Awareness, see and accept things as they are. The mind is not purified enough to see things as they are. When we mention “seeing things as they are” means not seeing through our physical eyes, but through the wisdom. That is to look at mental and physical activities with their real and original nature without any pre judgements defiled by greed, anger, and delusion.

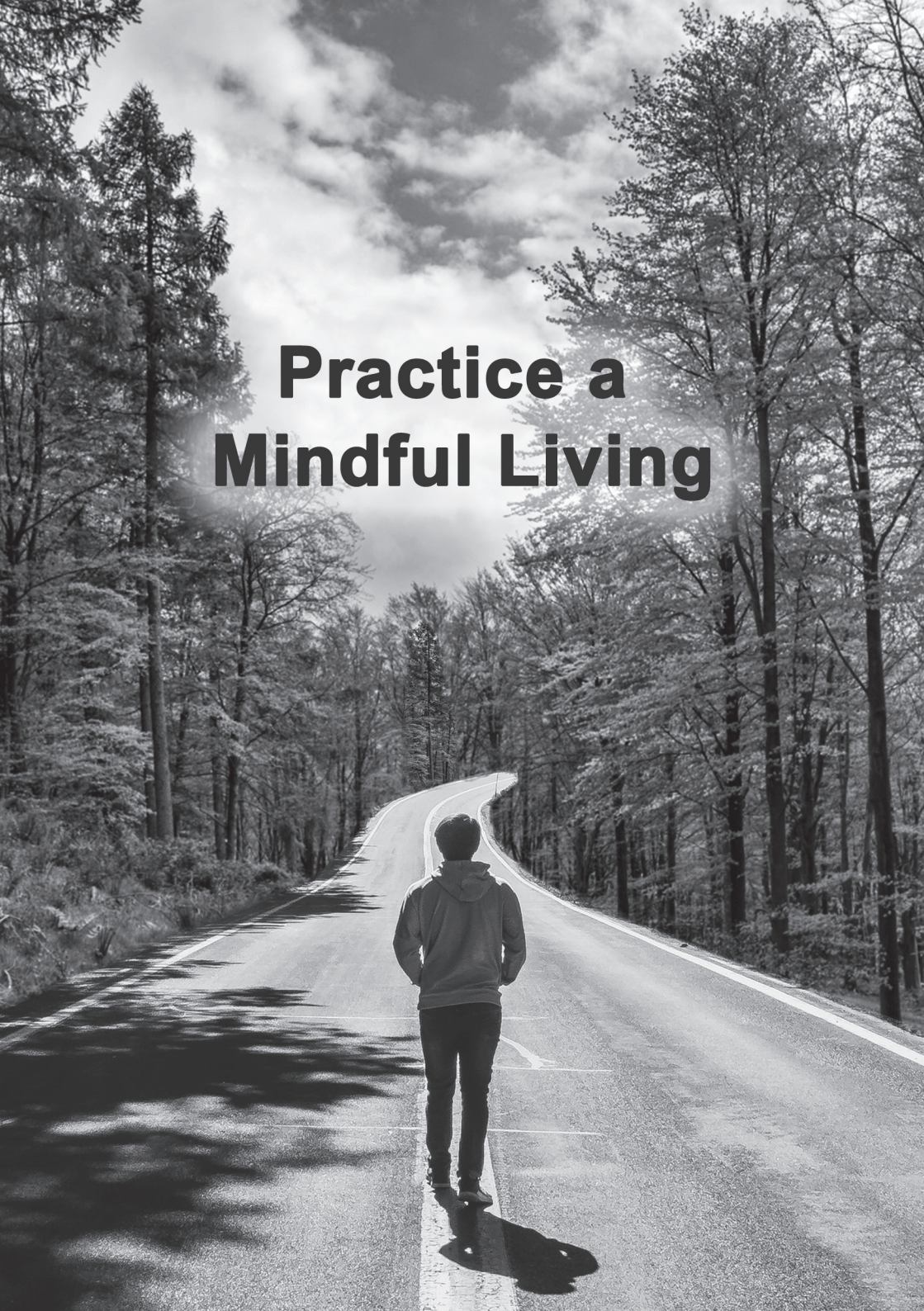
Absolutely it is impossible to express what mindfulness is in words. We are unable to be aware about it in a logical way. The possible way is to practically experience it by ourselves and actually there is no knowledge involve in it. The true nature of our

existence is beyond words and symbols. Even it is beyond words and symbols, it is not unrealistic, it is reachable, and also can be experienced.

When you get to know about something through five senses, the very moment!, just before the particular name is formed, through the activation of your mental imagination and the data of the memory, there is a very pure awareness, which lasts for less than a second, this is called sati or mindfulness. As an example, the moment you open your eyes, you are the very pure awareness! In this moment, the focus is not yet happened and not yet identified any object. You can see clearly the empty mind and the existing mindfulness.

The one and only way to develop mindfulness is deep acceptance of the present moment with patience. To sharpen the mindfulness one must constantly and patiently live a mindful life. But we can't do this forcefully and fast. It will move forward with its own rhythm.

# Practice a Mindful Living





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## Now we will discuss on How to practice Mindfulness

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Mainly we can practice mindfulness in four postures. They are; sitting, walking, standing and sleeping. Not only these four major postures, and also we can practice mindfulness in all daily activities. Among all these the most popular one is sitting meditation. That is to practice mindfulness while sitting.

From the recent past, now it is becoming more popular to practice mindfulness while walking, which we call as walking meditation. Not only to be mindful on four major postures, but also it is now emerged in the society among people to practice mindfulness in day today activities. Here the major role is played by the “**Sati Pasala**” Foundation, the Mindful School, which was originally implemented in Sri Lanka. Before this, the most people’s idea was that if we are to meditate it is compulsory and it is a must to sit. There is a huge misconception among people about meditation, that it can be done while sitting only. Actually that is not so, sitting meditation is only one posture we use. We can use any posture anytime for meditation.

The word “Mindfulness”, is providing a more broader perspective than the narrow view spreaded in the society by the term “Meditation”. That is when every moment you are mindful, there is a meditation going on. “**Sati Pasala**”, the Mindful School is a great oasis where such a radical idea can be implemented. Here such a honourable feeling of gratification must be offered to the architect, the founder of this most valuable programme, as well as the spiritual advisor, My teacher, Most Venerable Udairiyagama Dhammajiva Maha Thero, the Chief Meditation Master and the Abbot of Nissarana Vanaya Monastery, Meethirigala, who is also a leading meditation master on insight meditation worldwide. Most venerable thero dedicated his enormous contribution in

bringing this radical idea into the society. Due to that without any discrimination of race and religion the mindfulness was transmitted into the people of the society.

# Mindfulness on four Postures







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## **Now let's discuss about How to Practice Mindfulness while Sitting**

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First, you sit in a balanced relaxed posture. You may use a cushion or a comfortable seat if you need. Keep your spinal code or the back straight. It is very important not to stiffen your body and let it stay very relax while sitting. Keep your hands as you want but in a relax comfortable way. Close your eyes gently, not tightly. Now you pay your attention to how the body stays in a relax posture. Observe how it is felt by the body and what is going on in the body.

When you pay attention to your body and when you are mindful you can notice, the coldness when the wind touches the body, the warmth of the body, the touch of the cloths you are wearing and the sensations to the feet, when they are touching the floor. Simultaneously you can observe the breathing process; breathing in – breathing out and accordingly how the rising and falling of the abdomen happens, the heartbeat, or the vibrations of the body. So with mindfulness you become more aware of sensations, and natural activities experiencing through the body.

When you can notice the experience happening through your body here and now, that means you are mindful! You are in the present moment! When you stay mindful constantly, if the breathing process is becoming prominent, pay your attention to respiration. If the rising and the falling of the abdomen become more prominent, pay attention to that. So whatever the natural phenomena comes to the surface, try to befriend with it and stay as long as possible, mindfully. So the more prominent object is breathing, be friendly and be one with it. When you are mindful with breathing, your attention simultaneously will be with other sensations of the body. There, you may sense the whole body

experience and you can stay calm and quiet. If you are totally present you may notice your mind is empty as it cannot hold on to many activities at the same time. This is quite alright.

When you practice mindfulness, if your attention is distracted by the thoughts of something happened in the past or something to be done in the future, or to an outside sound, the moment you become aware that you were disturbed and got lost in the data in the memory, slowly and mindfully come back to your sitting posture “I am Here and Now” and be anchored back to breathing. If your mind is carried away and you have lost the sense of here and now with fantasizing, it is alright, that too can happen, just be happy, the moment you recognize this, you are fully aware about the present moment. Whatever happens not to worry is the main thing. As a beginner you may face this situation very often, that is natural, and usually that is common for all at the beginning. Therefore don't take that jumping away of the mind from main object as your personal fault. That is of course natural and not to get agitated by that and to observe that with greater confidence is the greatest skill one can develop in meditative life. So once the mind is carried away due to some other objects, slowly, mindfully, and patiently come back to the present moment experience of the body.

So please keep practicing! At the beginning of your sitting the mind can be dissipated more. The mind can be activated more with thoughts. So you can use the following method to come to the present moment's bodily experiences easily.

That is:

**Mindfully listen to the Sounds coming from Outside Environment, and come to Here and Now!**

Sit comfortably and relax, keep the body straight and balanced and pay attention to the sounds come from the external environment. Just mindfully listen to all the sounds come to the ears from the surrounding. Then you will clearly hear many sounds emerging in the environment. Then your attention will come to the present moment as you become one with the sounds happening here and now. When you are mindful with the background sounds, you will come to know your breathing very well. Then try to keep the attention on breathing. To avoid the attention going away from breathing you can follow the method of counting the breaths.

Count the breaths in this way: breathing in and breathing out as one, which means the full process of inhaling and exhaling as one.

The second round breathing in breathing out as 2.

The third round of breathing in breathing out as 3.

Or else;

Breathing in /inhaling as 1

Breathing out /exhaling as 2

Here we do not do forceful breathing, and let the natural breathing process to happen, be aware of it and do counting. Counting can be continued up to 8 and again start from one. Before you go to eight, if the mind has gone away from the main object of breathing, again start counting from one.

Here actually when you are attentively observing the breath, and keep a mental note on the movement closely, the mind will not leave its main object. With the practice when mind stays still, then no need to continue with counting. Just drop counting as well as just taking mental notes, only keeping the bare attention is enough. So simply be mindful to in breath and out breath.

If somebody is observing the rising and the falling of the abdomen, then one can count the same and keep a mental notification separately on the inward and outward movements. But when the mind is intact with the movement of the belly, can drop the counting as well as notifying them.

Once you are fully settled, counting and notifying them mentally is no more needed. Just simply and leisurely observe the in breath and out breath. When you are simply, mindfully staying with your breathing, the mind can jump to various objects. But it is completely alright and nothing wrong with it. Please keep in mind, that is a very natural and an inherent quality of human mind. So it may take some time for you to realize this. Actually understanding that the mind does not stay in one object as you want and jump here and there, is the very first realization which comes out of your mindful meditation practice. So with this understanding when we keep on observing the breathing the mind start to become calm and quiet.

Most of time our mind gets messy due to various thoughts arise from external objects. The mind creates stress inside us every time when we are not mindful. Mostly the unpleasant memories from our past will make us miserable, or else dreaming of future, and worrying on what is going to happen in future will make us depressed. Otherwise we will be imprisoned with the thoughts of a person or a place.

Every moment when we are not mindful, we will be overwhelmed by mental confusion. When we are mindful to this moment, the mind which got stressed due to unnecessary thinking will be coming to a peaceful and calm state. This is a precious gift we can obtain by being mindful. Therefore it is so important to befriend with this moment of here and now. That is the most beneficial thing for our psychological and physical wellbeing. The unclear, confused, unrestful state of the mind is the main cause for all non-communicable diseases, which is now popular as mental stress and depression.

Further if you practice mindfulness while sitting, if your main meditation object is breathing then you can move deeply to observe the different characteristics between in breath and out breath. Observe mindfully and sharply how you feel when in breath is happening and when out breath is happening. When you pay your attention to see the difference between in breath and out breath, you will be able to notice various qualities of these two.

As an example:

In breath is long and the out breath is short, in breath is cold and the out breath is warm, in breath is fast and out breath is slow, in breath is more prominent than the out breath, observing the whole process of in breath and out breath separately: the start, middle and the end of each breath, in this way you can explore the breath in many different angles.

One who took rising and falling of the abdomen as the main meditation object, the differences between inward movement and the outward movement can be observed.

As an example:

When the rising occurs, how the body gets tighten and when the falling occurs how the body gets relax, rising can be longer and falling is shorter, these things can be observed.

When you sit and once paid the attention to the body as “I am Here and Now”, you may even observe various sensations and experiences keep on happening at the various places of the body, but all at the present moment. Your attention may be moved at one time to breathing and then to the movements of the abdomen, to the warmness and the coldness at various places of the body, to the tightening and relax sensations at different places of the body, and to different vibrations of the body so you can mindfully observe how the changes are happening in the present moment.

Anyhow what meditator must do is to observe mindfully what is prominent in the present moment on his body.

We should know the benefits of exploring the meditation object mindfully. We first realize the very changing nature of the object and with continuous practice, the skill of staying with one object for a long time can be obtained. When the meditation object is explored into its depth, the awakened nature and the analytical nature of the mind will be developed. To look deep and in details at the meditation object, a sharpen and well developed mindfulness is needed. As a result of this, non-reactive, non-agitated state of the mind, towards any situation will be established within oneself.

**There is one important fact that you must know,**

Rarely when a meditator comes to “I am Here and Now” meditative state, you can feel that you are just only alive and existing without any focused attention on bodily sensations or any other objects.

So if you experience such a state, stay and just be as you are and no need to pay attention to any object purposely. That is; you should not do any forceful breathing or any other act. That is enough to have the sense of “I am here and now!”, as you are already at home, the original being-ness!

