THIS IS YOUR BRAIN ON BUDDHISM: MINDFULNESS MINDS THE MINDFUL MIND

by

KAI RIEDL

(Under the Direction of Glenn Wallis)

ABSTRACT

This thesis attempts to bring the practice and psychological orientation of mindfulness (*sati*) in the Buddhist tradition more into focus. The popularized rhetoric and growing catalog of mindfulness practices today require that the grounding of Buddhist mindfulness be exposed. Therefore, by showing some of this grounding I begin to reveal and clarify ambiguities that lie at the heart of this Buddhist practice. After giving a basic outline of the Buddhist worldview, I display some of the origins and early meanings of the Sanskrit word *smṛti*, from which the Pāli word *sati* is derived. *Sati* is then examined alone and in conjunction with the meditative practice with which it is associated, the *satipaṭṭhāna* (foundation of mindfulness). By tracing *sati* through a set of lists collectively known as the *Bodhi-pakkhiyā-dhammā*, I show some of the interconnected roles mindfulness plays in the tradition. Finally, I briefly display claims made by contemporary practitioners and therapeutic practices for possible comparison. In conclusion, the multitude of historical, praxis-oriented, and psychological factors that constitute and support *Buddhist* mindfulness make it difficult to isolate a single definition of this central Buddhist concern.

INDEX WORDS: Mindfulness, *sati*, *satipaṭṭhāna*, *Satipaṭṭhāna Sutta*, *smṛti*, *bodhi-pakkhiyā-dhammā*, *smr,* Buddha, *indriya*

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DEDICATION

To wordlessness

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INTRODUCTION

It cannot be attained by mind;
It is not to be sought after through mindlessness.
-Zen saying

Who does not want to be mindful? Chances are, just seeing the word "mindful" reminds the reader of something he or she wants more of, even if he or she cannot articulate what exactly "mindful" is. Usually one associates "mindful" with "to take more care;" but how exactly does one do that? To be mindful, for centuries, simply meant to possess a good memory, to have recollection and remembrance, or to remember to do something (to be mindful to). As our psychological descriptions have become more specified and their numbers have increased over time, the definition of what it means to be mindful has attenuated to mean to be full of care, heedful, and conscious and aware. Still, mindful retains the definition of "full of memories."

So, in order to be mindful, one must *possess* mindfulness. What does it mean to possess mindfulness, what are all the contributing factors the lead one to *have* mindfulness, and what do Buddhists mean by mindfulness?

I have chosen to inquire into the role of mindfulness in Buddhism for many reasons: the first is for clarification within the tradition itself. Buddhism has taken on countless forms throughout history. Over the past fifty years, many of those diverse forms have found their way to and taken root on European and American soil, giving rise to a variety of practices and terminologies that at times reflect and at other times reject early tenets of Buddhism and the Buddha himself. The natural need for Buddhists to individualize and adapt to different cultural

climates lends itself to diverting from or reinterpreting foundational practices and rhetoric. This of course happens, either intentionally or unknowingly, with any transplanted traditions or modes of thought.[1]

The Western reinterpretation and attenuation of the practices and rhetoric, in my opinion, are more often done unknowingly. The scattered identity of Buddhism in the West is affected far more by the competing informational resources of varied validity and unclear terminology than by the constantly touted notion of the Western compulsion to individualize. Unclear, but not necessarily wrong, understandings of Buddhism appear to be the norm. This can be said to be the case not only within differing schools transplanted here in the West, such as Zen, Tibetan, and Theravadin, but also within the same community (*saṅgha*) in which individuals *appear* to hold basic identical definitions about terminology and the role of practice yet find themselves having different ideas about what constitutes an all pervasive term, such as mindfulness.[2]

This confusion is not entirely the fault of esoteric terminology subjected to being transplanted into unsupportive cultural contexts. There are sometimes competing influences for defining a potent and flexible term such as mindfulness. Even very basic, homegrown, mental function terminology lends itself to subjective interpretations based on a wide range of cultural factors ranging from pop psychology to the overlapping contemporary and historical meanings. This initially innocuous confusion is compounded when terms are defined that describe not only

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[1] The spectrum of Buddhism before us today necessitates the plural use of the word, "Buddhisms," much more than it is commonly seen or heard. The scope of Buddhism's cultural interpretations and manifestations found in India, Tibet, China, Korea, Southeast Asia, Japan, Europe, North America and two miles from here mandate us to let the term Buddhism echo with history and diversity whenever we see or hear it.

[2] Of course, I give only broad examples of Zen, Tibetan, and Theravadin because I want this thesis to be at least somewhat familiar to those with a broad or general understanding of Buddhism; these are examples of schools that would likely have been noticed. The diversity of Buddhism found in America far outreaches these three schools. For example, "Tibetan Buddhism" may be subdivided into at least four groups, each group holding a much differing mode of thought and practice and each represented in America to various degrees. Zen Buddhism, only a type of Japanese Buddhism, can itself be divided into the two dominant schools, Soto and Rinzai. Theravadin schools of Buddhism, all of which have found themselves transplanted here in America, may be hosted by a variety of countries, such as Sri Lanka, Burma, and Thailand.

individual mental acts (e.g., attention), but also mental acts that appear to require the coordinated function of many "individual" mental activities (e.g., mindfulness). What one actually knows definitively as the mental act of mindfulness is effortful, if even possible, to put into exact wording even for oneself; clearly understanding what Buddhist's mean or what the Buddha meant 2500 years ago by mindfulness can be even more difficult. Taking into consideration the lack of conviction in one's own acculturated and self-definition of mindfulness, it seems ambitious for some to say they know precisely what Buddhist mindfulness actually means and entails.

Western practitioners of Buddhism are not the only audience that needs light shed on the role of mindfulness in Buddhism or has designs for its uses. A multitude of psychotherapeutic arenas have also adopted terminology and practice frameworks from Buddhism, touting a Buddhist mindfulness practice as a newly found skill with cross-cultural benefits. Buddhist rhetoric is sometimes left out of these mindfulness practices, while at other times there is a meeting point that includes soft allusions to vague terminology unclarified by the therapy field. This observation is less of a critique and more of a highlighting of the circumstances that Buddhism and psychotherapy find themselves in. It is quite natural that they would find each other in shared company, considering their overall projects involving the overriding concern with the relief of suffering and the understanding of the workings of mind towards that aim. The language and practice of mindfulness, in this regard, has become a shared domain: a seeming meeting point where these two familiar friends can unite and share secrets unimpeded by the fear that they may acquiesce entirely to the others' mode of thought and forgo their own identity.[3]

[3] Although in the past I would say psychology has borrowed more from Buddhism, that is, more language, ideas, and overall organization of therapeutic practice, Buddhist teachers increasingly use Western models to convey certain ideas (having found themselves speaking to Western readers).

While sharing secrets, though communicating, there is sometimes still a language barrier, a history that is not conveyed, or subtleties that are difficult to draw out. The subtleties of psychotherapy's language are not the immediate concern here; however, a brief look at how the Buddha saw the world and the nature of mind in it will help us with an orientation to mindfulness.

To give some clarification of what the Buddha meant and *some* Buddhists mean by mindfulness is the goal of this thesis. In fact, the further I submerge myself in this topic, the more I realize that what follows is just a glimpse of mindfulness rather than a *sustained look* at the subject and its parts. With this stated, I hope to bring mindfulness from a Buddhist perspective *slightly* more into focus from a rather blurred intermingling amongst competing definitions. The definitions of *sati* need some clarification in order to become maximally effective for all parties. These parties are mainly those in the West, though they may include anyone interested in Buddhism. The ideal readers for this thesis most likely are those in fields outside of religion with some basic knowledge and interest in Buddhism, practitioners searching for clarification, and psychologists and psychotherapists interested in Buddhist mindfulness and its contexts. I also hope some may garner additional views on the cultural and practice transference of Buddhism as well as gain perspectives on our own appropriations of language and practices. The trajectory of this thesis is intended to reflect what, in my view, are the most resourceful vantage points for obtaining a clearer image of mindfulness and how it operates. In order to gradually refine an understanding of mindfulness, these vantage points must be brought to bear repeatedly in different contexts. There are undoubtedly other viewpoints that are either intentionally or unintentionally overlooked; I hope to have more time in the future to do these viewpoints justice.

First, following some opening orientations concerning mindfulness, I will briefly lay down *very* basic points of the Buddhist worldview in order for those not familiar with the Buddha's underlying project to proceed with some reference points. This will be done with the intention of orienting those who are unfamiliar with Buddhist basics yet interested in the topic of Buddhist mindfulness. Second, I will explore the linguistic basis for mindfulness (*sati)* in the Buddhist tradition. This will be done through the tracing of *sati's* cultural roots as well as investigating the Buddha's motives for his usage of the word. Third, I will trace mindfulness through what I consider some of the most potent references in the Pāli Canon, those found in what is known as the *Bodhi-pakkhiyā-dhammā*, also known as the *Wings to Awakening*. The *Bodhi-pakkhiyā-dhammā* is a list of the most productive traits and practices that the Buddha felt were necessary for awakening. Next, I will display how later traditions, after the Buddha's time, viewed *sati*. Though there is simply not ample space to voice all the comments throughout history, by choosing select statements from contemporary practitioners, I hope to give a trustworthy sampling of Buddhist voices about *sati*. Finally, I will give a brief survey of how mindfulness is defined in psychology and show some of the examples in use today.

A Buddhist Worldview 101

Twenty five hundred years ago, a man, the Buddha, walked around giving what some considered good advice about how to relieve life's wide range of sufferings. Naturally, these encounters ranged in conviction and temperament. Many times we can infer through his dialogues that the Buddha put his head in his hand speechless at the degree at which he felt his current interlocutor was missing the point. Luckily however, as interminable as his pregnant pause between question and response seemed, the Buddha usually proceeded in his rather simple, displaying (of the misconception), reorienting, and prescriptive fashion, leaving behind, from

what we can tell, a person enriched through dialogue and prescriptive practice.[4] After decades of making his views of life known to countless interested parties, the Buddha, as every one does, died. Fortunately, his encounters were remembered deeply enough to where they could be recalled and documented in the form we have today, the Buddhist *suttas*. Since the inscription of the *suttas*, countless editions and commentaries have been composed about their meaning, leading to the amount of actual practice and application being overshadowed by writing and talking about Buddhism in almost cartoonish proportions. In an almost planetary arrangement, commentary upon commentary and school upon school has developed out of the Buddha's teachings each contributing its own reflections on the Buddha's message.

The Buddha offered, to those who inquired, a three-fold understanding of all existence. These three "marks" as they are called, stand at the forefront of one having insight into the Buddha's entire project of unbinding (*nibbāna/nirvāṇa)*.[5] The knowing and recognizing of these three marks, non-substantiality (*anattā*), impermanence (*anicca*), and dis-ease (*dukkha*), ultimately yields the overcoming and ceasing of the varied yet ubiquitous quality of pain (*dukkha)*.[6]

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[4] The idea of displaying, reorienting, and prescribing practices was obtained from Glenn Wallis, "The Buddha Counsels a Theist: A Reading of the Tevijjasutta (Dighanikaya 13)" Accepted by *Religion*. Reprinted here with permission of author, 4/12/06. The Buddha was consistently equated with a doctor, who could identify problems and prescribe the necessary solution. An excellent example of the problem of misknowledge concerning the nature of God and the solution of reorientation through dialogue and prescriptive practice can be found in Glenn Wallis's translation and commentary of the *Tevijja Sutta*.

[5] I am following Thanissaro Bhikkhu's lead by translating *nibbāna* as unbinding. *The Wings to Awakening* (Barre, MA: Dhamma Dana Publications, 1996), 6. More popularly, and rather unfortunately, the word "enlightenment" is used, this term of which there is very little textual grounding. Much more useful are the two terms of "unbinding" and "awakening." Throughout the Pāli Canon, the Buddha utilizes the imagery of fire and how all things are "aflame," fueled by unskilled thoughts and behaviors. Traditionally in India, a flame was viewed as clinging or bound to its fuel in a frenzied or disquieted state, and once blown out, was liberated from the source of discontentment. One could go on at length about the usage of "unbinding." For those interested in more focus on the subject, see Thanissaro Bhikkhu's *The Mind Like Fire Unbound* (Barre, MA: Dhamma Dana Publications, 1996). Concerning "awakening," the Buddha was the one said to have "awakened" to the nature of how things are.

[6] The definition of *dukkha*, as many words in Buddhism, has a broad range that encompasses the most imperceptible degree of dis-ease to raging pain in every sense of the word. Therefore, a variety of definitions are useful in different contexts.

Pain, according to the Buddha, can be experienced in many more ways than it can be described. However seemingly accurate and appropriate translations, such as dissatisfaction, disease, suffering, unreliability, and stress may be, no word will ever be able to cover the vast range of experiences that leave one continuously, yet not always consciously, in some form of *dukkha*. Understanding the conditions of this *dukkha* is the primary step in bringing about its cessation. This understanding, moreover, is usually followed by an array of activities that can support that understanding. Fortunately, the Buddha handed down copious teachings and practices, the *Buddhadhamma*, for those attempting to investigate and engage in a life unbound from the cyclic behavioral mode called *saṃsāra*. The Buddha claimed that in order to begin to free oneself from this cycle one must first have crystalline recognition of the three marks of all existence: *anattā*, *anicca*, and *dukkha.*

Anattā, more commonly called the "doctrine of no soul," was established by the Buddha in reaction to the pervasive Hindu principle of *ātman*, equivalent in some ways to the soul in the West. The belief that a permanent, unchanging, and holy core lies at the innermost part of each human summoned extreme questioning by the Buddha. On deep investigation, the Buddha determined that no *ātman* or core substance was observable, felt, sensed, or able to be known in any fashion. Not only was this non-existence evident in relation to the Hindu propounded *ātman*, but in the Buddha's view *all* things in existence lacked a substantial core or center that was not conditioned by something else. This lack of intrinsic self-identity or substantial nature of all things led to the next mark of existence, impermanence (*anicca)*. According to the Buddha, all of existence, ranging from selves to suns, is caught up in a whirlwind of impermanence and change due to its lack of an abiding core. The third mark of existence is a by-product of the first two and states that all things, due to an ever-changing and non-substantial

nature, are *dukkha* (i.e., stressful, unreliable, or dissatisfying). If something exists at all, it is marked by *dukkha*, however camouflaged. These three marks were codified by the Buddha not in an effort to establish a singular base doctrine, but instead to point us to observable facts of existence that are overlooked or unobserved second by second. The Buddha felt that a reorientation was in need—a reorientation from engaging in a constant struggle of imputing stability on ever-changing and non-substantial phenomena to operating within a frame of mind and behavior that kept the three marks in *observance*.[7]

A key relationship that needs to be explicitly stated, although already implied in the three marks, is that of co-dependent arising (*paṭiccasamuppāda)*, meaning all phenomena arise in dependence upon other phenomena. Co-dependent arising pervades every aspect of Buddhist philosophy. The fact that there is an ever-reciprocal relationship of all things at every moment in time regardless of what we may have conveniently labeled as the separate "object," may serve as the guiding light of Buddhism. This formula undergirds all inquiries into the nature of relationships between mind and action.

With these very introductory remarks about the Buddhist worldview, it becomes clear that the idea of self, as it is commonly conceived, becomes very problematic for the Buddha and those who concurred with his claims. In the Buddhist view, what we commonly refer to as "self" is an ever-changing stream of mental and physical processes, co-dependent on limitless factors that "we" have attempted to reify in the face of incessant transience. This label of convenience does not pose a problem to the Buddhists since they hold the belief that "self" is not anything except a convenient reference to that which is co-dependent, non-substantial, and impermanent,

[7] For a colorful and refreshing discussion on the three marks and other basic tenets of Buddhism, see William S. Waldron, *The Buddhist Unconscious: The ālaya-vijñāna in the context of Indian Buddhist Thought* (New York: RoutledgeCurzon, 2003), 1-14.

thus unreliable. Hence, the idea of self is viewed as a convenient fiction, which, due to its seductive qualities, should be quickly dismantled if one wants to free oneself from the problematic binding of misknowledge (*avijjā)* about "the way things really are" (*yathābhuta*).

Ironically, all of the previously mentioned aspects of the Buddhist worldview are by no means any part of the problem: they just are. The problem arises—of course in dependence with other conditions—when we keep ourselves in dissatisfaction, suffering, and ignorance (*avijjā*) by believing and engendering through body, speech, and mind a misunderstanding of how things are.[8] This misunderstanding is fueled and perpetuated by a craving, a grasping, or a thirsting for transient pleasures and continued "self" existence, either behaviorally or cognitively.

To say that the Buddha was concerned with the nature of mind would be more than a slight understatement. The mind and its workings were of central concern to him, and he mandated its understanding if progress towards an awakened (*bodhi*) state of being, free from delusional misknowledge (*avijjā*) and pain (*dukkha*), was to be known in this lifetime. According to the Buddha, one's experience literally spins on the axis of mind, at times so fast that it appears to stand still just long enough for one to call it "my mind." Still, for Buddhism, to purify the workings of the mind yields the highest attainable human state while to pollute those workings yields a spectrum of suffering. The first verse of 423 in the *Dhammapada* is:

> Preceded by mind
> are phenomena,
> led by mind,
> formed by mind.
> If with mind polluted
> one speaks or acts,
> then pain follows,
> as a wheel follows
> the draft ox's foot.

[8] Body, speech, and mind are considered the three modes of possible action (*karma*) in Buddhism.

> Preceded by mind
> are phenomena,
> led by mind,
> formed by mind.
> If with mind pure
> one speaks or acts,
> then ease follows,
> as an ever-present shadow.[9]

Mind, for the Buddha, is what filters and forms our perception and gives rise to any action. This verse is quite clear in its implied question of "what kind of mind do you want to cultivate that literally precedes the phenomena you encounter?" or quite coarsely phrased as "what mind do you want to sense through?" Subsequent to sensing, one may ask, "what kind of mind do you want to serve as the fountain of all of your thoughts, speech, and actions in response?"

The project of the Buddha to show how one can decelerate experience and observe the multiplicity of parts that make up one's "self" led him inevitably to give a model describing what actually unfolds with "self-experience." These aspects are collectively known as the *khandhas*/*skandhas* (aggregates), a five-part process perpetually activated that gives the incessant feeling of "I" or "person." The *khandhas*, when exposed by a deceleration of experience through meditation, lead one to confront reified notions of identity.

The first aggregate is materiality (*rūpa*) and accounts for the "given-ness" of matter; the main example the Buddha uses is the body. That matter "is" was unproblematic for the Buddha. Any problem associated with matter came instead from our delusional habituations. The next link in the process is sensation (*vedanā*), which is the actual *feeling* of sensorial contact that activates a reflex of the experience as pleasant, unpleasant, or neutral. "Our" contact zones give rise to a subtle, however imperceptible, feeling of pleasantness, unpleasantness, or neutrality with every contact. The Buddha also considered the mind as a sense organ with thoughts as their

[9] Glenn Wallis, *The Dhammapada: Verses on the Way* (New York: Random House, Inc., 2004), 3.

objects; therefore, each thought undergoes the same reflex. The next stage, perception (*saññ*a) entails objectifying the sensation; this is when one realizes what the object "is." Following is fabrication (*saṅkhāra*) in which we load the identified object (e.g., a sound or thought) with judgments, conceptualizations, memories, and embellishments. The fifth and final aspect of the *khandhas* is full awareness, consciousness (*viññāṇa*), of the object through the particular mode of perception.[10] The world that we experience passes through this cycle of the *khandhas*.[11]

The tradition of analyzing and systematizing experience continued long after the Buddha's death with schools of commentarial traditions called the *Abhidhamma* (Skt. *Abhidharma*). The many *Abhidhamma* schools were considered the authoritative, philosophizing powerhouses on what the Buddha's message was, which many times took the form of stories, illustrations, and allegories. Their main project was the classification and clarification of experience in relation to what the Buddha said. One can imagine that many different viewpoints emerged from *Abhidhamma* schools, especially concerning more flexible terms and experiences, such as mindfulness.

I would like to exchange some of the more normal formalities when introducing Buddhism and its worldview such as levels of consciousness, *nibbāna*, and intricate viewpoints of psychophysics with what I have come to learn as much more foundational and necessary, the overriding emphasis on the possibility to master a skill.[12] According to the Buddha, the skill to be mastered was and still is the intimate knowing and observing of the three marks of existence for the overcoming of suffering. Any skill requires one to understand, completely, thoroughly, and honestly, the present conditions that one finds oneself in. The person also has to relate these

[10] *Ibid.*, 128-129.
[11] For a rich study on the *khandhas*, see Sue Hamilton, *Identity and Experience* (London: Luzac Oriental, 1996).
[12] Bhikkhu, *WA*, 21-36. Wallis, *DP*, 131-132.

conditions with utmost accurate action ending with a complete understanding of the results in relation to the goal.[13] One has to do this every second by second, day by day, year by year, and, in some cases, lifetime by lifetime. The ability to see these feedback loops of present action in relation to overcoming *dukkha*, not too much more, was the Buddha's mastered skill. This skill for overcoming *dukkha* with mindfulness could be considered the quintessential Buddhist teaching.

