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Edited by Dr. Dion Peoples



**The Journal
of the International Association of
Buddhist Universities**

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Buddhism and Mindfulness**

(Digital Edition)

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Editorial Message:

At the International Association of Buddhist Universities, we have several principles that we take as our guidelines in moving forward in our engagements. Here is a reminder of how we progress:

IABU Vision:

- Motivate future generations to gain and apply profound understanding of the Buddhadhamma in every aspect of life
- Raise the quality of scholarly work within Buddhist Studies and across other academic endeavors
- Contribute to meeting the challenges that face human society worldwide

IABU Mission:

- Support and collaborate with members to ensure humanity can benefit from the richness and variety of the multi-dimensional Buddhist traditions
- Provide a framework towards better understanding diverse policies and activities
- Collaborate in administration, teaching, research and outreach
- Recognize each other's qualifications

IABU Goals:

- Propagate the Buddhadhamma through collaborative academic channels
- Eliminate Buddhist sectarian, national, and institutional barriers
- Raise the academic standards throughout the Buddhist world
- Maximize academic potentials and abilities

This journal-edition is on the general theme of mindfulness. There was no specific aspect that we wanted to recognize, whether it was textual mindfulness versus practical mindfulness, or clinical mindfulness versus therapeutic mindfulness, or any other variance. Due to some themes overlapping, and in an effort to reduce duplicity, a few articles were pulled out of the publication, when everything was considered collectively. This edition of the JIABU, Vol. VIII, on Mindfulness, begins with an article by one of Thailand's most respected Buddhist monks. He often writes long articles that are published in the newspapers, and he does great social work around Thailand. He is a true inspiration, and is genuinely revered for his efforts, rather than just possessing some monastic-administrative title. I've asked him for many years to contribute something, so we are truly blessed to have this message from Venerable Paisal Visalo. The next paper is collectively written by three scholars from Shinawatra University, and they offer advice from their perspective towards having mindfulness in our contemporary world. The paper features different sectarian perspectives on the five Buddhist precepts. The article by Prof. Chaturvedi stresses spiritual and secular aspects of mindfulness, and brings in textual material and alternative benefits from meditation. Ms. Kellis suggests mindfulness is useful for Westerners unfamiliar with Buddhism, since the sectarian nature of examining the mind can be done by anyone, regardless of one's religion. She covers the various counseling and other alternative-procedures for curing patients. The zen-master Mr. Toledo discusses briefly how Buddhism is a new phenomenon in the western-world, so Buddhism must find its place amongst rapidly developing materialism – so vows towards greater mindfulness is urged, so that people can continue to mindfully pursue development, under this form of therapy. Prof. Kwee adds a fourth variation of Buddhism, a Buddhism that comprehends kamma, rebirth and heartfulness as therapy – treatment without medication, and illustrates how the Buddha was deeply engaged with therapy. Prof. de

Silva addresses sloth-and-torpor, sometimes considered to be known as boredom - conditions that afflict all of us, but is rarely discussed – so his paper is a significant. The next paper is by three authors collaborating on a project that engages with prisoners: teaching them mindfulness meditation and ethics, and mentions the improvements in the lives of those who have been institutionalized. The next paper, a literature review, by Dr. Fa Qing, represents the breathing techniques found in the Buddhist-writings of the ancient great scholar Kumarajiva, who was employed in China for many years. The next paper, by a venerable Chinese monk-scholar, Yuande Shih investigates the legitimacy of a famous monk's rebirth as a water-buffalo – is that really Guishan? The next paper by a trio of scholars looks at the five mindfulness training writings of the famous Vietnamese Buddhist master, Thich Nhat Hanh; and looks at contemporary writings and a UNESCO manifesto to justify the employment of mindfulness as therapy. If there was an editor's choice award for the best or the most inspirational article, Zachary Walsh's article on critical-theory and the contemporary discourse on mindfulness, would win the selection. Walsh, here in his article, discusses Buddhism and its benefits, as it should be done, in our modern-lives, and makes sense of the tradition and its place in within current affairs. I'd ask every student of Buddhist studies, and every professor, to read this article – it's very important. Many of us know the website, www.buddhistchannel.tv – it is one of the leading information services on matters pertaining to Buddhism – and the founder of the website, Lim Kooi Fong, contributes a piece on mindful integration into the new regional alignment – teaching us that we need to work together and be complimentary towards each other. The final article is my own, and I would suggest that mindfulness is a quest for many people, despite what I wrote. The premise is that there are critical thinking tools or analytical tools that are not being used in academics, certainly within Buddhist studies – so I needed to demonstrate real Buddhist critical thinking/analytical thinking skills, to scrutinize the theme of this journal: mindfulness – so that we or I can be more mindful about mindfulness.

It is our hope that you have gained a better or profound understanding of mindfulness, and how it can be utilized in your daily life; and that you can better perceive how to use mindfulness when meeting the challenges that face human society worldwide. Several of the articles are from diverse Buddhist traditions, so humanity can benefit from the richness and variety of these multi-dimensional Buddhist traditions; and counseling and other therapeutic methods were used so that we can perceive how to better understanding mindfulness and associated activities. I'm honored again to have worked with these scholars, and I know that if real Buddhists are interested in improving our traditions, then they would pay greater attention towards the work and ideas that the International Association of Buddhist Universities is issuing, for our students and humanity.

We appreciate your time for reading this journal of articles from various scholars. It is our deepest wish that these offerings on Buddhism and Mindfulness have contributed to the dialogue for improving yourself and society. Although the content might be difficult, the end-result should be the achieving a greater level of personal and social mindfulness. If any of our offerings here, or in previous editions are polemic in any way, we encourage the academic-dialogue. Please send any full-length academic-responses to the IABU, and they shall be published in the next, upcoming volume. Our next journal will be on the theme of Buddhism and ASEAN's Political Security and Economic Communities. The deadline for submissions on this theme is on 26 August 2016.

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Meditation in Action

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 พระไพศาล วิสาโล
 เจ้าอาวาส วัดป่าสุคะโต ชัยภูมิ

Meditation enables us to be with ourselves, to see ourselves speak, sometimes silently, sometimes loudly, sometimes frustrated, and sometimes happy. You can see how silent or how loud your mind is. We need time to converse with ourselves, to see ourselves, because most of the time our attention is turned to our surroundings, to television, to books, to work, or to our families. We do not have much time to be with ourselves despite the fact that we should be our best friends. The practice of meditation is the way to make yourself your own best friend, as much as it can be.

There is another kind of friend, a bad friend, the friend who seems to agree with us all the time, who spoils us without ever resisting or disagreeing with us. This is not a good friend. A good friend is a friend that keeps reminding you of the proper way of living, who keeps reminding you not to be lost in yourself. Mindfulness works like that. It keeps calling your mind not to be spoiled, not to indulge in your thoughts; be they good thoughts or bad thoughts. Those who have mindfulness will be aware of this.

You can observe for yourself how long you have already spoiled your mind. You let it be distracted all the time; you never try to call it back to its proper place. You just follow it, and support it. When your mind gets angry, you follow the anger; when your mind is frustrated, you let it dwell on its frustration. You never recall your mind. Sometimes you may try, but you never have enough strength to call it back, "Hey! Come back. You are indulging in anger. You are lost in anxiety or suffering. Come back!"

Now, with mindfulness, you will be able to be a good friend to yourself. You will be able to call your mind back to its proper place, to the present moment, to the present activity. We are not going to spoil our minds anymore. We will be able to turn our attention to the place where it can experience non-suffering, be beyond suffering. You may call it *happiness*, if you like. If you have insight, you will know that happiness is also a kind of suffering. Suffering is like the head of the snake; happiness is like the tail of the snake. When you touch the tail of the snake it does not bite you instantly, but later, the snake will turn around and bite you. That is why we should go beyond happiness and suffering, a state that can be achieved with mindfulness. Now, we are able to be our best friend, a noble friend, *Kalyanamitta*. *Kalyanamitta* means noble friend.

It is like this with weeds too. Weeds are undesirable in some respects, but if you arrange them properly and skillfully, they can live peacefully with the flowers and become part of a beautiful garden. Weeds are not useless all the time; in some situations, they are very beneficial. They become herbs or decorative plants in the garden. Learn how to arrange the ugliness or the undesirable qualities in your life properly and skillfully, so they can be transformed from harmful to beneficial properties. Anger can be transformed, anxiety can be transformed, jealousy can be transformed, hatred can be transformed, but these transformations are not possible if you do not know how to come to terms with them.

So this is how we can be our best friend, to not regard ourselves as the enemy. A lot of people hate themselves. They cannot bear themselves because they find a lot of bad things in themselves. That is the kind of relationship that we should avoid, the kind of

experience that we should avoid. Use mindfulness or awareness to accept and use these bad things for both the benefit of your spiritual well being and your daily life. I would like to encourage you to continue the practice after the meditation retreat in whatever way you prefer or is suitable to you.

As you know, there are two ways of practice, *formal* and *informal*. You should combine these two ways of practice. In fact, informal practice is very useful. It is very powerful for us, especially for lay people but even for monks, because we spend so much time in our lives informally. Just think, in our lifetime, we spend about seven years altogether in the bathroom. Incredible, but it is true, seven years in our bathroom. If you use seven years for the whole practice, that is wonderful. A retreat of seven days is small compared to the seven years in the bathroom. You meditate in the bathroom; whatever you do, whether it be brushing your teeth, taking a bath, urinating, or excreting, can be the act or form for mindfulness. You can breathe with mindfulness when you are on the toilet, or just rub your fingers. You can improve greatly if you are mindful in the bathroom. Do not belittle it. In fact, the time spent in the bathroom is only a small portion of our lives. We spend much more time on the street or in the office.

Please integrate mindfulness into your daily life. Take every opportunity for mindfulness, even try to choose something as a sign to recall your mind back, for example, the traffic light when you cross the road. Most people prefer the green light and do not like the red one, right? When we face a red light, we are disturbed. We want to go through; we do not want to stop at the crossing. Please regard the red light as the sign to stop your distracted thoughts, or to call your mind back to the breath or to your hands that are holding the steering wheel. Just rub your fingers or follow your breath mindfully with awareness during the red light.

When you hear the telephone ring, do not rush to it suddenly. Wait for a while. For people in primitive countries, for people in villages, it is quite strange that we are so stimulated or sensitive to telephone rings; we just go instinctively. Why are you so reactive to that? You should be mindful of yourself. You should know when to walk to the telephone gracefully. So, let it ring for a few times, then just walk calmly to it, or use it as a sign to call your mind back first. Do not react to it suddenly or hastily.

So you can choose many events in the chaos of your daily life as instruments for your mindfulness; be they noises, sights, odors, or sounds. This is how we apply informal practice to our daily life. Nevertheless, I would like to suggest you not forget formal practice either. Spare at least a few minutes of your day every day for formal practice. Every day, either after you wake up or before you go to bed, spare at least ten minutes for the formal practice. You can spend half a day every week or one week every year for formal training. The ten minutes in your daily life, or a half day or one day in your week, or the two weeks in a year, will expand the meditation zone from ten minutes to twenty minutes and then to thirty minutes in daily life.

By meditation zone, I refer to the state of mind. For example, if you practice ten minutes in meditation with awareness, the next ten minutes will be dominated by awareness despite your having already stood up and given up the formal training. The influence of awareness covers the time beyond the formal practice. If you keep doing this, it will keep expanding from ten minutes to twenty minutes to thirty minutes. It expands like the radiance of meditation that keeps expanding if you keep practicing. This is what I call meditation zone in terms of time, in terms of influence, or state of mind.

Eventually, people around you will be affected by your mindfulness, by your awareness. This is how you can transform them by your own natural being. Peace can be experienced by the people around you, as can compassion and loving kindness. If you have loving kindness, it will radiate out from you and people will be affected by it. The same is true of mindfulness. It also radiates and affects the people around you positively.

Please, keep reminding yourself to apply the practice to your daily life in suitable and skillful ways. There is no formula for this, but the point is to take advantage of everything, every moment, every event, and every occasion for mindfulness. Even the death of somebody you love, even the harsh words you hear, can be transformed to be positive and beneficial for you and other people. Similar to garbage transformed into flowers and food for us to eat. Food we eat and beautiful flowers are grown out of compost, or garbage. Their roots know how to transform garbage or compost into life, into vitality, into beautiful flowers.

Keep practicing, and your mind will come back more and more quickly. You already have mindfulness and awareness in your mind. Please use them over and over. Unlike the body, where if you use a muscle too much it becomes exhausted, mindfulness is not limited by how much you use it. The more you use it the more powerful it becomes. So do not waste it or spare it. Just use it, and it will always come to your mind. I have a small calendar in my pocket, but I always forget that I have it because I seldom look at it. If I use it often, I will easily be reminded that it is in my pocket. When I need to know the date, I just take it from my pocket. However, since I seldom use it, I always forget that I have it there. The same goes for mindfulness, you already have it but you always forget it. The more you use it, the more frequently it comes to your mind. So, please use it as it is, as you already have it.

How to Practice Mindfulness in the Era of Digital Economy?

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Introduction

Back in the old days, we lived in the analog world. It took quite a long time for us to go from one place to another or even to distribute products nationwide and worldwide. Transportation and communication methods consumed much more time and money, when comparing those today's methods.

The term 'Digital Economy' was coined in Don Tapscott's 1997 best-seller *The Digital Economy: Promise and Peril in the Age of Networked Intelligence* (Tapscott, 1997). The digital economy is developing rapidly worldwide and it impacts traditional sectors and the whole economy as well. It changes the way we live, the way we connect to each other and also the way we do business across the globe. It refers to an economy that is based on digital computing technologies, digital technologies, and Internet. The digital economy is also called the Internet Economy, the New Economy, or Web Economy. According to Mesenbourg (2001), three main components of the digital economy concept can be identified as:

- 1) Supporting infrastructure (hardware, software, telecommunication networks, etc.)
- 2) E-business (how business is conducted, any process that an organization conducts over computer-mediated networks, online purchasing)
- 3) E-commerce (transfer of products and services)

Hence, the digital economy has completely changed our walk of life. At this present age, every single thing is in our hands. In the past, if we would like to start our own business, we must have a lump sum of capital fund and get support from our family or network, as well as have a strong connection in your areas of business. To compare to new investment at this time, tremendous of start-up projects and young entrepreneurs initially open up their own business not even have their own property neither shops. They could do it on the Internet. In addition, they become a millionaire in a short period of time.

Since we are in a speedy world, everything can happen in just one click. Everyone can search for any kind of information within a second, from various search engines. Moreover, we can save our data in the computing-cloud. Entertainment can reach our lives from any of the 360-degrees, or directions. At this point, we cannot deny our lives away from the Internet anymore.

Irritation and Frustration

When we go shopping in department stores, sometimes we see a young child screaming or laying down on the floor begging for the parents to buy some toys for him/her. He or she felt unhappy when his/her need is not fulfilled by the parents. It is the same thing that occurs when the children are playing their games. When they push the button, the programed reaction just comes up right away. Even when they shoot someone in a game, he/she dies at once. All these children are too young to justify or identify the reality of what is in the real world or what is in a virtual world. They feel familiar with games in

cyber space that responds to them really quickly; but in reality, things always do not react just like that. This is the cause of irritation or frustration in our daily life. It happens when things do not occur in the way that we have expected. Satisfaction means that our needs meet with the outcomes. In the real world, individuals always have more expectations than results. Therefore, practicing mindfulness will help us solve this dilemma; it will bring our minds back to the real world, accepting what is going on and what is happening in our lives. As a result, we are able to focus on the present moment.

Mindfulness

Mindfulness is an active and totally attentive state to contemporary occurrences. When we are mindful, we observe our thoughts and feelings from a distance, without judging them as good or bad. Instead of letting our life pass by, practicing mindfulness means that we can live in the moment and awaken to experience. *Mindfulness* also involves acceptance, meaning: we pay attention to our thoughts and feelings without judgment - or even without believing, for instance, that there is a “right” or “wrong” way to think or feel in a given moment. In other words, mindfulness means paying attention in a particular way - on purpose, in the present moment, and nonjudgmentally” (Adams). According to Juliet Adams, founder of mindfulnet.org - below is the meaning of the ABCs of mindfulness:

- **A** is for “awareness”: becoming more aware of what we are thinking and doing, about what is going on in our mind and body.
- **B** is for “just being”: with our experience, avoiding the tendency to respond on auto-pilot and feeding problems by creating our own story.
- **C** is for “seeing things and responding more wisely”: creating a gap between the experience and our reaction so we can make wiser choices (Adams).

Here are some of incidents that normally happen in our daily life. For example, have you ever started eating a chocolate bar, taken a couple of bites, then noticed all you had left was an empty wrapper in your hand; or been driving somewhere and arrived at your destination only to realize you remember nothing about your journey? In reality, most people have! These are common examples of “mindlessness,” or “going on automatic pilot.” In our modern and busy lives, we constantly handle multi-tasking. It is, for us, easy to lose awareness of the present moment - as we become lost in our efforts to manipulate work, home, finances, and other conflicting demands.

As human being, we are often “not present” in our own lives. We are always in a big hurry and rush to do something. Hence, we often fail to notice the good things about our lives and fail to hear the beautiful songs around us. That is why the “slow life” campaign was created for us to follow, in order to slow down our lives.

We can say human minds are easily distracted, habitually examining past events and trying to anticipate the future. Becoming more aware of our own thoughts, feelings and sensations may not sound like an obviously helpful thing to do, but learning to do this in a way that suspends judgement and self-criticism can have an incredibly positive impact on our lives. One just states: “Do not think about the past because we cannot change anything; do not worry about the future because it is not coming to us yet; and be with the present only - since we can do anything,” and once we follow this statement, we will be always happy.

Mindfulness, however, is a way of paying attention to, and seeing clearly whatever is happening in our lives. It will not eliminate life’s pressures, but it can help us respond to them in a calmer manner that benefits our heart, head, and body. It helps us recognize and step away from habitual, often unconscious emotional and physiological reactions to

everyday events. It provides us with a scientifically researched approach to cultivating clarity, insight, and understanding. Practicing mindfulness allows us to be fully present in our life and work, and improve our quality of life.

Practicing mindfulness is way to be conscious of and with ourselves. No matter what is happening to us in a good or bad way, satisfied or not satisfied, we are able to control our emotion or temper. If we feel so calm and peaceful, we will not get irritated or frustrated. Boredom, stress, anger, or other defilements cannot effect our thoughts and mind. We learn how to get rid of all these bad thoughts, cruel words, and impolite actions. Therefore, we obtain more wisdom - both the worldly knowledge and spiritual knowledge. Consequently, mindfulness performs like a safety guard to protect our thoughts from evil and protect our mind from defilements.

What does mindfulness involve?

According to Jon Kabat-Zinn's explanation of mindfulness (2015), "mindfulness means paying attention in a particular way; on purpose, in the present moment, and non-judgmentally." This statement means that the mindfulness practitioners must learn how to pay attention on purpose, by practicing specially developed mindfulness meditation practices and mindful movements. With practice, practitioners learn to slow down or stop brain-chatter and automatic or habitual reactions, and will experience the present moment as it really is.

When practicing mindfulness, everyone will experience thoughts and learn how to be mindful. In our everyday life, mindfulness is creeping in to our heads uninvited. Anyway, this is fine because it is just what our brains do, but how we respond to these thoughts is the most important thing.

If we start to think about the thought, or get annoyed with ourselves for not being able to retain our focus, it stops us from paying attention and takes us away from the present moment. If we just acknowledge the thought and let it go without judgement, we retain our focus on being in the present moment.

As with all new skills, the more we practice it, the easier it becomes. This is the way we can practice mindfulness. There was a research to upkeep this concept, the Canadian psychologist, Donald Hebb coined the phrase "neurons that fire together, wire together". In other words, the more we practice mindfulness, the more we develop neuro-pathways in the brain associated with being mindful, which make it easier to be fully in the present moment.

By learning to experience the present moment as it really is, we develop the ability to step away from habitual, often unconscious emotional and physiological reactions to everyday events, seeing things as they really are and responding to them wisely rather than on autopilot.

Whom is mindfulness for?

Since the late 1970's, there have been more than 1,000 publications documenting medical and psychological research on mindfulness which demonstrates its popularity, validity and breadth of application. We would say mindfulness can be applied by everyone from all walks of life, young or old. Mindfulness is not a religion and there is no religious component about mindfulness - anyone, with any belief system or with any faith, can enjoy the benefits of mindfulness. Although mindfulness may have had its origins in the east, the benefits of mindfulness and meditation are now relatively mainstream and the scientific community has found data positively correlating mindfulness and meditation to stress reduction. In the last 30 years, the most widely recognized mindfulness practices, Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) (Dean, 2008) have been developed and researched in the West.

MBSR is a program for anyone who is undergoing difficult life circumstances and/or is just wanting to learn how better to cope with stress and stressful events. MBSR instructors come from all kinds of professional backgrounds (e.g., yoga instructors, psychotherapists, massage therapists, physicians, etc.), and they undergo specific training in MBSR, as well.

MBCT is a mental health treatment modality that is adapted from the MBSR program. MBCT instructors are mental health providers who are licensed in their profession (medicine, psychology, social work, counseling, etc.), and they are also trained in MBCT and/or MBSR. MBCT was originally created for patients with a history of a major depressive disorder. It is currently offered to people with a variety of mental health symptoms or conditions. In practice, the curriculum for MBSR and MBCT are very similar, but certainly not identical.

These two methodologies were intrigued by the fact that the MBSR training model also teaches people to pay attention to their thoughts and emotional states but without judging them, or trying to change them into something else. Recent neuroscience and clinical research has helped explain why mindfulness meditation practices work, which has accelerated its use within traditional medical circles as a powerful healing tool even further.

The Benefits of Mindfulness

In case we do practice mindfulness every day, we can receive some benefits from mindfulness, as follows (Dean, 2008):

- Recognize, slow down or stop automatic habitual reactions
- Respond more effectively to complex or difficult situations
- Able to see situations more clearly
- Become more creative
- Have more awareness
- Have more concentration
- Able to control oneself and emotion
- Achieve balance and resilience at work and at home

How to practice mindfulness in our daily life?

It is very normal for us to have this question in our mind. Many people would like to practice mindfulness and meditation and always think that they need to take vacation or take a break from job for three to ten days or even two weeks to do so. It is quite a rare opportunity to make it happen in reality.

Once we can do it, during the retreat, we feel very happy, have nothing to think about, and have no more worries. It seems like we live in another world: no attachment and defilements interfering with our thoughts. Afterwards individuals come back from meditation retreats, and go back to their normal environment and same surroundings. Everything runs automatically. They have several issues to handle and have many people to deal with. Their mind gains the turmoil and disturbances, again.

One suggestion came from Surakiat Achananuphab, MD, (Achananuphab, 2009) who gave a good illustration, writing into a medical magazine: there are two core methods of practice mindfulness: 1) mainstream practice, for instance: meditation retreats, walking meditation, chanting, yoga or tai-chi exercises (the last two types are the physical and mental practice of mindfulness). In this method, we are supposed to take about 30-60 minutes for performing each time or the whole day. Some might attend a meditation retreat for 5-10 days, for example. It is also very difficult for individuals to do it this way. 2) natural practice: it is applied to our everyday life starting from when we wake up in the

morning until we go to sleep at night. In every posture, we can practice mindfulness and meditation: e.g. standing, walking, sitting, sleeping, eating, drinking, washing our face, brushing our teeth, taking a shower, sweeping and mopping the floor, doing the dishes and laundry, etc. Consequently, we could say that we can learn how to practice mindfulness and meditation at all times. The bottom line is we have to practice every day.

We can get started now, while we are (reading and) having this conversation. We can just put our mind in a safe place within our body. Another example: when we are munching food in our mouth, we better chew slowly and count how many times we munch it. Not only it will be good for our digestion, but also it will be the way that we can practice mindfulness. To respond to our real practice, we always quickly eat and swallow immediately because we are in a hurry. We never pay attention to how many times we chew it or we do not even know what kind of food is in our mouth now.

After we have practiced this method for a while, we can notice how good we are and how we can realize things around us. Even the surrounding people can see changes in our reactions, such as: calmness, good temper, more consciousness, etc. However, sometimes we might forget or not be able to control our emotions, but we can keep on track in a short period of time. It is like when we learn how to swim: we need to practice more and more. Once we can swim well, then we can be on our own and swim confidently.

Another suggestion to practice mindfulness and meditation comes from Phra Thet Thetrangsi (Thetrangsi, 1981): our mind needs to be trained in an appropriate way - like a wild animal that needs trained before performing in the circus show. If our mind is not trained, then it will be like the untamed animal that can be harmful to human beings finally. The method to train our mind is to practice meditation and to concentrate on the present moment. We need to train our mind, our speech and our thoughts respectively. Some people might need to have a mantra or an object for their mind to ponder. Once we can control our mind, then there is no need to do so; for example: when we first begin to learn to write the alphabet, the paper has letters to trace – we trace over the guidelines provided, to greatly help us to learn the shapes and for writing these down again easily, later. Afterwards, when we become fluent in writing the alphabet, we do not need these guidelines anymore. If we compare this towards how we should practice mindfulness, it's accordingly, the same way. Also everyone can do it no matter how old they are, what they believe in, or even what nationality they are, as well.

Anyway, we all know how to have mindfulness, and we need to practice it every day. Additionally, one thing that normal people neglect, and fail to pay attention to it, is: we should not drink any alcohol or take any drugs. When individuals take some alcoholic drinks (beer, wine, whisky, etc.), they will lose physical and mental control, because they have lost their consciousness already. Let's start from this point and later on we will practice mindfulness and meditation straightforwardly.

Mindfulness and Five Precepts

The Lord Buddha has stressed the importance of human beings: it is hard to be born as a human being. Everyone can develop himself or herself to get the highest level of bliss in this world, the next world, and the eternal bliss or *Nibbāna* (Cittasobhano, 1982). To protect life, property, family, right information, and wisdom of humans, the Lord Buddha suggested and laid down Five Precepts, as human virtues or the basic Buddhist morality:

- 1) Abstain from killing
- 2) Abstain from stealing
- 3) Abstain from sexual misconduct
- 4) Abstain from telling a lie, false speech
- 5) Abstain from intoxicants (alcohol, drugs, etc.)

In fact, the five precepts were practiced before the Lord Buddha brought this scheme into Buddhism. He explained the importance and necessity of keeping these precepts for humanity. We need to understand that doing so is not considered to be like obeying strict rules and regulations; rather, it is something that any thoughtful or caring person would do regularly in their daily life. Additionally, precepts serve as a measurement of whether or not a person wants to perform good acts and be a truly pure living-being. On the day we completely keep all five precepts, that day we are 100% of a good human-being. If we only keep four precepts, we are only 80% human and 20% animal. If we only keep three precepts, we are only 60% human and 40% animal. If we only keep two precepts, we are only 40% human and 60% animal. If we only keep one precept, we are only 20% human and 80% animal. If we fail to even keep one precept, our state of being a human is over. We no longer live in peace or true happiness. We act upon our life as if we had no common sense or instinct to make any judgments and could no longer perform good deeds as a human being. Later on, we will cause problems to ourselves and to our loved ones (Thanavuddho Bhikkhu, 2011).

Another interpretation of the five precepts comes from Phra-maha Maha-Punyo (2008): it is the basic morals for Buddhists and also the foundation of meditation and wisdom. Moreover, if observing the five precepts regularly, we obtain more consciousness and also we help build a peaceful society, since individual's performances will directly affect the environment. The components of five precepts are the same, but the reinterpretation follows:

- 1) Abstain from killing and do not demolish others. Do not earn your living by destroying other people and the environment. The first precept is for cultivating loving kindness towards each other – in the individualistic and the selfishness society. Be fair, and follow the laws and regulations, as well.
- 2) Abstain from taking others' belongings. Do not build wealth on others' unhappiness. It is necessary to be honest and preserve others' rights. Do not rob, cheat, corrupt people, and do not over-consume natural resources.
- 3) Abstain from conducting adultery. Everybody should practice and train oneself to respect other humans' rights.
- 4) Abstain from telling a lie. Individuals should build sincere relationship and follow truths. This also includes exaggerations and advertising on various media channels.
- 5) Abstain from drugs, alcohols, and cigarettes. These items will lead us to addiction and to have less control over oneself. If we do not help people get out from these toxic things, they will decay or erode our society eventually.

Buddhadasa Bhikkhu (1957) is cited as saying every single human being must observe the five precepts because it is the quality of human beings. The last and highly venerated Sangharaja of Thailand, Somdet-Phrayannasangworn (2011) and Phra-rajabhavanavisudh (2004) also demonstrated that *silā* means normal behaviors of human beings – this will conduce towards nice manners for each person, possessing good actions, good speech, and a good mind. In order to break the linkage or cease suffering, a devoted Buddhist abides by a code of conduct that comprises five precepts, eight precepts, or ten monastery rules at the initial stage. Advanced stages of monasticism urge the ordained to follow 227 rules for bhikkhus, or 311 rules for bhikkhunis, accordingly. The second and third stage is meditation and wisdom-development, respectively. As a result, the ultimate goal in Buddhism should be, and is, to attain *Nibbāna*. This is a deductive model in which pre-determined procedures are tested in real life (Huatt, 2011).

The Lord Buddha stressed to all people: develop the mind in the midst of the hardships of life on earth. Everyone can develop himself or herself to win the bliss of enlightenment or the highest level possible in the next world, which is also known as eternal bliss or *Nibbāna* (Cittasobhano, 1982). In addition, to protect lives, property, family, true information and the wisdom to which human beings can aspire, the Lord Buddha has laid down the five precepts or *Silā* as a human virtue that is part of the basic morality of the Buddhist philosophy. Phrabhavanaviriyakhun (2010) interpreted the meanings of each precept in different aspects as explained in the table below (Lovichakorntikul & Walsh, 2011):

Pragmatic Denotation of the Five Precepts

<i>Order of Precepts</i>		<i>Explanations</i>
1	Abstain from killing any living beings	give life safety to oneself by not killing other people/ animals
2	Abstain from stealing or taking what is not given	To give property safety to oneself by not stealing others' belongings
3	Abstain from sexual misconduct	To give spouse safety to oneself by not have sexual relationship with others' spouses
4	Abstain from telling a lie, false speech	To give faithfulness to oneself and others
5	Abstain from intoxicants	To give consciousness to oneself and others

Source: Phrabhavanaviriyakhun (2010)

This concept is similar to that of Thanissaro Bhikkhu (2011), who explains that if we maintain the standards of the precepts, as the Buddha mentioned, we provide unlimited security for all lives, particularly from the first precept. We also provide unlimited safety for other's possessions and sexuality, and unlimited truthfulness and mindfulness in our communication with them. When we find that we can trust ourselves in matters like these, we gain an undeniable healthy sense of self-respect. Keeping the five precepts in daily life means not only avoiding antagonism but also protecting other people's lives by giving them safety in these five aspects. Consequently, the society would be peaceful and orderly (Lovichakorntikul & Walsh, 2011).

Conclusion

Recently, we said that young generations know how to deal with time management because they all are able to do several things simultaneously. We easily notice at the office: they can work on the computer while they are chatting on the Facebook with their friends as well as listen to the music, wearing headphones. Many instructors or teachers always face problems with their students studying and watching videos on YouTube – although this could be used instead, more constructively. Finally, many of them have to set the rules and regulations in the classroom for their students to allocate the time for them. Then we might say that we experience the problem of “attention management.” Therefore, to practice mindfulness becomes the core factor living in the digital-world era. Mindfulness is very beneficial for individuals and organizations at large.

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Buddhist Mindfulness Meditation: Spiritual Sustenance and Psychological Well-being

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An ancient Indian legend¹ tells us that once upon a time a man set himself to pray, and meditate upon the Hindu deity Lakshmi. He wanted to invoke the goddess of wealth to seek a boon of material abundance from her. In the course of arduous meditation of ten long years, he realized the futility of material prosperity and became an ascetic. Then one day suddenly Goddess Lakshmi appeared before him and asked him to tell his desire. The man told her that he had lost his desire of wealth in the wake of the bliss of meditation but then he inquired about the reason for the long delay in her appearance. Goddess Lakshmi replied that she had deliberately held back the gift of wealth, even though he deserved it much earlier, as she was moved by his earnest meditation and wanted to steer him to spiritual bliss.

The importance of meditation as a means of mental purity and a road to blissful happiness has been emphasized by many great religions but Buddhism regards it central to religious practice. Meditation in Buddhism is as old as the individual experience and the path of enlightenment of the Shakyamuni Buddha. He sat in meditation for seven days after attaining enlightenment before he preached the middle path, to steer clear of extremes of indulgence or austerity.

“I wandered through rounds of countless births
Seeking but not finding the builder of this house
Sorrowful indeed is birth again and again
Oh house builder! You have now been seen
You shall build the house no longer
All your rafters have been broken
Your ridgepole shattered
My mind has attained conditional freedom
Achieved is the end of craving”
(*Dhammapada, Jarāvagga*)

Buddhism, as a philosophy and as a practice, evolved into many different sects which did not compromise on the significance of meditative practice to religious culture. However, different forms of meditative practices emerged, even within Buddhism, either as a result of evolutionary growth or to adapt to evolving individual, social, or monastic needs. From very early days monks practiced meditation.² The Buddhist practices of meditation have gained immense popularity in the recent past. The therapeutic impact of Buddhist meditation techniques has led to their application in clinical regimens. There has also been a mushrooming of meditation retreats that are more informal in nature. They have also become a part of lives of people who have incorporated its practice in their daily routines. Psychological well-being is a primary concern of Buddhist meditation and

¹ Recounted in Anthony De Mello's *Taking Flight: A Book of Story Meditations*, Image Books, Double Day, New York, 1990, p.25-26

² Nyanaponika Thera: *Satipatthāna, The Heart of Buddhist Meditation*, 2nd edition, “The Word of the Buddha” Publishing Committee, Colombo, 1956

accords it a prime contemporaneous utility. Mindfulness meditation has become increasingly popular in the therapeutic context. There has been considerable scientific research on the use of mindfulness meditation in pain-control and stress-reduction.³ There have also been many centers that teach people techniques of meditation. A cursory Google search furnishes a directory of 166 centers that teach Buddhist *vipassanā*⁴ meditation, the world over, from just one link⁵. Even though there has been an attempt to secularize mindfulness as psychotherapy practice, we should also remind ourselves of the philosophical, ethical, and religious context from which it emerges.

This paper is an attempt to describe the religio-spiritual and psycho-secular contexts of mindfulness meditation. Though these two contexts seem to be in opposition to each other in implication and import, the present study is more an attempt to understand them as integrated aspects. The purpose of the description and analysis shall be to enhance the understanding and efficacy of mindfulness meditation. The first part dealing with mindfulness as a tool for spiritual sustenance shall draw from the corpus of Buddhist scriptures. The Pāli texts chart out the methodology for mindfulness meditation. The scriptural descriptions pertaining to mindfulness are a part of core teachings of Buddhism. One has to begin with a comprehension of the *aṭṭhāṅgikamagga* that enunciates right mindfulness. Before moving on, it is also essential to have an idea of the spiritual paradigm that mindfulness is devised to serve, found in the basic tenor and tenets of Buddhist philosophy. After an exposition of the classical interpretation, the paper shall briefly sketch its role in clinical psychotherapy and everyday practice in contemporary times. The last section shall draw conclusions by approaching the classical and modern interpretation of mindfulness meditation in an integrated manner to establish its utility and maximize the benefits.

Sustaining Spiritual Sustenance: Right Mindfulness

“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 & distress with reference to the world. He remains focused on feelings in and of themselves... the mind in and of itself... mental qualities in & of themselves - ardent, alert, and mindful - putting aside greed and distress with reference to the world. This is called right mindfulness...”⁶

Right Mindfulness (*samma sati*) is the seventh component of the eight path of the Noble Eightfold Path but it is not seventh in importance. The word ‘*sati*’, in general parlance means memory but in philosophical discourse implies a sense of mental awareness. In the Buddhist context, its role has been explained with the similes of ploughshare and goad.

“Faith is my seed, and rains the discipline
Wisdom for me is a plough fitted with yoke
My pole is conscience and thought to strap the yoke
And mindfulness is my ploughshare and goad.”⁷

³ Goleman, D. ‘Meditation and Consciousness: An Asian Approach to Mental Health’, *American Journal of Psychotherapy*, 30(1), 41-55, 1976; Kabat-Zinn J., Lipworth L. & Burney, R. ‘The Clinical Use of Mindfulness Meditation for the Self-regulation of Chronic Pain’ in *Journal of Behavioral Medicine*, 8, 163-190, 1976

⁴ *Vipassanā* or insight meditation is considered an advanced stage of mindfulness meditation.

⁵ <https://www.dhamma.org/en/locations/directory> last accessed on 13-02-2016

⁶ *Dīgha Nikāya*, 22

⁷ *Suttanipāta*, 1.4.77

Mindfulness cultivates a mental state that is conducive to spiritual growth. It achieves this by enabling the mind to guard itself against evil and to propel its focus towards good. Thus, there are two crucial aspects of mindfulness – negating the harmful factors and affirming the spiritually sustaining environment. It is stated that mindfulness is required in every situation and it has the capacity to enable realization of all noble objectives – “*Sati ca pana sabbathikā*”.⁸ Right mindfulness is indispensable to right living and right thinking. The way of mindfulness is also called the heart of Buddhist teaching – *dhamma hadaya*. Meditation and concentrated focus is fundamental to cultivation of mindfulness. The Buddhist scriptures depict as an act of balancing a pot of oil on one’s head.

“Suppose, monks, that a large crowd of people comes thronging together, saying, “The beauty queen! The beauty queen!” And suppose that the beauty queen is highly accomplished at singing and dancing, so that an even greater crowd comes thronging, saying, “The beauty queen is singing! The beauty queen is dancing!” Then a man comes along, desiring life & shrinking from death, desiring pleasure & abhorring pain. They say to him, “Now look here, mister. You must take this bowl filled to the brim with oil and carry it on your head in between the great crowd & the beauty queen. A man with a raised sword will follow right behind you, and wherever you spill even a drop of oil, right there will he cut off your head.” Now what do you think, monks: Will that man, not paying attention to the bowl of oil, let himself get distracted outside?”

“No, lord.”

“I have given you this parable to convey a meaning. The meaning is this: The bowl filled to the brim with oil stands for mindfulness immersed in the body. Thus you should train yourselves: “We will develop mindfulness immersed in the body. We will pursue it, hand it the reins and take it as a basis, give it grounding, steady it, consolidate it, and undertake it well.”⁹ That is how you should train yourselves.”⁹

The training is therefore of utmost importance and the Buddhist texts describe the topography and techniques of mindfulness meditation.

Mindfulness Meditation: Detachment and Acceptance

Mindfulness meditation is a technique to cultivate detachment and clear comprehension of material reality. It aims to achieve such mental attitude by overcoming the illusion of ego and self as doer. The Pāli term for mindfulness meditation, *satipaṭṭhāna*, means ‘awareness in the present’. It can be described as first being in the present moment without reacting and thus, developing equanimity. The focus of the mind is expanded to include any physical or mental activity from moment to moment with an attitude of detachment and acceptance. Though in classical Buddhist soteriology, the ultimate aim of mindfulness meditation was to attain final liberation (*Nibbāna*), yet its general application in normal life activities can also be very beneficial. “It has been observed that this ancient way called mindfulness meditation is as practicable today as it was 2500 years ago. It is applicable in the lands of the west as in the east; in the midst of life of turmoil as well as in the peace of monk’s cell.”¹⁰

⁸ *Majjhima- Nikāya Aṭṭhakathā, Papañcasūdanī, I*

⁹ *Saymūta- Nikāya*, 47.20; <http://www.accesstoinsight.org/ptf/dhamma/sacca/sacca4/samma-sati/> last accessed on 13-02-2016

¹⁰ Nyanaponika Thera, *The Heart of Buddhist Meditation*, Red Wheel/ Weiser, York Beach ME, 1996

The Buddhist original discourse on the foundation of mindfulness, *Satipaṭṭhāna Sutta*, occurs twice in the Pāli canon – as the tenth discourse of the *Majjhima Nikāya*, and as the twenty-second discourse of the *Dīgha Nikāya*, where it is titled *Mahāsatipaṭṭhāna Sutta*. Other Pāli texts also furnish rich explanatory reference to mindfulness. Modern translations and commentaries on these texts are also readily available¹¹. Many instruction manuals on how to understand and proceed with the practice of mindfulness meditation have also been written¹². A number of scientific research papers focusing on Buddhist mindfulness meditation have also been published.¹³ Thus, there is a variety of literature manifesting an array of approaches towards mindfulness meditation. We shall study these interpretations as three approaches – classical, modern-day, and scientific, even though there are desirable overlaps.

Classical Approach: Canonical Discourse

In a discourse on mindfulness the Buddha is reported to have said, “This is the direct path monks, for the purification of beings, for the overcoming of sorrow and lamentation, for overcoming pain and grief, for reaching authentic path, for the realization of *nibbāna* – namely, the four applications of mindfulness.”¹⁴ Mindfulness meditation is four-fold in its approach. The techniques to develop it are directed towards:

- a) the body and its behavior
- b) the feelings whether pleasure and pain
- c) the different states of mind
- d) mental contents or objects of consciousness.

Techniques of Mindfulness Meditation

The *Mahāsatipaṭṭhāna Sutta*¹⁵ furnishes the detailed description of these four techniques, which have been briefly described below:

- a) *Kāyānupassanā* or mindful awareness of the body, can be developed through the following practices:
 - i) *Anapānasati* – Sitting cross-legged in a peaceful, solitary place to be mindful of breathing – inhalation and exhalation
 - ii) *Iriyāpatha* is being mindful of the various postures of the body and its movements – standing, sitting, walking, lying down
 - iii) *Sampajañña* is maintaining a clear comprehension of every action and movement – eating, drinking, moving hand, looking around etc.
 - iv) *Paṭikūlamansikāra* is being aware of the complete body, each part from head to toe, as a composition of many defiled elements.
 - v) *Dhātumansikāra* is being aware of the body as four core elements
 - vi) *Navasīvathikā* is observing the dead bodies in nine stages of decay, reflecting on the fact that own body shall meet the same fate.

¹¹ Venerable U Silananda, *The Four Foundations of Mindfulness*, Wisdom Publications, 1990; Thanissaro (1997) *Satipaṭṭhāna-vibhaṅga Sutta: Analysis of the Frames of Reference*,

<http://www.accesstoinsight.org/tipitaka/sn/sn47/sn47.040.than.html> last accessed on 13-02-2016

¹² Analayo, *Satipaṭṭhāna: The Direct Path to Realization*, Windhorse Publications, Birmingham, 2005; U Pandita, *In This Very Life: Liberation Teachings of the Buddha*, Wisdom Publication, Boston, 1991; Nyanaponika Thera, *The Power of Mindfulness*, Unity Press, San Francisco, 1972; Gunaratna, H., *Mindfulness in Plain English*, Wisdom Publication, Boston, 1991; Thich Naht Hahn, *Transformation and Healing: The Sutra on the Four Establishments of Mindfulness*, Parallax Press, Berkeley, CA, 1990

¹³ Kabat-Zinn, Goleman, Gyatso are some of the reputed scientists in the field.

¹⁴ *Dīgha Nikāya Mahāvagga*, Pali Text Society edition, p. 290, Cited in Wallace, B. A., *Genuine Happiness: Meditation as Path to Fulfillment*, Wiley, 2005

¹⁵ *Dīgha Nikāya Mahāvagga*, Pali Text Society edition, p. 322

- b) *Vedānupassanā* is meditating upon the sensations (*vedanā*), whether of pain or pleasure or equanimity (*sukkhā, dukkhā or upekkhā*), to observe them just as they are.
- c) *Cittānupassanā* is to meditate upon the state of mind in the given moment, an awareness of present consciousness for what it is.
- d) *Dhammānupassanā* is mindfulness of the following *Dhammas*:
- i) *Nivāraṇa* – Realizing the presence, origination, elimination, and prevention of the five hindrances in the mind – sensual desires, ill-will, sloth, distraction, remorse, and uncertainty.¹⁶
 - ii) *Khandha* – Meditating upon the nature of five aggregates and knowing how they arise and pass away.
 - iii) *Āyatana* – Understanding the various sense-bases, their rise, elimination and prevention.
 - iv) *Bojjaṅga* – Developing a clear understanding of the presence of seven factors of enlightenment in the mind, to make them arise, and develop them to perfection.
 - v) *Ariyasacca* - Comprehending the Four Noble Truths with clarity and unambiguity.

In the Buddhist scriptures, the term ‘mindfulness’ (*sati*) is often associated with another term ‘clear comprehension’ (*sampajañña*). While mindfulness is described as “bare attention” a detached observation by the mind, clear comprehension is operative when one reflects upon the true nature of the observed objects, states, actions. Thus, the quality of attention undergoes transformation through mindfulness meditation. Starting from an undistorted version of reality not mediated by social conditioning or other such factors, the practitioner moves to a higher understanding of the impermanent nature of all phenomena and embarks upon a journey of spiritual bliss.

Bare Attention, Insight and Clear Comprehension

Nyanaponika Thera¹⁷ writes about an example of a person looking at a wound on his forearm. In that example the visual object will consist exclusively of that part of the body and the wound, moving on to an observation of pain without personal association, and then observe the resentment towards the cause of the injury, all as they are in the present moment. This is how the process of bare attention moves from body to state of mind to mental contents. For achieving highest liberation of mind, development of insight (*vipassanā*) is required. It leads one to the realization of the impermanence, suffering, and impersonality of all that exists. It leads one away from clinging, craving and through detachment eliminates suffering. A dialogue from the ‘*The Questions of King Milinda*’ discusses the relationship and meaning of mindfulness and insight.

- “What is the characteristic quality of attention (*manasikāra*) and what is the characteristic of quality of wisdom (*pañña*)?”
- “Gathering-in, Great King, is the characteristic quality of attention, and cutting-off is the characteristic quality of wisdom.”
- “In what way? Please give a simile.”
- “Do you know Great King the way of barley reapers?”

¹⁶ *Āṅguttara Nikāya* III, Pali Text Society edition, p. 62

¹⁷ *The Heart of Buddhist Meditation*, op. cit.