When you practice mindfulness while sitting, you already know you have to draw back your attention to the meditation object, if the mind is carried away due to the outside sounds and the thoughts. Here you must further learn how to tackle when the bodily pains are arisen. While you are in the sitting posture for a long time, the various painful sensations can be felt by the body or can be emerged through the body. So we should know how to deal with these.

When one is sitting in a same posture for 30 to 40 minutes, pains can arise. Even for a beginner no sooner he sits pains can come. When pains are arisen you must try to stay with your primary meditation object, rather move away by the pain. It is really radical, staying with the main meditation object, while the pain is there and giving no value to the pain. Sometimes when you accept and surrender to pain and stay with it, it can be disappeared.

If the pain disappears you can stay longer with the meditation object. Sometimes if the pain grows bigger you will be overwhelmed by the pain leaving the main meditation object behind. Then only you can pay attention to where the pain arises and mindfully observe how you feel and its behaviour. As you explored the primary object earnestly, now do the same investigation with this new object of pain too which becomes your secondary meditation object. Patiently observe how the pain increases and reduces and its real nature such as stabbing or cutting by a knife, squeezing, or tied by a rope and so on. Then your meditation will be stronger even in pain, and the mindfulness will be more sharpened. There

are more benefits when the meditation is going along with pain. Such as:

1. When the pain is there, the mind has no way of jumping to other objects, as a result of that, mindfulness will be improved more in pain.
2. When you try to observe pain with mindfulness, the mind's battle with the pain and irritation towards it will be disappeared and will come to an inner balanced state. (be equanimous with pain)
3. The ability to bear and cope up with pain will be improved.
4. Easily ignoring the minor pains due to the ability of observing huge pains mindfully and so on.

Moreover the pain becomes so unbearable when you watch it, you may change the posture mindfully. If the pain arises in a leg, you may stretch the leg, change the sitting posture into a comfortable one and go back to the primary meditation object. It is alright changing the posture but you must keep in mind to do it mindfully.

### **You being an observer,**

Remember! You are an observer during meditation. Observation is done on the body and the mind. Pay attention to the body, observe the feelings and sensations. The mind which is anchored in the body, time to time will jump from one thought to another, to the past, future, to somebody, some place, towards angers, desires, envious things and so on. Therefore mindfully observe the mechanism of the mind as well. Do not judge, what you experience through the body and the mind as good or bad, because you are only an observer.



Moreover when you stay mindfully, the various things as below can be observed in the body.

Sometimes the body will be stiffen like a stone, sometimes soften and floated like clouds, or else you may feel hot/ warmness, or coldness, auto movements of the body forward and backward may be felt, feelings like some insects are moving on the skin, or sting by needles, the tingling sensations can be there.

Whatever happens in the body the meditators job is to carry on mindful observation with a non-reactive non-agitated mind. A meditator takes a journey towards unknown destinations, which have not been experienced earlier. So unexpected situations can come across but if you go prepared, can go through them with confidence.

When you go further with your sitting meditation, and become more mindful on the meditation object it becomes more subtle. Then be attentive to how the mediation object is becoming more refined and may feel like disappearing. At this point you may have felt like fallen asleep. When the meditation object becomes so subtle, the mind tends to be hidden. Then you may feel like some part of your meditation is lost. With a quick jerk you will be back to your mediation object. Even you may doubt it, whether it is a sleep or not, but you are not so sure as exactly what is happening. If you are used to stay in one hour meditation at a stretch, you may have experienced it several times, something like falling into a sleep and waking up with a sudden jerk.

What really happens is when the meditation object is more prominent you can observe with available mindfulness, but when it becomes more subtle, the existing mindfulness is not strong and sharp enough to penetrate into the meditation object. Therefore from the beginning keep a steady and sharp attention as how the meditation object is fading away slowly.

That is to closely observe when the meditation object is rough, and then how the roughness is reducing, and moreover how it becomes more refined and subtle. When you are constantly mindful to the meditation object, you can notice how it is disappearing completely. Even the meditation object completely disappeared; a clear awareness will be there. Then you become so keen on the experience of mindfulness with meditation object and without as well. When you lose the contact with the body, you may feel scared, and then you may tend to touch the body and find if it's there. This will disturb the meditation, so this should not be done. When you are meditating with these experiences, you can stay longer with the meditation object, without it for some time. Moreover when you practice, you will notice the meditation object disappears quickly and the time you stay without, is becoming more longer. By now it's quite sure your meditation time has become more peaceful and harmonious, because your mind is now detached from the chaotic external world.

If you further practice your meditation, as soon as you sit for meditation as "I am here and now", without any effort you will be moved to thoughtless meditative state. You become more skillful in your meditation and stay longer with inner peace while feeling totally relaxed. So you can experience unshaken, still, pure and peaceful mind now.

### **Walking Mindfully (Walking Meditation)**

For mindful walking, first select a 20 to 30 feet long path. If it is with sand or grass much better otherwise find any other suitable place indoor or outdoor. Remember, it is more effective to practice bare foot.

Just walk freely five six times back and forth on the path you selected for walking. Now before you start walking just stand still

and be mindful to the posture. Just tie up your hands at the front or back. Do not swing your arms as you usually walk. Just keep the attention of your eyes about six feet away to the front. Do not close your eyes.

While you walk do not pay any special attention to what is on the ground. Now you start to walk mindfully. When you walk try to keep your attention on walking itself. To keep the mindful attention on walking, when the right leg is touched on the floor, notify it as the right leg, and when the left leg is touched, know it as the left. So keep walking knowingly the steps as left and right. While you walk if your attention is lost take it back to walking. Detach from the outside world and befriend with walking. Earnestly try to practice walking meditation. When you move from one corner to the other, try and see whether you can keep constant attention as left and right. And also try to walk back and forth several times while keeping the constant mindful attention on walking. Any moment if the attention is dropped take it back to walking.

When you practice mindfulness while walking, you will undergo various experiences. When your foot is touched on the floor you will come to know various sensations. Such as the heat or warmness of the floor, roughness or smoothness of the floor, the pains when the feet stuck on stones, how the weight of the body transferred from left to right and so on.

When your mindfulness is strongly developed to become one with the activity of walking, that you will realize for how long up to now that you have walked with the messy monkey mind. The more you become friendly with walking you will come to stillness, leaving behind the cluttered monkey mind.

If somebody can be mindful just with the awareness of left and right and reach stillness of the mind easily you can continue in that way.

If somebody is more comfortable to develop mindfulness with the sensations felt to the feet, then one can continue in that way.

At the beginning somebody can pay attention as left right and then move to observe the sensations and feelings on to the feet. However what is needed is to befriend with walking and practice mindfulness.

When you are totally detaching from the whole world and be one with walking meditation letting go of a world of worries, a world of stresses, a world of problems, you will be utterly free. That is because you are mindful to this present moment along with the activity which is happening always here and now.

Further when you develop mindful walking meditation, as an advanced step, when you constantly paying attention as left and right, your mind will be one with walking for a long time rather wandering away by thoughts. Due to staying on this unchanging constant pure awareness you can notice by yourself the inner peaceful state and consensus of the mind.

If you practice mindfulness with sensations you feel on your feet, try to explore all the experience happening while walking. As an example coldness is felt to the feet, when it is contacted the floor, and then closely observe how it is felt at various parts of the feet, the forefoot and the toes, the middle part and the heel area. As you are now so penetrated in to the activity happening in the present moment, no any drifting in the mind will occur, so you can gather more details of the meditation object. Mindfulness will be more sharpen and strong and further the awakened nature of the mind will be risen as a fully bloomed lotus flower.

When you go further deep in your practice, in walking, the roughness of the sensations you experienced at the beginning will be slowly fading away through subtlety then to nothing. So here

you may experience the walking is just happening effortlessly and so naturally with no involvement of anybody. Just as a natural phenomenon.

The more you develop in mindfulness, the walking can be felt as monotonous, feel lethargic in continuing, swinging movements while walking and losing the balance may be experienced, drowsiness, boredom can also be emerged. Most importantly even when these retarded situations are coming to the surface, keep continuing because the positive energy is developed with the continuation of the activity. Then the negative, lower energies will be slowly diminished and you will be more energetic and walking will happen effortlessly. In this state the sensations may not be prominent as left and right or any other, the walking will occur in free and relax way with no thoughts state and the peaceful mind. This is as same as what you experienced during sitting meditation, no thoughts and only a calm and still state of mind is available. So in walking meditation also you will clearly experience the nature of mindfulness with an object and without any objects and thoughts, as you did in the sitting meditation.

There is one special, important point. That is, you became a mere observer while doing sitting meditation, and you must do the same while you do walking meditation.

When you become mindful with walking, you must be crystal clear that all the experiences you gain are the evidences for that you are utterly one with here and now in the present moment. That is you are walking with mindfulness. As you are walking mindfully, you can clearly notice how your mind gets wandered because when you walk you become an observer of the mind as well as the body.

In this way keep practicing the mindfulness.

## **Mindful sitting after a mindful walking.**

You!, who was with a monkey mind jumping from one object to the other while dealing with busy hectic outside world, due to some reason, you may sit for a mindful meditation session, but your mind still will be running in the same old world. Even you close your eyes, your mind will be full of thoughts. Even an electric fan is switched off, as the wings are further rotating, the thoughts will not be stopped suddenly even the body is stopped. Therefore to calm down the mind just before sitting we can use walking meditation. Most people have responded that walking meditation supports more in reaching equanimity of the mind, and they prefer walking meditation too.

Experienced meditation masters stress that it is very beneficial in doing at least ten minutes walking just before a sitting meditation. Most of the meditators have also gained the real benefits out of this way of practice. Therefore suggest you to do walking every time before you go for sitting meditation. If one can hardly find a space for walking only then you may directly go for sitting meditation.

If you have a possibility of allocating a day or few days for meditation, you may spend equal time for both walking and sitting separately, as one hour each.

There is one important point you must keep in mind. If you feel lethargy or drowsiness you should not go for sitting meditation because you will fall asleep immediately during meditation. In such situations to be energised, and to overcome laziness, the best way to do is walking meditation.

If you are more energised and enthusiastic better to move for sitting meditation because more energy and enthusiasm will make your mind wandered during walking meditation.

When your mind is agitated due to some problems and stresses then what is more suitable is walking meditation than sitting meditation, so walk mindfully and leisurely.

Considering the above facts you may develop your sitting and walking meditation.

### **Practice Mindfulness in Sleeping Posture**

Lie down on your back. Keep your hands on your abdomen with crossed fingers. Now draw your attention to the sleeping posture and observe how you feel the body in the present moment. Notice the relax feelings, warmth, coldness, breathing and the rising and the falling of the abdomen. When you are mindful to the body, if the movement of the abdomen is more prominent pay attention to that. Keep observing and be mindful to the rising and the falling of the abdomen.

To develop your mindfulness further, separately observe the rising and falling and notice the differences.

As an example: when the rising happens feel how the body gets tighten, when the falling happens feel how the body becomes relax.

The more you become mindful and penetrative into the object, you will be able to see various differences between rising and falling. Here the mindfulness will be more sharpened and the inner still state will be more deepen. The mind will not get wandered. If mind tries to roam around, once noticed, draw back the attention to the sleeping posture. You already know, that is an inherent nature of the mind to jump away, and your job is not to worry on that and drawing the attention back to the posture “I am Here and Now”. So develop your mindfulness well on the sleeping posture as well.

## **Practice Mindfulness on Standing Posture**

Anytime anywhere when you are standing, come to the standing posture with the sense of I am Here and Now! When your attention is drawn to how you stand, notice mindfully how your body feels. Sometimes you may feel your body as a pillar, or a standing statue. Further you can feel the weight of the body on to your feet. If you are with bare foot you can feel the touch of the floor on to your feet. All these experiences are the evidences to know that you are mindful to the standing posture.

When you are standing on the walking path, you can be mindful to the standing posture. Even when you are in a standing posture while travelling by bus or a train, or if you are standing in a queue waiting for a bus or to take medicine in a hospital, you can be mindful to the standing posture. So try to practice mindfulness in this way wherever you are in a standing posture.



# Mindfulness into Daily Life





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## How to Develop Mindfulness in Daily Activities

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Try to select some activities out of what you do daily and start to develop mindfulness with SMS. At the beginning you can do the selected activities Slowly, Mindfully, Silently to realize the exact mechanism of them. Follow the below way of how to be mindful with some of the selected daily activities and slowly you will be able to be mindful throughout the whole daily routine.

As you practice slowly, mindfully, silently you learn the art of absolute involvement with the activity you do. So you become skillful to be fully present and synchronize with the activity, where there is no stress and pressure. There, your realization becomes established, by experiencing all activities as just natural phenomena, which are arising and passing away due to causes and effects. In depth, you become one with the vast unchanging awareness beyond this arising and passing away phenomena.

### How to be mindful when you take a shower

Be prepared to take a shower mindfully. Pay attention to how you feel when you take necessary items before bathing. The towel, case of soap or bottle of shampoo, feel the sensations of these items: softness or roughness, heaviness or lightness, warmness or coldness, how these things are being felt in your hands and the palms. Be mindful to when you walk to wash room or the bathing place. Be mindful to how you feel as above when you open the tap of the shower. When the water is running through the body, be mindful, how the coldness or the warmness is felt to the body. Also keep special attention if the warmness or the coldness you feel is changing or constantly feeling the same sensations throughout the shower. Also feel if the sensations are equally felt all over the body or changing.

Then notice the “weight, the touching nature and the smell” of the soap or the shower gel when take it into your hand before applying. When you apply soap on your body feel the slippery nature, softness and smell spreads, mindfully. If you use a rough item to rub your body, mindfully feel the roughness and the scratching nature clearly. If it is a soft item, feel smoothness when it moves through the body. Be mindful until you finish applying and cleaning the body. After applying soap or the gel when you take the shower again, notice how the soap is dissolved with the water and running down the body, and also the warmth and the coldness too. At the same time notice how the intensity of the smells slowly fading away. Also be mindful to the sounds generate when the water is coming from the shower and running through the body and then dropping on the floor.