[13] Bhikkhu, *WA*, 22.

CHAPTER 1

TRACING THE WORD *SATI*

An Orientation to Sati

Chronologically speaking, the word "mindfulness" is a fairly new term for Buddhism. Mindfulness is the dominant translation of the Buddhist word *sati*. *Sati* was used in the language of Pāli, the language in which the Buddha's discourses were documented. So what is *sati*, and more importantly, what did the Buddha mean when he used *sati*? To ask these questions outside a meditative practice environment would more than likely appear, to the Buddha, a herculean task since mindfulness (*sati)* is traditionally known through meditation. Though not a translatable equivalent, imagine broadcasting the question "what is concentration in soccer?" over a stadium filled with English soccer fans during a match. Undoubtedly all coaches, players, spectators, and commentators would have an opinion that they would be trying to articulate with various levels of experience, viewpoints, and language agendas. In the same sense, our question "what is *sati*?" echoes over crowds of scholars, the Buddha, practitioners, historical and contemporary commentators, and our own experience.

The manageable way to go about answering this question is to look at how the word *sati* has been used in Indian history. Looking also at what the Buddha *himself* said, considering him as our master soccer player and the master of *sati*, provides direct answers to at least how he chose to verbalize the subject. This includes scattered statements as well as what is considered the source of *sati* in the recorded dialogues of the Buddha, namely the *Satipaṭṭhāna Sutta* and the *Bodhi-pakkhiyā-dhammā*. Briefly putting forth the statements made about *sati* from

contemporary practitioners can also help define what the corresponding definition circulating within Buddhism today is. If we consider these contemporary practitioners as our soccer players at hand, attempting to make clarifications on what *sati* is, the Buddha's original words *may* crystallize.

The most common usage of *sati* in the Buddhist literature combines it with the word *paṭṭhāna*, as in *satipaṭṭhāna*. For our current purposes, think of *paṭṭhāna* as meaning "establishing" or "foundation." *Satipaṭṭhāna*, the *paṭṭhāna* of *sati* is, therefore, the establishing of or the foundation of *sati*,[14] indicating that *satipaṭṭhāna* is a practice: a practice of establishing or creating a foundation of mindfulness. The four areas that the practice of *satipaṭṭhāna* is concerned with are mindfulness of the body (*kāyânupassanā*), of feelings (*vedanânupassanā*), of mind events (*cittânupassanā*), and of mental qualities and phenomena (*dhammânupassanā*). There will be more elaboration on *satipaṭṭhāna* later, but for now it is important to bear in mind that throughout the *Nikāyas*, the group of early *suttas* in the Pāli canon, *sati* is described many times in relation to the practice of *satipaṭṭhāna*, the foundation of *sati*.

There are, however, other terms throughout the literature alluding to characteristics of *sati*. Through these terms found in the *suttas* and a group of lists called the *Bodhi-pakkhiyā-dhammā*, we can sketch an outline of, for example, *sati* as a mental faculty (*satindriya*), which shares company with the other mental faculties, such as conviction (*saddhā*), persistence (*viriya*), concentration (*samādhi*), and discernment (*paññā*). *Sati* is also referred to as a power (*sati-bala*), as one of the seven factors of awakening (*sati-sambojjhaṅga*), and as a factor of the noble eightfold path (*sammā-sati*). These relationships will soon become clearer, but for now, it will suffice to know that *sati* is conjoined with a variety of words, each which inflect a slightly

[14] "Fullnessing" of mind is another way to think of it.

different interpretation, characteristic, or manifestation of *sati*, or mindfulness. These examples are only a few; but through these examples we may see how the meaning of *sati* drifts, anchors, and usually again sets sail in Buddhism. Before we can start looking at the many words that ride tandem with *sati*, it is essential to know what the relationship of the Pāli word *sati* has with its Sanskrit equivalent *smṛti*, which is generally used to mean memory. *Smṛti* had been in use in Indian Vedic culture long before the Buddha's time. The word *sati* was derived from *smṛti*; therefore, the history of *smṛti* will provide clues to *sati's* meaning and usage both 2500 years ago and in the present.

The Current from Smṛti to *Sati*

The Indian Vedic culture had used the word *smṛti* to connote "memory" or "remembrance." That base definition of memory endured some inflections and different connotations, depending on the context. *Smṛti*'s prevalent definitions ranging from "recollective memory" to "mindfulness" are drawn out via the Sanskrit root *smr*.[15] The Sanskrit root *smr* has been interpreted in slightly different ways hinting at the flexibility at the base of *smṛti*. *Smr* interpretations vary between "to remember,…to have in mind,"[16] "to recollect," and "to be mindful or alert."[17] Other definitions of *smr* include "to focus one's thoughts on an object (not materially present),"[18] "to remember, think of, be conscious of something," [19] "to call to mind," "to keep in mind," and "to hand down by memory."[20] *Smr's* influence can be seen as well in its cognates: in the English word *mourn*, "to be sorrowfully reminiscent of," in Greek *merimna*,

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[15] Janet Gyatso, "Introduction." In *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism,* ed. Janet Gyatso (Albany: State University of New York Press, 1992), 4.
[16] R. M. L. Gethin, *The Buddhist Path to Awakening* (Oxford: Oneworld Publications, 2001), 36.
[17] Gerald J. Larson, "The '*Trimurti*' of '*Smrti*' in classical Indian thought." *Philosophy East and West* 43, no. 3 (1993): 373.
[18] Charles Malamoud, *Curie le monde: Rite et pensée dans l'inde ancienne* (Paris: Decouverte, 1989), 297.
[19] David Brick, "Transforming Tradition into Texts: The Early Development of *smṛti.*" Accepted by *Journal of Indian Philosophy*. Reprinted here with permission of author, 4/12/06, 9.
[20] Charles R. Lanman, *Sanskrit Reader: Text and Vocabulary and Notes* (New Delhi: Munshriam Manoharlal, 2004), 281.

"care," and in the traditional conception, Latin *memor*, "mindful."[21] *Smṛti* is only what one does when one is apparently *smr*-ing. From *smr* and *smṛti*, deducing recollective memory, remembering, or mindfulness appears to be a logical choice. Because of *smr's* definition "to hand down by memory," *smṛti* also went on to mean "tradition" and "traditional texts."[22] This development of *smṛti* will soon be discussed in depth.

The most prevalent early Vedic usages of *smṛti* connoting "memory," "attentiveness to objects of mind," and "remembering," already set the stage for the perceived tension between the ideas of recollective memory and the activity of mindfulness, thus some difficulties of the task of understanding how these tensions play out in Buddhism should already be apparent. Recollection, in the Western sense, is undoubtedly conjoined with memory, which itself is indicative of an avalanche of terms. Abbreviating the list, memory connotes recollecting, remembering, reflecting, recognizing, commemorating, minding, and recalling. The amount and distinction of recollective memory within mindfulness, or exactly what types of memory are used with mindfulness, becomes difficult to interpret and express. The nature of this tension between mindfulness and recollective memory as well as its reconciliation via *smṛti*, play out in a spectrum of fashions over thousands of years continuing to the present.[23]

Now that we have an orientation towards *smṛti*, we can begin to see how it was put to use, most noticeably during the Buddha's life—approximately 480 to 400 BCE—and see what factors may have influenced, attracted, bored, or even repulsed him concerning the meaning of

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[21] *Oxford English Dictionary*, 2nd ed., *s.v*. "mourn."
[22] Brick, 5.
[23] Gyatso, 4-5. David Seyfort Ruegg defines *smṛti* in a Buddhist sense as "recollective attention," which I think captures part of the paradox in Buddhist usage. *Buddha-nature, Mind and the Problem of Gradualism in a Comparative Perspective: On the Transmission and Reception of Buddhism in India and Tibet* (London: School of Oriental and African Studies, 1989), 183.

smṛti.[24] As mentioned earlier, the Buddha and his followers use the word *sati*, the Pāli word for *smṛti*, though the word *smṛti* was reused later during the Sanskritization of the Pāli language. This return to Sanskrit was a deliberate move because the Sanskrit language was considered sacred and more traditional, hence more authoritative. That leaves us going from *smṛti* to *sati*, the first Buddhist usage, and back to *smṛti* as later Buddhist usage long after the Buddha's death.

The most common reference to *smṛti* after its early usage of remembering and memory in the Vedas among Indian scholars is that of its late usage, which is precisely those bodies of non-Vedic "traditional texts" that have not been authoritatively "heard" (*śruti*). The "heard" or *śruti* regards the Vedas and how they were directly heard by the Vedic *rishis* or "seers," hence its claim to authority above all other literary genres. *Smṛti* in the later years, due to its origins in *smr* and its meanings of "to keep in mind," "to call to mind," and "to hand down by memory," became those non-Vedic traditional texts such as the *Dharmaśāstra*, *Itihāsa*, and *Purāṇa*, which could be seen as authoritative Brahmanical literature, yet not *ultimately* authoritative because it was not directly "heard."[25]

The definition of *smṛti* as "traditional texts" comes rather late though, and as David Brick points out, *smṛti* has a more dynamic history than is commonly held. Conveniently for our purposes, Brick has done exemplary work concerning *smṛti* during the first millennium BCE until the first few centuries CE, the transitional period of *smṛti* from "recollective memory" to "tradition" to "traditional texts." This is convenient in the sense that the Buddha and his followers were developing or redeveloping a personal identity with *sati* through *smṛti* during this time. Brick sheds light on the transformative years of *smṛti* noting its origin as denoting memory and attentiveness in the earliest Vedas and only *much later* its uses to denote a certain class of

[24] Wallis, *DP*, 100. These are not the more commonly cited dates. For a brief explanation see page 22.
[25] Brick, 1.

authoritative Brahmanical texts. Brick does not want to call into question the reference of well-grounded, medieval-Sanskrit commentaries to *smṛti* as this class of non-Vedic texts, but instead wants to show *smṛti's* development through its meaning of "tradition" as in "time honored norms" or as in the "base of the tradition."

Supporting the work of Albert Wezler, Brick wants to show that *smṛti's* reference first to memory and attention, then tradition, and finally traditional Brahmanical texts, actually occurred in a different time frame than is commonly agreed on. The different time periods would have different implications in the Buddha's familiarity with *smṛti*. These scholars view the initial move from "memory" to "tradition" as occurring in the passage from *Taittirīya Āraṇyaka* 1.2.1:

> *smṛ́tiḥ pratyákṣam aitihyàm ánumānaś catuṣṭayám* ǀ
> *etaír ādityamaṇḍalaṃ sárvair eva vídhāsyate*ǁ

> *smṛti*, perception, traditional teaching, and inference are a foursome. Only through all these will the sphere of the sun be established.[26]

Brick is hesitant to accept this as the first instance of *smṛti* as tradition. He points out that it is unclear whether *smṛti* is indicating its previous meaning of "memory," and as some point out, "attentiveness," or "tradition" due to the fact that it is listed alongside a number of terms that can be characterized as *pramāṇas* or "'means of knowledge' such as perception, traditional teaching, and inference."[27] In this context, the more probable meaning of "memory" and "attention" would thereby push forward the first instance of tradition as well as the first instance of traditional texts. Whether this is the first use of *smṛti* as tradition or not, *smṛti* clearly does not mean a category of texts as it does much later.[28]

In later passages, the delineation between tradition and traditional texts is less apparent. The argument of Brick emphasizing "tradition" in the broad sense as "remembered norms," the

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[26] *Ibid.*, 2.
[27] *Ibid.,* 4. He also mentions the use of *smṛti* as "attentiveness" based on the work of Klaus.
[28] *Ibid.*

"time-honored norm," or "base of this tradition," opposed to "traditional texts" as touted by other scholars, is further demonstrated in other passages, specifically *Gautama Dharmasūtra* 1.1-2:

Vedo dharmamūlam | tadvidāṃ ca smṛtiśīle |

> The source of *dharma* is the Veda, and the *smṛti* and practice of those know it.[29]

Further emphasizing the meaning of *smṛti* as "tradition" or "time honored norm," Brick adds another example from the *Baudhāyana Dharmasūtra* 1.2.8:

ubhayaṃ caiva nādriyeta śiṣṭasmṛtivirodhadarśanāt

> And one should pay no heed to both (i.e. practices particular to the North and the South), because they are seen to contradict *śiṣṭasmṛti*.[30]

Here the pairing of *smṛti* with *śiṣṭa*, meaning "cultured people," denotes the "*smṛti* of cultured people."[31] The example shows that "the *smṛti* of *śiṣṭas* must somehow be distinguished from the *smṛti* of non-*śiṣṭas*" leading to the fact that other groups would have had a *smṛti* of their own.[32] These other groups' *smṛti*, unrelated to Brahmanical tradition and unrelated to Brahmanical texts, is the time-honored norms or the basis of *their* tradition that they followed. This point in time when the word *smṛti* could have been used by a variety of groups declaring a *smṛti* of their own is very important since the Buddha would have been simultaneously living and teaching around the same time. Using our previous example, it is difficult to know whether the Buddha would have been considered a *śiṣṭa* or a non-*śiṣṭa*. He was born into *kṣatriya* caste, the warrior upper class; hence, he was considered "cultured." However, the Buddha was staunchly unorthodox and was countering the dominant Brahmanical culture. For his purposes the Buddha would have

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[29] *Ibid.*, 5.
[30] *Ibid.*, 6. *śiṣṭasmṛti* is also considered as "tradition of the learned" according to Arthur A. Macdonell, *A practical Sanskrit dictionary* (London: Oxford University Press, 1929).
[31] Brick, 6. I understand cultured people as meaning Brahmins or anyone that they feel follows what they had to offer. The Buddha, to put it nicely, would have been one of many people that could have been seen contradicting the dominant Brahmanical culture.
[32] *Ibid.*, 7.

been unable to use a term *strictly* locked into the dominant Brahmanical culture as "traditional text." The word *smṛti* at this time would therefore have developed some flexibility.

In order to support his point of how *smṛti* as a tradition has a variety of reinforcements, Brick states,

> Another compelling reason to believe that *smṛti* initially referred to tradition rather than texts is the fact that none of the literature generally dated earlier than or contemporaneous with the *Gautama dharmasūtra* contains evidence that *smṛti* does refer to texts. For instance, *smṛti* is never listed alongside other types of literature, it is never quoted, and phrases such as *smṛtyudita*, 'stated in *smṛti*,' which are common in later literature and obviously indicate that *smṛti* has a literary meaning, are completely absent. . . Hence, a rather compelling case can be made that at least until the time of the *Gautama Dharmasūtra*, which Olivelle dates to the mid-third century BCE, *smṛti* refers to tradition, in a broad sense of the term, and not specifically to literature.[33]

Evidence of this interpretation of *smṛti* throughout Brick's work is abundant, and referencing it all here is beyond the scope of this thesis. I do accept that "tradition" opposed to "traditional texts" is more probable when taking into consideration the cited and uncited evidence. Many terms with broad definitions, such as *smṛti*, tend to have a transitional period in which they may be used or co-opted by other parts of society and are then retracted and hardly defined.[34]

Later, *smṛti* does take on a direct reference to a particular genre of texts. The earliest evidence proposed is in the *Baudhāyana Dharmasūtra* 1.1.1-4:

> *upadiṣṭo dharmaḥ prativedam । tasyānu vyākhyāsyāmaḥ । smārto dvitīyaḥ । tṛtīyaḥ śiṣṭāgamaḥ ।*

> *Dharma* is taught in each Veda. We will explain it (i.e. *dharma*) in accordance with that (i.e. each Veda). *smārta* is second. The customs of cultured people are third.[35]

and more clearly in the *Vasiṣṭha Dharmasūtra* 1.4-5:

> *śrutismṛtivihito dharmaḥ । tadalābhe śiṣṭācāraḥ pramāṇam ।*

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[33] *Ibid.*, 7-8.
[34] A similar example is the development of the meanings of "bible." The original meaning was simply "book" before it had religious applications and the term "bible" could be used in other contexts. Of course, inferring the word Bible outside any Christian context is now impossible.
[35] Brick, 12.

> *Dharma* is enjoined in *śruti* and *smṛti*. When these do not address an issue, the practice of cultured people is authoritative.[36]

These examples are clearly referring to the group of traditional texts that are considered next in line of authority to the Vedas. A rather coarse example of "traditional texts" or this later use of *smṛti* is having a how-to textbook of traditional teachings (i.e., *smṛti*) opposed to a direct account heard from a teacher (i.e., *śruti*). The Brahmins felt a need to codify certain rules that could be implied in the Vedas, therefore as these time-honored norms found in the Vedas accumulated, they were written down in the form of *smṛti*. Brick's argument, though not presented in this thesis in full, is thorough and helpful to an understanding of the Buddha's association with *smṛti*. Though exact dates during this period are difficult to finalize, for our purposes, the following timeline indicates the approximate time of specific events presented:

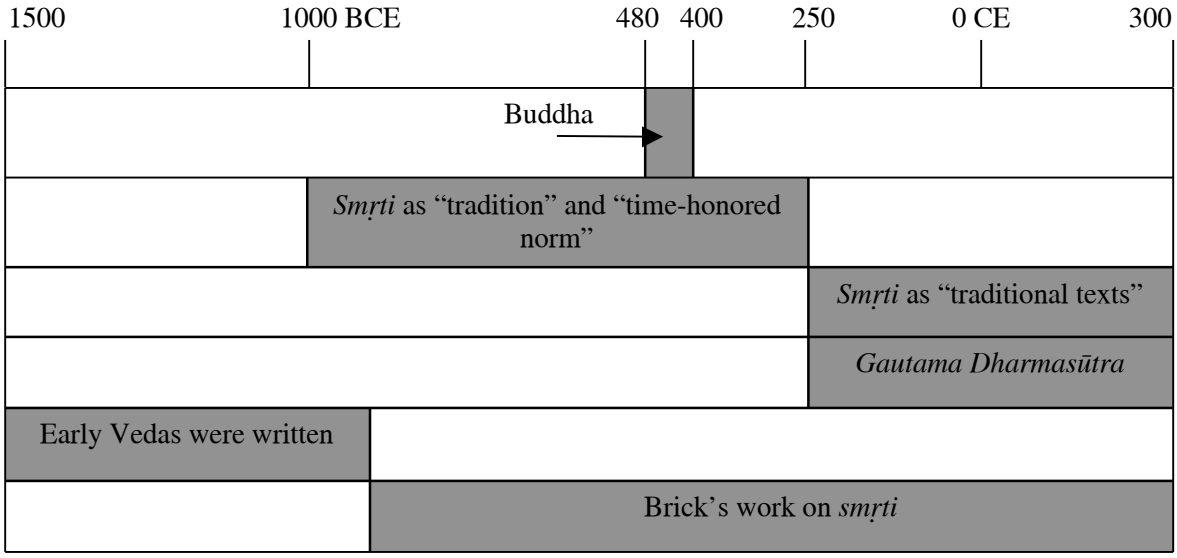

Fig 1. Approximate dates regarding the transition of the meanings of *smṛti*. Also shown is the Buddha's placement within those time periods.

[36] *Ibid.*, 13.

Many scholars consider the dates of the Buddha's life to be in the 563-483 BCE. This appears to be the more popularized dating for his life and would only further the chance of his associations with earlier uses, not only of *smṛti* as tradition, but also increases his proximity to uses as memory. More recent scholarship shows the Buddha's lifetime to occur later though still well within the time frame of *smṛti* as time honored norm.[37]

Using Brick's argument as a backdrop, we can now get a picture of the Buddha's position and objectives concerning *his* usage of *sati*. First it is important to know that the Buddha and his followers were countering deeply established and widely held axiomatic beliefs such as the nature of "God" (*Brahma*) and "soul" (*ātman*), to name two basic examples. The Buddha, admittedly, was trying to decentralize and counter Brahmanical authority while simultaneously being surrounded by the Brahmanical customs, practices, beliefs, and most importantly, their language. The Buddha, fostering convincing stances from *within* a Brahmanical culture, surely required adept inversions of language. Nothing is more culturally threatening then or even now than skillful counterintuitive uses of highly prized words with the intention to change societal thought, especially by a Buddha! Imagine the difficulty of re-outfitting this highly valued word. If the modification and use of the term *smṛti* were too foreign, there would be no cultural framework for understanding. If the modification and use were too similar, the lack of contrast would have no singularizing effect. There are numerous examples in which the Buddha inverted, re-outfitted, usurped, or just adopted (and raised) different words from the surrounding Brahmanical culture in an attempt to reorient societal thought.[38] When compounded with Brick's

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[37] Wallis points to two articles, most notably the article by Heinz Bechert that "holds that the Buddha's death occurred shortly before Alexander the Great's invasion of India, 'i.e., between ca. 400 B.C. and ca. 350 B.C.'" *DP*, 100.