- “Yes, I know it, Venerable Sir.”
- - “How do they cut the barley?”
- “With the left hand, they take hold of a sheaf of barley, and holding the sickle with the right hand they cut it off.”
- “Similarly, Great King, he who is devoted to meditation takes hold of the mind through attention and with wisdom, he cuts-off defilements. In that way, Great King, gathering-in is characteristic of attention and cutting-off characteristic of wisdom.”¹⁸

Thus through mindfulness meditation, the enlightened individual can surpass the three realms of existence (*triloka*) – the desire realm, the form realm, and the formless realm. A world enveloped by ignorance and mindfulness can bring all beings to happiness by removing cravings and creating true understanding.¹⁹ After studying and applying Buddhist meditation techniques, a modern scientist has stated: “What can be deduced from the topographies of Buddhist meditation techniques is that Buddhism represents a psychological tradition that offers individuals precise and sophisticated methods of self-reflection and self-correction aimed at achieving health and happiness”²⁰

Factors that Foster Contemplative Practice

There are certain practical guidelines that create a suitable environment for meditation to enable aspirants to achieve profitable results. Meditation as a means of mental purification presupposes moral purity (*sīla visuddhi*).²¹ It assumes a restraint over senses.²² The Buddhist scriptures also highlight the importance of suitable place, time, and posture for meditation.²³ The Buddhist culture also acknowledges the role of a beneficial friend (*kalyāṇamitta*)²⁴ and cultivation of goodwill (*metta*)²⁵. There are certain practical guidelines for both mental and physical preliminaries that create advantage for meditative practice.

Modern Psychotherapy and Traditional Alternatives

Although the mainstream sciences have a limited acceptance of meditation techniques, the last few decades witnessed a greater receptivity.²⁶ There has been a spate of empirical research on the applications of mindfulness meditation in particular.²⁷ The results of scientifically verifiable data on mindfulness meditation have contributed in reshaping its acceptance in psychotherapy. A major program of scientific study of Buddhist mindfulness meditation continues under the supervision of Kabat-Zinn.²⁸ He and his colleagues have developed a replicable curriculum in health education and stress reduction called ‘Mindfulness Based Stress Reduction’ or MBSR, as it is popularly known. MBSR had gained repute and considerable success and gave rise to subsequent works. One of his

¹⁸ <http://www.usna.edu/Users/history/abels/hh205/milinda.html#main> last accessed on 13-02-2016

¹⁹ *Suttanipāta*, V. I

²⁰ Loizzo, J. ‘Meditation, Self-correction and Learning: Contemplative Science in Global Perspective’, Paper presented at the *Mind and Reality Conference* of Columbia University, Centre for the study of Science and Religion, New York, February, 2006

²¹ Sometimes entire *suttas* upheld moral purity e.g. *Suttanipāta*, I.6, I.7, II.6, II.7, III.11

²² *Visuddhimagga*, I.37

²³ *Dīgha Nikāya*, I.60, I. 71, I.62

²⁴ *Suttanipāta*, *Khaggavisāṇasutta*

²⁵ *Suttanipāta*, *Mettasutta*

²⁶ Loizzo J. and Blackhall, L., ‘Traditional Alternative as Complimentary Sciences: The Case of Indo[Tibetan Medicine]’ in *Journal of Alternative and Complimentary Medicine*, 4, 311-398, 1998

²⁷ Bogart G., ‘The Use of Meditation in Psychotherapy: A Review of Literature in *American Journal of Psychotherapy*, 45(3), 383-412, 1991

²⁸ Kabat-Zinn, op. cit., 1985; - *Wherever You Go, There You Are: Mindfulness Meditation in Everyday Life*, Hyperion Books, New York, 1994

studies reported that ninety chronic patients showed significant improvement in pain and related symptoms after being trained in mindfulness meditation.²⁹ “In the case of pain perception, the cultivation of detached observation of the pain experience may be achieved by paying careful attention and distinguishing as separate events the actual primary sensations as they occur from moment to moment and any accompanying thoughts about pain.”³⁰ The technique has been developed as a resource for pain management, attaining trouble free sleep, stress reduction and have been applied to produce psychological benefits. These studies suggest the utility of mindfulness meditation in clinical settings.

Meditation Retreats and Everyday Mindfulness

The practical implications of mindfulness meditation are quite clearly laid down in Buddhism. Even though, one may not want to understand the technical nitty-gritty, and may not seek ultimate liberation, mindfulness meditation has been growing in popularity. There is a general perception that it leads to greater calmness and tranquility. A lot of people, not essentially Buddhist, have been thronging the meditation centers. They spend considerable time there learning the techniques and coming back for advance courses. A series of interviews conducted by this researcher at the *Vippasanā* Centre at Jaipur in India affirmed that almost all the subjects interviewed found the practice psychologically beneficial, though in varying degrees³¹. There were people who have taken this to everyday lives that can be called an attitudinal shift. One of the interviewees narrated that, “For example, when I eat an apple I examine it. I completely focus on how I dig my teeth into it, bite it, and chew it. How its juices released in my mouth. How does the sweetness linger on my tongue, just before I gulp it down? This makes me powerfully aware of the utter bliss that my body and mind can experience in the midst of mundane existence.” Another respondent said that she has been able to control her anger, but after a period of calm she feels her angry-self coming back. She then goes back to the retreat. Most people find it difficult in the beginning but vouch for the transformative powers of mindfulness meditation. Yet, it was observed that very few participants knew about the Buddhist teachings as a background of the practice. They recounted its beneficial effects yet lack of knowledge about the philosophical roots might be hampering the lasting benefits. Therefore, everyday practice and modern psychotherapy must not neglect its link with traditional base of knowledge. Edward Conze writes that “The meditation can thrive only in the climate of a living, spiritual tradition, which to some extent guarantees their basic assumption and success.”³²

Spiritual Means and Secular Ends

Mindfulness in contemporary usage is generally viewed as an isolated technique separated from the larger body of Buddhist ideas. Such isolated utilization to the benefit of people is not exactly in opposition to Buddhism, which may not always demand a sectarian adherence. Recent empirical investigations by trained psychotherapists and individual experiences corroborate its benefits. Yet, the lack of studies integrating both traditional and modern interpretations of mindfulness is a gap that needs to be addressed, if only to enhance its therapeutic potential. The Buddhist tenets of Four Noble Truths, Dependent Origination, Impermanence, and Compassion etc., are the very foundations of the practice of mindfulness.

²⁹ Kabat-Zinn, Lipworthy, L. and Burney, R. , ‘The Clinical Use of Mindfulness Meditation for the Self-regulation of Chronic Pain’ in *Journal of Behavioral Medicine*, 8, 163-190, 1985

³⁰ *Ibid.* p. 165

³¹ This work was undertaken by the author as part of a University Grants Commission sponsored research project on *Buddhist Meditation: Classical and Modern Interpretation* which is yet unpublished

³² Conze, Edward, *Buddhist Meditation*, Munshiram Manoharlal, New Delhi, 1984, p. 39

“Not so long ago the benefits of meditation techniques were regarded as mere placebo effect in the western medical traditions.”³³ There was an intense effort to secularize the techniques to make them appear more scientific but the question arises whether the true impact of Buddhist meditation has been shortchanged in the process of robbing it of the historical and philosophical context. In more recent times, there has been a paradigm shift in scientific circles, though still inadequate, with the rise of some advocates of interdisciplinary, multidimensional and cross-cultural approach.³⁴

The present world represents a world of strife. Individuals talk about the increasing stress in their lives. Depression and anxiety are becoming the most common mental disorders. Alarming, the suicide rates are rising rapidly the world over. Mindfulness, in the holistic Buddhist context, is not merely a deliverance from the challenges. Rather, strengthened by its philosophical roots, it rises to be a potent force in its practical application. It then leads one to develop correct attitude and emerge happy, liberated from suffering, armed with perseverance and fortitude to face the ups and downs of life. “They say that climbing out of our familiar mindset into that unbounded openness is like finding a jewel in the palm of your hand; this jewel of a life that can fulfill our every wish, for health, happiness, and best of all, unconditional freedom and peace of mind.”³⁵

Mindfulness meditation was perceived as a practice of Buddhist monks and nuns but now its therapeutic benefits are being accepted outside the Buddhist communities. The scriptural description of mindfulness and its techniques authenticate the training of practitioners outside the Buddhist fold. It lends credence and provides a resource to verify one’s own path, be it modern or traditional, religious or secular. That is why the paper presented the canonical interpretation in some detail. It shall also lead to thoroughness in medical research. The study, without disregarding the benefits of mindfulness in a ‘secular’ framework, suggests a better interaction with its spiritual roots. There should be a readiness for collaborative academic projects and integrated studies, without imposing one on the other. Hopefully, historical and psychological inputs generate meaningful discussion and reorient scientific research on mindfulness meditation. I would like to conclude with the words of *Dhammapada*³⁶ to wish for enduring benefits of mindfulness meditation, “Those who are wise, meditative, and strenuous and advancing ever-steadily, attain supreme happiness and the freedom from fear.”

³³ Loizzo J, ‘Meditation and Psychotherapy: Stress, Allostasis and Enriched Learning’ in *Complementary and Alternative Medicine and Psychiatry*. P. Muskin, Ed.: 147–197, American Psychiatric Association Press, Washington, 2000

³⁴ Loizzo, Joseph, ‘Meditation Research, Past, Present, and Future: Perspectives from the Nalanda Contemplative Science Tradition’ in *Annals of the New York Academy of Sciences*, Volume 1307, pp. 43-54, 2014 <http://onlinelibrary.wiley.com/doi/10.1111/nyas.12273/full> last accessed on 13-02-2016

³⁵ Loizzo, J., *The Gradual Path of Contemplative Living*, Nalanda Institute for Contemplative Science, New York, p. 19, 2004 <http://www.nalandainstitute.org/pdfs/gradualPathManual.pdf> last accessed on 13-02-2016

³⁶ Verse 23

Mindfulness as a teaching of Buddhism that transcends cultural barriers

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Mindfulness is an essential element of the Buddhist practice, through the acquisition of right mind practices. The essence of mindfulness, besides being a tool for self-realization, is beneficial for healing. The field of Complementary and Alternative Medicine (CAM) in the United States and other Western Countries has been incorporating the teachings and practices of Buddhism as mindfulness practices in a secular effort to providing relief to patients, in the areas where Western Medicine has encountered limitations. The Buddhist mindfulness teachings and practices have transcended the cultural and religious barriers and have allowed the introduction of mindfulness as a healing tool, as they complement a real limitation of Western Medicine, especially in the care of long term diseases, long term stress and pain management, and psychological health. There are various practices that have been providing relief to patients and even though they have been based on the Buddhist Dharma, they are not being called Buddhism in the West, rather they are simply called Mindfulness Practices. This paper is an attempt to show the contribution of the mindfulness teachings that are rooted deep in the Buddhist dharma. The benefits of the secularized teachings of Buddhism in reducing stress, anxiety, pain, and illness are evidenced by their popularity. In a time where it is not only secular evidence that is being studied scientifically, it is interesting to consider whether techniques and methods that are more obviously based in the Dharma Teachings would also be able to transcend the cross cultural barriers of the West.

The introduction of mindfulness tools in Western Medicine

The term mindfulness was coined in Western Medicine by Jon Kabat-Zinn, and the idea loosely comes from the Buddhist teachings (Pāli: sati; Sanskrit: smṛti; Tibetan: dranpa). In the teachings of Buddhism, mindfulness is promoted as an essential component of the practice. In the Dharma teachings the Buddha is said to have made the statements: “Mindfulness, I declare, is all-helpful” (Samyutta, 46:59 vii) and “All things can be mastered by mindfulness” (Anguttara, 8:83). Jon Kabat-Zinn, one of the first practitioners to introduce meditation and mindfulness as a tool in secular mainstream medical practice in the United States, adapted for the scientific community a definition of mindfulness: “Mindfulness means paying attention in a particular way, on purpose, in the present moment, and nonjudgmentally.” Kabat-Zinn, PhD, was first introduced to meditation while attending school at MIT, in Boston, MA. Subsequently he became a student of Masters Thich Naht Hanh and Seung Sahn. He adapted the Abhidharma, the core Buddhist teachings from techniques of vipassana, satipatthana, and anapanasati (Nyanaponika, 1962). Jon Kabat-Zinn, introduced mindfulness practices in mainstream Western Medicine at the Massachusetts Medical Center, in the late seventies and eighties, with a program called the “Mindfulness Based Stress Reduction “ (MBSR), employing mindfulness meditation to alleviate suffering associated with physical, psychosomatic and psychiatric disorders. The techniques are targeting long-term stress and chronic pain sufferers, although the benefits would expand to other conditions. The MBSR was a part of a new medical practice called behavioral medicine.

Kabat-Zinn founded the Center for Mindfulness in Medicine, Health Care, and Society at University of Massachusetts Medical School in 1979, and he gained country-wide and later world-wide recognition for his techniques and teachings with the publication of his book “Full Catastrophe Living: using the wisdom of your body and mind to face stress, pain, and illness” in 1990 and “Wherever you go, there you are” in 1994. There is a gap in Western Medicine that he identified, specifically in long-term pain management. The teachings of meditation and mindfulness were introduced as an alternative to pain management practices at first, in the areas where medical science had reached an impasse. The essence of the mindfulness is to accept and embrace anger, pain, frustration, disappointment and insecurity when those feelings are present. Kabat-Zinn (2005) promotes the teaching that to “befriend” the so-called negative emotions like pain or fear allows: “the natural healing power of internal resources to emerge”. The attention given by the medical community to these new techniques and secular format allowed the teachings to be passed on to people who would otherwise object.

The field of Complementary and Alternative Medicine (CAM)

There has been a real limitation in the ability of Western medicine to accommodate for long-term diseases, long-term pain management, stress management, and other chronic conditions. This growing need has been addressed by alternative practices in the field of Complementary and Alternative Medicine (CAM) (Baer, 2002). This need is so wide spread that it has propelled CAM into a multi-billion-dollar industry in the United States and beyond (Schlitz et al. 2004). CAM is gaining popularity as an evidence-based, results-driven health care option. In the United States, “hospitals are opening their doors to alternative and complementary healing modalities of which include spiritual based therapies” (Barnes, Sered, 2005:15) and mindfulness practices are easily finding their place into the mix of tools for promoting health and well-being. The literature that is centered around alternative forms of healing is becoming more voluminous (Baer; 2005:437). Major universities are devoting time and attention to studying these practices. In a time when medicine is shifting from studying in a lab how dead cells have perished and instead it is attempting to explore how the body heals itself and how life is propagated, CAM not only provides methods for curing disease but most importantly it is aimed at promoting health and wellness (Micozzi, 2015:6-15).

In the fields of psychology and psychotherapy, mindfulness is used in clinical intervention in hospitals. Tools such as mindfulness based stress-reduction, mindfulness based cognitive therapy, dialectic therapy, and acceptance and commitment therapy show the variety of uses that the teachings have been applied towards (Kang & Wittingham, 2010:162-163) Mindfulness is being adopted in university research centers as an attempt at unlocking the elusive code of happiness. More than 300,000 students have in just a couple of years, participated in the EdEx “The Science of Happiness” online course, that explores the roots of a happy and meaningful life, offered by the Greater Good Science Center of the University of California, Berkeley. The offerings include “practices of gratitude” and “mindfulness” (Kelter, 2009). It is not new to the Western intelligentsia to try to frame something as elusive as happiness into a science. (Carlin, 2007: 65). Teachings that have been a part of the Buddhist Dharma are now being repackaged and promoted as a scientifically backed research that promotes happiness.

Benefits of Mindfulness teachings in the Western World

The emergence of tools for mindfulness in medicine has become a part of the mainstream practices because it is providing solutions that cannot be attained by the more Western medical approaches. Some of these benefits are reduction in stress, reduction in pain, management of long-term disease effects, etc. The scientific community has been

interested in evaluating the techniques such as the MBSR technique mentioned above. The program offers a “non-religious and non-esoteric [approach], based upon a systematic procedure to develop enhanced awareness of moment-to-moment experience of perceptible mental processes”. The claim of this approach is that greater awareness “will provide more veridical perception, reduce negative affect and improve vitality and coping”. A meta-analysis of 64 longitudinal and other studies that was published in 2005 by Grossman et al., concluded that statistically it could be said that MBSR may help a broad range of individuals to cope with their clinical and non-clinical problems. These findings and analyses are an important step towards proving the scientific validity of these techniques and practices and of establishing the importance of the MBSR or other similar approaches above and beyond the purely empirical evidence that patients have been providing. Studies on the validity of CMA as a medical approach continue to be made and different aspects of the benefits are being evaluated especially around the classic role of mindfulness in the psychological well-being (Schmidt, 2004; Brown et al. 2007). At the same time though, studies that consider the purely spiritual practice of prayer are being also brought forward, invalidating the benefit of such actions (Benson et al., 2006).

The benefits of the heightened awareness brought forward through Buddhist practices are both within and outside the Buddhist Context. Mindfulness is a tool used to gain greater wisdom and understanding of the impermanence of existence, acceptance of the selfishness of desires and the pain associated with the lack of their satisfaction, awareness of the interdependence of events, actions, circumstances and occurrences (Didonna, 2009). The tools that were developed in meditation by the Buddha were introduced at a time when the magical and the mystical were socially acceptable norms. It was, at that time, not controversial to bring spirituality to the teachings as a part of a teaching, and to bring metaphysical goals like nirvana to provide motivation to the practitioners (Gethin, 2001). In the modern era, the motivation towards adopting mindfulness teachings is purely to improve one’s own health initially, although the motivation may in fact evolve towards a more spiritual journey for the patient and possibly become a beginning of a spiritual journey for the patient, or even a journey of contribution.

Today, there remain two barriers towards accepting this sort of approach to healing that would include an active and obvious spiritual component. The first barrier is that as geographical divisions have been becoming easily surmountable obstacles, the whole world is intermixing in traditions, faiths and beliefs. It is not only the United States that is now a melting pot, this mix of cultures and beliefs is apparent globally. So it is a true challenge to speak a “language” and to design techniques that includes faith in a common super mundane belief and at the same time is able to touch in a positive way the lives of as many people as have been touched using a secular language. The second barrier to promoting a more Buddhist-centered teaching and approach to mindfulness is that Buddhism is not the only spiritual discipline that has given tools to the CAM field that have had a significant impact towards healing patients. So the challenge of either differentiating or possibly comparing spiritual belief systems could come into play and limit the reach and usefulness of the tools that are being propagated. Maybe it is a price to pay for a global outreach of the tools to keep the origins and the deeper teachings outside the scope of the medical applications.

Conclusion

The benefits of the Buddhist Teachings can be seen as a legacy and possibly a gift to the world from the teachings of the Dharma. The application of mindfulness secular techniques to addressing the problems of long term stress and chronic pain has provided relief to millions of sufferers, and multiple studies have shown that the results are not only based on anecdotal evidence, rather they are based on quantifiable results that are

addressing varying clinical and non-clinical concerns of a diverse demographic. The task of influencing the course of western medicine was by no means negligible, and today it is as valid a course of therapy to seek certain forms of alternative therapies based on mindfulness teachings, as any mainstream therapy, with some patients even preferring the alternative therapies. As CAM practices are reaching mainstream appeal in the West and are being accepted as a viable healing tool, it is important to consider whether it would serve a useful purpose in future to introduce teaching that are more obviously based in the Buddhist Dharma and what benefit, if any, such an action would bring about.

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I VOW WITH ALL BEINGS From McMindfulness to Bodhisattva Mindfulness

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Buddhism meets West

Buddhism has a very recent history with Western culture. Of its 2600 years, just over a century comprises the encounter between Buddhism and the West. We have only recently started to see what shape this dialogue will take, and in what way will Buddhism and Western Culture influence and transform each other. Although Western philosophy, art and religion have had an important place in such exchange, it is becoming clear that science -particularly psychology, is the main field of knowledge where Buddhism is being assimilated and disseminated into many others: educational, social, occupational, organizational, etc. It is not strange for science to be the key partner, as “West” is basically a paradigm based on reason and technique.¹ Nevertheless, scientific activity is only *one* way of knowledge, as art is another way of knowledge. Ancient Greeks, for example, distinguish over six forms of knowledge; among them, the logical-rational, was only one. Western culture and the global thinking that derives from it, places science as the privileged center from where to evaluate, understand and legitimate everything. Science becomes the regulating law for what is valid or important, true or false. Reason, technique and science assume the central position from where we understand, explain and configure the world.

Hand in hand with the above, there is another great product of western civilization disputing the arrangement of all life on Earth; and it seems to have a great advantage in the contest of values and possible models from how to organize human civilization. It is what the philosopher and Buddhist teacher David Loy has called “the Religion of the Market”.

Religion is notoriously difficult to define. If, however, we adopt a functionalist view and understand religion as what grounds us by teaching us what the world is, and what our role in the world is, then it becomes obvious that traditional religions are fulfilling this role less and less, because that function is being supplanted-or overwhelmed-by other belief-systems and value-systems. Today the most powerful alternative explanation of the world is science, and the most attractive value system has become consumerism. Their academic offspring is economics, probably the most influential of the “social sciences”. In response, I will argue that our present economic system should also be understood as our religion, because it has come to fulfill a religious function for us. The discipline of economics is less a science than the theology of that religion, and its god, the Market, has become a vicious circle of ever-increasing production and consumption by pretending to offer a secular salvation. The collapse of communism -best understood as a capitalist “heresy”- makes it more apparent that the Market is becoming the first truly world religion, binding all corners of the globe more and more tightly into a worldview and set of values whose religious role we overlook only because we insist on seeing them as “secular.”²

¹ See Ricardo Toledo’s article *Who Listens: World Crisis as a Koan* (Mahachulalongkornrajavidyalaya University, Ayutthaya, Thailand, 2015) here: http://www.undv.org/vesak2015/paper/who_listen.pdf

² David Loy, *A Buddhist History of the West: Studies in Lack* (Albany, State University of New York Press, 2002) 197

Within this context, it is very natural and understandable that the West - as any other culture during the initial stages of an interchange between worldviews - tends to see, value, emphasize and incorporate only those aspects of the Buddha Dharma that best reflect and serve it, still in a very partial and biased way. Thus, we must be alert to certain intrinsic aspects of the Western paradigm - mainly individualistic, rationalist, scientific, technical, exploitative and mercantilist- so it is not crystalized as a poor caricature, made in its image and likeness, of the vast contribution of wisdom of the Buddha Dharma to humanity.

This process of manipulation and partial assimilation is comparable to what happens individually on our initial approach to Buddhism. Many times we get involved reinforcing our tendencies, neurosis and selfish needs – in what Chogyam Trungpa Rinpoche rightly called “spiritual materialism”; but it is expected that in the development of our personal path of Buddhist practice -with the guidance of qualified teachers, study and the support of the sangha: we begin to get intimate with a teaching that has so much more to offer than what we expected or imagined from our own narrow frame of reference. A path of profound liberation that is realized and completed in an awakened and simple life lived with compassion and wisdom.

The generosity of the Dharma, the contribution of Mindfulness

At the dawn of the encounter between Buddhism and the West we can foresee emerging lights and shadows of this process. Beyond the gradual settling of different sanghas, lineages, traditions and Buddhist teachers, in the last decades the practice of *mindfulness* has boomed. There is plenty written and debated on that. The point is that its practice has spread fast and with a surprisingly attractive power towards most of fundamental areas of society (schools, hospitals, companies, prisons, government agencies and even security forces) becoming a mass phenomenon. The word mindfulness has become more and more popular, and its practice is being recommended more and more, turning it into a sort of fashion product, in which it is almost impossible to recognize or identify its Buddhist roots; and its belonging to a holistic way that addresses existential problems, concern for the suffering of all beings and the path to their liberation.

In a joint text, Ron Purser and David Loy say: “Millions of people are receiving tangible benefits from their mindfulness practice: less stress, better concentration, perhaps a little more empathy. Needless to say, this is an important development to be welcomed - but it has a shadow. ...The mindfulness revolution appears to offer a universal panacea for resolving almost every area of daily concern... Almost daily, the media cite scientific studies that report the numerous health benefits of mindfulness meditation and how such a simple practice can effect neurological changes in the brain.”³ Before we start with the shadows lets revise the beginnings in the use of health oriented Mindfulness, stripped of all religious references or connotations. For this matter lets refer to the work of the prestigious MD Jon Kabat-Zinn, who in the early 90’s had a juicy conversation with Bill Moyers:

Moyers: How do your patients react when you begin to talk with them about meditation?

Kabat-Zinn: One of the questions we had to answer right from the beginning was: Would this be so weird that nobody would be interested in doing it? People might say, “What are you talking about? Meditation? Yoga? Give me a break!” Meditation had never been tried before in a medical center, so we

³ Ron Purser and David Loy, *Beyond McMindfulness* (http://www.huffingtonpost.com/ron-purser/beyond-mcmindfulness_b_3519289.html)

had no idea whether mainstream Americans would accept a clinic whose foundation was intensive training in meditative discipline. Doctors refer patients to us for all sorts of very real problems. These people are not at all interested in meditation, or yoga, or swamis, or Zen masters, or enlightenment. They're suffering, and they come because they want some relief from their suffering, and they want to reduce their stress. One reason that people take to our program is that it's completely demystified. It's not anything exotic. Meditation just has to do with paying attention in a particular way. That's something we're all capable of doing.

Moyers: I wonder if it would have been as successful if you'd called it "Courses in Meditation" instead of "Stress Reduction Clinic"

Kabat-Zinn: Oh, I can guarantee you that it wouldn't have. Who would have wanted to go to a meditation class? But when people walk down the halls in this hospital, and they see signs saying "Stress Reduction and Relaxation," they respond, "Ah, I could use that." Then meditation seems to make sense, because we're trying to penetrate to the core of what it means to work with the agitated mind by going into deep states of relaxation.⁴

I believe that the original intent of Dr. Kabat-Zinn is absolutely noble and legitimate: to contribute, from his own experience, with something he values for his healing and transforming power, especially there, where people is suffering, sometimes in an extreme way. For these people to be able to receive and try the gifts of Dharma, he adapts his presentation to the mentality of those he seeks to benefit. This program of "stress reduction" has been a pioneer and one of the key referents in the early days of the so called "mindfulness revolution."

I find it quite natural for those of us who have tried the power of Dharma in stopping suffering, to want to share it in our diverse professional fields. As the philosopher Simone Weil puts it: "Attention is the rarest and purest form of generosity"⁵. The above is an example applied by a Medical Doctor in a healthcare center. Other examples are those of Marsha M. Linehan and Ron Kurtz in the field of psychotherapy.

Marsha M. Linehan is an American psychologist and author, who developed the *Dialectical Behavior Therapy* (DBT), a type of psychotherapy that combines behavioral science with concepts like acceptance and mindfulness.⁶

Ron Kurtz developed the *Hakomi Method of Body Centered Psychotherapy*. Hakomi therapy is a form of mindfulness-centered somatic psychotherapy developed by Kurtz in the 1970s. The Hakomi method combines Western psychology, systems theory, and body-centered techniques with the mindfulness and non-violence principles of Eastern philosophy.

In Argentina, in the mid 90's (way before the mindfulness boom here) we developed a model of psychological aid based in mindfulness for the field of counseling, my professional field. The practice of Zen and my knowledge of the Buddha Dharma led me to design an integration of views and methodologies that resonate with such experience and its transformative potential. I founded and directed the Humanistic School of Body-Mind Counseling. This kind of counseling is based in six principles: mindfulness, non-violence, organicity, unity, mind-body integration, and actualizing tendency. From this principles -

⁴ Bill Moyers, *La curación y la mente* (Buenos Aires, Emecé Editores, 1995) 134. In English here:

https://www.youtube.com/watch?v=ma_ATGxe0Ro

⁵ Simone Weil, *A la espera de Dios* (Barcelona, Trotta Editorial, 1996)

⁶ Her primary research is in borderline personality disorder, the application of behavioral models to suicidal behaviors, and drug abuse. M. Linehan has been a practicing Zen Buddhist who received Dharma Transmission from her teacher Pat Hawk, acknowledging her as a Zen teacher in the lineage of the Diamond Sangha.

that encompass phenomenology, Buddhism and new biology- diverse methodologies are integrated in the quest to understand and help the human being that suffers or finds her personal development halted.⁷

I believe that this process of people creatively integrating certain principles or practices of the Buddha Dharma in their lives and professions, to be very natural, positive and inevitable. Some may recognize the influence of Buddhism and seek some degree of fidelity to the source and its philosophical, religious and ethical principles, in a more or less explicit way. Others may not, but this process of influence of the Dharma in the life of a culture is something very alive, organic and irrevocable.

We have also the task to examine the shadows of this process, where the use of the teachings collides with, and contradicts, the integrity and fundamental principles of the Buddha Dharma.

The dark side and McMindfulness

The Zen Master Robert Aitken in his book *The Mind of Clover: Essays in Zen Buddhist Ethics* wrote:

*“Without the precepts as guidelines, Zen Buddhism tends to become a hobby, made to fit the needs of the ego. Selflessness, as taught in the Zen center, conflicts with the indulgence that is encouraged by society. The student is drawn back and forth, from outside to within the Zen center, tending to use the center as a sanctuary from the difficulties experienced in the world.... The true Zen Buddhist center is not a mere sanctuary, but a source from which ethically motivated people move outward to engage in the larger community.”*⁸

In this way, the roshi warns us that Mara (the Destroyer, the embodiment of ignorance according to Buddhist tradition) may be quoting and using certain Buddhist teachings and practices if they are not rooted in a true and active ethical commitment. An example of this would be the words of Takuan Soho Zenji instructing the samurai: “The uplifted sword has no will of its own, it is all of emptiness. It is like a flash of lightning. The man who is about to be struck down is also of emptiness, as is the one who wields the sword... Do not get your mind stopped with the sword you raise; forget about what you are doing, and strike the enemy. Do not keep your mind on the person before you. They are all of emptiness...”⁹

Aitken warns about the risks of this absolute position, when taken exclusively and without the perspective of compassion: “If there is no sword, no swing of the sword, no decapitation, then, what about all the blood? What about the wails of the widow and children? The absolute position, when isolated, omits human details completely.”¹⁰ Takuan’s is an example of misinterpretation of the Dharma, and its use for actions that go against nature, in this case *not to kill*, the first and fundamental Buddhist precept.

Returning to the subject of mindfulness (*sati*), it is traditionally recognized that

⁷ Such methodologies come from Focusing by E. Gendlin, the Hakomi Method by Kurtz, the theories by W. Reich, Eutonia by Gerda Alexander, the Person-Centered Approach by C. Rogers and Non-violent Communication by M. Rosenberg. I used to call the epistemological continuity of Rogers, Gendlin, Rosenberg and Kurtz, “the lineage of compassion in psychotherapy and counseling”. While only one of them has experience with Buddhist practice and study, they all share a deep trust in the intrinsic nature of life and people, and value mindfulness in facilitating transformative processes.

⁸ Robert Aitken, *La mente del trébol. Ética budista en la vida diaria* (México, Árbol Editorial, 1990) 13. English original version: *The Mind of Clover: Essays in Zen Buddhist Ethics* (New York: Paperback, 1984)

⁹ Ibid., p. 15

¹⁰ Ibid., p. 26

there are two ways to practice, which depend on each person's *intentions* and *mental qualities*. The right mindfulness (*samma sati*), which is one of the elements of the Noble Eightfold Path, is rooted in healthy intentions and positive mental qualities, compassionately oriented towards self-awakening and the well-being of others. But "...even a person committing a premeditated and heinous crime can be exercising mindfulness, albeit wrong mindfulness. Clearly, the mindful attention and single-minded concentration of a terrorist, sniper assassin, or white-collar criminal is not the same quality of mindfulness that the Dalai Lama and other Buddhist adepts have developed."¹¹

The problem is when the teachings are *compartmentalized* and isolated, taking just one aspect that ends up betraying and threatening the whole body of them, which is the same as threatening life itself. This is what seems to be happening in the West with the boom of mindfulness in the corporate context. It is promoted as a way to sustain and perpetuate, without questionings, an intrinsically evil system that originates not only personal suffering but also social and ecological suffering.

Something that belongs to an ancient tradition of wisdom, as well as an ethical and spiritual path, is *manipulated* and *cut out*. It is turned into a *technique* for *obtaining results*. It's promoted with the use of *measurable scientific foundations*. Beautifully packaged and sold as a *consumer product*. It's encouraged by the promise of greater *performance, efficiency and productivity*. It's all within an unchallenged and unconfessed system that *exploits* human life and nature basically for the benefit of a few; perpetuating an escalating spiral of *unsustainable economic growth*. Devoid of any *sense* linked to *being* and the *mystery* of life and existence. Foreign to any clear model of *good living in harmony and solidarity* with all other beings... Welcome, at this point you have arrived to the dark, although irresistibly seductive, heart of Western modern culture: institutionalized greed and ignorance, and you have embraced its faith: The Market Religion.

*Up to now, the mindfulness movement has avoided any serious consideration of why stress is so pervasive in modern business institutions. Instead, corporations have jumped on the mindfulness bandwagon because it conveniently shifts the burden onto the individual employee: stress is framed as a personal problem, and mindfulness is offered as just the right medicine to help employees work more efficiently and calmly within toxic environments. Cloaked in an aura of care and humanity, mindfulness is refashioned into a safety valve, as a way to let off steam - a technique for coping with and adapting to the stresses and strains of corporate life.*¹²

The same author of this statement has written a letter to William George, an important figure in the "mindfulness in business" movement, a current Goldman Sachs board member, who has also been on the corporate board of Exxon Mobil since 2005. The letter was published with the title: *Can Mindfulness Change a Corporation?* In it, David Loy, with all respect and sincerity asks Mr. George:

I would like to learn how, in the light of your meditation practice, you understand the relationship between one's own personal transformation and the kind of economic and social transformation that appears to be necessary today, if we are to survive and thrive during the next few critical centuries. How does your concern for future generations express itself in your activities

¹¹ Ron Purser and David Loy, *Beyond McMindfulness* (http://www.huffingtonpost.com/ron-purser/beyond-mcmindfulness_b_3519289.html)

¹² Ron Purser and David Loy, *Beyond McMindfulness...*

as a board member of these corporations (among others)? (...) What I'm concerned about is the "compartmentalization" of one's meditation practice, so that mindfulness enables us to be more effective and productive in our work, and provides some peace of mind in our hectic lives, but does not encourage us to address the larger social problems that both companies (for example) are contributing to. Today the economic and political power of such corporations is so great that, unless they became more socially responsible, it is difficult to be hopeful about what the future holds for our grandchildren and their grandchildren.¹³

He never received an answer. The dark side we are referring to and warning about, is clearly expressed in the admonition by Bhikkhu Bodhi, an outspoken western Buddhist monk: "absent a sharp social critique, Buddhist practices could easily be used to justify and stabilize the status quo, becoming a reinforcement of consumer capitalism."¹⁴

Buddhist Mindfulness, the part and the whole

As I already mentioned, for Buddhist tradition, mindfulness is only one of the aspects of a holistic and integral way. It is only one of the eight rays that form the Noble Eightfold Path. This is also part of the Four Noble Truths, which address suffering, its cause, its cessation and the path to liberation from it. It is here where we find mindfulness, as one of the eight components of that noble path that leads to the cessation of suffering. At the same time, each one of these components (views, thinking, speech, conduct, livelihood, effort, mindfulness and meditation) is divided into three areas: wisdom, ethical conduct, and mind discipline. We find mindfulness within this last group.

On the other hand, each element of the Noble Path is accompanied by the word "right", translated from the Pāli word *samma*. Which implies that each element of the path must be consistent with the Three Marks (or Seals) of Existence: suffering (*dukkha*), impermanence (*anicca*) and non-self (*anatta*). In other words: our practice/life is to recognize the reality of suffering and its causes; the fact that nothing remains and that we are here for a short time; also that we are interdependent, as there is no separation from everything else. This entire body of teachings will then blossom into an unselfish life, full of wisdom and compassion; an awakened life. "Buddha" means just "the awakened one."

Therefore, isolating and utilizing the practice of mindfulness as a mere technique to obtain certain individual psycho-physical benefits, while it may be a valuable contribution, is deprived -at least from its original Buddhist point of view- of a much greater *sense*. This loss of sense, value and belonging is another characteristic of our globalized era. Nevertheless, Buddhism teaches about personal transformation and liberation, seeking also to contribute compassionately to society's transformation. Clear examples of this are the themes of the United Nation's Day of Vesak celebrations¹⁵ that reunite thousands of Buddhists from around the world. Buddhism carries the implicit aspiration of contributing for an enlightened social, cultural and ecological organization.

Speaking of parts and totalities, I would like to introduce here the view of a great South American scientist, who is also a committed Buddhist practitioner, the Chilean Francisco Varela; famous worldwide for his contributions - together with Humberto Maturana - to neuroscience, new biology and the theories of knowledge.

The way you bake a cake, the way you hang your pictures, the way you choose

¹³ David Loy, *Can Mindfulness change a corporation?* (<http://www.buddhistpeacefellowship.org/can-mindfulness-change-a-corporation/>)

¹⁴ Quoted by Ron Purser and David Loy, *Beyond McMindfulness...*

¹⁵ See *History of the United Nations Day of Vesak*: <http://www.undv.org/vesak2015/en/history.php>

your ties, the way you write your appointments in your datebook, it's all an expression of some kind of unifying harmony. That personal wisdom is something that one has to cultivate and learn. I see society's wisdom in the same light. If we cultivate wisdom, then whatever we do as society has the same quality: the art we do, the science we do, the streets we trace and plan, and the gardens, all will have the same quality. Within that harmonious context I don't see science as something special. It is one thing we happen to do as human beings. It's one beautiful craft which can be harmonious or it can be disastrous. We have to distinguish between knowledge and wisdom. Science is a form of knowledge, art is another form of knowledge, magic is another form of knowledge, etc. However, there is only one wisdom, on the other hand, which is based on love.¹⁶

The distinction made by Varela between knowledge and wisdom is key, as is the contribution of Buddhism to this matter. The Buddha Dharma emphasizes that wisdom and compassion must always go together.

The *samma sati* being discussed in this article has, besides “right mindfulness”, other possible translations. Right Recollection is one of them, for the word *sati* seems to imply something linked to a reminder, or to remembering. In some way, Right Mindfulness or Presence implies remembering to come back to the present moment. This very act of returning with our awareness to the here and the now, is the practice of Mindfulness. Therefore, this recalling and returning over and over, to our breath, our body, our feelings and mental processes, to what is in front of us and to our surroundings - lies in the very nature of this aspect of the awakened path. If it is *samma*, which is to say “Right”, we must return to a particular kind of intention and conscience, in harmony with the marks of existence: consideration towards suffering, impermanence and interdependence. We must return to a vision that evokes wisdom and compassion, and is expressed in ethical conduct. How can we cultivate and develop such integrity of mindfulness?

Of course our reference and ultimate inspiration must always be that of Shakyamuni's awakening experience under the Bodhi tree. Buddha was not thinking, or pondering some particular system of knowledge or practicing some specific awareness “technique” when he saw the morning star. Something happened there that shook Shakyamuni's entire being, and suddenly there was no separation between him and the star. Some have put it as though Shakyamuni wasn't there, just the star. The act of seeing, the one who sees and the one seen are one and the same. That awareness embodies the whole universe in the simple act of seeing the morning star. This experience reflects in what the Buddha claims after his realization: “At this very moment, I, the great Earth and all beings, together, attain the Way”¹⁷

The Bodhisattva Vow and the Net of Indra

I was once invited to give a series of workshops as a counselor in Northern Africa. One of them was about meditation and mindfulness. The organizers chose to eliminate from the presentation all references to Buddhism, due to understandable concerns given the context in which it was offered. I agreed and made my presentation offering ideas and practices linked to the use of awareness, conscience, posture, breath and their application in everyday life. Emphasizing aspects related to physical and psychological health and the improvement of life quality in general. Towards the end of the workshop, a person asked

¹⁶ See the documentary about Francisco Varela's life: *Monte Grande: What is Life?* (https://www.youtube.com/watch?v=7xFy3X4_Ilc)

¹⁷ Maestro Keisan, *Denkoroku: Crónicas de la transmisión de la luz* (Barcelona, Kairos, 2006)

me if *intentions* played any role in how I understood the practice of meditation. I felt deeply grateful for this question as it allowed me to complete a presentation that would have otherwise been incomplete.

Daily meditation practice in a Zen center, *zazen*, is always accompanied by the recitation of the Four Bodhisattva Vows: *Beings are numberless; I vow to save them / Delusions are inexhaustible; I vow to end them / Dharma gates are boundless; I vow to enter them / Buddha's Way is unsurpassable; I vow to become it.* A vow expresses an intention and commitment to some worthy cause or specific action. Also, a vow is an inspiration, a guide and a reminder. Somehow, vows are intrinsic to the spiritual, ethical and religious way, for they actualize perennial wisdom and the noblest human aspirations. A vow aligns perception and action with vision, intention and conscience. Perception implies a clipping of reality; vows give noble direction and purpose to the chaos of perceptive possibilities. The vow is a potent ally of the spiritual seeker. "My heart was full; I made no vows, but vows were then made for me", says William Wordsworth in *The Prelude*.¹⁸

The ideal of the Bodhisattva is born with the Mahayana (Great Vehicle). Its basic aim is the salvation of all beings: that everyone can cross to "the other side". It is said of the Bodhisattva to even be willing to delay his own salvation for that of everyone else. It is an image of a radical non-selfishness, altruism and service to others. A potent human archetype, especially in a time like ours, marked by extreme individualism. The fact is that the bodhisattva deeply realizes his/her/our non-separation from all beings.

The Chinese Huayan School, from Avatamsaka Sutra presents the doctrine of interpenetration. What does this mean specifically? Me and all beings perfectly reflect everything else: people, animals, plants. The metaphor used is the "Net of Indra". It is a model of the universe, in which each knot of the net is a jewel that perfectly reflects all the other jewels... It not only reflects but also illuminates them. Such as the Buddha's own experience on seeing the Morning Star, when he exclaimed: "At this moment, I and all beings attained the Way" With the practice, we become intimate with this realization. For example, in our mealtime sutra we recite at the Zen center, acknowledging the perfect reflection: "First we consider in detail the merit of this food and remember how it came to us". This is key to practice and incarnate the Net of Indra in our everyday life. Where did this tomato grow? Who was the worker that planted and harvested it? Who were their family members? Where did the seeds come from?¹⁹ When we become intimate with this vision, how to not take care of the whole of life, of other people, other species, the environment, the planet, the entire universe? How to not take full responsibility for our thoughts and actions? How to not develop a holistic, systemic and ecological understanding of the processes and phenomena we face? How to not bow in deep gratitude for it all?

From this view, even the great difficulties or persistent distractions that visit and challenge us are knots/jewels on Indra's Net, and occasions for the practice of the bodhisattva.

When I was invited to write this article, the Manager of the IABU, Dr. Dion Peoples wrote me: "I would suggest something like mindfulness in times when the media and our society, and even domestic relationships, are pulling us away from our Buddhist core, making it almost impossible to practice Buddhism. How can we remain mindful when we have so many antagonists and distractions? What can we do?" I immediately remembered this text from Robert Aitken called *The Virtue of Distraction*: "Thinking about yourself and your doings marks your distraction. Thinking about these words is also distracting. That's

¹⁸ Quoted by Robert Aitken in *The Dragon Who Never Sleeps: Verses for Zen Buddhist Practice* (California, Parallax Press, 1992)

¹⁹ Robert Aitken, *Encouraging Words: Zen Buddhists teachings for western students* (New York: Pantheon Books, 1993) 128

okay. Let your distraction remind you. Whatever happens, it is the Bodhisattva Kanzeon²⁰ taking you by the hand. Distraction is your good fortune, popping up for you to use²¹ What a perfect presentation of the spirit of a bodhisattva's mindful practice.

Gathas: Making it personal (and beautiful)

As a final contribution, allow me to offer an approach to the practice of Mindfulness with gathas. A gatha is a short verse, generally a four-lines one, that sums up a particular aspect of the Dharma. They are found in the earliest Buddhist writings, and commonly have been memorized and used for Right Mindfulness or Recollection - guideposts on the Buddha's path. The *Dhammapada*, for example, consists entirely of gathas, some of them probably dating from the Buddha's own time. Here is one that is well known:

*Renounce all evil;
practice all good;
keep your mind pure;
thus all Buddhas taught.*²²

It is also probably the earliest form in the Buddhist liturgy. In the Mahayana, it is often a vow, converging both forms, gathas and vows, in the structure of the poem. The *Huayan Sutra* includes a chapter called "Purifying Practice," consisting of 139 gatha-vows. This is one example taken from there:

*When I see flowing water
I vow with all beings
to develop a wholesome will
and wash away the stains of delusion.*²³

In recent times we find the use of gathas in the practice of Thich Nhat Hanh who, when entering the monastery of Tu Hieu as a novice in 1942, found the book "Gathas for Daily Use", a collection of 50 gathas by the Chinese Master Du Ti.

The Vietnamese Zen Master defines gathas as "aphorisms or brief poems that may be recited during daily activities and allow us to stay in a state of mindfulness". He also wrote his own gathas with commentaries, published in the book "Present Moment Wonderful Moment. Mindfulness Verses for Daily Living." For example:

*Waking up this morning, I smile.
Twenty-four brand new hours are before me.
I vow to live fully in each moment
and to look at all beings with eyes of compassion.*²⁴

In the introduction to the book he says:

One of the ways to help us stay in the present moment is to recite these

²⁰ Kanzeon. Kannon, J. Kuan-yin. One who hears the sounds of the world; the Archetypal Bodhisattva of compassion. Derived from Avalokiteshvara.

²¹ Robert Aitken, *Miniatures of a Zen Master* (Washington, Counterpoint, 2009)

²² Quoted by Robert Aitken in the Introduction of *The Dragon Who Never Sleeps: Verses for Zen Buddhist Practice* (California, Parallax Press, 1992)

²³ Quoted by Robert Aitken in the Introduction of *The Dragon Who Never Sleeps: Verses for Zen Buddhist Practice* (California, Parallax Press, 1992)

²⁴ Thich Nhat Hanh, *Momento Presente Momento Maravilloso: Meditaciones para la Vida Diaria* (Buenos Aires, Era naciente, 1992) 17.

gathas, or mindfulness verses. Focusing our mind on one of these aphorisms, we come back to ourselves and regain greater conscience of each one of our acts. When the gatha ends, we continue with our activity with an intensified awareness. If we are driving a car, road signs allow us to find the way; the sign and the road become the same thing and we stay with the sign present in us until we find the next one. When we practice this aphorisms; them and the rest of our life become also one and the same, and we live in a state of constant awareness that is not only useful to us but also to others.²⁵

I appreciate this description by Thich Nhat Hanh in which the sign and the road become one. The vows-gathas and our mindfulness practice must also become one, blossoming in a conscious, ethical and compassionate spiritual life. The vows provide this amplified sense that secular, self-centered and mercantiled use of the mindfulness “technique” fails to see or express yet.