When you try to be mindful to bathing, sometimes your mind can fly away with some other thoughts, the moment you become aware, come to here and now, to the present moment experiences again. As a beginner you may forget to be mindful, but it is totally alright and the moment you notice the mind is roaming just slowly be back to “I am here and now” the present moment experiences. Once you finish the shower, experience how much you feel relax, fresh and comfortable to the body and the mind.

After bathing, do mindfully the cleaning of the place you used. Ensure you leave the place clean and tidy and also in an order even before it was. This is how a mindful person should act and behave with his/her surroundings.

### **How to brush the teeth mindfully**

What you have to do when you brush your teeth with mindfulness is try to fully involve and be one with the activity and feel all the feelings and sensations happening in the present moment activity.

When you take the toothpaste into your hand feel smooth touch of it with clear awareness. When the lid is opened know mindfully the roughness and the hardness of the lid and how tighten it is. Squeeze the bottom part of the tube and take only the required amount on to the tooth brush, and keep it back in the right place mindfully. Also feel how the smell of the tooth paste is coming to your nostrils and sensations around.

Feel the nature of the touch when you hold the tooth brush, and then keep the mindful awareness when you take it into the mouth and do the brushing and also of the taste of the tooth paste. Feel the nose area and see how the smell of the toothpaste is touched by the nostrils. Moreover feel the rough sensations and irritable feelings arise when the bristles of the toothbrush are touched the gum line of the mouth. Be mindful to all the movements you make while brushing and keep close attention until you wash your mouth. Simultaneously pay attention to the sounds generates along with brushing. In case if you lose your mindfulness with the arrival of some external thoughts, mindfully come back to the present moment sensations related to brushing. So try your best to be friendly with brushing your teeth from the beginning to the end. At last feel the fresh and comfortable feelings after the mindful tooth brushing.

### **How to drink a tea mindfully**

When you drink a tea try to be mindful to the whole process of drinking a tea. After you take the cup for drinking just be mindful to the touch of the cup, the weight, the smell and the warmth of the cup. Once you take the cup closer to your mouth to take the first sip just notice the warmth, and the smell of the tea. After you take the sip, feel the taste of bitterness, milk or the sweetness mindfully. While you are in the activity of drinking a tea, if your mind get wandered draw it back to the present moment experiences of drinking the tea.

When you drink a tea mindfully, you will feel the real taste of it better than the other days, because you are mindful to the present moment activity, then you have no unnecessary thoughts roaming inside you.

After drinking the tea, when you wash the cup, be mindful to the process. Just try to feel hardness, smoothness, heaviness and lightness as well as warmness or coldness when you do washing. Also be mindful to keep the cup at the proper place in an order. Being mindful in this way each and every moment will help you to lead a better and meaningful life.

### **How to be mindful when you take your meal**

When you take your meal, breakfast, lunch or dinner keep your full attention on that. At a time you can choose one particular meal and can specially practice mindfulness applying SMS, Slowly, Mindfully, Silently to the whole process of the meal taking, and be enlighten as exactly what is happening and how the eating mechanism takes place.

When you take the plate into your hand, first pay attention to the sensations, the touch of the plate and the weight. When you take the food into your plate notice how you see food as colours, and feel how the weight is increasing if the plate is on your hand. If the food is warm, feel the warmness and how the smell comes to your nose and also if it is watering in the mouth, clearly notice these things as well.

Then when mixing the food with your fingers, be mindful to the sensations, the warmness or the coldness, roughness or the softness, felt through fingers.

Notice mindfully, how the smells of the food reach your nostrils, also notice what kind of thoughts are arising, whether they create greediness or the dislike towards food, and be aware watering in the mouth happens accordingly.

When you take food into your mouth, feel, how the tasting is going to be started, and which parts of the tongue can feel different tastes. When the food is mixed with saliva how the initial taste of the food is changing, and notice this up to the last point just before you swallow. You may even feel how the food moves inside your body. If you become thoroughly mindful to the eating process in this way few times even with tiny bit of details, you by yourself will find what exactly the eating mechanism is.

After taking the meal feel the sensations throughout the body, if it is over eaten or taken only the required amount, accordingly notice ease or unease, arising in the body. Also be aware of the thoughts whether you are content or not of the meal you took. If you mindfully had the food moment by moment, always being in the present moment experience, notice that you are fully content and nothing to worry because of the absolute involvement with the eating process; there were no chance for any unnecessary thoughts to play around.

Once you finish the meal mindfully, wash and clean all the equipment you used. Keep them at the proper places in an order, and feel then and there sensations through the body, while doing all these activities. Be fully involve with the cleaning process too and mindfulness will help you to do a proper cleaning in attractive way. Be mindful to do thorough check up of the place if any trace of food particles are left behind. Most importantly note that if somebody was in the process of mindful eating, there is no chance to spill of any food or get the place unclean or untidy.

Mindful eating will help you to have a healthy life both physically and psychologically. If we are unmindful while we are eating, then our attention is not with eating but wandering around. Eating will happen just due to the habit and the mind is cluttered with the past, future or some other unwanted things.

As an example;

The most of the people take food while watching television, working with phone or computer, then our attention is not with the eating. In those moments we are not mindful with eating.

Also people used to take their food while talking, or thinking about various things. In all these moments we are not in full involvement with the eating process. Due to the habit eating will happen, the food will not even be eaten properly and just swallow.

In a healthy and mindful eating, if it is a solid food you must chew it until it becomes a liquid and then swallow it. When the food is chewed properly they get mixed with saliva well and the chemical process which should happen inside the mouth will takes place in the best way. Due to this, the tendency of getting diseases like diabetes will be prevented.

Another important fact is when we are thoroughly mindful to the eating process, the body knowledge will tell us when required food intake is happened and then the message will be sent from the stomach to the brain saying enough. Then we will feel that no more food is necessary and stop eating. This reduces the diseases occur due to over eating. These facts are proven by the doctors and the scientists.

Therefore mindful eating helps us to develop mindfulness as well as to have a healthy life.



In this way when we practice mindfulness, it leads to have a peaceful and harmonious life.

Most of the people do not know about mindful living. Therefore their minds get easily agitated and stressful. They stay at unease always due to mental pressure and mental tiredness. They keep on thinking what happened in the past. They suffer due to the unfair things happened to them, the bitter memories of the past, or the comparing how they lived in the past. The past is finished and gone, thinking about it again and again is like vomiting the eaten food and again eating them. In reality past is totally finished. No point of thinking and keep worrying about what happened. This is getting stuck in the memories, the data collected through the five senses on the situations passed by.

Some people live in the future plans most of the time. They think about the future unnecessarily and their minds get messy and confused. In reality we don't even know how the future is going to be. The next moment is an unclear point that it can change to an unexpected situation anytime. The future is just a plan tend to change any time due to any reason. Nobody knows that everything will happen as exactly planned.

Here the idea is not like that the future must not be planned. Actually the unintelligent fact here is that we are attaching to the plans and dreaming unnecessarily about the future, not realizing our true living is happening only here and now in the present moment. When we are hanging on to the future unconsciously, then our attention is carried away into the data of the memory, losing the present moment awareness, where the productivity of the current activity will be lost. The real moment of living and experiencing this moment is missed due to the unconscious fantasizing about the future.

As an example if we are making a plan for a building, that is initially only a plan in papers. When we are going to start to work with the building while keeping the foundation stone, then that really happens in the present moment, here and now. This fact and the differences between being and working here and now in the present moment and dreaming and fantasizing about the future must be understood clearly through practicing mindfulness.

One of our major human nonsenses happen due to unconsciousness or unmindfulness. That is thinking about the past or the future. The youngsters mostly roam in the future, because what they can see is long future. The elders are naturally roaming more in the past, because they have a long past than future.

Actually if we are to experience the real nature of the life, we must live each and every present moment. The living moment is only NOW. If we deeply contemplate on this we can realize, otherwise it may be a nonsense for most people at the beginning, but we must be vigilant to practice this by ourselves and see the outcome. As normal human beings of having a life span of about sixty, seventy or eighty years, we must learn to live in the present moment. Once we learn this mindful living it is like we have already resolved most of our problems.

To live here and now in the present moment, looks like very simple, but of course it is not that easy. One who tries to practice mindfulness knows how difficult that is. Those who have not yet tried will get to know once they start. It is just a simple promise, but not that easy to keep the commitment and constantly work towards it. To live moment by moment fully, there is no other way than practicing mindfulness or mindful meditation. The instructions and the guidance is being provided for making it easier. Making it a part of your life is up to you. A master or an instructor will give you the guidance. It is your duty to practice your untrained mind.

At the beginning it is impossible to get rid of or detached from the thoughts of past, future or any other. May be for some instant moments you may experience freedom from thoughts or how to be distant from them. Once you keep on practicing you will be slowly befriend and skillful in living in the present moment. Moreover you recognise distressful and worrying thought currents, when they appear and learn how to be distant with them and how to be free from them without taking them as I, me, mine. In this way you will be doing your daily work leisurely, peacefully and in a harmonious way.

Sometimes you may fail in detaching and freeing from stressful thoughts, but must not worry about that. You must realize the next moment in hand is always pure and if the worry is not emerged in your mind on what happened and not agitated, then the mind is very clear. So you can be one with this next moment which is also NOW. It is always a gift, The Present! Be smile!

You may too have an experience of when you read a book, just after reading a page and when you move to next you may forgotten what was in the previous and then moving back, even when you try to stay one with the work you do sometimes you may be lost with thoughts. Therefore to be one with the work you do, the mind should be trained. It is as same as a body builder doing regular exercises to keep his body fit; the mind trainer must do regular mindful exercises to have the psychological or mental fitness. Then the muscles of the mind will be more stronger therefore the power and the skill to stay in the present moment, peacefully and unshakably, will be developed.



# Mindfulness for School Children





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## Mindfulness Practice for School Children

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Mindfulness training for school children will be the most beneficial, because it helps to be free from stressful and competitive mental states generated due to the existing education systems. Mindfulness practices support to tackle various life situations wisely and to have a peaceful, meaningful and successful life as well.

Mindfulness practice will develop attention during class room studies. It is very difficult for children to keep their attention while the teacher is doing the lessons, therefore to get the attention, teachers have to shout. Then the attention will be with the teacher for a short while and again dropped. The teacher keeps doing this to get students' attention and finally will end up with throat pains and tiredness. Trying to get the attention of the students through shouting and screaming will not be effective at all. That will not make a change in students' mental behaviour and that is not the right way too. Instead, if the students can be trained in a more systematic, logical and a long lasting method: that is the tool of MINDFULNESS, which is the most beneficial solution for all the problems existing right now. Because, if we are to do any outer changes it must start from the origin, the mind. Changing the mind directly for the right purpose, influences all the behavioural aspects of life, so for this, the remedy is to introduce Mindfulness into students' life is the crucial need at present. Then the children will begin to listen mindfully and keep the proper attention to their studies and also do all other work mindfully and effectively.

To develop mindfulness in school children, there are many methods have been implemented by the “Sati Pasala” programmes. Some of the methods will be mentioned here. By following these methods during school time, mindfulness can be brought up to a very good

level. Through that the attention of the students for their studies can be drawn easily. Just at the beginning of each and every period, before starting the lesson, practicing mindfulness, will be enable easily to take the attention of the students towards the lesson.

### **One method of guiding children for mindfulness**

Just at the beginning of each and every period of the time table, after greeting the teacher as they sit just before the lesson is started, students can be guided for mindful sitting and listening for few minutes. First instruct them to take the seat in a relax way, to keep the back straight and hands on the lap comfortably. Then ask them to pay mindful attention to all the sounds coming from the environment. When they mindfully listen to the sounds coming from outside, their monkey minds which were jumping here and there slowly will get settled down. Just let them to be mindful to the sounds coming to their ears for some time.

If there is an agitated glass of water with some particles inside, when it is kept a side for a while, it gets settled and cleared slowly depositing the particles at the bottom, in the same way children's mind will get settled leaving their monkey minds behind. Then it will be easier for teachers to get the attention of the students for the lessons.

### **Another method,**

Like earlier once they sit after greeting the teacher, ask them to keep the back straight and hands freely while sitting comfortably and pay attention to the posture, then to bring mindful attention on breathing. Teacher must instruct the children not to do any forceful breathing just to observe the natural breathing. When the students befriend with mindful breathing, their minds will



become peaceful, while letting go of monkey minds. When they become mindful to sounds and the breathing, if their minds go on wandering, the teacher must guide them to take their attention back either to breathing or listening.

In this way if the children can be given opportunities just two or three minutes to practice mindfulness at the beginning of each and every period, their mindfulness will be well developed within a very short period of time. Consequently their attention for the studies will be developed and teachers will find their work becoming easier.

The memory of the children those who practice mindfulness will be advanced. The reason is that there is a place in our brain called “Hippocampus”, which retrieves the memory. The western psychiatrists have investigated and have found through the experiments, carried out on mindfulness training that the neural circuits of this part of the brain is developed, when the mindfulness is practiced through breathing or any other object.

Therefore it is proven through these research data, the mindfulness practices help directly to develop the memory power of students. So these scientific experiments have also proven the importance of directing and guiding school children in practicing mindfulness.

Guiding children in practicing mindfulness gives enormous benefits for them to handle their emotions, feelings and mental impulses in a harmless and effective way. Due to the competitiveness of present day education, children’s minds have got so depressed. Consequently the aggression, quarrelling behaviour, instant anger, provocative natures have grown in present day children’s mentalities. Also the psychological distress, worries and boredom have hugely increased. Due to not knowing how to handle and control these harmful, self-destructive, negative mental states, the

children have addicted to drugs, alcohol, and misusing phones and computers and many other destructive things.

Those who practice mindfulness, train themselves in reaching the inner calm and peaceful state, therefore they learn the art of handling their mental impulses, emotions and feelings in a more beneficial way for themselves as well as others. The child who knows how to reach the inner relax and peaceful state, has no reason to be aggressive or provocative, because he is already in peace with himself. He himself is the best friend of his life. We can never expect a peaceful and harmonious behaviour externally from one who does not know how to be in peace with himself, internally, because he is always in an inner mental agitation.