[38] This idea of re-outfitting and utilizing already present structures is also expressed in what Wallis points out in "the economy of forms [which is]…[t]he play of options, of improvisation and experimentation within fixed structures

argument, however, it becomes difficult to say what the Buddha's intentions were by using *sati*. Outside of presumably wanting to relieve *dukkha*, was he inviting controversy as well as followers, was he an aspiring poet, or was he simply using a word at hand that could be utilized for what he considered the memory, remembrance or the time-honored norm of his tradition? Perhaps his motives may include all of these aspects.

When answering the question of why he chose and what he meant by *sati,* the audience of the Buddha must be taken into account as well. His audiences and his commentators' audiences have taken on many forms, beginning with his followers, *bhikkhus* (lit. beggars, mendicants). The Buddha presumed serious interest and a meditation practice for *bhikkhus* interested in his teachings. He also recognized the varying degrees of openness and capability of those interested in following his way, or shall we say more lightly, those interested in taking a ride in the "Buddha-vehicle" (*Buddha-yāna*). Addressing and teaching a diversely interested and capable group necessitated different "skillful means" (*upaya*), depending on the combination of capabilities of each person.[39] The Buddha himself was praised for employing different combinations of teachings for each person dependent on their constitution. Because this thesis aims at clarifying a spectrum of mindfulness practices, which are prescribed in the name of skillful means, I will give an example of where the Buddha himself comments, talking to his friend on *upaya*:

> In a certain village . . . there was a great householder, old . . . and yet wealthy . . . …The house has but one door . . . and all of a sudden it is being consumed on all sides by a mass of fire.

[that] is shown to be endemic to the transcultural movement of a tradition." *Mediating the Power of Buddhas*: *Ritual in the Mañjuśrīmūlakalpa* (Albany: State University of New York Press, 2002), 94.

[39] The ordinary pre-Buddhist Sanskrit meaning of *upaya* simply meant "means" or "device." "Skillful means" is predominantly Mahayana inversion to mean "skill in means." Much more can be found about this topic in Michael Pye, *Skillful Means: A Concept in Mahayana Buddhism*, 2nd ed. (London: Routledge, 2003), 8-9.

> …[he] made the following reflection, "I myself am able to come out from the burning house through the door . . . but my children are staying in the burning house . . . They do not perceive that the house is on fire . . . so they are not afraid and have no wish to escape…
>
> …he calls to his children, . . . "But the ignorant children do not believe him . . . for they are not afraid . . . nor understand the word "burning."
>
> Then the man reflects . . . "Let me use some skillful means to get my children out of the house."…"My children, your toys which are so pretty and precious . . . goat carts, deer carts, and bullock carts . . . are outside the door of the house for you to play with…And the children, upon hearing the names of the playthings they like…quickly rush out from the burning house…
>
> …and say, "Father, give us those toys to play with that you promised, those goat carts, deer carts, and bullock carts."…the man gives each of his children equally . . . bullock carts only…The children climb up on the carts with feelings of astonishment and wonder.
>
> [T]he [Buddha], endowed with boundless and perfect Buddha-knowledge…has attained the highest perfection in knowing skillful means…He appears in this world, which is like a house . . . burning with a mass of misery, in order to free from affliction, hatred and delusion, all beings who are subject to birth, old age, disease, death . . . and the dark and enveloping mist of ignorance. He does so to rouse them to supreme, perfect Awakening. . . to bestow on them the immense and inconceivable joy of Buddha-knowledge.
>
> [I]n order to save all living beings from this world which is like a burning house . . . [the Buddha] shows them by his knowledge of skillful means, three vehicles: that of the disciples, the *pratyekabuddhas*, and the bodhisattvas. By means of these three, he attracts all beings forth . . . so that all beings, who are his children, are led to no other vehicle than the One Buddha-vehicle. (*Saddharmapundarika-Sutra, III*).[40]

In this *sutra*, the Buddha exemplifies some of his skillful means he is so lauded for by using whatever language was necessary for people with misknowledge of their immediate situation, in this case children, to escape from a burning condition. People need not only hear a variety of messages, but they also need to understand these messages at different points in time in order for them to realize the Buddha's ultimate aim: unbinding them from *dukkha*. This necessarily flexible language has led to a dynamism with words and practices, such as mindfulness, within Buddhism resulting in a variety of interpretations of elemental claims made by the Buddha. Because the Buddha needed to use *sati*, with various meanings, in a variety of contexts, I think

[40] Donald E. Mitchell, *Buddhism: Introducing the Buddhist Experience* (New York: Oxford University Press, 2002), 107-108.

these usages have at times fostered an ununified definition or definitions of Buddhist mindfulness today. Though each of the definitions does have its uses, *sati* has taken on different identities, in some cases unrelated to the notion of mindfulness apparently expanded by the Buddha.

To regain our orientation and summarize to Brick's work, I would like to combine some of his conclusions and assertions with my own Buddhistic reflections. The verbal root *smr*, which is the base of *smṛti*, has a basic sense of "to keep in mind and call to mind"[41] or "to become conscious of (something past or present)."[42] Stemming from these definitions, we come upon the more attenuated and better known meaning "to remember." In the early Vedas, *smṛti* clearly meant "memory" or "remembrance." These definitions are undisputed. Then *smṛti* began to mean tradition, "thus, on etymological grounds, one might interpret *smṛti* as the standards of right conduct that people remember and become conscious of as the occasion arises. For short we can call this tradition…[or] what people would articulate as their time-honored norm.[43] It is during this transitional period of meaning "time-honored norm" that we can reenter some of *smṛti's* expanded textbook definitions, such as "remembrance" and "tradition that is handed down and accepted as authority" and make sense of them.[44]

Also, the Buddha during this time would have been developing his repertoire armed with a variety of concerns and possibilities of incorporating *sati* into his teachings. The Buddha would have had the chance to allude to, invert, and usurp two possible meanings of *smṛti*; those of the earlier "remembrance" or "memory" as well as a graduated "tradition" or "time-honored norm" would both have fit his uses. Capitalizing on this opportunity is multifunctional for the

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[41] Lanman, 281.
[42] Brick, 9.
[43] *Ibid.*, 9-10.
[44] Lanman, 281.

Buddha. At first, he may have simply needed a word to demarcate his "time-honored norm" and to indicate that which should always be remembered in his tradition. This usage seems reasonable if we take into account Brick's proposal that other traditions at the time would have been using *smṛti* in different ways. It would be quite natural for the Buddha to demarcate a *smṛti* of his own. Second, the Buddha would be able to utilize *sati* to indicate remembrance, which is quite apparent in its usages, and in doing so invert the meaning enough through context in order to denote a special kind of remembrance, a specific *Buddhist* remembrance practice. Being able to do this while simultaneously countering established usages and ideals would have served his project of challenging axiomatic beliefs perfectly. Finally, the Buddha would have been able to utilize a dynamic term, so he could speak to a variety of practitioners with their varying capabilities for understanding the Buddhist message. By way of skillful means (*upaya*), the Buddha could indicate *sati* as meaning "tradition" or "time honored norm," a more explicit and obvious reference. He could also indicate the actual process or practice of remembering within the "time-honored norm." This is where the dynamic possibilities of *sati's* usage surface. One could be remembering or "calling to mind" the time-honored norm as: the explicit teachings (i.e., the three marks of existence), the practice of meditation, or the quality of mind or memory that is actually known in a meditative practice. Therefore, the Buddha could prescribe a range of "remembrances" depending on how skilled a practitioner was. He could prescribe more explicit teachings for beginners or more implicit teachings, found in the meditative practice, for more advanced practitioners. This use "skillful means" is evident through the multiple levels of understanding in both the *Satipaṭṭhāna Sutta* and *Bodhi-pakkhiyā-dhammā*.

CHAPTER 2

LOOKING INTO *SATI* WITH MINDFULNESS

A Brief Introduction to the Bodhi-pakkhiyā-dhammā

Sati, mindfulness, is mentioned throughout the Pāli Canon and its subsequent commentaries so often that it would be impossible to take every account into perspective here. I have chosen to first focus on *sati* through the list of teachings called the *Bodhi-pakkhiyā-dhammā*, better known as the *Wings to Awakening*. The Buddha generated quite an avalanche of teachings in his forty-some years; though he claimed his teachings "had one flavor," there were obviously many mouths to feed, each with their own particular taste. Approaching the end of his life, the Buddha probably recognized how seemingly complex his catalog of teachings had become, took measures to simplify and encapsulate his message, and directed his followers to a set condensed teachings in the form of seven lists, the *Bodhi-pakkhiyā-dhammā*. The Buddha mentioned repeatedly that if these lists were mastered, his teachings and project of overcoming *dukkha* would be sustained throughout time.

On one hand, the *Bodhi-pakkhiyā-dhammā* is a generous offer by the Buddha and will provide us with an orientation to investigate what the role of mindfulness is for Buddhism. On the other hand, though it is in list form, there are a multitude of cross-references, skills, and traits that are being indexed within and outside the *Bodhi-pakkhiyā-dhammā*. Therefore, the *Bodhi-pakkhiyā-dhammā* needs some contextualizing.

In general, any Buddhist list can be said to be cross-referencing many skills within each item. That is, just as all things rise in dependence on other factors, according to Buddhism, so do

items in Buddhist lists. Items can be at times indexing skills and practices in many different places in the Buddhist canon. On that same note, lists in Buddhism are never composed of items that are independent of other items in the same list. That is, they are in a constant feedback relationship with shared items, within one particular list as well as with its cumulative grouping. Lists or practices in Buddhism also have a wide dynamic potential, in that there are a variety of levels at which a list can be practiced and understood. Coarse approaches may quite obviously be followed by further refinements until a well-defined skill is present and can itself manifest fully. Examples of these skills are persistence, mindfulness, and discernment. Finally, there are repeated warnings and checkpoints to ensure that the list itself does not become an object of fixation. Lists should be seen as only lists—organized reminders of the action that needs to be taken—not fetishized indicators of what is to be conquered.[45] These points will be elucidated throughout the exploration of mindfulness in the *Bodhi-pakkhiyā-dhammā*, but it may be helpful to make them. The *Wings to Awakening* offers a stable structure and harbours mindfulness in five of the seven lists ranging from how mindfulness should be cultivated to its application and association with the Buddhist goal of awakening.

Scholarship concerning the *Bodhi-pakkhiyā-dhammā* as a whole has been quite limited, with the exception of the first and last of the list, the four *satipaṭṭhānas* and noble eightfold path. The most in depth studies are those of Buddhist scholar Rupert Gethin and Buddhist practitioner Thanissaro Bhikkhu, both of whom offer valuable insights. Taking into consideration the insights of Bhikkhu and Gethen combined with my own perspectives and references, the *Bodhi-pakkhiyā-dhammā* can be used as a framework for looking at *sati*.

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[45] Also characteristic of the Buddha's list is the implicit goal to abandon the list itself. In fact, these lists of skillful qualities, as stated by Thanissaro Bhikkhu, "are only skillful precisely because their full development allows one to go beyond them," *WA,* 139. To create an overdependence on explicit reminders, the reminders themselves of which can become attachments, was not the Buddha's idea of developing a skill. In many traditions, even the explicit reminder of "Buddha" may become a hindrance to complete liberation.

As previously mentioned, the *Bodhi-pakkhiyā-dhammā* consists of seven lists. Five of the lists make a direct reference to mindfulness.[46] The *Bodhi-pakkhiyā-dhammā* begins with the *satipaṭṭhānas*. The next two lists, the "right endeavors" and the "basis of success" do not make explicit reference to *sati*, so I will not address these lists. The *indriyas* or faculties refer to mindfulness as do the next three lists, the *balas*, the seven factors of awakening, and the eightfold path. The role that *sati* plays in each of these lists will help to clarify the meaning of "mindfulness" in Buddhism. Though these lists are found in other parts of the canon, in the *Bodhi-pakkhiyā-dhammā* they are organized into one set of teachings.[47]

Founding an Understanding of the Satipaṭṭhānas

> The Four Frames of Reference (*satipaṭṭhāna*)
> 1. Remaining focused on the body in and of itself—ardent, alert, and mindful—putting aside greed and distress with reference to the world.
> 2. Remaining focused on feelings in and of themselves—ardent, alert, and mindful—putting aside greed and distress with reference to the world.
> 3. Remaining focused on the mind in and of itself—ardent, alert, and mindful—putting aside greed and distress with reference to the world.
> 4. Remaining focused on mental qualities [and phenomena] in and of themselves—ardent, alert, and mindful—putting aside greed and distress with reference to the world.[48]

The first member of the *Bodhi-pakkhiyā-dhammā*, the four *satipaṭṭhānas*, is abbreviated from the *Satipaṭṭhāna Sutta*, the dialogue in which the Buddha gave explicit directions on a basic Buddhist meditation.[49] These four directives appear to be indexing the more elaborative *sutta*, of which the overarching goal is to *paṭṭhāna* (i.e., to found or establish) *sati*. The four *satipaṭṭhānas* anchor the *Bodhi-pakkhiyā-dhammā*, and this first list itself is anchored to the *Satipaṭṭhāna*

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[46] See Appendix B for all seven lists in sequence.
[47] The seven sets in the *Bodhi-pakkhiyā-dhammā* total thirty-seven teachings. There are hypotheses of embedded symbolic meanings concerning the use of both the amount 'seven' and 'thirty-seven.' The only hypothesis that I find useful and most likely probable is that there were seven tuning systems for musicality during the Buddha's time. The Buddha consistently used music references in his teachings; therefore, it is feasible that this group of seven is indicative of that.
[48] Bhikkhu, *WA*, x. From A Table of the Wings to Awakening.
[49] See Appendix A for the full version of Thanissaro Bhikkhu's translation of the *Maha-Satipaṭṭhāna Sutta*.

Sutta. A look at the *Satipaṭṭhāna Sutta* will help the reader understand this short list and indicate why it is central to Buddhist practice and the first list in the *Bodhi-pakkhiyā-dhammā*.

In the vast maze of the Buddhist Pāli canon, the *Satipaṭṭhāna Sutta* can be said to be the home of *sati*, the place where *sati* literally establishes itself and "pastures" in order to travel and reemerge throughout the Canon and Buddhist discourse. The title *Satipaṭṭhāna*, most commonly translated as "the foundation [or establishing] of mindfulness," delineates the systematic cultivation and application of *sati*. The *sutta* and the techniques found within it are considered the training ground of which sustained mastery results in unbinding, *nibbāna*. The concise instructions have been elaborated on and interpreted by thousands of voices within the tradition due to the apparently vague and dense technical terminology. Though most translations and commentaries appear to be only stylistic adaptations of the basic practice, the different translations do allow different meanings to be inferred. With this overview stated, the practice of *satipaṭṭhāna* is central to Buddhist meditation. The Buddha's claim is that, with enough diligence, one can start with the *sutta's* practices deluded and through the practice cultivate potent skills and reach awakening.

The core practice of *satipaṭṭhāna* is concerned with cultivating and applying mindfulness in reference to four areas: the body, feelings, mind, and *dhamma* (mental qualities and phenomena).[50] This practice is fulfilled, depending on the translation, by regarding, by dwelling

[50] *dhamma* is one of the most widely used and broadly defined terms in Buddhism. Hints at its range come from Walpola Rahula when he states "There is no term in Buddhist terminology which has wider connotations than *dhamma*. It can include the good, the meritorious, the wholesome (*kusala*) and the bad, the demeritorious, the unwholesome (*akusala*, *papa*) as well as the neutral (*avyākata*). Sometimes it is used in the Commentaries even with reference to such things as the hair on the head. The term *dhamma* denotes, in some contexts, all conditioned, compounded, produced things and states in the world including our life, including the whole of existence as well s the Unconditioned, the Uncompounded, Nibbāna, as it does in the well-known line *sabbe dhammā anattā* [all *dhammas* are without self]." from "Wrong Notions of *Dhammatā* (*Dharmatā*)." In *Buddhist Studies in Honour of I.B. Horner*, eds. L. Cousins, A. Kunst, and K. R. Norman (Holland: D. Reidel Publishing Company, 1974), 182. So, one can see why it is difficult to give a single definition for *dhamma*. More popular attempts to define *dhamma*, specifically in the *Satipaṭṭhāna Sutta*, include mental quality, phenomena, or teaching. For our purposes in the last

with, or by observing one of the four areas *in reference to itself*. This practice is, for example, shown in the early part of the *sutta* when:

> The Fortunate One [Buddha] said, "the direct path for the purification of beings, for the overcoming of sadness and distress, for the cessation of unease and depression, for finding the way, and for the direct realization of unbinding is this: *the foundation of present-moment awareness* [*sati*] *in four areas* [emphasis added]. What are the four areas? Now, being ardent, fully aware, and mindful, and having put down longing and discontentment towards the world, you should live observing the body *in and as the body*, live observing sensations *in and as sensations*, live observing mind *in and as mind*, and live observing mental qualities and phenomena *in and as mental qualities and phenomena*.[51]

The principal directives on how to found and cultivate mindfulness are delineated in the practice of *satipaṭṭhāna*. By keeping these areas solely in reference to themselves without interference of conceptualizations concerning their relative identity or function in the world—that is, to know these areas *directly* by observing them just as they are (e.g., by observing the body as being *just that*, a body)—the basic meditational practice of *satipaṭṭhāna* is engaged. However paradoxical it may sound, this practice combined with its preparatory states is what is considered the basic meditational practice. So, apparently for the "direct realization of unbinding," all we have to do is "found" mindfulness in these four areas.

The question of what exactly *sati* is still remains. *Sati* is often paired with words that indicate what *type* of *sati* it is, what it does or what is to be done with it; therefore, if we just take *sati* as a word by itself without *paṭṭhāna*, it becomes rather difficult to gain a firm foothold. Naturally, investigating *satipaṭṭhāna* as a practice requires examination of the word *satipaṭṭhāna*

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part of the *Satipaṭṭhāna Sutta*, I have chosen to follow Glenn Wallis and translate *dhamma* as mental qualities and phenomena, meanings that can clearly be found (though "teaching" is also a viable option since, towards the end of the *sutta,* the four noble truths, the seven factors, and other teachings are listed). In the last step of the *Satipaṭṭhāna Sutta*, one is directed to "see" *dhamma (mental qualities and phenomenon)* in relation to the five hindrances (desire, hostility, lethargy, worry, and doubt), the five *khandhas* (see Chapter 1 *A Buddhist Worldview* on page 10), the six spheres of perception, the seven factors of awakening, and the four noble truths.

[51] Glenn Wallis, *Foundational Teachings of the Buddha* (New York: Random House, 2007, forthcoming). Wallis has chosen to use "in and as" concerning the areas. Another common translation is "in and of" pointing the to the fact that different interpretations and experiences prompt different translations.

itself. This investigation of the word may give clues on how to understand the directions that the combination of the word itself can provide. To know *sati*, we must *paṭṭhāna sati* and to *paṭṭhāna sati* we have to know what *paṭṭhāna* is. *Paṭṭhāna*-ing *sati* is quite natural from the standpoint of Buddhist practitioners since a clear understanding of *sati* results from *practices*, as opposed to a more textual understanding; though it is reiterated throughout that a strictly textual understanding of *sati* is considered only a part of *an* understanding, texts and definitions are still able to provide useful orientations *towards* knowing what *sati* is. Keeping this point in perspective, *satipaṭṭhāna*, as we know, is most commonly translated as "the foundation (or establishment) of mindfulness." There are however, some discrepancies concerning the original meaning and roots of *paṭṭhāna*, which becomes the frequent partner to *sati* in the canon. The discrepancy concerns whether *satipaṭṭhāna* is the result of *sati* and *paṭṭhāna* or *sati* and *upaṭṭhāna*.

The most immediate formulation of *satipaṭṭhāna* would seem to be from the combination of *sati* (Skt. *smṛti*) and *paṭṭhāna* (Skt. *prasthāna*).[52] The Sanskrit word *prasthā*, from which *paṭṭhāna* is derived, means "to stand forth," from which Rupert Gethin draws "to set out" and "to depart."[53] *Prasthāna* would therefore be a "setting forth [or] a departure," leading quite fluidly and naturally to later *Abhidhamma* Pāli uses of *paṭṭhāna* to mean approximately "point of departure." This latter term could then be interpreted as "basis" or "origin."[54] With the relation of *paṭṭhāna* to the Sanskrit word *prasthāna*, we would have *sati* and *prasthāna* or "the setting forth of mindfulness," "the setting out of mindfulness," or "the departure of mindfulness."[55] Subsequently *sati* paired with *paṭṭhāna* would mean "the point of departure for mindfulness,"

[52] Gethin, 30.
[53] *Ibid.*
[54] *Ibid*., 31.
[55] *Ibid.*

"the source of mindfulness," the "condition of mindfulness," or the more popular "foundation of mindfulness."[56]

Because we frequently come across the last combination, the "foundation of mindfulness," a quick discussion of the word "foundation" may aid our understanding and possibly integrate the other options. This definition is important because the *sutta* literally describes the "*paṭṭhāna*-ing of *sati*," in this example, as the "*founding* of *sati*." I highlight this example because it is in the practice of *satipaṭṭhāna* where one appears to bring objects (i.e., body, feelings, mind, and mental objects and phenomena) into contact with *sati* in order to create a different knowledge of exactly what these areas are.[57] Reserving a more detailed description of *sati* until later, one should keep in mind that a transmutation of perception or awareness results when these four objects come into contact with *sati*.