A contemporary example, the one that has inspired me most and still does, on the lively use of gathas for the practice of mindfulness, is the book by Aitken Roshi: “The Dragon Who Never Sleeps. Verses for Zen Buddhist Practice”. There, the old master gives us 200 gathas for diverse and defiant occasions in life. From ringing a bell at the temple to visiting the dentist. From doing the dishes to facing death. Getting up in the morning, responding to someone preaching a false Dharma. Facing injustice, powdering a baby’s bottom. Here are some of Aitken’s gathas:²⁶

*“Waking up in the morning
I vow with all beings
to listen to those whom I love,
especially to things they don’t say.”*

*“Lighting a candle for Buddha,
I vow with all beings
to honor your clear affirmation:
‘Forget yourself and you’re free.’”*

*“When the children get cranky and whiny
I vow with all beings
to stop what I’m doing and cuddle
and show them I know times are tough.”*

We also find in his crop gathas referring to pressing contemporary challenges:²⁷

*“With resources scarcer and scarcer
I vow with all beings
to consider the law of proportion:
my have is another’s have-not.”*

*“With jungles and oceans in danger
I vow with all beings
to suggest that interdependence*

²⁵ Ibid., p. 12

²⁶ Robert Aitken, *The Dragon Who Never Sleeps: Verses for Zen Buddhist Practice* (California, Parallax Press, 1992) 3, 6, 24.

²⁷ Ibid., pp. 58, 61, 62.

is the Way, as the Buddha maintained.”

*“With resources scarcer and scarcer
I vow with all beings
to reduce my gear in proportions
even to candle and carts.”*

*“When people talk about war
I vow with all beings
to raise my voice in the chorus
and speak of original peace.”*

I find that the use of gathas can encompass many points of this article: the vision of Huayan and Indra’s Net (every being and phenomenon as a jewel reflecting everything else). The ideal of the Bodhisattva and her vows of saving all beings. Varela’s perspective on that personal and social wisdom to be cultivated (“The way you bake a cake, the way you hang your pictures, the way you choose your ties, the way you write your appointments in your datebook, it’s all an expression of some kind of unifying harmony...”) It also represents an alternative way of thinking to the dominant Western paradigm (rational, scientific, technical) We are currently in the quest with some Buddhists colleagues to find metaphors away from such trend, borrowing from art, creativity, nature and of course, poetic language.

In my personal practice I find it of great help, more than remembering a traditional gatha or one written by someone else and repeating it in my mind, creating my own gathas in the exact moment that I face a situation, conflict, task or personal condition that defies my practice of mindfulness. To stop and allow for the proper vow to appear helps me focus and renews my state of mind and energy completely, it also gives me back a wider sense of belonging and intention in my practice. During the writing of this text, for example, a couple arose:

*Beginning early to work in my article
I vow with all beings
to summon talents, muses and abilities
that help me to express what inhabits beyond words.*

*When the PC fails and my work is lost
I vow with all beings
to wave at this reminder of impermanence,
wash my face, take a brief walk and start again.*

(How much complaining energy this gatha saved me! And not only me but also those who were around me at that moment). And finally, and with this I say goodbye:

*When I finish my written presentation of the Dharma
I vow with all beings
to turn to my family, friends and neighbors thoughtfully:
now is the time to apply it... starting at home.*

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Karma, Rebirth and Heartfulness: The Buddha as Psychologist and Therapist (Buddhism 4.0)

Prof. G.T. Maurits Kwee

By Way of Introduction¹

When requested to write on the theme of mindfulness, I did not want to repeat myself because I have written extensively about it as an 8-step process as a tool to discover or rather uncover the wisdom of Buddhism (Kwee, 2012a; 2013a; 2015a; Kwee & van den Berg, 2016). I will however deal with the links “pristine mindfulness,” or rather heartfulness as I came to call it, has with two thorny issues, which have as yet not afforded explanatory satisfaction: karma and rebirth. In fact karma, rebirth and heartfulness (to see and look, hear and listen, smell, taste and touch with our hearts) are subjects that I used to apply with my clients as a psychotherapist without calling them by these names. I was a psychotherapist, a Rational Emotive Behavior Therapist to be exact, during my entire professional life of 40 years. Quite a great deal of these years I functioned as a director of an inpatient department serving those with severe anxiety, depressive and eating disorders.

Treating my clients with little or no medication, I used to educate my clients by telling them at the start that emotional disorders do not appear out of the clear blue sky but manifest themselves on a breeding ground of emotional conflicts which have to do with how we relate to others and foremost to ourselves. Thus, eventually we make ourselves feel scared, mad, sad or otherwise extremely bad: depressed, fearful, angry, or in grief. *Mutatis mutandis*, I also apply these phrases nowadays as a Dharma teacher when I say that karma, which revolves around affliction by the three poisons (3P), does not come from the clear blue sky. Karma is rather our own created cause and effect due to actions that we have intended, planned, designed or constructed ourselves. As known, the 3P stands for greed, hatred and ignorance on how the mind works and beguiling us by projecting illusions and delusions. Less known is that greed, which plagues our globe for instance by the banking system and their employees, implies: the fear of losing and the grief of having lost something or somebody meaningful; and that hatred of the political and religious extremists killing many innocent people implies: aggression, i.e. the anger toward others and depression, i.e. the anger toward oneself. Unique is Buddhism’s heart of the matter, namely “emptiness” or *nirvana*, when emotional arousal becomes extinguished.

Thus, in clinical psychology and in that part of Buddhism aiming at transforming the 3P there is a same objective. There is commonality when the ambition is to transform depression, fear, anger, sadness toward neutrality. Buddhism in addition also pursues joy, love and happiness (Kwee, 2012c; 2013c). “How to,” is a matter of specific practice which depends on the particulars: who, what, where and when? This article is meant to offer some global insight and general guidelines on karma and rebirth and the unwinding of emotional knots and relational conflict with self and others. The below insights and understanding of the mind are the result of heartfulness which is the Buddha’s royal road to watching the mind and its thoughts and the body and its feelings (*Satipatthana Sutta*). It boils down to what is known as introspection, which is a self-observational method of perception and thought belonging to a so-called first person psychology (Kwee, 2013b). The result is a guideline on attaining awakening by heartfulness which is the red thread in this article. The

¹ Pali and Sanskrit terms are used in this article interchangeably. The Dhamma *suttas* and Dharma *sutras* referred to here exist in many translations and versions and can all be found by searching around the internet, or googling.

differences between the stress reducing Western mindfulness and Buddhist heartfulness will become obvious.

Karma and Rebirth in Dependent Origination

Being heartfully aware, it seems that karma and rebirth are two sides of the same coin. This can be made intelligible by analyzing dependent origination which might be considered the heart of Buddhism, because “he who sees dependent origination sees the Dhamma.” Understanding dependent origination is the key to be liberated from emotional affliction (*Upanisa Sutta*; *Maha Nidana Sutta*; *Mahahatthipadopama Sutta*). Analogizing the Buddha’s metaphor of the impermanent flame a step further, dependent origination is like the flame of a lamp that depends on oil, a lighter, wick and oxygen, just like an emotional flame of anger depends on one’s thinking and behaving as a response to a felt conflict (*Nandakovada Sutta*). Thus, my take of dependent origination is that feeling (sensation and emotion), thinking (conception and visualization) and behaving (action and interaction) arise together in concert. The main interest is in the dependent origination of psychological suffering which starts at birth and encompasses: illness, aging, death, sorrow, lamentation, pain, grief, being with the unloved, absence of the loved and frustration (*Saccavibhanga Sutta*; *Dhammacakkappavattana Sutta*; *Sallatha Sutta*).

Any birth of an emotional flame lasts for an episode which might exist for a few seconds to many hours or might even perpetuate a lifetime on the background like in the case of post-traumatic experiencing. The following sequence of modalities or *skandhas* applies to each dependently originated emotional episode, i.e. an affliction by greed and hatred: (1) there is *vedana*, a perception of an activating event through the senses (eyes, ears, nose, tongue, skin and brain, which might be felt in the heart as positive, negative or neutral), (2) there is *sanna* when the perception is conceptualized as a thought and/or an image, (3) there is *sankhara*, conating or willing based on intentional thinking leading to affect and which motivates toward karmic action of grasping greed or clinging hatred; and (4) all of this effects body/speech/mind (*kaya/vak/citta*), experiences in consciousness which we are advisably be aware of by heartfulness training of the mind. Each emotional suffering episode, like anger, comprises a “birth,” which dependently originates and subsequently arises, peaks, subsides, ceases, and which eventually ends or “dies,” after which a “rebirth” of another angry episode might take place.

While the above might be called the flame metaphor, which is a micro-analytic take of karma, there is a macro-analytic view, which is called the domino metaphor of karma (*Gaddulabaddha Sutta*). The latter metaphor raises many misunderstandings about the nature of karma, whether it should be extended to other physical lives before birth and after death. What could a man, who was not a neuroscientist, nor a rocket scientist, and who eschewed talking metaphysics (*Aggivachagotta Sutta*), think about and discover or uncover when looking inside while sitting under a tree in the Iron Age? Using heartfulness as his microscope to look into the mind he did not see neurotransmitters or how the universe came to be. He saw the causes and conditions of emotional suffering and how to get rid of them, and formulated the 12-links of karma as a *kammavadin* (expert and transformer of karma; Kwee, 2013ab; 2015ab).

Briefly these 12 domino pieces boil down to (1) ignorance about how the mind works in creating unwholesome stress as a pattern of habit, (2) due to repetition mental formations come about resulting in habitual psychological suffering, (3) consciousness is where this takes place which one needs to be aware of to prevent or eradicate mental pain, (4) mind and body are the locations where emotional misery takes place, (5) stress starts with perceiving an event through the six senses, (6) contact of the senses with a particular situation is the beginning of any emotional episode, (7) feeling comes about almost immediately and can be qualified as negative, positive or neutral, (8) craving thoughts are

involved whenever experiencing negative feelings, (9) craving leads to grasping and clinging to the emotions underlying greed and hatred, (10) thus actions of greed and hatred come into being and finding expression in interaction, (11) the habitual cycle of conceiving and birth or rebirth of stress and emotional suffering could take place again and again, and (12) each birth of a stressful emotional episode will eventually age, fade, die and start again in a different guise...

My “this-worldly” psychological interpretation makes the Buddha’s teachings necessarily secular and offers a view of the Buddha as an early psychologist, someone to be deeply respected, but not to be worshipped. Another indication that the Buddha might be looked at as a psychologist/therapist is that a main subject of the Dhamma is “not-self” against the backdrop that self is the subject matter of psychology *par excellence*. Whereas all psychologies and psychologists deal with independent permanent selves, it was the Buddha alone who covered the only psychology of not-self. Not-self or emptiness of self and mind is the Buddhist remedy to break up the vicious cycle of karmic unwholesome emotions and to escape habitual rebirth when plagued by negatively felt afflictive states.

If life is an cognitive/emotional/behavioral-episode and its rebirth takes place in six realms (*Gati Sutta*), a closer look at rebirth in these realms unfolds an archaic Buddhist psychology of emotions: (1) the human realm, posited in the middle of regressing to an animal mode or flourishing toward becoming an ennobled being, a Buddha, depicts a most common domain of fallibility which offers the best opportunity for awakening from ignorance leading to nirvana and the *Brahmaviharas*, “where the gods dwell,” namely in loving-kindness, empathic compassion, shared joy and relational balance, (2) the realm of heaven or the gods includes: love, kindness, compassion, joy, überhappy as well as feeling heavenly, godly and bliss as if life is eternal during sense pleasure, ecstasy, pride, victory and delight, (3) the realm of titans or demi-gods, i.e. between humane and godly, includes: being adversarial, angry, hating, jealous, envious, resentful, struggling, fighting, distrustful, paranoid, delusional, aggressive and violent (4) the realm of hell, which is not in the beyond but is our suffering inside when we feel unhappy and includes: agony, sorrow, lamentation, pain, terror, fear, anxiety, sadness, grief, despair, depression, helplessness, hopelessness and the illusion of incarceration and imprisonment, (5) the realm of hungry ghosts, intangible and ephemeral, centers on feeling unloved (by self and others) and includes: greed, insatiability, frustration, craving, clinging to unattainable goals, addiction, mania, impatience, and (6) the realm of animals, which is not a reincarnation destiny but emphasizes the human mammalian tendencies which includes survival, sex, preservation, habitat expansion, dullness, instinct, predation, stupidity and ignorance which is the main cause of karmic suffering.

Psychologically, one is born into several realms each day; e.g. fear is a (re-)birth into the hell realm and craving to the hungry ghost realm. In meditation this categorization is to facilitate contemplation on mental states, their psychological dynamics and corrective action. Heartfulness is the tool of inquiry to attain *nirvana*: the extinguishment of inner fires of passion or extinction of emotional arousal.

Heartfulness/Kindfulness is the Way

“There is no way to heartfulness, heartfulness is the way.” Rather than mindfulness, heartfulness is the preferred term for the practice denoted in Pāli by the term *sati* (to be attentive) or in Sanskrit by the term *smṛiti* (to remember), because the mind in the Asian Buddhist cultures is situated in the heart rather than in the head (Kwee, 2015b; Kwee & van den Berg, 2016). Thus, the Chinese view on mindfulness is depicted in the calligraphic representation 念 (*nian*) which literally means presence (upper character) of heart (lower character). Traditionally, *sati* – though it is one of the factors of awakening, which appears to be a goal – is not a goal in itself but a tool with an inextricable function in the Buddha’s

project to liberate humanity from emotional suffering toward leading a fulfilling life. There is no grand aim to pursue in heartfulness, what one does in the moment is means and goal. Hence, heartfulness is an “effortless effort for a goalless goal” with an aim greater than stress-inoculation and stress-alleviation as in Western mindfulness (which is limited to the first two steps below: *samatha* and *samadhi*).

The above insights on karma, rebirth and dependent origination were understood by the Buddha through heartfulness implying looking, listening and conducting with loving-kindness and empathic compassion. In our take, heartfulness comprises four stages and eight steps that include the best of the Theravada and Mahayana traditions (Kwee, 2015a).²

Stage I (gradual) – Heedfulness to one point concentration with zeal, diligence and vigilance (*appamada*): (1) *Samatha*: a state of easing off and stress-free amid adversity which starts with one-point concentration (*jhana*) and tranquilizing by relaxed sensing. Apex is absorption/*samadhi*, a state of neither-perception-nor-non-perception taught to the Buddha at the start of his quest by Kalama and Ramaputta, and (2) *Samadhi*: awareness leading to extinction of emotional arousal (*nirvana*) due to dissolving views. It is experienced in firm concentration and receptive absorption (also in action e.g. making music, painting or surfing) and is called *flow* in “positive psychology” (losing self, e.g. in doing a task) (Kwee & Taams, 2006). As child the Buddha slipped into this state of flow while closely watching and following a plough breaking ground.

Stage II (gradual) – Wise reflection: aims wholesome karmic action (*yoniso manasikara*) by focusing: (3) *Vipassana*: state of insight how the mind works, i.e. in dependent origination, the *summum bonum* of the Dhamma, a process which refers to body/speech/mind comprising interacting modalities of emoting, thinking, doing which arise/peak/subside/cease in conjunction while experiencing greed or hatred, and (4) *Sunyata*: state of *luminous suchness* or “*vast zeroness*,” a reset/reboot point of *thundering silence* which knows no flames, no candle and no oil, and which is the highest wisdom, an illumination toward emptiness (vs. believing in the supernatural, implying the end of self-inquiry) resulting in a personal not-self (awakening) and a pervasive non-self (enlightenment).

Stage III (sudden) – Wisdom through alert and clear comprehension (*sampajanna*) by spying on what happens in mind, speech and body: (5) *Non-duality*: a state requiring attention of speech inhering in dualities which are a trap and impediment to progress. The practice is to transcend duality toward wholism by experiencing emptiness=form, beginning=end, cause=effect, left=right, up=down, heaven=hell, ugly=beautiful, good=bad, yes-no, etc., which culminates in: the Buddha=bad, and (6) “*Kill-the-Buddha*:” an expression of the great Chan master Lin-chi (d.866) whose anarchistic genius is still quite practical for the Buddhist trainee attached to the Buddha as a teacher; not only is the Buddha already dead, so that what one metaphorically kills is a hampering concept, the last stumbling block impeding progress.

Stage IV (sudden) - Accomplishing the benevolence of inter-mind (*antaratman*): (7) *Brahmaviharas* (where the gods dwell): the Buddha often uses Brahmin terms to which he subsequently gave a different meaning and the *Brahmaviharas* is one of them. For non-Brahmanists, the term is to be interpreted as a metaphor for sublime rebirth places and karmic dwelling which one can go to by contemplating kindness, compassion, joy in equanimity (also known as the immeasurables or social meditations), and (8) *dhammas* (with lower case d, *perceivables* or *conceivables*): this is a scholastic term for the “smallest unit of experience” which can be conceived as “neither-empty-nor-not-empty” (the

² Whereas this article is primarily based on the Pali *suttas* rooted in the “teaching of the elders” (Theravada) which is one of eighteen Early Buddhist schools extant, Mahayana is a metaphysical kind of Buddhism based on Sanskrit *sutras* as practiced in North and East Asia in eight majors schools; Chan or Zen based on the *Lankavatara Sutra* is one of them.

Buddha), “empty-of-emptiness” (Nagarjuna) and “empty-duality” (Vasubandhu). In Relational Buddhism these smallest units of experience is fathomed to be “social constructions empty of Transcendental Truth and ontologically mute” (Gergen, 2009; see Kwee, 2012a; 2013a; 2015a).

Ever since the Buddha’s time, there have been several conceptualizations of the practice of *sati* and *smriti* as heartfulness and kindness to oneself (in hoping to treat others in a kindred way). According to the *Sedaka Sutta*, the Buddha expounded a relational perspective that evolved onto a Mahayana variant called inter-mind (*Gandavyuha Sutra*; Kwee, 2012c). This discourse addresses the relational aspect of heartfulness by narrating a simile on two balancing acrobats: a master acrobat and his young female apprentice. Their act is that the man holds a bamboo pole on which the girl climbs via his shoulder. While she climbs the man says: “you watch me, while I watch you, and thus we will both be safe”. Her response: “No, master it is better if I watch myself and you watch you and by watching ourselves we protect each other; that’s the safest way to show our act”. The moral of this story is that we practice heartfulness as kindness to ourselves in order to protect each other. Heartfulness is a way of protecting oneself and others, even though it might sound harsh what the girl said to her much older master. This reciprocal process will eventually benefit human relationships and the society at large.

Thus, heartfulness encompasses a relational perspective which implies a social psychological view (Kwee, 2012a; 2015a). Buddhism not only deals with processes of how people perceive, imagine, conceive, feel, emot, behave as an individual, but equally so with the way of living with each other. Unlike most psychologies which study the mind as if confined and existing in the brain in solipsism, heartfulness endorses a psychology of what I have coined Relational Buddhism, a confluence of Buddhism and the psychology of social construction, which views the mind as originated in-between people; i.e. as located as much outside as inside the skull. It deals with karma as intentional interactivity and with inter-mind/inter-self rather than with separated mind/self. Mind is not only lurking behind the eyeballs and locked-up between the ears, but operates foremost between people. The basic idea is that human beings are born into and live in an ocean of relationships from the cradle to the grave. Born into a space of linguistic meanings in-between-selves (Kwee, 2012b), inter-mind denounces the delusion of “sinful souls” and the illusion of “bounded self” cut off from others. We are glued by speech which is formed by the syllable (*mantra*) during meaning-making exchange (*rupadathu*). As “languaging” progresses, formless thoughts transform into fickle mind (*arupadathu*) and self-organize illusory independent self that fails to see inseparable selves spaced in-between people embedded in culture (*Gandavyuha Sutra*).

In order to cultivate gluing relationships in-between-minds, it is helpful to apprehend the Buddha’s view that everyone is embedded in a network of interconnected relationships (*Sigalovada Sutta*). Using a compass metaphor, the Buddha saw six relational types each of which requires specific responsibilities and complementary conduct (kids/parents-East, siblings/friends-North, partner/spouse-West, teacher/student-South, disciple/guru-upward, employee/employer-downward). This template offers guidance to find the way in defining stances in relationships whose balance and harmony depend on *how* one says things rather than *what*. It is therefore pivotal to soak speech in vernacular reflecting interpersonal significance of “binding we” in full understanding of our human condition which is “relational being in dependent origination” (Gergen, 2009). As a Buddhist practice, heartfulness primarily deals with the 3P that arise in interpersonal context. The human predicament is rooted in greed, hatred and ignorance. Its realization corrects the illusion of self/soul and cures the delusion of the metaphysics of god(s) and the supernatural. By lifting the karmic causes of self-sabotaging emotions, one is liberated to freely move toward kindness as in the *Brahmaviharas* (*Brahmavihara Sutta*).

The Buddha as Psychologist and Therapist

In addition to the above, there are Pali concepts pointing at the Dhamma as psychology to be heartfully aware of. I have selected these 12 terms: (1) *nama*: mind (vs. body), a container concept for mental affairs: sensing, feeling, thinking, etc.; (2) *vinnana*: consciousness: noting awareness of sensory stimuli including thoughts and ideas; (3) *mana*: brainy heart as perceptual organ (the mind's eye) that sees *dhammas* and intentions; (4) *citta*: the state of mind/heart, thoughts-emotions and conation/motivation to act; (5) *cetasika*: 52 mind factors as in the "deeper teachings" (the canonical Abhidhamma) which are either universal, particular, unwholesome or beautiful; (6) *anusaya*: grudging, having strong opinions, doubts, ruminating on sex, conceit, youth and lack of knowledge; (7) *moha*: ignorance as in self-illusion, god-delusion and projection of inner experiences into the world; (8) *avijja*: ignorance by non-awareness of the basic Buddhist teachings; (9) *papanca*: hypermentation, i.e. obsessive proliferation of irrational thoughts; (10) *vikappa*: irrational/defiled thoughts/interpretations regarding data of sensory awareness; (11) *vitakka*: reasoning or rational thinking, i.e. realistic cognitions about incoming perceptions; (12) *vimutti*: freed from suffering by insight/wisdom and calming. Besides there are numerous scriptural reasons corroborating the thesis that the Buddha was a psychologist and a psychotherapist. Here are 10 textual allusions in discourses which point at *Dhamma* as a psychology.

(1) Conform to the Buddha, metaphysics and philosophy will not lead to *nirvana* and a life of contentment. Thus he left these known "classical questions" unanswered: Is the world eternal or not, is it finite or not? Is the soul different from the body or not? Will a Buddha, after death, exist or not, exist and not exist, neither exist, nor not exist? (*Aggivačchagotta Sutta*; *Sabbasava Sutta*). Once the Buddha expounded to Malunkyaputta to remember what he has and has not explained.

I've not explained that the world is eternal or not eternal; I've not explained that the world is not finite or infinite; I've not explained that the self and the body are identical or that the self is one thing and the body another thing; I've not explained that the *arahant* [s/he who has eradicated his "inner enemies"] exists or doesn't exist after death; I've not explained that the *arahant* both exists and doesn't exist after death or that the *arahant* neither exists nor doesn't exist after death. Why have I not explained this? Because this profits not, nor has to do with awakened life, nor leads to the aversion, absence, cessation, quiescence of craving, wisdom and *nibbana*; therefore I haven't explained it. And what have I explained? *Dukkha* have I explained, its origin, its cessation and the path leading to cessation and why have I explained this? Because this does profit, has to do with awakening and lead to the aversion, absence, cessation, quiescence of craving, supreme wisdom and *nibbana*; therefore have I explained it. (*Malunkyaputta Sutta*, abbreviated; www.geocities.com/prapant.geo)

(2) The Buddha's only interest was eradicating the stress of *dukkha* as in the parable of the man shot by a poison arrow experiencing physical and mental pain. The Buddha can only detoxify the man's psychological pain (*Culamalunkyavada Sutta*). Interviewing on who the shooter is, the possible reasons why and where the arrow came from won't save lives. Actually we, in the 21st century, are all suffering from these 3P, like banker's greed, ISIS hatred and humanity's ignorance on the working of mind.

(3) Specifically, the Buddha retorted, "I expound and point out only the reality of [emotional] suffering and the cessation of [karmic] suffering." This definitely points at

karma of the 3P as a this-worldly re-educational event of thought and action in here-now (*Anuradha Sutta*)

(4) The Buddha's discourse on the 3-Empirical Marks of Existence (*Tilakkhana Sutta*) covering the self and not-self elucidates a psychological subject par excellence. (A) *Dukkha*: To be is to be related with self, family, friends, colleagues, etc. Being interdependently originated (*paticcasamuppada*) causes suffering and happiness which are by-products of being and life's given meaning. (B) *Anicca*: to be is to become amid impermanence. In the flow of a task, time flies. In absorption (*samadhi*), we feel joy and satisfaction. (C) *Anatta*: to be is not to be or to be self is to be not-self. Because self is also not-self we call it provisionally "self" and ultimately "not-self." If unhappy: reset to not-self and infuse inter-mind.

(5) The Buddha pointed at the primacy of cognition as in the *Dhammapada* (transl. Byrom; www.insightflorida.org/uploads/dhammapada.pdf): "We are what we think. All that we are arises with our thoughts. With our thoughts we make the world. Speak or act with an impure mind and trouble will follow you as the wheel follows the ox that draws the cart. We are what we think. All that we are arises with our thoughts. With our thoughts we make the world. Speak or act with a pure mind and happiness will follow you as your shadow, unshakable."

(6) Dhamma as a psychology is elucidated in the *Rohitassa Sutta*: "In this one-fathom long body with perceptions and thoughts, do I proclaim the world, its origin, its cessation and the path leading to the cessation of the world." The All and the world are not in the beyond or out there (flat in the Iron Age), but in our hearts (everything that is sensed). Besides, the end of the world out there can't be known, seen or reached by going; yet without reaching the end of the world within there is no making an end to suffering (*Lokanta Gamana Sutta*).

(7) Questioned "What is the All?" The Buddha declared: "The eye and forms, ear and sounds, nose and smells, tongue and flavors, body and sensations, [brain/heart] and thoughts... Anyone, repudiating this All and designating another All, will be dismayed... because it lies beyond the limits of [human] ability" (*Sabba Sutta*).

(8) Once Kevatta, a lay student, requested the Buddha to exhibit miracles to boost the numbers, but he rejected and said: "I dislike, reject and despise miracles... miraculous powers can't be the reason for practicing the way... There is only one miracle: the miracle of education..." (*Kevatta Sutta*; *Sangarava Sutta*). Thus, the Buddha rejected miracles. He pointed at the miracle of educating karma/rebirth and dependent origination of (emotional) feeling, (wholesome) action and (intentional) thought, which arise and cease in concert.

(9) Then, there is the *Patika Sutta* (on the naked ascetic) which is a Theravada discourse tasting buoyantly metaphysical (Mahayanistic). Although the Buddha refused to perform miracles and retorted that supernatural powers should not be the reason for practicing Dhamma, he supposedly did perform miracles to benefit sentient beings like when he returned to his homeland and people were uncertain about his awakening. So he displayed the "twin miracle" (*Yamakapatihariya*). For 16 days he supposedly showed: fire and water, flames from the upper part of his body and streams of water from the lower part of his body and oscillating between the left and right sides, and "converted" 200.000.000 people; he then took three giant steps to the Tavatimsa heaven of 33 devas to expound the *Abhidhamma* to his mother who was reborn there as Deva Santussita. It seems that this "miracle" was made up to render authority to the post-Buddha *Abhidhamma* which was started by Sariputta.

(10) The Buddha was also depicted as having special powers in another Mahayanistic tasting Theravada discourse, the *Mahasihanada Sutta* (Great Discourse on the Lion's Roar), which is called "hair rising" as it may cause consternation and dismay. In a defensive *tour de force*, he refuted a mendicant's defective reason on his not possessing

superhuman qualities. The text impresses as an epic with mythical exaggerations and impresses as a clumsy exercise in damage control (*cf.* Batchelor, 2015). Unable to apply magic like dividing himself, flying in the air, diving in the earth or walking on water when preventing his Shakya clansmen from being massacred, a disappointed high ranking mendicant (Sunakkhatta) defected. To avoid a schism, the Buddha's roared like a lion in the "hair rising discourse" stating shocking and confusing things on rebirth and karma allegedly in an attempt to salvage what he can. Although reason is the means to eradicate *dukkha*, here the Buddha ostensibly contended having superhuman qualities by expounding on his 10 powers and more (known as the 4 assurances, 4 modes of life reproduction, 5 realms after death, 4-fold higher lives and some of his "past lives").

In my humble opinion: the Buddha enjoyed the "super normality" of metaphorically having many minds and able to visualize any of their appearing and vanishing, like going through a wall or a mountain, flying in the air, diving in the earth, walking on water; and "while [still] seated cross-legged," he can travel like a bird, touch the moon and sun, and reach the *Brahmaviharas* (kindness, compassion, joy and equanimity). (These powers are obviously figurative and could be anyone's.) With his "divine" ear he hears and knows other persons' minds, whether one is affected by the 3P and whether a mind is contracted, distracted, exalted, surpassed, concentrated or liberated. (In other words he was a miraculous mind reader.) In light of the above, the Buddha (like all of us) was well able "recollecting [visualising] past lives of 100.000 births" [i.e. thoughts and feelings], "many aeons of world contraction and expansion" [in a "one fathom long body," *Rohitassa Sutta*]. Any pleasurable or painful feeling can be named and goes along with (is fed by) a clan of thoughts and the "appearing, disappearing and reappearing" of the many lives of thoughts³; thus he could symbolically say:

There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here. Thus with their aspects and particulars he recollects his manifold past lives. (www.accesstoinsight.org/tipitaka/mn/mn.012.ntbb.html)

Closing Remarks

Heartfulness is the way to insight and understanding of the mind and its thoughts, concepts and images as well as of feelings, whether emotions or sensations, as described above. The heart as a location of mind is not an outlandish metaphor considering how love is depicted in Western culture. Hence, heartfulness might appeal as an alternative term and the more so because it associates with the heart resonating to other hearts in contrast with a solitary conceiving mind (*Vimalakirtinirdesa Sutra*). Heartfulness is also in accordance with a broader Asian perspective which views mind as located in the heart.

I have called the Buddha's psychology (or Buddhism as a psychology), in traditional terms, the "fourth turning of the wheel" or in contemporary terms: Buddhism 4.0 (Kwee, 2015a). Buddhism 4.0 is preceded by Buddhism 1.0, Buddhism as a liberation

³ The thesis submitted here is that the Buddha talked about the life of thoughts and feelings not of physical existence. According to Nobel Prize winner Daniel Kahneman the "psychological present" is a window of about 3 seconds, so there are 600.000 of these "psychological presents" per month, i.e. if a day is divided into 3 second chunks there are 29.000 a day, and subtracting sleeping time that makes 20.000 thoughts a day, <http://blogs.discovermagazine.com/neuroskeptic/2012/05/09/the-70000-thoughts-per-day-myth/#.VpDFRrbhBp9>; when deep thinking we can have about 50.000 thoughts a day, about 35 thoughts per minute, so about one per second; National Science Foundation quoted by Greer, 2013; www.hvacprofitboosters.com/what-are-you-thinking-part-deux-by-charlie-greer.php#.VpDDmbbhBp9.

quest was pioneered by the Buddha (*Dhammacakkappavattana Sutta*) as a an expert of karma (*kammavadin* or a liberator of unwholesome karma); Buddhism 2.0, Buddhism as a philosophy preceded by the Mahayana (*Prajnaparamitra Sutra*) commentator Nagarjuna (2nd century) who is considered to be the second Buddha with his groundbreaking *sunyavada* school of emptiness, called Madhyamaka (middle way); and Buddhism 3.0, Buddhism as a religious mission for seekers pursuing *nirvana* in the beyond by worshipping the Buddha as a deified sky-god (but remained eventually a teaching of emptiness), initiated in the 4th century by the *sutra* commentator Asanga of the Yogacara *cittamatra* school, which is ontology oriented. His brother Vasubandhu was a systematiser of Yogacara and founded the *vijnavada* school which is epistemology oriented and foreshadowing Buddhism as a psychology (Kwee, 2013b; 2015c).

The Buddha as a psychologist and psychotherapist is a 21th century secular approach also called Relational Buddhism (<http://relationalbuddhism.org>) and as a psychology, it is seemingly a next step overhauling Batchelor's (2015) secular Buddhism which remains stuck in the philosophical domain. The quantum leap from philosophy to psychology bears analogies to the history of mainstream psychology as a discipline stemming from philosophy and religion. As might be noted Buddhism 4.0 is in line with the classical Yogacara categorization as in the *Samdhinirmocana Sutra* (3rd century) which speaks about the "three turnings of the wheel." Buddhism 4.0 is taught in a course as was outlined before (Kwee, 2015c).

Heartfulness is a Buddhist tactics of dis-attaching, dis-identifying, dis-illusioning and dis-solving. Other terms pinpointing what heartfulness does are de-automatizing and de-conditioning or un-learning, un-craving, un-grasping and un-clinging. Agreeably synchronic with the Buddhist "dis-sing" are terms used in cognitive-behavior therapy denoting its de-constructioning process to extinguish emotional arousal: dis-tancing, desensitizing, un-awfullizing and de-masturbating. Also striking is that *nirvana*, the extinction of the flames of passion, is analogous to the therapeutic aim and process when dealing with fear, anger and grief. Again, being aware of what happens in body/speech/mind, in other words heartfulness is the start of any behavior modification and transformational change.

Website and Social Media

<http://relationalbuddhism.org> , Fb @ Relational Buddhism , Tw @ relationalbuddh

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**Obstacles and Pathways in a Meditator's Journey of Self-Awakening:
Dammanupassana as a pathway for managing the five hindrances with a special
focus on Sloth-and-torpor and Boredom as an Attentional Crisis.**

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Introduction:

This is a revised version of my paper presented at the fourth ITBMU University conference in Myanmar, in December of 2015. I express my gratitude to the organizers and participants of the conference. The conference had an admirable thematic focus on issues of self-identity that meditators encounter in the context of a meditative life as well as the secular world, and some of these challenges present us a valuable context to master the five hindrances of desire (*kāmacchanda*), aversion (*vyāpāda*), sloth and torpor (*thina-middha*), restlessness and worry (*uddhacca-kukkucca*) and skeptical doubt (*vicikicchā*). The central focus of this study is sloth and torpor fed by aversion. It is strange that a close look at the hindrances would reveal that forms of aversion/anger have a sly entrance to all other hindrances, even skeptical doubt; but boredom as a form of aversion, is the central focus of the present study.

Boredom/Lethargy in the Meditation Setting

Lethargy comes in various grades and intensities, ranging from slight drowsiness to total torpor. We are talking about a mental state here, not a physical one. Sleepiness or physical fatigue is something quite different, and in the Buddhist system of classification, it would be categorized as physical feeling. *Mental lethargy is closely related to aversion* in that it is one of the mind's clever little ways of avoiding issues that it feels unpleasant. Lethargy is a sort of turn-off the mental apparatus, a dulling of sensory and cognitive acuity. It is an enforced stupidity pretending to sleep. This is a tough one, as lethargy is the reverse of mindfulness; nevertheless, mindfulness is the cure. The only thing of importance is catching the phenomenon early (Venerable Gunaratana, *Mindfulness in Plain English*, 1992, 138)

Boredom/Lethargy In Life

Otto Fenichel's celebrated Diagnosis: "Normal boredom arises when we must not do what we want to do or must do what we do not want to do" (Fenichel, 1953).

Managing Hindrances

Sensuous desire is compared with water mixed with manifold colors; aversion/ill-will compared with boiling water; sloth and torpor with water covered by moss; restlessness and worry with agitated water whipped by the wind; skeptical doubt with turbid and muddy water (AV, 183).

1. Aversion arises due to contact with the unpleasant. Cognitive flexibility for managing intruding thoughts is necessary and gently bringing attention to the breath is recommended. Increase awareness of the body, as initial reactions come from the body is very effective. Kindness to oneself is a way of dealing with self-anger. Aversion to physical pain calls for equanimity without reaction. In *vipassanā* meditation the antidote for aversion is to take the mind to subtle levels of rapture and delight. It is also my thesis that aversion is perhaps the most dominant defilement and it has a strand in all the hindrances, even skeptical doubt. This paper covers sloth and Torpor as a hindrance and boredom at the base as an entrenched feature of the human situation.

2. Sense desires arise because of unwise reflection. Mind is seduced by temptations of the senses. This is the greatest hindrance to practice. Sense control, meditation on ugliness, decay and decomposition, moderation with food, having a good friend and suitable talk are recommended by the teacher. In *vipassanā* meditation, concentration and one-pointedness is the antidote.

Other forms of craving are complex as they may be attached to things that are seemingly good, and even attachment to meditative states is basically captured by the practice of equanimity (*upekkhā*).

3. Restlessness, Worry and Remorse. It is said that mindfulness is like wearing a good pair of spectacles, so that you see things clearly and not blurred. When the mind is agitated and scattered, the remedy is accepting what is going on, followed by patience, clarity and discernment. Moving from thoughts recurring, to the breath is a safe direction to get one's perspectives steady and stick to it. Avoiding your mental state or giving it flattering descriptions is the path to delusion. In *vipassanā* meditation physical and mental comfort is the antidote to restlessness.

4. Doubt can be about the teacher, technique or one's understanding. Clarification of facets of the doctrine through discussion with the teacher and group at a retreat is very effective. Continuous listening of the teacher's talks in a CD. In *vipassanā* meditation, attention or continuous rubbing is the antidote to restlessness.

5. Boredom is part and parcel of a meditator's life and it intrudes during meditation and the daily transition to getting immersed in life. When there is a passion for sensation, lack of stimulation drives you into boredom with meditation without realizing that different types of "boredom" pervades different layers of society and it is inescapable in life at large---and this is the story of the discussion that follows—if there is a way of desensitizing boredom as a meditation blockages, life at large will be immensely interesting—this is the insight that comes from the groundbreaking, celebrated concept of the "flow experience" by Mihaly Csikszentmihalyi (1996). His research converted and transformed different types of contemplative experience into a kind of peak experience, a resonance established between, action, external environment and the mind, and according to my interpretation, the heights of meditation of a yogi in a forest grove has carved out the path to the experience of the flow experience. The attraction of *mindfulness* as a flow experience has been described as a new model for education (Hassad and Chambers, 2914, 28-34). People are the happiest when they are in a state of *flow* - a state of concentration or complete absorption with an activity at hand and the situation, nothing else matter (Zcikszentmihalyi).

While *cittānupassana* helps us to see clearly the different thoughts and emotions that pass through our minds, *dharmmanupassana* has the remarkable gift of converting defilements into objects of meditation as *dharmatha* as well as insightfully "see through" misguided direction of moral anger to failures in one's own practice or that of others. This latter expression may take a compassionate but a very critical look at a *whole slothful culture* which calls for an awakening. Thus slothfulness in a secular culture in the Buddha's words is like a pool overgrown with algae and it may be said that the Buddha's constructive effort was to awaken a society from its slumber and slothfulness was often drowned by traditional dogmas.

The inter-relations between sloth and torpor and the other four defilements call for a deep reflective and meditative mind. I have already referred to relation of anger to sloth and torpor as clarified by Venerable Gunaratana Thero above as psychologically oriented anger moving away from the necessary focus in meditation. Analayo makes an interesting point regarding boredom/lethargy and sensual desires. During meditation, each of the three unwholesome roots can manifest in a distinctive manner: the fever of lust is like a fire within, the physical tension of anger being overpowered and controlled by a forceful opponent, and the confusion of delusion being hopelessly entangled in a net (Analayo,

2003, 177). A mind without these is the mind of an *arahat*. He says that two states of mind disturbing meditation is a contracted mind (*sankhitta*) and a distracted mind (*vikkhita*). Analayo says that according to the commentaries the distracted mind represents restlessness and the ability to avoid both contraction and distraction requires balance and integration at the deeper levels of insight meditation

Neurological Insights

“Tension between stability and clarity is expressed in the two main flaws that hinder a meditation, namely ‘dullness’ and ‘excitement’. When dullness first arises, the focus on the object will be retained; but as dullness progresses, the clarity of the object becomes progressively hindered and a sense of drowsiness overtakes the meditator”(Lutz ,Dunne and Davidson, 2007). Siegel, in commenting on this profound insight comments:

This description reveals that even for early practices of meditation, the focus is on the balance of states of arousal. At their extreme, these states represent chaos (for excitement) and rigidity (for dullness). Achieving non-reactivity in large measure can be seen as a way of pursuing before externally responding and then attaining coordination and balance of the neural circuits involved in the “accelerator and break’ functions of the brainThe regulation of the two branches of this system resides in the middle aspects of the prefrontal cortex” (Siegel, 2007, 213).

Subliminal bases that feed the hindrances are important specially *rāgānusaya* and *paṭighānusaya* and in fact as psychological insights it has been found that repressed anger is linked to states like boredom and depression. Such tendencies may emerge at subliminal/dormant levels; may emerge as thought processes (*pariyuṭṭhana-bhūmi*) or may become fierce and ungovernable (*vitikkama bhūmi*).

Part II

Thus this study has three dimensions (1) sloth and torpor in the meditative sittings; (2) sloth and torpor in a meditator’s secular life; (3) A whole society drowned in the lethargy, languor of a profoundly sick society. It struck me that listening to the compassionate and insightful Dhamma talks of Venerable Uda Eriyagama, Mahathero, he does skillfully go through all these dimensions depending on the context and listeners.

During recent times, I have been greatly interested in the linkages between Buddhist contemplative practice centered on the lower and higher ethics and the psychology of the mind (*citta niyama*) that nourishes our contemplative practice.

Transition from the secular ethics of a Layman’s life to the Higher Ethics of a meditative life is found in the *Dhammanupassana* focus on the five hindrances. Under the influence of the hindrances one is unable to understand one’s own good and why people engage in unproductive ways of seeking happiness, and even when they realize the dangers they give in to weakness of will.

In the West, Greek philosophers like Aristotle considered that such weakness of will that leads to wrong sexual behavior and addictions may be mastered by “Reason” and Plato compared reason to a charioteer and the passions to seven unruly horses and this metaphor has dominated Western philosophy. But the Buddha introduced the ground breaking innovative technique of “mindfulness” which can break through our “bondage to passions” in secular life and the five hindrances in the meditative life. The Buddha has also been described as an incomparable charioteer for training of persons (*anuttaro purisadhamma sarathi*).

Mastering the Hindrances (Nīvaraṇa)

The ability to master the five hindrances helps one to attain the five factors needed to attain absorption and the hindrances also obstruct the establishment of the awakening factors (*bojjhaṅga*), which is explained by the Buddha with five graphic metaphors. Simple recognition of a hindrance like anger presents the ingenious way of turning obstacles into a pathway of awakening. As a modern commentator says, the benefit can be seen in very tangible ways: “The arising of anger leads to an increase of adrenaline, and such an increase in adrenaline will further stimulate anger. The presence of non-reactive *sati* puts a break on this vicious cycle”. If one resents or condemns anger, that reaction would be another expression of aversion. In several expositions of the gradual path in the *suttas*, it is said that the absence of the hindrances leads to delight, joy and happiness. A tranquil mind unaffected by hindrances is often described as ‘luminous’. Next, one tries to discern the conditions for the arising of the hindrance and those that assist in removing the conditions, and thus prevent future occurrence of hindrances; thus, there is a beautiful route via diagnosis, via cure, via prevention. There are also antidotes like for lust, a decaying dead body, for anger, loving kindness and patience. In deep meditative states of absorption (*kayagata Sutta*) there is a balancing with the meditative states focused on the unattractive facets of the body. There is a vital link between the mastery of the hindrances and the deep contemplative meditations, in fact all types of meditative experience and back again, the shadows of these hindrances in secular life - the bondage to passions, below the higher ethics.

Commenting on the refined art of mastering the hindrances, Venerable Henepola Gunaratana says: “Mindfulness cannot be cultivated by struggle. It grows by realizing, by letting go, by just settling down in the moment and letting yourself be comfortable with whatever you are experiencing. This does not mean that mindfulness happens all by itself. Far from it. Energy is required. Effort is required... gentle effort.”

Sloth and Torpor in Meditative Practice:

Joseph Goldstein the well known meditation teacher says that there is an aspect of hindrances hard to recognise. “This is not merely the feeling of sleepiness, but rather the deeper pattern or tendency to of withdrawing from difficulties. This is the habit of retreating from challenges rather than arousing energy and effort to engage with them. In these situations, sloth and torpor are like the reverse gear in a car, never going forward to meet experience but always pulling back” (Goldstein, 2013, 142). When one retreats from difficulties, inactivity, passivity and lethargy creeps into your system.

“And, what bhikkhus, is the nutriment for the arising of unarisen sloth and torpor, and for the increase and expansion of arisen sloth and torpor? There are, bhikkhus, discontent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind: frequently giving careless attention to them is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor” (Connected Discourses, 1597, trans. Bodhi).

There is also the subliminal invasion of deceptive emotions/thoughts (*vanchaka Dhamma*). As Goldstein observes we can be fooled into unwise attention as “sloth and torpor can masquerade as compassion for oneself” (Goldstein, 2013, 143). If one has repressed difficult psychological concerns, then they should be clearly seen instead of covering them with sloth and torpor. One has to be aware that excessive energy does not work and need to realize that there is a need for a balance. The Buddha instructed the monk Sona, who was a musician before he became a monk. In a musical instrument, the strings should be neither too loose or too tight. One could also be the victim of another hindrance, restless and worry.

According to Venerable U Silananda, there are six methods that would lead to the temporary abandonment of sloth and torpor: seeing that sloth and torpor is due to excessive meals, and need to practice moderation; change postures and shift to walking meditation; reflection on the perception of light; staying in the open by going outside, for instance under a tree; having a good and energetic friend, as an example; using suitable talk related to the Dhamma (Silananda, 1990, 103-106).