Radical changes are happening in one's mind who practices mindfulness. We can explain this further using the research evidences released by western psychologists. Our brain has two main parts, left hemisphere and right hemisphere, which function in two different ways. The left side is responsible for the logical thinking; analysing and inquiring nature is the main duty of this part. The knowledge we gather also belongs to left side.

The right hemisphere creates aesthetic and peaceful values in human beings. Compassion, kindness, unconditional love, various creativities, peace and joy are the emotional products of right side. So when you practice mindfulness, the neural circuits of the right side are becoming stronger and the above qualities are starting to develop immensely and deeply within you.

If the children are directed only for education, that is to gather knowledge in filling only the left side, the right side of the brain will be inactive. Then the aesthetic sweet qualities of human beings which supports peaceful, harmonious, friendly living in this very life will be slowly disappeared, instead tough, unkind, harmful

characters will be emerged in the society. Now a days both parents and teachers mainly focusing on doing their duties as giving only the knowledge base education as a result children become advanced in subject knowledge and diminished in their original heartfelt human qualities. Positive attitudes, good virtues, and altruistic mind sets are rapidly deteriorating and becoming extinct from human hearts. It is not the children who are responsible for this, that is so called learned educationists, who got only filled their left part of the brains, the heart closed, unawakened people. The right side of the brain of the majority of the adults in the society is inactive as they are also only knowledge collectors, so those unbalanced, unconscious minds are the plan makers, transferring the same old non-beneficial system to our unspoiled children, thinking ignorantly they are doing the best for the world. So now this is the time to take a deep look and to query with the right perspective as to where actually we are heading as a society.

Only knowledge will not make a child complete, he must bloom along with good virtues, positive and altruistic mind sets, and with the attributes which uplift the human and nature connectedness into peace and harmony among all living beings. So to be a better valued person for humanity and the existence, the both hemispheres must be balanced, strong and nurtured equally. That can be done only through practicing mindfulness as confirmed and proven by western psychological researchers. So when the above facts are thoroughly considered, you can realize how important to guide and direct children towards day to day mindful practices. Mindfulness plays such a huge and unexplainable role in human mind and the behaviour.

We specially through “Sati Pasala” programme have organized various activities and exercises to develop the right side of the brain such as mindful sitting, mindful walking, mindful listening, apply mindfulness in daily activities, doing sports which supports

mindfulness, mindful drawing, listening to music mindfully, work with environment mindfully are some of them. These activities will lead children to develop their aesthetic qualities and creativity. When they become mindful and closely working with the environment, mental stress will not be developed. In this way the children with beautiful traits will be offered to the society instead of mentally distressed ones.

# **Mindfulness on Thoughts & Emotions**





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## **Be Mindful to Emotions and Feelings**

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Mental depressions and obstacles emerge in us are due to deeply rooted inner reactions. Our mind can deeply absorb and retrieve them and also eliminate them. By being mindful we realize the nature of “Emotions and Feelings”, stay non-reactive and then let them go. This way helps to emerge inner peace, harmony, and equanimity within us. Otherwise we will be overwhelmed by our inner reactions and carried away like by tsunamis and the next moment will be totally unclear. This way of living will always be full of obstacles and will make us be fed up easily about life. Therefore if we do not have a deep insight about life, we will be totally covered by unending, unconscious deep inner reactions.

Any inner reactions will not occur if we see our emotions and feelings, through the mirror of mindfulness. If the mindfulness is so sharpened not even any trace of reactions will happen. Moreover when we become observers of our emotions and feelings, we will be able to stay non-reactive towards any situation. Whatever emotions and feelings arise we see clearly that they also pass away. We become fully confirm in this universal law therefore no any inner agitation will happen due to any reason. Here we are learning the greatest lesson of how to be the master of our own mind rather not being a slave of it. With constant and continuous practice we see clearly how impermanent the emotions and the feelings are, even they arise, the permanent thing is that they pass away. We become deeply realized of the changing nature.

### **How to be Mindful to Emotions and Feelings**

There are various kind of emotions and feelings which appears very often in our minds. Anger, jealousy, irritation, fear, happiness, worries, boredom are some of them. Let's see how we can be mindful to some of them. The same way you can be mindful with the rest.

## How to be Mindful with Anger

When the anger arises due to any reason, first be aware and accept that you are angry. This is the most important fact to fully be aware and accept the anger in a friendly way. So try to be mindful to the usual reactions that happen through you when you got angry in earlier situations and stop them. Such as scolding, tit for tat or retaliation, backchat, arguing, destroying physical property, assaulting, strikes and so on. Instead, be mindful to your experiences at that moment. When you are angry mindfully observe the changes happen in the mind and the body, how the body temperature goes up, shivering and shaking movements of the body, how the thoughts of scolding and assaulting arise, the mental pressure and so on.

When you move to mindfully analyse how you feel while you are angry, your attention will be unplugged from outside and turn towards you. If we are unmindful, naturally our attention will be moved to outside. Then the anger becomes accelerated due to what we see and hear and will be a slave of them. Then we will be controlled by the anger. Once we clearly and mindfully recognize the anger as anger, and when we move to explore it, our mind becomes free from outside things. Also because we have stopped our usual reacting behaviours, now the anger is in our control. Therefore the harmful and destructive actions going to happen out of anger, to oneself as well as others are now stopped too. We have heard about fights and conflicts occur in families and the society due to the reactions of uncontrolled anger. To avoid happening of those things, non-reactive mind state will be more important.

So in “Sati Pasala” programmes, we are instructing elders as well as the children, to be mindful and stay like a tortoise when the anger arises. What is the nature of a tortoise? If any problem or



any harmful thing going to happen to a tortoise, it immediately takes its four legs and the head inside its shell. He straightaway takes the responsibility of protecting himself from the danger and not going to deal with outside. So when the anger comes to you try to be like a tortoise.

Whenever the anger arises within you, try to be mindful with present moment sensations and feelings within you and behave like a tortoise without reacting to the situation. When you keep on practicing to be mindful to anger just by observing its nature, there will be a day that you are merely watching the anger, how it plays the drama inside you, without any reactions. You will realise soon that how much of inner reactions emerged and accordingly the hell you were put in earlier due to anger and now you are developed to stay non-reactive and non-agitated in same situations. Through your own experiences of being calm and quiet you will realize what a role mindfulness has played in your life. So with mindful practices you will come to know, the anger in the mind will not last long and stay only for a while with various changes and pass away. A further deep realization will come that the anger is just a kind of a mental state and you are not that anger at all. When you move to analyse the anger with a distance, or as somebody is watching it from outside, or a third person's perspective, you will get to know that is just another natural phenomena happens due to some causes and effects and moreover Just a feeling coming and going away which is so impermanent.

### **Be mindful to Worry**

Whenever a worry, a mental pain comes to you, the first thing is to be clearly aware of it. Be mindful and accept that you are in a worry. Be aware, now in this moment a mental pain is existing in the mind. Then please stop reacting towards it, such as crying and weeping, thinking about the same thing again and again,

unnecessary sleeping, not doing any work, not eating, etc. These habitual and usual reacting patterns will lead to increase worries further more. If the mental pressure generated due to the pains and worries are so unbearable and one can even harm his own life in various ways. Therefore try your best to not to react. Then not only your life as well as others will be safe. Even when the worry and the mental pain come, try to stay like a tortoise and be with yourself and keep observing what is happening within you. You can observe the tiredness, pressure and the uneasy nature in the mind you feel when you are sad and now no more inner peace and calmness are there. So be mindful to the present situation and recognise it as it is.

In this way when you become mindful to the mental pain and the worry, you can clearly notice, if it is very high and how it is increasing, if it is reducing how it happens, and the worry will stay in the mind for some time and then slowly will be disappearing. Every time a painful situation occurs inside you, practice to watch it mindfully, like you are watching a drama of someone else. That means you do not become the pain and be a slave of it but you watch it with a distance. When you keep on practicing to be mindful and explore the behaviour of your mental states of worries, pains, sorrows, and sufferings you become clearly aware and fully confirm, the influence and the impact they create inside you are reducing gradually compared to previous situations and disappearing completely. So when again mind comes to calm and peaceful state even if you notice clearly the empty state of the mind, be aware of it very clearly. Then you can see very clearly the difference when inner peace is there and when it is fully agitated. So with the practice you will realise even pain comes sometimes but most of the time of the day we are staying in no pain situations. Moreover you realize you are not the pain, it is just another mental state which is arising and passing away due to certain causes and effects. With your deep conscious awareness

you become fully confirm how impermanent these states are and fast changing.

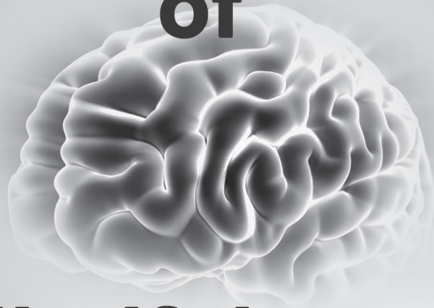
## **How to be Mindful to Jealousy**

When a jealousy enters your mind be mindfully know about it. Don't rush but just wait and stop reacting towards it. Because of the jealousy emerged in your mind do not go to harm and trouble others. Your duty must be to observe Slowly, Mindfully, Silently how you feel the jealousy when it dances within you. Mindfully notice how the thoughts are coming to you, and then it grows up as a chain of thoughts and then turning them to jealousy. Thereafter you can consciously explore how the jealousy grows up, and how it changes, and stay for some time and then disappears. Not like in the past now when you move to investigate the behaviour of jealousy without any reactions you deepen your understating on your own mind states. When you keep on inquiring the nature of the jealousy and be mindful to yourself, you will realise the stress and pressure creates out of it reducing compared to the past. Furthermore when you develop your mindfulness you will notice now the jealousy does not come very often, even it comes but not in the same intensity, and also easily and immediately passing it away leaving no trace of it. Moreover you can realise even jealousy appears for a while and the most of the time of the day you are free from these negative emotions. In addition, a deep understanding will come that you are not the jealousy itself, it is just another mental state occurs due to the old habitual patterns of the mind and that is any way just emerging and disappearing just like some floating clouds, which is absolutely a temporary state.

In this way keep practicing, to be mindful to the feelings and emotions arising from your within due to various causes and effects. Then you become realized any feeling or emotion does not stay

with you, depending on various situations they are just arising and passing away on the spot itself. The most precious outcome of our meditation is realization of the impermanent nature. If you don't have your own practical living experience on impermanence, then it would be just a trace of a word. Mere words, which mean only the knowledge will not give us liberation, the living experiential wisdom is compulsory. In meditation the impermanent nature or the changing nature will be directly experienced by us. When you pay attention to breathing, you know by yourself it enters inside the body and it leaves the body through the nose. It is not the same previous breathing, inhaling is one and the exhaling is another. A pain can arise in the leg, when you pay attention, you notice it changes, and disappears. Again new pain can arise and pass away. Emotions and feelings can emerge and disappear. Again and again they can arise and pass away, but every time you notice no any trace of them is left and they have moved away like floating clouds. So with the immense practice we realize how impermanent the emotions and feelings are. The nature of the feelings and emotions are they just coming without our control. After one emotion is left us we never know what comes next. That happens even without our knowledge. Therefore it is such a stupidity to think that they are done by me. To get rid of that illusion, the mindfulness is the only tool. The world created inside us due to thoughts, feelings, and emotions, when we become free from them we become free from the world too. The main purpose of this path is liberation, and infinite freedom which must be one's own living experience. When our practice becomes continuous and constant, one day we will be embraced by this experience.

# **Scientific Aspect of**



# **Mindfulness**





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## Psychological Perspective on Mindfulness

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Even there is a long lasting history for “MINDFULESS” in eastern part of the world, it is a recently introduced concept to the western countries like Europe and America. An enormous attention and passion as well as a new trend have emerged in western psychologists, psychiatrists, and counsellors about Mindfulness. Due to their enthusiasm they have found that there is a psychological and therapeutic value in mindfulness practices. Therefore they suggested that mindfulness training must be recommended for psychological diseases as a treatment method.

Mindfulness training is spreading fast and being popular in western communities mainly due to the immense benefits provided through application of it. Westerners are highly motivated in engaging mindfulness practices to gain inner peace and mental rest in order to get rid of mental stress and depression generated through present day complicated and enormous industrialization and urbanization. Specially they practice mindfulness to avoid restlessness which is created by current hectic urban life styles and to maintain a balanced mind-set with their day today work.

Actually western psychologists use mindfulness as a treatment method for psychological distress, and other mental disorders.

Through sharpening the mindful practices you gain the ability in exploring your own complicated problems and investigating your own mental distresses with your own conscience. Honesty and integrity is enhancing towards your all activities and you become more and more peaceful with yourself and the surrounding.

It is proven by the western psychologist that not only psychological disorders but also the physiological disorders occur as a result of

mental factors can be cured by mindfulness therapy. In the west so many books have been written on mindfulness. It is also confirmed by the western medical specialists that non-epidemic diseases like high blood pressure, heart diseases, arthritis, diabetes, migraine are mainly due to mental distress and can be cured with mindfulness therapy. Not only them but also severe diseases like cancer also can be treated with mindfulness practices. There are proofs and evidences for many cured cases too.

Furthermore it is shown by the western psychologists the greater improvements happening in the mind due to mindfulness practices. They have done an experiment of Magnetic Resonance Imaging (MRI) as how the brain functions using meditative monks and some other persons those who are highly developed in mindfulness, and have got revealed those precious information.

According to the western psychologists revelations, when we do several activities at the same time, we become unmindful. That is reading a book while we are drinking a tea, watching TV while eating, and making phone calls while driving. Western specialists further say while you play multitasking without keeping the attention on the main task you do, then the neurological circuit system gets weaken and also it becomes a hindrance to the growth as well as the function of the brain. Consequently our normal intelligence also gets damaged. When you act mindfully with the absolute involvement with the work you do, the brain's neurological circuit system gets more powerful in greater extent and even the normal intelligence will be grown up to its higher levels.