When one thinks of a foundation, images of a material base routinely come to mind. While this understanding is not incorrect, a closer look at the word "found" would nonetheless be useful. From a historical perspective, *satipaṭṭhāna* is where *sati* was and is found by practitioners in the tradition; one may literally find *sati* within the *sutta's* directions. In fact, it is at this point that we must take into consideration all of *sati's* possible meanings: mindfulness, memory, remembering, tradition, and the base or time-honored norm of the tradition. Keeping these possibilities in mind, to "found" mindfulness, memory, remembering, tradition, and time-honored norm is:

> 1: to take the first steps in building : build for the first time . . . 2: to lay the basis or foundation of : set on something solid for support . . . 3: to establish (as in institution)

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[56] Bhikkhu, *WA,* 72.

[57] This idea of bringing mindfulness into contact with objects is reinforced throughout the teachings. The first *satipaṭṭhāna* (mindfulness of the body) is translated *The Path of Purification* as "mindfulness occupied with the body (*kāya-gatā sati*—lit-body-gone mindfulness) it is gone (*gata*) to the material body (*kāya*) that is analysed into head-hairs, etc., or it is gone into the body, thus it is 'body-gone (*kāya-gatā*).'" Bhadantācariya Buddhaghosa, *The Path of Purification*, trans. Bhikkhu Ñānamoli (Singapore: Singapore Buddhist Meditation Centre, n.d.), 205.

> often with provision for future maintenance : ORIGINATE, INITIATE . . . 4 a: to establish on a firm basis : fix firmly b: to serve as a basis for . . . ESTABLISH, INSTITUTE, ORGANIZE[58]

Although it is a long list, one cannot help but feel that almost any beneficial attribute could use some founding. I think that all of these possible meanings of *sati* can be used. *Satipaṭṭhāna* is how and where a practitioner builds and firmly establishes mindfulness; it is a practice or organizing of a memory or remembrance process, as well as a practice where one takes steps in building and establishing or re-establishing the tradition and the tradition's norms. We can think of the base or time-honored norm of the Buddhist tradition to be the act of meditation or the Buddha's words. Similarly, we can understand a certain memory or quality of awareness found in meditation to be the ultimate base of the tradition. A practitioner is literally "serving as a basis" and "fixing firmly" past teachings, words of the tradition, and the Buddha himself by bringing these teachings and ways into the present. Further definitions of "found" reveal how to interpret *satipaṭṭhāna* due to the "creative contact" developed in the practice. This creative contact refers to the interaction between previous states of mind and those states of mind obtained through a practice. To "found" mindfulness, memory, tradition, etc., is also:

> [. . . to mix . . . Skt. *juhoti* he pours into the fire, sacrifices] 1 a: to melt . . . and pour into a mold b: to make . . . in this way : cast 2 a: to cause (ingredients for making glass) to melt or fuse b: to make (glass) by this method.[59]

This aspect of "found" emphasizes the relationship, process, or change that occurs when the four frames of reference are brought into contact with *sati* in all of its aspects. What this means is that the practitioner enters the practice of *satipaṭṭhāna* with a certain understanding of the four frames of reference. By mixing or fusing that understanding, memory, or awareness with *sati*, if

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[58] *Websters Third New International Dictionary*, 1971 ed., *s.v*. "found."
[59] *Websters Third New International Dictionary*, 1971 ed., *s.v*. "found."

we use our definition of found, a glass-like (clearer) and less stressful understanding, memory, or awareness is obtained. From "found" we move to the definition of "foundation" as:

> 1: the act of founding: as a: the building for the first time . . . b: the act of establishing on a permanent basis typically with provision for future maintenance . . . 2 a: the basis on which something is founded : the basis upon which something stands or is supported . . . b: a basis of agreement . . . 4 a: an underlying natural or prepared base or support.[60]

While keeping "found," the root of "foundation," in mind, these meanings lend themselves to even more relationships with the word *satipaṭṭhāna*. *Satipaṭṭhāna*, as the "basis upon which [*sati*] stands or is supported," works nicely in the range of *sati's* meanings. In a broad context, this "basis" upon which *sati* stands is comprised of the words and teachings of the Buddha, the meditational practices, and the identity and beliefs of the tradition as a whole. So, the foundation of *sati* includes the words and teachings of the Buddha upon which *sati* stands or is supported. The foundation of *sati* is also the meditational practices upon which *sati* stands or is supported. In a more finely tuned context, this "basis" is comprised of the knowledge or memory of a quality of mind discovered and known within the *satipaṭṭhāna* practice itself. This means that "the foundation of *sati*" refers to the quality of mind upon which *sati* stands or is supported.

There is however another option of importance if we are to know the spectrum of the word *satipaṭṭhāna*. This option is that *satipaṭṭhāna* is the resulting combination of *sati* and *upaṭṭhāna* (Skt. *upasthā*).[61] This compound would mean something slightly different from *sati-prasthāna*. Based on *upasthā*, the verb *upatiṣṭhati* means "to stand near" or "to establish near."[62] From these definitions, Rupert Gethin draws "to be present, to manifest, and to serve."[63] He

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[60] *Websters Third New International Dictionary*, 1971 ed., *s.v*. "foundation."
[61] Buddhaghosa agrees that *satipaṭṭhāna* comes from *sati* and *upaṭṭhāna* and later in the commentaries resolves to be the combination of *sati* and *paṭṭhāna*, 294. This is logical because *paṭṭhāna* was a word used later in the *Abhidhamma* tradition. However, it appears to me this fluid change is the result of two combinations of words that have mutually enriching definitions.
[62] Bhikkhu, *WA*, 72. Gethin, 32.
[63] Gethin, 32.

continues to point out that "the regular *Nikāya* expression *satiṃ upaṭṭha-petvā* means…'causing mindfulness to stand near,' 'causing mindfulness to be present' or even 'causing mindfulness to come into service.'"[64] These directions are helpful because *sati* is referred to quite frequently in the *Abhidhamma* literature as a quality that serves, guards, or protects the mind. Taking our various meanings into consideration, with this interpretation we would have the meaning of *satipaṭṭhāna* as causing mindfulness, memory, remembering, tradition, and base of tradition "to stand near…to be present…[and] to come into service."[65] The initial response by the reader to some of these combinations may be confusing. To "make remembering be present" in a way seems paradoxical, as does "to cause mindfulness to stand near" or "to cause the time honored norm to come into service." Though seeming initially irreconcilable, these statements about potential practices appear to be unproblematic for Buddhism.

All of these meanings are useful in the right context. In a sense one must bear them all in mind with each reading or practice of *satipaṭṭhāna*. Concerning the question of whether *satipaṭṭhāna* is best understood as stemming from *paṭṭhāna* or *upaṭṭhāna*, I agree with Thanissaro Bhikkhu when he states: "Scholars are divided as to which interpretation is right, but for all practical purposes they both are. The Buddha was more a poet than a strict etymologist, and he may have deliberately chosen an ambiguous term that would have fruitful meanings on more than one level."[66] Thanissaro Bhikkhu is correct when he speaks of a "practical purpose"; that is, from a practice standpoint, all definitions have "fruitful meanings." Not only did the Buddha have an audience with diverse needs and capabilities, but each practitioner also has different needs and capabilities throughout his or her course of practice. Sometimes one is

[64] *Ibid*.
[65] *Ibid*.
[66] Bhikkhu, *WA*, 72.

creating a foundation and at other times one is utilizing the fruits of that foundation to "guard" or "stand near." This same "standing near" in turn strengthens the "foundation." Either way, just as any skill, the foundation and its use have a mutually enriching relationship and are never far from each other. A strong foundation is developed through repeated uses, and subsequently this firm foundation enables untiring, accurate, and potent abilities to be exercised.

So far we have seen a number of possible combinations for the word *satipaṭṭhāna*. Before we set foot inside the practice and *sutta* itself, we need to display all the possible combinations to show the host of possible meanings.

1) Sati + paṭṭhāna = the point of departure, the source, the foundation, or establishment of mindfulness, memory, remembrance, tradition, or time-honored norm or base of the tradition

Although *paṭṭhāna* is a word used later than *upaṭṭhāna*, the tradition has consistently utilized *paṭṭhāna*, especially its translation of foundation.[67] Creating a foundation of *sati*, in this sense, could be regarded as re-establishing the tradition and its time-honored norms by engendering the Buddha's directives and teachings through the "time-honored" practice of meditation. Through this practice, one is also creating a foundation of memory, remembrance, and mindfulness. Therefore, *sati* can, in a sense, be drawn from this foundation.

2) Sati + upaṭṭhāna = causing mindfulness, memory, remembrance, tradition and time-honored norm or base of the tradition, to be present, to stand near, or to come into service

Regarding *upaṭṭhāna*, *sati* is commonly referred to as something that serves or guards. In this sense, when one causes mindfulness, memory, remembrance or tradition to be present, *sati* is able to guard or protect. What this exactly means (i.e., "to cause remembrance to be present,"

[67] Though the differences between foundation and establishment are rather subtle and while in many ways they are even synonymous, I prefer "foundation," especially when the definitions of "found" are drawn out. From this perspective, "foundation" exhibits a dynamism incorporating the essence of what I believe the practice of *satipaṭṭhāna* to be.

"to make memory present," or "to make mindfulness come into service") should in a sense be revealed by the practice of *satipaṭṭhāna*. *Sati* does however have a life without *paṭṭhāna*, by itself, and with different company.

Standing Alone with Sati

Sati is represented in the majority of the *Bodhi-pakkhiyā-dhammā's* lists. *Sati* takes form as a frame of reference (*satipaṭṭhāna*), the faculty of *sati* (*satindriya*), a power (*sati-bala*), a factor of awakening (*sati-sambojjhaṅga*), and as a member of the eightfold path (*sammā-sati*) and appears to be essential to these lists. As mentioned earlier, the faculty of *sati* is developed and cultivated through *satipaṭṭhāna*. Instances where the Buddha is asked about the faculty of *sati* can be found throughout the canon. Usually his answer refers back to the practice of *satipaṭṭhāna*, reminding the practitioner that the *practice* of *satipaṭṭhāna* is where *sati* can be intimately known and verified and cultivated for oneself. Two different translations reveal similar references:

> And what is the faculty of mindfulness [*sati*]? There is the case where a monk, a disciple of the noble ones, is mindful, highly meticulous, remembering and able to call to mind even things that were done and said long ago. He remains focused on the body . . . feelings . . . the mind . . . mental qualities in and of themselves – ardent, alert, and mindful – putting aside greed and distress with reference to the world. This is called the faculty of mindfulness. [68]

> And what, *bhikkhus*, is the faculty of *sati*? Here, *bhikkhus*, the noble disciple has *sati*, he is endowed with perfect *sati* and intellect, he is one who remembers, who recollects what was done and said long before.[69]

Examples such as these two show the traditional grounding that *sati* has with remembering and the host of remembrance characteristics often attributed to *sati*. Also, the redirecting of the practice back to the *satipaṭṭhānas* is a common and natural move, not only by the Buddha, but also by any Buddhist teacher. Direct experience and self-verification are antidotes to the

[68] Bhikkhu, *WA*, 141.
[69] Gethin, 36.

excessive fabrication that arises out of a purely theoretical understanding. Why would the Buddha theorize when, as he claims, *sati* is available through a clearly prescribed and available practice?

A closer look at *sati* reveals an abundance of direct references to "remembering" that exist throughout the Buddhist literature. This referencing would seem likely due to *sati's* root of *smr* (*smr-smṛti-sati*). Naturally, when one thinks of remembering, one assumes an object that is remembered. Although this assumption may seem appropriate in terms of early Vedic uses of *smr* and *smṛti*, relegating *sati* to simple recollection is inaccurate. The connotations of remembering or memory in Buddhist literature deviate from Brahmanical notions of an object that is remembered. The Buddhists are more interested in highlighting the act or process of memory and remembering.[70]

While on the topic of distinguishing ideas of memory between Brahmanical and Buddhist uses, it is helpful to be reminded that there are numerous critiques of casual mundane recollection in Buddhism. Relying on memory's veritablity in a state of mis-perception, a state that ignores the constantly changing or non-substantial aspect of phenomena and objects of memory, is, for Buddhists, to sustain *dukkha*. It undoubtedly did not and does not require modern cognitive psychology to bring the shortcomings of casual memory into view. The fact that we engage with memory constantly while being sensorially and conceptually constrained is, for Buddhists, overlooking obvious factors at play with every remembrance of an object or moment. For example, by unskillfully imputing permanence and substantiality on identity, or in another sense skillfully forgetting, we unintentionally corrupt and render our mnemic faculties and perception useless for unbinding. Therefore, the direct perception of experience is considered

[70] *Ibid.*

freedom from the constraints of memory, even though, paradoxically, unbinding may be known through a *type* of memory that we are able to directly perceive. Similar to our unskillful imputing, our everyday encoding and recognition is admittedly impaired, yet somehow our trust in the recollection itself is unwaveringly steadfast. We lose crucial characteristics in perception and even more during the life of a memory, yet claim to be recollecting identical objects or events. In fact, mundane recollection has garnered little interest in Buddhism historically due to its obvious fallibility.[71] Buddhism is systematically redirecting us to recognize our oversights about the impact and scope of mental capabilities. These mental capabilities may be both liberating and stressful—liberating if understood and used in skillful ways, saturated with *dukkha* if not. So it is the same with memory. We have yet to understand memory's tremendous impact and actual range in life, thus overlooking the use of memory as a gauge and tool for unbinding.

Returning to *sati*, there are examples in the canon that attempt to reveal *sati's* characteristics transparently. Rupert Gethin has brought to attention the *Milindapañha*, a dialogue with the historical characters King Milinda and the monk Nāgasena, that attempts to expose the *sati* characteristic of calling to mind (*apilāpana*) and taking hold (*upagaṇhana*).[72] Nāgasena said to the king:

> Just as, Your Majesty, the treasurer of a king who is a *cakka-vattin* [a just and faithful king] causes the *cakka-vattin* king to remember his glory evening and morning [saying], 'So many lord, are your elephants, so many your horses, so many your chariots, so many your foot soldiers, so much your gold, so much your wealth, so much your property; may my lord remember.' Thus he calls to mind the king's property. Even so, your Majesty, *sati*, when it arises, calls to mind *dhammas* that are skillful and unskillful, with faults and faultless, inferior and refined, dark and pure, together with their counterparts: these are the four establishings of mindfulness, these are the four right endeavours, these are the four bases of success, these are the five faculties, these are the five powers, these are the seven awakening-factors, this is the noble eight-factored path, this is calm, this is insight, this is knowledge, this is freedom. Thus the one who practices yoga resorts to *dhammas*

[71] Padmanabh S. Jaini, "*Smṛti* in the Abhidharma Literature and the Development of Buddhist Accounts of Memory of the Past," In *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism,* ed. Janet Gyatso (Albany: State University of New York Press, 1992), 47.
[72] Gethin, 37.

> that should be resorted to and does not resort to *dhammas* that should not be resorted to; he embraces *dhammas* that should be embraced and does not embrace *dhammas* that should not be embraced. Just so, Your Majesty, does *sati* have the characteristic of calling to mind.
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> Just as, Your Majesty, the adviser-treasure of the king who is a *cakka-vattin* knows those things that are beneficial and unbeneficial to the king [and thinks], 'These things are beneficial, these unbeneficial; these things are helpful, these unhelpful.' He thus removes the unbeneficial things and takes hold of the beneficial. Even so, Your Majesty, *sati*, when it arises, follows the courses of beneficial and unbeneficial *dhammas*: these *dhammas* are beneficial, these unbeneficial; these *dhammas* are helpful, these unhelpful. Thus the one who practices yoga removes unbeneficial *dhammas* and takes hold of beneficial *dhammas*; he removes unhelpful *dhammas* and takes hold of helpful *dhammas*. Just so, Your Majesty, does *sati* have the characteristic of taking hold.[73]

Several of *sati's* characteristics can be drawn from this account. In the beginning of the passage *sati* is equated with the treasurer of the king who causes the king to remember the details of his sayings and possessions. The king obviously has trouble "holding in mind" all the crucial elements of his kingship. These elements that are remembered by the treasurer—property, soldiers, and wealth—are what *actually make* him a king. This analogy also resounds clearly with what is historically in Europe, referred to as a "remembrancer." [74] Up until the 1800s, a remembrancer was one who reminded and kept in mind the properties of the king or queen he worked for, while guarding the royalty from oversights and thefts, thus protecting them from their own faulty memory. The meaning expanded around the sixteenth or seventeenth century to anyone or anything serving to remind another and was frequently accompanied by specific religious associations such as:

> God knoweth welynough without a remembrancer, that men have but a short journey to walk upon earth…You have put me in this place, to be your remembrancer in the name of the Lord.[75]

This reference is not tangential. Indeed, the role of *sati* as remembrancer is integral to understanding *sati's* descriptions. In fact, the role of remembrancer could resonate with *sati* on

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[73] *Ibid.*
[74] Remembrancing is the act of remembering or reminding, or a reminder. To remembrance is to remind.
[75] *Oxford English Dictionary*, 2nd ed., *s.v.* "remembrancer."

multiple levels. *Sati* as "tradition" in the form of the teachings of the *satipaṭṭhānas* knows and reminds the practitioner what actually constitutes his or her totality, namely, body, feelings, mind, and mental qualities and phenomena. *Sati* in the form of the knowledge that is recognized, obtained, and memorized in the *satipaṭṭhānas* could also be said to be the remembrancer that distinguishes unbeneficial and beneficial *dhammas*.

In the second half of the *Milindapañha* account, *sati* serves one by reminding, "arising," and "calling to mind" which *dhammas* are skillful and which are unskillful. *Sati* not only remembers the *dhammas* but also "remembrances" their relation to unbinding, and in this passage "takes hold" of the beneficial *dhammas*.[76] By distinguishing the unbeneficial from the beneficial courses to unbinding, *sati*, as an ideal remembrancing awareness, is able to "take hold" and "follow" beneficial *dhammas*. These attributes of *sati* explain the resolute Buddhist directive to cultivate a foundation of *sati* or make a practice of "causing it to stand near" and thus guard oneself from oversights as well as undersights. This "foundation" of "standing nearness" is the result of the practice of watching, seeing, or observing the four areas in *satipaṭṭhāna*, which both draw near and support *sati*, fixing it firmly with the practitioner.

The recurrent theme of *sati*, which "clearly notes" and has the ability "to set firmly in an object," is demonstrated in its formal *Abhidhamma* definition delineating its characteristic property, manifestation, and basis:[77]

> By means of it [*sati*] they [other *dhammas*] remember, or it itself remembers, of it is simply just remembering, thus it is sati. Its characteristic is not floating; its property is not losing; its manifestation is guarding or the state of being face to face with an object; its basis is strong noting or the *satipaṭṭhānas* of the body and so on. It should be seen as like a post due to its state of being firmly set in the object, and as like a gatekeeper because it guards the gate of the eye and so on.[78]

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[76] See note 50 for more information on *dhamma.*
[77] Gethin, 40.
[78] *Ibid.*

This passage conveniently displays many of the canon and Abhidhamma descriptions in one statement: not losing, not floating, guarding, strong noting, and acting as gatekeeper. Individuals have tended to prefer one characteristic above another at times, and the amount of intellectual quarreling over which characteristic is predominant fills volumes of books. The specific context that *sati* finds itself in usually leans towards one characteristic or another.

