



ESTABLISHMENT OF MINDFULNESS (ANALYSIS)

Satipatthāna Vibhaṅga Sutta

ABSTRACT

This is a summary of the Establishment of Mindfulness, The Development of the Established Mindfulness, - Satipatthāna Meditation or Bāvanā and the Path of Practice leading to Full Awakening – The Noble Eightfold Path.

(Based on the teachings of -
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Satipatthāna Analysis (Satipatthāna Vibhaṅgha Sutta) – October 24, 2020

Introduction

The Buddha gave great importance to the discourse of the Establishment of Mindfulness, (*Satipatthāna Sutta*) by claiming that it is the Direct Path to Awakening. Many discourses in the Tripitaka also contain or reference the Establishment of Mindfulness. For example, there is one discourse in the *Dīghanikāya* (22) and one discourse in the *Majjima Nikāya* (118). All these suttas on Establishment of Mindfulness, reference three important aspects of mindfulness. The establishment, development and path to the practice of mindfulness.

In the next two days, we will discuss the essence of the *Satipatthāna Sutta* by using the - *Vibhaṅgha Sutta* or Satipatthāna Analysis found in the *Satipatthāna Samyutta*, where the Blessed One enumerates the three aspects of mindfulness. The Blessed One claimed that these three aspects, of mindfulness are essential for the fruition of the Practice. The three aspects are:

1. The establishment of mindfulness (*Satipatthāna Sutta*).
2. The development of the establishment of mindfulness (*Satipatthāna Bhāvana*).
3. The Path or Way to the Practice of the development of mindfulness (*Satipatthāna Bhāvana Gaminīca Patipadā*).

Establishment of Mindfulness

1. One Dwells Contemplating the Body in the Body (Kayānupassanā)

The blessed One starts with the basics of how to establish mindfulness using the body. One does this by contemplating the body in the body (*Kayānupassanā*). If there is a ship and you want to prevent it from being swept away by the tide, you anchor it to make it stable or still. Similarly, we have to anchor the mind because the untrained mind lives in the past and the future. Either it is rehashing the past with various “what if” scenarios and enhancing pleasant (or unpleasant) memories of past events or, the mind is interested in the future by planning and fantasizing. The mind is always preoccupied with things external to the body.

For stilling and training of the mind, we use mindfulness of the body to establish mindfulness and present moment awareness. This is the easiest way to start. That is why in meditation we begin by establishing mindfulness on the body by using sensations that arise in the body. Typically, we do not pay attention to these subtle sensations. Generally, our attention is on people, sights, sounds, smells tactile sensation etc. that are external to the body. How does one establish mindfulness by using one’s own body? The Blessed One discussed fourteen methods of establishing mindfulness

in the body in the *Satipatthāna Sutta*. The Buddha did not limit the meditator to one prescribed method. The meditator dwells contemplating body in the body based on these methods.

We begin our practice with a suitable location. The Blessed One recommended a quiet secluded place such as a monastery, an empty house or the base of a large tree. He recommended a place away from the hustle and bustle of the city and a full and noisy home. You wear clean and comfortable clothing and have decided to dedicate some time for your spiritual development. Therefore, you let go of your daily stressful activities and sit down with a sense of relief. If possible, sit cross legged on a small meditation cushion. If this is not possible, then sit on a chair or a stool. One sits comfortably with a straight back (not tense) and closes one's eyes. Usually we are extroverts, but in meditation we train ourselves to be introverts. Our mind always tends to go outside. You may have had a busy day with work, deadlines, arguments, and family commitments. The moment you sit down for meditation, you feel a sense of relief or comfort. Let go of your workplace, family, and stresses of life and bring your attention back to yourself.

The body is tangible and its feelings are easily accessible to the senses. Therefore, it is an easy access point for the establishment of mindfulness. Observe your body. We are attempting to get to know the body better through sensations and feelings in the body. How are your hands resting on your lap? Are they relaxed or clenched? Are your jaws closed tight? Is the mouth closed with the tongue resting comfortably? Are your eyes closed gently or tightly? Feel and sense the body. We are trying to calm the mind and learn about the body through feelings. We are trying to feel the body and be intimate with the body. We are not trying to think about the body. There is a big difference between thinking and sensing. Slow down, do not think too much. Instead get to know your body.