Also the frontal lobe, the emotional brain, one of the most crucial parts of the brain, is becomes more powerful due to the mindfulness practices as found by the western psychological investigators. As a result of these developments of emotional brain, one gets the ability to handle the undesirable emotions in most beneficial way



for one self as well as others, and to compare and contrast on the consequences and the repercussions and accordingly to take proper actions for the situations.

Furthermore with the development of mindfulness practices, the Corpus Callosum which connects the nerves between left side and the right side of the brain becomes stronger and then each side will start to function efficiently and effectively giving far better results. The left hemisphere of the brain is responsible for logical thinking, analytical power, investigative ability, resolving ability of mathematical formula and so on. The right hemisphere's responsibilities of creativity, peacefulness, enjoyment, empathy, kindness, and compassion will be activated in high calibre due to mindfulness practices.

Moreover the western psychologists mention that due to mindful practices the nerve density is weakened in the part called Amygdala which is responsible in producing emotions, as a result of that a better control of emotions and feelings is happening in one's life. That is to weaken the instant reactive nature towards emotions and feelings. As an example if the anger is erupted in one's mind next the emerge of the inner agitation towards it will be weakened. Moreover in an impulsive situation the ability to stay unshaken and observe what is happening patiently will be improved, as mentioned further by these psychologists.

Another important fact found by the western psychological specialists is by thickening the nerves of the Hippocampus due to mindfulness practices, one's memory power is developed in high capacity. Accordingly it is clear that how beneficial the mindful practices are for children's education when it comes to memorizing part. Also it has been found that the depressive states of the mind, worries, boredom will be reduced when practice mindfulness daily.

As a result of mindfulness practices Kindness, empathy, compassion, such great qualities are being developed due to the enhancement of the neurological system of the part called Insula of the brain. Also another outcome of the research is that the part of the brain called Pons become stronger with mindfulness practices and then it causes to provide a really good sleep. It is also found that mindful people become happier with their lives.

The majority of the people try to gain happiness by owning living and non-living objects into their lives. Even they accumulate those external objects, we have found nobody who is yet fully content about the life they have. They are always worrying about some kind of unfulfilled expectations. While they are being in such an unfulfilled life they try to drown their own children in the same life pattern and guide them always for physical achievements. It's really unfortunate to see that the parent's influence to make children to chase behind this materialistic world like drunkards who try to forget the real nature and drown in the unconsciousness. In actual scenario the fact that must be realized is we never can gain the real happiness through the materialistic objects. The pleasures we try to get through the materialistic objects are not lasting long at all and which is very temporary too.

There is a real happiness which is beyond materialistic living and non-living objects. The real happiness is a skill which we must develop within us and most importantly that does not depend on any physical matter. So we have to be aware that there is happiness beyond physicality which may not yet be known to most of us. That happiness cannot be destroyed neither achieve through any external physical objects. Any external physical living beings or non-living things have no capacity at all to ruin this real happiness once it is fully realized by oneself, because that happiness does not depend on any physical matter. If we can gather this sort of happiness into our lives we can definitely share it with others,

otherwise we will spread unhappiness among others and also will release negative energy to the whole universe.

All above details were presented because for you to make aware that how the west is so enthusiastic on Mindfulness, and specially with such eagerness they make researches to expose the practical importance of mindfulness. In the west even mindfulness is used as curing method, the purpose of “Sati Pasala” is to use mindfulness as a preventive method. It says prevention is better than curing, so this is to avoid physical and mental disorders before they emerge in the human body.



# Be an Observer of the Mind





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## Be an Observer of the Mind

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Earlier we discussed in details how to be mindful with breathing and the body. There we learn how to be mindful mainly on four postures and how to practice mindfulness in day today activities body being the centre. Observing the bodily activities was the main part we did. When you notice bodily sensations, you are aware that you need to observe the mind activities of emotions and feelings too.

Here we are going discuss further about how you can observe the behaviour of the mind. If one is sharpened his practice with breathing and bodily sensations, then it becomes easier to observe the nature of the mind. Otherwise if you are going to observe the mind the tendency to carry away by thoughts are higher if you do not know how to be back to the present moment by anchoring to the body. Therefore it is crucial to practice mindfulness on thoughts, emotions, feelings and all other day to day activities while keeping the body as the core. Some meditators have expressed that to observe the mind is very difficult. Actually that becomes difficult because when one has not practiced mindfulness, based on the body.

Therefore when you practice mindfulness taking the body as the object simultaneously you can practice to observe the behaviour of the mind too. Here you should not separate and judge the thoughts and emotions which arise as good or bad, and must not analyse or control. Also do not go to change mind state to a comfort zone as you want, whatever the thoughts and emotions arise just be aware of the real mind state as it is and let them pass away by themselves. Simply let them go. Sometimes it may be a fresh and enthusiastic feeling existing in the mind or may be totally the opposite, the lethargic and lazy feelings, or else some

miserable feelings, whatever they are, do not catalyse them and just be aware as they really are. That's the only thing you have to do and patiently watch how they move away.

When there is a fear inside you, mindfully inquire it, observe it and be aware of how you feel and see the changing nature of the fear and notice how it disappears. The fear emerged, and existed inside at some point and you will notice after few moments it is no more. Again the mind will move towards the duality, the good and bad, right and wrong, that will happen without our control.

When we become mindful to constantly changing emotions and thoughts, we can notice that one moment there are pleasant feelings in the mind and the next moment unpleasant feelings appear. You can realize one time the mind stays happy and other time mind changes to be unhappy. Happiness as well as unhappiness stays for some time and then disappear. Time to time desires, jealousy, anger, happiness and neutral thoughts, they stay in your presence and then disappear. Western psychologists mention that one's mind which is not developed through mindfulness, generates sixty seventy thousand thoughts a day. However we must observe every emotion how it arises and disappears continuously. One day you will realize by yourself that arising and passing away is the original nature of any mind conditioned thing. That is the universal law.

If you become mindful each and every moment of your life then that becomes a meditation. When you go to office and while working if you practice mindfulness there also you are in meditation. When you go to the office and return, you get caught to the heavy traffic jam. You should have noticed within yourself, when you see red signal light, your mind will create unpleasant feelings, but with the green light the pleasant feelings will be appear because your vehicle can moved forward, so then you



can notice, when you have to stop or slow down due to the red light you feel irritated. In this way the thoughts and the feelings are constantly changing depending on the situations. What you have to do is to observe how your inner nature is working due to the outside factors. Just think that for a moment, that is exactly as same as you are controlled by a remote controller. The remote controller is all outside situations and when a particular button is pressed you change the channel, but with utter unmindfulness of not knowing exactly what is happening within us in deeper level. Otherwise we can say that you are being danced like a puppet where the controlling thread is in unknown's hand.

For an experienced mindfulness practitioner each and every moment will be a time of meditation, because he or she is always in observation process of oneself.

When you go to a hospital and awaiting in the queue until your turn comes that you may feel distress, so there you can use this mental situation to be mindful and make it a meditation. The boredom or the frustration created due to your occupation, then that becomes your meditation object. When you are standing in the bank queue, the impatience and irritation can be developed, so be positive that the situation is a blessing that you can practice mindfulness to find out how and why those negative emotions are being generated. When you are waiting for a bus in the bus stand then lethargy or some other emotions can arise, so closely monitor the mechanism of these emotions while letting them be your meditation object. Even amidst of a very difficult and tiring act, observe your bodily sensations and emotions mindfully. Through the inner stillness and wisdom generated, as a result of mindful practices, the realization will come that every situation is changing, which is created upon the thoughts arise due to the physical matter at the basement. Most importantly you can notice that there is something which is not changing whatever happens,

that is the awareness on top of everything good or bad, pleasant or unpleasant, right or wrong, praise or insult, negative or positive, some kind of unshaken inner state is available, which we call the observer, the pure self or the unchanging awareness. So with the maturity of your practice you become that, you embrace that, you become one with this unchanging awareness, you dissolve in it. So that's where the joy and inner peace arises.

In this life journey various situations arise and various problems also arise. The problems come in different facets, shapes and frames, in order to deal with these situations what is most important to have is the right attitude towards them. Occurrence of Unfair situations, abuses and insults coming to life, various accusations, and unexpected life incidents all these things are also part of our life. We cannot run away from them. Where ever you are, the negative, destructive situations can arise as well as the positivity. The hindrances and obstacles are part of this life and we must not fight and curse thinking that they should not happen in our lives. The greatest way of handling them is first to accept deeply from the bottom of our heart whatever the situation existing at present with mindfulness and alertness, then we can clearly see the core of the problem and we can take the best possible, suitable action for the moment. If we get panic, scared and agitated we cannot see things with clarity, only if we are calm and quiet, transparent nature of seeing the situation as it is will be developed. So then we can take every problem as a blessing, which gives us an opportunity to practice mindfulness and recognize our real nature. Once we become skillful in drowning deep in this mindful exploration, the problems become no more problems other than mere life situations.

Most people are in a rut due to chasing behind the unexplored and unmindful desires and passions created by the mind as well as the running away from the problems arising due to the root

cause of same desires. Mindfulness practices provide us the greatest opportunity to inquire the real nature of the problem or situation to handle them in most beneficial and effective way. There is no pleasure out of pain, the pain is hidden in pleasure or sometimes it comes to the surface in large scale. Life is a mixture of happiness and sorrow. They are mutually interconnected. When we become aware of the real mechanism of all negative thoughts and emotions we learn and become skillful in how to stay non-agitated, non-reactive and to be peaceful with whatever the situation arise.

The real nature of the mind is, it will never be contented with whatever it has. The passions and desires arise in the mind and body can never be fulfilled to its fullest, it's always we are left with the never enough feeling and the exhaustion. The desires and the cravings created by the mind are endless, and there is a deep urge and a thirst in the mind to get them fulfilled. It is so exhausted the efforts we are taking to fulfill the bodily desires but it is more tiring and troublesome in satisfying mind created cravings and longings.

When hunger is there after giving enough food to the stomach the body will be content, but the mind will not get easily satisfied. The body needs cloths just to cover up the body and to get it protected from heat and the cold and harmful animals but for the mind it needs various fashions. If our wants and needs become lesser and simpler the life becomes easy, relax and less stressful.

So we have to question ourselves as what we are doing to get rid of this mind created craving which created huge amount of distress. As an example if we get a desire to watch a film, what we will be doing is to watch the film in order to fulfill the desire. That is the usual, known, easiest more over the habitual way of treating the desire. By being mindful to the life situations we realize there

is no ending for these desires. They keep on coming and that we can never finish them by just fulfilling them. Satisfying the desire is just a temporary solution. That is not a real solution.

Some people just suppress their desires and passions as another option. Suppressing or fulfilling, both of these solutions are not the exact answers. They are not long lasting and fruitful. Instead, becoming aware and recognizing them as they are and constant mindful observation has to be done. So keep on observing the desires and longings arising in the mind, as it is natural, the emerge of these emotions. The most important thing is to be mindful with them and you will realize that they are just coming and going, the pleasurable nature and the suffering nature are just a mind creation, for which we do not want to call the ownership. That is the mechanism of the mind. So with the understanding of the exact and whole mechanism of desire, the beginning, even the causes as why they are arising, the middle and the end, as how it vanishes. With the deep investigation of desire we realize it as an illusionary creation of mind. From that realization onwards the domination power of desires are dropping down and it comes to our control. There we tame the mind and use it in the way to be beneficial for all, rather than being a slave of what mind creates.

Anger is also an emotion arising in the mind as well as desire. When the anger arises, observe mindfully, with the continuous practice we become able to find the mechanism of anger as the start, the middle and the end. The deeper we go we get to know even before anger arises, then we get the power to change the situation not to develop anger after carefully investigating the root cause. In this way we can get rid of anger as it is and then just to eliminate the root cause. Here when we explore anger mechanism, we start to learn out of it. Realization comes as “I am not the anger” it is just some passing clouds and not permanently dwelling with us. Every emotion arises in the mind is same. They

are not I, me or mine, no need even to hold them as mine. Due to some causes they arise when those causes are not there the emotions disappear. This nature of mind cannot be controlled but with the practice of mindfulness the wisdom will emerge about the true nature of all phenomena of the mind, but if we control the mind there is no chance for wisdom to emerge.

If the mind is agitated, just be aware of it. This is the proper meditation. When mind is wandering we must not try to stop it. Nobody can do that. Once we become mindful to the mind's behaviour the wisdom will emerge to realize all pleasant and unpleasant, good and bad, right and wrong emotions are temporary, not lasting even for few moments, they are in a flux. Further we come to know we are not those emotions, the emotions are not belong to us at all.

Before this wisdom arises we tried to retain when there was happiness, if it was unhappiness we tried to chase it away. Now any more we do not want to do that. When the wisdom arises it shows the truth of arising and passing away of happiness as well as unhappiness.

When you become mindful to all pleasurable and painful feelings, you will find the feeling, which is apart from these two that is no pain- no pleasure, the balanced moderate feelings. They are neutral feelings too. Most of the day what we experience is these neutral feelings, moreover that the mind is not in attachments or rejections throughout the day. A true understanding comes, it is only very short times that pain and pleasure occurs and it is not the whole day that we undergo these negative and positive emotions based on our likes and dislikes but we experience the neutral zones of the mind very often during a day. The only problem here is we have never been taught to pay attention even to this neutral state of the mind, the equanimity. This state of

mind is like unknown to us, naturally and habitually our attention is drawn by few pleasurable or painful moments of the day. The other important fact is, it is during this neutral zone laziness, monotony, lethargy or dullness, and such feelings are coming to play their drama on our mind stage. We feel this neutralized way because mind now has no any pleasurable or painful incidents in the background to be very active or to dance its own drama either in positive or negative way. Here we have to realize mind's game is to survive by creating plus or minus energy through positive or negative emotions but with the wisdom born through sharpened mindfulness when we see no pain no pleasure or neutral state of mind, a great realization comes to perceive the truth of this life and existence. Furthermore we will be awakening with a deep insight how we struggle with life situations due to being a slave of this illusionary creation made by the mind. The enlightened inner state will show us the hidden magician how he guided us unconsciously towards chaotic and miserable way of living instead of real true present moment joyful and peaceful living which is totally free from materialistic attachments either through likes or dislikes. Once we realize this as a result of mindful practices we feel that we are released from the heaviness and all burdens of life. So this is the ultimate purpose of our existence as human beings and that's why we are born on this earth to reach this true inner state and to live in it, moment to moment.