Before we begin incorporating other views concerning *sati*, a quick review of what can be deduced from previous passages and comments will be helpful. Clearly, from these accounts, *sati* has a strong relationship to remembering and memory. From a Buddhist standpoint, this active remembering must be a more privileged, special kind, or special use of memory since habitual memorization and recollection are unreliable and overlay experience with "unrealities" that feed back into further delusion of the same circumstances. The unreliability of memory is due to the multitude of unclear circumstances or characteristics (e.g., permanence and individuation) that are taken into memory and combined with the intentional or unintentional forgetting during the memorizing process. *Sati* "sees" and "remembers" things clearly therefore circumventing misknowledge. *Sati* accomplishes this task by "strong noting" and "not floating," therefore "not losing" the complete characteristics of the object or activity at hand and how the characteristics relate to each other. In a sense, *sati* fixes itself firmly in the object, revealing, remembering, and thus knowing all of the object's qualities. *Sati* has the relational understanding with all *dhammas* because *sati* clearly remembers all factors presented in the present moment, while keeping all praxes, goals, and the three characteristics of all existence (i.e., impermanence, non-substantiality, and *dukkha*) in perspective. This "knowing" of all relations yields *sati's* kinship with wisdom throughout the texts and a knowing in this way is precisely what wisdom, in a Buddhist context, is. Subsequently, an ideal environment for the

cultivation of *sati* would be a practice, in this case the *satipaṭṭhānas*, which encompass all of the possibly known factors and experiences (i.e., body, feeling, mind, and mental qualities and phenomena) and additionally promotes the observance of impermanence, non-substantiality, and *dukkha* "in and as" the objects themselves.[79]

The analysis, representation, and description of *sati* take a variety of forms throughout Buddhist literature. The linguistic roots of *sati*, the Buddha's need for linguistic dynamism and poetical allusions, and the *Abhidhamma* psychologizing and operationalizing all combined with the fact that *sati* is only intimately known through practice, can be described in multiple ways, and has multiple functions, led to a host of viewpoints. Additionally, *sati* appears to resemble a spectrum of cognitive functions such as memory, attention, concentration, and awareness. The prioritizing of cognitive functions and the language of those functions amongst individual practitioners and schools of thought, also led to a range of perspectives. For all of these reasons, a crystallized and uniformly accepted definition of *sati* is difficult to find within the broad spectrum of Buddhism found today. This is not to say that most practitioners do not agree if presented with a probable definition, but only that a single definition throughout the tradition is not to be found.

Standing Together

Returning to what the *Satipaṭṭhāna Sutta* prescribes will aid us in understanding what supports *sati*. The first *satipaṭṭhāna*, mindfulness of the body (*kāyânupassanā*), is given

[79] Collett Cox, "Mindfulness and Memory: The Scope of *Smṛti* from Early Buddhism to the Sarvāstivādin Abhidharma," In *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism,* ed. Janet Gyatso (Albany: State University of New York Press, 1992), 74.

substantial attention as it occupies fourteen of the twenty-one sections of the *Satipaṭṭhāna Sutta*.[80] The initial directive to:

> be ardent, fully aware and mindful, and having put down longing and discontentment toward the world live observing the body in and as a body[81]

is followed by the assuming of a meditation posture and the first practice of mindfulness of breathing:

> establishing mindfulness right where you are [lit. in front of the chest], breathe in, simply aware, then breathe out, simply aware. [82]

After the "setting of mindfulness to the fore," or "establishing mindfulness," the *sutta* continues to direct the practitioner to know directly or discern breathing in and out, long and shortly, aware "as a skilled acrobat or his apprentice" would note his turns.[83] He is then directed to train himself to breathe in and out "sensitive to the body and calming bodily fabrication."

The next section of the *Satipaṭṭhāna Sutta* is of importance because mindfulness is now founded or established. I will give several translations of this next part so we may contrast a few different versions in hopes of obtaining a slightly clearer picture of what the role of mindfulness is. This section of the *sutta* comes from Thanissaro Bhikkhu:

> In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. *Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and remembrance* [emphasis added]. And

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[80] It is of some importance that the Buddha felt that the clearer the intimate knowledge of the body, the clearer the understanding of his teachings. It is also worth noting that when he used the word 'body' it had certain negative connotations. This could be shown in the fact that he dedicated an entire *sutta* to the analysis of the body. There are places in the canon where he expresses his equations with the word "body." One example is, "And why, *bhikkhus*, is it called body? It suffers, *bhikkhus*. That is why the word "body" is used. Suffers from what? Suffers from cold and heat, from hunger and thirst, from contact with gnats, mosquitoes, wind and sun and snakes. It suffers, *bhikkhus*. That is why it is called body." Hamilton, 4. So the question stands, what would be our relationship with the body if this quote indicated the reflexive understanding upon hearing the word *body*?

[81] Wallis, *FTB*.

[82] *Ibid*.

[83] *Ibid*.

> he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself. [84]

Other translations of this role of mindfulness include:

> Or indeed his mindfulness is established with the thought: 'The body exists,' to the extent necessary just for knowledge and remembrance.[85]

> Even just realizing that *this is a body*, awareness [mindfulness] is made present.[86]

> Or again, his mindfulness that there is a body is established just for the sake of a degree of knowledge and a degree of recollection.[87]

The goal of mindfulness in this regard is clearly to be made present, known, and remembered. The entire first excerpt above is mentioned after each of the fourteen points in the *sutta.* The following are abbreviated descriptions of the remaining thirteen practices concerning the body. Second practice: know the four postures directly, walking, standing, sitting, and lying down. Third practice: paying full attention with every action, such as eating, urinating, eating, and speaking. Fourth practice: careful investigation of the repulsive features of the body, such as hair, tendons, kidneys, phlegm, pus, joint fluid, and urine. Fifth practice: careful consideration of the earth, water, fire, and air elements. Sixth to Fourteenth practices: the nine cremation ground contemplations. Focusing on one's own body, one should consider, "such is its nature, such is its future, such its unavoidable fate" in relation to a discarded corpse, a corpse devoured by wild animals, a skeleton retaining some flesh, a fleshless skeleton smeared with blood, a skeleton lacking flesh, disconnected and strewn bones, whitened bones, decaying bones, and bones reduced to powder.[88]

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[84] Bhikkhu, *WA*, 85.
[85] Soma Thera, *The Way of Mindfuless: The Satipaṭṭhāna Sutta and Its Commentary* (Kandi: Buddhist Publication Society, 1998), http://www.accesstoinsight.org (accessed June 12, 2006).
[86] Wallis, *FTB*.
[87] Gethin, 45.
[88] Wallis, *FTB*.

As a reminder, each of the previous practices are followed by the passage containing this statement:[89]

> Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and remembrance.[90]

By stating this before and after each detailed directive, the Buddha is utilizing skillful means in such a way that a possibly more advanced practitioner, or a practitioner unreliant on detailed and elaborate directions, can be *primed* to acquire mindfulness with fairly minimal postural, breathing, and related directives. A less advanced practitioner, or one who may utilize the more detailed directives, may be primed for mindfulness after following or recognizing more elaborate assessments. The practice reveals that there are a variety of capabilities and needs regarding the ability of establishing mindfulness and a multitude of ways to know the body "in and of itself."

Kāyâunpassanā, as mentioned earlier, takes up fourteen of the twenty-one points in the *Satipaṭṭhāna Sutta* and appears to be given the most emphasis. Following these directions for mindfulness of the body, as mentioned earlier, are the directions for mindfulness of feelings, mind, and mental qualities and phenomena. The directions are different for each area, although none are as detailed as mindfulness of the body. The *Satipaṭṭhāna Sutta* goes on to include other teachings of the Buddha such as the five *khandhas*, seven factors of awakening, and four noble truths. Combining a detailed meditation practice with many teachings at the end of the practice makes the *Satipaṭṭhāna Sutta* one of the most, if not *the* most, comprehensive and foundational *suttas* in the Pāli canon.[91]

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[89] See previous translations above.
[90] Bhikkhu, *WA*, 85.
[91] According to Walpola Rahula, *bhikkhus* often "recite this *sutta* by the bedside of a dying man to purify his last thoughts." This is rather new information to me, but I find it interesting to carry this knowledge through understanding the *Satipaṭṭhāna Sutta*. *What the Buddha Taught* (New York: Grove Press, 1974), 69.

One of the goals of this thesis is to show the factors that feed into what is called Buddhist mindfulness and its practices. Therefore, it is important to gain a view, on not only the linguistic understandings that prefigure *satipaṭṭhāna*, but also on the prerequisites and traditional assumptions that are considered preliminaries to the practice of *satipaṭṭhāna* and the cultivation of *sati*.

The first preliminary is that the five hindrances (*nīvaraṇas*)—desire, aversion, torpor, agitation, and doubt—must be abandoned or held in abeyance if *satipaṭṭhāna* is to be properly conducted and have the subsequent feedback effects with other elements in the *Bodhi-pakkhiyā-dhammā*. Another way of saying this is that a *satipaṭṭhāna* practice cannot do its work and will not generate the results needed if one is caught up in any of these five hindrances. This claim makes complete sense if we reground the idea in an example more mundane, for it would be hard enough for one to even cook a simple meal under the influences of say torpor, doubt, and aversion, much less have the ability to observe the four frames of reference with utmost clarity and establish mindfulness. This abandonment of the *nīvaraṇas* is an acceptable and understandable prerequisite considering the claims made about the crucial practice of *satipaṭṭhāna*. If a practitioner were to "found" or "presence" mindfulness, memory, or the base of the tradition under these conditions, of what quality would that mindfulness be?

Other prerequisites entail a state of concentration (*samādhi*) or calm (*samatha*) that must be engendered before engaging in *satipaṭṭhāna*. This prerequisite is paradoxical because the concentration and calm, which is preliminarily needed, may also be obtained through the practice itself; in other words, the byproducts of an elementary *satipaṭṭhāna* practice *are* concentration and calm. Exemplary of the feedback loops within Buddhist practice, this cycle reminds one how, first, the necessary preliminary conditions may be found in inchoate stages of the practice

and second, how there are different levels of development attainable within the practices themselves.

There are additional practices that lead both to and from the practice of *satipaṭṭhāna*. *Satipaṭṭhāna* itself is a preparatory practice aiding to fulfill other elements of the Buddhist path laid out in the *Bodhi-pakkhiyā-dhammā*. Not only is *satipaṭṭhāna* directly responsible for supporting the faculty of mindfulness (*satindriya*) as will be shown, but the practice also plays an integral function in the fulfillment of the seven factors of awakening (*bojjhaṅgas*) of which mindfulness is the first followed by discrimination, strength, joy, tranquility, concentration, and equipoise. There are in fact direct references that state this supportive role as the *satipaṭṭhāna's* main function:

> The [Buddha] dwells experiencing the reward of the fruits of clear knowing and release.
> But what are the qualities that, when developed and pursued, lead to the culmination of clear knowing and release?
> The seven factors of Awakening.
> And what are the qualities that…lead to the culmination of the seven factors of Awakening?
> The four frames of reference [*satipaṭṭhānas*].
> And what are the qualities that…lead to the culmination of the four frames of reference?
> The three courses of right conduct.[92]

This passage above also illuminates how *satipaṭṭhāna* is associated with, and in some cases dependent on, other aspects of Buddhist practice. In this example, not only are the seven factors of awakening contingent on *satipaṭṭhāna* for their "culmination," but *satipaṭṭhāna* itself is dependent on the three courses of right conduct. The three courses of right conduct create a preparatory mental state in order for the practice of *satipaṭṭhāna* to have full ability to generate results. It may also be implied by the causal feedback patterns that *satipaṭṭhāna* can assist in the

[92] Bhikkhu, *WA*, 161. "And how are the three courses of right conduct developed and pursued so as to lead to the culmination of the four frames of reference? There is the case where a monk abandons wrong conduct in terms of his deeds and develops right conduct in terms of his deeds; abandons wrong conduct in terms of his speech and develops right conduct in terms of his speech; abandons wrong conduct in terms of his thoughts and develops right conduct in terms of his thoughts. This is how, [practitioner], the three courses of right conduct, when developed and pursued, lead to the culmination of the four frames of reference."

accomplishing of the three right courses of conduct, but will not culminate in awakening unless they are fulfilled.

Another question that arises concerns the roles each of the four areas plays. Though these four *satipaṭṭhānas* (body, feelings, mind, and mental qualities) appear to all be necessary to complete the practice, the Buddha's directives indicate otherwise. Each of the *satipaṭṭhānas,* if refined to the highest degree, is capable of accomplishing the result of removing unskillful qualities. In classic analogous style, the Buddha states:

> It is just as if there were a great pile of dust at a four-way intersection. If a cart or chariot came from the east, that pile of dust would be totally leveled. If a cart or chariot came from the west…from the north…from the south, that pile of dust would be totally leveled. In the same way, when a monk remains focused on the body in and of itself, then evil, unskillful qualities are totally leveled. If he remains focused on feelings…mind…mental qualities in and of themselves, then evil, unskillful qualities are totally leveled.[93]

The Buddha indicates how any one of the *satipaṭṭhānas* can be used to "totally level" unskillful qualities by pointing to the repeated refining of any one practice as being ultimately liberating. This statement reinforces the implied skillful teachings (*upaya*) of the Buddha. Therefore a practitioner would be able to focus on one of the four areas most productive for his leveling of unskillful qualities and the maintaining of mindfulness. More will be said about the maintaining of mindfulness in relation to the following list, the *indriyas*.

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[93] *Ibid*., 101.

CHAPTER 3

THE REMAINING STEPS OF THE PATH

It's a poor sort of memory that only works backward.
-Lewis Carroll

Inside the Indriyas

The Five Faculties (*indriya*)
1. The faculty of conviction (*saddhindriya*)
2. The faculty of persistence (*viriyindriya*)
3. The faculty of mindfulness (*satindriya*)
4. The faculty of concentration (*samādhindriya*)
5. The faculty of discernment (*paññindriya*)

The *satipaṭṭhāna* practice can be said traditionally to be the ideal practice for cultivating and knowing *sati*. The *satipaṭṭhānas*, through breathing, postural, and mental directives, develop a state of "calm and settled preparedness" and attempt to develop within the practitioner a direct and maintainable understanding of *sati*.[94] The *satipaṭṭhānas* also appear to create the ideal environment, not for originating, but for recognizing and cultivating the qualities and functions that constitute *sati*.

After the *satipaṭṭhānas*, *sati* is found next in the list of faculties (*indriyas*) as the faculty of mindfulness (*satindriya*). The *indriyas* are connected by name to the mythologically powerful Vedic god Indra, the "controller," who had slain the dragon Vṛtra.[95] According to the Pāli definition, *indriya* means "belonging to the ruler, i.e., governing or controlling principle"[96] and

[94] Cox, 72.
[95] The Pāli definitions are taken from T.W. Rhys Davids and William Stede, eds. *The Pāli Text Society's Pāli-English Dictionary* (London: Luzac & Company, Ltd., 1966), *s.v.* "*indriya*."
[96] *Ibid.*

similarly, through commentarial notions, *indriyas* "carry out the purpose of a ruler."[97] By name, function, and reference these five faculties are considered the five that must reach a position of *governance*, *dominance* and *control* over their domain if the Buddhist goal of awakening is to actualize.[98]

The commentary on the *indriyas* also clarifies what "carrying out the purpose of a ruler" actually entails. Since the task or purpose of *sati* is to "stand near" or to "guard," Gethin points out:

> [*satindriya*] having overcome heedlessness performs the task of a lord in the manner of standing near.[99]

The Indra reference of slaying the dragon works well as the above passage could be read as, once *sati* has reached a stage in the practitioner in which it has developed the ability to overcome, or slay its opposite, "heedlessness" or "lost mindfulness," *sati* can fulfill its task of "standing near."

The five *indriyas* of our concern are originally only five faculties in a list of twenty-two that contains sense *indriyas*, such as the eye-faculty (*cakkhundriya*) and ear-faculty (*sotindriya*), feeling *indriyas*, such as the pleasure-faculty (*sukhindriya*) and the unhappiness-faculty (*domanassindriya*), as well as other faculties, such as the male-faculty (*purisindriya*) and faculty of knowing (*aññindriya*).[100] Each of these *indriyas* appears to be a refined stage of the parts of the body and the processes (i.e., knowing) we already possess. These other *indriyas* are in fact dependent on other global forces, yet they have developed to the point where they can exercise control over and be utilized, or to govern and oversee, their domain in an "awakened" fashion,

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[97] Gethin, 105.
[98] *Ibid*., 144.
[99] *Ibid*.
[100] *Ibid*., 105.

having overcome their opposite.[101] Thus for example, the ear-faculty can be shown in the following statement to govern or guard its domain:

> The Blessed One said: "Now how…in the discipline of a noble one is there the unexcelled [tuned] development of the faculties?"
>
> "…when hearing a sound with the ear, there arises in a monk what is agreeable, what is disagreeable, what is agreeable and disagreeable. He discerns that 'This agreeable thing… disagreeable thing... agreeable and disagreeable thing has arisen in me. And that is compounded, gross, dependently co-arisen. But this is peaceful, this is exquisite, i.e., equanimity.' With that, the arisen agreeable thing... disagreeable thing... agreeable and disagreeable thing ceases, and equanimity takes its stance. Just as a strong man might easily snap his fingers, that is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable thing... disagreeable thing... agreeable and disagreeable thing ceases, and equanimity takes its stance. In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to sounds cognizable by the ear."[102]

The ear's "proper range," or domain, is sound.[103] By the "discipline of a noble one" (i.e., training) the ear has developed control and governance over its domain by reflexively responding to stimuli in an equanimous fashion and can no longer be said to be a slave to stimuli. The ear then garners the title of faculty by "unexcelled" and tuned development with the domain it is best designed to govern: the domain of sounds.[104] In this manner, the ear is no longer ruled by bombarding stimuli; it is in control, and at this stage, able to sustain its proper role of insight and equanimity. The ear itself can be said to have developed with similar characteristics of *sati* because it can now guard or govern what enters. The ear itself has embodied *sati*.

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[101] "What is the meaning of *indriya*? [The root] *idi* [is used] with regard to supreme lordship. They are *indriyas* in that they exercise control over something. Thus the meaning of *indriya* is overlordship." *Ibid*., 106.

[102] Thanissaro Bhikkhu, *Indriya-bhavana Sutta: The Development of the Faculties* http://www.accesstoinsight.org (accessed June 12, 2006).

[103] "Proper range" can be defined as immediate experience or what should be immediately attended to. I am extending use of proper range from the Buddhist parable about how a quail wandered outside of its "proper range" and was taken up by a hawk. See Wallis, *DP*, 104 for more discussion of proper range. Concerning "domain" all six sense faculties including the mind were believed to have specific domains, although the domain of the mind experiences all. From *Saṃyuttanikāya*, "These five [sense] faculties have different domains, different resorts; they do not experience one another's resort and domain. What five? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty. Now, these five faculties having different domains, different resorts, not experiencing one another's resort and domain—they take recourse in the mind, and the mind experiences their resort and domain." *Ibid*., 105.

[104] In this instance, "unexcelled" would mean not too loose and not too tight.

As the ear-faculty has a domain of sound, the mindfulness-faculty also appears to have a domain, though much more expansive. We can assume that the domain of mindfulness, as indicated in the *satipaṭṭhānas*, is anything dealing with the body, feeling, mind, and *dhamma*, or in other words, all things. What constitutes the domain of mindfulness is not only the dealings—the objects and relations—of *all* these things, but also what upholds and supports "all things." We can also assume that mindfulness does not originate in the *satipaṭṭhānas*, but that it is "found" and recognized, or recognized and "founded" in the *satipaṭṭhānas.* This finding of mindfulness is confirmed when one recalls that the opposite of *satindriya* is not "no mindfulness," but "lost" or disregarded mindfulness (heedlessness). Therefore, just as one already has an ear that must be cultivated for equanimous behavior, it can also be said that one already has *sati* in some form that, lost and causing heedlessness, must be found and cultivated in order to "mind" in an awakened fashion. Through the practice, ideally, one must deeply familiarize his mind with mindfulness, *sati*, in order to begin to possess the faculty of *sati*.

The five *indriyas*—conviction persistence, mindfulness, concentration, and discernment—were chosen to be placed in the list of the *Bodhi-pakkhiyā-dhammā* and, just as the ear, each *indriya* has a body on which it is dependent for support. That is, each of the five faculties exists in relation to another aspect of Buddhist practice, which could be said to sustain its related *indriya* and is found in some dimension within the *Bodhi-pakkhiyā-dhammā*. Therefore, each *indriya* has a practice in which the faculty can be "seen" or, in a sense, in which its supportive elements can be recognized and cultivated. In the case of *satindriya*, the practice is expectedly the *satipaṭṭhānas*, the four frames of reference. Any practitioner familiar with the *Bodhi-pakkhiyā-dhammā* or *suttas* would be aware of the supportive relationship between the *satipaṭṭhāna* and *satindriya*. In the following excerpt, all five of these faculties are shown to be

in constant feedback with their supportive practices in which they can be "seen," creating a network of dependencies:

> Monks, there are these five faculties…The faculty of conviction… persistence… mindfulness… concentration, and… discernment.
> Now where is the faculty of conviction to be seen? In the four factors of stream-entry.
> Now where is the faculty of persistence to be seen? In the four right exertions.
> Now where is the faculty of mindfulness to be seen? In the four frames of reference.
> Now where is the faculty of concentration to be seen? In the four *jhānas*.
> And where is the faculty of discernment to be seen? In the four noble truths.[105]

If the language of "seeing" mindfulness in the four frames of reference, the *satipaṭṭhānas*, is not clear enough for some, there are more direct statements. The statement below is more explicit on a textual level and expands the activity of "seeing" to actually "acquiring":

> The mindfulness which he acquires having produced the four establishings of mindfulness, this is called the faculty of mindfulness.[106]

In addition to displaying a direct reference with the *satipaṭṭhānas*, the above passage hints at what could take form to be considered a faculty. This passage will be elaborated on later, but for now know the *satipaṭṭhāna* practice is an ideal practice for "causing *sati* to stand near," "establishing *sati*," or "creating a foundation of *sati*," thus is where one can "acquire" *sati*.