Daniel J. Siegel the celebrated neuroscientist has a method succinctly described as COAL to deal with boredom: be *curious* about what is happening; be *open* to what is going on; *accept* that this is the present moment; *let go* judgments about it; have a *loving stance* towards the experience and yourself (Siegel, 2007, 222).

The Phenomenology of Boredom

It is strange that though boredom emerges as a hindrance and obstruction, understanding boredom is itself an invigorating experience, and it has been observed that “Boredom is a window to the properties of time and understanding boredom with wisdom is the key to living in the present. An hour for one person comes in a flash—he is rushing against losing time; for another, it’s a grey block of drudgery, when will this pass away; but for the fully absorbed, it is eternity! With all the labor saving devices, we have much less time, and this accounts for the “Manic quality of daily life” (Loy and Goodhew, 2005, 166). For the meditator stuck in boredom and dullness, the man rushing against time is a strange contrast:

The odd thing was, no matter how much time he saved, he never had any to spare; in some mysterious way, it simply vanished. Imperceptibly at first, but then quite unmistakably, his days grew shorter and shorter.... Something in the nature of a blind obsession had taken hold of him, and when he realized to his horror that his days were flying faster and faster, as he actually did, it only reinforced his grim determination to save time. (Figaro the barber, quoted in Loy and Goodhew, 166).

Boredom an Attentional Crisis

To realize that boredom does not come from the object of attention but rather from the quality of attention is truly a transforming insight. Frits Perls, one of those who brought Gestalt therapy to America, said, “Boredom is lack of attention”. Understanding this reality brings profound changes in our lives. (Goldstein, 1993:80)

There are three facets of a person’s limitations of the *attentional stance*: “An attentional deficit is characterized by the inability to focus on a chosen object. The mind becomes withdrawn and disengaged even from its own internal processes. Attentional hyperactivity occurs when the mind is extensively aroused, resulting in compulsive distractions and fragmentation. An attention is dysfunctional when we focus is on things in afflictive ways, not conducive to our own or others’ well-being.” (Wallace and Shapiro, 2006)

A deficit occurs when there is some laxity in concentration and a fresh interest in the subject or object is recommended. Hyperactivity indicates that the mind is agitated and there is a need to relax, preferably a relaxing meditation, like *metta* meditation or walking meditation. When attention is dysfunctional, there is need for more radical thinking and opt for changes in life style and cognitive perspective. There has to be a resurgence of the cognitive, motivational and affective side which can enhance our attentional stance.

In life at large, it must be mentioned that we need to carry over our meditative life to our routine, prosaic silent ordinary lives, where we like ants in stages build our moral dexterity, industriousness and integrity, where in the words of a celebrated novelist, Iris Murdoch, we convert our meditative life into a pilgrimage. Similar sentiments have been

expressed by the celebrated exponent of the “flow” experience, Mihaly Csikzentmihalyi, (1996), who converted the contemplative dimension into a kind of peak experience, a resonance established between action, external environment, and the mind. This concept of the flow experience offers a fine tuned model for meditators, though Mihalyi also worked with athletes, dancers, musicians and artists. In the words of the celebrated Tibetan monk, meditator and scholar, Matthieu Ricard, (2006, 234): “when all is going well, this fluidity produces a sense of serene joy; self-awareness—that is a person observing himself—is practically absent; exhaustion is forgotten; and the time passes imperceptibly, like the flow of a river.”

As Mihalyi observes, boredom is our window to the properties of time, and novel, creative and meaningful ways of spending the time is the answer, and above all the “flow experience” in a meditative life is a rich harvest for those who have integrated their life style into their practice as meditators.

Buddhist Discipline of Sobriety and the Pathology of a Culture that Calls for an Awakening

I referred to the dimension of “dysfunctional attention” when a person’s is drowned by afflictive ways of living, like falling a prey to alcoholism which does not contribute to his or others’ well-being. But when a whole culture loses its way in throwing away basic ethical precepts, people with a sound meditative life will be rare to find. Bhikkhu Bodhi a renowned scholar monk highly respected by Buddhist across the world was struck by both sorrow and moral anger at the corrosive impact of alcoholism on the life style of Buddhists even in a place where the flame of arduous living burns (The Island, October, 2015). I do not want to get into analyzing this context, but that in a deeper sense to describe what Erich Fromm described as a “sickness of the soul”. “All the misery which is experienced by many people lie to a large extent not in the fact that they are sick but that they are separated from everything that’s interesting in life, that is exhilarating, that is beautiful in life” (Fromm, 1994, 165, *The Art of Listening*). Erich Fromm who had been greatly immersed in Buddhism had a close correspondence with Venerable Nyanaponika the German monk and even published a B.P.S wheel publication with articles on Fromm and Buddhism. Studies of boredom across society indicate the erosion of normative guidelines and a drying up of vibrant interests that energize life.

It is also of great interest that the development of life styles to counteract this syndrome cited by Fromm has been developed by Mihaly Csikzentmihalyi for converting the contemplative dimension as a new model of education described as the “flow” experience. “This involves deep but effortless concentration on the process, and thus the concentration is fully drawn by engagement and interest in the activity itself and not to” some secondary goal, such as winning. Therefore these experiences are the most alive, vivid, fulfilling and memorable”(Hassad and Chambers, 2014, 136-137). These peak experiences are found in long time meditators, athletes, musicians, artists, mountain climbers etc. Following features describe this zone of the flow experience: (i) A sense of control. A unified and integrated state; (ii) Absence of self-consciousness or ego; (iii) Enjoyment, relaxation, confidence and freedom; (iv) Focus on the goal without anxiety; (v) In the present moment; (vi) Sense of time is altered. Thus the flow experience offers a radically new way of dealing with boredom and slothfulness in our life and extends the image of a profound meditator to other spheres of life.

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**Mindfulness Meditation: A Narrative Study of Training in Buddhist Meditation,
Mindfulness and Ethics in B-Yard, California State Prison, Sacramento**

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*“Every man has within him a germ of goodness” – A nineteenth-century San Quentin
Warden observed.*

Introduction:

This article explores the experience of the volunteer Buddhist chaplains in the B-Yard of a California maximum-security state prison. The narrative study provides the personal and practical knowledge and wisdom on bringing the Buddhist meditation, mindfulness and compassion to the California Prison system. The article offers insights, experience and dilemmas that were experienced or shared by the inmates. Through this narrative study, we hope to develop a better understanding of lived-experience of volunteer Buddhist chaplains in the California prison system and to promote the needs of volunteers to bring the message of compassion, mindfulness and wisdom to the California Prison System.

California activated its *state prison system* in 1851 (Bookspan, 1991). The California Department of Justice pointed out that the state prison started with a 268-ton wooden ship named “The Waban” in the San Francisco Bay that housed the first 30 inmates and ultimately in 1952 it opened San Quentin State Prison, where it housed approximately 68 inmates (Reed, 2001).

Currently, California has thirty-three prisons and Folsom State Prison (FSP) is a one of them. It is located in the city of Folsom, California, about 20 miles northeast of Sacramento, the state capitol of California. After San Quentin, FSP is second-oldest state prison, opening in 1892. Petersilia (2008) pointed out that using “academic skills [such as training in mediation and ethics] are uniquely suited and ultimately necessary to create a justice system that does less harm”. We believed just that; we are volunteer Buddhist Chaplains for the Buddhist Pathways Prison Project where its mission is to bring meditation and the teaching of the Buddha into the California State prisons.

We are using the narrative approach because it is a relevant and enriching technique for uncovering, describing and interpreting the meaning of experience (Lieblich & Josselson, 1997).

Narrative: What is The Buddhist Pathways Prison Project?

Buddhist Pathways Prison Project is also known as Buddhist Pathways is a California nonprofit corporation whose mission is to bring the core teachings of the historical Buddha of non-harming, meditation, and wisdom into prisons and jails as well as federal penal institutions. Through mindful awareness, incarcerated Sangha members gain the wisdom that fosters durable self-transformation and insight into the inner conditions that led to incarceration.

Buddhist Pathways Prison Project (BP3) has been offering non-sectarian mindfulness, meditation, and mindful movement instruction in California prison system for 18 years - since 1997. Over 3,600 inmates have participated in BP3s Mindfulness, Meditation and Movement Programs currently offered at eleven state prisons.

According Buddhist Pathways Prison Project's website¹, currently there are 76 members, 55 of which are active volunteers and go into 12 prisons, 2 jails, and 1 federal prison. Volunteers come from all walks of life. BP3 volunteers offer Buddhist services on a regular basis to the inmates who have requested instruction in meditation and the teachings of the Buddha. Volunteers represent all three major Buddhist traditions: Theravada, Mahayana and Vajrayana as well as a secular approach to Buddhist practice. BP3 offers 29 meetings per month in CA and federal prisons and jails. Once gaining meditation experience, an inmate is eligible to attend an In-Prison Program Day-Long Meditation Retreat. Both programs address the inmate's need to improve impulsive and compulsive thoughts, to reduce violence, and to increase an inmate's ability to tolerate confinement. For the prison, the benefits are to reduce conflictual encounters with custody, to reduce recidivism, and to increase inmate non-violent conflict resolution.

There are no special criteria for participation in BP3 programs. Men from Christian, Muslim, Jewish, Buddhist, Native American traditions, and without religious affiliation attend. Most of the men in B-Yard who currently practice meditation with BP3 have significant mental health issues and are medicated.

To achieve its benefits, weekly Mindfulness, Meditation and Movement Program meetings provide 30 minutes of meditation, 20-30 minutes of mindful movement, a group discussion of ethical values and decision making, a twenty minute talk on mindfulness in everyday life, and a group process where respect, support, and contribution to the group (community) is a central element of discussion. The overall emphasis is on self-learning and personal skill development to understand one's own decision making and habitual behaviors so as to guide the individual toward behaviors less harmful to one's self and others. The In Prison Day-Long Meditation Retreat Program is held in silence and provides four 35-minute mindfulness meditation sessions, a 40-minute mindful movement session and two learning and skills building 60-minute mindfulness talks. The Day-long Retreat lasts from 5 to 8 hours, and when permitted a healthy vegetarian lunch is served often donated by a restaurant. The desired outcome of both programs is that each participant begin to develop a sustained meditation and daily mindfulness practice where they are learning to be thoughtfully aware of body states, emotions, habitual behavioral tendencies, and to obtain the skills to make and carry out more constructive behaviors.

B-Yard at Folsom State Prison is part of California State Prison, Sacramento²

Old Folsom, established in 1892, is the second oldest prison in the state. Right next to Folsom State Prison, established in 1892, is one of the newest, New Folsom or California

¹ See: <http://www.buddhistpathways.org/about-2>

² See: California State Prison at Sacramento, http://www.cdcr.ca.gov/Facilities_Locator/SAC.html

State Prison, Sacramento, opened in 1986 (SAC). In 2012, SAC was the first institution in California to achieve American Correctional Association accreditation.

The prison was designed to hold 1,828 inmates and currently houses 2,264 male felons. The prison is at 124% of capacity. SAC houses maximum-security inmates (Level 4) serving long sentences or troublesome prisoners transferred from other prisons. It also house inmates



requiring specialized mental health or medical programs. (Department of Corrections and Rehabilitation, Prison Census Data as of June 30,2015)

SAC is divided into four yards (A, B, C, and a yard for inmates about to be released) with twenty-four semi-autonomous 180 designed housing units and one standalone Administrative Segregation Unit (inmates are held in a single occupancy cell for an administratively approved period. Title 15, 3330-3331). The facility is surrounded by a Lethal Electrified Perimeter Fence. There is also a Level I Minimum Support Facility (MSF) for prisoners transitioning for release into society.

SAC provides a significant level of state managed mental health services, being one of California's largest mental health facilities. It has three of the four levels of care identified by the Mental Health Services Delivery System. These facilities include: Correctional Clinical Case Management System, Enhanced Outpatient Program, and Mental Health Crisis Bed. (http://www.cdcr.ca.gov/Facilities_Locator/SAC.html).

What happens in B-Yard?

The first thing a volunteer experienced is, at times, an inconsistent generation of a list (ducat) of prisoners who can attend. While the administration is highly supportive of the program, errors or lack of timeliness in generating a ducat, yard closures due to fights, guard attacks by prisoners and other reasons are problems. Once it is clear that there is a ducat, the volunteer on the way in must go through three individual security checks. One must be a preapproved for a "Brown Card" as a prison oriented Chaplin or teacher, or a Gate Pass has to be prepared following an earlier background check. A volunteer with a gate pass must be escorted in and out by a volunteer with a Brown Card. The volunteers are issued keys to the Chapel and a personal alarm. The B-Yard Chapel is a concrete room just off the exercise yard and entered through a heavy metal locked door. Meditation cushions, chairs, and mats are arranged around a simple plastic box alter covered by brocade cloth, with Buddhas, candles and incense. In the past before B-yard became an Enhanced Outpatient Program, as many as 22 inmates attended the services. Now, usually, about 11 to 12 inmates attend.

To achieve its benefits, weekly Mindfulness, Meditation and Movement Program meetings provide 30 minutes of meditation, 20-30 minutes of mindful movement, a group discussion of ethical values and decision making, a twenty minute talk on mindfulness in everyday life, chanting a mantra, and a group process where respect, support, and contribution to the group (community) is a central element. A discussion of the basic Buddha's teaching and the Five Percepts (See Appendix A) are read and studied. The

overall emphasis is on self-learning and personal skill development to understand one's own decision making and habitual behaviors so as to guide the individual toward behaviors less harmful to one's self and others.

The In Prison Day-Long Meditation Retreat Program is held in silence and provides four 35-minute mindfulness meditation sessions, a 40-minute mindful movement session and two learning and skills building 60-minute mindfulness talks. The day-long retreat lasts from 5 to 8 hours, and when permitted a healthy vegetarian lunch, often donated by a Buddhist temple or restaurant) is served. The desired outcome of both programs is that each participant begin to develop a sustained meditation and daily mindfulness practice where they are learning to be thoughtfully aware of body states, emotions, habitual behavioral tendencies, their capacity to identify and implement alternative behaviors, in the prison environment. These factors are used to understand how they influence each individual's thoughts, speech, and actions. When this awareness is combined with group discussions of ethics, more constructive, less-harmful choices for speech and behavior become possible. These healthier choices are supported by the inmate community established within each program, so that each inmate is not attempting these difficult behavioral changes alone. To paraphrase one inmate: "All the other religious programs are good at telling me what NOT to do, but only your program tells me HOW to learn to not do it."

Who are the volunteers?

BP3 and its programs are implemented, facilitated and maintained by carefully trained volunteers who have had a mindful meditation practice for at least two years. Volunteers are small business owners, teachers, retirees, state workers, lawyers and research scientists. BP3 study materials specifically developed for incarcerated people are made available to all participants. At the one-day retreat intensive guidance in doing mindful meditation, and in mindful movement is given by a well-recognized advanced meditator with a minimum of five years of meditation practice, attendance at least five silent residential retreats and have been trained to teach mindful meditation. BP3 is actively recruiting senior teachers with at least 20 years of mediation experience and training. It is a well-established scientific fact the mind and body work in tandem with each other, i.e. a calm body equates to a calm mind, and visa-versa (Thompson, 2015).

Here are three poems that captured the essence and nuance of the experience in the volunteers Buddhist Chaplains. The first two poems are written by Gus Koehler, in his eighth year of volunteering, describe the reality of life in the B-Yard and its miracle.

New Folsom Prison B-Yard

From the edge of space
 A military satellite sees
 A three petaled
 concrete flower
 Pentagon
 B-Yard
 Focused on revenge, punishment, rehabilitation, correction

B-Yard a containment for life times
 or multiple pieces of life times
 of men
 killers, thieves, rapists

gang members
 dope fiends
 Each capable of ordering and carrying out
 the death of other men and women

The concrete flower cannot be a concrete monastery
 surrounded by concertina wire knives
 a fatal electric fence
 And other men with guns
 who feed their families
 with the imprisonment of their own lives

It is a containment vessel
 Its world is one of revenge and gangs
 primary alliances for survival
 PRIMARY, the only one that matters

Sometimes, like Spring
 There is an awakening to an
 ache in an inmate's soul and deep
 in the body
 An ache that comes alive
 to find a path
 out of the suffering
 a way through

In B-Yard's concrete chapel
 Displayed on a plastic box covered with red brocade
 The promise is cast as a green ceramic or metal statue of a 2,600 year old man who
 penetrated through,
 tracing the roots of even HELL, of devils, to everyday painful, distinctions
 attachments, that reinforces the binding chain
 of ways of thought coming from childhood, teenage life that makes and preserves
 daily suffering.

Finding even the foundation of the way, the Dharma
 Knowing way to releases
 by seeing the attachments and binding for and of ourselves.

Meditation, Tai Chi, yoga, the Sangha
 Journeys onward, inward to end suffering with inmate brothers.

Awareness is the energy and the
 source of the forms and for un-binding them all.
 It too is meditation
 the root of practicing the good life
 even behind these walls.

Find this source and be it.
 SEE, BE, TASTE, FREEDOM
 even in New Folsom Prison

in B-Yard!

The Miracle in B-Yard, Folsom Prison

Contractor's Concrete

Poured in great gray pentagons
 Leaking pipes
 Rusting Guard Windows
 Concertina barbed knives
 Fences strung with high voltage wire to kill
 Gun towers and porticos

Inside

One chapel wall is a mirror image of that
 Across from it
 Infinite sterility, indifference

B-yard

Hard brown, Asian, black, white men
 Each gang with their place
 Baseball diamond
 Benches
 Chinning bars
 Basketball hoop

A mother goose

Lays two eggs
 In the middle of the yard
 The male protects her roosting
 Incubating
 Two goslings hatch
 Walk with their parents
 Among the prisoners as they
 Lift weights
 Play basket ball

Goslings eating grass and scraps
 Protected by a few against others
 Sleeping on soft lawn in moon lit nights

Now Grown

They fly away over the walls
 Gone

-poem by Phe, in his fifth year of volunteering, echoing his first day of volunteering inside the prison.

IN and Out at Will

To Gus, Jeff and Joette BP3 B-Yard Volunteers

I am in and out of the maximum-security state prison at will
What a release...

A comfortable feeling.

Finding peace, even bliss in this violent prison place
Even here Dharma seeds are sown

It is a miracle

The criminal elements, once foolish

Now show remorse and regret inside the prison

They come to the Buddha's door and join the meditation retreat,

Personally sowing their own fresh Dharma seed

in the middle of stagnancy and uncertainty.

Tonight I see many benefits for the inmates

Even the prison guards are peaceful

The criminals look for ways to be transformed by finding

In the Chapel of cement cold walls true independence and freedom.

Tonight I came out of jail and found how beautiful things really are

The golden deer look at me bewildered

The crescent, Dormant, moon light is sparkling the night.

I listen to my footsteps on an immense footpath going home.

Folsom State Prison, CA.

November 2011.

What is known about the benefits of BP3 services to the inmates and prison?

BP3's eleven programs benefit inmates and prisons. In a September 2015 BP3 survey, BP3 yard service coordinators at the 11 prisons served reported 40 unsolicited inmate's comments on BP3 program benefits: 1) Improvement in impulse and compulsive thought control 45%; 2) improved critical thinking 35%; and 3) improved ability to remain calm 20%. Independent academic studies support these findings (see for example: Grills, et.al, 2015; Suarez, et.al. 2014; Lyons and Cantrell, 2012; Himmelstein, 2011; Samuelson, Kabat-Zinn, et.al. 2010; and Samuelson, 2007).

In other research studies, Thompson and Gauntlett-Gilbert (2008) indicated that researchers found mindfulness interventions to enhance lasting improvements in self-awareness and acceptance as well as emotional stability in adults who have severe and chronic mental illness conditions. Baer (2003) conducted a meta-analysis of conceptual and empirical review on 21 mindfulness studies on adults who had chronic experiences of anxiety and depression. The study found that mindfulness interventions improved their lives and transformed them from distress to a normal range of functioning. Additional studies showing positive results include mindfulness-based cognitive therapy for depression (Segal, 2004; Teasdale & Segal, 2003), mindfulness that promotes well-being (Brown & Ryan, 2003), and its application to treat borderline personality disorder and substance abusers (Dimeff & Linehan, 2008), eating disorders (Baser et al., 2005), and spirituality development for homeless youth (Grabbe, Nguy, & Higgins, 2012). Others show mindfulness can be used to reduce the violent tendencies of prisoners (Verduin, 2012). Wilkins (2005) found a significant positive relationship between cardiovascular health and certain aspects of spirituality and religion, particularly with patients who have cardiovascular disease.

Benefits of BP3 program to prisons sponsoring them were identified in the eleven-prison 2015 survey. The survey reported twenty-five informal comments by prison staff and administrators. Forty-four percent said the BP3 Program appeared to lead to less violence and a prisoner commitment to non-violent conflict resolution, and fifty-six percent said they thought that prisoners were more cooperative in custody and better able to tolerate confinement.

In a separate BP3 analysis of 514 post prison program meeting notes - as recorded by BP3 program coordinators from April to September 2015 - many inmates said mindful movement and meditation instruction aided in identifying and restraining destructive impulses, and instead experienced a sense of ease. In self-reports like these, mindfulness-related changes in moods and attitudes have reduced anger, increased compassion for others and led to a heightened ability to control negative, destructive compulsive thoughts. One inmate said: "...mindfulness is everything. This practice has brought great clarity, peace and freedom to me through my years in prison." Here are some additional testimonials by inmates when volunteers asked the men to write just one sentence on their reaction to a day of silence.

"I really felt loved and cared for in the sense that my life has worth." – Rondell

"I left the retreat uplifted and joyous and this feeling has stayed with me even today as I write this." – Dee

"For the next few days after the retreat, I kept replaying the practices over and over in my mind. Especially eating mindfully. It really made me think about my eating practice. Not just what I eat, but how I eat." – Tree

"I hope this retreat is repeated and because of its positive nature. I hope the prison administration sees this active as positive. It helps inmates better themselves. I was truly blessed by this experience." – Ansar

"I want to do this more often. I told my family and my son wants to have this experience too." – Jackson

"Very positive. I felt so happy inside. I didn't know I'd feel the way I did. It is unbelievable." – Robert

Summary and Comment

The Buddhist Pathways Prison Project has successfully served many prisoners in a number of California State prisons, county jails and Federal prisons. An indicator of this success is that Kalipeia, a private foundation awarded BP3 a grant for \$16,000 and renewed it twice. CDCR awarded BP3 a grant of \$62,000 in 2015 to expand its offerings into two additional prisons. Both supported the drafting and now preparation of manuals on how to recruit volunteers, work with the prison administration to set up programs and to resolve difficulties, and service guidance. BP3 has also added a teaching resources component to their web site.

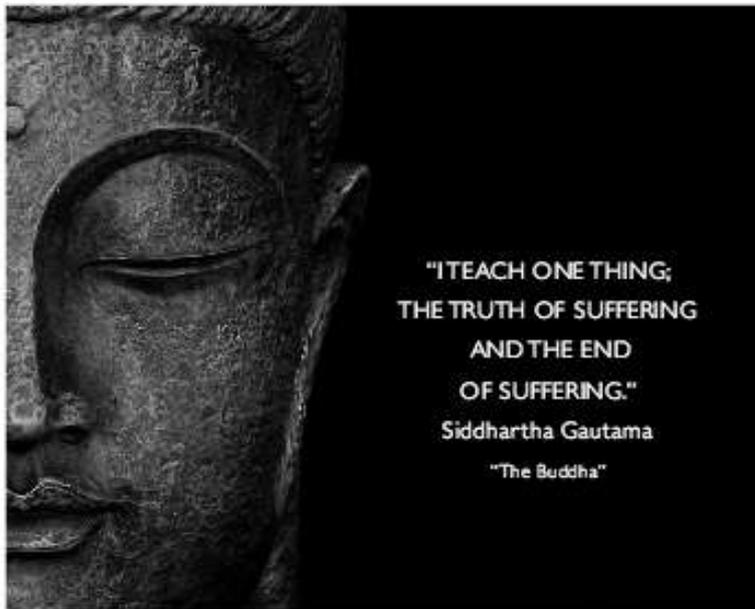
At this time project outcomes for prisoners and prisons are antidotal. The CDCR grants include an evaluation component that will evaluate short-term effects in two prisons. Having taught meditation, mindfulness, movement, and ethics for a combined 19 years, it is our opinion that men who participate in the program experience significant benefits improve their capacity to endure incarceration, and to make mindful decisions. Of course this conclusion must be balanced with an important reality of prison life. An inmate must

develop and association with a prison gang or other affinity group for their own protection. The values and authority of these groups and their link to a prisoners well-being can significantly temper what they have learned in BP3 programs. On the other hand, services are attended by men with varying ethnicity and gang membership. The chapel is considered to be a special place of peace where men can experience respite from the tensions of prison life.

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Appendix A - Buddhist Meditation Services



BUDDHIST MEDITATION SERVICES



Buddhist Service

Leader:

Welcome. Let us begin Buddhist meditation service and bow in reverence to the Three Treasures:

the Buddha (*ring bell, all bow*)

the Dharma (*ring bell, all bow*)

the Sangha (*ring bell, all bow*)

Leader:

Fortunate it is to be born into human life,

Now we are living it.

Rare is it to encounter the Teachings of the Buddha,

Now we hear it.

If we do not have Faith and seek the Truth of the Dharma in this life, in what life shall we find it?

Let us reverently take refuge in the Three Treasures of the Truth.

All repeat 3 times:

I take refuge in the Buddha
I take refuge in the Dharma
I take refuge in the Sangha

I take refuge in the Buddha
I take refuge in the Dharma
I take refuge in the Sangha

I take refuge in the Buddha
I take refuge in the Dharma
I take refuge in the Sangha

The Four Noble Truths

All:

I understand there is suffering in life.

I understand there are causes for all suffering.

I understand there is a final state of no suffering.

I understand there are paths to overcome suffering and the way to overcome suffering is by following the Noble Eightfold Path.

The Noble Eightfold Path

Going around the circle, each Sangha member reads one of the factors of the path:

I shall see things as they are - Right View

I shall be conscious of my intentions - Right Intention

I shall speak truthfully and with compassion - Right Speech

I shall act unselfishly - Right Conduct

I shall live honestly - Right Livelihood

I shall follow the teaching of the Buddha with patience - Right Effort

I shall cultivate awareness in the present moment - Right Mindfulness

I shall strengthen mindfulness through meditation - Right Concentration

Leader:

The Five Precepts are the basis for a happy life. They have the capacity to protect life and to make it beautiful and worth living. They are also the door that opens to enlightenment and liberation. Please listen to each precept, and answer "Yes" silently every time you see that you have made the effort to study, practice and observe it.

Leader:

The First Precept - Kindness and Compassion

I strive to practice not killing or harming other living beings.

Sangha:

Aware of the suffering caused by the destruction of life, I strive to cultivate compassion and learn ways to protect the lives of people and all living beings. I am determined not to kill or harm others, not to let others kill or harm others, and not to condone any act of harm in the world, in my thinking, and in my way of life.

Leader:

This is the first of the Five Precepts. Have we each made the effort to study and practice it during the past (week, two weeks or month)?

Pause to reflect and reply silently. Leader rings bell.

Leader:

The Second Precept - Generosity and Non-Attachment

I strive to practice taking only what is freely given.

Sangha:

Aware of the suffering caused by exploitation, social injustice, stealing and oppression, I strive to cultivate loving kindness and learn ways to work for the well-being of all living beings. I strive to practice generosity by sharing my time, energy and material resources with those who are in real need. I am determined not to steal and not to possess anything that should belong to others. I will respect the property of others, and I will prevent others from profiting from human suffering or the suffering of other species on earth.

Leader:

This is the second of the Five Precepts. Have we each made the effort to study and practice it during the past (week, two weeks or month)?

Pause to reflect and reply silently. Leader rings bell.

Leader:

The Third Precept - Restraint

I strive to practice responsible sexual conduct.

Sangha:

Aware of the suffering caused by sexual misconduct, I strive to cultivate responsibility and learn ways to protect the safety and integrity of individuals, couples, families and society. I am determined not to engage in sexual relations that cause harm to others. I will do everything in my power to protect others from sexual abuse.

Leader:

This is the third of the Five Precepts. Have we each made the effort to study and practice it during the past (week, two weeks or month)?

Pause to reflect and reply silently. Leader rings bell.

Leader:

The Fourth Precept - Honesty and Truthfulness

I strive to practice speaking truthfully.

Sangha:

Aware of the suffering caused by unmindful speech and the inability to listen to others, I strive to cultivate loving speech and deep listening in order to bring joy and happiness to others and relieve others of their suffering. Knowing that words can create happiness or suffering, I strive to learn to speak truthfully using words that inspire self-confidence, joy and hope. I am determined not to spread news that I do not know to be certain and not to criticize or condemn things of which I am not sure. I will refrain from uttering words that can cause division or discord, or that can cause the family or the community to break. I will make every effort to reconcile and resolve all conflicts, however small.

Leader:

This is the fourth of the Five Precepts. Have we each made the effort to study and practice it during the past (week, two weeks or month)?

Pause to reflect and reply silently. Leader rings bell.

Leader:

The Fifth Precept - Health and Mindfulness

I strive to protect my mental health through mindful consumption and to avoid intoxicants.

Sangha:

Aware of the suffering caused by unmindful consumption, I strive to cultivate good health, both physical and mental, for myself and others by practicing mindful eating, drinking, and consuming. In order to safeguard my mind and cultivate awareness and clarity of mind, I strive to ingest items to preserve peace, well-being and joy in my body, in my consciousness, and in the collective body and consciousness of my community. I am determined not to use any items that contain toxins, such as may be found in certain TV programs, magazines, books, films and conversations. I will work to transform violence, fear, anger and confusion in myself and in society by practicing Dharma, for myself and for society. I understand that practicing Dharma is crucial for self-transformation and for the transformation of society.

Leader:

This is the fifth of the Five Precepts. Have we each made the effort to study and practice it during the past (week, two weeks or month)?

Pause to reflect and reply silently. Leader rings bell.

Leader:

We have recited the Five Precepts, the foundation of happiness for the individual, the family, and society. We should recite them regularly so our study and practice of the precepts can deepen within us day by day. Hearing the bell, please bow three times to the Three Treasures to show your gratitude.

Bell - bow in silence to the Buddha

Bell - bow in silence to the Dharma

Bell - bow in silence to the Sangha

Taking Refuge

We take refuge, or shelter, in what has traditionally been called the ‘Three Jewels’ in order to establish a foundation of trust and respect from which our practice can grow.

To take refuge in the Buddha is to remember that the Buddha was a human being, like us, who through his own efforts became fully “awake.” He personifies the potential for wisdom and compassion each of us can experience.

To take refuge in the Dharma is to see the truth of how life lawfully unfolds through the teachings and practices taught by the Buddha.

To take refuge in the Sangha is to seek the support of the community of people who share Buddhist practice. This includes our prison Sangha and the millions of other practitioners, as well as wise and compassionate people in our lives and in the world.

Many of the reflections in Buddhist services are spoken three times. This is because the original discourses of the Buddha were memorized and not written down. Traditionally, numerous recitations was the method of setting these statements firmly in the mind.

The full text of BP3's Buddhist Meditation Services can be downloaded here:

http://www.buddhistpathways.org/wp-content/uploads/2015/12/Buddist_Service-2013.pdf

“Counting the Breath” in Kumārajīva’s Meditation Texts

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Introduction

Kumārajīva arrived at Chang-an in 401 C.E., Seng-rui immediately came to him for instruction on meditation practice.¹ Under the request of the Chinese, Kumārajīva had compiled and translated meditation texts. He is one of the pioneers to teach the so called “Bodhisattva meditation” (菩薩禪法) or “Mahayana meditation”-- being mindful to the universal Buddhas (念十方佛). There are many articles about Mindfulness of Breathing (*ānāpānasmṛti*), but the issues associated with the methods of “counting breath” is still not so clear. This study will concentrate on the counting breath in the *Dhyānasamādhi-sūtra*. It seems that counting breath is the most suitable and mindfully-performed meditation method for modern people.

Kumārajīva’s Meditation Texts

The most important meditation texts translated by him is the *Dhyānasamādhi-sūtra* (坐禪三昧經, T15n614p269c-286a, hereafter Dhyāna Sūtra), which consists of two fascicle (卷), the first fascicle explained the Five methods of meditation:

1. mindfulness on impurity (不淨 *aśubhā*)-- antidote to sensual craving
2. mindfulness on compassion (慈悲) – antidote to hatreds
3. mindfulness on causation (因緣) – antidote to ignorance
4. mindfulness on breathing (*ānāpāna* 數息²) – antidote to discursive thought
5. concentration (*samādhi*) on the mindfulness of the Buddhas (一心念佛三昧) – antidote to discrimination (等分)

Other meditation texts translated and compiled by Kumārajīva are:

1. *The Discourse on the Essential Secrets of Meditation* (禪秘要法經, T15, no. 613, 242c-69c) expounded 30 types of meditation to counteract various defilements. The contemplation of impurity (*aśubhā*) is the central tenet.³ Dharmamitra (曇摩蜜多) also translated the text in 441 C.E., but it was lost.⁴
2. *The Essential Explanation of the Methods of Meditation* (禪法要解, T15, no. 616, 286b-97c). Prof. Willemen presumes that the Chinese students compiled the text because the same ideas can be found in the *Mahāprajñāpāramitopadeśa* (大智度論, T25, No. 1509).⁵ Kumārajīva was familiar with Sautrāntika *yogācāra* in Kuqa, but he added an important non-Sarvāstivāda, Mahāsaṅghika part to his teaching, known as Mahayana.

¹ T55, no. 2145, 65a: Seng-rui in his “關中出禪經” claims that he had received meditation teaching from Kumārajīva after one week he came to Chang-an, on the 26th of December, 401 CE.

² In Chinese, *ānāpānasmṛti* often translated as 數息. The correct translation should be 入出息念. Counting is the first step of practicing *ānāpānasmṛti* in the Sarvāstivāda meditation texts.

³ An online article by Ven. Yuanci, *A Study of the Meditation Methods in the DESM and Other Early Chinese Texts* (The Buddhist Academy of China. n.d.) Web, 15 Aug. 2014: <<http://www.undv.org/vesak2012/iabudoc/31YuanciFINAL.pdf>>

⁴ T55, no. 2154, 664c. Also, T55, no. 2157, 949a.

⁵ Willemen, *Outlines of the Way to Reflect* (Mumbai: Somaiya Publications, 2012): 8.

3. *The Outlining the Way to Reflect* (思惟要略法, T15, no. 617, 297c-300c) describes ten types of contemplation with special emphasis on the Amitāyus visualization (觀無量壽佛); the visualization of *Saddharmapundarikasūtra* (法華三昧觀法); and the visualization of the true characteristics of factors (諸法實相觀). It may be the Chinese monks established the text, using popular ideas of the time (*Amitāyus*, Lotus Sūtra, *Prajñāptivāda*, medical information, meditation manuals from the Gandhāran cultural area, i.e. non-Kāśmīra *Jibin* 罽賓).⁶

The teaching on Mindfulness of breathing can be found in the *Dhyānasamādhi-sūtra*. In *The Essential Explanation of the Methods of Meditation*, counting breath is taught under the 20th meditation method as part of the practice of mindfulness on impurity (*aśubhā*) counteracting sensual desire.⁷

Mindfulness of Breathing in Early Texts (Āgamas and Nikāyas)

Mindfulness of breathing (*ānāpānasmṛti* 入出息念, Pali: *ānāpānasati*) is one of the meditation methods taught by the Buddha. The *Ānāpānasati-sutta* (M. 118) explains the practicing of mindfulness of breathing in details. In the *Ānāpāna-samyutta* of the *Samyuttā Nikāya*, there are 20 suttas dedicated to mindfulness of breathing (S. v311-341). The Chinese *Samyuta Āgama* also have 15 sūtras (T2, 205c23-210a5). In the Vinaya⁸ and early texts,⁹ it is said that when Buddhist monks practiced the mindfulness on impurity, they were disgusted with their body and commit suicide, thus the Buddha taught the mindfulness of breathing. Mindfulness of breathing is generally regarded as the most important meditation subject taught in the Pali Nikāyas.¹⁰ That concentration by mindfulness of breathing (*ānāpānasati samādhi*) leads to the abandoning of the fetters and the eradication of all defilements (S. 54:17–20). For those in training it leads to the destruction of the taints; for *arahants* it leads to a pleasant dwelling here and now and to mindfulness and clear comprehension (S. 54:11).¹¹

The Mahāsāṃghika Vinaya says that the reason why the Buddha taught the breathing meditation was because there were bhikṣus who killed themselves after practicing the meditation on impurity (*aśubhā-smṛti* 不净观). The breathing meditation will make practitioners happy and will not hate their bodies. (T22, no. 1425, p. 254, b28). The Vinaya continues to explain: First, one stays in a quiet place and removes the hindrances of sensuous desire, ill-will, drowsiness, restlessness and skeptical doubt hindrances. Then one observes breathing... (T22, no. 1425, p. 254, b28)

Mindfulness of Breathing before Kumārajīva

The mindfulness of breathing meditation was transmitted to China in the late Han dynasty by An Shigao (安世高 active ca. 148-170), who brought texts which fitted in with

⁶ Op. cit. 16-17.

⁷ T15n613p258b18-22: 貪婬多者。先教觀佛。令離諸罪。然後方當更教繫念。令心不散。心不散者。所謂數息。此數息法。是貪婬藥。

⁸ *The Book of the Discipline VI*. Trans. I. B. Horner (London: PTS, 1949): 121. Also, *Vinaya-Piṭaka* (Tatiya-pārājika V · iii · 68-71), *Mahāsaṃghika-vinaya* (摩訶僧祇律 T22, 254-255), *Sarvāstivāda-Ḍaśa-bhānavāra-vinaya* (十誦律 T23, 7-8).

⁹ S 54:9 records the curious occasion when a large number of monks, after hearing the Buddha preached on the foulness of the body, committed suicide. Subsequently the Buddha taught the bhikkhus *ānāpānasati-samādhi* as a “peaceful and sublime” dwelling.

¹⁰ Bikkhu Bodhi, “Introduction to Mahāvagga.” *The Connected Discourses of the Buddha* (Somerville: Wisdom Publications, 2000): p.1516.

¹¹ Ibid, summarized by Bikkhu Bodhi.

the cultural environment of the time, a time of Daoist meditation and of the five modes (五行).¹² Before the arrival of Kumārajīva the important meditation texts were:

(1) The *Ānāpāna Mindfulness Sūtra* (T15, no. 602 安般守意經). It is the oldest Chinese Sūtra on *āpāpāna*. It explains the four meditation methods of the *ānāpāna* and the six stages (which include the four methods). It was mixed with later Chinese comments and thus difficult to understand. With the help of Kumārajīva's *Dhyāna Sūtra*, one can understand this text better. It also teaches the counting of the breath (T15n603: 163ff).

(2) The *Yogācārabhūmi* (修行道地經) compiled by Saṃgharakṣa (僧伽羅剎 or 眾護). The first translation of the *Yogācāra-bhūmi* was made by An Shigao in the Late Han between 148-171 C.E. under the title *Dao di jing* (The Stages of the Path Sūtra, 道地經, T15, no. 607). Dharmarakṣa (竺法護) also translated the scripture (T15, no. 606) around 226 CE.

(3) The Essentials of the Meditation Manual Consisting of Five Gates (五門禪經要用法 T15, no. 619, 325c-33a) was translated by Dharmamitra. The scripture prescribes “the five meditation gates” to counteract five different types of defilements. It makes only few brief remarks concerning the *ānāpānasmr̥ti* at the beginning of the sūtra (T15, 32Sc).

(4) The Secret Essential Methods to Cure the Diseases Caused by Meditation (治禪病秘要法, T15, no. 620, 333a-42b). Translated by Juquj Jingsheng (沮渠京聲). This is a manual of using different methods for curing various diseases caused by meditation practice.

(5) Meditation of Breathing in the **Dharmatrāta-dhyāna-sūtra* (達摩多羅禪經, T15, no.618)

The proportion on *ānāpānasmr̥ti* occupies eight out of the total of seventeen chapters. It has demonstrated a very detailed method of practicing *ānāpānasmr̥ti*.¹³ The text offers Buddhahadra's (359-429 A.D.) translation of Buddhasena's meditation method, his teacher in Bactria. The text probably dates from 410-412 A.D. The text is a Sautrantika meditation manual.¹⁴

The Sixteen Modes of Mindfulness of Breathing

The practice of mindfulness of breathing is defined by a sixteen-step formula first introduced in S. 54:1 and repeated throughout the *Ānāpānasamyutta*.¹⁵ The sixteen steps are not necessarily sequential but to some extent overlap; thus they might be called phases rather than steps. The first four are also mentioned in the *Satipaṭṭhāna Sutta*, in the section on mindfulness of the body, but the sixteen fold formula gives the practice a wider range. The sixteen modes are divided into four tetrads, each of which is correlated with one of the four establishments of mindfulness.

¹² Willemen, “Kumārajīva's Explanatory Discourse”. 140.

¹³ Yiu-wing Chan. *An English Translation of the Dharmatrāta-Dhyāna-Sūtra—With Annotation and a Critical Introduction*. Dissertation (Hong Kong: The University of Hong Kong, 2013): 121-123.

¹⁴ Willemen, *Outlining the Way to Reflect*, 8.

¹⁵ Bikkhu Bodhi, *The Connected Discourses*, 1516.

The sixteen modes of *ānāpānassati* first introduced in S. 54:1 and repeated throughout the *Ānāpānasamyutta*, and systemically explained in later suttas such as the *Ānāpānassati sutta* (M. 118):

First Tetrad:

1. Breathing in long (*dīghaṃ assasanto*)
2. Breathing in short (*rassaṃ assasanto*)
3. Experiencing the whole body (*sabbakāyapaṭisaṃvedī*)
4. Tranquillizing the bodily formation (*passambhayaṃ kāyasāṅkhāraṃ*)

Second Tetrad:

5. Experiencing rapture (*pītipaṭisaṃvedī*)
6. Experiencing happiness (*sukhapaṭisaṃvedī*)
7. Experiencing the mental formation (*cittasāṅkhārapaṭisaṃvedī*)
8. Tranquillizing the mental formation (*passambhayaṃ cittasāṅkhāraṃ*)

Third Tetrad:

9. Experiencing the mind (*cittapaṭisaṃvedī*)
10. Gladdening mind (*abhippamodayaṃ cittaṃ*)
11. Concentrating the mind (*samādahaṃ cittaṃ*)
12. Liberating the mind (*cimocayaṃ cittaṃ*)

Fourth Tetrad:

13. Contemplating impermanence (*aniccānupassī*)
14. Contemplating fading away (*virāgānupassī*)
15. Contemplating cessation (*nirodhānupassī*)
16. Contemplating relinquishment (*paṭinissaggānupassī*)

Dharmarakṣa's Yogācārabhūmi Sūtra (T15, no. 606, 216a15) explanation of the 16 modes is similar to that in the *Ānāpānassati sutta*. Kumārajīva's *The Discourse on the Essential Secrets of Meditation* mentioned 16 stages of breathing meditation, but did not go into detail. (T15, No.613, p265b22). In the Dhyāna Sūtra, it just lists the 16 modes of practice and gives a general explanation; difficult to distinguish some of the modes. (T15, no. 614, 275b-276a). Ven. Dhammajoti has compared those 16 modes in different traditions. He noticed that in the *sūtras/suttas* and Vinaya texts both Theravāda and Northern traditions, all agree that the first breath is breath-in and long-breath. For those of the intellectually restless type, *ānāpānasmṛti* is the appropriate antidote. While the explanation of the 16-mode meditation in all traditions confirm that at its highest level, it is a complete path of liberation capable of leading to arhat-hood.¹⁶

Ānāpānasmṛti in the Dhyāna Sūtra

According to Seng-rui 僧叡, Kumārajīva compiles the text based on the five great meditation traditions in India. Among them, *ānāpānasmṛti* is taught by all Ābhidharmika teachers.¹⁷ As we mentioned above, the *Dhyānasamādhi-sūtra* explained the Five methods of meditation. The fourth one is the mindfulness of breathing, antidote to discursive thought (第四治思覺法門). It reads (T15, No. 614: 0273):

If people tend to have more discursive thoughts, they should practice the method of concentration of mindfulness of breathing (*ānāpānasmṛti samādhi*).

¹⁶ Dhammajoti, "The Sixteen-mode Mindfulness of Breathing", 283.

¹⁷ T55, no.2145, 65b5 (關中出禪經序): 息門六事諸論師說也。

There are three types of learners:

- those who are starting to practice (*ādikarmika*)¹⁸,
- those who have been practicing (*kṛtaparijaya*) and
- those who have been practicing for a long time (*atīkrānta manaskāra*).

1. If they are starting to practice, they should be taught these words: “Focus on being mindful while counting inhalations and exhalations. Whether the breath is long or short, count from one to ten.”

2. If they have been practicing, they should be taught these words: “Count from one to ten as you follow the inhalation and the exhalation. Thoughts and breathing both stop in a single place in the mind.”

3. If they have been practicing for a long time, they should be taught these words: “Counting, following, stilling, observing, reverting, and purity, six gates of *ānāpānasati samādhi*, and 16 parts.¹⁹

3.1 Counting the Breath in the Dhyāna Sūtra

What is counting with one-mind on mindfulness of inhalation? When the inhalation ends, count ‘one.’ When the exhalation ends, count ‘two.’ If the breath is not yet complete and is counted, then that is not counted. If you make a mistake while you count from two to nine, then start again from one. Just as in counting people: one and one are two, two and two are four, three times three is nine.²⁰

Question: Why count?

Answer: Because it is easier to access the contemplation of impermanence. It also stops all thinking, and one can obtain one-pointedness of mind [concentration].²¹

The impermanence in the arising and ceasing of the body and mind, is similar, is in continuity, is difficult to see. However, impermanence in the arising and ceasing of inhalation and exhalation is easy to know and easy to see.²²

Furthermore, when the mind is tied to counting, all thinkings stop, including thoughts about desire, anger, vexation, relatives, nations, and immortality.²³

Counting is a good practice on impermanence and to remove all discursive thoughts. The Dhyāna sūtra also explains in detail about the six discursive thoughts (T15, no.614, 273a-274c): desire, anger, vexation, relatives, nations, and immortality. Ven. Huimin has compared those six thoughts with the *Saundarananda of Āśvaghōṣa*²⁴ and concludes that the versions used in the Dhyāna Sūtra regarding the six discursive thoughts do not directly

¹⁸ These are the three levels of mastery in meditation practice in Sarvāstivāda tradition. See, Dhammajoti, “The *aśubhā* Meditation in the Sarvāstivāda.” *Journal of Buddhist Studies* (2009 vol. VII): 248.