# **Noble Bliss born Through Mindfulness**







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## **Eternal Bliss born through Mindfulness**

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Happiness has various forms. The happiness which we gain through five senses is the lowest level. Happiness gain through seeing outside things through eyes, hearing through ears, smelling through nose, tasting through tongue, various sensations through the body, and thoughts to the mind are temporary. Association of relatives and friends, earning luxuries materialistic things, going on picnics, shopping, going to parties, watching films, listening to music, the happiness gain through these activities using five senses are of course not permanent. We cannot trust and keep this happiness forever.

When our mind is attached to external things and people, there is no actual freedom. Most importantly any of these will not exist in the way we want. And the happiness generated through all these disappears very fast.

If our love and affection towards someone is more, the suffering created out of it, is also the same or more in content. If someone we love dies it creates more misery in our lives. Those who already have experiences with the departure of loved ones, should have thorough awareness of the mental pain and sorrow that they had undergone. Mostly, people experience these kind of situations once or twice in their lifetimes.

If we are married, our happiness is so imprisoned, but before marriage there was such an excitement and freshness which slowly faded away. Just at the very early stages of marriage the partner is so concerned and thought of the other very often in a loving way, but with years passed by this concern will be disappeared and the concern will turn to the opposite of an irritation, rejection or constant arguments, etc. When the husband

and wife is together now no more they see attractive to each other, even when the wife is wearing a nice new dress husband do not see the beauty of it or even the beauty of his wife as it was before marriage. When our happiness is related to others, when they change, our happiness is also changed. There, our happiness is controlled by others, which means the remote controller of our happiness is in others hand. When our happiness is depend on others, in order to maintain it we have to put efforts to make them happy too. In that happiness sufferings, grieves, pains, negative emotions, problems and so many responsibilities are hidden.

Mundane happiness, which is based on materialistic things or people are very instant and dying fast. When we are fallen in love with a man or a woman of our interest, the happiness emerged is also not lasting long, once it is too much familiar you lose slowly the initial pleasurable sensation. Then one may move to another person in search of this original pleasurable sensation. So one will keep on finding happiness changing the people and things physically but everybody is left with such a un-contentment about the life. One will be left with never enough feelings and in the deep core of your heart, a greater un-fulfilment will be there whatever you do to gain satisfaction. Once you come to know the deep truth of this whole process you become free.

Some of those who realized the above facts embrace the secluded life as nuns or monks with the renunciation of both living and non-living objects which brought temporary happiness in their lives. Even some stay in their lay life but they temporary leave their homes and stay in meditation centers, or solitude places to be away from their physical contacts and experience the liberation temporarily even for a short period of time. So the freedom and the bliss gain by being disconnected from sensory contacts are greater than the happiness created through materialistic things. So when one knows how to experience the inner joy beyond

sensual pleasures one becomes free from suffering which can be created due to the contact of physical objects. Then one become free from the suffering created due to earning money, family and relatives matters, owning houses, vehicles, and other properties.

When one is free from his or her mundane life and staying in a secluded or resting place, one should be determined to utilize the time in a more meaningful way sacrificing the time for meditation in order to experience the inner joy and bliss which is beyond all materialistic things. That is where one can be delighted beyond all underlying tendencies of lust and cravings.

If one is capable of sacrificing the time for meditation in most fruitful way, which is the best use of his renunciation.

One who is free from his physical contacts, and found a secluded place, settle down himself to sit relax and taking a balanced posture while paying attention to one self as “I am Here and Now”. You unplugged from the outside world and be friendly with your body and oneself. When you become mindful to the body, you will start to feel breathing and keep mindful attention on that. When you become mindful with breathing, even the memories of physical contacts you had will be slowly disappeared. When you become free from your mind, you will feel immense relaxation. Now the mind is released from the all kind of positive and negative thoughts and emotion, which should have occurred due to our dear ones and our possessions. This is a development of our bodily freedom up to the mental freedom. This too is a higher state of liberation.

When you keep on observing the bodily sensations various pains can occur. When you are sitting in one posture if the pain arises then you will have to change to another posture. Although the pains arise when you maintain the constant attention on the body,

then you will feel the burning sensations, unbearable sensations, excruciating and awful sensations in the body again and again. With the continuous practice the meditator will realize the suffering nature of the body due to the torturing nature arising through the body again and again. When you are alone and secluded with your own body separating from the world, village and the house, you get a deep understanding, originally the body itself is a torturing house wherever you are. Day by day this realization will be deepened and you will further deepen your understanding on various stages of the pain. With your constant practise you will come to a stage where you experience retardation of pain and no more agitation and reactivity towards it other than noticing fast changing nature of the phenomena. This is a very crucial point of one's practice which we call this stage as victory over pain. Here you will experience a humble and grateful happiness towards yourself about the decision you have made to come in this path and sacrifice and dedication you made for spiritual nourishment of your own life. This your practice becomes a great living example and a role model for those yet to come into this path and for those who are already in the path.

Along with above realizations when you further practice the meditation object which you used to maintain the mindfulness will change from roughness to subtlety and even to the most subtlest where you may feel like it is totally disappeared. So when you further stay with yourself mindfully and still even the subtle sensations of the body will be unnoticeable and you will be moved to deep calm, peaceful, inexpressible, unspeakable stages of the mind. This experience will bring such blissful and joyful and ecstatic moments to one's life which you never experience in your life time before. When you are in this stage, you are totally detached from the whole world and also from your own body, all sufferings and you are no more. Only you can express about this experience when you are out of it as you completely unplug from the whole. This is the noble bliss one must experience as a human being in this life time.

When we keep on practicing mindfulness while observing all bodily and psychological behaviour exploring the real mechanism of them the delightfulness we gain beyond materialism is indeed sublime and invaluable. This is called insight meditation. The noble bliss gain through knowing the exact human mechanism by investigation of mind and body behaviour is greater than happiness developed due to one pointed concentration meditation. In concentration we just hang on to one object and as a result of staying long with one object a bliss can emerge, but that is without knowing real mechanism of the mind and the body. One pointed concentration meditation is like when a man is focusing and targeting at a particular point and shooting with a gun, but insight meditation is like a hunter is targeting at a running deer, there you have to maintain the mindfulness on constantly changing object, also your bare attention is expanded to the whole background. This is a very radical approach. When you pay attention to an object in concentration meditation actually what happened is your mind get stuck in your body rather than realizing the mind body separation. You are not the mind or body and the whole human machine is only a constantly changing natural bunch of activities or natural phenomena. Moreover it's just a mind created illusion. Due to not knowing this subtle truth we are in a huge unknown trap, when the revelation comes through insight mediation of this fact we experience such an enormous joy which we have never ever experienced in our life time.

Happiness attached to five senses which is connected with outside physical and mundane things is not comparable at all with noble and sacred blissful happiness gain through detaching the five senses and the physical matter. Those who have developed mindfulness up to its higher stages are dwelling in deep happiness. Due to mindfulness practices the huge moral behavioural changes occur in people's lives and they live with life free from all mind created illusionary sufferings. Even the pains and negative emotions come into their lives, they know how to handle

them properly due to the realization of "whatever comes they are just passing away" and it's just a matter of waiting patiently until they disappear according to the universal law. People now really know what exact meditation is and the life itself is a meditation after "**Mindfulness**" coming into their lives. They entertain the real great happiness beyond all materialistic things. The earlier happiness which depended on external people and things, made us slaves, when they disappear the happiness is also lost. Now even the external factors are disappeared our inner happiness and joy will not be disappeared as we have practiced how to stay unplugging and detaching mentally even we deal with the external persons and things. When we keep on our meditation practice constantly the peaceful nature and the inner happiness will be developed further, for this we don't want to try harder as the right practice will produce results on the spot, which is beyond time and space.

When we work mindfully, our pains will disappear instantly. With deep thorough mindfulness we become able to be aware even before the pain and any negativities going to arise, then further developments of those emotions will not happen, and even with time they will not appear at all. That is the great benefits of mindfulness practice, there you can see yourself how you are completely free from your stresses, sufferings and negative emotions. Life becomes like floating clouds, so relaxed, as such a river flows freely, life will flow through. The mindfulness practices or the meditation is not only for ordained sangha but also for the lay people. When one becomes completely aware about the mind body mechanism the inexpressible delightfulness emerge in one's life. The way out of suffering is a deep exploration, when it is deeply realized that nobody wants to stay in the forest, where ever you are, it is always here and now, only the present moment, that's why it says this freedom and liberation is beyond time and space.

The way to freedom is the self-realization, to find out “who I am” in deeper levels. We call “I” to the body and mind, therefore if we are to realize it, we must investigate the same body and mind, the real truth of the body and mind and their true behaviour. There we realize the body and the mind are just part of this nature, we are not the body and the mind other than mere natural phenomena, the creation of the ownership on to this natural bunch of activities are due to the trick plays by the mind as we are overwhelmed by the ignorance, along with the realization of this truth, letting go of all happens easily and automatically.





# I Dissolve in the Nature





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## **I am the Nature!**

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There are so many benefits we can gain through the development of mindfulness. They are; to have a peaceful mind, the development of the power of mind and the energy, the clarity for the mind and the awakened nature will be improved, increasing the ability to tame the emotions and feelings of the mind and use them in the most effective altruistic way, developing the equanimity and the balanced nature of the mind and most importantly reaching the realization of “Who I am” through the deep understanding of the real mechanism of the body and the mind.

There are further more benefits that we can have in our lives through mindfulness practices. Development of creative abilities, developing compassion and loving kindness towards others, through the inner bliss unconditional love will be emerged and thereby peace and harmony within and with others will also be developed. So we tend to care more for others and understand each other very well and accept each other without any judgements, so then everybody’s life becomes more happier and meaningful. With the development of mental and physical wellbeing mindfulness practices help to have better sleep. The above are some of the benefits we can gain through mindfulness practices, below we will discuss few of them with little more details.

### **Unshaken and Peaceful mind born through Mindfulness**

Unshaken and peaceful mind can only be emerged through a spiritual training. Most of the time of our day is busy and agitated. Always we are in search of happiness and chasing after which brings more pleasure and happiness. Even while taking our meal we are thinking of some other things happened in the past or what we have to do in the future, and also we are too busy while eating

we do some other things like working with phones and computers or watching TV. Once finished the meal then we rush to watch TV, listening to music, taking phone calls, meeting friends, that our mind always pushes us to engage in something one after the other. This shows that how stressful and confused our minds are and further the chaotic situation it dwells. So seeing, hearing, smelling, tasting, and touching all sensations are so defiled as not being able to be one with the activity along with present moment mindfulness as the mind always in a mad run of the data of the memory which we call past or the future.

People are always engaging in a constant life struggle. They are harming each other knowingly and unknowingly in this life competition. People entangled in various disputes due to their greediness on land and property, buildings, money, power, countries, etc and even they tend to kill each other. There are no other beings than humans who do harm to each other. People are so separated due to their religions, races, languages, sects and various other things. People sometimes be so cruel than other animals and beings.

Sometimes human beings destroy other nations completely and also destroy other cultures and their traditions. Also they try to kill people those who follow different religions and any other beliefs. Even in the same religion among various sects there are clashes. Even among those massacres, we can learn how to live peacefully and wisely. The enemies of us are really not the enemies other than our own defiled thoughts. Even outsiders do whatever harm to us they become powerless if we do not let them come in. only if we give our remote controller to outsiders every moment when they press the button we will be danced like puppets and will be undergoing huge sufferings.

Due to the ignorance and the greediness people are chasing after an illusion, which they do not know at all. Always they are suffering from a critical disease of trying to conquer each other and move forward selfishly. Due to this unconscious sickness not only the adults become the slaves of the system but also they push their own children in to the same competitive world running for fake purposes. In chasing behind so called ignorant social systems, if the children pull themselves backward the parents get angry and aroused. So they get themselves more agitated and mentally depressed. Actually it is deeply questionable the comfort people gain out of this kind of slavery behaviour. But by now this competitive and slavery way of living is enormously increased and due to the mental pressure developed, most of the adults and children are suffering from both physical and psychological disorders. This is not limited to one country but this insanity is spreaded all over the world. This situation is more in mostly developed countries, although they are rich and advance with physical resources, but psychologically they are very poor.

There are no limitations and end to this competitive suffocative pursuit, and people keep on living everyday with depressed and stressful mental state, rotating in the same repeated life cycles without knowing a way out of it. As the final result of such a life style, no of patients who are suffering from physiological and psychological disorders are increasing, because they find mental peace and calmness in different places along with confused mind set ups. Due to not knowing the peace and happiness is within oneself, they behave like ignorant blinds.

Those who realized about the real suffering nature of life, have found mindfulness practices and by applying the mindfulness into their lives, they have started to lead a happy and peaceful life. At the beginning, this task becomes impossible, but while doing it becomes possible and at the end it's nothing, this is the same existential law of each and every phenomena.

Usually almost all of the meditators say it is very difficult to tame the mind and make it calm down, whatever actions they take. Our mind is like a small mischievous playful baby. Once he smiles and then he cries. Once he is happy, and next he may be unhappy. Our mind is also like that. If we forced him to be calm and quiet he will get depressed. In the same way if we force our mind to calm down it will get more tensed. If we try to settle down the agitated water in a vessel by doing various activities, what happens is, it gets more agitated. What we have to do is to keep it aside until it gets settled by itself. Then the water which gets agitated naturally will be settled down naturally.