Also important to note is the ordering of the list of the five faculties. Our common conceptions of lists most frequently equate the first in a list with the most important. This prioritizing is not always the case in Buddhism. The Buddhist tradition is replete with lists and has historically taken painstaking care in what appears to be the "art of the list," thereby, as mentioned earlier, embedding many interdependent layers of practice and understanding. *Satindriya*, the faculty of mindfulness, is placed purposefully in the middle of the list due to the

[105] Bhikkhu, *WA*, 139.
[106] Gethin, 118.

fact that it *must* be supported by conviction and persistence.[107] In turn *it supports* concentration and discernment:

1. The faculty of conviction (*saddhindriya*)
2. The faculty of persistence (*viriyindriya*)
3. The faculty of mindfulness (*satindriya*)
4. The faculty of concentration (*samādhindriya*)
5. The faculty of discernment (*paññindriya*)

A developed faculty of mindfulness is the manifestation of progress as well as the stepping-stone towards further progress. Thus, a path metaphor, or in this case, a building block metaphor is more useful than a numbered list and even more useful when we read the Buddha's words, which express that the faculties are built both from and with the practice in which they can be "seen" for themselves. It is stated throughout the texts that a tuned faculty of mindfulness (*satindriya*) presumes a tuned conviction and persistence *as well as* a stable *satipaṭṭhāna*. In addition, a well-tuned concentration and discernment follows a well-tuned mindfulness. I use "tuned" here to refer to the Buddha's own musical metaphors, which he uses in service to point out that each person must tune his or her faculties just as one must tune a musical instrument:

> In the same way…over-aroused persistence leads to restlessness, overly slack persistence leads to laziness. Thus you should determine the right pitch for your persistence, attune…the pitch of the [five] faculties [to that], and there pick up your theme.[108]

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[107] Because the faculty of mindfulness requires both conviction and persistence, keeping what the Buddha considers these faculties in mind will help one understand what supports a faculty of mindfulness. Concerning conviction, the Buddha says, "Now what, monks, is the faculty of conviction? There is the case where a monk, a disciple of the noble ones, has conviction, is convinced of the [Buddha's] Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' This, monks, is called the faculty of conviction." Concerning the faculty of persistence, he states, "And what is the faculty of persistence? There is the case where a monk, a disciple of the noble ones, keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. He generates desire, endeavors, arouses persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen. This is called the faculty of persistence." Bhikkhu, *WA*, 140-141.

[108] *Ibid*., 150.

By determining one's efforts and capabilities and tuning one's practice to that pitch, the practitioner may have a firm foundation to use his ability in other situations. As anyone who has played in or even watched a band or orchestra knows, if one player is out of tune, it is never only his or her problem but the entire group's dilemma, thus nothing sounds quite right.[109] There may be sound, but one will not hear *music*. The same can be said for the faculties, which are interdependent on one another. The faculties, as well as their own supportive sources, are in constant feedback with each other, all necessitating finer and finer tuning through the capability of the practitioner. The immediate network, from a praxis standpoint, appears to necessitate the support of quite an arsenal of factors just to reach the fairly inchoate stage of *indriya*, especially *satindriya*. These factors include all the preparatory states and conducts for the *satipaṭṭhānas*, a stabilized and fruitful *satipaṭṭhāna* practice, as well as firm foundations in the faculties of conviction and persistence.[110]

The question still remains of what the faculty of mindfulness is. In order to understand what a faculty of mindfulness is we have to have a working understanding of what mindfulness is *as well as* how it becomes a faculty. Admittedly, verbalizing mindfulness and its subtleties becomes a rather hazy affair when trying to keep all of its descriptions and possibilities in sight, especially when we are locked into a certain language outside of an actual practice environment.

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[109] *Ibid*., 137. "This is why conviction, the first member of the set of five faculties, leads naturally to persistence, the second. Persistence here is equal to right exertion, which develops mindfulness as the most essential skillful quality in the mind. As we saw under the frames of reference, the proper development of mindfulness leads to concentration, or the four *jhanas*, while the *jhanas* provide the foundation for the arising the discernment, the fifth and final member of this set. When discernment is strengthened to the point of transcendence, leading to the attainment of stream-entry, it then confirms the truths that were previously taken as a matter of conviction and faith. This confirmation feeds back into the causal loop, strengthening conviction, which provides the basis for developing the faculties still further until Arahantship is attained. At that point there is no need to be convinced that the practice leads to release into the Deathless, for one has fully realized that release through direct experience." Bhikkhu, *WA*, 136.

[110] I am not expanding on more subtle aspects that are claimed to also support a *satipaṭṭhāna* practice. So, this is not an all-inclusive network. These practices are exemplified to show a simplified network of how *satindriya* is well supported.

To make sense of mindfulness through the relationship between the faculty of mindfulness and the *satipaṭṭhānas* appears to be at least a starting point to uncovering some of *sati's* various positions and apparently graduated dynamics. Looking at mindfulness with these two lists in close comparison may shed some light on both what mindfulness is and what seemingly different roles it plays in the *Bodhi-pakkhiyā-dhammā.* Due to the fact that the faculty of mindfulness is supported and can be "seen" and "acquired" in the *satipaṭṭhānas*, a brief revisiting of, and a slightly refined approach to, the *Satipaṭṭhāna Sutta* is in order.

Both Sides of the Mirror

In the *Satipaṭṭhāna Sutta* we are told that the founding or establishing of mindfulness in the four areas leads to "the direct realization of unbinding." Those areas, body, feeling, mind, and *dhamma* (i.e., mental qualities and phenomena), appear to represent the totality of our experience, especially if we take a Buddhist worldview that does not include a God or soul.[111] This all-inclusive experience makes *satipaṭṭhāna* a *totalizing* practice. That is, the practice may be applied to any aspect of our being at any time and only has a formalized structure in order to help one organize a proper practice. In a way, the *satipaṭṭhānas* can be said to be a direct link to the more explicitly stated teachings (e.g., seven factors of awakening and four noble truths) and the implied ever-present three marks of existence. An extended claim could be made that whatever quality can be said to support and sustain the teachings and practices as well as mindfulness is knowable through the fulfilling of the practice.

In the *Satipaṭṭhāna Sutta*, we are first told how to prepare to apply mindfulness in the four areas. Regarding the body, one should:

[111] I also showed evidence of how just one area may be sufficient, thereby displaying how these boundaries are merely of convenience and are in place for the practitioner to be able to fictitiously isolate experience yet still be productive.

> be ardent, fully aware and mindful, and having put down longing and discontentment toward the world live observing the body in and as a body.[112]

This statement appears to be an attempt to create ideal practice conditions by rousing oneself and clearing distracting discontentments, or in other words, clearing obstacles that impede a clear comprehension and direct knowing of the body completely on its own terms, free of references judgments or past memories: literally, knowing the body *just as it is*. Due to the prerequisites of the *satipaṭṭhānas*, (i.e., calm, concentration, and abeyance of the five hindrances) combined with the preparatory physical posture and mental rousing and releasing, an ideal learning environment appears to be created in the practice, or from a Buddhist standpoint, there is an opportunity for clear, direct knowing and the development of a new relationship with the four areas by cultivating and utilizing *sati*. So, the exercises, through explicit direction, appear to be creating the ideal opportunity for a new relationship with the four areas for both present and future encounters with those same areas outside a formal practice.[113]

> Mindfulness reenters discourse this time concerning the breath, and it is said:
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> establishing mindfulness right where you are [lit. in front of the chest], breathe in, simply aware, then breathe out, simply aware.[114]

"Establishing mindfulness right where you are" is most commonly translated as establishing mindfulness of the breath, hence in front of the chest. This practice could also be seen as establishing mindfulness "in and as the breath itself" acting as a preliminary *satipaṭṭhāna* before the official four take place. This directional is most likely the case since there is an entire *sutta*

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[112] Wallis, *FTB*.
[113] Of course, I am mentioning that there is an opportunity for new relationship in both the present and future, but this may also apply to past encounters; that is, a new experience or relationship with the four areas may have the capability of re-contextualizing past experiences.
[114] Wallis, *FTB*.

dedicated to the mindfulness of breathing, the *Ānâpānasati-sutta*.[115] Descriptions of this stage in the practice state how mindfulness arises and is inspired by the breathing process.[116] So, what mindfulness is and to what degree it is established in this excerpt, I ultimately leave open to the reader, only offering a reading of what might be implied by the texts.[117]

The inclination is to understand "establishing mindfulness right where you are" as meaning to bring one's attention to breathing, thereby equating mindfulness with a mode of attention. This automaticity of placing mindfulness with attention may need some attention itself. Attention sets up an implied dualism and possession that appears to be unassociated with mindfulness. Additionally, if mindfulness were in fact equated with attention, more than likely the text would have directives to "establish attention." The Buddha did not use "attention" and obviously felt that mindfulness could not be completely equated with what is called attention. Linguistically, mindfulness (*sati*) has numerous relationships etymologically with remembering and memory throughout many texts, as we have seen, and is consistently equated with the "not forgetting," "non-loss," or "remembering" by the mind with regard to the object experienced. Hence, the act of memory is worth focusing on and is the cognitive function best used to explain what supports mindfulness and what mindfulness entails. I am inclined not to abandon, but instead de-emphasize, "attention" for what is more linguistically, textually, and experientially grounded, namely the engaging of a type of "memory of the present" or "present moment memorizing awareness." (Other ways of stating this idea that include "immediate

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[115] Interestingly enough, from the textual directions, one should be able to establish mindfulness previously to actually practicing the entire *sutta*, possibly adding fuel to a common debate in later commentarial traditions that debated whether we already have mindfulness or if an ideal state of mind is necessary to have it. This part in the *sutta* could be said to be both *being* and *indexing* the practice in the *Ānâpānasati-sutta*.

[116] For specific examples of this arising and inspiration of mindfulness from remembering certain objects, see *The Path of Purification* by Buddhaghosa, 204-205.

[117] I intend to stay close to the text, and while doing so, attempt to make sense of the meanings of words when not explicit.

remembrancing awareness" and "present-moment remembrancing awareness" will be used throughout the discussion.) This proposed type of full and immediate awareness known through all aspects of memory need not be dependent on attention; the attention is, in a way, self-generated from this remembrancing awareness. The language of memory and awareness, rather than that of attention, is more useful since it is both less personalized and less dualistic and, in that regard, more honest. Awareness and attention, which appear to be directed by some facet of memory, could also be considered simply an expression of a type of immediate memorization and re-memorization so incredibly short that this "present-moment memory" appears to be separate from our common notions of memory. So, it becomes difficult to know if we are establishing attention, awareness, or memory "right where we are;" I, however, lean towards an *expression* of memory.

Through calm yet alert preparedness, mindfulness as this type of immediate memorizing awareness is a conscious engagement with present experience by which memory or remembering is completely unobstructed and clear in regards to an object or process, thereby fulfilling the request for "establishing [present-moment memory] right where you are." This mnemic engagement is unobstructed and clear in the sense that, a quality of memory that does not "lose" the object or process and "clearly notes" *all* of its impressions by being calmly alert and free from discontentment, is completely present or brought to the foreground. Those undistracted and clear impressions in turn are able to be experienced or able to reflect in memory unencumbered by interference or fabrication. Thus, one is transparently aware of the object and action, for example, the breath and breathing.

The idea of a "memory of the present" makes sense when recalling that, in the Buddhist worldview, phenomena are "preceded by mind" or, using memory language, "preceded by

memory" and ideally "preceded by mindfulness," since our knowledge passes through memory. This activity of observing with a type of clear mind or memory of the breathing process appears to *ideally and intimately* lend itself to the recognition and remembrance, the knowing, of mindfulness. One could also say that this "observance" with a type of remembrancing leads to the unavoidable experience and recognizing of the three marks in the *satipaṭṭhānas*, thus making way for the presencing and reinforcing of a clear memory, unblemished by fabrications of permanence. If we want to stretch the example of breathing, we can say that by exchanging the contents of breath unimpeded, one could also be exchanging the contents of memory. It is possible that this practice is only one dimension of mindfulness as understood in Buddhism. This dimension includes establishing, summoning, or cultivating a particular kind of immediate memorizing awareness, "bare memory," or "immediate remembrancing" that is ideally developed in a meditative practice.

Recall the repeating section regarding the mindfulness of the body in the *Satipaṭṭhāna Sutta*, shown below with its multiple translations. This entire paragraph is expressed both before and after the directions for breathing and postural preparedness and the rousing and disentangling of mentality, and is also stated after each of the more elaborate directives. This statement below could be seen as an opportunity to *know* and *remember* what *sati* is:

> In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. *Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and remembrance* [emphasis added]. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself. [118]

[118] Bhikkhu, *WA*, 85.

> Or indeed his mindfulness is established with the thought: 'The body exists,' to the extent necessary just for knowledge and remembrance.[119]
>
> Even just realizing that *this is a body*, mindfulness is made present.[120]
>
> Or again, his mindfulness that there is a body is established just for the sake of a degree of knowledge and a degree of recollection.[121]

In this dimension, mindfulness seems to be established or "presenced" by seeing, realizing, and knowing the arising or falling of the body. Thus by having been developed through the practice, either initially or with the more elaborate directives, mindfulness appears to become reflexively present when one realizes that "this is a body," "the body [actually] exists," or "how the body [actually] exists."[122] Mindfulness in this case is known, maintained, or established "to the extent necessary just for knowledge and remembrance," that is for both present knowledge and future remembrance, apparently creating a kind of memory for the future. Hints of *sati's* faculty outline appear to emerge if I remain consistent with my views on the role of the *satipaṭṭhāna* practice. By a way of calm, postural, and directive preparedness, one goes on to encounter and establish *sati*, or a clear and reflective memorizing awareness. By recognizing and maintaining that "memory" or *sati* in reference to an area, one gains knowledge and remembrance. Additionally, once *sati* is known and developed by further practice, it may become restored reflexively in reference to any phenomenon both in and outside of a meditative environment or, utilizing the language of the *satipaṭṭhāna*, we could say it enables and can be utilized for the accurate observance of the world in and of itself. A *sati* that is cultivated in the *satipaṭṭhānas* and has reached a certain potency or proficiency to the point where it may be restored, revived, and dependably and skillfully used to overcome disregardful observations (i.e., heedlessness or

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[119] Thera, http://www.accesstoinsight.org (accessed June 12, 2006).
[120] Wallis, *FTB*.
[121] Gethin, 45.
[122] Concerning the word "body" and the Buddha's usage thereof, see note 83.

lost mindfulness) of how things really are *may* be said to be the faculty of mindfulness (*satindriya*). Taking this possibility into consideration, another reading of the passage that explicitly states a direct relationship between the *satipaṭṭhānas* and mindfulness will now offer more insights:

> The mindfulness which he acquires having produced the four establishings of mindfulness, this is called the faculty of mindfulness.[123]

The language of acquiring mindfulness in this translation is fairly accurate, but there are other options for this translation that may be more indicative of the relation between the *satipaṭṭhānas* and the *indriyas*:

> The [*sati*], which he [restores] having [maintained] the four establishings of [*sati*], this is called the faculty of [*sati*].
>
> The mindfulness, which he [recovers, revives, reawakens] having [successfully produced] the [*satipaṭṭhānas*], this is called the faculty of [*sati*].[124]

The faculty-ness of mindfulness is still in question. Not only does this question confront us now, but it was also raised historically. In the *Indriya-vibhanga Sutta* the Buddha gives a succinct answer to what the faculty of mindfulness (*satindriya*) is. Now with more context, this succinct explanation by the Buddha as cited before, is combined with a returning of the reader or practitioner to the *satipaṭṭhānas* in which *sati* can be *found*:

> And what is the faculty of mindfulness? There is the case where a monk, a disciple of the noble ones, is mindful, highly meticulous, remembering and able to call to mind even things that were done and said long ago. He remains focused on the body…feelings…mind…*dhamma*…in and of itself [themselves].[125]

Rupert Gethin's translation from the *Nikāyas* is only slightly different:

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[123] Gethin, 118.
[124] Sonam Kachru suggested "recovers" and "successfully" in a talk called "What, me mindful?", which fit the context well.
[125] Bhikkhu, *WA*, 141.

> And what, *bhikkhus*, is the faculty of *sati*? Here, *bhikkhus*, the noble disciple has *sati*, he is endowed with perfect *sati* and intellect, he is one who remembers, who recollects what was done and said long before.[126]

An almost identical question from an interlocutor concerning the acquiring of mindfulness results in this similar response from the Buddha:

> Here the noble disciple has mindfulness, he is possessed of the highest mindfulness and awareness; he is one who remembers and recalls what was done and said long before.[127]

It is clear that these statements are not describing, nor are they concerned with, the recollection of mundane information. If mindfulness is related to remembering, one must conclude that the Buddha would have had differing views from the majority that were historically or are currently held about the scope and power of, or our dependency on, remembering and recollection.

By redirecting one back to the *satipaṭṭhānas*, the Buddha's explanations of *satindriya*, as stated above, consistently inform one of what needs to be remembered (borne in mind) and recollected (summoned or called to mind). In the *satipaṭṭhānas*, what is to be known and remembered is apparently *sati*. The *satipaṭṭhānas* state why mindfulness is established, that is, "for the sake of a degree of knowledge and degree of recollection." We are told that one possesses the *faculty* of *sati* if he, I assume in reference to the *satipaṭṭhānas*, "is one who remembers, who recollects what was done and said long before." These statements lead us to conclude that by remembering and recollecting *sati*, using *sati*, or both, one has the faculty of *sati*.

The texts concerning *sati*, and the faculty of *sati*, are unclear by current standards, so again, I can only offer a suggestion to the meaning of *satindriya*. The stage at which it may be said that one possesses the *faculty* of *sati* appears to represent the stage at which mindfulness may be utilized as a recoverable skill for a liberating mode of commemoration or observance.

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[126] Gethin, 36.
[127] *Ibid.*, 117.

This means that through familiar impressions or skillful behaviors, this quality of memory or attention may be used to interact with present experience.[128] Unlike mundane recollection, which interferes and obscures actual present experience and its objects, *sati* unveils, reveals, and recognizes characteristics and relationships (e.g., the three marks of existence) that are obscured by unskillful consciousness. Therefore, the *satipaṭṭhānas* are where, with experience, skillful relationships are engendered *and* mindfulness is recognized, strengthened, and founded. The *satipaṭṭhānas* are the training ground in which explicit direction and teachings are in a way trained into implicit knowledge for the future. This transferable quality of awareness or recoverable state of memory that may be commemorated or used to observe, though always impersonalized, may still be utilized and could in fact be considered *satindriya*.

More Power to the Balas

The Five Powers (*balas*)
1. The power of conviction (*saddhā-bala*)
2. The power of persistence (*viriya-bala*)
3. The power of mindfulness (*sati-bala*)
4. The power of concentration (*samādhi-bala*)
5. The power of discernment (*paññā-bala*)

Following the five faculties in the *Bodhi-pakkhiyā-dhammā*, the next list containing mindfulness is that of the five *balas*, or the five powers. The ever-present theme of danger in becoming attached to the lists and views themselves is echoed in various forms across every Buddhist teaching; so, ironically, and seemingly with the purpose of dislodging any attachment to the list of five faculties, the list of five powers is exactly the same as the five faculties. The

[128] This mode of observance can be either explicit or implicit. That is, one can use explicit reminders or one may call upon implicit knowledge to unveil perception. The following haiku hints at an explicit reminder: the *suttas* that actually imbue perception.