How does the body feel when you are sitting, standing, walking and lying down? Sense the body and be aware of the differences. This really helps to bring our attention back to ourselves. We are using the body as an anchor to establish mindfulness. Use various postures such as sitting, walking, standing, lying down or any other position that helps you to establish mindfulness.

Be aware of your body in daily life when you are waiting for the bus, brushing your teeth, eating and bathing. Come back to yourself and feel the body. Maybe you have some aches and pains, some irritations or itching. Be aware of these, in the present moment. Are we able to accept these sensations and feelings? This is better than just thinking. It is happening now unlike regretting of the past and planning for the future.

Are we open to this awareness and accepting of what ever we observe? This may be monotonous or even boring. Can we be accepting of what ever is happening in our body without thinking based on preconceived ideas? Just as a mother accepts her child irrespective of his/her behaviour the heart too has a lot of space to accept things as it is. It does not matter if you are observing itching, happy feelings or sad feelings. You are living in the present moment. Well earthed and well grounded. Otherwise, we live in the past and the future in a fantasy world. Keep an open mind with no resistance. Be awake to present moment sensations. Accept whatever we observe just as they are. Accept, without preconceived notions or ideas of pleasant sensations, joyous feelings or elimination of irritants and pain. These direct experiences help us to awaken to the present moment.

You are now ready to recognise some predominant movements of the body. May be the rising and falling of the abdomen. When breathing-in one observes the stomach rising when breathing-out one observes it falling. Can we use this simple experience, to experience life? Just one sensation gives rise to a little amount of mindfulness. Keep your awareness for a long time and you may feel many more sensations of rising and falling. This gives rise to many opportunities to establish mindfulness. Observe the rising and falling of the abdomen with an equanimous mind. Be aware and acknowledge what you feel again and again. This is a natural phenomenon that is happening in your body without your interference. There should be no preferences or doing. Then mindfulness will start to develop. We do not want to just stagnate there, instead we want to come up with various strategies to establish and strengthen this mindfulness. This is a natural phenomenon that is readily available. By observing it with an equanimous mind you awaken to this Truth.

May be your predominant place for the observance of breath is the nostrils or just above the upper lip. Do not go into the body with the breath. Just be aware of the in-breath and out-breath. Make it a new discovery. An interesting phenomenon that indicates that you are alive. Observe again, and again. If mind is distracted, use labeling such as in-breath and out-breath repeatedly. Or may be just in and out if the breath is short and subtle. Accept with equanimity as it is. This simplicity can take us to a profound understanding. If it is mindfulness, it must be simple. All the mindfulness techniques are simple. However, do not underestimate the simplicity of the Path, this is a deep Path. Even though this may seem to be a simple practice it can take us on a long profound journey. The body is tangible and its feelings are easily accessible to the senses. Therefore, it is an easy access point for the establishment of mindfulness.

2. One Dwells Contemplating Feelings in Feelings (Vedanānupassanā)

Typically, we walk many kilometers in a day but we are not mindful. Instead, we are thinking of the past or planning for the future. We can use walking to establish and develop mindfulness. Keep your awareness on your foot when you place the left foot and the right foot on the ground. Keep mindfulness like a little child does holding her mother or father's hand and learning to walk. See it as a fresh observation. Feel the coolness and the smoothness of the tile, the heat of the cement floor or the asphalt in your driveway. Feel the fresh blades of grass cool and soft to the touch or the rough terrain of the gravel path. The sensation may be painful, pleasurable or equanimous. Accept it the way it is. This simple activity brings us back to ourself. Your bodily activity and mental observation go hand in hand. You are not thinking of the past or the future. There are no preconceived ideas as to what it should feel like. If we can do this for some time, we can bring these sensations back to ourself and our feelings.

When we observe our sensations on contact and the resulting feelings in the way of happy, painful or equanimous feeling rather than thinking of or fantasising about a borrowed experience, you can experience a knowing and a fresh subtle feeling of comfort. You are cutting off the unnecessary burdens that we carry. Our education, titles, wealth, spouse, children, etc. fill our minds. We are

generally fully occupied with these attachments of “mine”. With these simple activities you feel lighter and unburdened.

This kind of simple activity brings us back to ourselves. You are fully aware and awake to the present moment. When we experience feelings as happy, painful or equanimous, we prevent proliferation. Maybe you have some pain in the knee. Instead of thinking about pain just accept pain as pain. Observe it like some one else’s feeling. Pain arises, stays and disappears. It is changing all the time. Do not analyse and think about it and proliferate. If it’s a comfortable feeling, just know that it is a comfortable feeling. It will eventually change. Similarly, when you feel the breath just know that it is an equanimous feeling. These practices simplify and reduce our burden. Typically, we try to ignore pain. Now we are trying to find the happiness of acceptance inside the pain. We accept feeling as feeling just the way it is, whether happy, painful or equanimous.