¹⁹ T15, no. 614, 273a: 若久習行，當教言。數、隨、止、觀，轉觀、清淨，阿那般那三昧，六種門十六分。

²⁰ T15, no.614, 273a: 云何為數一心念入息？入息至竟數一，出息至竟數二。若未竟而數，為非數。若數二至九而誤，更從一數起。譬如算人一一為二，二二為四，三三為九。

²¹ T15, no.614, 273a: 無常觀易得故。亦斷諸思覺故。得一心故。

²² T15, no.614, 273a: 身心生滅無常相似相續難見，入息出息生滅無常易知易見故。

²³ T15, no.614, 273a: 復次心繫在數。斷諸思諸覺。思覺者：欲思覺、恚思覺、惱思覺、親里思覺、國土思覺、不死思覺。

²⁴ *The Saundarananda of Āśvaghōṣa*. Edited, E. H. Johnston (London: Humphrey Milford, 1928).

come from Aśvaghōṣa.²⁵ Counting the breath has more advantage for removing discursive thoughts. The sūtra explains:

Question: If the other Four Contemplations such as meditation on impurity and mindfulness of the Buddhas also end discursive thoughts, why only count the breath?

Answer: The other contemplative methods are relaxing and [the discursive thoughts are] difficult to lose; whereas the method of counting the breath is quick-paced and [the discursive thoughts] are easily reverted. In tending the ox, for example, there is the phenomenon that since it is difficult to lose an oxen, little guarding occurs. Whereas the phenomenon with tending monkeys is that they are easily lost, so more guarding occurs. This is the same way.²⁶

Again,

You cannot think about something else even momentarily while counting your breath in your mind; you will lose count when you think about something else even momentarily. Therefore you should count your breath to end discursive thoughts at the beginning of your practice.²⁷

In summary, the “new teachings” on *ānāpāna* that are not shared with Pali Nikāya and Āgama are:

- Counting the breath meditation is for the beginners. It is better than other methods when one has more discursive thoughts.
- When counting from 1 to 10, one should count inhalation as ONE, exhalation as TWO for the beginners. For the advanced meditators, they can practice counting meditation by counting breath in and out as ONE.
- Practicing Mindfulness of breathing has six modes. Counting methods is the first mode. These six modes are based on the sixteen modes of practice in the Nikāya.
- The sixteen modes are suitable for the advanced meditators.

3.2 Counting the Breath (数息、算法、算數修習 *gaṇanā-paricaya*) in Other Traditions

Five types of counting are explained in the *Abhidharma Mahāvibhāṣā*:²⁸

1. full counting 滿數: count from 1 to 10
2. reduced counting 減數: count 2 as 1
3. increased counting 增數: count 1 as 2
4. confused counting 亂數: count over 10. Or count in as out and out as in. Or count without following the order.
5. pure counting: counts the in-breathing from 1 to 5 and the out-breathing from 1 to 5. One should first count the in-breathing, then the out-breathing, because at the time of birth, one breathes in and at death one breathes out. Also, in this way, the mind and body experience peace and comfort (安隱 *kṣema*) and there is no topsy-

²⁵ Huimin 惠敏, <鸠摩罗什所传“数息观”禅法之剖析>, 《佛教思想的传承与发展》, 台北: 东大图书, 1995.4。Web. 15 Aug. 2014 <http://ge.tnua.edu.tw/~huimin/paper/ana_apanana/ana.htm>

²⁶ T15, no.614, 275a 問曰。若餘不淨念佛四等觀中, 亦得斷思覺。何以故獨數息。答曰。餘觀法寬難失故。數息法急易轉故。譬如放牛。以牛難失故守之少事。如放獼猴易失故守之多事。此亦如是。

²⁷ T15, no.614, 275a 數息心數不得少時他念。少時他念則失數。以是故初斷思覺應數息。

²⁸ T27, no. 1545, 134c-135a.

turviness.²⁹

Ven. Yinshun's "Newly Compiled Saṃyuktāgama" (雜阿含經論會編), explains that there are four kinds of counting meditation.³⁰ In the *Yogācārabhūmi*, there are four kinds of exercise by counting (*gaṇanā-paricaya*):³¹

1. counting one-by-one (*ekaikagaṇanā* 以一為一算數): count ONE for inhalation, TWO for exhalation.
2. counting by twos (*dvayaikagaṇanā* 以二為一算數): count breathing in and out as ONE.
3. counting in direct order (*anulomagaṇanā* 順算數): count from one to ten.
4. counting in reverse order (*pratilomagaṇanā* 逆算數): count from ten to one.

Having mastered the practice (*krta-paricaya*) of counting in the direct and reverse order and become undistracted in the process, the practitioner proceeds to what is called "advanced counting" (*gaṇanā-viśeṣa*). For instance, if he takes the counting of one as one as his basis, then he now combines the in- and out-breathing to be counted as one, in this way successively up to 10, and in this way gradually up to taking 100 as one, etc. When one has fully mastered counting in this way, *prasrabdhi* arises and one can attain one-pointed-ness of mind.³²

The *Visuddhimagga* explains counting starts from "slowly count" and as practice progressed one can count quickly. For the beginners, one counts slowly in-breath as ONE, and repeat ONE when out-breath:

When counting, he should at first do it slowly [that is, late] as a grain measurer does. For a grain measurer, having filled his measure, says "One," and empties it, and then refilling it, he goes on saying "One, one" while removing any rubbish he may have noticed. And the same with "Two, two" and so on. So, taking the in-breath or the out-breath, whichever appears [most plainly], he should begin with "One, one" and count up to "Ten, ten," noting each as it occurs.³³

The *Vimuttimaggā* just explains: "a new yogin counts the breaths from one to ten, beginning with the outgoing breath and ending with the incoming breath."³⁴

3.3. The Six Gates in the Mindfulness of Breathing

Florin Deleanu's article "Mindfulness of Breathing in the Dhyāna Sūtras"³⁵ has analyzed the origin of the four gates and six gates of the Mindfulness of Breathing. The "sixteen modes" goes back to the earliest stratum of Buddhism, while the "six gates" dates not earlier

²⁹ The fifth one is based on Ven. Dhammajoti's translation. *The Doctrine of the Six-stage*, 642

³⁰ 雜阿含經論會編 (中) pp. 405-7.

³¹ Sanskrit texts: Wayman1961, 90-91; detailed explanation of the four counting methods: 瑜伽師地論 T30, no. 1579, p. 431, a21-b8.

³² Dhammajoti, *The Doctrine of the Six-stage*, 645-646.

³³ Buddhaghosa. *The Path of Purification: Visuddhimagga*. Tr. by Nyanamoli (Kandy: Buddhist Publication Society, 2010) 272.

³⁴ Upatissa. *The Path of Freedom: Vimuttigagga*. Tr. by Ehara, Soma and Kheminda. (Colombo: Balcombe House, 1961) 159. 《解脫道論·卷第七》T32, No.1648, 430b: 初坐禪人，從初出息，乃至入息。從一至十，過十不算。復說從一至五，過五不算，不令意誤。是時當算，乃至離算。從入出息事念住，此謂名算。

³⁵ Florin Deleanu, "Mindfulness of Breathing in the Dhyāna Sūtras." *Transactions of the International Conference of Orientalists in Japan (TICOJ)* 37, 1992, 42-57.

than the 2nd or 1st century BC. The Pali suttas contain no reference to anything similar to the *gaṇanā* (the first gate) in the sense of breathing counting.

Scholars such as Ven. Yinshun³⁶, Ven. Dhammajoti³⁷, Lin Jau-yih³⁸ and Tamaki Kōshirō³⁹, come to the same conclusion that the sixteen modes are the earliest teaching found in Nikāyas and Āgamas, the “four gates” and “six gates” were developed later.

Must the six stages be practiced in the sequence or can one practice some stages and omit others? Through the study of early sūtras, Abhidharma texts and Mahāyāna literatures, these six stages are not fixed, sometimes explained as four stages, eight stages etc. The contents sometimes differ.

The Ānāpāna Mindfulness Sūtra (安般守意經) set up four kinds of mindfulness of breathing (counting, following, stilling, observing), six gates (counting, following, stilling, observing, reverting, purity).⁴⁰ The earliest mention or, at least, the record of what appears to be the earliest form of this practice is found in the *Vimuttimaggā* (解脫道論 T32, No.1648, 430b17-29): “The four ways of practicing mindfulness of breathing as the teaching of the ancient masters (*pubbācariya* 先師).” It suggests that the technique was older than the date of the composition of this treatise. Ven. Yinshun concludes that the four methods of practice corresponding to the first four stages of the six gates, is the early teaching, while the six gates are developed later. (Yinshun, 404-405).

Ven. Dhammajoti suggests that the six gates doctrine was originated within the northern commentary traditions. While the four-stage doctrine is shared by both Pali and northern traditions.⁴¹

3.4. The Six Gates in the Dhyāna Sūtra

A passage in the Dhyāna Sūtra which is rather difficult to interpret (T15, no. 614, 275b19-20: 是十六分中初入息分。六種安那般那行), seems to suggest that the six stages are included in the first step of breathing in and out of the sixteen modes (Deleanu, 57). The six gates:

1. counting (*gaṇanā* 數)
2. following (*anugama* 隨)
3. stilling (*sthāpanā* 止)
4. observing (*upalakṣanā* 觀)
5. reverting (*vivarttana* 轉)
5. complete purity (*parisuddhi* 淨)

1. Counting (*gaṇanā* 數)

Counting number is an effective method to remove discursive thoughts, good for beginners: counting breath-in as ONE, Breathing-out as TWO up to ten.

The Dhyāna sūtra stresses on the counting practice, and explains the other five gates/methods shortly. Sometimes, it just provides a definition.

³⁶ Ven. Yinshun 印順, 說一切有部為主的論書與論師之研究, 404-405.

³⁷ Dhammajoti KL, “The doctrine of the six-stage mindfulness of breathing.” In Dhammajoti, KL and Karunadasa, Y (Eds.), *Buddhist and Pali studies: in honour of the Venerable Professor Kakkapalliye Anuruddha* (Hong Kong: University of Hong Kong, 2009): 639-650.

³⁸ Jau-yih Lin, “The Six Marvellous Doors' of Breathing Meditation — An Attempt at Analysis ” *Dharma Light Lyceum*, 1, 1997. 林昭益 “试析数息法中的“六妙门””。《法光学坛》第一期(1997年), 法光佛教文化研究所。

³⁹ Quoted in Deleanu, 54.

⁴⁰ T15, no. 602, 164b-165a. Also, Dhammajoti, *The Doctrine of the Six-stage*, 640.

⁴¹ Dhammajoti, *The Doctrine of the Six-stage*, 648.

2. *Following (anugama 隨)*

At this phase, you do not count, just follow the in and out breath. One should be aware of the differences between in and out.

Once you know the counting method, you should practice accordingly to end all thoughts. Follow an inhalation to its completion but do not count “one.” Follow an exhalation to its completion but do not count “two.” For example, a creditor initially pursues a debtor without separating at all. Contemplate in this way, inhalation that is released is different and exhalation that comes in is different. You will know the difference between inhalations and exhalations at that time. How? Exhalations are warm while inhalations are cool.⁴²

One should follow inhalation and exhalation separately.

Question: An inhalation and an exhalation make one breath. Why? An exhalation will return again. For example, water kept in the mouth is warm while water spit out is cold. Cold becomes warm and warmth becomes cold.

Answer: No. It is because the mind stirs that there are exhalations. Once exhaled, it ceases. When the nose and mouth suck outside air, breath enters. Once inhaled, the breath ceases. There is nothing that is about to be released and nothing to enter. Furthermore, among the young, the strong and the elderly - youngsters have longer inhalations, those in their prime have even inhalations and exhalations, whereas elders have longer exhalations. Therefore it is not one breath.⁴³

In the practice of the “following” breathing, one should know the breathing is dependently co-arising and impermanent (T15, no. 614, 275a).

3. *Stilling (sthāpanā 止)*

The practitioner stops counting once one’s mind stills.

Once you are familiar with the method of following, practice the method of stilling. Those who practice the method of stilling stops counting as the mind stills, attention is on the gates of the air as they are mindful of the in and out breath.⁴⁴

It explains further:

For example, a guard stands by the door and observes the comings and goings of people. The mind at a place is the same: it knows when the breath is exhaled, going from the navel to the chest, throat, then the mouth and nose. When the breath is inhaled, it moves from the nose and mouth to the throat, chest, and then the navel. By fixing the mind on one place, it is called “stilling.”⁴⁵

⁴² T15, no. 614, 275a: 已得數法當行隨法斷諸思覺。入息至竟當隨莫數一。出息至竟當隨莫數二。譬如負債人債主隨逐初不捨離。如是思惟。是入息是還出更有異。出息是還入更有異。是時知入息異出息異。何以故。出息暖入息冷。

⁴³ T15, no. 614, 275a: 問曰。入出息是一息。何以故。出息還更入故。譬如含水水暖吐水水冷。冷者還暖暖者還冷故。答曰。不爾。內心動故有息出。出已即滅。鼻口引外則有息入。入故息滅。亦無將出亦無將入。復次少壯老人。少者入息長。壯者入出息等。老者出息長。是故非一息。

⁴⁴ T15, no. 614, 275a: 已得隨法當行止法。止法者數隨心極住，意風門念入出息。

⁴⁵ T15, no. 614, 275b: 譬如守門人，門邊住，觀人入出。止心亦爾，知息出時，從臍、心、胸、咽、至口鼻；息入時，從口、鼻、咽、胸、心、至臍。如是繫心一處，是名為止。

4. Observing (*upalakṣanā* 觀)

“Observing” resides in the mind when practicing the method of stilling (心止法中住觀). When breathing in and out, one observes the five aggregates arising and ceasing (T15, no. 614, 275b).

5. Reverting (*vivarttana* 轉)

At this stage, one leaves behind the unrefined observing, just aware of the impermanence of breathing.

Seeing that the start of the first breath comes from nowhere, then contemplating that there is no trace after the breath. Breaths exist due to a combination of causes and conditions and disappear due to the dispersion of causes and conditions. This is called the method of Reverting Contemplation.⁴⁶

6. Purity (*pariśuddhi* 淨)

Eliminating all afflictions, one is at the stage of purity. In this method, the mindfulness of [breathing] stops (今法念止中). Also, After practicing the sixteen gates, one enters the stage of purity. (T15, no. 614, 275b).

The six gates of *ānāpānasmṛti* are also explained in the *Abhidharma-mahāvibhāṣa*, *Abhidharmakośa*, Buddhaghosa’s *Visuddhimagga*, **Vimuktimārga* and others⁴⁷.

The Benefits of Practicing Mindfulness of Breathing

In S 54:8, the Buddha enumerates the benefits that come from concentration gained by mindfulness of breathing: it is physically easeful, removes worldly memories and thoughts, and leads to many exalted attainments including the four *jhānas*, the formless states, the attainment of cessation, and even liberation from the taints. Mindfulness of breathing should be developed for cutting off thoughts (*ānāpānassati bhāvetabbā vitakkupacchedāya*) as stated in the *Meghiyasuttam* (A.9.3) and in the Chinese MĀ.56 (中阿含56彌醯經). It is the fourth method of meditation practice in the *Dhyāna Sūtra*. In the last part of the *sūtra*, the “counting the breath” is mentioned as Bodhisattva’s practice (菩薩數息法) to remove sensuous desires.⁴⁸ In *the Discourse on the Essential Secrets of Meditation* (禪祕要法經 T15, No. 613), the counting meditation is explained under the 20th of meditation method. It is an antidote to sensuous desire, practicing together with observer-white-bones (白骨觀 *asthi-saṃjñā*):

The Buddha told Ānanda, if any bhikṣu, bhikṣuṇī, upāsaka and upāsikā have more sensuous desires, first they should be taught observing the Buddha, in order to remove sins (*nigha*). Then, they should be taught mindfulness so that their thoughts are not distracted. None-distracted thought means the so called counting breath. This counting breath method is an antidote to sensuous desire, the unsurpassed Dharma practicing. You should practice properly, be careful not to be lost. The accomplishment of this contemplation is called the completion of the 20th “counting the breath”.⁴⁹

⁴⁶ T15, no. 614, 275b 見初頭息無所從來，次觀後息亦無跡處，因緣合故有，因緣散故無。是名轉觀法。

⁴⁷ Dhammajoti, “The doctrine of the six-stage mindfulness of breathing,” 639.

⁴⁸ T15, no. 614, 285a06: 若菩薩心多思覺，常念阿那波那，入時出時數一乃至十，一一心不令馳散。菩薩從此門得一心，除五蓋欲行。

⁴⁹ T15, no.613 p258b18-22: 佛告阿難。若有比丘比丘尼。優婆塞優婆夷。貪婬多者。先教觀佛。令離諸罪。然後方當更教繫念。令心不散。心不散者。所謂數息。此數息法。是貪婬藥。無上法王之所行處。汝好受持。慎勿忘失。此想成者。名第二十數息觀竟。

Conclusions

The mindfulness of breathing is one of the methods instructed by the Buddha. In the early sūtras, the mindfulness of breathing was explained under sixteen modes. The early texts also explained the four methods of practice breathing. In the Northern tradition, mindfulness of breathing was developed as the six gates. “Counting the breath” is stressed for those who have more discursive thoughts. Kumārajīva translated and compiled the meditations texts based on Indian meditation masters. He also teaches mindfulness of the Buddha as the Bodhisattva’s meditation practice. Kumārajīva’s Dhyāna Sūtra helps the Chinese in understanding better the earlier translated meditation texts. The mindfulness of breathing is a great tool for modern people to practice meditation. Counting breath is more effective for removing discursive thoughts, thus good for the beginners. It is the perfect meditation method for modern people.

Abbreviation

All the references of the Chinese tripiṭaka are to the CBETA (Chinese Buddhist Electronic Text Association <http://www.cbeta.org>) and Pali canonical texts are to the Pali Text Society (PTS) editions.

- A. *Anguttaranikāya* (figures: number of sutta)
 D. *Dighanikāya* (figures: number of sutta)
 DĀ *Dirghāgama* T1, No. 1.
 Dhyāna *Dhyānasamādhi-sūtra* 《坐禪三昧經》 T15, no.614.
 M. *Majjhimanikāya* (figures: number of sutta)
 MVS *Abhidharma-mahā-vibhāsa-śāstra* T27
 S. *Samyuttanikāya* (S 54:9 means *saṃyuttas* 54, sutta 9.)
 SĀ *Samyuktāgama* (figures: number of sūtra)
 T Taishō Chinese Tripiṭaka (大正新修大藏經 figures: number of volume, for example, “T15, no.603, 1a” means the Taishō Tripiṭaka Vol 15, Number 603, page 1, col. a).

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A Water Buffalo on Mindfulness: Chan Master Guishan

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Introduction:

Chan Master Guishan Lingyou (771-853), says to his assembly of followers that he will be reborn as a water buffalo dwelling at the foot of Grand Gui Mountain. The present paper is aimed to investigate whether the will-be water-buffalo Chan Guishan teaches mindfulness or not; and how, if so, will the teachings be based on mindfulness and the Four Foundations as proclaimed by the Buddha himself, in early Buddhism. In order to fulfill this goal, the author of this paper contextualizes the concept of mindfulness as taught in the Pali Canon and the Houzhong Chan School (Huineng-Mazu lineage) where Guishan originated after briefly introducing Guishan himself, though there exists the vast terminological differences in both systems of teachings. Having studied several representative sayings, encounter-dialogues, and statements selectively quoted from Guishan which are mainly collected in Taisho Chinese Tripitaka (T 47 no. 1989; T 51 no. 2076) and Supplementary Chinese Tripitaka (*Xuzangjin*, Xu. 2013, p. 36), the author finds out Guishan not just inherits the concepts “Non-Mind” and “Ordinary Mind” both of which either refer to the state of an Awakened One, the final spiritual-goal, or the path leading to the Awakening, from his lineage, but also emphatically teaches the Four Foundations of Mindfulness in his Chinese characteristic terminology and much gentle style.

The Life of Guishan Lingyou 澗山靈祐

Chan Master 靈祐, Lingyou (771-853), born in the modern Fujian province of southeast China, was the disciple of Chan Master Baizhang Huaihai (749-814), the second generation of Hongzhou lineage of Chan, formed by Master Mazu Daoyi (709-788). Hongzhou lineage was not just one of the most important lineage after Huineng (638–713), the Sixth Patriarch, but also has traceable origins with another much-renown House Linji founded by Chan master Linji Yixuan (d. 866). As the founding-master of the first House of the Five House, Lingyou, had proved his talent with the Buddhist doctrines, especially the Vinaya, even at his young age (T 47 no. 1989; T 51 no. 2076). In his biographical records scattered in the vastness of Zen literature, there are several impressive omen-stories. It's reported in *The Recorded Sayings of Linji* that Lingyou, had encountered two knowing mystic-monks Hanshan and Shide, who, especially the later, was said to have prophesized his strong-tie with Master Baizhang - preaching at the Grand Gui Mountain (Sasaki, 2009, p.319). Later, inspired by Baizhang, Lingyou had attained the awakening at the occasion wherein he, being expected by Baizhang, found the fire still existing at an even seemingly-extinguished stove (T 47 no. 1989; T 51 no. 2076). His deep awakening had been therefore proved when an ascetic named Si-Ma from Tanzhou (Modern Changsha, Hunan) came to select an abbot-candidate to preside at the Grand Gui Mountain among the followers led by Baizhang (ibid.). Probably, Baizhang had already been widely renown at that time. Lingyou dramatically won this selection over the current primary-seat monk Hualin (n.d) in a competition designated by Baizhang himself, in which Lingyou kicked over a water-pitcher planted before the whole assembly and left when he and Hualin were expected to rename and redesignate it as an alternative: a sitting-stool. (T 47 no. 1989; T 51 no. 2076). Another awesome omen was that Lingyou had reportedly dwelt in the deep Grand Gui

Mountain by himself, along with the wild creatures such as tigers, monkeys, snakes, etc., for years, until his fellow monk Lao'an (n.d.), another fellow monk of Lingyou when he was under Baizhang's Assembly, led several monks to joined in him and then built the first temple, Ying-Chan (Corresponding Chan) (Xu, 2013, p. 36). Since then, Lingyou established his charismatic practice and teaching which was said to have attracted more than 1,500 followers (T 47 no. 1989; T 51 no. 2076). Just a year before passing away, Lingyou, told the congregation: he would be reborn as a water-buffalo at the foot of Guishan, on the left side of whose body was written five characters "Guishan Monk Lingyou" (T47 No.1989 and T 51 no. 2076: 向山下作一頭水牯牛。左脅下書五字云。滄山僧某甲). It's uncertain whether Lingyou, had been reincarnated as a water-buffalo or not. However, the aforesaid monk Lao'an had once recounted he had once observed and tamed a water buffalo at the foot of the Grand Gui Mountain, into a white-Ox, for his many years of eating Guishan's rice (T 51, no. 2076). Probably, this was Lingyou(?).

Lingyou died at his advanced age of 83, posthumously he was named Zen Master 大圓, "Great Perfection", with his stupa namely 清淨, "Purity" and "Quiescence", by the current Tang Court (Chang, 1969, pp. 200-208). Followers refer to him by the name of 滄山, "Guishan Mountain". It says that Guiyang House co-founded by Lingyou and his dharma-heir Huiji (807-883), just lasted for five generations until the Korean Dharma-heir Master Bajiao Huiqing (T 47 no. 1989). Nevertheless, it is evidently recorded that Lingyou had inspired numbers of followers to attain their awakening (ibid.). In the meantime, Lingyou also left a legacy of encounter-dialogues and sayings which are mainly collected in *Transmission of Lamps* (T 51, No. 2076), and *Records of Tan Zhou Guishan Chan Master Lingyou* (T 47, No. 1989). Beside these, *Guishan Jince* (Guishan's Admonitions) which was renowned as one of the key literatures of Chan Monastic Codes formed along the mature monasticism during the later Tang era, is attributed to Lingyou himself (Poceski, 2006, pp. 15-42; 2003, pp. 35-56).

Contextualizing Mindfulness in Early and Chan Buddhism

Mindfulness, which is operationally interpreted from Pali term "sati", has become popular especially after its adaptation by the modern psychotherapy and increasingly popular meditation-retreat across the world (Kabat-Zinn, 1994). To define mindfulness, the Buddha, in MSPS¹, (*Mahāsatipaṭṭhāna Sutta*), says:

"There is, Monks, this One Way (Ekāyano-Maggo) leading to Purification of beings, for overcoming of sorrow and distress, for the disappearance of pains and sadness, and for the gaining of the Right Path, for the realization of Nibbāna: that is to say the four foundations of mindfulness" (Walshe, 2012, p. 335).

Further, the Buddha explains contemplating body as body, feeling as feeling, mind as mind, and mind-objects (or *dhammas*) as *dhammas* as the Four Foundations of Mindfulness (ibid.). Needless to say, mindfulness, according to the above-definition offered by the Buddha himself, is the One (probably the Only) Practice (or Way or Path) through which the practitioners can attain their final religious goal, *Nibbāna* wherein the practitioners are completely purified, whose spiritual hindrances such as ill-will, worries, doubts and distress so on having been totally overcome (Walshe, 2012, p. 341).

¹ In Pali Canonical texts, besides the vast texts having mentioned "Mindfulness", there are two sutras *Mahāsatipaṭṭhāna Sutta* and *Satipaṭṭhāna Sutta* specially regarding to "Mindfulness", which respectively collected in *Dīgha Nikāya* (Walshe, 2012, 335-350) and *Majjhima Nikāya* (Ñānamoli, 1995, pp. 145-155). In whatever the following passages, I am going to only refer to the *Mahāsatipaṭṭhāna Sutta* (hereafter, MSPS), since there is no obvious difference in contents between these two noble sutras.

Meanwhile, *Theravada Abhidhamma* tells Mindfulness only occurs in good consciousness and hence in invariably called “Right Mindfulness, *Sammā Sati*”, as the one of Eightfold Noble Paths (Kuan, 2008, p. 1), the way leading to the cessation of sufferings (the fourth Noble Truth). Undertaking the Four Foundations aforesaid is indisputably undertaking the Eightfold Noble Paths, the Only Way to Nibbana (Ibid.).

Comparing with the early Buddhism, Chan Buddhism which promotes “Directly pointing to one’s Mind” and “Mind to Mind Transmission out of scriptures” (Dumoulin, 2005), takes seeing one’s Mind as its final goal namely Awakening. Though, it seemingly mentions *Nibbāna* less, Chan Buddhism rather cherishes the potentiality or ability of attaining the Buddha-hood attained by the Buddha himself under the Bodhi tree, as Buddha-nature which are reported to be equally embodied by any ones regardless of their clans (McRae, 2000, p.28). In other words, inspiring this very potentiality of ones and others is what generations of Chan masters have been undertaking. The actual founder and the sixth patriarch² of Chinese Chan, Huineng (638-713), cites, at the beginning of *The Platform Sutra* named after himself, that the ones must simply use “This Mind” [that they already have] to attain the Buddha-hood directly and completely (McRae, 2000, p. 27). Obviously, Huineng, rather emphasize the awakening could only be achieved through working on our mind, otherwise there is no other awakening. In his own words, Huineng metaphorically states seeking the awakening out of one’s mind is just as a hare looks for its horns - impossible (McRae, 2000, p. 29). Therefore, contemplating one’s mind well is the only practice to Awakening. How? Huineng, further emits three hints: non-abiding, non-mind and non-attachment, as the key practices to contemplate our mind (McRae, 2000). Based on this, the later scholars or masters interpret the awakening-mind as the non-dual mind, or named the beginner’s mind by Suzuki (Suzuki, 1970).

Rather than just inheriting Huineng’s three hints aforesaid, Mazu, the third generation of Huineng’s lineage, and the founder of Hangzhou school, with his own elaboration, interpreted the non-dual mind as ordinary mind and sharply notes ordinary mind as the Tao or Path (Poceski, 2007, pp. 137-150). Quoting Mazu’s own words, Poceski summarizes the meditative instruction of Hounghzhou school headed by Mazu in the following statement that contemplating and comprehending non-duality of mind and object is rather than conceptualizing all the arising dhammas (Poceski, 2007, p. 137). In much simple words, contemplating the mind as the mind is still the essential practice for Chinese Chan practitioners under Huineng-Mazu’s lineage, just as the Buddha taught in *Mahāsatipatṭhāna Sutta*, rather in their own terms “Ordinary Mind” which also refers to “non-dual mind”, “beginner’s mind” or more technically “non-conceptualized mind”, elaborated by myself from “contemplating the mind as the mind”. Summing up all these, Mindfulness is still the essential practice to Awakening, practiced and instructed by the Huineng-Mazu lineage Chan monks in late medieval China.

Analyzing Guishan’s Teaching on Mindfulness

As the second-generation master of Houzhong School, Guishan, found that he had not distinguished his teaching from his two eminent predecessors Mazu and Baizhang, rather he had respectfully inherited the main teachings of Mazu and Baizhang, yet in much gentler, instructive means. We are going to find out this point in the following selected sermons or encounter-dialogues mainly collected in *Jingde chuandeng lu* (Jingde [Era] Record of the Transmission of the Lamp, compiled in 1004 and collected in T51, No. 2076), as well as *Guishan Jince* (Guishan’s Admonitions, included along with one of its

² Chinese Chan lineage agreeably regards Bodhidharma (n.d.) as the first Patriarch; Huike (484-590) as the second patriarch; Sengcan (n. d 606) as the third patriarch; Daoxin (580-651) as the fourth patriarch; and Hongren (601-674) who was said to have transmitted the Dharma to Huineng with one robe and one alms-bowl as the symbols (Dumoulin, 2005, pp. 85-123).

own representative commentary which collected in 记新纂续藏经 No. 1239 为山警策注). Once, Guishan says to his congregation:

“The mind of a wayfarer is plain and direct, without artificiality. There is no rejection and no attachment, no deceptive wandering mind. At all times seeing and hearing are normal. There no further details. One does not, furthermore, close the eyes or shut the ears; as long as feelings do not stick to things, that will do” (T. 51, No. 2076; Cleary, 2002, p. 274).

In this statement, Guishan, in much detail, describes the mind of the one on the Path or Tao (wayfarer, metaphorically refers to the Awakened One), as exactly the mind before any conceptualizations, which Guishan characterizes with “plain”, “direct”, “no-rejection”, “no-attachment” and “no-deceptive”. Obviously, this mind here is by no means the “Ordinary Mind” promoted by the Houzhong Lineage. Continuously, Guishan, even with his vivid tongue, explains the Awakened One’s feeling never attaches to any surrounding things through seeing and hearing. Quite apparently, this resembles to the second foundation of indfulness “contemplating the feelings as feelings taught by the Buddha himself in *Mahāsatipatṭhāna Sutta* (Walshe, 2012, p. 335). At the same time, Guishan implicitly indicates the Awakened One is actually the one with full mindfulness wherein one is aware of what happening around through his six senses, but without attaching to all those happenings. Mindfulness is rather one primary quality of the Awakened One, which can be attained through contemplating the body, feelings, mind and the dhammas.

On one occasion, Guishan tested his dhamma-heir Yangshan: “How do you understand ordination, abiding, change, and extinction?” Yangshan said: “At the time of the arising of thought, I do not see there is origin, abiding, change, or extinction” (T. 51, No. 2076; Cleary, 2002, p. 275). In this response to his master Guishan, Yangshan, the co-founder master of Guiyang House, explicitly reveals a real understanding of the phenomenal happenings is rather to de-conceptualize the due course of phenomenal origination, abiding, change, and extinction, just letting the thoughts not “see” the phenomenal changes. On the other hand, this encounter dialogue also tells Yangshan has already attained the Awakening Mind, with the mindfulness to be contemplating thoughts (dhammas) as the thoughts (Walshe, 2012, pp. 341-347). In a resembling case, Guishan questioned his another awakened disciple Yunyan: “What the seat of awakening?” “Freedom from artificiality.” answered Yunyan (T 51, No. 2076; Cleary, 2002, p. 275). In Chinese Chan literature, this kind of encounter dialogue was either used by masters to awaken their disciples with some illogical and paradoxical questions-&-answers, or applied by the masters to test their disciples’ spiritual progress, as in the two cases above (Heine, 2002). Later, in Song Dynasty (960-1279), this encounter-dialogues, along with the sayings, seminars, and even the biographies of those renown masters had been gradually elaborated and developed as canonical doctrines for Chinese Chan (Welter, 2008, 201; Heine, 2002). In this sense, no matter if testing or questioning, or even shouting and hitting with much frequency, as applied by Linji House (Sasaki, 2009), and recorded in Chan literature – these are actual instructions of the masters to their followers, in their respective styles.

Comparing with his counterparts, Guishan’s instructive style proved to be tender and gentle (Poceski, 2006,p.17), yet always direct and straightforward – less paradoxical. One follower is recorded, asking Guishan: what is the Tao? “No Mind!”, directly answered by Guishan (T 51, No. 2076; Cleary, 2002, p.276). Probably, Guishan tries to reiterate one of the three hints: “non-abiding, non-mind, non-action”, as taught by Huineng, his grand grandmaster. Before making any conclusion, it’s quite necessary to understand the difference between “non-mind” and “no-mind”. “Non-mind” promoted by Huineng, is

apparently a mental state, or a subjective notion. It rather refers to one's mental state without conceptualized-thoughts. In short, "non-mind" is exactly the mental state of an awakened one, a beginner's mind, or an "ordinary mind" proclaimed by Mazu, Guishan's direct dhamma grandmaster. Whilst, "no-mind", preferably sounds like one's somewhat consciousness (mental action) to stop the arising of conceptualization. Chinese usually refer to "thought" with "mind" while they use "heart" to replace the "consciousness". Therefore, herein, "no-mind" is rather the instruction of Guishan to guide the questioner monk to either contemplate the mind as the mind (or the dharmas as the dhammas) (Walshe, 2012, p. 335). "No-mind", in other sense, sounds like "stilling the mind" which often propagated by *samatha* meditation, whereas "non-mind", sounds more like a fully mindful mental state which practiced and achieved by *vipassana* mediation. Personally, I don't agree to equate Chinese Chan with *vipassana* mediation though both commonly emphasize the importance of wisdom. This might be already beyond the topic of this paper.

Meanwhile, in his own legacy work *Guishan Jince* which had been commented upon and promoted as one of best representative works regarding the monastic-code under later Tang Dynasty (Poceski, 2006, pp. 15-17), Guishan, in a much gentle and concerning tongue, utters the monks (probably the monks in his Won monastery) contemplate impermanence, fragility, and the impurity of the physical body - at the first part of this very work (Poceski, 2006, p. 27). In order to encourage monks to concentrate in their study and practice, Guishan repeatedly reminds the monks to contemplate death and bad afterlife-retributions of a disgraceful monk, throughout his work (Poceski, 2006, pp. 27-34). As we well know, contemplating on death is regarded as supreme mindfulness by the Buddha himself (Sogyal Rinpoche, 2002, p. 22). Even, in the stanza-versioned summary located at the last part of *Guishan Jince*, Guishan inspires his monks to free the six senses from attaching to respective objects and contact; not to respond to the surroundings during either walking or standing; to still the mind, and then to rest all dhammas (记新纂续藏经 No. 1239: 六根怡然, 行住寂默; 一心不生, 万法俱息). If taking this four-lined stanza as the essential instruction of Guisha to his monks, it's much indisputable that he rather guides his monks to contemplate the Four Foundations of Mindfulness.

Discussion:

Master Guishan predicts his own rebirth as a water buffalo at the foot of his dwelling on Grand Gui Mountain, while joyously contemplating the impermanence of one's life and the certainty of one's death. A water-buffalo, though belongs to the animal realm, the first low realm of the six realms, if just understood literally. On the other hand, doesn't it indicate that Guishan, had already transcended all the barriers of those six realms where he, as an awakened one could dwell across all those realms freely and easily? Attaining the full freedom from the conceptual boundaries, is always the final goal of those Chan monks' final goal of practicing and teaching, isn't it? Mindfully contemplating body as body, feeling as feeling, mind as mind, dhammas as dhammas is undoubtedly to teach the followers to free our body, feeling, mind and thoughts from our habitual conceptualization on all the happenings around and beyond, which well designated as mental duality. Therefore, Guishan is a water-buffalo, always with mindfulness, wherein he had been contemplating the above-mentioned Four Foundations of Mindfulness, through which he had attained his awakening - full freedom from the six realms of samsara. With this freedom, he can be in any form: a water buffalo, a happy monkey, a tiger, etc., around Grand Gui Mountain. Furthermore, a water-buffalo is always diligent, perseverant, and concentrative when it works in the field. Don't these good qualities symbolize Guishan's greatness as a practitioner and teacher in his whole Dharma life?

From seeking the fire in a left-over stove where he found the fire sparkles (embers) buried in the depths of the stove; to kicking over the water-vase to win the appointment of

Abbot of Grand Gui Mountain; to encountering his numbers of disciplines with his wise and skillful inspiration: “no-rejection”, “no-attachment”, “no-deceptive” and “no-mind” in order to guide the practitioners to maintain themselves in an “ordinary mind”, or a “plain and direct mind” (Clery, 2005, 274). In whatever passages above, we have already analyzed and then argued this “ordinary mind” is rather the mind of an awakened one, by which one can be full aware with what happening inside and beyond of oneself without any conceptual rejection or attachment (Siegel, 2009, p. xxiii). Thus, this “ordinary mind” or “plain and direct mind” is exactly the mind with mindfulness, or the mind of the awakened one.

The Buddha, standing at the point of practice, defines mindfulness as the only way leading to Nibbana, or awakening (though there is still disagreement to equate Nibbana with awakening). Corresponding to this, Guisha, persuasively encourages the ordinary monks who could not build their mindfulness as the high-ranking category of spiritual virtuosi do, to practice with much more effort under the guidelines of scriptures laid out by the Buddha (Poceski, 2006, p.33). This is probably compatible with the spirit of practice proclaimed by the Buddha himself in this teaching of mindfulness in which the Buddha implicates to contemplate the foundations in daily practice.

Abbreviation

T Taishō Shinshū Daizōkyō ,大正新脩大藏經. (Tokyo: Daizokyokai, 1924–1935).

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A Case Study and the Manifestation of Thich Nhat Hanh's Vision of the Five Mindfulness Trainings

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Being mindful...

Knowing that the other person is angry

one who remains mindful and calm

acts in his (or her) own best interest

as well as in the interest of the other person.

-An untraced Buddhist verse

Buddhism and Mindfulness: An Overview

From a historical perspective, Buddhism is one of the oldest religions in the world. The founder, Prince Siddhartha Gotama (Gautama in Sanskrit), was born in 563 B.C.E. in Northern India and was married at the age of 16 to a beautiful and devoted young princess named Yasodhara. Prince Siddhartha lived extravagantly in his palace and was surrounded by beautiful servants without any “suffering” in sight. When he saw the struggles and suffering of his people after visiting his kingdom, he was confronted with the reality of life and the suffering of mankind, and thus decided to find the solution for all universal suffering (Rahula, 1974).

After six years of seeking the truth, at the age of 35, Prince Siddhartha – the ascetic Gotama – achieved perfection in mindfulness, the use of one’s mind-body experience to explore the nature of the human condition, suffering, and being (Kabat-Zinn, 2003). Prince Siddhartha attained enlightenment, after which he was known as the Buddha, “The Awakened One,” or “The Enlightened One.” Since then, meditation and mindfulness were rooted in those traditions.

Vietnamese Zen Master Thich Nhat Hanh, a Buddhist monk, peace activist, writer, poet, and scholar, is a champion of mindfulness. His work is said to have carried mindfulness practices into the mainstream culture. His wisdom and practice of mindfulness have provided guidance and a practical approach, which benefits individuals, families and organizations. Thich Nhat Hanh (2007) emphasized, “With mindfulness, we are aware of what is going on in our bodies, our feelings, our minds, and the world, and we avoid doing harm to ourselves and others” (p. 2). Additionally, he continued, “Mindfulness protects us, our families, and our society, and ensures a safe and happy present and a safe and happy future. Precepts are the most concrete expression of the practice of mindfulness” (p. 2).

The five most basic precepts of ancient times (not to kill, not to steal, not to engage in sexual misconduct, not to lie, and not to use alcohol/intoxicants or abuse substances) apply for all Buddhists today. Thich Nhat Hanh (1993, 2011) skillfully and

compassionately translated these precepts for our modern time, calling them “The Five Mindfulness Trainings.” According to him: they represent the Buddhist vision for a global spirituality and ethics. They are a concrete expression of the Buddha’s teachings on the four noble truths and the noble eightfold path, the path of right understanding; and true love, leading to healing, transformation, and happiness for ourselves and for the world. (p. 3) In addition, Thich Nhat Hanh (1993, 2011) pointed out: “to practice the five mindfulness trainings is to cultivate the insight of inter-being, or right view, which can remove all discrimination, intolerance, anger, fear, and despair.” It is pertinent to note that the five ancient precepts were adapted to our modern time under Thich Nhat Hanh’s vision as the five mindfulness trainings. They are as follows: (1) the first mindfulness training – reverence for life, (2) the second mindfulness training – true happiness (generosity), (3) the third mindfulness training – true love (sexual responsibility), (4) the fourth mindfulness training – loving speech and deep listening, and (5) the fifth mindfulness training – nourishment and healing (diet for a mindful society). The details of the Five Mindfulness Trainings can benefit all of us.

Another characteristic of strong leadership is leading by example. Venerable *Thich Minh Dat* (2011) believes leadership influences by: (a) Example: teach through your actions or behavior. One must live a moral and ethical life. Benefit yourself and others, and then influence and contribute positively to our community and society. (b) Teaching by loving speech: seek understanding and wisdom. (c) Teaching by practicing the noble eightfold path: the first one is right view: your thinking must be constructive and always be based on the teachings of the Buddha – compassion and wisdom.

Mindfulness. Mindfulness is derived from Buddhist and other Eastern spiritual systems that emphasize contemplation and the cultivation of conscious attention. It is one of the key elements within the Buddhist tradition and practice. It is one of the unique characteristics of a successful leader. Kabat-Zinn (1990) defined mindfulness as “basically just a particular way of paying attention. It is a way of looking deeply into oneself in the spirit of self-inquiry and self-understanding” (p. 12). Mindfulness is derived from Buddhist and other Eastern spiritual belief systems that emphasize contemplation and the cultivation of conscious attention to the present moment or the here and the now.

Historically, mindfulness had roots in Buddhist traditions (Rosenberg, 1998; Thera, 1962). Dhiman (2008) examined the practice of mindfulness as originally presented in the Pali canon and discussed its modern applications in private and professional life. He observed that mindfulness is a technique of developing awareness of the body and the mind in the present moment. Additionally, Dhiman (2008) reviewed the original literature about mindfulness, which dated back to the Satipatthana Sutta in the Buddha’s time; however, recently it is used as a legitimate mainstream Western scientific, psychological, and clinical inquiry (Hayes & Wilson, 2003; Kabat-Zinn, 2003). In other words, mindfulness can be used as one of the alternative approaches to comfort the body, mind, and spirit. Western researchers and practitioners view mindfulness as having two key components: the deployment of attention and the particular quality of attention.

Furthermore, mindfulness, according to Boyatzis and McKee (2005), is “the capacity to be fully aware of all that one experiences inside the self – body, mind, heart, spirit – and to pay full attention to what is happening around us – people, the natural world, our surroundings, and events” (p. 112). Boyatzis and McKee (2005) defined mindful leaders as those who are present and fully conscious of themselves, their environment, and society in general. Goleman (2003) went further to suggest that a great leader is one who possesses emotional intelligence as well as mindfulness, hope, and compassion. Michael Carroll (2009), author of *The Mindful Leader* and *Awake at Work*, pointed out:

“Recent research seems to be giving us many reasons: repaired immune systems, heightened emotional intelligence, reduced anxiety and depression, sustained levels of joy and satisfaction...Scientific studies are indicating that practicing mindfulness is just plain healthy.” (p. 3)

Likewise, the recent scientific studies such as Baer (2003), Baser, Fischer, and Huss (2005), Hayes (2002), Kabat-Zinn (2003) are just a few examples of how mindfulness brings health benefits to larger society. Thompson and Gauntlett-Gilbert (2008) indicated that researchers found mindfulness interventions enhance lasting improvements in self-awareness and acceptance as well as emotional stability in adults who have severe and chronic illness conditions. Baer (2003) conducted a meta-analysis of conceptual and empirical review on 21 mindfulness studies on adults who had chronic experiences of anxiety and depression. The study found that mindfulness interventions improved their lives and transformed them from distress to a normal range of functioning. Additional studies include mindfulness-based cognitive therapy for depression (Segal, 2004; Teasdale & Segal, 2003), mindfulness that promotes well-being (Brown & Ryan, 2003), and its application to treat borderline personality disorder and substance abusers (Dimeff & Linehan, 2008), eating disorders (Baser et al., 2005), and spirituality development for homeless youth (Grabbe, Nguy, & Higgins, 2012). Others show mindfulness can be used to reduce the violent tendencies of prisoners (Verduin, 2012). Wilkins (2005) found a significant positive relationship between cardiovascular health and certain aspects of spirituality and religion, particularly with patients who have cardiovascular disease. The study offers a different aspect of mindfulness – a solid connection between religion, spirituality, and health.