While I intone the sutras
The morning-glories
Are at their best.
-Kyoroku

Buddha's direct words initially do not provide much clarification on the difference between an *indriya* and a *bala*:

> There is a manner of reckoning whereby the five faculties are the same as the five strengths, and the five strengths the same as the five faculties. And what is that method?….Whatever is the faculty of conviction, that is the strength of conviction. Whatever is the strength of conviction, that is the faculty of conviction. Whatever is the faculty of persistence, that is the strength of persistence. Whatever is the strength of persistence, that is the faculty of persistence. Whatever is the faculty of mindfulness, that is the strength of mindfulness. Whatever is the strength of mindfulness, that is the faculty of mindfulness. Whatever is the faculty of concentration…discernment is the faculty of discernment.[129]

So, by this account, it appears that we are dealing with equivalents. It may prove useful, for understanding the *balas*, if we transpose the language of "seeing" from the *indriyas* and how they are "seen" in the *satipaṭṭhānas* to this list. The term *bala* itself does, however, help with an understanding of the *sati-balas*. Images illustrating how something powerful (*balavant*) overtakes something weaker thus making the latter ineffectual are provided in the *Nikāyas*:[130]

> Just as a strong man [*balavā puriso*] grasping a weaker man (*dubbalataraṃ purisaṃ*) by the head or shoulders might hold him down, subdue him and completely overcome him, so … that *bhikkhu*, gritting his teeth and pressing his tongue against his palate, should mentally hold down his mind, subdue it and completely overcome it.[131]

Gethin points out thoroughly, that a *bala* is a more robust and exercised faculty that need not be overly active to overcome its opposite. This framework is both useful and accurate. Later commentaries to the *Arthavi-niścaya-sūtra* help strengthen this argument:

> Just the five *indriyas*…when they are strong are called *balas* … since, as a result of there being no attack in the interim by their opposites (distrust, laziness, *lost mindfulness* [emphasis added], distraction, and lack of clear comprehension), they are not overwhelmed, therefore they are called *balas*. But the *indriyas*, as a result of persistent attack by their five opposites, are overwhelmed, therefore they are called *indriyas* due to the fact that their opposites are undefeated.[132]

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[129] Bhikkhu, *WA*, 153.
[130] Gethin, 142.
[131] *Ibid.*
[132] *Ibid.*, 145.

The language of sustaining the "attack" of the opposite is useful. We can now combine this perspective of *bala* with the Buddha's further comments on the five *balas*:

> Just as the River Ganges flows to the east, slopes to the east, inclines to the east, in the same way when a monk develops and pursues the five strengths, he flows to Unbinding, slopes to Unbinding, inclines to Unbinding.[133]

With the Buddha's comments on the five powers contextualized in this way, the *balas* become more distinguishable from the *indriyas*. Whereas an *indriya* takes activity and effort to overcome its opposite (e.g., *satindriya's* opposite is lost mindfulness or heedlessness), a *bala* may rely more on its strength, capacity, and sheer force to overcome opposing forces such as, in the same order of the five powers, "distrust, laziness, lost mindfulness, distraction, and [unclear] comprehension."[134] Similarly, whereas an *indriya* has only entered the stream, a *bala* is already flowing towards unbinding (*nibbāna*). Whereas an *indriya* stands, a *bala* already *knows* and *remembers*, and in a sense uses its "leaning towards" or "inclining" to subdue its opposite.

With this notion in mind, what is implied about our *bala* of particular interest, *sati-bala*? It may be said that at the stage of *bala*, mindfulness may effortlessly overcome its opposites, lost mindfulness and heedlessness (disregardful observations), by a strengthened and governing character. Also *sati's* purpose of "standing near" or "guarding" could be said to be strengthened as well. That is, *sati* is standing near with more familiarity, strongly guarding, and more clearly noting what comes in and out of the mind or memory. The potential not to forget could therefore be considered more enduring than the faculty of *sati*. Commentary on *balas* is quite scant; more so of *sati-bala* as an individual. So to conclude, it may help to think of *sati-bala* in terms of a more refined, powerful (*balavant*), and reflexive skill that, while still directly tied to the *satipaṭṭhānas* for support, may have a graduated and sustaining character. This more graduated

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[133] Bhikkhu, *WA*, 153.
[134] Gethin, 145.

and reliable skill may be said to be expressed by the ease of recollection accompanied by a more powerful knowing and remembering of *sati* and everything in its domain.

Awakening to the Path

The Seven Factors of Awakening (*bojjhaṅga*)
1. Mindfulness as a factor of awakening (*sati-sambojjhaṅga*)
2. Discrimination as a factor of awakening (*dhamma-vicaya-sambojjhaṅga*)
3. Strength as a factor of awakening (*viriya-sambojjhaṅga*)
4. Joy as a factor of awakening (*piti-sambojjhaṅga*)
5. Tranquility as a factor of awakening (*passaddhi-sambojjhaṅga*)
6. Concentration as a factor of awakening (*samādhi-sambojjhaṅga*)
7. Equipoise as a factor of awakening (*upekkhā-sambojjhaṅga*)

The seven factors of awakening is the culminating point for various elements throughout the canon and most noticeably the *Bodhi-pakkhiyā-dhammā*. These *bojjhaṅgas* can in one way be seen as the factors that, once accumulated, are said to be "awakening."[135] Another way to describe the factors is to say that they are the "parts of a chariot" or parts of an awakened person.[136] They are pivotal in the awakening process; by fulfilling these factors, one is fulfilling awakening. In fact, quite often the abandonment of the five hindrances, practice of *satipaṭṭhāna*, and the culmination of the seven factors of awakening are claimed to be sufficient for awakening reminding one of the integral status of this list.

Taking each individual factor to its extreme is beyond the scope of this section. Even trying to focus on one factor, when there are interrelated causal mechanisms that affect and support them all, is difficult. In this section I will, however, attempt to voice what I feel are the most important aspects of *sati-sambojjhaṅga* (mindfulness factor of awakening).

The seven *bojjhaṅgas* are in a symbiotic relationship with the *satipaṭṭhānas.* As mentioned earlier, mindfulness that is steady and refined "arouses" the mindfulness factor of

[135] *Ibid.*, 184.
[136] *Ibid.*

awakening. This mindfulness factor (*sat-samibojjhaṅga*) then appears to stabilize and act as a foundation for the other factors:

> And how are the four frames of reference developed and pursued so that the seven factors of Awakening come to completion?
>
> On whatever occasion the monk remains focused on the body in and of itself – ardent, alert, and mindful – putting aside greed and distress with reference to the world, on that occasion his mindfulness is steady and without lapse. When his mindfulness is steady and without lapse, then *mindfulness* as a factor of Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.
>
> Remaining mindful in this way, he examines, analyzes, and coming to a comprehension of that quality with discernment, then [discrimination] as a factor of Awakening becomes aroused. He develops it and for him it goes to the culmination of its development.[137]

Gethin's translation of the this same idea is as follows:

> When, *bhikkhus*, mindfulness is established for a *bhikkhu*, not lost, at that time the awakening-factor of mindfulness is instigated for him, at that time he develops the awakening-factor of mindfulness, at that time the awakening-factor of mindfulness comes to full development for a *bhikkhu.* Dwelling mindful in this way, he discriminates, inspects and applies investigation to that *dhamma* by means of wisdom.[138]

Whether the mindfulness-factor is built on or with the *sati* found in the *satipaṭṭhānas* is of little consequence, by now the mutually determining, holographic, and causal nature in the *Bodhi-pakkhiyā-dhammā* as well as in the development of *sati* should be clear. So, one can assume, they are inextricably bound.[139] These intricacies of the relationships, according to practitioners, are more than likely revealed through an actual practice.[140]

That fact that the *satipaṭṭhāna* and *sati-sambojjhaṅga* are inextricable and mutually enriching comes as no surprise when thought of in terms of skill acquisition. As mentioned earlier, a skill's most perfected expression is never completely separated from its founding,

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[137] Bhikkhu, *WA*, 162.
[138] Gethin, 168.
[139] Bhikkhu, *WA*, 155.
[140] *Ibid.*

therefore any appearance of a completely separate characteristic is only a boundary of convenience.

It appears the mindfulness that is "not lost" or "without lapse" is equated with *sati-sambojjhaṅga*. In fact all seven *bojjhaṅgas* have references that imply that *all* seven factors may be fulfilled through the perfected practice of the *satipaṭṭhānas*.[141] This could be why the Buddha, when relegating what specific areas each of the *bojjhaṅgas* are useful in, says "as for mindfulness, I tell you, that is beneficial everywhere."[142]

The Noble Eightfold Path (*ariya-magga*)
1. Right view (*sammā-diṭṭhi*)
2. Right resolve (*sammā-saṅkappa*)
3. Right speech (*sammā-vācā*)
4. Right action (*sammā-kammanta*)
5. Right livelihood (*sammā-ājiva*)
6. Right effort (*sammā-vāyāma*)
7. Right mindfulness (*sammā-sati*)
8. Right concentration (*sammā-samādhi*)

Lastly, mindfulness finds itself in the most familiar of the Buddhist teachings and the last list in the *Bodhi-pakkhiyā-dhammā*: the eightfold path. The eightfold path is divided into three components, the three main aspects of Buddhist training: morality, concentration and wisdom.[143] *Sammā-sati* is listed seventh under the subdivision of concentration bracketed by right effort and right concentration; the framing of mindfulness with effort and concentration appears to reflect the overall and more elaborate goal of *satipaṭṭhāna*, that is, the preparing, establishing, and utilizing of mindfulness. The "preparing" is in the putting forth effort to overcome harmful mental states and produce beneficial ones. The "establishing" is equivalent to right mindfulness, in which the *satipaṭṭhāna* formula is given. The "utilizing" of mindfulness occurs through concentration as delineated by the four *jhānas*, or meditative absorptions.

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[141] Gethin, 169.
[142] Bhikkhu, *WA*, 172.
[143] Wallis, *DP*, 155.

Sammā-sati in the eightfold path displays the indexical and iconic and self-referent nature of the Buddha's teachings. By only restating the brief *satipaṭṭhāna* formula, *sammā-sati* is reminding or indexing the first steps in the *Bodhi-pakkhiyā-dhammā*. This redirecting or displaying of the *satipaṭṭhāna* in right mindfulness reinforces the anchoring aspect of the *satipaṭṭhāna* practice towards the goal of awakening. *Sati* is cultivated in *satipaṭṭhānas* only to be recultivated as *sammā-sati* thus one is explicitly reminded of the refining possibilities.

CHAPTER 4

A BRIEF VIEW OF CURRENT VOICES ON MINDFULNESS

Voices from Within

Since the Buddha's death, countless schools in dozens of countries have laid claim to following the Buddha's teaching most accurately. The Theravadin tradition, however, has attempted to align itself with the original teachings of the Buddha, honoring and following through practice the Buddha's dialogues, the *suttas*, above all else. Since we are trying to uncover what *sati* (mindfulness) is primarily through the Buddha's teachings, it is important to take the Theravadin accounts of *sati* to heart. With these statements in view, we can hopefully link Theravadin accounts with what the Buddha's teachings exhibit. The Theravadin monks are claiming intimate knowledge of *sati*. To revisit our soccer analogy, these followers are our master players who may tell us directly, through first-hand accounts, what they are calling *sati*. Before displaying some of their statements, I will offer some words on meditation.

Asking what *sati* is through our limited language is as difficult for the Theravadin followers as for the Buddha himself. Overall, they claim little more than to provide analogies and pointers of which one is encouraged to verify for oneself through the practice of meditation or *bhavana* (Pāli). The word *bhavana* is not given full expression through its translation as "meditation." *Bhavana* comes from the verbal root *bhu*, which means "to be, to become."[144] And as a Buddhist technical term, it comes to mean "development, application, and

[144] Glenn Wallis, *Meditation and Sati: Mirror-like Awareness*. http://www.arches.uga.edu/~gwallis/Meditation andsati.html (accessed June 12, 2006).

cultivation."[145] So, through *bhavana*, these monks claim to develop, cultivate, and ultimately *know sati*. Primarily speaking from experience, Theravadin monks may offer insights into the directives of the Buddha, as well as why the term *sati* has been translated most frequently as mindfulness. Attempts at describing *sati* carry the personal inflection and linguistic abilities of the practitioner. However, there are some consistent themes in the statements of practitioners, which warrant mentioning.

Sati is consistently described as a subtle, constantly present, and active process. *Sati* is also described as the elemental awareness attending all instances of perception and cognition.[146] *Sati* is considered a pre-symbolic and non-conceptual awareness that encounters all perceptions and all mental phenomena in their true nature. These phenomena, according to Buddhism, are impermanent (*anicca*), non-substantial (*anattā*), and unreliable (*dukkha*). This "mindfulness," sometimes called "bare attention," enables attention to the "content of our experience as it becomes manifest in the immediate present" in a non-judgmental fashion, subtracting and adding nothing to perception.[147]

These are simply initial orientations to what the claims of these practitioners are regarding *sati* and are far from complete. I offer these orientations in order to indicate how contemporary practitioners describe *sati*. I would like now to turn to their exact words; for, if we are to compare and contrast different statements made about *sati*, it is imperative to have direct accounts based on the practitioners' actual words. All too often, interpretations concerning subtle processes turn into unrelated yet plausible explanations or descriptions that inflect the interpreter's point of view. For this reason, I let passages from Bhante Henepola Gunaratna's

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[145] *Ibid.*
[146] *Ibid.*
[147] Thera, http://www.accesstoinsight.org (accessed June 12, 2006).

Mindfulness in Plain English and Soma Thera's *The Way of Mindfulness* speak for themselves. These statements need not sound too disorienting; in fact, they are helpful reminders that not only does the experience of mindfulness lie "beyond the words and above the symbols" but so does our *actual* experience.[148] From Gunaratna's *Mindfulness in Plain English* , regarding he states:

> Mindfulness is the English translation of the Pāli word *Sati*. *Sati* is an activity. What exactly is that? There can be no precise answer, at least not in words. Words are devised by the symbolic levels of the mind and they describe those realities with which symbolic thinking deals. Mindfulness is pre-symbolic. It is not shackled to logic. Nevertheless, Mindfulness can be experienced -- rather easily -- and it can be described, as long as you keep in mind that the words are only fingers pointing at the moon. They are not the thing itself. The actual experience lies beyond the words and above the symbols. Mindfulness could be describes in completely different terms than will be used here and each description could still be correct.
>
> Mindfulness is a subtle process that you are using at this very moment. The fact that this process lies above and beyond words does not make it unreal--quite the reverse. Mindfulness is the reality which gives rise to words--the words that follow are simply pale shadows of reality. So, it is important to understand that everything that follows here is analogy. It is not going to make perfect sense. It will always remain beyond verbal logic. But you can experience it.[149]

The intention of contemporary practitioners' statements, such as those of Gunaratna, is not to relegate mindfulness to a capability beyond words, which would give mindfulness supernatural status. Instead, these statements are used to contextualize their comments about *sati* in the actuality of how they experience *sati* and how they view language: useful, yet limited.

Turning to the descriptions of mindfulness by contemporary practitioners, we may see how their accounts echo the historical descriptions by the Buddha and his early followers. Excerpts from *Mindfulness in Plain English* display Gunaratna's views of the characteristics of mindfulness:

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[148] Bhante Gunaratna, *Mindfulness in Plain English*. http://www.arches.uga.edu/~gwallis/Meditationandsati.html (accessed June 12, 2006).
[149] *Ibid*.

> Mindfulness is mirror-thought. It reflects only what is presently happening and in exactly the way it is happening. There are no biases.
>
> Mindfulness is non-judgmental observation…[With mindfulness] the meditator observes experiences very much like a scientist observing an object under the microscope without any preconceived notions, only to see the object exactly as it is. In the same way the meditator notices impermanence, unsatisfactoriness and selflessness.
>
> Mindfulness is an impartial watchfulness. It does not take sides. It does not get hung up. It just perceives.
>
> Mindfulness is nonconceptual awareness. It just looks. Mindfulness registers experiences, but it does not compare them. It is, rather, the direct and immediate experiencing of whatever is happening, without the medium of thought. It comes before thought in the perceptual process.
>
> Mindfulness is present time awareness…goal-less awareness…the observance of the basic nature of each passing phenomenon…not an intellectual awareness…a pre-symbolic function.[150]

Next, Gunaratna points to three activities that he believes are fundamental for mindfulness:

> We can use these activities as functional definitions of the term: (a) Mindfulness reminds us of what we are supposed to be doing; (b) it sees things as they really are; and (c) it sees the deep nature of all phenomena.[151]

In *The Way of Mindfulness*, Soma Thera and other practitioners describes the activity of mindfulness in a slightly different way than that of Gunaratna:

> Mindfulness is a process, an event and an arising and a passing away momentarily like any other mental property. Although it is a basic power, a shelter and a refuse of the mind, the role it plays in the drama of transition from Ignorance to Knowledge differs considerably according to the other properties of mind with which it works.
>
> [M]indfulness [is] the activity that takes care of the mind and protects it…It is the organizing activity of the mind necessary for the development of wholesome states of consciousness. It combines the various other qualities which compose those states, puts them to their appropriate tasks and keeps them in proper working order. By the strength of integrating mindfulness a conscious state of skill functions harmoniously and becomes a well-knit unity. This activity of mindfulness makes the work of the aspirant complete at every stage of his progress.
>
> From the foregoing it can be seen that it is mindfulness that holds things together in the mental flux, brings them up, and prevents them from floating away, getting submerged, forgotten and lost. Without mindfulness there will be no reconstitution of already

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[150] *Ibid.*
[151] *Ibid.*

> acquired knowledge and consciousness itself would break in pieces, become fragmentary, and be unable to do properly the work of cognition.[152]

Lastly, from Gunaratna on the remembering characteristics and function of *sati*:

> The Pāli term *Sati* also bears the connotation of remembering. It is not memory in the sense of ideas and pictures from the past, but rather clear, direct, wordless knowing of what is and what is not, of what is correct and what is incorrect, of what we are doing and how we should go about it. Mindfulness reminds the meditator to apply his attention to the proper object at the proper time and to exert precisely the amount of energy needed to do the job. When this energy is properly applied, the meditator stays constantly in a state of calm and alertness. As long as this condition is maintained, those mind-states call "hindrances" or "psychic irritants" cannot arise--there is no greed, no hatred, no lust or laziness.
>
> It is Mindfulness that remembers the training received and that focuses our attention so that the confusion fades away. And it is Mindfulness that then attempts to maintain itself indefinitely so that the resistance cannot arise again. Thus, Mindfulness is the specific antidote for hindrances. It is both the cure and the preventive measure.

These statements are only a *few*, but hopefully gives some orientation about made *sati* is generally verbalized in circles of modern practitioners. Modern psychology has taken, at times, a similar, and at other times, a tangential path in describing how *they* see mindfulness.

Voices from Without

When Ellen Langer wrote *Mindfulness* in the late 1980s, she took direct measures to stress that the work she was doing was strictly in a western scientific method, and the historical and cultural background of the Eastern equivalent of mindfulness, combined with elaborate systems of cosmologies, moral structures, and philosophies, made comparisons complex to take on. For example, part of her definition of mindfulness is the ability to "create new categories." She goes on to point out that comparing the skill of "creating new categories" to Eastern skills of mindfulness is "[a]n example of the semantic and philosophical tangles that [could] arise if we try to compare Eastern and Western views of the mindful state."[153] In her view, the East

[152] Thera, http://www.accesstoinsight.org (accessed July 12, 2006).
[153] Ellen J. Langer, *Mindfulness* (Reading, MA: Addison-Wesley Publishing Company, Inc., 1989), 78.

encouraged a non-categorizing quieted mind, opposed to an active mind, for mindfulness to occur. This automatically put part of her operational definition in contrast to an "Eastern mindfulness," which she admits the details of were outside of her knowledge.[154] In many ways Langer prefigured the confusion that would arise with the fixation over the next decade and a half regarding the integration of Eastern ideas and practices with the fields of psychology outside the full cultural context of Buddhist mindfulness.[155]

It appears that speaking and seeing, opposed to acting, from multiple perspectives, has been more abundant in the areas of Buddhism and psychology. There are few that can speak from what I feel is authentically from a variety of vantage points and relationships, such as practitioner and scholar, scientist and observer, and therapist and patient, and still be able to sustain another viewpoint. There are, however, some opening comments from a few people in the field that, although they have done minimal application of various methods, are ushering dialogues in a direction of usable critiques and questions, expressions of possibility, and cautions of pitfalls. Buddhist scholar Richard Payne offers a healthy dose of balanced commentary in this respect. As a proponent of the interactions of Buddhist thought and practices with contemporary cognitive study fields, Payne totes a lively critical spirit. For example, when cautioning the equating of the Buddhist psychological methods with modern day psychotherapy, he writes:

> From my own perspective then to assert without qualification that 'Buddhism is psychology' would simply be anachronistic. This is even true of the school within Buddhism that was most explicitly concerned with developing theories of how the mind works, the Yogacara school. What the Yogacarins were doing is only analogous to what we call psychology. Psychology is our category, not theirs. Given the centrality of understanding how the mind works for the entire Buddhist tradition, there is a significant conceptual overlap between Buddhism and psychology. Thus, it may look to us like it is psychology, but it is important to remember that the similarity arises from the way in

[154] *Ibid.*

[155] Much can be said about this inaccurate idea of "the East." This is beyond the scope of this thesis, but I caution readers who come across this term to incorporate the term, "the East," carefully. Usually this term denotes gross overgeneralizations of complex philosophies and cultures.