Typically, when a pleasant feeling arises, we want to enhance and prolong it. When a painful feeling arises, we want to push it away. We think the pleasure is external to us, when we know it is a happiness inside, we are opening a new paradigm. Even if it is a neutral feeling, one can appreciate it knowing that it is not a painful feeling. Therefore, be aware of a neutral feeling with appreciation. We are developing the ability to look at feelings objectively, you can just watch it. Watch the subtle sensations. Observe all our bodily experiences. We could be sitting, walking, or standing and waiting for the bus. The observing mind and what is being observed or what is happening are distanced and separate. You can be aware of painful experiences without getting carried away by pain. You are finding and developing a new skill. Rather than making a story out of it or attributing it to another person you are just observing it. This is a paradigm shift. You are shifting from seeking happiness externally to a more refined internal happiness.

Can you be awake to a painful feeling without making a story or planning on how to take a pain killer or go to the doctor? Step back and watch. When breathing happens can you step back and watch and appreciate the equanimous feeling without drowsiness? When sitting in meditation just step back and watch the feelings arising and passing away in the body. All these feelings are a way of establishing mindfulness. With time you will feel a shift from external to internal happiness brought on by peace and calm that arises from within.

3. One Dwells Contemplating Mind in Mind (Cittānupassanā)

Mindfulness is typically taught through the body. That is how we start. The body is tangible and it is easier to feel the sensations on the body. Observing the mind requires stronger mindfulness. The mind is intangible. When, you are observing thoughts, it is easy to get carried away and start thinking.

Therefore, we start with basics like observing the breath, at the nostrils or the abdomen. Then include walking meditation. This is basically to ignite the practice of mindfulness. Now you need to expand mindfulness to your daily life. If you can establish mindfulness with the body and feeling first and expand mindfulness to your daily life, you know when you are mindful and when you are

not mindful. Even listening to a bird chirping or some one talking can be used to develop mindful listening. Use every opportunity in your daily life to establish and develop mindfulness. Expand mindfulness to activities such as eating, listening, dressing and when you are taking a shower. Observe the junctions or the movement and bending of your limbs and fingers as you perform daily activities.

This example may help to determine if you are ready to establish mindfulness of the mind. A taxi driver is taking you sightseeing from one city to another. You sit back, relax and watch the scenery unfold. After some time, the open field that you are seeing become a monotonous blur. Then you realize that there is a stream of thoughts and begin to watch the mind as if you were an outsider. You realize that you can observe various thoughts and emotions that arise and pass away in the mind without entanglement. When you have developed this skill, you are ready to observe the mind.

Can you look at confusion, greed, jealousy, irritation, resistance, etc. and identify it without fabricating thoughts and proliferation that leads to anger? When you are in a rush and have to stop at a red light can you observe the arising of anger? Rather than fertilizing and proliferating the thoughts and becoming a victim you have to observe objectively and let go. Do not get caught up and get entangled in the thoughts. They are only thoughts. If we can look at them objectively you can use thoughts and emotions to establish mindfulness. Then anger, jealousy and lust can be used for establishing and developing mindfulness. The Buddha gives us a multitude of methods to establish mindfulness. We have to establish mindfulness systematically starting with the body and strengthen it so that we don't fall into thinking and proliferation. It is a slow journey

4. One Dwells Contemplating Phenomena in Phenomena (Dhammānupassanā)

First you have to establish mindfulness on body and feeling in sitting, walking and daily activities objectively distancing the function of the mind and the observing or the knowing over a long period of time. Then, you may be ready to observe the mind and observe thoughts and emotions without getting entangled in them and proliferating thoughts.

When you are established in mindfulness watching the mind over a period of time in many activities such as sitting, standing, walking or daily activities objectively without proliferation you may be able observe phenomena (*Dhamma*) to establish and develop one's mindfulness. However, one needs to have well established mindfulness with the paradigm shift of the mental activity and observing mind distanced and a calm clear mind to practice contemplation of phenomena in phenomena.