Therefore we must not force the mind during meditation. Sit in a comfortable place and be aware that you are sitting relax, that is enough. When you sit in that way, select one comfortable, more relaxed and prominent object out of present moment experiences such as, the sensations of the body, inhaling and exhaling, rising and the falling of the abdomen, by which the distress is not generated. Selection of a comfortable object will let you stay relax with yourself. So if it is breathing that can be observed easily and then keep observing it, or if it is rising and falling of the abdomen which makes you more comfortable then go ahead with it. Otherwise you can watch the bodily feelings and the sensations. So when you meditate without torturing yourself, the body and the mind will get automatically calm and quiet.

When you keep on practicing in this way, the mind will be tamed by the meditation object and will become peaceful. When mind jumps from one object to the other there will be a mental unrest and exhaustion. Due to the meditation object when the mind becomes still the exhaustion and stress will be eliminated. Along with constant practice the depressive and agitated nature of the mind will be disappeared. Because of the practice one can stay non-agitated for a long time. The stillness born through the

mindfulness will be a great relief for both body and the mind, which becomes a great liberation. That is the greatest benefit you gain through nurturing mindfulness.

### **Enhancement of the clarity of the mind and the Awakened nature**

With the development of the mindfulness, the clarity of the mind as well the awakened nature of the mind will be improved and thereby the mental and physical activities will be in a well-balanced pure state.

If a pain arises in the body, our attention will be drawn to it, and also if a mental pain arises that also can be noticed very clearly. The clarity and purity of all phenomena will be more prominent and the exact real nature will be convicted to oneself with a deep insight. Therefore no any defiled bonds will be formed towards these natural occurrences and the real freedom can be experienced.

When one observes the mind and its emotions with awakened mind, a deep insight and equanimity is developed within. As an example if the greediness is arises in one's mind, we become aware of it. We have a very clear and sharp awareness of the existence of the greediness, even when the greediness is disappeared we know about it quite clearly. In this way whatever the thoughts and emotions arise we become sharply aware of them as well as when they are disappeared.

As an example when the greediness disappears, the anger can arise. Then we know very well the anger has appeared inside us. When the relevant causes disappear we realize the anger is also vanishing. Sometimes we notice well that there are no bad or evil thoughts within us. When the inner state is neutral that is also obvious. Also we can become clearly aware that how the

external objects contact the eyes, the moment eyes contact the object you can notice how the thoughts are not yet formed, you can see the whole scenario in front of the eyes without any focus, and how the focus is happening based on our likes and dislikes and then the thoughts are going to be formed. When there is no focus then there are no thoughts in the mind. The real mechanism of the eyes can be understood with the awakened mind. In this way you will get to know the mechanisms of all other faculties of ears, tongue, nose and the body in related to the mind. Once you come to exact realizations you automatically get detached from the illusionary created mental formations. That's how you reach final liberation.

To realize, the inherent and intrinsic characteristics of the mind, it is very crucial to have an awakened and clear mind, along with it, wisdom too will arise. By controlling the mind, wisdom will not emerge. Wisdom will arise only when we provide suitable causes. Mindfulness will lead to have a constant clarity of the mind and deep awakening to the unconscious layers and then only wisdom starts to arise from deep within.

Until the wisdom becomes inherent, inborn and digestive quality within us we need to practice mindfulness with efforts. Due to constant practice wisdom automatically emerges within us as mindfulness has become an effortless way of our day today living. Along with practice we gradually realize that the inner development with respect to the liberation we gain.

When we pay attention to the body we notice how breathing happens, how rising and falling of the abdomen and movements of the heart happen accordingly, or else we can feel other movements and the vibrations of the body. With all these clear observations, noted through subtle mindfulness, we realize it is not I or me who does all those things but just happening as natural activities. They



happen according to natural mechanisms. If I am the one who makes breathing happens, then we should have been died by now, because with the busyness of life we even forget to breath. Therefore we have to realize clearly that we are not the doers of any of the activities happening through this machine, other than natural bunch of activities. When we consider some prominent activities such as sitting, walking, sleeping, waking up are not done by us and those are some inherent, inborn, natural activities happening through this human machine.

Even pleasant or unpleasant emotion arises it is not mine or does not belong to me. Anger, desire, passion, are arising not according to my plans, even I do not know the time they are going to emerge. Even I cannot get these emotions aroused in the moment I need, only it happens when the relevant causes are settled. Therefore the physical and mental situations arising through this human machine are not “I”, “me” or “mine”.

When one explores the real mechanism of the mind and the body constantly with awakened mind, it makes us possible to dive deep into the pure consciousness where by all universal phenomena can be realized exactly as they are including the SELF.

### **The Journey towards Realization of “Who Am I”**

We gain lot of benefits through practicing mindfulness and we already discussed some of them as above. The greatest benefit we gain out of mindfulness practice is the realization of Who I Am.

We are in a great illusion of that this mind and the body belongs to us and it is our own property. Moreover we think it is totally under our control. We practice mindfulness, let the stillness to grow and to reach pure consciousness and then through emerged wisdom we realize “Who I am”.

If our meditation practice is correct, we become fully aware of how the ego is developed through all what we say and do. If we realize all the subtle behaviour patterns of the mind, we can notice that each and every thought has a potential capacity to strengthen our ego.

There is no anything most precious than “I” in this world for us, not only that we are putting such a huge effort to maintain and control this “I”. We always try to protect and care for “I”. We will always be in a process of maintaining our identity and the ego, some statements made by the ego are as follows: “I don’t know how they think of me, others should not insult me, I will not let such things happen again, I am a person with such a great respect, I hate those things, my life style is a unique one, I lead an innocent life without harming anybody, my way is this and nobody can influence me,”.

Even the ego is maintained in such a way, once we developed up to the effortless mindfulness and become a permanent effortless observer of the mind and the body; we realize that we are not this mind and the body. When this truth is digested by our inner self, then we will be free from the exhaustion of maintaining the ego.

In our meditation, we became mindful by paying attention to our body, there our body was recognized as a breath, or as a rising or falling of the belly. When we continuously moving into deep meditation we realize each and every cell of the body is in a constant movement and a vibration. Even when we observe the breath, in one breath, we can notice so many movements as so many small breaths are happening. It is same thing happening in the rising and the falling of the abdomen.

When we further be mindful to the body, various sensations and feelings from gross to subtlety can be observed; rough and hard

feelings, light and soft feelings, warmness, coldness, swinging and distorted postures of the body, heaviness of the body, the shedding natures like perspiration, tears, etc. When we observe the body with deep meditative insight, we come to know that the body is not solid and even permanent. Then we begin to look at the world with a different angle.

The scientist had proved that there is no any solid thing anywhere in this universe even in the galaxies. The matter what we see as solid is constantly and very fast changing, and that is made out of very tiny atoms, and that is just an energy form which is changing nonstop and with unbelievable speed. Therefore the science itself proves the illusionary nature of the solid form which we are desperately and ignorantly attached.

For a meditator the above facts which are scientifically proved can be experienced by himself without any laboratories but by his own and through his own experiments during meditative observations. Thereby the meditator himself realizes not only the true nature of his own body and mind but also of the all other. The scientists also know about the true behaviour of the matter that all living and non-living beings are made of, but that is not the realization. They have gained only the knowledge of these things but not the experiential knowledge through meditation which they have missed and that is the most crucial part of this existence. When this knowledge transformed to experiential level what happens is we become free from all psychological distress and suffering and reach liberation.

It is the deep self-experience of how we feel the properties of the elements the body is made out of, that we gain during meditation. These original elements are named as solid, liquid, air, and heat. Also mention as earth, water, fire, and air. The hard sensations you feel of the body is due to the solid nature of the elements.

When you are mindful to the body the rigid, stiff, heavy and light feelings are due to the earth element of the matter. When you walk mindfully when feet touches the floor or the earth, the sensations we experience as heavy and hard feelings, rough feelings, soft and light feelings are the same properties of earth element. That experience is with respect to solid nature of the earth. The soft nature of the feet is felt against the hard nature of the earth. Both are the properties of the earth element. In elemental properties there is no ego to be emerged. When we eat mindfully keeping the plate on our hand, the hard and heavy sensations felt due to the touch of the plate is also the nature of the earth element. When the meditator is mindful to feel and experience the nature of the earth element, at the moment the plate is touched by the hand, the perception and the idea of plate is disappeared in his mind, so there the meditator is experiencing the original elemental characteristics of the matter. So when every moment one becomes mindful, these original properties of the matter, beyond ego, can be experienced.

When we mindfully observe the body the inhaling, exhaling and rising and falling of the abdomen are the nature of air element, the heat or coldness experienced through the body is the nature of the heat element. The perspiration, saliva, tears are the nature of water element of the matter experienced through the body.

All these four elements are not separated in nature even separate names are given for easy understanding. They are always staying together but depending on situations one or two can be more prominent at a time. In one element all other three elements are contained. The hard and stiff feelings of the body is how we experience the earth element, the same elemental property exist in the water too, that's why we can swim on the water or a boat can be floated on the water. The hard nature or the nature of the earth element is in air also, otherwise the birds or aircraft cannot fly in the sky through air.

Heat element or the nature of the heat element contains in everything. When we pay attention to our body we can feel it is there. Usually we feel the nature of the heat element only when we feel very cold or very hot, but the heat element exists always. The nature of the heat element is always available in every living and non-living being.

Nature of the water element or the shedding nature is there in the blood, saliva, urine, sweat, etc. The water element has special affinity in keeping things together. The bondage of the matter will be done with the support of water element. When we prepare food out of flour we use water to mix it well and make the required shapes of the food. If water element is not there fast changing atoms will be separated into pieces. If the water element is not existing then we won't be able to stay in this structure made of matter.

Isn't that all a miracle...? When we look through deep meditative insight these four elements just belong to the nature but we have taken them for granted and owning them as our personal property. So the realization of this deep truth must come out of our own experience. Otherwise it becomes merely a knowledge without any hands on experience by oneself.

In addition to the above mentioned four elements the fifth is space element. The space or the emptiness is everywhere. Even in breathing just at the end of in breath before starting the out breath there is the space, also between two breaths there is space. In between two thoughts, two sounds, two words, there is this space. The whole universe is a space, but this space is not even traceable and perceivable by us. When we meditate observing the breath, the breath can be recognized very well, but the empty space from where it starts will not be noticeable. When we closely and sharply pay our attention to the beginning of the breath, we

can notice it starts from an empty space. One breath starts from an empty space and it dissolves back to the empty space and again starts from the empty space where there is nothing. If you watch the sky at night, you can see various stars, but it is not perceivable the space between the stars which is the vast area. If we collect all the stars in the sky in to one vessel that will be very small but left space will be infinite. During meditation we experience this empty space in a big way.

We are nothing but just some atomic energy accumulating together, changing and just dispersing. When we realize that all are made out of these elements, simultaneously we realize the real nature of this highly protected “I” and also, this outside world seems to be so threatening.

When we become more attentive and mindful we notice the continuous movements and the energy flow of the body really well. The realization comes if such a constant movement is inside the body, the same should be there outside. So then the inner questions come, where can exist a solidify nature as “I” other than an energy flux, the emotions and feelings took as “I” even dissolving very fast, what existed a moment ago changing in the next moment. The body means whole set of fast changing atoms or energy as such the water bubbles are changing fast. So there is no place where one can hold as I, me, and mine. The naming is just for the sake of identifying, recognizing and mainly for the communication with each other where necessary. Sometimes some may experience various distorted mental creations during this period as you are staying in a higher plane or a soul watching from some place, but if we further mindfully observe and inquire we realize they are also just mental illusions created by the mind for the sake of its own survival. This has to be realized through one’s own experience.

So the speciality here is, the answer itself is coming from your inner depth because the inner teacher has emerged within you due to the mindful practices. So further, inner questions will be arising or even you can question yourself. This is what we call self-inquiry, that's where the question of who I am will be profoundly and authentically answered.

So through mindfulness practices we develop a special telescope to investigate "I". By that we can see "I" with various angles. So this is called insight meditation. When we become mindful with objects of breath, rising and falling of the abdomen within body, with the enhancement we become free from the objects and even disappear the perception of the body completely at one stage. The more frequent a meditator practices, these states can be experienced again and again and even fast one can reach there. This can also be experienced through walking meditation. That is, meditation will happen without any objects. Even during sitting, sleeping, and any posture the meditator can experience the non-self nature, and the liberated nature from the egoic formation. So the meditator realizes the meditation free from any meditation object and the existence itself as a meditation or life itself as a meditation and full of awareness. The realization of "I am the awareness will be there" but without any ownership. If meditation is developed up to this level then it says "conquering yourself is greater than conquering any kingdoms".

The mind which is free from thoughts, being intact here and now, in this present moment reaches very clear, still and awakened state, which is very simple but unexplainable. No words will flow to express this experience that must be experienced by oneself. There you feel sounds, sensations, thoughts are separated but the background of them is very clear and prominent. Even when you are with open eyes you feel a complete separation and detachment from five senses to external things and persons,

but you feel through your inner nature you are united with whole beyond any names and forms. You feel “you” as the whole, surrounded by you. This is utterly a pure present moment. In the deep present moment, once we experience the deep emptiness through ourselves, we realize that the deception where we were imprisoned due the conceptualization of the mind on all external things including oneself. All the things are mere concepts inserted through five faculties and processed inside the brain and we were danced accordingly. We as babies until about five, six years, those concepts were not in the mind.

Those days as babies our mind was very bright and pure. The brain was not filled up with concepts and data. If we mindfully and closely analyse how and from where these concepts and data came to us then we can realize how this deceptive ownership is happening to all sort of natural activities. As an example, for the first time mother comes in front of the baby and says I am your mother, and then baby’s brain has an ability to collect and record data to function as a computer. In baby’s brain or in the memory it creates an icon as mother which gets frequently updated via direct links for sight, hearing, smelling, tasting, and feeling bodily contacts. Every time the baby sees mother’s pictures through eyes the ”mother” icon get refreshed, every time baby hears mother’s voice, taste mother’s milk through tongue, smells mother’s odour through nose, and her touch through the body, the “mother” icon get refreshed. It is a continuous non-stop changing process of this gathering data. When somebody asks us “where is your mother” clearly notice how the answer comes through all the collected data of the brain or the memory, but even in the present moment you exactly don’t know where she is. The answer will be provided only through the collected data. In this way if we realize as exactly the mechanism of this human machine we know how to handle it well without getting caught to the mind’s trap. So in this way we gather data continuously and repeatedly on cultures, religions,



various things, persons and places, then we were taught to look at things as good-bad, right-wrong, positive-negative etc., such a dualistic way rather seeing things as they exactly are. Then it becomes our habitual way to look at and judge things based on the facts related to religion, culture, the environment we live and etc.