Korac-Kakabade, Kouzmin, and Kakabadse (2002) pointed out the relationship between spirituality and leadership. They observed that spirituality is traditionally rooted in religion and examined the leadership praxis with broader spirituality and in relation to contemporary leadership practices. They did a meta-analysis of the literature, reviewing different perspectives of religious entities from Christianity to Buddhism, and tied them in with different leadership theories from servant leadership to transformational leadership. All these are discussed thoroughly later. Korac-Kakabadse et al. (2002) concluded that characteristics of spiritual leadership may improve personal well-being, leadership style, and spirituality; develop caring and nurturing traits; help people live a more balanced, self-reliant life; and help people become more positive, peaceful, sensitive leaders. Korac-Kakabadse et al. (2002) also suggested that leaders who emphasize a life with spirituality lead to an articulated and clear vision of their life purpose. According to Bach (2012), spiritual leaders are voluntary leaders, dedicated and mindful with a clear mindset of making differences. He pointed out:

“As His Holiness the Dalai Lama (2011) suggests in his new book “(we need) to come to our own understanding of the importance of inner values, which he believes are the source of both an ethically harmonious world and the individual peace of mind, confidence, and happiness we all seek.” (p. xv)

Furthermore, Thich-Minh-Dat, a Buddhist Master and spiritual advisor for the Vietnamese Buddhist Community in Northern California, believes that any one of us is an educator because at one point we are all brother/sister, husband/wife, grandfather/grandmother and “If a doctor makes a mistake, he or she can only kill a single person, but if an educator like us makes a mistake, we can kill a whole generation” (Thich, M.-D., personal communication, July 11, 2011). As spiritual leaders, Buddhist monks/masters are instilled with the above doctrine.

This finding was supported by Greenleaf's (1977) and Covey's (1990) studies. Hawkins (2012) conducted a qualitative study of mindfulness practices and its effects on emotion and heart function in leaders with a goal to develop a model that emphasizes 'mindful heart' or the essence of leading from the heart. Her research lays a foundation for further studies of the mindfulness practices that can be integrated into medical and personal cardiac care as well as organizational leadership values.

Martins (2012) studied the effectiveness of mindfulness-based stress reduction programs (MBSR) in adults. The research incorporates mixed methods with an emphasis on the Integral Inquiry Method, which helped her conduct a rigorous eight-week mindfulness-based training in meditation techniques. In line with other studies by Kabat-Zinn (1990) and Carlson and Garland (2005), Martins (2012) found that the MBSR program helps older adults acquire mindfulness abilities, which are not limited to but include self-compassion, presence, and attentiveness. Martins (2012) also found that the older adults who participated in the program were affected in terms of their perception of their lives, aging, death, and loss.

Pryor (2011) found that the practices of loving-kindness and mindfulness meditation help individuals be more open, present, and non-judgmentally aware, and that they will improve their concentration and calmness. These practices also lead to a state of equanimity, reduce anxiety, and a sharper mind. Likewise, a study by Linehan (1993a, 1993b) shows the practices in dialectical behavioral therapy have reduced the frequency of suicidal behaviors for those diagnosed with BPD, or borderline personality disorder.

Niemiec, Rashid, and Spinella (2012) explored the integration of mindfulness meditation and character strengths. They found a strong positive correlation between mindfulness and character strengths (Borghans, Duckworth, Heckman, & terWeel, 2008; Kabat-Zinn, 1990; Peterson, 2006). These authors suggested that mindfulness helps to develop other positive characteristics, such as love, kindness, fairness, and forgiveness. It also helps overcome other obstacles. One particular point Niemiec and Spinella (2012) noted is the way character strengths may serve as intervention pathways for mindful living through the five mindfulness trainings (Thich, H. N., 1993).

Ryback (2006) argued that mindfulness, emotional connection, and deep empathy contribute to mental wellbeing, and a physiologically nurtured brain helps us transcend the numbing "consensus trance" that blinds us to the deeper aspects in life. Ryback's primary method of data collection was a review of available literature on self-determination, mindfulness, neurobiology, and humanistic psychology. The study found:

Humanistic psychology began by protecting human freedom against the reductionism of psychoanalysis and behaviorism. It has survived those two and now may be ready to engage a new field of knowledge—mindfulness and the neurological research that makes it possible to choose positive experience more freely with a stronger base in the fields of human study. (p. 111)

Engleman-Lampe and Lampe (2012) examined different methods for teaching business ethics, which have little impact using the traditional approach such as case studies, philosophy, religion, or moral dilemmas. Yet, the need to educate students about how the mind works in order to help them to make ethical decisions is growing, and mindfulness is one of the alternatives. As the Engleman-Lampe and Lampe study pointed out, mindfulness meditation has been shown to increase personal awareness and improve one's cognitive and emotional regulation, while recent studies show high levels of mindfulness correlate with more ethical decision making.

The study also presents Mindfulness-Based Business Ethics Education as a new approach to teaching business ethics. It draws upon the advancement in neuroscience – the

plasticity of the brain through new experience, and current scientific knowledge about the cognitive, emotional, and behavioral regulation qualities of mindfulness meditation (Engleman-Lampe & Lampe, 2012). Mindfulness, as the authors pointed out, helps students distinguish how to be in the here and in the now, increases present moment awareness, and offers students the phenomenological experience of the shift in awareness and attention.

Wachs and Cordova (2007) tested the theory that mindfulness contributes to greater intimate relationship satisfaction by fostering more relationally skillful emotion repertoires. It is the relationship between conscious attending to the present moment as well as the enactment of emotions and relationship quality. This is part of a larger study on emotional skillfulness. Their research consisted of a total of 66 people, which comprised 33 married couples. The mean age for husbands was 40 while that of the wives was 38 and the duration of their marriages averaged 12 years. Most of the participants were Caucasian, while only three individuals were identified as non-white. The study found that mindfulness (a state of consciousness in which one is oriented to the present moment) confers specific benefits in the context of intimate relationships. Additionally, it found that couples who practice mindfulness are more likely to enjoy a greater relationship of good health and stability and an ultimate increase in satisfaction and affectionate behavior as well as a greater inter-partner harmony on a wide range of life issues.

Although Gazella's (2005) interview of Dr. Jon Kabat-Zinn, a professor of Medicine Emeritus at the University of Massachusetts Medical School, is not a scientific or research paper, it is profoundly important to know the man who brought mindfulness to medicine. This interview took place in San Diego in 2005 after Dr. Kabat-Zinn's presentation at the Scripps Center for Integrative Medicine. His work successfully brought mindfulness into the mainstream of medicine.

Kabat-Zinn defined mindfulness as paying "attention to your own inner experience by quieting the mind, by investigating the mind through direct first-person experience" (as cited in Gazella, 2005, p. 58). He added that we have the innate capacity for a more accurate seeing, for learning, growing, and healing as well as for transformation across our entire life span. He also observed, "if you are always paying attention to other people's lives rather than your own, you are missing not only the point, but you are missing your life. The challenge is to live your life as if it really matters" (as cited in Gazella, 2005, p. 59). He advised that we need to be conscious of how you conduct your life—from what you eat and drink, to the newspapers you read and the television programs you watch, to how you are in relationship with everything, with those you love, with nature, with your body, with the world. (p. 59) Overall, Dr. Kabat-Zinn (as cited in Gazella, 2005) accentuated:

We need to know more about the science/art of compassion, the science/art of empathy, the science/art of acceptance...and for that matter, the potential of what we might call wisdom of enhancing health and wellbeing of both individual and of the society as a whole. (p. 64)

He has gradually and successfully integrated mindfulness into the medical education and the American mainstream. Today, according to Kabat-Zinn (as cited in Gazella, 2005), "MSBR is now being used in medical centers and clinics and hospitals around the country and around the world" (p. 61).

The Nuances of Zen Master Thich Nhat Hanh

Vietnamese Zen Master Thich Nhat Hanh, often called *Thầy* or teacher, is the founder of the Plum Village Buddhist tradition that is comprised of many communities and Sanghas that practice Buddhism around the world. He is a Buddhist monk, peace activist,

writer, poet, scholar, and the champion of mindfulness. Many people refer to him as a pioneer who brought Engaged Buddhism and mindfulness to the West. His work is said to have carried mindfulness practices into the mainstream culture. His wisdom and practice of mindfulness have provided guidance and a practical approach, which benefits individuals, families and organizations. Thich Nhat Hanh (2007) emphasized, “With mindfulness, we are aware of what is going on in our bodies, our feelings, our minds, and the world, and we avoid doing harm to ourselves and others” (p. 2). He continued, “Mindfulness protects us, our families, and our society, and ensures a safe and happy present and a safe and happy future. Precepts are the most concrete expression of the practice of mindfulness” (p. 2).

The five most basic precepts of ancient times (not to kill, not to steal, not to engage in sexual misconduct, not to lie, and not to use alcohol/intoxicants or abuse substances) apply for all Buddhists today. Thich Nhat Hanh (1993, 2011) skillfully and compassionately translated these precepts for our modern time, calling them “The Five Mindfulness Trainings.” According to him: They represent the Buddhist vision for a global spirituality and ethics. They are a concrete expression of the Buddha’s teachings on the Four Noble Truths and the Noble Eightfold Path, the path of right understanding and true love, leading to healing, transformation, and happiness for ourselves and for the world. (p. 3)

In addition, Thich Nhat Hanh (1993, 2011) pointed out that “to practice the Five Mindfulness Trainings is to cultivate the insight of inter-being, or Right View, which can remove all discrimination, intolerance, anger, fear, and despair.” It is pertinent to note that the five ancient precepts were adapted to our modern time under Thich Nhat Hanh’s vision as the Five Mindfulness Trainings. They are as follows: (1) the first mindfulness training – reverence for life, (2) the second mindfulness training – true happiness (generosity), (3) the third mindfulness training – true love (sexual responsibility), (4) the fourth mindfulness training – loving speech and deep listening, and (5) the fifth mindfulness training – nourishment and healing (diet for a mindful society). The details of the five mindfulness trainings¹, which can benefit all of us, follow:

The First Mindfulness Training - Reverence For Life

Aware of the suffering caused by the destruction of life, I am committed to cultivating the insight of interbeing and compassion and learning ways to protect the lives of people, animals, plants, and minerals. I am determined not to kill, not to let others kill, and not to support any act of killing in the world, in my thinking, or in my way of life. Seeing that harmful actions arise from anger, fear, greed, and intolerance, which in turn come from dualistic and discriminative thinking, I will cultivate openness, non-discrimination, and non-attachment to views in order to transform violence, fanaticism, and dogmatism in myself and in the world.

The Second Mindfulness Training - True Happiness (Generosity)

Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, I am committed to practicing generosity in my thinking, speaking, and acting. I am determined not to steal and not to possess anything that should belong to others; and I will share my time, energy, and material resources with those who are in need. I will practice looking deeply to see that the happiness and suffering of others are not separate from my own happiness and suffering; that true happiness is not possible without understanding and compassion; and that running after wealth, fame, power and sensual pleasures can bring much suffering and despair. I am aware that happiness depends on my

¹ Thich, H. N. (2007). *For a future to be possible: Buddhists ethics for everyday life*. Berkeley, CA: Parallax Press

mental attitude and not on external conditions, and that I can live happily in the present moment simply by remembering that I already have more than enough conditions to be happy. I am committed to practicing Right Livelihood so that I can help reduce the suffering of living beings on Earth and reverse the process of global warming.

The Third Mindfulness Training - True Love (Sexual Responsibility)

Aware of the suffering caused by sexual misconduct, I am committed to cultivating responsibility and learning ways to protect the safety and integrity of individuals, couples, families, and society. Knowing that sexual desire is not love, and that sexual activity motivated by craving always harms myself as well as others, I am determined not to engage in sexual relations without true love and a deep, long-term commitment made known to my family and friends. I will do everything in my power to protect children from sexual abuse and to prevent couples and families from being broken by sexual misconduct. Seeing that body and mind are one, I am committed to learning appropriate ways to take care of my sexual energy and cultivating loving kindness, compassion, joy and inclusiveness – which are the four basic elements of true love – for my greater happiness and the greater happiness of others. Practicing true love, we know that we will continue beautifully into the future.

The Fourth Mindfulness Training - Loving Speech and Deep Listening

Aware of the suffering caused by unmindful speech and the inability to listen to others, I am committed to cultivating loving speech and compassionate listening in order to relieve suffering and to promote reconciliation and peace in myself and among other people, ethnic and religious groups, and nations. Knowing that words can create happiness or suffering, I am committed to speaking truthfully using words that inspire confidence, joy, and hope. When anger is manifesting in me, I am determined not to speak. I will practice mindful breathing and walking in order to recognize and to look deeply into my anger. I know that the roots of anger can be found in my wrong perceptions and lack of understanding of the suffering in myself and in the other person. I will speak and listen in a way that can help myself and the other person to transform suffering and see the way out of difficult situations. I am determined not to spread news that I do not know to be certain and not to utter words that can cause division or discord. I will practice Right Diligence to nourish my capacity for understanding, love, joy, and inclusiveness, and gradually transform anger, violence, and fear that lie deep in my consciousness.

The Fifth Mindfulness Training - Nourishment and Healing (Diet for a mindful society)

Aware of the suffering caused by unmindful consumption, I am committed to cultivating good health, both physical and mental, for myself, my family, and my society by practicing mindful eating, drinking, and consuming. I will practice looking deeply into how I consume the Four Kinds of Nutriment, namely edible foods, sense impressions, volition, and consciousness. I am determined not to gamble, or to use alcohol, drugs, or any other products which contain toxins, such as certain websites, electronic games, TV programs, films, magazines, books, and conversations. I will practice coming back to the present moment to be in touch with the refreshing, healing and nourishing elements in me and around me, not letting regrets and sorrow drag me back into the past nor letting anxieties, fear, or craving pull me out of the present moment. I am determined not to try to cover up loneliness, anxiety, or other suffering by losing myself in consumption. I will contemplate interbeing and consume in a way that preserves peace, joy, and well-being in my body and consciousness, and in the collective body and consciousness of my family, my society and the Earth.

His practice and implementation of mindfulness have formed the basics of the six-point United Nations Manifesto 2000. According to Weil (2002) and Mayor & Adams (2000), Zen Master Thich Nhat Hanh collaborated with Nobel Peace Laureates such as Nobel Peace Prize laureates Mairead Corrigan Maguire (Northern Ireland), Rigoberta Menchú Tum (Guatemala) and Adolfo Pérez Esquivel (Argentina) in drafting the “*Manifesto 2000*.” It was launched publicly in the presence of UNESCO Director-General Federico Mayor in September 2000 as follows:

Manifesto UNESCO 2000

For a culture of Peace and Non-violence

- Because the year 2000 must be a new beginning, an opportunity to transform - all together - the culture of war and violence into a culture of peace and non-violence.
- Because this transformation demands the participation of each and every one of us, and must offer young people and future generations the values that can inspire them to shape a world based on justice, solidarity, liberty, dignity, harmony and prosperity for all.
- Because the culture of peace can underpin sustainable development, environmental protection and the well-being of each person.
- Because I am aware of my share of responsibility for the future of humanity, in particular to the children of today and tomorrow.

I pledge in my daily life², in my family, my work, my community, my country and my region, to:

1. *Respect all life.* Respect the life and dignity of each human being without discrimination or prejudice;
2. *Reject violence.* Practice active non-violence, rejecting violence in all its forms: physical, sexual, psychological, economical and social, in particular towards the most deprived and vulnerable such as children and adolescents;
3. *Share with others.* Share my time and material resources in a spirit of generosity to put an end to exclusion, injustice and political and economic oppression;
4. *Listen to Understand.* Defend freedom of expression and cultural diversity, giving preference always to dialogue and listening without engaging in fanaticism, defamation and the rejection of others;
5. *Preserve the planet.* Promote consumer behavior that is responsible and development practices that respect all forms of life and preserve the balance of nature on the planet;
6. *Rediscover solidarity.* Contribute to the development of my community, with the full participation of women and respect for democratic principles, in order to create together new forms of solidarity.

Recently, Confino, J. (2016) interviewed Christiana Figueres, who led the climate talks. In fact, she served as the executive secretary of the United Nations Framework Convention on Climate Change. In the article, *This Buddhist Monk Is An Unsung Hero In The World’s Climate Fight*, according to Confino, Christiana Figueres, the architect of the historic Paris climate negotiations credits the teachings of Thich Nhat Hanh with helping broker the deal. He wrote, “Christiana Figueres, who led the climate talks, has credited

² Thich, H. N. (2003). *Creating True Peace: Ending Violence in Yourself, Your Family, Your Community, and the World*. Atria Books.

Thich Nhat Hanh with having played a pivotal role in helping her to develop the strength, wisdom and compassion needed to forge the unprecedented deal backed by 196 countries.”

The teachings of mindfulness by Zen Master Thich Nhat Hanh has influenced other research studies. The studies of Davidson et al. (2003), Hanson (2013), and Kabat-Zinn (2003) supported these findings. As Hanson (2013)—a neuropsychologist, who is using neuroscience to enhance psychological healing, everyday well-being, and self-actualization—pointed out: A person’s inner strengths include peacefulness, contentment, and love, as well as resilience, confidence, determination, and insight. These strengths help you cope with the hard things in life, recover from stress, heal old pain, maintain your well-being, get things done at home and work, and be patient and caring toward others. (p. 15) He also pointed out:

Simply observing your mind is extremely useful, but you also need to decrease what’s negative and increase what’s positive. My focus is on increasing the positive: growing flowers in the garden of the mind. Which means changing the structures of your brain. All mental activity: sights and sounds, joys and sorrows - is based on underlying neural activity. Repeated mental/neural activity leaves lasting changes in neural structure: what’s called experience-dependent neuroplasticity. This means you can use your mind to change your brain to change your mind for the better. (p. 16)

Again, as Hanson mentioned, “The best way to develop greater happiness and other inner strengths is to have experiences of them, and then help these good mental states become good neural traits” (p. 16). These traits are the lived experience of Vietnamese Buddhist monks, who have a combined total of 827 years of practice-based experience. Lastly, it is significant to note that in most of the research, participants mentioned Vietnamese Zen Master Thich Nhat Hanh by name. His influence and contribution to the Western World are well known. His practice and his teachings have reached and influenced many individuals and communities nationally and internationally. According to the Deer Park Monastery website, Zen Master Thich Nhat Hanh is one of the best known and most respected Zen masters in the world today; a poet, peace and human rights activist, Thich Nhat Hanh has led an extraordinary life. Born in central Vietnam in 1926, Nhat Hanh was ordained a Buddhist monk in 1942, at the age of sixteen (para. 1). In the midst of our society’s emphasis on speed, efficiency, and material success, Thich Nhat Hanh’s ability to walk calmly with peace and awareness and to teach us to do the same has led to his enthusiastic reception in the West. Although his mode of expression is simple, his message reveals the quintessence of the deep understanding of reality that comes from his meditations, his Buddhist training, and his work in the world. (para. 10)

In 1961, Thich Nhat Hanh came to the West as a scholar at Columbia and Princeton Universities. Having been an outspoken peace activist, he was forced into exile and could not return to Vietnam. Thich Nhat Hanh settled in France, where he founded the Unified Buddhist Church in 1969. He also established Sweet Potatoes Community in 1975, Plum Village in 1982, Dharma Cloud Temple in 1988, Dharma Nectar Temple in 1988, and Adornment of Loving Kindness Temple in 1995. In the United States, Zen Master Thich Nhat Hanh established several large monasteries, including Green Mountain Dharma Center in Woodstock, Vermont in 1997, Maple Forest Monastery in Hartland-Four-Corners, Vermont in 1998, Deer Park Monastery in Escondido, California in 2000, Magnolia Grove Monastery, Batesville, Mississippi in 2005, and Blue Cliff Monastery on the Shawangunk Mountains in Pine Bush, New York in 2007.

In Europe, Plum Village is the largest of his monasteries. It includes four hamlets: Upper Hamlet, Son Ha Temple, Lower Hamlet, and New Hamlet. In 2008 Thich Nhat

Hanh established a second practice center in Europe, the European Institute of Applied Buddhism (EIAB) in Waldbröl, Germany. In Asia, he founded the Thai Plum Village International Practice Center, Pak Chong District, Nakorn-Ratchasima, Thailand. Additionally, he founded Plum Village in Hong Kong in 2010 and established the Asian Institute of Applied Buddhism on Lantau Island, Hong Kong in 2011. In Australia he founded the Nhap Luu (Entering Stream) Meditation Practice Centre in Beaufort, Victoria in 2011.

One of the core practices of Thich Nhat Hanh and Plum Village is to help individuals weave mindfulness into all their daily life's activities such as eating, walking, working and sitting, doing dishes, cleaning as well as just simply enjoying something. The Plum Village tradition asked its participants and followers to "observe a monastic way of life year round; we ask our guests to observe our way of mindful and ethical living as expressed in the five mindfulness trainings. The five mindfulness trainings are the foundation of the Plum Village community, bringing happiness and meaning to all that we do" (Plum Village Mindfulness Practice Center, 2014, para. 2). Overall, the findings were also supported by other research studies. According to Ho (2009):

Vietnamese Buddhist teachers have always taught people to live: in harmony, in spiritual peace, in continuous training, and in never-ending learning. And always inspired by the Buddha's teachings and guided by Buddhist educational principles. Respect, tolerance, syncretism, humanistic value, morality, high ethical codes of conduct, learning, and behavior are all underscored in Vietnamese Buddhist education. At the same time, diversity is given as much freedom as possible, which has prevented Vietnamese Buddhism from becoming a dogmatic doctrine. Vietnamese Buddhism remains dynamic, which over time seems to be to its advantage. (p. 252)

In summary, the practices and teachings of mindfulness of Zen Master Thich Nhat Hanh results in a profound transformation; it is a practical framework and blueprint for inner peace, individual and society change. As a world-renowned spiritual leader, prolific writer, respected Buddhist monk, Zen Master Thich Nhat Hanh is a living Bodhisattva, who is easing the suffering of many others. He is a selfless practitioner and the founder of Engaged Buddhism, the branch of Buddhism that seeks different ways to apply the Buddhadharma and insights from meditation practice to bring about a positive transformation socially, politically, environmentally, and economically. According to *Queen & King (1996) in the book titled Engaged Buddhism: Buddhist Liberation Movements in Asia*. Engaged Buddhism eased the suffering and injustice that has its roots in Vietnam through the Zen Buddhist teacher Thích Nhất Hạnh, Engaged Buddhism has grown in popularity in the West.

In conclusion

This article discussed current literature on Buddhism and mindfulness. It also analyzed the work of Zen Master Thich Nhat Hanh that plays an effective role in and ultimately transforms the lives of individuals, families, and societies at large and ensures a more social justice with a culture of peace and non-violence. His tireless and compassionate work has earned him a nomination for the Noble Peace Prize. When Dr. Martin Luther King nominated Thich Nhat Hanh for the Noble Peace Prize in 1967, he wrote:

"I do not personally know of anyone more worthy of the Nobel Peace Prize than this gentle Buddhist monk from Vietnam... It would re-awaken men to the teaching

of beauty and love found in peace. It would help to revive hopes for a new order of justice and harmony.”

This almost ninety-year old Buddhist monk from Vietnam has been recognized worldwide as the founder of Engaged Buddhism, and many refer to him as the “father of the Mindfulness movement” in the West. Overall, Zen Master Thich Nhat Hanh’s vision and practice along with the Plum Village Sanghas worldwide and the movements of mindful living and social change offer an effective answer to many issues we are currently facing, including violence, global warming and our feelings of helplessness and fear.

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Critical Theory and the Contemporary Discourse on Mindfulness

Zachary David Walsh

Introduction

Buddhism is a world religion significantly transformed by its encounter with post-modernity. As aspects of traditional Buddhist culture, such as mindfulness, become extracted and appropriated by non-Buddhists, Buddhism is refashioned into a set of ideologies and techniques that often serve goals antithetical to its original intent. Instead of liberating us, these new forms of Buddhism often manifest our afflictions in ever-greater ways. Mindful leadership, mindful eating, and mindful sex are often taught to promote greater satisfaction and success in one's current life situation, without encouraging a radical shift in consciousness that challenges the sources of personal dissatisfaction and their manifestation in culture and society more broadly.

Western Buddhism itself is evolving into a religion without great religious significance. As Bikkhu Bodhi warns, "...absent a sharp social critique, Buddhist practices could easily be used to justify and stabilize the status quo, becoming a reinforcement of consumer capitalism."¹ Slavoj Žižek goes even further, proclaiming that "the 'Western Buddhist' meditative stance is arguably the most efficient way for us to fully participate in capitalist dynamics while retaining the appearance of mental sanity."² By now, these voices have joined a growing contemporary discourse on meditation, divided between proponents of modern mindfulness and their critics.

On the one hand, modern mindfulness proponents, like Jon Kabat-Zinn, often claim that mindfulness has an intrinsic power to provide universal benefits, irrespective of its packaging. On the other hand, critics often claim that mindfulness affirms certain limited interests, according to how it is packaged. Based upon this core distinction, modern mindfulness proponents proclaim that mindfulness will naturally produce ethical outcomes, such that it need not concern itself with ethics, while critics argue that it is necessary for mindfulness to be packaged along with ethical guidelines that ensure the social integrity of the practices. The former group contends that mindfulness contains built-in ethics, whereas the latter group contends that the former group overstates the power of meditation and understates that of capitalist ideology.³ In the following essay, I will outline how current discourse on mindfulness fails, because mindfulness proponents and their critics divide theory and practice into two separate categories of interest. Then, I will propose critical theory as a means to re-orient discourse toward their reconciliation.

Negotiating Critical Impasses in Current Discourse

In general, critics can be divided into two subgroups—those who deconstruct modern mindfulness by employing either traditional Buddhist perspectives or critiques of capitalism. In the first group, critics offering traditional perspectives believe that "the challenge now is to do for Buddhist ethics and philosophy what Kabat-Zinn and others have done for Buddhist meditation."⁴ In allowing the Buddhist tradition to ascend to a position

¹ Joshua Eaton, "American Buddhism: Beyond the Search for Inner Peace," *Religion Dispatches*, February 20, 2013. <http://religiondispatches.org/american-buddhism-beyond-the-search-for-inner-peace/>

² Slavoj Žižek, "From Western Marxism to Western Buddhism." *Cabinet Issue 2*, Spring 2001. <http://www.cabinetmagazine.org/issues/2/western.php>

³ Jacob Rubin, "Meditation for Strivers," *The New Yorker*, July 10, 2014. <http://www.newyorker.com/books/page-turner/meditation-for-strivers>

⁴ Stephen Batchelor, Facebook message, December 31, 2014.

of privilege in relation to modern mindfulness,⁵ these critics often exhibit a lack of recognition that any human endeavor, secular and religious alike, illustrate similar problems. They craft traditional notions of mindfulness (Pali, *sati*) into idealized concepts, harboring the romanticism and orientalism characteristic of Buddhism's earlier period of western development. Their traditional notions become foils in the critiques of mindfulness, dismissing the supposedly inauthentic, corrupt forms of modern, secular mindfulness with versions of traditional mindfulness proclaimed to be more authentic and pure. This binary thinking quickly deteriorates into tired old tropes, employing reified and ahistorical notions of Buddhist tradition which disregard cultural and historical contexts, as well as Buddhism's own history of oppression. As a result, these critics stand upon a very weak analytic foundation when they assess the transgressions of mindfulness using idealized notions of Buddhist tradition which ignore extensive textual evidence of patriarchy, classism, and environmental degradation within the Buddhist canon.

The other group of critics directly confronts secularism and capitalism by examining the ideological undertones of the mindfulness movement, without necessarily invoking religious claims to authority. They contend that the discourse on mindfulness is suffering from a stalemate between traditional and modern views, in a way that distracts from larger societal issues. Many reasons why people are interested in secular mindfulness are unrelated to the question of the practice's Buddhist or secular identity, and they point out that some modern proponents of secular mindfulness claim that the practice is value-free. They argue that Buddhism need not be invoked as a source of critique, since prominent advocates like Sam Harris and Arianna Huffington claim no allegiance to Buddhism. Instead, these critics target proponents like Huffington, who associate mindfulness with money and power.⁶ Although they recognize that mindfulness is marketed as a panacea, they contend that it emerged to satisfy a narrow, limited set of empowered interests. The capitalist context becomes their primary target of critique.

In either of these two groups, critics of mindfulness share a common problem. They attribute the failings of modern mindfulness to its religious superstructure or its economic substructure, without recognizing how the two interact at all times.⁷ Buddhist critiques of capitalism and anti-capitalist critiques of Buddhism should be more self-reflexive and pragmatic. The commodification of Buddhism has occurred throughout its history, and we need only investigate the history of Buddhist economics (rather than its modern ideation by figures such as E.F. Schumacher and P.A. Payutto) to find that Buddhism has always made ideological appeals to support its political economy. The contemporary mindfulness movement is not the first time in Buddhist history that Buddhist practices, theology and authorities have been implicated in economic oppression and elite power. There has always been a symbiotic relationship between Buddhism and economics, through which both influence each other in different ways during different time periods. If this fact were better acknowledged, then it would deconstruct the binary discourse between traditional Buddhism and capitalism.

⁵ For recent publications comparing traditional and modern views of mindfulness, see: Monteiro, Lynette, R.F. Musten and Jane Compson, "Traditional and Contemporary Mindfulness: Finding the Middle Path in the Tangle of Concerns," *Mindfulness* 6, no. 1 (February 1, 2015): 1–13. doi:10.1007/s12671-014-0301-7; Jake H. Davis, "Facing Up to the Question of Ethics in Mindfulness-Based Interventions," Springer Link, December 18, 2014. <http://link.springer.com/article/10.1007/s12671-014-0374-3/fulltext.html>; Jared R. Lindahl, "Why Right Mindfulness Might Not Be Right for Mindfulness," Springer Link, December 28, 2014. <http://link.springer.com/article/10.1007/s12671-014-0380-5/fulltext.html>

⁶ Arianna Huffington, *Thrive: The Third Metric to Redefining Success and Creating a Life of Well-Being, Wisdom, and Wonder*, New York, NY: Harmony Books, 2014.

⁷ Martin Jay, *The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research, 1923-1950* (Berkeley, CA: University of California Press, 1973), 53.

Since mindfulness is being commodified, “the question really is whether we are assessing pragmatic mindfulness appropriately.”⁸ Traditional perspectives will often argue that, “Down through the ages most nominal Buddhists have chosen to pursue better karma and rebirth rather than aiming for Enlightenment. If mindfulness only results in happier human beings, then - once again - so be it.”⁹ Although such pragmatism is commonplace and frequently cited in the Buddhist canon, pragmatic approaches to mindfulness remain complicit in the larger scales of structural oppression that preoccupy critics of capitalism. Critics of capitalism will often retort that Buddhism has historically supported the political and economic status quo, so it cannot provide an adequate socio-economic critique. In order to reconcile these two positions, we have to understand how the mindfulness movement’s complicity with capitalism is not an anomaly over the course of Buddhist history. By doing this, Buddhists may take ownership of their participation in capitalism, so that they move beyond polemics to negotiate how mindfulness actually shapes (and is shaped by) capitalism. The real challenge is bringing the Dharma to bear on social and economic realities, once Buddhism and mindfulness are perceived as neither separate nor privileged movements in history.

Once again, some critics will protest such a discursive move by rejecting a parallel between different socio-political arrangements. For instance, they may claim that the differences between Silk Road mercantilism and neoliberal capitalism are too great to meaningfully compare the relationship between Buddhism and mindfulness across historical periods. Nevertheless, I contend that there remain consistent similarities between the power dynamics underlying religious superstructure and economic substructure. For example, there may be historical parallels between today’s corporate mindfulness training and Japan’s seven hundred years of state-sponsored Buddhism, which eventually led to imperial Zen, soldier Zen, and now corporate Zen.¹⁰ Certainly, the relationship between religious and economic exploitation did not emerge for the first time in capitalism. In addition, secular mindfulness may purport to be “value-free,” but there are in fact no secular centers that developed mindfulness apart from the influence of religion. In the second half of this paper, I will discuss how to avoid the reductionist critiques of the aforementioned two groups by engaging the later work of the *Frankfurt School*, which viewed cultural phenomena through their mediation in the social totality.¹¹

Engaging Critical Theory in Future Discourse

Thus far, there has been a large gulf between the ways people dismiss failings of Buddhism compared to secular mindfulness. Often, Buddhism’s failings are viewed as failings of particular individuals or groups, rather than the religion as a whole, whereas recent critiques of secular mindfulness interpret particular failings as representative of the technique as a whole. By engaging critical theory, a critique of mindfulness must include a critique of Buddhism. This way, people cannot so easily dismiss the benefits of mindfulness by joining the bandwagon of critiques, which by now have become their own spectacle and source of entertainment. As we have seen, criticism decoupled from realistic conceptualization of change is not only ineffective, but also damaging for its potential to distract from more meaningful efforts. By Marx’s own admission, “The dispute over the reality or non-reality of thinking that is isolated from practice is a purely *scholastic*

⁸ “On Mindfulness, Muggles, & Crying Wolf,” 108zenbooks, August 2, 2013. <http://108zenbooks.com/2013/08/02/on-mindfulness-muggles-crying-wolf/>

⁹ “In Defense of Mindfulness,” The Existential Buddhist, December 19, 2013. <http://www.existentialbuddhist.com/2013/12/in-defense-of-mindfulness/>

¹⁰ Ron Purser, “Search Inside (and Outside?) Yourself,” Presentation at the International Symposium for Contemplative Studies, Boston, MA, October 30 – November 2, 2014. <https://www.youtube.com/watch?v=9JfUKiZc8aA>

¹¹ Jay, *The Dialectical Imagination*, 54.

question.”¹² Marx’s famous dictum that ‘hitherto the philosophers have interpreted the world; henceforth the task is to change it,’ reflects the view of many of his contemporaries that “knowledge to be real must be active.”¹³

Therefore, critics in the current discourse on mindfulness should make material suggestions for meaningful change. As Joshua Eaton writes, “Powerful, well-funded institutions want to invest in Buddhism. They’ve been eyeing the neighborhood for ways to manage employee stress and put a more compassionate face on free trade. The only question is whether the current tenants will band together to disrupt them.”¹⁴ Critical theory offers an attempt to integrate theory and praxis that may allow the critic of mindfulness to be “seen as forming a dynamic unity with the oppressed class, so that his presentation of societal contradictions is not merely an expression of the concrete historical situation but also a force within it to stimulate change.”¹⁵ As already argued, proponents of mindfulness and their critics currently fail to reconcile theory and practice, because proponents focus upon pragmatic and empirical questions related to the benefits experienced by individual practitioners, either from a secular perspective (“What does it feel like?”)¹⁶ or from a traditional perspective (“Does the raft float?”),¹⁷ whereas critics focus upon purely theoretical questions related to the practice’s commodity exchange value.

The controversy surrounding the use of mindfulness in the military exemplifies these two exclusionary perspectives. The military argues that mindfulness helps soldiers cope better with active duty stress,¹⁸ and proponents of the mindfulness movement often disregard the ethics of warfare in favor of managing soldier’s distress and preventing reactive decision-making during battle.¹⁹ On the other hand, critics draw attention to the social interests that mindfulness serves in the context of war,²⁰ and they do not absolve military professionals or mindfulness proponents of ethical responsibility, even when mindfulness is extricated from its ethical moorings. My suggestion is that these discourses engage critical theory, in order to avoid an exclusive focus on either pragmatic or theoretical considerations, by viewing praxis in dialectical relation to theory. As Marx expressed, “*praxis* was used to designate a kind of self-creating action” that was “informed by theoretical considerations.”²¹

Unfortunately, society’s irresistible impulse to act in the face of uncertainty manifests a general hostility toward theory, which “is really directed against the transformative activity associated with critical thinking.”²² As Horkheimer notes, “Less energy is being expended on forming and developing the capacity of thought without regard

¹² Marx, Karl. *Marx/Engels Selected Works, Volume One*. Translated by W. Lough. Moscow, USSR: Progress Publishers: 1969, 13.

¹³ Isaac Deutscher, *The non-Jewish Jew and Other Essays*, Edited by Tamara Deutscher (London, UK: Oxford University Press, 1968), 36.

¹⁴ Joshua Eaton, “Gentrifying the Dharma: How the 1 Percent is Hijacking Mindfulness,” *Salon*, March 5, 2014. http://www.salon.com/2014/03/05/gentrifying_the_dharma_how_the_1_is_hijacking_mindfulness/

¹⁵ Max Horkheimer, “Traditional and Critical Theory,” in *Critical Sociology: Selected Readings*, edited by Paul Connerton (Harmondsworth: Penguin, [1937] 1976), 215.

¹⁶ See for example: Linda Heuman, “Don’t Believe the Hype,” *Tricycle*, October 1, 2014. <http://www.tricycle.com/blog/don%E2%80%99t-believe-hype>

¹⁷ “In Defense of Mindfulness”

¹⁸ Daniel Schneider, “Mindfulness Helps Soldiers Cope,” www.army.mil, August 4, 2010. http://www.army.mil/article/43269/Mindfulness_helps_Soldiers_cope/

¹⁹ See: Barbara Gates, Alan Senauke, and Amisha P. Jha, “Mental Armor: An Interview with Neuroscientist Amisha Jha,” *Inquiring Mind*, Spring 2014. <http://www.inquiringmind.com/Articles/MentalArmor.html>; Mark Knickelbine, “Mindfulness on the Battlefield,” *Present Moment*, August 2, 2013. <http://presentmomentmindfulness.com/2013/08/mindfulness-on-the-battlefield/>

²⁰ Ronald Purser, “The Militarization of Mindfulness,” *Inquiring Mind*, Spring 2014. <http://www.inquiringmind.com/Articles/MilitarizationOfMindfulness.html>

²¹ Jay, *The Dialectical Imagination*, 4.

²² Horkheimer, “Traditional and Critical Theory,” 232.

to how it is to be applied.”²³ When we perceive a fundamental difference between thinking and acting, we cannot help but reach for ill-conceived solutions to problems that save us from the toil of critical thought. When there is a division of labor between theory and praxis, then “the attempt legitimately to determine practical goals by thinking must always fail.”²⁴ Theoretical limitations between Buddhism and mindfulness should not be viewed as the indelible failures of their respective cultures, nor should they motivate us to act without reflection in a hurried attempt to abandon past constraints.

Instead, our response should recognize the social totality mediating the failure of each culture. “In the Frankfurt School we find a *non-secular critique* of religion for the sake of religion,”²⁵ where “Theology, as the medium in which religion is able to speak and disclose its truth content, is at the service of a critical social theory.” In other words, the power of religion is renewed through the “relentless criticism of religion.”²⁶ The transgressions that Buddhism and mindfulness enact in the world, as agents of war, oppression, elitism, or corporate greed, should mobilize us to turn Buddhism and mindfulness inward, so that they deconstruct and reconstruct themselves.

Conclusion

It is important to note that success in this endeavor depends on resolving a conflict between “the Cartesian dualism of thought and being.”²⁷ In the contemporary discourse on mindfulness, I have so far demonstrated how this implicit dualism has produced a false dichotomy between the practice of secular mindfulness and the theoretical concerns of traditional Buddhist and anti-capitalist critiques. The debate between mindfulness proponents and their critics has reached a deadlock between two sides negotiating the relevance (or irrelevance) of ethics and how to ensure that an ethical framework (either secular or Buddhist) may inform the use of meditation in a capitalist society. It is my contention that both parties fail to realize that any ethical framework that reaffirms today’s capitalist society will undoubtedly reproduce the same dualities of thought and action.

Arguments in the current debate which romanticize Buddhism, criticize capitalism, or empathize with individual suffering all fail to address the subject-object split between right theory and right praxis. In this paper, I have suggested that an engagement with critical theory can elucidate the common failings between these dissimilar perspectives, by abandoning its focus on normative ethics for a focus on the non-duality of theory and praxis. It is my hope that this re-articulation of mindfulness according to an understanding of imminent (not transcendent) non-duality may help address the atomization and commodification of mindfulness by offering us a new historical subject that refuses the objectifying process which critical theory ultimately aims to renounce.

²³ Ibid., 205.

²⁴ Ibid., 211.

²⁵ Eduardo Mendieta, “Religion as Critique: Theology as Social Critique and Enlightened Reason,” in *The Frankfurt School of Religion: Key Writings by the Major Thinkers*, edited by Eduardo Mendieta (New York, NY: Routledge, 2005), 9.

²⁶ Ibid., 11.

²⁷ Horkheimer, “Traditional and Critical Theory,” 231.

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ASEAN Integration: Human Dignity and Responsibility to Humanity from a Buddhist Perspective

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Human Dignity and Individual Liberty

The celebration of human freedom runs through Buddhist practices, institutions, and doctrines. Human beings, as individuals, are free to choose their own course of action for achieving liberation. Religious teachings should not prevent human beings from taking individual action for their liberation.

Article 1 of the Universal Declaration of Human Rights asserts: “All human beings are born free and equal in dignity and rights.”¹ The Buddhist view of human rights and religious liberty arises from the conviction that human beings are born with complete freedom and responsibility.

The historical Buddha strongly affirmed that human beings have their destiny in their hands. Emphasizing self reliance in each individual, human equality in dignity and rights is clearly recognized. Buddhist texts such as the *Sampasadaniya Sutta*² stress the importance of personal effort, human endeavor, strength, and responsibility. Buddhahood itself is open to all human beings without any limitation.

The fundamental Buddhist ethical principle that underpins the concept of human rights is that “all life forms have a basic desire to safeguard themselves.” This ethical perspective gives validity and strength to the principle of universal love (*metta*) advocated by all Buddhists. Buddhist texts assert this crucial ethical standpoint in various ways: for example, the *Dhammapada* states that “all beings desire happiness” (10:3) and that “life is dear to all living beings” (10:2). This Buddhist ethical position further proposes to “compare one’s situation with that of another and avoid resorting to violence” and depriving another of its right to life. From this Buddhist perspective, the ideal life is one in which one lives “with friendliness and compassion towards all beings”.³

As in many other world religions, there is no doubt that Buddhist teachings also can be drawn to support the view that religious liberty is firmly grounded on a conception of the dignity of the human person. In addition, however, Buddhist doctrines maintain that the free exercise of “will” is the key for both material and spiritual wellbeing of the human person, who is “free to choose and open to seek” an individual program of religious regiment that enables each individual to taste the fruit of liberation.

The best illustration of this unconditional acceptance and recognition of liberty and human freedom is found in the *Kalama Sutta*⁴. Here the Buddha advises on how one should design their religious enquiry by transcending any biases that come into play when human persons make critical decisions in adopting a religious tradition or practice. The historical Buddha advised the *Kalamas* (a group of critically-minded people) “not to accept anything on the grounds of revelation, tradition, or hearsay,” not to “accept because they are mentioned in the collections of the scriptures or because they are based on reasoning or because they are in accordance with logical arguments or because they conform with one’s

¹ <http://www.un.org/en/universal-declaration-human-rights/>

² Digha Nikaya III:113

³ Digha Nikaya I: 70

⁴ Anguttara Nikaya I: 189

own preconceived notions or because of inadequate reflection on them or because they fit to a context or because of the prestige of your teacher.”⁴ The historical Buddha’s provoking statement here is an illustration of religious freedom that the Buddha himself advocated in relation to his own teachings as well as those of other religious teachers.

The Buddha recognized the importance of living, working, and cooperating with all human beings in an integrated society. Compassionate attitudes extended towards others and non-violent values translated into positive mental, physical, and social actions are extremely important for religious harmony and social progress. One’s spirituality depends on and is enhanced by a positive contribution of the other.

A healthy, open, and conducive environment, in which ideas and practices can be studied, discussed, critiqued, and appropriated for positive human action in the wider community is absolutely essential for modern democracies. In the *Parinibbana Sutta*⁵, the Buddha outlined seven conditions for community growth, which are:

- hold well-attended gatherings frequently
- assemble and disperse peacefully
- enact or repeal laws constitutionally
- respect and seek the counsel of elders
- uphold the honor of women and maidens
- respect and honor existing places of worship as their forefathers have done, and
- protect and honor the holy ones.

Facilitating between extremes

One of the core philosophical tenets of Buddhism in fact is to avoid taking position of extremes. The Buddha Himself is a product of extreme conditioning. He was a Prince, wealthy and luxuriant, before deciding to give it all up to become a practicing ascetic. Doing so, he starved himself to the point of death. Only then did he realize that salvation is found neither in luxury nor self annihilation, but to cultivate a balance, or centeredness in practice.

In this, He expounded the *Middle-Way (Majjhimapadipada)*, the path of enlightenment that spurns both the extremes of *nihilism* and *existentialism*. The Buddha advises against personal cultivation up to the point of personal destruction (the anti-social stance) and wanton materialism (the anti-spiritual stance). The well rounded individual, as Buddhism espouses, is one who takes upon him or herself the personal liberty to advance spiritually while maintaining a mindful circumspection of society at large.

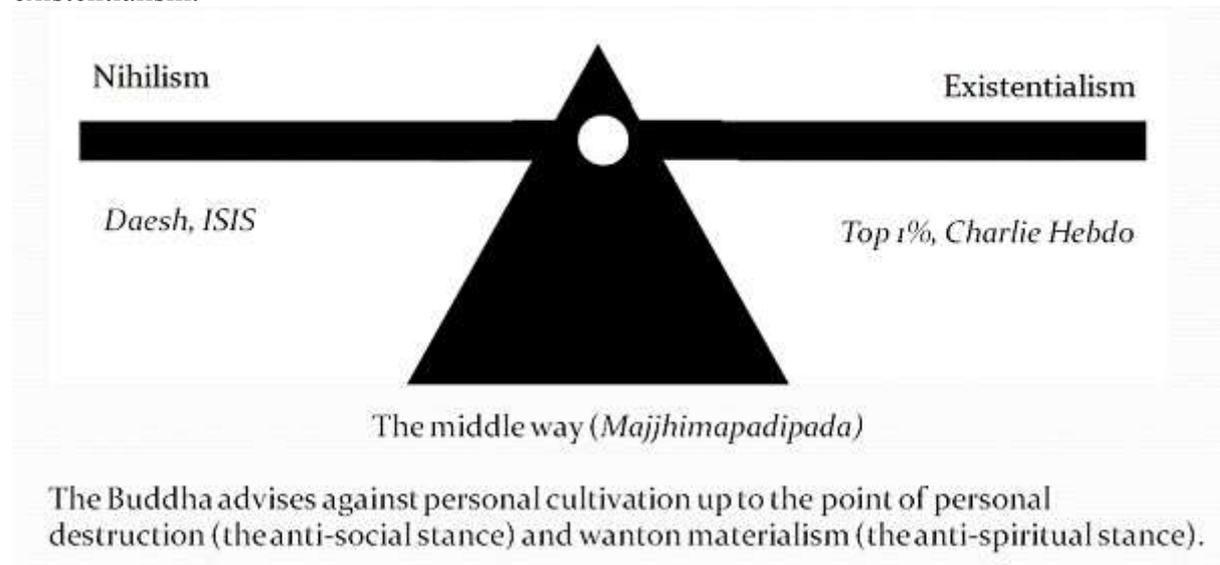
As discussed earlier, a healthy individual is predicated upon a healthy community, and vice versa. If a community allows for the development of mindful and contemplative individuals - i.e. in terms of spiritual substance rather than outward forms of religiosity - such individuals in return can help to nurture the evolution of a community which encourage conducive environments that supports spiritual development.