Once mindfulness is established you have to work at strengthening it with great effort to develop further as follows:

- Ardent effort
- Clear comprehension

- Mindfulness
- The removal of covetousness and displeasure in regard to the world

Ardent Effort

You need ardent effort to strengthen the establishment of mindfulness of body, feelings, and mind. You need long hours of diligent practice with no excuses. We often come up with excuses to put aside our practice of mindfulness. We say we are too old, or it is too cold, or too hot. You have to cut through the hindrances. This requires great effort. Progress is extremely slow. The beginner has to go through this until he has learnt to break through the hindrances. You need effort to build up mindfulness. You need ardent effort.

The mind is generally cluttered with various distractions. But do not give up. Bring your awareness back to the breath again and again. This attitude is required until you are stable in reducing the hindrances. Typically, you are extroverted, you are always thinking about external objects and persons. Your spouse, child, neighbour, country, car, etc. turns the mind to external objects and sensuality. Keep the mind within the body with ardent effort. Learning this skill will take time.

Developing mindfulness is like a gardener tending to his plants. He tills and fertilizes the soil, plants the seeds and waters the plant. Then he observes the seed grow into a plant. He has to give just the right amount of water, and fertilizer and protect the plant from unwelcome visitors such as bugs that may eat it. Then the plant will grow into a tree. It requires effort and a lot of work. The gardener does not give up. Rain or drought he takes care of the seedlings and the plant until it reaches maturity.

These are the skills that we have to develop. If you have this ardent effort, this energy you never give up. There are many obstacles such as unwelcome visitors that come into our minds that we have to overcome. Never give up. Devote some time to the practice. Be dedicated to establishing mindfulness, to eliminate the day dreaming and finding fault with others. Be dedicated to getting to know your body and its sensations and feelings. Come back from the external to being and experiencing yourself.

Observe the breath to see the details. Observe and get to know the in-breath and out-breath clearly. Look at the unique characteristics of the in-breath and out-breath. Is the in-breath long or is it short? Is the out-breath long or is it short? Is the breath cool or warm, dry or moist? Refine your mind and your skills. You are observing the breath deeply for a clear knowing.

Do not worry about the external world. Let go of your favourite television programs, news, etc. and do not think about any external affairs. That way you will blossom like a flower. You will have a fresh new experience like a new born baby. Then you can be aware of yourself. With practice you can be aware of your feelings and the feelings of others. You can see their pain, and feel empathy. Start your practice today. You have a good opportunity to practice in solitude due to the current COVID-19 pandemic. This practice takes us on a long journey.

Satipatthāna Analysis (Vibhaṅga Sutta) – October 25, 2020

1. Establishment of Mindfulness (Summary)

Yesterday we discussed the *Satipatthāna* method or the Establishment of Mindfulness. Today we are going to continue with the same *Vibhaṅga Sutta*. Some times we confuse what the Blessed One meant by *Satipatthāna*, *Satipatthāna Bhavana* and the differences between the two. In this sutta he discusses very clearly what he means by establishment of mindfulness (*Satipatthāna*) and what he meant by Developing the Established Mindfulness (*Satipatthāna Bhāvanā*). The Blessed One also discusses the required Path of Practice, (*Satipatthāna Bhāvanā Gāminiṅca Patipadā*).

Yesterday we discussed only the first part - the establishment of mindfulness. Today we are going to discuss **Developing the Established Mindfulness (*Satipatthāna Bhāvanā*)** and **The Path or Way of Practice (*Patipadā*)**. However, we will begin with a summary of yesterday's teachings.

The first requirement is to establish mindfulness (*Satipatthāna*) and for that we have to find a suitable location or a place to establish mindfulness. The easiest is to find a place in one's body. There are many postures to chose from. For example, one could use sitting, lying down, standing, walking, or even breathing. If breathing is chosen one can select the in-breath, out-breath, beginning of in-breath, end of in-breath, beginning of out-breath, or end of out-breath. We are now looking for a location to establishing mindfulness and the process.

Let us assume that it is the abdomen that one chose as a predominant place for establishing mindfulness. When you are breathing in, the abdomen comes forward and it rises and as you are breathing out the abdomen goes back and it falls. Each and every rising and falling helps us to establish mindfulness.

Maybe you can feel the body during various activities. Let us say walking. When the left foot is touching the ground, you can establish mindfulness at the point of contact between the sole of the left foot and the ground. When the right foot is touching the ground, you can establish mindfulness on the sole of the right foot. When you are lifting the leg, you can be mindful about the lifting, when you are moving the leg you can be mindful about the moving and when you are placing the foot you can be mindful about the placing.