As an example let's consider about the clothes we wear. Our dresses, what we want to wear and how we wear will be based on our tradition, culture, our religious conceptions and our likes and dislikes. Accordingly the good- bad and right-wrong of what we wear will be judged. Due to some rules and regulations, the standards we have set up and established within us based on above religious, cultural, environmental factors we will tend to reject and criticize how people in the west wear. Even within our country those who do not match our inner established ideas and views will be rejected by us saying they are not suitable for us. They wear as per their likes and dislikes, cultural and environmental factors.

Through all these we must realize that we have been trained to look at the world based on our established views, misconceptions, ideas, habits and addictions. Nothing is wrong with outside world other than how we look and our own way of thinking due to established and deeply rooted interpretations, attitudes, thoughts and the standards settled by the people who are with such illusionary perspectives. All the things we see, hear, and gain through the five senses will be judged and voted as good and bad upon the imposed, convinced and fed societal norms, opinions, beliefs, etc.

Mindfulness will dissolve this deeply rooted distortion and make yourself to see things as they are. Along with this deep insight and the realization, it becomes crystal clear of the exact mechanism of

the phenomena and how it gets distorted based all sorts of norms and imprisoned mental conditions. You will be deepen in seeing the reality and how it gets disturbed due to one's personal views and conditioning, set up mental frames, and mental criticisms.

When mindfulness is strongly established and reached up to effortless state, when some activity happens through you, you will see how it originates from emptiness as thoughts and then how the conversion happens up to an activity or a word to perform things through the body. With the super clarity of the mind, you become so sensitive and sharp to see how the real nature of a natural phenomenon gets defiled and transformed into actions, words and emotions otherwise how the ego is formed through original pure sensation. Then you become the realized one, who experienced the true nature of who I am, through oneself, and further through the wisdom emerged within oneself. You feel like you are dissolved in the rhythm of the nature and everything happens become very transparent, clear and can see the whole picture of everything even with tiny little details of them along with the depending origination of any phenomena.

You become awoken to the constant changes happen in your life. You see various activities, thoughts, emotions, desires, angers and pains in life happen due to causes and effects. Pleasurable feelings are not going to last forever and arising and passing away of them are happening as per the relevant causes and effects no any personal involvements are there. The pains which are coming without any invitations to us but we can see clearly how inner urges are arising to get rid of them. You watch them like a drama performing on a stage and how they start and finish effortlessly, and you become crystal clear how they happen again and again but never stay permanently.

Effortlessly you observe breathing, rising and falling of the abdomen, the various sensations of the body, hard, soft feelings, warmth, coldness, the various involuntary movements of the body, swinging nature, you see all these things are as various creations of original elemental properties. You notice the constant movements and the energy flow of the body and sometimes all the gross feelings are disappearing into subtlety and left out with merely a feeling of you are not dead, not fainted but just alive. Pains will arise and pass away, sometimes some distorted illusionary images will appear and vanish, various sounds, some may not be experienced even before it will arise and pass away, the various thoughts will arise with no agenda but again everything will settle down, so all these formations and their death will be noticeable to you in the vast ocean of unchanging awareness. When you observe all these things constantly with a balanced mind, that you will feel the observing nature is available but the observer is no more existing. That is actually like a judgement is given without a defendant. Judgement happens according to the causes and effects theory. Things happen based on the depending origination. There is no "I", no ownership is for the action that is the nature. So we call as "I" to this nature's phenomena. When the meditator comes to this realization, to see the natural phenomena as it is with no "I" involvement, he mind gets so opened and expanded to the whole universe, freeing from the imprisonment inside the body, where "I" disappears. When you realize this no more special sitting or walking meditation is required, since every experience becomes meditative. So thereby you further realize the whole life is a meditation. This is the greatest benefit the mindfulness provides us.

## **The creation of “I”**

The main fact of realization of the truth is that everything is mind created.

We develop mindfulness with the association of the body, then we realize the body we owned as “I” which is made of elements, sometimes we have felt the body as just an air flow, or whole set of vibrations and energy flow.

When we go along with meditation, at certain points the whole sensations about the body disappear. Even this can happen during walking meditation. Then you lose all sensation about the body and walking happens automatically like a robot. When the mindfulness is maintained in other activities, the same experience can be gained.

This thoughtless state will be experienced during sitting by the most meditators than in walking. In other postures or activities, it is rare to find those who experience this state. If somebody is developed up to thoughtless meditative state his or her inner spiritual vision is going to be dramatically changed. An intense transformation happens with the way he or she looks at himself or herself. The reality can be seen as it is. That can be explained further.

As we look from naked eyes the picture of “I” as well as outside pictures were identified, then they were recognized as beautiful or ugly. When we mindfully observe the body we noticed it as elements. There “I” was recognised as breath or elemental properties of hardness, lightness, warmness, coldness, and vibrations.

Going further in details with this experience, it becomes easy to realize the illusion of the mind. Let's take a situation when we say something we see it beautiful. The thought of that we are thinking "that flower is beautiful", if you watch closely, this thought was not in the flower, but arose in our mind. If we take the same picture, or the flower, one might say it is beautiful, another will say it is ugly, a third person will have a no idea of the flower. So for the same flower three people had three different ideas and thoughts. Thereby you have to realize the thoughts are created by the minds of people not by the flower, and no thoughts were in the flower. That's why for the same flower three different thoughts were created by the mind as beautiful, ugly, and neutral.

During meditation when we experience the properties of the elements, the idea and the thoughts about the elements as light, hard, warm, cold also created by the mind. The thoughts are not in the property. So mind creates everything.

In the deep meditative state one will reach complete emptiness, no any sensation about the body and a complete thoughtless state. In this state mind has fully stopped thought creations. When one is inside this state, he or she does not know anything, and can't, or do anything. It is the experience of death while living. The moment when we come out of this state we become crystal clear how the mind starts to create thoughts. Then only we can say that we were in a void or an empty state, a thoughtless state. But that is again a thought; no-thought state was recognized by another thought due to the sharp mindfulness. This thoughtless state is available in every human being but only thing the majority has no awareness of the gem they have due to unmindfulness. That's why it so crucial to nurture mindfulness in this very life.

Therefore what we have to realize is the whole world including myself is a creation of the mind. The whole world is inside our

mind, the thoughts and emotions created by the mind become our world, when mind stops, in the thoughtless state, the world ends. We experience deep inner spaciousness that feels intensely. Then we realize we are free, we are free from the world. That is the mind has reached a very pure and bright state. We call it the pure self or the pure consciousness where the consciousness has dispersed everywhere. The consciousness is no more stored in the body but dissolved in the nature. That's where the feeling comes as "I am the Nature", "I am the universe", this feeling is no more defiled, ego-centric, that is free of all negativity that is why we call it pure. This purest inner state we realize is always there, it is such an unchanging awareness, where we realize nothing has diminished, but we become more and complete, this lasts forever, and is eternal. There is no something as "I" or "me", we step out of identification with form, with mental self-image and dissolve in the whole. This joy of the being is the inherent, inborn quality of us, through powerful spiritual practice we let it emerge and emanate within us. This is the inner peace and joy born out of mindfulness practice, wisdom emerges simultaneously to recognize the real joy and happiness of life.

We believe that you acquired some glimpse of the most precious benefits we can gain from mindfulness practices to make this human life a more meaningful, joyful, peaceful, and most importantly in realizing the actual, ultimate purpose of our birth on this earth as human beings. Your life when it is filled more with mindfulness, when you fully dissolve into unchanging awareness, and become egoless the real nature of one's life can be expressed as follows as the last part but leaving you a pause.

The more you reached inner realization the more you become flexible, the more you become patient. To err is human forgiving is divine, proving this you find your divine, Godly or Buddha nature lies within you and tend to forgive others for their unconscious

mistakes, because you have realized that you are inseparable from all other living and non-living beings, experiencing the oneness of all you deeply accept them as well as surrender to all situations for the sake of peace and harmony of all, that becomes inherent within you. As you realize yourself with self-delusion you were in along with all your strengths and weaknesses, you realize the exact nature of others; their inner mechanisms are also same, only difference now is between knowing and unknowing of the deep self. Further you feel so profoundly the heartbeat of the other, as well as the real humanity thereby the unconditional love emanates through you towards all beings. The great compassion, empathy and loving kindness effortlessly spreading from your within. Everything, everyone and all situations become so transparent to you and through the deep self-realization, you look at the whole world with non-judgemental, absolutely non-reactive and unconditionally compassionate way.





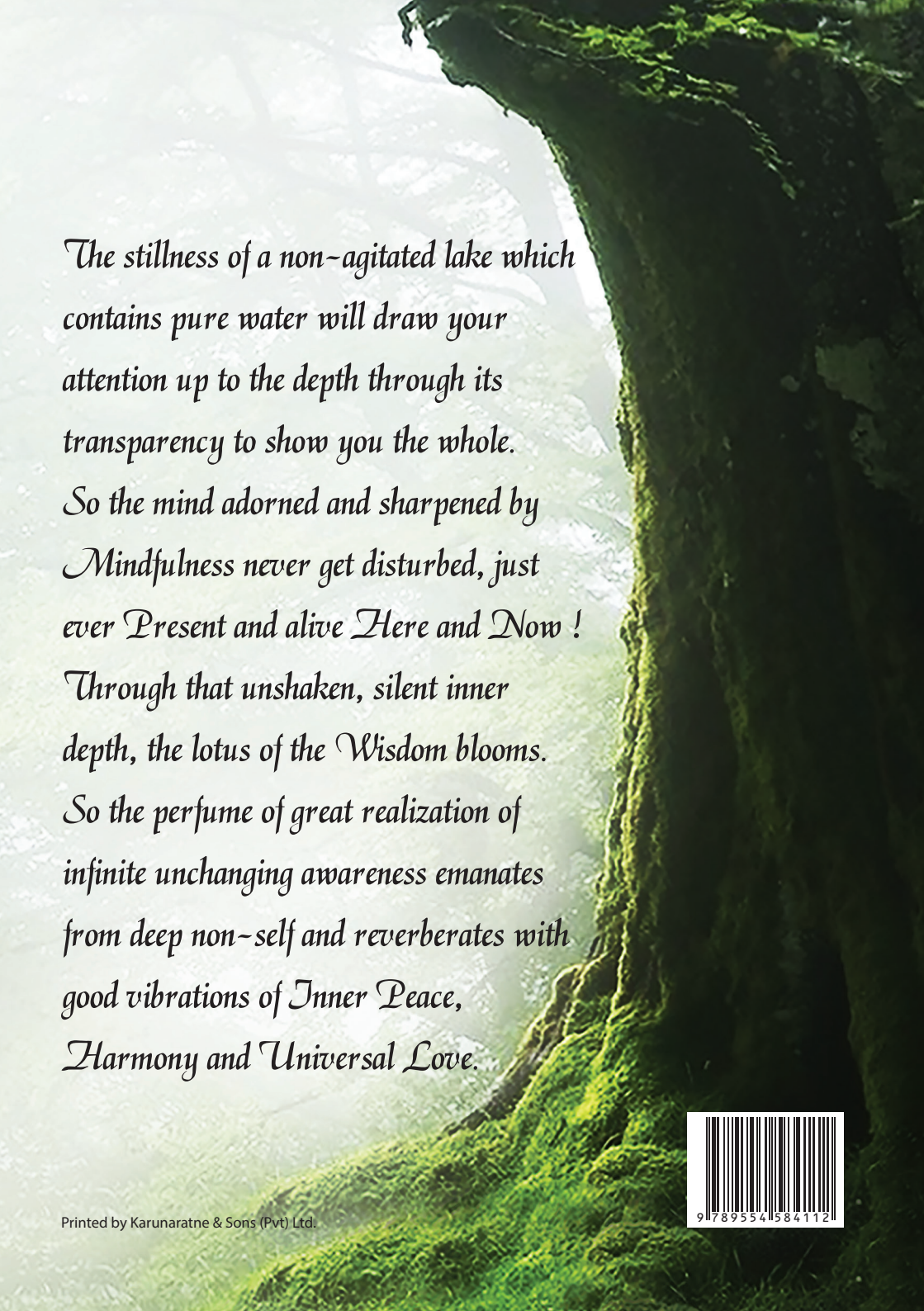
Feelings of gratification for Most Venerable Dhammavihari Thero for allowing me to make a contribution by translating the words born through Him on “Mindfulness” which is deeply practical in my life through the “Enormous Feed on Mindfulness” by Most Venerable Dhammajiva Maha Thero. This immense pragmatic exposure of “Mindful Living” made me possible in pouring the message of the Universal Truth in tuned to the verses of Dhammavihari Thero into English.

Most Venerable Dhammajiva Maha Thero, the Venerable Father of the profoundly blooming concept of Sati Pasala, I offer this as a Noble Tribute to you Venerable Sir!. May this diamond of MINDFULNESS embrace the hearts of all beings to reverberate positive energy and good vibrations in order to enlighten the peace, harmony, joy and unconditional love which exist HERE and NOW, in this very PRESENT MOMENT!

Venerable Sister Nanda







*The stillness of a non-agitated lake which contains pure water will draw your attention up to the depth through its transparency to show you the whole.*

*So the mind adorned and sharpened by Mindfulness never get disturbed, just ever Present and alive Here and Now !*

*Through that unshaken, silent inner depth, the lotus of the Wisdom blooms.*

*So the perfume of great realization of infinite unchanging awareness emanates from deep non-self and reverberates with good vibrations of Inner Peace,*

*Harmony and Universal Love.*