Such evolved communities by their natural tendencies can play a role in putting a check into destructive elements from taking hold – elements forewarned by the Buddha as destructive to human and society endeavor such as greed, hatred and ignorance (the three evil roots).

It is not surprising that today’s clamor for religiosity in general has heightened because of the perceived threat of wanton capitalism and unfettered openness. In some ways, religious extremism and the rising face of terror, is somewhat linked to this ubiquitous display of unlimited liberties. It can even be said now that what we are seeing

⁵ Digha Nikaya II: 74-75

is the confrontation of one extreme with another, that is, the clash of nihilism and existentialism.



On one hand, we have people who would be driven to destroy their lives to make a point - such as *Daesh* or *ISIS*.⁶ On their other hand, there is the tactless and materially driven culture, promoting gross vulgarity in the name of free speech, such as those demonstrated by the equally crude and immoral *Charlie Hebdo*⁷ publishers.

Asian Values and Human Rights

Such views lead us to the centre of what in the international human rights debate of the last years has come to be known under the term “Asian-Values”. During the nineties political leaders of various Asian states, headed by Malaysia and Singapore and markedly supported by China, have repeatedly criticized the human rights idea as being too Western and contended in particular that the individualism on which it is based is opposed to the community oriented “Asian Values.”⁸

For some countries like China, Vietnam, Myanmar and others it is only too obvious that this argument is used in order to distract from considerable violations of human rights within their own states or for withdrawing them from international criticism.

And yet, without doubt, this is not the last word on the topic of “Human Rights and Asian Values”. Underlying some of the Asian voices is the genuine concern that a liberal individualistic ethos in conjunction with a legalistic, aggressive and consumerist attitude does not meet traditional values of Asian societies, that is, values such as social harmony, respect for family and authorities and in particular emphasis on duty and responsibility rather than on claimable rights.

Such concerns should not easily be dismissed. The Indian-British scholar of political science, Bhikhu Parekh, has rightly pointed out that on the one hand emphasizing “Asian Values” “... is vulnerable to the collectivist danger and unlikely to create a culture conducive to the development of individuality and choice”, but that on the other hand a one sided liberal stress on rights is hardly able “to nurture the spirit of community and social responsibility”. To my mind this statement marks a good starting-point for understanding

⁶ https://en.wikipedia.org/wiki/Islamic_State_of_Iraq_and_the_Levant

⁷ https://en.wikipedia.org/wiki/Charlie_Hebdo

⁸ http://hmb.utoronto.ca/HMB303H/weekly_supp/week-02/Langlois_Asian_Values.rtf

that both sides - the representatives of “Asian Values” and the defenders of a “Western Liberalism” - could learn from one another and in a sense complement each other.⁹

But - and this “but” is very crucial - not on exactly the same level, that is not on the legal level of those minimal protective rights, which shall guard the freedom of the individual against the force of powerful communities and institutions! It is true that emphasizing such individual protective rights is not enough for promoting moral sensitivity and social responsibility. Responsibility exceeds that what can be secured legally.

For this reason it makes a lot of sense to mindfully identify in addition to the Declaration of Human Rights: an intercultural and inter-religious basis for a Declaration of Human Responsibilities as it is intended within the context of “global ethics”.

Conclusion

Humans are a mindful species, and as such: human responsibilities and human rights should complement, not supersede one another. Emphasizing social and moral responsibility must not lead to a removal of that basic intuition of human rights that seeks legal protection for the individual’s freedom of self-determination. On the other hand this right cannot prevail without any limitations. It finds its limits - as already stated in the Human Rights Declaration from 1948 - at the right of others and “the just requirements of morality, public order and the general welfare”. Community wellbeing must not be crushed by unfettered individual liberty. This is the basis and foundation for the mindful development of a healthy and sustainable integrated ASEAN community.

⁹ Bhikhu C. Parekh, "Rethinking Multiculturalism: Cultural Diversity and Political Theory", Harvard University Press, 2002

The Quest for Mindfulness

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Introduction:

Many people are becoming more and more familiar with my work on Buddhist Critical Thinking Skills (BCTS), or alternatively Buddhist Analytical Thinking Skills (BATS) – I’ve produced several volumes of material pertaining to this theme.¹ Recently, I had to fight against a plagiarism-incident over my ideas & presentation of this material: an alleged “scholar” from India, working as a lecturer at Gautum Buddha University published my research-project’s abstract and other pages, into something presented into the Golden Research Thoughts journal, out of India. I was very agitated over this ordeal, when I discovered it. The journal gave a soft apology and removed the article from their website, after I presented the link to my work. The scholar gave a half-hearted apology. This entire ordeal was chronicled on my Facebook page.

I’ve written elsewhere, that Buddhism is famous for its intellectual heritage, requiring critical thinking or alternatively, analysis – and here, mindfulness – which will be defined as situational awareness, or the awareness of the present-situation. It may be the analysis of the current situation, and this timely rationalization or determination over what is occurring, as we continue through this endeavor.

I advocate or profess, in my teachings: the Saṅgīti Sutta, is a textbook for Buddhist Studies, and if we turn to the discourse, or my commentary/elaboration upon the discourse, we see that the term (mindfulness, if you are paying attention) is often discussed. Following along, with the conclusions and suggestions that I have made and determined for Buddhist Studies students to follow or implement – I take my assessment-structure found in the latest edition of the BCTS, and will scrutinize the keyword: “mindfulness”. If you have seen my assessment-structure, you will know that I am filling in the blank-lines with “mindfulness”, and then answering everything as the assessment-structure demands. Before beginning, re-examine the chart for different available Buddhist hermeneutical or critical thinking skills – useful for analyzing doctrinal points and perspectives, as I have published elsewhere:

¹ All of my academic papers and books are posted here: <https://mcu.academia.edu/DionPeoples> - please feel free to read them and download those that interest you.

Scientific Method ↓	Different Available Buddhist Hermeneutical Tools					
	Sāriputta's Anguttara-Nikāya Method	Abhidhamma Method	Ānanda's Bahitika Sutta Method	Jataka Method	Karunadasa's Criteria	Vibhanga's Paṭisambhidāvibhaṅga
Observe	Meanings	Characteristics	Investigate	Understanding	Agency Definition	Consequence/Meaning
Theory	Conditions	Function	Criteria of Body, Speech and Mind	Comprehending	Instrumental Definition	Origin/Law
				Justify/Interpret		Philology/Language
Test	Definitions	Manifestation	Evaluation	Demonstration	Definition by Nature	Intelligence/Knowledge
Result	Intellect	Proximate Cause				

Result: multiple methods of analysis!

So, the assessment-structure demands that the criteria (here, mindfulness) is or should be, and then followed by a basic-response, to get into the theme of the presentation:

- (1): Timely: is mindfulness a timely subject?
- (2): Worth recording: is mindfulness worth recording (discussing/reading)?
- (3): Reasonable: is mindfulness, something reasonable?
- (4): Moderate: is mindfulness some extreme idea?
- (5): Beneficial: is mindfulness beneficial to humanity?

We can assess any criteria through the above charted-methods. You can consider these possibilities as the essay progresses. Observe mindfulness; develop a theory about mindfulness; test the theory about mindfulness; what is the result of the theory – and does it become the law of mindfulness, if not make a new hypothesis. What is the meaning of mindfulness; the conditions of mindfulness; definitions of mindfulness; and the intellect of mindfulness? Ask yourself the questions for each of the charted-methods, and answer the questions. Examine the questions and determine the answers from your endeavoring and seeking. Often the issue is that the reader does not put in the effort. There has been no praxis: only theory and no application.

Introduction to the Kinti Sutta's Quest for Mindfulness:

As an academic-doctor, someone employed to fix ailments in sick-patients, of Buddhist Studies – I often ascertain weaknesses in the state of the field, from either reading research or judging the general conditions of peers and superiors who treat others with disdain. They know who they are. They are the antagonists to promotions, success and your general well-being. Recently, the Kinti Sutta became inspirational to me, and it is with profound humbleness that I want to offer the words of this discourse, as an academic paper or essay, to the field of Buddhist Studies, or in particular, as an address to our Buddhist Studies students and the professors guiding and misguiding students in the classrooms.

What you will be reading is a re-approach of the Kinti Sutta. I follow along the discourse, and write over the text with my own language. The discourse itself serves as the model for this journal-essay. If you want to read the original discourse, before reading my essay, please do so. Now that you've already read the discourse is done, if you had done it, now you may see how I am inspired to re-present the content, in my own way. I have reached the point of absorbing the content of this sutta, and am now speaking as if the

discourse is my own, to you the reader, but we all must respect the original source, and respect that much of the content does not originate from me. Obviously, none of this could have been written without the great influence of the Buddha Gotama, and all of those people who came after who have taken measures to invent, develop, and thus preserve the tradition of Theravada Buddhism. I've honored the elders who have preceded me, and now continue with the representation of the Kinti Sutta – or, rather: the quest for mindfulness from the Kinti Sutta.

Representing the Kinti Sutta²:

Why are you a Buddhist monk? Are you a monk for the sake of acquiring materialistic goods, fame or acquiring many disciples? Are you a monk for the sake of eating extensive meals. Are you a monk just to get a free place to stay? Was your ordination for the sake of your social-welfare and the economic-betterment of your family? Are you just a monk for the sake striving to become some level of higher-spirituality? Oh, I am not being hard and critical towards those who are in the monastic-division, or assembly (one of four) of Buddhism. Are you aware that the Buddha was already prepared to answer these questions? There is a discourse that sets out to offer analytical tools to you, a discourse that offers critical thinking skills to you. Are you ready to be equipped with this skillful ability, offered by the Buddha, our great teacher?

The monks of the Buddha's Sangha witnessed, in real life, the day-to-day activities and living-example of Buddha Gotama. Knowing the life of the Buddha, and his personalized teachings, monks beneath the Buddha knew well enough that whatever the Buddha was doing, it was in the best interest of everyone. The monks knew that the Buddha acted out of compassion, was compassionate, and sought the best welfare of others. He taught the Dhamma out of compassion, to every struggling person facing any difficult circumstance. Today, we really know what the Buddha was doing, because some of us have actually read the Tipitaka, and don't rely on hearsay from corrupted teachers. Why are you teaching Dhamma? Why are you a professor? For your own aims and greed, disdain for others, or out of delusion about some principle? Why do you have thugs for bodyguards? Why are you so conflicted, when circumstances could be otherwise?

The Buddha wants to assist you, wants to help you terminate your confusions. From his own personal diligence and endeavors towards achieving Enlightenment, the Buddha propagated these important doctrines, taught for the sake of being dutifully trained in Buddhadhamma, in peace and harmony, with everyone appreciating what he is teaching and what these teachings are, and no one would disagree about the following because of their importance; we have to consider, Satipaṭṭhāna: The Four Foundations of Mindfulness - and what is mentioned in the Sangiti Sutta - contemplating: the body as body, feelings as feelings, mind as mind, mind-objects as mind-objects – being ardent, clearly aware and mindful – putting away hankering and fretting for the world. Please refer to the Dīgha-Nikāya's Mahāsatipaṭṭhāna Sutta for the specific or expanded details related to this teaching.³ This basic-foundation level practice is often used in many meditation-texts by later Buddhist-masters as introductory material. Many people have trouble with these elementary efforts; thus, this is the reason for its continued emphasis, in early stages of

² I've written much of this essay, before listening to Bhikkhu Bodhi's presentation. I post this link for your benefit: <https://discourse.suttacentral.net/t/mn103-bhikkhu-bodhi-at-chuang-yen-monastery/1236> - there are two videos there, that you can watch. Accessed and viewed on 18 January 2015. Likewise, you can ascertain that what is being said, is in response to what is often not said – a response to that circumstance.

³ Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 335-350 in the Mahāsatipaṭṭhāna Sutta

Buddhist practice; and it should be developed to be performed with the quickness of a fingersnap.⁴ Moreover⁵:

- *Kayanupassana-satipatthana*: mindfulness on physical phenomena, such as the breath
 - *Vedanupassana-satipatthana*: mindfulness on/of sensations or feelings
 - *Cittanupassana-satipatthana*: mindfulness on mental processes or thoughts
 - *Dhammanupassana-satipatthana*: mindfulness on phenomena such as hindrances
- **Sammappadhana**: the Sangiti Sutta has these as the great efforts – rousing the will, making an effort, stirring up energy, exerts the mind, and strives to prevent: the arising of the unarisen evil unwholesome mental states, to overcome the evil unwholesome mental states that have arisen, to produce unarisen wholesome mental states, and to maintain wholesome mental states that have arisen – not letting them fade away, to bring them to greater growth, to the full perfection of development: this is the direct wording, and this is also found in the above mentioned Mahāsatipatthāna Sutta, related to Right Effort of the Eightfold Noble Path.⁶ This is additionally a set in the Mahāsakuludāyi Sutta.⁷ Ledi Sayadaw has the Four Right Kinds of Striving⁸, as:
 - Effort to overcome or reject evil unwholesome acts that have arisen.
 - Effort to avoid the arising of unwholesome acts that have not yet arisen.
 - Effort to arouse the arising of wholesome acts that have not yet arisen.
 - Effort to increase and to perpetuate the wholesome acts that have arisen.
 - **Iddhipāda**: The Sangiti Sutta has these explained as the roads to power, developing: concentration of intention accompanied by effort of will, concentration of energy, concentration of consciousness, and concentration of investigation accompanied by effort of will. These are also expressed in the Mahāparinibbāna Sutta and the Cakkavatti-Sīhanāda Sutta related to living a century⁹, as well as the Janavasabha Sutta, where the talk is given between celestial-beings, pertaining to their impression of the Buddha – the story is being told by the Buddha, to Ānanda¹⁰ - and are further needed by one factoring his future enlightenment, as mentioned in the Sampasādanīya Sutta.¹¹

⁴ Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya (Somerville: Wisdom Publications, 2012), p. 125

⁵ For the explanation on this section, I'll be extracting terms and ideas from, Mahathera Ledi Sayadaw: The Manuals of Buddhism (The Expositions of the Buddha-Dhamma) (Yangon: Mother Ayeyarwaddy Publishing House, 2004), p. 307

⁶ Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 348 – in the Mahāsatipatthāna Sutta

⁷ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 636-637 – in the Mahāsakuludāyi Sutta

⁸ Mahathera Ledi Sayadaw: The Manuals of Buddhism (The Expositions of the Buddha-Dhamma) (Yangon: Mother Ayeyarwaddy Publishing House, 2004), p. 319. The Sangiti Sutta explains this in another section: purity of view and the effort to attain it: [*Diṭṭhivissuddhi kho pana yathā diṭṭhissa ca padhānam*] - and see: Bhikkhu Bodhi's Saṃyutta-Nikāya Vol.I, p. 958; p. 920-921; Vol.II, pp. 1372-1379

⁹ Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 405 – in the Cakkavatti-Sīhanāda Sutta

¹⁰ Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 297 – in the Janavasahu Sutta

¹¹ Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 418 – in the Sampasādanīya Sutta, where it is suggested these wholesome factors are unsurpassed, as a set incorporated into the 37 Factors of Enlightenment. This set of criteria receive mentioning elsewhere when the 37 Factors of Enlightenment are mentioned – for instance in the Dīgha-Nikāya's Pāsādika Sutta, p. 432; further featured in Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 943 – in the Ānāpānasati Sutta, and in the Mahāsaḷāyatānika Sutta, p. 1138 – where it is used as a set of criteria developed by someone who has taken on the Eightfold Noble Path. The roads to power or bases for spiritual power are seen elsewhere.

This is also a set in the Mahāsakuludāyi Sutta.¹² Ledi Sayadaw has these as the Four Bases for Spiritual Power¹³:

- Chandiddhipādo
- Viryaddhipādo
- Cīṭṭiddhipādo
- Vimamsiddhipādo
- Indriya: The Sangiti Sutta has the Five Faculties, as five more faculties: faith, energy, mindfulness, concentration, wisdom: “...just as the footprints of all living beings that walk fit into the footprint of the elephant, and the elephant’s footprint is declared to be their chief by reason of its size, so too, among the steps that lead to enlightenment, the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment. And what... are the steps that lead to enlightenment? The faculty of faith... is a step that leads to enlightenment. The faculty of energy is a step that leads to enlightenment. The faculty of mindfulness is a step that leads to enlightenment. The faculty of concentration is a step that leads to enlightenment. The faculty of wisdom is a step that leads to enlightenment. Just as... the footprints of all living beings that walk fit into the footprint of the elephant, ...so too, among the steps that lead to enlightenment, the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment.”¹⁴ Ledi Sayadaw lists them¹⁵, as:
 - Saddhindriya
 - Viriyindriya
 - Satindriya
 - Samadhindriya
 - Pannindriya
- Bala: The Five Powers are listed by Ledi Sayadaw as being similar to the five faculties, and are designed to eliminate the unwholesome-dhammas and personality-belief, this is why they are powers.¹⁶ He continues to suggest that these are strength for a yogavacara – one who practices samatha or vipassana – or both; and that these must be developed in order to successfully accomplish samatha/vipassana, so the words are paired with bhāveti (develops)¹⁷:
 - Saddhabalam bhāveti:
 - Viriyabalam bhāveti:
 - Satibalam bhāveti:
 - Samadhibalam bhāveti:
 - Pannabalam bhāveti:

The Sangiti Sutta, though, does not list five powers, but has seven, of which the five above are included – the seven powers of faith, energy, moral shame, moral dread, mindfulness, concentration, wisdom. This criteria is very similar to the above seven treasures, but here listed in brief: “...these are the seven powers. What seven? The power of faith, energy, conscientiousness, fear of blame, mindfulness, concentration

¹² Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 637 – in the Mahāsakuludāyi Sutta

¹³ Mahathera Ledi Sayadaw: *The Manuals of Buddhism (The Expositions of the Buddha-Dhamma)* (Yangon: Mother Ayeyarwaddy Publishing House, 2004), p. 335

¹⁴ Bhikkhu Bodhi [ed. and trns.]: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. II* (Somerville: Wisdom Publications, 2000), pp. 1697-1698 – in the Mahavāgga-Indriyasamyutta

¹⁵ Mahathera Ledi Sayadaw: *The Manuals of Buddhism (The Expositions of the Buddha-Dhamma)* (Yangon: Mother Ayeyarwaddy Publishing House, 2004), p. 347

¹⁶ Mahathera Ledi Sayadaw: *The Manuals of Buddhism (The Expositions of the Buddha-Dhamma)* (Yangon: Mother Ayeyarwaddy Publishing House, 2004), pp. 351-352

¹⁷ Mahathera Ledi Sayadaw: *The Manuals of Buddhism (The Expositions of the Buddha-Dhamma)* (Yangon: Mother Ayeyarwaddy Publishing House, 2004), p. 356

and wisdom. Verily, ...these are the seven.”¹⁸ Moral shame and moral dread are not included into the five powers of the thirty-seven factors of enlightenment, although those two powers may guide behavior and pertain towards matters of morality and ethics.

- Bhojjaṅga: The Sangiti Sutta has the Seven Enlightenment Factors, as: factors of enlightenment: mindfulness, investigation of phenomena, energy, delight, tranquility, concentration, equanimity: “And how, bhikkhus, do the four foundations of mindfulness, developed and cultivated, fulfill the seven enlightenment factors? Bhikkhus, on whatever occasion a bhikkhu abides contemplating the *body as a body*, ardent, fully aware, and mindful, having put away covetousness and grief for the world - on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu - on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfillment in him. Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy - on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous - on that occasion the tranquility enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure - on that occasion the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus concentrated - on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. Bhikkhus, on whatever occasion a bhikkhu abides contemplating the *feelings as feelings*, ardent, fully aware, and mindful, having put away covetousness and grief for the world - on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu - on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfillment in him. Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who investigates and examines

¹⁸ E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 2

that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy - on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous - on that occasion the tranquility enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure - on that occasion the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus concentrated - on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. Bhikkhus, on whatever occasion a bhikkhu abides contemplating the *mind as mind*, ardent, fully aware, and mindful, having put away covetousness and grief for the world - on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu - on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfillment in him. Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy - on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous - on that occasion the tranquility enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure - on that occasion the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus concentrated - on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. Bhikkhus, on whatever occasion a bhikkhu abides contemplating *mind-object as mind-objects*, ardent, fully aware, and mindful,

having put away covetousness and grief for the world - on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu - on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfillment in him. Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy - on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous - on that occasion the tranquility enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure - on that occasion the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus concentrated - on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. Bhikkhus, that is how the four foundations of mindfulness, developed and cultivated, fulfill the seven enlightenment factors.”¹⁹ Ledi Sayadaw mentions the seven-factors, and in his exhortation, mentions, through these: “...he can thereby perceive the Deathless State (Nibbana).”²⁰

- Maggaṅga: The Sangiti Sutta presents the Noble Eightfold Path, as aspects for attaining proper concentration, as requisites of concentration: right view, thought, speech, action, livelihood, effort, mindfulness: “The Lord Buddha who knows and sees pointed out the seven requisites of concentration, for the development of perfect concentration and the perfection of concentration! What are they? They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness. That one-pointedness of mind that is produced by these seven factors is called the Ariyan right concentration with its bases and requisites. From right view arises right thought, from right thought arises right speech, from right speech arises right action, from right action arises right livelihood, from right livelihood arises right effort, from right effort arises right mindfulness, from right mindfulness arises right concentration, from right concentration arises right knowledge, from right knowledge arises right liberation.”²¹ This is also listed in another portion of the canonical literature: “These seven are the

¹⁹ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 946-948 - in the Ānāpānasati Sutta

²⁰ Mahathera Ledi Sayadaw: *The Manuals of Buddhism (The Expositions of the Buddha-Dhamma)* (Yangon: Mother Ayeyarwaddy Publishing House, 2004), p. 359

²¹ Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), pp. 298-299 – in the Janavasabha Sutta

adornments of concentration. What seven? Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness. Verily, ...one-pointedness of mind, which is adorned by these seven things, is called Ariyan right-concentration with its approach just thus, its adornment just thus.”²² Bhikkhu Bodhi in his Kinti Sutta video, demands that the Eightfold Noble Path be presented in proper order, noting that, beginning from the proper view, this will lead successively through each factor, terminating at the proper concentration.²³

This adds up to Thirty-Seven Factors for Enlightenment, known as the *bodhipakkiya-dhamma*, or the virtues or qualities contributing towards Enlightenment. If you want to be Enlightened, there are thirty-seven factors that you have to learn before you can even consider them, as Bhikkhu Bodhi mentioned in his video-explanation. Our university-students must be dutifully trained in these doctrines, so that they can step out of the university and be the wise light for the world. There are many publications that detail the thirty-seven factors of enlightenment, but I had to present them to ensure that you and I both are aware of the contents. These thirty-seven factors of enlightenment comprise part of the basic level of acquisition of the Buddhadhamma, acquired from reading and being completely versed in the 230 doctrinal-points found within in the Sangiti Sutta (the sanctioned doctrinal text-book for Buddhists). Why?

“While you are training in concord, with mutual appreciation, without disputing, two bhikkhus might differ about the higher-Dhamma.”²⁴

Abhidhamma is established in this sutta, if you are paying attention to what the Buddha is saying. You need to know these higher-dhammas. You need to learn these referenced thirty-seven abhidhamma points to assist you in your path towards Enlightenment. It may take some expounding to comprehend the subject, something that other monks were great at doing - one in particular was Sariputta. The venerable Sariputta, as we know, received the Abhidhamma directly from the Buddha, and Sariputta propagates all of these thirty-seven factors inside of the Sangiti Sutta, the textbook-discourse for monastics, or those interested in learning and acquiring the dhamma at the higher level. Certainly, our Buddhist university students are a proper audience for this text.²⁵ My published text on Chanting the Sangiti Sutta is the solution to the education-problem for Buddhist studies students. It is out of print, so please download it for free, and also download my text on Buddhist Critical Thinking Skills (BCTS), which quotes directly from the Tipitaka, to demonstrate the need for improving what we are teaching in our classrooms, in our Buddhist universities. It also updates the material presented in the Sangiti Sutta. My new revision of the BCTS should be published, but publishers don't seem to be progressive. Free to download-versions of BCTS can be found where I place all of my documents, online. Encourage your students to see these important works. The Buddha, as you can see from the presentation of the discourse, is already preparing to educate his Sangha and

²² E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 23

²³ Again, the videos are presented here: <https://discourse.suttacentral.net/t/mn103-bhikkhu-bodhi-at-chuang-yen-monastery/1236> - there are two videos there, that you can watch, and accessed on 18 January 2016, as previously mentioned.

²⁴ Bhikkhu Nanamoli (translator) and Bhikkhu Bodhi (edited and revised): The Middle Length Discourses of the Buddha – A New Translation of the Majjhima-Nikaya (Boston: Wisdom Publications, 1995), p. 848, the Kinti Sutta, and the footnote (#970) for this verse, reads: “Abhidhamma. (The Commentary to the Majjhima-Nikaya) says that this refers to the thirty-seven requisites of enlightenment mentioned in the previous paragraph.” This footnote is found on page 1306.

²⁵ See, for instance: https://www.academia.edu/1396254/Chanting_the_Sangiti_Sutta - and: https://www.academia.edu/7612760/Buddhist_Critical_Thinking_Skills_Volume_II_2014_-_DRAFT_under_peer-review_-_open_for_comments - for additional matters, pertaining to acquiring better abilities.

ensures that Sariputta will be the teacher propagating the doctrine in a more systematic way. The Buddha, himself, sanctions Sariputta's discourse on Buddhist education. Bhikkhu Bodhi suggests that someone must have attained the first jhāna before one begins the thirty-seven factors of enlightenment.²⁶

The Buddha then, inside the Kinti Sutta, speaks through the minds of the students/disciples, separated into opinionated factions on one-side of the argument: "These venerable ones differ about both the meaning (*attha*) and the phrasing (*byañjana*)."²⁷ He continues, without interruption: "...then whichever bhikkhu you think is the more reasonable should be approached and addressed, thus..." Using BCTS, tools available in many discourses, if only they are read by students – and as presented in my books, the proper venerable can be ascertained. Students seem to care less about the doctrinal disagreement, they seem more disturbed over the tension-in-the-argumentation – the Buddha speaks as if he is the students addressing the venerable: "The venerable ones differ about both the meaning and the phrasing. The venerable ones should know that it is for this reason that there is a difference about the meaning and difference about the phrasing; let them not fall into a dispute." Here, don't forget, we are discussing mindfulness, and the circumstance: two teachers debating over the real meaning or phrasing of mindfulness – but ask yourselves, as the Buddha told students to question their instructors:

- EXPLAIN: Teacher, are you capable of explaining mindfulness – making it easy for people to understand the content?
- TEACH: Teacher, are you capable of teaching mindfulness – giving lessons or information to people?
- DESCRIBE: Teacher, are you capable of proclaiming mindfulness – to say what it is like, or why it is important?
- ESTABLISH: Teacher, are you capable of establishing mindfulness – proving the facts of the situation?
- REVEAL: Teacher, are you capable of disclosing mindfulness – to make something known which was previously unknown?
- ANALYZE: Teacher, are you capable of analyzing mindfulness – examining the structure of the content, breaking it into parts to understand the components?
- EXPLICATE the meaning briefly or in detail: Teacher, are you capable of explicating or explaining all of mindfulness in details, or elucidating mindfulness – making it clearer through explaining mindfulness more fully?

Chances are, you are inadequately qualified and inadequately prepared to properly discuss the theme, at this point. This essay is being written to assist you in becoming a greater teacher. If you cannot accomplish the above seven questions, then this essay is for you, the professor and student of Buddhist Studies – and certainly the student trying to become the teacher of Buddhist Studies. If the Buddha's real teachings are not brought to the learners, then all discussion may be off the mark, or proper-point.

Here we have two people or two groups with different opinions, and now there is the mindful exertion to mediate conflict – to generate peace or social harmony. Let us call one position, the protagonist; and the other as the antagonist – just for the sake of the presentation here. We have the protagonist and antagonist of the correct meaning and phrasing of the Buddhadhamma. Who is correct? The Buddha, the one we commonly recognized, has died, and we cannot inquire for clarification, as tough as that may be for

²⁶ https://www.youtube.com/watch?time_continue=94&v=wFe4Qn8D0DA – accessed on 18 January 2016

²⁷ Bhikkhu Nanamoli (translator) and Bhikkhu Bodhi (edited and revised): *The Middle Length Discourses of the Buddha – A New Translation of the Majjhima-Nikaya* (Boston: Wisdom Publications, 1995), p. 848

you all to read and hear. We can never know the real truth, but we can perceive towards the collective or greater truth. When the conflict is ascertained, the mediation [conflict-resolution] should begin, first toward the one who is determined to be the most reasonable – the protagonist; and then (fairly) the opposition, the antagonist. Even the students are maintaining their mindfulness towards their professors. Students retain the positions held by each professor, and although there is professional bickering, they (those retaining elevated-ideas, but are depicted as the protagonist and antagonist) should be more expressive, since the dignity of their profession and position suggests that they should have learned something by now, otherwise it seems they are not practicing what they are preaching. The students should also confront the professor or venerable that holds the deficient-position. Notice that both professionals are confronted separately and equally, without distinctions.

What needs to be said, is the following: “So what has been wrongly grasped should be borne (tolerated, endured) in mind as wrongly grasped. Bearing in mind what has been wrongly grasped as wrongly grasped, what is Dhamma and what is Discipline should be expounded.” (Kinti Sutta, p. 848). Then the variations of the statement over agreeing or disagreeing over the meaning, against agreeing or disagreeing over the phrasing, is discussed, but the outcome is the same: whatever is wrong needs to be understood as wrong, but the right idea needs to be grasped. This needs effort, and is representative of mindfulness over the situation. Tolerance and malleability is needed by the antagonist and protagonist; what needs to be retained and propagated is the proper-Dhamma and proper-Discipline. The proper-Dhamma and proper-Discipline needs expounded upon, for the benefit of the students/disciples and the further generations. If there is some trifling-dispute over some minute detail, the advice is the same: focus on the proper Dhamma and Discipline (Vinaya). If the protagonist and antagonist are actually in agreement, both should be approached in the same way, and urged to: “...not fall into a dispute.” (Kinti Sutta, p. 849) This is a form of positivity, or positive reinforcement that is seldom seen – this appreciation for the harmonious stance – unity; because: “Bearing in mind what has been rightly grasped as rightly grasped, what is Dhamma and what is Discipline should be expounded.” (Kinti Sutta, p. 849) Students must be mindfully aware about what is right and wrong, and should expound upon proper ideals – if trained in the criteria presented in the Sangiti Sutta.²⁸

The discourse, here, takes a turn towards another idea, as if the Dhamma was being discussed above, and below will be a discussion over Vinaya. During this break of ideas, another essay should be recollected.²⁹ The Aparagāthāsamgaṇika, is Chapter Ten in the Parivara – and it discusses how to behave when someone needs to be mindfully punished under the Vinaya of Theravada Buddhism.

New Translation and Elaboration within the Aparagāthāsamgaṇika:

Why should somebody be told to recollect their rationality for doing something that is met with disapproval and results in punishment? Exhortations (a dutiful admonishment of a suspect’s alleged offense) are great for the sake of recollecting hidden pieces of

²⁸ Additionally, just the portion on the Sangiti Sutta, can be found here, on Sutta Central:

<https://discourse.suttacentral.net/t/dn33-sa-giti-text-translation-and-comments-by-dion-peoples/1418>

²⁹ <https://www.academia.edu/1363482/Aparagathasamganika> - by Dr. Dion Peoples, is a fresh translation of this chapter from the Vinaya; and in addition to being a fresh translation, it is also an elaboration combined on top of it or within it – translation mixed with commentary, and represented as an elaboration of the original content – improving the existing data, ideally, and contually. This Parivara-chapter is more relevant towards our students in the monastic and education environment, when they are facing obstacles in their path towards truth and liberation. I’ve included this portion of text in this article on the Kinti Sutta, because of the common thematic-content. If you are questioning the motivation of this content, please see the original text or original translation. I’ve re-read my excerpt posted below, and made some slight edits to the language.

information when there is power within the mind to think in a logical way, a reason, to make somebody recollect known information. What is the role of the Sangha in this? In order to have a Sangha that is united on issues, reasons need to be rationalized for the justification of these individualized mental acts of opinionated understanding, the grasping ideas, or even learning mantras.

Reproving³⁰ is for making somebody remember something, for restraining behavior, in the sense that there is the limiting of something - because it is necessary. A monk should be reproved (or as it is mentioned in the Anguttara-Nikaya's Yodhājiva-suttas - dutifully-admonished³¹) dutifully-admonished: for not seeing his offence, then made to remember it, then accused of it, in order that a formal act of the Sangha might be carried out against him – through the acts of making him remember. There is a feature in some countries: re-education camps or being called in for an attitude-adjustment; Chairman Mao once spoke about self-criticism and overcoming one's wrongs. He said:

“Conscientious practice of self-criticism is still another hallmark distinguishing our Party from all other political parties. As we say, dust will accumulate if a room is not cleaned regularly, our faces will get dirty if they are not washed regularly... Correct mistakes if you have committed them and guard against them if you have not – this is the only effective way to prevent all kinds of political dirt and germs from contaminating the minds of our comrades and the body of our Party.”³²

This assertion is quite similar to what is expressed in Buddhist doctrines. The beneficent Sangha, demonstrates good judgment through its discrimination or investigations when weighing what is Dhamma and what is not - for finding out what has been well investigated and what has been badly investigated. An act, or doing something for a particular purpose or in order to deal with a particular situation, to better understanding why people behave in a particular way and the willingness to forgive them when they do something wrong, is individualistic, in the sense that each person is considered separately, rather than part of a group.

Don't speak quickly in anger, don't be quick tempered. Don't create further resentment or unhappiness about something because something may feel unjust or not fair. If you were the examiner in some dispute, or the scrutinizer of legal affairs, don't challenge them in haste: don't forcibly do something too quickly because you may think there is not enough time or invite people to disagree or cause arguments just because you may disagree with them. Certainly don't challenge them on talk pertaining towards their level of comprehension of the Dhamma or the Vinaya. Don't further engage into disputes unconnected, or not related with the meaning, or presentation that is meant to be communicated – as drawn from a discourse or monastic-discipline – because what has already been laid down or stated officially are from the principle, original Buddhist authorities.

Give thought or detailed attention to what you are doing with such particular skill so that nobody is harmed through the proper morals or socially acceptable formal procedures for doing such an exhortation – since all of this is amongst people who have

³⁰ The five mental-planes for reproving are: “I will speak at a right time, not at a wrong time; I will speak about fact, not about what is not fact; I will speak gently, not harshly; I will speak about what is connected with the goal; I will speak with a mind of loving-kindness, not with inner-hatred.” – See: I.B. Horner: *The Book of the Discipline (Vinaya-Pitaka)* (Oxford: Pali Text Society, 1997), p. 260. This criteria is also found in the Digha-Nikāya's Saṅgīti Sutta, or here: Dion Peoples, *Chanting the Saṅgīti Sutta* (Wangnoi: Mahachulalongkornrajavidyalaya University Press, 2012).

³¹ See: Dion Peoples, *The Yodhajiva Suttas*, inside: *The Chulalongkorn Journal of Buddhist Studies*, Vol. 6, 2012 (Bangkok, Chulalongkorn University Press, 2012), ISSN 2229-1229, pp. 57-76

³² Quotations from Chairman Mao Tsetung (Foreign Language Press, Peking, 1972), pp. 259-260, from a speech on Coalition Government, 24 April 1945.

strict sets of social rules. Conduct such attention to the problematic detail with the ability to show good judgment about the person's character. The examiner should wisely demonstrate one's perfected knowledge related to what is considered in line with behavior or actions that follow the accepted rules of society. Through this proper attention in the matters pertaining to the monastic training codes of discipline, the examiner must not damage these destinational-goals or boundary-limits so severely that they no longer work in other future occurring mental/emotional state or physical condition that a person is in.

The examiner and the accused should be concerned over their particular mode of engaged formal speech during the casting of judgment – in the sense that both are engaged into their general welfare – the health, happiness and safety of themselves or other people. Proper or strong attentive interest should be demonstrated during the time in which there is a link with the aspirational goal, or examination. Particular advice for the examining-reprover suggests that one should think about something carefully before making a decision, never in quick haste, feeling that the resolution or verdict must come in a timely manner. The examiner knows that the reprovved does not approve of something that they have done; the reprovved is the guilty-person doing the wrong action, who seldom appreciates listening to the casting of blame. If the alleged admits guilt or indeed suggests that he has fallen³³, or if the person facing the accusations or wrong-doing says he has not done the action accused of – then both the reprover and the reprovved proceed to accept appropriate action towards reconciliation as a basis for the decision for accepting what has been determined as truth.

Responsive acknowledgment of the verdict, is carried out amongst the consciously careful people, not among the unmindful, unconscientious-individuals. Although many of these unconscientious bhikkhus with careless or unmindful behavior suggest that things should be carried out according to what has been previously mentioned – what then is the sort of unconscientious, the aforementioned careless-bhikkhu, one for whom acknowledgment is not effective or does not produce the result that is wanted or intended?

Therefore, the following must be asked: what exactly - is the shameless, unconscientious individual, not afraid of sin? He intentionally falls into an illegal or offensive act; but since he deliberately hides the offense – thereby telling a lie by saying that no wrong-doing was done – and thus goes onward along the wrong path, as one small lie leads to many more lies to cover up the ones previously made. This sort of person is an unconscientious individual. If there is the statement along the lines of: 'I too know the truth' despite his lies, this person is a kind of unconscientious individual.

Then, another question must be considered, in order to get information from the other person: What exactly is a conscientious individual? This would be someone who does not fall into a deliberate or intentional illegal act, or offense. He would not hide or keep secret, his offense. He does not engage into or follow wrong courses of behavior or action: this person would be considered as a conscientious individual. If this person states: 'I too know the truth' and this indeed is the truth, then this sort of person may be called a conscientious individual.

Here is another question that needs to be considered: What exactly is the sort of person who examines or accuses according to what is not in line with what has been expressed in the Dhamma or Vinaya (adhammacodako), who misconducts himself? He makes the accusation at the wrong time and not in accordance to what is factual. He speaks or considers his response through conditions of unkind cruelty or harshness. He determines through things disconnected or removed from the aims or goal in Buddhism. He accuses

³³ Self-confession – admits to a wrong doing; perhaps reference the various Yodhajiva-suttas from the Anguttara-nikaya, or: Dion Peoples, *The Yodhajiva Suttas*, inside: *The Chulalongkorn Journal of Buddhist Studies*, Vol. 6, 2012 (Bangkok, Chulalongkorn University Press, 2012), ISSN 2229-1229, pp. 57-76 As mentioned earlier, self-criticism is also an aspect of Buddhhadhamma and within the revolutionary spirit for communists/socialists.

or reproves with very strong personalized feeling of dislike, or inner-hatred, for somebody - not with a mind of loving-kindness³⁴ (*mettācitto*). Such a person is one who would accuse according to what is not the rule. If one was to state: 'I too know the truth', this person would be one who accuses according to what is not found in the discourses and monastic-regulations.

Here then is another question: What exactly is the sort of person who examines or accuses according to what is stated in discourses and the monastic code of discipline (*dhammacodako*)? He would be one who examines or accuses at the proper time, about factual matters, with gentle-compassion, and remains pertinent to the Buddhist goal. Again, he would investigate or reprove with his mind in the state of loving kindness (*mettācitto*), not with a mind full of inner-hatred. This type of person would be the type that accuses according to what has been laid down, as the rule, found in the discourses and monastic code of discipline. If such a person would state: 'I too know the truth' – then this sort of person would again be determined as one who accuses according to the Dhamma and Vinaya.

Here then is another question: What exactly is the sort of person who examines or accuses ignorantly (*bālacodako*), as if he is just some common ignorant person, or is like a fool? He does not know the earlier circumstances and the later consequences, he is unskilled (*akovido*) in the earlier circumstances and the later consequences. He does not know the sequence of the proper connecting words, he is unskilled (*akovido*). This is the kind, called: one who accuses ignorantly; then if such a person would state: 'I too know the truth' – then this sort of person would again be determined as one who accuses ignorantly, like a fool.

Here then is another question: What exactly is the sort of person who examines or accuses wisely (*paṇḍitacodako*), with erudition, cleverness, skill or wisdom? He knows by experience (*jānāti*) the earlier circumstances and the later (*pubbāparampi*) consequences, he is one who is in possession of right or skilled wisdom in the earlier and the later (*pubbāparassa*), He knows by experience (*jānāti*) the sequence of the connecting words (*anusandhivacanapatham*), is skilled (*kovido*) in the logical connections and processes between words (*anusandhivacanapathassa*): this is the kind called one who accuses wisely with erudition, cleverness, skill or wisdom. Then if such a person would state: 'I too know the truth' – then this sort of person would be determined as one who accuses wisely with such wisdom.

Then there is this final situation: What then is the purpose of this reproving? He accuses somebody for falling away from moral habit (*sīlavipattiyā codeti*), then from right behavior and view (*atho ācāraditṭhiyā*), and he additionally accuses those engaged into wrong modes of livelihood (*ājīvenapi codeti*). Here then is what is called (*tena vuccatīti*) reproof or an exhortation - reproving (*codanā*).

This now concludes the reinterpretation of the translation of the Additional Collection of Stanzas, the *Aparagāthāsamgaṇika*. Additionally, we must now be more mindful in our interactions with others. We must be more mindful about our own actions and expressions. We are held to ethical and moral standards and must act accordingly, as Buddhists.

Returning to the Kinti Sutta's Exhortation:

This remaining section of text shall resume, while paralleling the Kinti Sutta, from page 850, in the Nanamoli/Bodhi edition, reading: "While you are training in concord, with

³⁴ Loving-kindness of course is an often overused term in Buddhism, that relatively few people can adequately present, which seems close to the feeling of a parent to one's child, or indeed just genuine friendship, where there is a deep concern for the well-being of the other.

mutual appreciation, without disputing, some Bhikkhu might commit an offense or transgression.”³⁵ The footnote for this paragraph is important, and justifies the presentation of the Aparagāthāsamgaṇika: “The general principle underlying paragraphs 10-14 (to be seen next, below), is this: if the offending Bhikkhu can be rehabilitated (notice that the Aparagāthāsamgaṇika does not suggest rehabilitation), then despite the hurt on him and the trouble to oneself, one should try to correct him (indeed, as the Aparagāthāsamgaṇika suggests). ... If he is not susceptible to being rehabilitated, one should just maintain one’s equanimity.”³⁶ The Aparagāthāsamgaṇika is a companion to the Kinti Sutta, and now here are paragraph’s 10-14, below:

“Now, bhikkhus, you should not hurry to reprove him; rather, the person should be examined thus: ‘I shall not be troubled and the other person will not be hurt; for the other person is not given to anger and revenge, he is not firmly attached to his view and he relinquishes easily, and I can make that person emerge from the unwholesome and establish him in the wholesome.’ If such occurs to you, bhikkhus, it is proper to speak.”³⁷ The Aparagāthāsamgaṇika, again, suggests that the reprover never act or challenge in haste, so both the Kinti Sutta and the Aparagāthāsamgaṇika are in mutual-concord. The Kinti Sutta then, in the next four paragraphs speaks on variations of the tenth-paragraph which will remain there for brevity. In short, those paragraphs discuss who is hurt, their emotional susceptibility and levels of attachment to views, and if they can be rehabilitated – if so, then it may be proper to speak, to reprove the accused; however, all things considered to the negative, if the person is determined to not be rehabilitated, then the Buddha suggests, powerfully: “One should not underrate equanimity towards such a person.”³⁸ Restated: never underestimate equanimity towards an antagonist.

The Hope within the Kinti Sutta:

The Kinti Sutta resumes, and we should resume our mindfulness: “While you are training in concord, with mutual appreciation, without dispute, there might arise mutual verbal friction, domineering views, mental annoyance, bitterness, and dejection. Then, whichever Bhikkhu you think is the most reasonable (the smart one is appointed to speak) of those who side together on the one part should be approached and addressed thus: ‘While we were training in concord, friend, with mutual appreciation, without disputing, there arose mutual verbal friction, domineering views, mental annoyance, bitterness and dejection. If the Recluse knew, would he censure that?’ Answering rightly, the Bhikkhu would answer thus: ‘While we are training... If the Recluse knew, he would censure that.’” The Buddha, then, speaks in his role: “But, friend, without abandoning that thing, can one realize Nibbāna? Answering rightly, the Bhikkhu would answer thus: ‘Friend, without abandoning that thing, one cannot realize Nibbāna.’”³⁹

The opposite stance is discussed: “Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: ‘While we were training in concord, friend, with mutual appreciation, without disputing, there arose mutual appreciation, without disputing, there arose mutual verbal friction, domineering views, mental annoyance, bitterness, and dejection. If the

³⁵ Bhikkhu Nanamoli (translator) and Bhikkhu Bodhi (edited and revised): *The Middle Length Discourses of the Buddha – A New Translation of the Majjhima-Nikaya* (Boston: Wisdom Publications, 1995), p. 850

³⁶ Bhikkhu Nanamoli (translator) and Bhikkhu Bodhi (edited and revised): *The Middle Length Discourses of the Buddha – A New Translation of the Majjhima-Nikaya* (Boston: Wisdom Publications, 1995), p. 1307

³⁷ Bhikkhu Nanamoli (translator) and Bhikkhu Bodhi (edited and revised): *The Middle Length Discourses of the Buddha – A New Translation of the Majjhima-Nikaya* (Boston: Wisdom Publications, 1995), p. 850

³⁸ Bhikkhu Nanamoli (translator) and Bhikkhu Bodhi (edited and revised): *The Middle Length Discourses of the Buddha – A New Translation of the Majjhima-Nikaya* (Boston: Wisdom Publications, 1995), p. 851

³⁹ Bhikkhu Nanamoli (translator) and Bhikkhu Bodhi (edited and revised): *The Middle Length Discourses of the Buddha – A New Translation of the Majjhima-Nikaya* (Boston: Wisdom Publications, 1995), p. 851

Recluse knew, would he censure that?’ Answering rightly, the Bhikkhu would answer thus: ‘While we were training... if the Recluse knew he would censure that.’ The Buddha then, also speaks in his role: “But, friend, without abandoning that thing, can one realize Nibbāna?’ Answering rightly, the Bhikkhu would answer thus: ‘Friend, without abandoning that thing, one cannot realize Nibbāna.’” (p. 851)

The Buddha concludes the discourse by asserting: “If others should ask that Bhikkhu thus, ‘Was it the venerable one who made those bhikkhus emerge from the unwholesome and established them in the wholesome?’, answering rightly, the Bhikkhu would answer thus: ‘Here, friends, I went to the Blessed One. The Blessed One taught me the Dhamma. Having heard that Dhamma, I spoke to those bhikkhus. The bhikkhus heard that Dhamma, and they emerged from the unwholesome and became established in the wholesome.’ Answering thus, the Bhikkhu neither exalts himself nor disparages others; he answers in accordance with the Dhamma in such a way that nothing which provides a ground for censure can be legitimately deduced from his assertion.” That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.⁴⁰

Intermediate Stage of the Essay pertaining to the Quest for Mindfulness:

Who are you? What is your role? What do you need for sustaining your existence? As practitioners of the Buddha’s doctrines, we are taught and urged to be mindful of our current endeavor. What are we doing at this present moment? Being mindful is not only for meditations or mediations – its for use during all of our actions. Is your living example honorable and worth emulating? Do you want your youth to follow in your footsteps? You want them to live right, but are you doing right? Live right and do right. Doing right, may be the thirty-seven factors towards enlightenment – the goal of Buddhism, and Buddhists. Certainly, we can respond to the affirmative, for all of the above five questions. I think you forgot what those five questions were, so, again:

- (1): Timely: is mindfulness a timely subject?
- (2): Worth recording: is mindfulness worth recording (discussing/reading)?
- (3): Reasonable: is mindfulness, something reasonable?
- (4): Moderate: is mindfulness some extreme idea?
- (5): Beneficial: is mindfulness beneficial to humanity?