Suppose you are having your meal. Even eating can be done mindfully. You can establish mindfulness when you are collecting or picking up the food, mixing the rice with the other curries, and when you take a lump of mixed rice and put it into your mouth. You can establish mindfulness on your posture in any of these activities.

Similarly, you can establish mindfulness when you are dressing or when you are standing and waiting for a bus. Suppose you are washing dishes or sweeping the garden. In each of these tasks too you can establish mindfulness. Therefore, there are plenty of opportunities to establish mindfulness in your daily life. It is not that we do not have time to establish mindfulness, rather

we forget to establish mindfulness. Therefore, we have to keep reminding ourselves again and again to establish mindfulness in whatever activity we are doing. We have to keep reminding ourselves at the beginning because we are so forgetful and preoccupied with various thought processes. We are generally lost in various imaginations and stories and we forget to establish mindfulness. But if we are able to remind ourselves that we have to establish mindfulness often, then you are awakened to that moment. Then, you know that right now you are sitting or this body is in the sitting posture or maybe right now your body is in the lying down posture. Similarly, when you are walking you know that right now, you are walking.

You can use this method of repetitive reminding, as a call to remind yourself to establish mindfulness. This process helps us to come out of our dreams, imagination, and fantasies and to live in the present moment. It reminds us to live in the real world and to be in the present activity. We are now trying to awaken ourselves to live in the present. Not to be carried away by various stories, proliferations or ruminations. But just to be aware of the present moment.

This method can be expanded to feelings as well. When you are happy, and experiencing a pleasurable feeling you can establish mindfulness on your pleasurable feeling. Let us assume that there is a pain in your knee. You can establish mindfulness on the pain. Suppose you feel energetic. You can establish mindfulness on your feeling of exuberance. Suppose a neutral feeling is on going, such as feeling of the foot touching the ground or the hands that are clasped together with a gentle warmth of your hands, or heart beat you can establish mindfulness in each of these neutral feelings.

Therefore, various feelings also help us to establish mindfulness. If you can continue to practice like this, then you may understand that recognizing the bodily process and the bodily process are two things. The bodily process is a physical phenomenon but the knowing part is a mental phenomenon. Therefore, you are slowly becoming a 'knower'. You can be aware of the physical phenomena as the phenomena are happening. There is a distance between the two. There is a bodily process going on and you can step back and watch it, observe it and know it. Be mindful about this. Be aware of this. Now you can distinguish these two processes. You have the capacity to recognise the bodily process without being caught up with it, and you are not missing it either. Also, you are not lost in another process that you are in search of or is more interesting. Therefore, you can be mindful of the process instead of getting lost in the process.

Some times there are activities that require a lot of attention. Say you are typing a letter on the computer. You place a lot of attention and therefore you forget the time, the place and where you are. You are completely involved in that activity. That is one extreme. There you have lost the present moment and you are absorbed into that activity. But on the other hand, while you are doing that typing if your mind is distracted towards the past and towards the future then you are not mindful of the typing. You are lost in thought that is another extreme. Let us move to the middle ground. You are mindful of your activity, but you are not distracted and lost in thoughts and you are not absorbed by the activity. If you can find this beautiful balance then the activity of typing becomes a natural unfolding. Then the activity is going on and you can step back and watch yourself performing the activity.

As discussed previously, then you have acquired the skill of going in the back seat of the taxi and watching the landscape out of the window and enjoying the scenery without getting absorbed in it or being lost in thought. If you can come to a beautiful balance, then if there is a lustful thought arising you can step back and be aware that now there is a lustful thought. When you see anger arising you can be aware that anger has arisen. You are now aware when there is jealousy, aversion or resistance. Many different emotions, skilful or unskilful, are arising and passing away. The awareness of the emotion is one activity and the unwholesome or wholesome state that is arising is another.

It is as if you are staying on an island and watching a ship passing by. You are not getting absorbed in it, you are not getting lost in thought, instead you are mindfully watching the boat. You can observe that physical phenomenon without making a story out of it. You can now observe an unpleasant mind state without getting stressed. If there is a bodily pain, instead of adding a story to it or blaming someone else you can simply be aware that there is a pain. Even at this level there are many benefits. But the Blessed One does not stop there; He takes us to the *Satipatthāna Bhāvanā*. Once the mind is well established, we should know the whole process.