> which elements are selectively highlighted for comparison. Such selective highlighting necessarily throws the balance of the tradition into shadow, obscuring aspects which may not be conducive to the cozy sense of familiarity created by fitting Buddhism into our own psychological world view.[156]

Paine goes further to point out that "it is not enough to identify similarities and differences. The question has to be asked what do the similarities and differences mean?"[157] Also, he cautions against the export of certain psycho-technologies, such as meditation, irresponsibly without taking societal and cultural imports into consideration. Raising necessary questions such as "if mindfulness practice is divorced from the goal of *nirvana*, is it still Buddhism?" and similarly, "if seated meditation is practiced in the context of a belief in an immortal soul, rather than the context of the teaching of the emptiness of the self, is it still Zen?"[158] These self-critical reflections are examples of what needs to be transposed with every approach. Buddhist scholar, David Ruegg, aptly points out how the majority of philosophical comparisons with Buddhism prove "to be of rather restricted heuristic value, and methodologically, often turn out to be more problematical and constraining than illuminating."[159] Ruegg reminds us that merely exercising comparative skills, without a resulting value, is best left undone. The heuristic results must outweigh, however slightly, the clutter created by our usual habitual methods of comparison.

With all of this said, two schools of mindfulness appear to be developing in the West. The first adheres strictly to a Western scientific methdodology, such as the views that Langer proposes. This school espouses how a mindfulness practice may have therapeutic benefits to people both with and without psychological dysfunctions. In Langer's case, she has defined mindfulness as the ability to create new categories, an openness to new information, an openness

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[156] Richard K. Payne, "Locating Buddhism, Locating Psychology," In *Awakening and Insight: Zen Buddhism and Psychotherapy,* eds. Polly Young-Eisendrath and Shoji Muramoto (New York: Brunner-Routledge, 2002), 173.
[157] Paine, 173.
[158] *Ibid*.
[159] *Ibid.*, 178.

to different points of view, and the control over contexts (i.e., recontextualizing experience despite its surrounding context). Since her definitions in the late 1980s, there has been an increasing drive to operationalize and harmonize a Western definition of mindfulness. This drive has been mostly fueled by mindfulness practices developing in different psychotherapeutic fields, such as dialectical behavior therapy, cognitive behavioral therapy, and mindfulness-based stress reduction. Each field has been using self-defined forms of mindfulness practice to relieve stress, and emotional and physical distress. Since an exact definition of Buddhist mindfulness is difficult to verbalize, as we have seen, it is beyond the scope of this thesis to give full comparisons with commonly encountered definitions in therapeutic practices. I can only display some definitions that are currently being used and I leave it to the reader to compare and contrast for him or herself. The theme for modern scientific approaches involves the attempt to distill what they consider the essence of mindfulness and leave what they see as cultural inflections unincorporated.[160] Some therapeutic practice definitions include:

> Keeping one's complete attention to the experience on a moment-to-moment basis.[161]
>
> The awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to the unfolding of experience moment to moment.[162]
>
> The non-judgmental observation of the ongoing stream of internal and external stimuli as they arise.[163]
>
> Awareness…of present experience…with acceptance.[164]
>
> Awareness without judgment of what is, via direct and immediate experience.[165]

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[160] Andrew Olendzki "The Roots of Mindfulness." In *Mindfulness and Psychotherapy,* eds. Christopher K. Germer, Ronald D. Siegel, and Paul R. Fulton (New York: The Guilford Press, 2005), 241.
[161] Germer, Christopher K. "Mindfulness: What Is It? What Does It Matter?" In *Mindfulness and Psychotherapy,* eds. Christopher K. Germer, Ronald D. Siegel, and Paul R. Fulton (New York: The Guilford Press, 2005), 6. This definition is given by Marlatt and Kristeller.
[162] *Ibid.*, 7. This definition is given by John Kabat-Zinn.
[163] *Ibid*. This definition is given by Baer.
[164] *Ibid*. This definition is given by Christopher K Germer in *Mindfulness and Psychotherapy*.
[165] This definition is given by Marsha Linehan, who developed Dialectical Behavior Therapy. Cindy Sanderson, *Mindfulness for Clients, their Friends, and Family Members*, http://behavioraltech.org/downloads/Mindfulness_for_clients_and_family_members.pdf (accessed June 12, 2006).

These fairly similar statements, though there are many more, give a sampling of commonly encountered definitions of mindfulness currently found in a range of therapeutic practices. As mentioned earlier, the references to Buddhist practices and beliefs within these arenas include direct references, implied references, or none at all. Cognitive science is beginning to contribute its own catalog of mindfulness definitions such as "the openness to novelty, alertness to distinction, sensitivity to different contexts, awareness of multiple perspectives, and orientation in the present."[166] These attempted definitions have already ensued interesting debates that will surely continue into the future. With a flexible term such as mindfulness, combined with the overriding concern to understand the workings of mind in therapeutic and scientific fields, the evolution of what mindfulness *actually is* will surely take on different faces as the different approaches fill the term "mindfulness" with different meanings.

[166] Robert J. Sternberg, "Images of Mindfulness," In *Taking Sides: Clashing Views on Controversial Issues in Cognitive Science*, ed. Marion Mason (Iowa: McGraw-Hill/Dushkin, 2005), 48.

CONCLUSION

The difficulty of isolating an answer to the question of what "Buddhist mindfulness" exactly is, begins with the contributing linguistic factors at play in early Vedic culture with the word *smṛti*. By the end of the Buddha's life, *smṛti* would have consisted of linguistic influences including its earlier meanings of "memory" and "remembrance," and later meanings of "tradition" and "time-honored norm." Hence, during his lifetime, the Buddha would have needed and been able to utilize the word *sati* to reference *smṛti's* variety of meanings. He could *re-tune* these meanings in order to speak to an array of promising practitioners surrounded by Brahmanical culture. Thus, linguistically, *sati* is constituted of both a psychological ability and a mode of religious practice**.**

There are other compounding factors for why *sati*, mindfulness, is difficult to define. Mindfulness is not only a mode of religious praxis, but also necessitates a confluence of efforts. Additionally, mindfulness is not only a specific psychological orientation, but also appears to require the coordination of a host of *seemingly* separate mental functions. This overwhelming network of possible factors that all contribute to define "Buddhist mindfulness," make an isolated and verbalized definition, evasive.

If we are in need of a slightly more refined domain of Buddhist mindfulness as a psychological orientation, points in this thesis do direct one to a certain mental ability. By recognizing the descriptions of *sati* as an ideal remembrancer and the supporting elements and goals of the *satipaṭṭhāna* practice (i.e., cultivating and memorizing mindfulness), we can begin to see the outline of *sati's* most dependent mental function: memory. Also, combining these

findings with seeing the graduated and holographic nature of the skill developed in the *Bodhi-pakkhiyā-dhammā*, we can say, if we expand our normal understanding, that mindfulness is a skilled use or a quality of memory. In fact, we may say, as a broad definition, that mindfulness is a skilled use or quality of memory, by memory, and for memory.

Contemporary practitioners echo how Buddha himself responded to questions, such as "what is mindfulness?" They redirect the question to conceptually difficult phrases, or simply, and ideally for accuracy, to a meditative practice to show how mindfulness minds the mindful mind.

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APPENDICES

APPENDIX A

The *Maha-Satipaṭṭhāna Sutta*

From *The Wings to Awakening* by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma. There the Blessed One addressed the monks, "Monks."

"Lord," the monks replied.

The Blessed One said this: "This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Unbinding — in other words, the four frames of reference. Which four?

"There is the case where a monk remains focused on the body in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world. He remains focused on feelings... mind... mental qualities in and of themselves — ardent, alert, and mindful — putting aside greed and distress with reference to the world.

BODY

"And how does a monk remain focused on the body in and of itself?

[1] "There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore [lit: the front of the chest]. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. He trains himself to breathe in sensitive to the entire body and to breathe out sensitive to the entire body. He trains himself to breathe in calming bodily fabrication and to breathe out calming bodily fabrication. Just as a skilled turner or his apprentice, when making a long turn, discerns that he is making a long turn, or when making a short turn discerns that he is making a short turn; in the same way the monk, when breathing in long, discerns that he is breathing in long; or breathing out short, he discerns that he is breathing out short... He trains himself to breathe in calming bodily fabrication, and to breathe out calming bodily fabrication.

"In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself.

[2] "Furthermore, when walking, the monk discerns that he is walking. When standing, he discerns that he is standing. When sitting, he discerns that he is sitting. When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it.

"In this way he remains focused internally on the body in and of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[3] "Furthermore, when going forward and returning, he makes himself fully alert; when looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe and his bowl... when eating, drinking, chewing, and savoring... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself fully alert.

"In this way he remains focused internally on the body in and of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[4] "Furthermore... just as if a sack with openings at both ends were full of various kinds of grain — wheat, rice, mung beans, kidney beans, sesame seeds, husked rice — and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, monks, a monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

"In this way he remains focused internally on the body in and of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[5] "Furthermore... just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body — however it

stands, however it is disposed — in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, and the wind property.'

"In this way he remains focused internally on the body in and of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[6] "Furthermore, as if he were to see a corpse cast away in a charnel ground — one day, two days, three days dead — bloated, livid, and festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

"Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, and hawks, by dogs, hyenas, and various other creatures... a skeleton smeared with flesh and blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions — here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a breast bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of

knowledge and remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself.

FEELINGS

"And how does a monk remain focused on feelings in and of themselves? There is the case where a monk, when feeling a painful feeling, discerns that he is feeling a painful feeling. When feeling a pleasant feeling, he discerns that he is feeling a pleasant feeling. When feeling a neither-painful-nor-pleasant feeling, he discerns that he is feeling a neither-painful-nor-pleasant feeling.

"When feeling a painful feeling of the flesh, he discerns that he is feeling a painful feeling of the flesh. When feeling a painful feeling not of the flesh, he discerns that he is feeling a painful feeling not of the flesh. When feeling a pleasant feeling of the flesh, he discerns that he is feeling a pleasant feeling of the flesh. When feeling a pleasant feeling not of the flesh, he discerns that he is feeling a pleasant feeling not of the flesh. When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling of the flesh. When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling not of the flesh.

"In this way he remains focused internally on feelings in and of themselves, or externally on feelings in and of themselves, or both internally and externally on feelings in and of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination and passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge and remembrance. And he remains independent,

unsustained by (not clinging to) anything in the world. This is how a monk remains focused on feelings in and of themselves.

MIND

"And how does a monk remain focused on the mind in and of itself? There is the case where a monk, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he discerns that the mind is without passion. When the mind has aversion, he discerns that the mind has aversion. When the mind is without aversion, he discerns that the mind is without aversion. When the mind has delusion, he discerns that the mind has delusion. When the mind is without delusion, he discerns that the mind is without delusion.

"When the mind is restricted, he discerns that the mind is restricted. When the mind is scattered, he discerns that the mind is scattered. When the mind is enlarged, he discerns that the mind is enlarged. When the mind is not enlarged, he discerns that the mind is not enlarged. When the mind is surpassed, he discerns that the mind is surpassed. When the mind is unsurpassed, he discerns that the mind is unsurpassed. When the mind is concentrated, he discerns that the mind is concentrated. When the mind is not concentrated, he discerns that the mind is not concentrated. When the mind is released, he discerns that the mind is released. When the mind is not released, he discerns that the mind is not released.

"In this way he remains focused internally on the mind in and of itself, or externally on the mind in and of itself, or both internally and externally on the mind in and of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination and passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of

knowledge and remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the mind in and of itself.

MENTAL QUALITIES

"And how does a monk remain focused on mental qualities in and of themselves?

[1] "There is the case where a monk remains focused on mental qualities in and of themselves with reference to the five hindrances. And how does a monk remain focused on mental qualities in and of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns that 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns that 'There is no sensual desire present within me.' He discerns how there is the arising of unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. (The same formula is repeated for the remaining hindrances: ill will, sloth and drowsiness, restlessness and anxiety, and uncertainty.)

"In this way he remains focused internally on mental qualities in and of themselves, or externally on mental qualities in and of themselves, or both internally and externally on mental qualities in and of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination and passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge and remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the five hindrances.

[2] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the five clinging-aggregates. And how does he remain focused on mental qualities in and of themselves with reference to the five clinging-aggregates? There is the case where a monk [discerns]: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.'

"In this way he remains focused internally on the mental qualities in and of themselves, or focused externally... unsustained by anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the five clinging-aggregates.

[3] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the sixfold internal and external sense media. And how does he remain focused on mental qualities in and of themselves with reference to the sixfold internal and external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both. He discerns how there is the arising of an unarisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. (The same formula is repeated for the remaining sense media: ear, nose, tongue, body, and intellect.)

"In this way he remains focused internally on the mental qualities in and of themselves, or focused externally... unsustained by anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the sixfold internal and external sense media.

[4] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the seven factors for Awakening. And how does he remain focused on mental

qualities in and of themselves with reference to the seven factors for Awakening? There is the case where, there being mindfulness as a factor for Awakening present within, he discerns that 'Mindfulness as a factor for Awakening is present within me.' Or, there being no mindfulness as a factor for Awakening present within, he discerns that 'Mindfulness as a factor for Awakening is not present within me.' He discerns how there is the arising of unarisen mindfulness as a factor for Awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for Awakening once it has arisen. (The same formula is repeated for the remaining factors for Awakening: analysis of qualities, persistence, rapture, serenity, concentration, and equanimity.)

"In this way he remains focused internally on mental qualities in and of themselves, or externally... unsustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the seven factors for Awakening.

[5] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the four noble truths. And how does he remain focused on mental qualities in and of themselves with reference to the four noble truths? There is the case where he discerns, as it is actually present, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress.'

[a] "Now what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, and despair are stressful; association with the unbeloved is stressful; separation from the loved is stressful; not getting what one wants is stressful. In short, the five clinging-aggregates are stressful.

"And what is birth? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, and acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

"And what is aging? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

"And what is death? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is sorrow? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

"And what is lamentation? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

"And what is pain? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

"And what is distress? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

"And what is despair? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.

"And what is the stress of association with the unbeloved? There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who

wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke. This is called the stress of association with the unbeloved.

"And what is the stress of separation from the loved? There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.

"And what is the stress of not getting what one wants? In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what one wants. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, and despair, the wish arises, 'O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, and despair, and may aging... illness... death... sorrow, lamentation, pain, distress, and despair not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what one wants.

"And what are the five clinging-aggregates that, in short, are stress? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate: These are called the five clinging-aggregates that, in short, are stress.

"This is called the noble truth of stress.

[b] "And what is the noble truth of the origination of stress? The craving that makes for further becoming — accompanied by passion and delight, relishing now here and now there — i.e., craving for sensuality, craving for becoming, craving for non-becoming.

"And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing and alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"And what is endearing and alluring in terms of the world? The eye is endearing and alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"The ear... The nose... The tongue... The body... The intellect...

"Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

"Eye-consciousness... Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness...

"Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact...

"Feeling born of eye-contact... Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of intellect-contact...

"Perception of forms... Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas...

"Intention for forms... Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas...

"Craving for forms... Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas...

"Thought directed at forms... Thought directed at sounds... Thought directed at smells... Thought directed at tastes... Thought directed at tactile sensations... Thought directed at ideas...\

"Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes... Evaluation of tactile sensations... Evaluation of ideas is endearing and alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"This is called the noble truth of the origination of stress.

[c] "And what is the noble truth of the cessation of stress? The remainderless fading and cessation, renunciation, relinquishment, release, and letting go of that very craving.

"And where, when being abandoned, is this craving abandoned? And where, when ceasing, does it cease? Whatever is endearing and alluring in terms of the world: that is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"And what is endearing and alluring in terms of the world? The eye is endearing and alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"The ear... The nose... The tongue... The body... The intellect...

"Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

"Eye-consciousness... Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness...

"Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact...

"Feeling born of eye-contact... Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of intellect-contact...

"Perception of forms... Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas...

"Intention for forms... Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas...

"Craving for forms... Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas...

"Thought directed at forms... Thought directed at sounds... Thought directed at smells... Thought directed at tastes... Thought directed at tactile sensations... Thought directed at ideas...

"Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes... Evaluation of tactile sensations... Evaluation of ideas is endearing and alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"This is called the noble truth of the cessation of stress.

[d] "And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what is right view? Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the cessation of stress, knowledge with regard to the way of practice leading to the cessation of stress: This is called right view.

"And what is right resolve? Aspiring to renunciation, to freedom from ill will, to harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, and from idle chatter: This is called right speech.

"And what is right action? Abstaining from taking life, from stealing, and from illicit sex. This is called right action.

"And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This is called right livelihood.

"And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen: This is called right effort.

"And what is right mindfulness? There is the case where a monk remains focused on the body in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world. He remains focused on feelings in and of themselves... the mind in and of itself... mental qualities in and of themselves — ardent, alert, and mindful — putting aside greed and distress with reference to the world. This is called right mindfulness.

"And what is right concentration? There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities — enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation — internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, physically sensitive of pleasure. He enters and remains in the third

jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain — as with the earlier disappearance of elation and distress — he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is called right concentration.

"This is called the noble truth of the path of practice leading to the cessation of stress.

"In this way he remains focused internally on mental qualities in and of themselves, or externally on mental qualities in and of themselves, or both internally and externally on mental qualities in and of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination and passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge and remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the four noble truths...

CONCLUSION

"Now, if anyone would develop these four frames of reference in this way for seven years, one of two fruits can be expected for him: either gnosis right here and now, or — if there be any remnant of clinging-sustenance — non-return.

"Let alone seven years. If anyone would develop these four frames of reference in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected for him: either gnosis right here and now, or — if there be any remnant of clinging-sustenance — non-return.

"Let alone half a month. If anyone would develop these four frames of reference in this way for seven days, one of two fruits can be expected for him: either gnosis right here and now, or — if there be any remnant of clinging-sustenance — non-return.

"'This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Unbinding — in other words, the four frames of reference.' Thus was it said, and in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

APPENDIX B

The Seven Lists of the *Bodhi-pakkhiyā-dhammā* from *The Wings to Awakening*

The Four Frames of Reference (satipaṭṭhāna)

1. Remaining focused on the body in and of itself—ardent, alert, and mindful—putting aside greed and distress with reference to the world.
2. Remaining focused on feelings in and of themselves—ardent, alert, and mindful—putting aside greed and distress with reference to the world.
3. Remaining focused on the mind in and of itself—ardent, alert, and mindful—putting aside greed and distress with reference to the world.
4. Remaining focused on mental qualities in and of themselves—ardent, alert, and mindful—putting aside greed and distress with reference to the world.

The Four Right Exertions (sammappadhāna)

1. Generating desire, endeavoring, arousing persistence, upholding and exerting one's intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.
2. Generating desire, endeavoring, arousing persistence, upholding and exerting one's intent for the sake of the abandoning of evil, unskillful qualities that have arisen.
3. Generating desire, endeavoring, arousing persistence, upholding and exerting one's intent for the sake of the arising of skillful qualities that have not yet arisen.
4. Generating desire, endeavoring, arousing persistence, upholding and exerting one's intent for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen.

The Four Bases of Power (iddhipāda)

1. Developing the base of power endowed with concentration founded on desire and fabrications of exertion.
2. Developing the base of power endowed with concentration founded on persistence and fabrications of exertion.
3. Developing the base of power endowed with concentration founded on intent and fabrications of exertion.
4. Developing the base of power endowed with concentration founded on discrimination and fabrications of exertion.

The Five Faculties (indriya)

1. The faculty of conviction (*saddhindriya)*
2. The faculty of persistence (*viriyindriya)*
3. The faculty of mindfulness (*satindriya)*
4. The faculty of concentration (*samādhindriya)*
5. The faculty of conviction (*paññindriya)*

The Five Strengths (bala)

1. The faculty of conviction (*saddhā-bala)*
2. The faculty of persistence (*viriya-bala)*
3. The faculty of mindfulness (*sati-bala)*
4. The faculty of concentration (*samādhi-bala)*
5. The faculty of conviction (*paññā-bala)*

The Seven Factors of Awakening (bojjhaṅga)

1. Mindfulness as a factor of awakening (*sati-sambojjhaṅga)*

2. Analysis of qualities as a factor of awakening (*dhamma-vicaya-sambojjhaṅga)*

3. Persistence as a factor of awakening (*viriya-sambojjhaṅga)*

4. Rapture as a factor of awakening (*piti- sambojjhaṅga)*

5. Serenity as a factor of awakening (*passaddhi- sambojjhaṅga)*

6. Concentration as a factor of awakening (*samādhi- sambojjhaṅga)*

7. Equanimity as a factor of awakening (*upekkhā- sambojjhaṅga)*

The Noble Eightfold Path (ariya-magga)

1. Right view (*sammā-diṭṭhi)*

2. Right resolve (*sammā-saṅkappa)*

3. Right speech (*sammā-vācā)*

4. Right action (*sammā-kammanta)*

5. Right livelihood (*sammā-ājiva)*

6. Right effort (*sammā-vāyāma)*

7. Right mindfulness (*sammā-sati)*

8. Right concentration *(sammā-samādhi)*