2. Developing the Established Mindfulness (Satipatthāna Bhāvanā)

Once the mindfulness is well established, then we should know the whole process. If we take the breath as the example, you should know clearly that this is the in-breath and this is the out-breath. One may now feel the beginning of the in-breath. One is aware of how the in-breath begins, and the in-breath disappears. One is aware if it is sudden or gradual. Direct your inquiring mind to this process. When mind is well established in the whole process of the in-breath and the out-breath. It helps us to establish other aspects of mindfulness.

This is clear comprehension. Examining the phenomena of the breath in the nostrils and under the nose gives rise to clear comprehension of the arising and passing away of phenomena. You may even experience how the in-breath differs from out-breath. May be the in-breath is short and gushing and the out-breath is long and fading away slowly. One can observe that even two consecutive in-breaths are not the same. Similarly, two consecutive out-breaths are not the same. This level of refinement is possible. Use breath as a tool and refine mindfulness and develop clear comprehension. We can now see the beginning of the in-breath clearly. Is it appearing like a single breath or a collection of little in-breaths? If we look closely, we may recognise a series of inbreaths. How does each one of the tiny in-breaths begin?

When you are mindful like this, you cannot think about the past, future, economy, your house work or anything else. You are carefully observing the in-breath with well-established mindfulness. After some time, maybe you can no longer recognise the in-breath or out-breath separately. There is just a subtle sensation that is appearing and disappearing. If you continue observing in this manner, then you have a subtle direct experience and it has a beginning and an ending. You should observe this again and again. You are carefully observing a breath to recognize the beginning and the ending,

The Buddha encourages us to do this investigation. He encourages us to observe the beginning. How does the rising and falling start and how does it fade away? How does the beginning of falling manifest? How does the next rising start? You are now interested in the whole process. As a result, you are well established in mindfulness and clear comprehension. The beauty of this skill is that the more closely you observe, the sooner you reach a point when these details disappear. You have lost the interest in these details and they appear blurred.

You can recognize a faint sensation but can no longer distinguish the in-breath or the out-breath. You must continue to establish mindfulness on this faint sensation and observe it carefully. You must keep an equanimous mind. You should not be bothered by the losing of the details. Neither should you be bothered by doubts. You are trying to keep the mind well concentrated and attuned to the process and are observing it carefully. As a result, you can observe the arising of the inbreath and the passing away of the in-breath. You realize that breath is transient. Breath is arising very quickly and disappearing very quickly. It is rapid and you have the capacity to recognize this rapid sequence of the process. It is a constant stream of arising and passing away.

Maybe you can recognize this rising and falling in the abdomen. Maybe you can also recognise the constant rising and falling of the abdomen. Mindfulness can be refined like this in any place. It is possible even in walking meditation. Now, wherever there is arising and passing away, you can carefully observe and feel this experience. Once mindfulness is established you can refine it in any place. You can recognize the arising and passing away in any posture, or any place that you have established mindfulness. Now every place appears as if it is arising and passing away. All is transient.

As you practice like this, a subtle pleasurable feeling may arise in your body. Place your attention there and observe it carefully. You can observe the pleasurable feeling and investigate details. Then you may recognize that it is not a single feeling. Maybe, it is an accumulation of five, six or even ten feelings. Together it appears like a single feeling. But it consists of several feelings. Observe how each one begins and disappears. Then observe the next one appearing and disappearing.

You need to have a very quiet mind without internal chatter or thinking. You are not analysing, or trying to bring up any book knowledge. No inner commentary is required for this practice. Just silent careful and equanimous observation. With careful investigation, one sees that all is coming and going. Even pleasant, unpleasant and equanimous feelings are all arising and passing away. How can you have lasting happiness using a vulnerable process that is transient. This is applicable to all feeling - pleasurable, unpleasurable and equanimous.

You can now apply this technique to your own mind. You see various thoughts arising and passing away. You know how they are arising. Your mindfulness is very refined. You know the beginning of a lustful thought, angry thought, resentment, or jealousy. You can recognise it at its inception. You are present and observing the mind so the defilements do not grow and strengthen. If you recognize the inception, then you can stop their growth and let them fade away. We are the ones feeding and fertilizing them with mental chatter. But you know how to stop them with your well-

developed established mindfulness. If you are able to recognize their early stages and stop feeding them, then you will not become a victim to your thoughts and emotions.

The Blessed One talks about this in the *Dhammānupassanā* section of the Satipatthāna Sutta, regarding the hindrances. When there is no lust you know that there is no lust in the mind. When there is lust, you know there is lust. Similarly, when there is no anger you know that there is no anger in the mind and when there is anger you know that there is anger. You can now observe the arising and falling away of hindrances and defilements. They do not last a long time. When you recognise them at the inception they simply fade away. Now you can recognise a thought the moment it arises and see how it passes away.

All phenomena have the nature of coming and going. The nature of arising and passing away. Why then are you giving prominence to these thoughts? Why are you serving tea to each and every visitor? They come by themselves and go by themselves. Do not worry or trouble your self about these uninvited visitors.

You have your own island or solace from which to observe them. They appear, stay for a while and go away. You just watch them. You do not need to claim them as your thoughts, your anger, or your lust, they are simply temporary visitors. Do not claim them as your anger, or your lust. They are uninvited visitors that came to your house asking for something, if you do not encourage and promote them, they will go to the next house. Do not let them take advantage of you and make you a victim.

This can also apply to wholesome, skilful thoughts. At this level of spiritual development, even if a thought of loving kindness arises, we do not encourage them and start meditation on loving kindness (*Metta Bhāvanā*). Instead, we recognise them as a thought on loving kindness. Once it is acknowledged, it will fade away. You will now start to see little gaps between the thoughts.

You may observe one or two angry thoughts and then recognize a gap between the thoughts. Can you recognize this rest area which is free of thoughts? If you can see and recognize this you have the skill to understand that all these thoughts arise and pass away. You realize that all these thoughts and feelings have the nature of passing away. This is an experience of insight. It is a deep knowledge. Now you know the art of becoming a silent observer.

If you can observe this objectively then the vision of impermanence is always with you. You see that everything is transient, that it has the nature to arise and pass away. You also realize that you have no control on this whole process. They appear or arise due to various causes and these causes are outside your control. Then how can the result be within your control? The result is also out side your control. Therefore, you just allow the process to happen. You just let things be. If you can just standby and observe, without interfering or promoting, then they will slowly fade away. Both the processes in the mind and the body will arise and pass away on their own. Slowly you find that there are more and more gaps with no thoughts. Pay attention to these gaps. Then you will begin to notice this resting period which is absent of thoughts.

Previously your mind was corrupted and confused. Now because of this process your mind is clear. The more you practice like this, the more you realize that the thoughts are but temporary visitors. You are developing clarity of mind. You have the pure awareness of the undisturbed mind. You also have the capacity to be awakened to this awareness. The Blessed One said that all these uninvited guests or thoughts are temporary. However, they cloud and delude the pure mind. If you can clear the mind you can experience the pure mind. You can experience the sublime nature of the mind, or the fundamental or basic nature of the mind. This is the clarity of an unentangled mind. It is a type of silence. If you can do this again and again you will realize that this is the Path. This is where insight can arise. Now that you know the Path, you can have confidence. We now need to develop this clarity of mind further so that insights arise. The Blessed One discussed this in the third section of the Satipatthāna Analysis - The Vibhaṅga Sutta. The third aspect is the Path or Way of Life to develop and sustain the acquired peace of mind to fruition.

The Path to Develop the Established Mindfulness - Noble Eightfold Path

You need to have a supportive way of life to develop this further. You know the path, and have experienced some insights, but this is not enough for fruition. The required Path is the Noble Eightfold Path. The Noble Eightfold Path is a way of developing this insight to fruition. You now have experienced clarity of mind, peace of mind, an unentangled mind, an unattached mind and, an unburdened mind. Your mind is uncluttered and simple. You question, how can I have an unattached mind for a long time? The Buddha gives the Noble Eightfold Path as a strategy to develop Insights to Fruition. The first sept of the Path is:

Right View – This is when we recognise that this is the correct way to develop insights. Now you have experienced an un-attached mind. This is not book or borrowed knowledge. You have experienced the unattached or unassociated mind. You have experienced that peace and freedom. That is Right View and the goal. Then, the thought arises, how do I have this experience again, how do I maximise this, how do I improve further and enhance this? That is the next step of the Path.

Right Intention/Thought - You now have right intention and right thought. Thoughts of further developing the mind to bring wisdom, discernment or insight to fruition. These are thoughts of relinquishment of defilements, detachment, and harmlessness. Such thoughts facilitated by right intentions leads to Right Morality. However, the Noble Eightfold Path is not linear. The eight aspects of it work together. Right Morality also facilitates right intention and right thoughts. Right Morality includes:

Right Speech, Right Action and Right Livelihood

You are restraining your speech, actions, and livelihood to facilitate right morality. You are very sensitive and mindful. Therefore, if you do something unskilful it really bothers you. You know that this behaviour is not suitable for your peace of mind. You also know that it disturbs the mind. It destroys the sublime, Noble Peace in your mind. So why take a chance with morality? How can

you protect the mind? How can you enhance it? Therefore, you are now developing morality in order to preserve and develop the experienced peace of mind, calm and wisdom. Therefore, morality becomes a strong foundation to build the mansion of concentration and wisdom (*samādhi* and *pañña*).

Right Effort – You soon realize that to continue on the Path you need right effort. There will be various obstacles coming your way. You need right effort to overcome these and continue the practice. How do we continue on the Path, when results are so slow? How do we overcome obstacles again and again? One needs to apply mindfulness, establish mindfulness and develop wisdom further so that mind can be clear again. You realize that you have to work hard to be completely, free from entanglement, free from attachment, and free from defilements. Therefore, you need continuous ardent effort. You need great effort and perseverance.

Right Mindfulness – The path is based on Right Mindfulness. Mindfulness leads the way. It gives you the tool to see the state of mind at any given moment. It shows you when the mind is entangled. It shows you when it is clear. You know when the mind is attached and when it is not attached. This happens in the present moment, right now. You also know when the mind is bound, and when it is unbound. That kind of a mindfulness helps us to understand ourselves, our feelings, our emotions, and our mind. It also helps us to understand others. It also lets us experience our full potential by seeing the calmness, tranquility, etc. available in the pure mind. Right Mindfulness leads to:

Right Concentration - It is only when the mind is stilled and concentrated that you have clarity of mind. Otherwise, you will not have the required clarity of mind. Your mind will drift to the past and the future. Then you will lose the calm because mind is no longer concentrated or still. The concentration we are talking about is not the deep concentration of high absorptions. It is sufficient concentration to show you the Path by showing you the state of your mind. It is the clarity of mind required to show the defilements and the entanglements. Then you can apply mindfulness and wisdom again and again to free the mind.

Therefore, all eight aspects of the path go hand in hand. The morality gives us the unbothered, peace of mind of restrain from wrong doings that agitate the mind with guilty feelings. It gives us the foundation to build mindfulness and required concentration to develop wisdom to fruition. Therefore, we loop back to stronger right view and right thought. The whole Path has to be cultivated. It will not happen immediately. You have to apply this Path again and again. You have to live this Path and make it a way of life.

That is why the Blessed One said that these aspects of the Satipatthāna have to be known. You have to first Establish Mindfulness, using the various tools, techniques and strategies given by the Blessed One. Then, once mindfulness is established you should not stop there. You have to realize how each and every aspect of the process manifests. How each and every phenomenon arises. How each and every phenomenon disappears. Then, you understand the impermanence through realization. You understand how all phenomena is subject to this kind of a transient nature. How can you expect lasting happiness from this kind of a nature? Then you understand suffering and

un-satisfactoriness. You realize that the whole process is outside your control. Then you understand not-self. This is not book knowledge or what you understand from a Dhamma sermon. This is your own knowledge. This becomes your experiential knowledge. This experiential knowledge has the capacity to release the mind. To free the mind. To renounce and relinquish the attachments so that you can have a free mind.

Once you taste this freedom, then we have to maximise this freedom. We have to enhance that freedom. The Path to the enhancement of that freedom is the Noble Eightfold Path. The Buddha clearly explained the process as follows.

1. Establish Mindfulness
2. Develop by investigation so that insights manifest
3. Protect and develop/enhance the insights by having these insights available to us at any time using the Noble Eightfold Path

Then we can have a free, unentangled, defilement-free clear mind.

The Buddha gave the Noble Eightfold Path as an art of living to sustain and develop this mind. How can you preserve this type of mind over a long period of time? This is our goal. We have to work towards this goal with great effort and perseverance. Mindfulness starts the process, and leads to clear comprehension. That leads to the development of the wisdom, with various insights which helps us to avoid any attachment and liberate the mind. We must then continue to use the Noble Eightfold Path for final fruition. In this Sutta, the Blessed One has clearly explained all these aspects in a nut-shell.