Mindfulness is always relevant and worth discussing, and is something that we all think is reasonable, moderate, and beneficial to everyone. BCTS further demands – and it may be best to begin with the sixteen haras, taken from the Nettippakaraṇam - because here is where the bulk of the research material pertaining to mindfulness will originate:

Mandating the Analysis of Mindfulness, as dictated by the Nettippakaraṇam:

1. **Teaching:** (*desanā*) the doctrinal aspect of mindfulness or instructive method-teaching from the Pīṭakas about mindfulness. The Dīgha-Nikāya’s Sāmaññaphala Sutta asserts that mindfulness is something to accomplish – and therefore is part of a method – and as such, mindfulness requires action.⁴¹ The Dīgha-Nikāya’s Mahāsatipaṭṭhāna Sutta

⁴⁰ Reinforcing the premise, the entire discourse is found here: Bhikkhu Nanamoli (translator) and Bhikkhu Bodhi (edited and revised): *The Middle Length Discourses of the Buddha – A New Translation of the Majjhima-Nikaya* (Boston: Wisdom Publications, 1995), pp. 847-852

⁴¹ Maurice Walshe: *The Long Discourses of the Buddha – A Translation of the Dīgha Nikāya* (Boston: Wisdom Publications, 1995), p. 100. “...how Sir, is a monk accomplished in mindfulness and clear awareness? Here a monk acts with clear awareness in going back and forth, in looking ahead or behind him, in bending and stretching, in wearing his outer and inner robe and carrying his bowl, in eating, drinking, chewing, and swallowing, in evacuating and

affirms four foundations of mindfulness, and these figure towards the purification of beings, for overcoming sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, and for the realization of Nibbāna.⁴² The Satipatthana Sutta of the Majjhima-Nikaya asserts: "...this is the direct path for the purification of beings..."⁴³, and the footnote for this term, asserts satipatthana [is] an exclusive path. ...a single path, not a divided path... leads invariably to the final goal.⁴⁴ Mindfulness is one of our powers - powers: energy, mindfulness, concentration, wisdom.⁴⁵ The Sekha Sutta of the Majjhima-Nikaya asserts: "He has mindfulness; he possesses the highest mindfulness [used in the sense of memory] and skill [attentiveness]; he recalls and recollects what was done long ago and spoken long ago."⁴⁶ The Latukikopama Sutta of the Majjhima-Nikaya asserts: "Here... some person practices the way to the abandoning of attachment, to the relinquishing of attachment. When he is practicing the way, memories and intentions associated with attachment beset him now and then through lapses of mindfulness. His mindfulness may be slow in arising, but he quickly abandons them, removes them, does away with them, and annihilates them. Just as if a man were to let two or three drops of water fall unto an iron plate heated for a whole day, the falling drops might be slow, but they would quickly vaporize and vanish. So too, here some person practices the way... His mindfulness may be slow in arising, but he quickly abandons them, removes them, does away with them, and annihilates them. Such a person too, I call fettered, not unfettered. Why is that? Because I have known the particular diversity of faculties in this person."⁴⁷ So, how is mindfulness an instructive-method? It is part of a method when discussing something to accomplish, and as something requiring attention – that we must do something before the mind cognizes whatever it is that we need to be mindful of, and then the subsequent mindfulness of what it is that we are minding, or paying attention to; and as another example, there are four foundations to stand-upon before attaining mindfulness; and this accomplishment of mindfulness will lead you towards Nibbana. As an instructive method, possessing the energy to engage into whatever, will lead towards mindfulness of the activity; and then the mind becomes concentrated on the principle, which will lead you to develop wisdom pertaining to that subject or object that is being contemplated.

2. **Investigation:** (*vicaya*) questions are asked, how mindfulness was chosen to be inquired into. Mindfulness is simply: a subject that many Buddhists are interested in, and it is the theme for this journal-issue, as suggested by the Secretary-General of the International Association of Buddhist Universities (IABU), Venerable Professor Dr. Phra Khammai Dhammasami, the abbot of the Oxford Buddhist Vihara. The 2016 United Nations Day of Vesak Celebration is not having an academic conference, and

urinating, in walking, standing, sitting, lying down, in waking, in speaking, and in keeping silent he acts with clear awareness. In this way, a monk is accomplished in mindfulness and clear awareness."

⁴² Maurice Walshe: *The Long Discourses of the Buddha – A Translation of the Dīgha Nikāya* (Boston: Wisdom Publications, 1995), p. 335

⁴³ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 145

⁴⁴ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 1188, footnote 135

⁴⁵ F. L. Woodward: *The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II* (London: Pāli Text Society, 1973), p. 256

⁴⁶ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p.463, and takes into consideration the footnote on p. 1252

⁴⁷ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 556

the Manger of the IABU, myself, asked him: what would you like to see as the theme for this issue of the journal, having other themes like critical-thinking, art, secular-philosophy and peace as previous themes. With mindfulness as the theme, like an assignment, this inspired the investigation. Mindfulness may be expressed in a couple of ways: as something that assists a beneficial meditation, or as a clinical-tool for patients – without using medication; in Buddhist academic conferences, mindfulness often has variances in its expression. Mindfulness itself is an investigation into the present circumstance, along the path towards eliminating suffering. Additionally, there is the recent episode, publicized on my Facebook page over a lecturer in India plagiarizing one of my research projects – there needs to be more written on mindfulness that moves beyond the meditation-mat, and into our academic-affairs. Right practices in Buddhism includes moral shame and moral dread – and a plagiarist, as shameless and careless as one remains, is not practicing properly. The Sangiti Sutta presents: right practices: has faith, moral shame, moral dread, much learning, aroused vigor, established mindfulness, and possesses wisdom: “...there are these seven good qualities. What seven? Faith, conscientiousness, fear of blame, learning, strenuous energy, mindfulness and wisdom. Verily, ...these are the seven good qualities.”⁴⁸ Consider an alternate utterance: “And how is a true man possessed of good qualities? Here a true man has faith, shame, and fear of wrongdoing; he is learned, energetic, mindful, and wise. That is how a true man is possessed of good qualities.”⁴⁹ Additionally, when I was a formerly ordained Buddhist monk in the Dhammayutika-Nikaya sect in Thailand’s Theravada Buddhism, I resided in the forest, as a forest monk – so the following advice always resonates and is taken to the heart: The Gulissani Sutta of the Majjhima-Nikaya asserts: “A forest-dwelling Bhikkhu should be established in mindfulness. If he is unmindful, there will be those who would say of him: ‘What has this venerable forest-dweller gained by his dwelling alone, doing as he likes, since he is unmindful?’ Since there would be those who would say this of him, a forest-dwelling Bhikkhu should be established in mindfulness.”⁵⁰ When asked about some principle, mindfulness was a significant aspect of what was missing from other sectarians with alternative ideas – mindfulness is a key component towards bettering yourself. It’s right and proper that we investigate our every encounter with whatever.

3. **Construing:** (*yutti*) interpreted as establishment of reappearance of mindfulness in groups with other texts, or rewording passages on mindfulness so that they are not in conflict with one another. The Pali-English Dictionary suggests that the term means: the correctness of the text.⁵¹ It’s evident from above that mindfulness features in a number of different dhamma-sets. Here are a few to construe: grounds for commendation, anxious to: undertake the training and wants to persist in this, make a close study of the Dhamma, to get rid of desires, to find solitude, to arouse energy, to develop mindfulness and discrimination, to develop penetrative insight: “...These seven grounds for praise have been taught by me, who have realized the matter by personal knowledge. What seven? Consider the monk who is keenly eager to undergo the training and whose zeal wanes not in the days of his training; who is keenly eager to observe Dhamma... to discipline desire... to go apart... to put forth energy... to master

⁴⁸ E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 99

⁴⁹ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 894 – in the Cūḷapunnama Sutta

⁵⁰ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 575

⁵¹ See the entry, accessed on 24 January 2016, for: ‘yutti’ – <http://dsal.srv02.uchicago.edu/cgi-bin/philologic/search3advanced?dbname=pali&query=yutti&matchtype=exact&display=utf8>

mindfulness... to penetrate views and whose zeal wanes not in the days of his training. Verily, ...these are the seven grounds for praise taught by me, who have realized the matter by personal knowledge. Indeed, ...if a monk, possessed of these seven grounds, live the godly life in its fullness and purity... it is right to say of him: The monk is praiseworthy.”⁵² Mindfulness is situated within the various intentions from desire and motivation towards striving to perform appropriately towards the happiness that one seeks to achieve. Mindfulness, as thus seen and understood, is one of the factors (prerequisites) for enlightenment: mindfulness, investigation of phenomena, energy, delight, tranquility, concentration, equanimity.⁵³ To attain enlightenment, you need to have mindfulness. Mindfulness, and the motivational factors that produced it, enable the practitioner to possess several powers: of faith, energy, moral shame, moral dread, mindfulness, concentration, wisdom. With the motivation to perform and succeed, the mind would become concentrated, engaged in meditation, and leads to the development of wisdom, towards Nibbana. Mindfulness as criteria, continues to be seen in the stages or steps leading to the highest stages that Buddhism suggests is attainable. This criteria is very similar to the above seven treasures, but here listed in brief: “...these are the seven powers. What seven? The power of faith, energy, conscientiousness, fear of blame, mindfulness, concentration and wisdom.”⁵⁴ Mindfulness is also one of the right factors, and is a fruit of proper exertion (not implying a category, but illuminating an endeavor), but in the standard presentation: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration: “...the participants have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration - then that sacrifice is of great fruit and profit, it is brilliant and of great radiance...”⁵⁵ Mindfulness is a necessary achievement and exercise to obtain and perform, actively as a Buddhist. Buddhists should not be without mindfulness.

4. **Footing:** (*padatṭhāna*) [proximate cause⁵⁶ or immediate occasion⁵⁷], is the concept of mindfulness definable or with reference to specific fundamentals from the text [not specifically, but it is what one may have while scrutinizing the criteria of dependent origination], that mindfulness has a proximate cause [mindfulness would be scrutinizing ignorance, volitional formations, consciousness, mentality-materiality, the six senses, contact, feeling, craving, clinging, becoming, birth, aging and death] - and in this sense [would] mindfulness [be] akin to dependent origination [perhaps, but as you can see: mindfulness is an active process of scrutinizing what the mind (conventionally speaking) had just experienced or what one is experiencing, and may continue to experience if the circumstances remain unchanged], in that one mindfulness comes from another, in that regard? We can derive that mindfulness is the active

⁵² E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 20-21

⁵³ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 946-948 - in the Ānāpānasati Sutta

⁵⁴ E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 2

⁵⁵ Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 366-367 – in the Pāyāsi Sutta – which is not given by the Buddha, but by the Venerable Kumāra-Kassapa to Prince Pāyāsi, the context being the prevention of a sacrifice. Further, the criteria are again, arranged slightly different, here: “What, bhikkhus, is noble right concentration with its supports and its requisites, that is, right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness? Unification of mind equipped with these seven factors is called noble right concentration with its supports and its requisites.” – taken from Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 934 – in the Mahācattārīsaka Sutta

⁵⁶ See: <http://dsalrv02.uchicago.edu/cgi-bin/philologic/search3advanced?dbname=pali&query=pada%E1%B9%AD%E1%B9%ADh%C4%81na&matchtype=exact&display=utf8> – accessed on 24 January 2016

⁵⁷ See: <http://dsalrv02.uchicago.edu/cgi-bin/philologic/getobject.pl?c.3:1:634.pali> – accessed on 24 January 2016

scrutinization of dependent origination, certainly. Qualities of the non-learner [asekha]: the non-learner's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge and right liberation: "...Now a certain monk came to see the Exalted One... and said: Sir, the words: An adept, an adept... – how far is a monk adept? In this matter, monk, a monk is possessed of the right view of an adept, of an adept's right thinking, speech, action, living, effort, mindfulness, concentration, of an adept's right knowledge and release. This far a monk is an adept. ...these are ten qualities of an adept."⁵⁸ A sekha and an asekha have different levels of mindfulness. The Culavedalla Sutta of the Majjhima-Nikaya asserts: "Unification of the mind... is concentration; the four foundations of mindfulness are the basis of concentration; the four kinds of right striving are the equipment of concentration; the repetition, development, and cultivation of these same states is the development of concentration therein."⁵⁹ The analysis of enduring processes is mindfulness.

5. **Characteristic:** (*lakkhaṇa*) determining mindfulness implications by characteristic mark, class or class-member: Mindfulness is a part of jhāna: jhānas: (a) one being detached from all sense-desires, unwholesome mental states – enters and remains in the first jhāna – which is with thinking and pondering, born of detachment, filled with delight and joy (b) putting the first jhāna aside and gaining inner tranquility and oneness of mind one remains in the second jhāna – which is without thinking and pondering (c) with the fading away of delight and remaining imperturbable, mindful and clearly aware experiences an additional delight that of dwelling in equanimity and mindfulness as the third jhāna (d) and after giving up pleasure and pain, and with the disappearance of the former gladness and sadness, the fourth jhāna is attained which is beyond pleasure and pain, purified by equanimity and mindfulness. Clearly any examination of the Tipiṭaka's meditation techniques will illustrate that the jhānas were indeed the most often practiced technique taught by the Buddha, and was the final methods he practiced before dying.⁶⁰ Each stage of jhāna asks the meditator to be mindful of occurrences or the lack of them – but regardless of something being present or not – maintaining that mindfulness. Mindfulness is a part of concentrative-meditation. Again, as one of the requisites of concentration: right view, thought, speech, action, livelihood, effort,

⁵⁸ F. L. Woodward: The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. V. (London: Pāli Text Society: 1972), p. 154. These are also listed amongst other criteria in: Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 125-126 – in the Sallekha Sutta

⁵⁹ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 399

⁶⁰ Several years ago, I began, but never completed, a study of mediation techniques most undertaken by the Buddha, and of the first 73 discourses that I encountered with a meditation technique inside the discourse [of the Suttanta-pitaka: 475 discourses were examined, excluding the Anguttara-Nikāya, and most of the Saṃyutta-Nikāya], 42 of them primarily dealt with jhānas 57% of the time, followed by the brahma-viharas at 9%, and an assortment of other techniques, like mindfulness of the breath and body. Mediations from this sample of discourses suggested only 15% of the time, the Buddha taught meditation. I am confident to assert or proclaim, from my endeavor that the Jhānas were the primary system of meditation used by the Buddha and was his major instruction-technique to meditators. Other methods are seldom mentioned, comprising the remaining 34% - these are often one-or a few times of instruction on various other matters. The concentration of material related to jhānas, vis-à-vis other material is astonishing, almost 4/7ths of the time. In the Digha-Nikāya, alone, there are at least 21 different discourses of the 34 in the collection [61%] where jhāna-meditation is a method of instruction. For additional reading on jhānas, please see: Mahathera Henepola Gunaratana: The Jhānas in Theravada Buddhist Meditation (Kandy: Buddhist Publication Society, 1998) – The Wheel Publication # 351/353 [--which is actually an abridged version of the following publication:] & and Neneppola Gunaratana: The Path of Serenity and Insight (Delhi: Motilal Banarsidass Publishers, 2002)

mindfulness.^{61,62} The Sangiti Sutta often mentions mindfulness in sets with other dhamma-criteria, such as: Mindfulness and clear awareness: [*Sati ca sampajaññañca*] the terminology used in Pāli for this phrase is *sati ca sampajaññañca* – *sati* is universally known to be mindfulness and many books have been written on understanding the mind; clear awareness, intelligence, or clarity of consciousness – is popularly paired with mindfulness: “...a Bhikkhu is one who acts in full awareness when going forward and returning; one who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bow; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.”⁶³ The Dhammasaṅgaṇi as another depiction of mindfulness: “...the faculty of mindfulness... is recollecting, calling back to mind; the mindfulness which is remembering, bearing in mind, the opposite of superficiality and of obliviousness; mindfulness as faculty, mindfulness as power; right mindfulness – this is the faculty of mindfulness that there then is.”⁶⁴ We are seeing that mindfulness is remembering and maintaining vigilance of mental and sensual processes. Mindfulness also shows up in the category of the powers of reflection and mental development, where it is expressed as: Here a bhikkhu develops the enlightenment factor of mindfulness... the enlightenment factor of discrimination of phenomena... the enlightenment factor of energy... the enlightenment factor of rapture... the enlightenment factor of tranquility... the enlightenment factor of concentration... the enlightenment factor of equanimity... -that is based upon seclusion, dispassion, and cessation, maturing in release. This is called the power of development. The source for this should be relocated within the Anguttara-Nikaya.⁶⁵ There is also the category of the powers of mindfulness and concentration: [*Satibalañca samādhibalañca*] Actually, the Anguttara-Nikāya mentions four types; these are two of the four, all of which are: power of energy, power of mindfulness, power of concentration, and the power of wisdom.⁶⁶ Although this does not go into detail into the specifics of each respective power and the characteristics of the power. Perhaps the Visuddhimagga offers better advice: this could be a dyad of keeping and avoiding⁶⁷; and also in the context of the Saṅgīti Sutta, there are seven total powers of faith, energy, moral shame, moral dread, mindfulness, concentration and wisdom – which have already been discussed above. To eliminate any above confusion, the *Path of Discrimination* gives focused attention to the topic: “What is the mindfulness power: It is not shaken by negligence, thus it is the mindfulness power. It is the mindfulness power in the sense of stiffening associated ideas. It is the mindfulness power in the sense of terminating defilements. It is the mindfulness power in the sense of purifying the beginning of penetration. It is the mindfulness power in

⁶¹ Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), pp. 298-299 – in the Janavasabha Sutta

⁶² E. M. Hare: *The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV* (London: Pāli Text Society, 1965), p. 23

⁶³ Bhikkhu Nāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 147 – in the Satipaṭṭhāna Sutta. This is also found in the Sāmaññaphala Sutta of the Dīgha-Nikāya. See: Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 100

⁶⁴ Caroline A. F. Rhys Davids: *A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi)* (Oxford: Pāli Text Society, 2004), p. 14

⁶⁵ Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), pp. 143-145

⁶⁶ F.L. Woodward: *The Book of Gradual Sayings – Anguttara-Nikāya Vol. II* (London: PTS, 1973), p. 256

⁶⁷ Bhadantacariya Buddhaghosa [trns. by Bhikkhu Nāṇamoli]: *Visuddhimagga – The Path of Purification* (Kandy: Buddhist Publication Society, 1999), I, 26, p. 15

the sense of steadying cognizance. It is the mindfulness power in the sense of cleansing of cognizance. It is the mindfulness power in the sense of arrival at distinction. It is the mindfulness power in the sense of penetrating higher. It is the mindfulness power in the sense of convergence upon actuality. It is the mindfulness power in the sense of establishing in cessation. This is the mindfulness power. What is the concentration power? It is not shaken by negligence, thus it is the concentration power. It is the concentration power in the sense of stiffening associated ideas. It is the concentration power in the sense of terminating defilements. It is the concentration power in the sense of purifying the beginning of penetration. It is the concentration power in the sense of steadying cognizance. It is the concentration power in the sense of cleansing of cognizance. It is the concentration power in the sense of arrival at distinction. It is the concentration power in the sense of penetrating higher. It is the concentration power in the sense of convergence upon actuality. It is the concentration power in the sense of establishing in cessation. This is the concentration power.”⁶⁸ Again, to preserve the theme: mindfulness is the remembering and maintaining vigilance over mental and sensual processes. The Path of Discrimination lists 55 kinds of concentration – in numerical sets, from one to ten kinds of concentration, worthy of illustration⁶⁹: Mindfulness is a part of the Four Restraints: four efforts: (a) Restraint (*saṃvara-padhānaṃ*): What is the effort of restraint? Here, a monk, on seeing an object with the eye, does not grasp at the whole or its details, striving to restrain what might cause evil, unwholesome states, such as hankering or sorrow, to flood in on him. Thus he watches over the sense of sight and guards it (similarly with sounds, smells, tastes, tactile

⁶⁸ Bhikkhu Ñāṇamoli [trs.]: *The Path of Discrimination – Paṭisambhidāmagga* (Oxford: Pāli Text Society, 1997), pp. 349-350

⁶⁹ Bhikkhu Ñāṇamoli [trs.]: *The Path of Discrimination – Paṭisambhidāmagga* (Oxford: Pāli Text Society, 1997), pp. 48-49; also someone can deduce criteria from such discourses as the *Majjhima-Nikāya*'s *Bhayabherava Sutta*, which discusses types of activity weighing on the mind, towards being possessed finally of concentration and the pursuit of enlightenment – see: Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 102-107; further, the *Cūḷavedalla Sutta* discusses other aspects of concentration – and it is interesting that this is a discourse by the Bhikkhuni Dhammadinnā, and approved by the Buddha, see pages: 396-404. **One Kind:** Unification of cognizance; **Two Kinds:** Mundane and supramundane; **Three Kinds:** Concentration with applied-thought and sustained thought; without applied thought and with only sustained thought; without applied thought and sustained thought; **Four Kinds:** Concentration partaking of diminution, stagnation, distinction and penetration; **Five Kinds:** Intentness upon [pervasion] with happiness, pleasure, equanimity, with light, and with the sign of reviewing; **Six Kinds:** Concentration as mental unification and non-distraction through the recollection of the Enlightened One; through the recollection of the True Idea; through the recollection of the Sangha; recollection of virtue; recollection of generosity; as mental unification and non-distraction through the recollection of deities. **Seven Kinds:** Skill in concentration, skill in attainment of concentration, skill in remaining in concentration, skill in emerging from concentration, skill in health of concentration, skill in the domain of concentration, skill in guiding concentration. **Eight Kinds:** As mental unification and non-distraction through the earth, water, fire, air, blue, yellow, red, or white *kaṣiṇas*. **Nine Kinds:** There is inferior, medium, and superior material concentration; inferior, medium, and superior immaterial concentration; and void, signless and desireless concentrations. **Ten Kinds:** Concentration as mental unification and non-distraction through: the bloated, livid, festering, cut-up, gnawed, scattered, hacked and scattered, bleeding, worm-infested, and through a skeleton. **Additional twenty-five meanings of concentration:** in the meaning of embracing, equipment, fulfillment, unification, non-distraction, non-dissipation, non-commotion, non-perturbation, deliverance, owing to steadiness of cognizance through establishment in unity, seeking sameness, not seeking unsameness, owing to sameness being sought, grasping sameness, not grasping sameness, sameness not being sought, enters upon sameness, not entering upon unsameness, owing to sameness being entered upon, owing to unsameness not being entered upon, sameness is lighted, consumes unsameness, sameness being ignored, owing to unsameness being consumed, and concentration since it is sameness, welfare and pleasure. There is a lot to be done with this: “...on that occasion the bhikkhu develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness goes to fulfillment by development in the bhikkhu. Dwelling thus mindfully, he discriminates that Dhamma with wisdom, examines it, makes an investigation of it. Whenever... a bhikkhu dwelling thus mindfully discriminates that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of discrimination of states is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of discrimination of states goes to fulfillment by development in the bhikkhu.” Bhikkhu Bodhi: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. II.* (Somerville: Wisdom Publication, 2000), pp. 1782-1783 – from the two-volume set. When developed, when examined, when investigated, liberation can be fulfilled.

sensations, thoughts). (b) Abandoning (*pahāna- padhānaṃ*): What is the effort of abandoning? Here, a monk does not assent to a thought of lust, of hatred, of cruelty that has arisen, but abandons it, dispels it, destroys it, makes it disappear. (c) Development (*bhāvanā-padhānaṃ*): What is the effort of development? Here, a monk develops the enlightenment-factor of mindfulness, based on solitude, detachment, extinction, leading to maturity of surrender (*vossagga-pariṇāmanā*); he develops the enlightenment-factor of investigation of states, ...of energy, ...of delight, ...of tranquility, ...of concentration, ...of equanimity, based on solitude, detachment, extinction, leading to maturity of surrender. (d) Preservation (*anurakkhaṇa-padhānaṃ*): What is the effort of preservation? Here, a monk keeps firmly in his mind a favorable object of concentration which has arisen, such as a skeleton, or a corpse that is full of worms, blue-black, full of holes, bloated: This set is in the *Anguttara-Nikāya*, but with some modifications or differences: “Herein a monk generates desire for the establishing, for the non-confusion, for the more-becoming, for the increase, cultivation and fulfillment of profitable states that have arisen; he makes an effort, sets going energy, he lays hold of and exerts his mind to this end. This is called ‘the effort to preserve.’ So these, monks, are the four efforts [restraint, leaving, making-become, preserving].”⁷⁰

6. **Fourfold array:** (*catubyūha*) mindfulness’ grammaticalness, purport or speaker’s intention, circumstance surrounding the utterance of mindfulness, coherence in the consecutive sequence (sequence of: Meaning, Phrasing, Teaching and Demonstration) surrounding mindfulness. Mind, according to Oxford’s *Advanced Learner’s Dictionary*, published in 2010, on page 973 – means: the part of the person that makes them able to be aware of things, to think and to feel; the ability to think. Mind is a noun, in this regard; and is also explained as being your thoughts or intellect. Mindfulness is not in the dictionary, but mindful is, on page 974, as an adjective: remembering somebody/something and considering them or it when you do something. The suffix ‘...ness’ (found on page 1025), implies: the quality, state, or character of whatever word precedes it in the compound-paring of syllables. Mindfulness would be the quality of considering when doing something – it is an active term or a process of remembering while doing. Mind can also be a verb, as in: ...don’t mind the cold weather; or it can be used to ask a question, as in: ...do you mind if I sit down? We are though, working within the confines of Theravada Buddhism, and this demands an explanation of the Pali term: “sati”- which according to the *Pali-English Dictionary*, presenting several entries on the term, means: memory, recognition, consciousness; intentions of the mind, wakefulness, alertness, lucidity of mind, self-possession, presence of mind, and intentness; dominant mindfulness, without thinking of it – not intentionally – but knowing and realizing the impermanence of phenomena.⁷¹ It is taught as an achievement, from prior stages, leading towards more advanced achievements. The intention to deliver the idea of mindfulness to a listener/practitioner is to help cognize occurrences towards the proper comprehension and proper reaction – the data-processing leading to knowledge and the development of wisdom. The teaching is continually demonstrated through the chain of the factors of the eightfold

⁷⁰ This version is actually more insightful, compared to what is found inside: F. L. Woodward: *The Book of the Gradual Sayings - Anguttara-Nikāya*, Vol. II. (London: Pāli Text Society: 1973), pp. 83-84. The four efforts are also known as the “four exertions”, and the set has the following components: self-control, eliminating, developing, and safe-guarding – see: T. W. Rhys Davids: *Sacred Books of the Buddhists*, Vol. IV [*Digha-Nikāya*] (Oxford: Pāli Text Society, 1991), p. 217-218

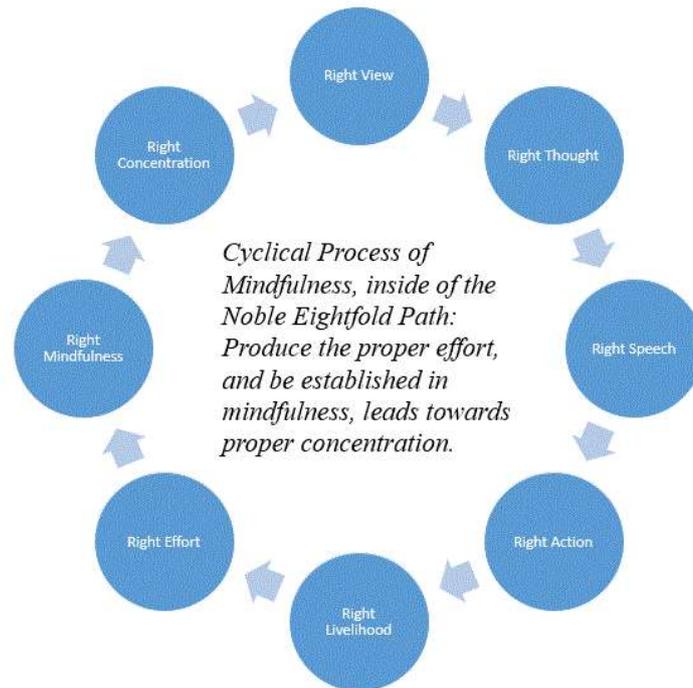
⁷¹ http://dsalsrv02.uchicago.edu/cgi-bin/philologic/showrest_?conc.6.1.27801.0.63.pali – accessed on 19 & 25 January 2016

noble-path and the seven factors towards enlightenment, already mentioned above. Again, it – mindfulness – also pertains to the scrutiny of all of the body-parts, internally his/hers and externally. Contemplating as such, leads to the proper comprehension and the development of wisdom. This is done without dullness, and is therefore: mindfulness and clear awareness. Attention by the teacher is conveyed in this way, and the student practices in the same way that the instruction was given. Contemplation can be on the body, on feelings, on consciousness, on the mental states. When wrong views are eliminated, jhanas can be attained, and this serves as the foundation for greater mindfulness, towards the ideal liberation that practitioners seek.⁷² The Sammohavinodanī asserts: mindfulness is all helpful – it is helpfulness to all the remaining awakening factors.⁷³ If the term is examined in the English language, at the basic or general sense: mind is not just the brain, but the thoughts that we have occurring, and so forth – as we generally conceive: our ability to think and our memory.

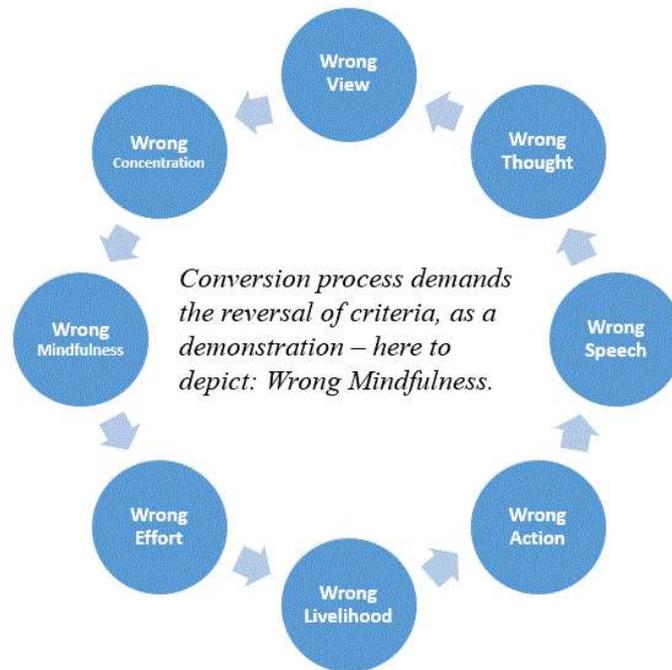
7. **Conversion:** (*āvatta*) [turning] - a cyclical method with mindfulness, demonstration of relationship with mindfulness, mindfulness paired with opposites – similar and dissimilar ideas with mindfulness are converted. Mindfulness doesn't really change, but when someone is not mindful, they may have general unawareness or ignorance. Someone may not want to be mindful when they seek escapism through intoxication. Buddhism asks adherents to always be mindful and to refrain from intoxication. Just to examine the dictionary a bit further, here are some antonyms for mindful: mindless and dull, for example. These adjectives can be expressed as someone doing something without any thought or for no particular reason, and there may be no recollection of performing the said task – being forgetful. We could further look at more synonyms and antonyms, but the expressions seem clear enough. The cyclical method is suggested, so as a form of reference:

⁷² It's interesting to note that the chapter pertaining to dependent origination and the chapter for right striving are linked internally by the chapter on the foundation of mindfulness, in: Paṭhamakyaw Ashin Thiṭṭila: The Book of Analysis – Vibhaṅga (Oxford: Pāli Text Society, 2002), pp: 250-271

⁷³ Bhikkhu Ñāṇamoli (translator) (revised by L.S. Cousins, Nyanapontika Mahathera, and C. M. M. Shaw): The Dispeller of Delusion – Sammohavinodani, Part II (Oxford: Pāli Text Society, 1996), p. 27



Below, is a conversion of mindfulness, from the proper to the improper forms of the criteria, and the reversal of ideas, in the cyclical method:



The improper form of concentration can lead to the wrong form of mindfulness, which can lead to the wrong efforts. The wrong effort leads towards improper concentration.

8. **Analysis:** (*vibhatti*) [roaming, straying, division, distinction, details] shared and unshared ideas that demonstrates mindfulness general validity or classification through segmentation or division – so that more can be learned from the components. Another text from the Abhidhamma, shares the following advice: The state of a person with

lapse of memory, known as absence of mind, is termed ‘obliviousness’. Non-comprehension is the state of not knowing adequately or thoroughly. The faculty which is mindful, is termed ‘mindfulness’; that which understands adequately is termed ‘comprehension’.⁷⁴ “...mindfulness has acquirement (or remembering) as its characteristic. Here is another method: mindfulness has ‘not floating away’ as its characteristic, unforgetfulness (opposition to forgetfulness) as its function, guarding or the state of facing the object (watchfulness/vigilance) as its manifestation, firm perception or application in mindfulness regarding the body (etc.) as proximate cause. It should be regarded as a door-post from being firmly established in the object, and as a door-keeper from guarding the door of the senses.”⁷⁵ Buddhists take ultimate refuge in the Triple Gems – refuge (saraṇa) has a similar connection towards remembrance (anussaraṇa). Anussati is remembrance. Refuge and remembrance unite towards maintaining these ideas constantly in the mind, as ever-present treasures. The object of mindfulness never leaves the mind – there is constant vigilance, there is nothing superficial in the implication of mindfulness. It’s the complete fulfillment of mentality.

9. **Reversal:** (*parivattana*) [Pali-English Dictionary renders the term: propounding (submitting or yielding?), or turned.⁷⁶] demonstration of mindfulness with opposites or transformational states in the text – involving mindfulness in a contradiction: *Dīgha-Nikāya*: The *Sangīti Sutta* mentions the lack of mindfulness and of clear awareness: [*Muṭṭhassaccaṇca asampajaññaṇca*] According to the *Dhammasaṅgaṇi*, forgetfulness is: unmindfulness, lapse of memory, non-recollection, non-remembrance, not bearing in mind, superficially, oblivion; another *Abhidhamma* text adds, for example: the non-frequenting of activities leads to a decline or relinquishing of mindfulness.⁷⁷ What is lack of intelligence?⁷⁸ The lack of knowledge, of vision, which there is... the lack of coordination, of judgment, of enlightenment, of penetration; the inability to comprehend, to grasp thoroughly; the inability to compare, to consider, to demonstrate; the folly, childishness, the lack of intelligence; the dullness that is vagueness, obfuscation (confusion), ignorance, the flood of ignorance, the bond of ignorance, the bias of ignorance, the obsession of ignorance, the barrier of ignorance; the dullness that is the root of badness – this is the dullness that there then is.⁷⁹ Eight wrong factors: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration: “Seed sown in a field possessing eight qualities is not very fruitful, does not ripen to great sweetness, nor is it thought a flourishing plot. How does it possess eight qualities? Consider, ...the field that is undulating, rocky and pebbly, saltish, without depth of tilth, without water-outlet, without inlet, with no water-course, without dyke. ...Seed sown in a field so conditioned is not very fruitful, does not ripen to great sweetness, nor is it thought a flourishing plot. Even so, ...gifts given to recluses and godly men, possessing eight qualities, are not very fruitful, nor advantageous, nor very splendid, nor very thrilling.

⁷⁴ Pe Maung Tin & Mrs. Rhys Davids: *The Expositor (Aṭṭhasālinī) Buddhaghosa’s Commentary on the Dhammasaṅgaṇī – the First Book of the Abhidhamma-pitaka*, Vol. I & II (Oxford: Pāli Text Society, 1999), p. 71

⁷⁵ Pe Maung Tin & Mrs. Rhys Davids: *The Expositor (Aṭṭhasālinī) Buddhaghosa’s Commentary on the Dhammasaṅgaṇī – the First Book of the Abhidhamma-pitaka*, Vol. I & II (Oxford: Pāli Text Society, 1999), p. 161 – and for those terms in parentheses: p. 233

⁷⁶ See, as accessed on 25 January 2016: <http://dsal.srv02.uchicago.edu/cgi-bin/philologic/search3advanced?dbname=pali&query=parivattana&matchtype=exact&display=utf8>

⁷⁷ Bhikkhu Ñāṇamoli (translator) (revised by L.S. Cousins, Nyanapontika Mahathera, and C. M. M. Shaw): *The Dispeller of Delusion – Sammohavinodani*, Part II (Oxford: Pāli Text Society, 1996), p. 9 (para.1434)

⁷⁸ Caroline A. F. Rhys Davids: *A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi)* (Oxford: Pāli Text Society, 2004), pp. 328-329

⁷⁹ Caroline A. F. Rhys Davids: *A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi)* (Oxford: Pāli Text Society, 2004), pp. 94-95

How do they possess eight qualities? Consider, ...the recluses and godly men who have wrong views, wrong intentions, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. So possessed, gifts unto them are not very fruitful, nor very advantageous, nor very splendid, nor very thrilling...⁸⁰

10. **Synonyms:** (*vevacana*) [attribute] the method of using synonyms of mindfulness – diverse words with mindfulness common meaning. Again, mindfulness is not present in my home Oxford dictionary, but the term: ‘mindful’ is present, so we must consider similar expressions as being adequate – while recognizing the present limitations. Synonyms for ‘mind’, are: intellect, brain, recall, reassure, distract; and for the verb-form of the word, some synonyms are: to look after, to leave alone (never mind), to watch out (mind your head in a stairwell). Synonyms for mindful: conscious, for example: please be conscious of your role as a Buddhist monk. Buddhism, the language of it, is not often filled with many synonyms, and further, translators like to keep the same term for the word being discussed. One synonym was injected into the *Sammohavinodani*, a term which is problematic: “he practices clear comprehension in moving forward... keeping silent” – and it states: he is endowed with omnipresent mindfulness and clear comprehension.⁸¹ The idea of omnipresent (all-pervading, universal) was interjected. Never before, in the suttas or abhidhamma was this term used, and it is being used for the first time, here. Towards the expression of mindfulness, we have to be vigilant over the use of descriptive terms which can issue wrong-perceptions of the intended presentation.
11. **Description:** (*paññatti*) the appropriate understanding of mindfulness or determining mindfulness signification that makes the meanings become known – its manifestation, or conceptual notion. The above has illustrated many factors, but what are they saying in some concise language. This summarization of what has been previously expressed, will provide the description of mindfulness: Mindfulness can be an instructive method when trying to accomplish something. Mindfulness can purify a person and develop wisdom. Mindfulness is a power and an expectation or characteristic to be possessed of, for a Buddhist monk – a monk is expected to dwell in mindfulness. Mindfulness is recollection, remembering, and it involves training and learning. Mindfulness is a requisite towards and for enlightenment. Mindfulness, as an active process, can terminate defilements – maintaining vigilance over mental and sensual pleasures. Mindfulness opposes intoxication. Mindfulness is the complete fulfillment of mentality. There are no benefits from being disadvantaged.
12. **Ways of entry:** (*otarāṇa*) [going down/descending] what/how many ideas in words and phrases used to inwardly describe mindfulness or give appropriate ingress, as a demand from construing mindfulness. Perhaps it would suffice to mention this portion of text – from the *Sangiti Sutta*: There are also the ways to Dhamma: without hankering, without enmity, with right mindfulness, with right concentration: found inside the *Anguttara-Nikāya*: “...non-coveting [..not malice, right mindfulness, and right concentration] ...is a factor of Dhamma, reckoned as ancient, of long-standing, as the traditional, primeval, pure and unadulterated now and as then, are not confounded nor

⁸⁰ E. M. Hare. *The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV* (London: Pāli Text Society, 1965), pp. 161-162

⁸¹ Bhikkhu Ñāṇamoli (translator) (revised by L.S. Cousins, Nyanapontika Mahathera, and C. M. M. Shaw): *The Dispeller of Delusion – Sammohavinodani, Part II* (Oxford: Pāli Text Society, 1996), p. 45, para. 1588

shall they be, are not despised by discerning recluses and Brahmins...’’⁸² As already seen in the fifth-hara (above), ways of entry to achieving mindfulness is attaining the proper focus for establishing mindfulness as a factor of enlightenment and as a stage or setting for jhāna (already mentioned above, in the fifth-hara): its thinking, pondering, being mindful, being clearly aware of components and processes, and it’s the purification through equanimity and mindfulness.

13. **Clearing up:** (*sodhana*) the questions about mindfulness must be answered correctly or satisfactory, cleansing up any doubt over mindfulness. One aspect not specifically addressed: there needs to be the effort to take what one is learning from pages towards the praxis – the transformation of theory into practice. Mindfulness is something to practice, something to engage into, and achieve the results it generates.
14. **Terms of expression:** (*adhiṭṭhāna*) general and particular ideas pertaining to mindfulness are expressed without disjunction. This is a determined method, much like: birth, aging, sickness, death which would describe ‘suffering’. How would mindfulness fit into that scheme of perception? This version would ask, how do we explain mindfulness without confusion, so that it is coherent. The translation from the Nettippakaranam would project the question in that way; however, this is distinctly different from the representation of the term from the Pali-English Dictionary: to undertake, practice, perform, look after, decision, resolution, determination (will-power), applying oneself to, or even management.⁸³ Let me then merge the definitions, because how can we be certain when looking at a dead-language: it should be a coherent practice, an engaged performance – something done with intention and clarity. Do you practice mindfulness? If someone practices mindfulness, they can answer precisely what mindfulness may truly be. Further, what it means to me and my practice, might be different from your practice and experience.
15. **Requisites:** (*parikkhāra*) [variations of the Pali term, suggests something close to: preparations, and alternatively meaning: examination, investigation, circumspexion; or a requisite, accessory, or apparatus⁸⁴] specifying the cause/condition of mindfulness. Preparations or the requisites involve the conditions for establishing the deep-awareness, a fruit of undergoing and taking upon the jhānas. In some sense, it is the restraint established though adhering to the Patimokkha (monastic training-code) that assists with gaining mindfulness – it’s more than just placing associated dhammas on the object, it’s more than the characteristic of putting the co-existing dhammas onto the object.⁸⁵ To prepare for jhānas and the attainment of mindfulness it is best to be: “quite secluded from sensual pleasures, secluded from unwholesome states [because this will

⁸² F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 32, a longer version of this discourse follows and continues on the next page, with a reference to, and considerations for: Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 153-154 – in the Mahāsīhanāda Sutta: “when a monk develops non-enmity, non-ill-will and a heart full of loving-kindness and, abandoning the corruptions, realizes and dwells in the uncorrupted deliverance of mind [right mindfulness], the deliverance through wisdom [right concentration], having realized it in this very life by his own insight, then, Kassapa, that monk is termed an ascetic and a Brahmin.”

⁸³ <http://dsalsrv02.uchicago.edu/cgi-bin/philologic/search3advanced?dbname=pali&query=adhi%E1%B9%AD%E1%B9%ADh%C4%81na&matchtype=exact&display=utf8> – accessed on 30 January 2016

⁸⁴ <http://dsalsrv02.uchicago.edu/cgi-bin/philologic/search3advanced?dbname=pali&query=parikkh%C4%81ra&matchtype=exact&display=utf8> – accessed on 30 January 2016.

⁸⁵ R. P. Wijeratne & Rupert Gethin (trans.): Summary of the Topics of Abhidhamma & Exposition of the Topics of Abhidhamma (Lancaster: Pali Text Society, 2007), p. 33

enable you to] enter and abide in the first jhāna, which is accompanied by applied and sustained thought.”⁸⁶ A prerequisite for establishing mindfulness is being in a conducive environment to think, a place with no distractions.

16. **Coordination:** (*samāropana*) [cause to enter, to put down⁸⁷] implied attributions of mindfulness by four factors: Footing of mindfulness, Synonyms of mindfulness, Keeping-in-being of mindfulness, and Abandoning mindfulness. Mindfulness’s footing is rooted from being consciously aware of the internal thoughts and external situation – it’s a balancing and comprehension of occurrences upon the sense-doors. It’s the awareness, comprehension, perhaps not an understanding but an overstanding of the circumstance. Maintaining this state, one develops more knowledge and attains greater wisdom, leading towards enlightenment. Upon enlightenment and the attainment of parinibbana, one becomes liberated from the physical-condition. Mindfulness is abandoned upon death, or the miserable conditions within ignorance and suffering. Mindfulness is the tool towards liberation from suffering.

Remaining Analysis of Mindfulness through the BTCS Structure:

What is the understanding of mindfulness? Mindfulness will be proclaimed as the tool towards liberation from suffering. In what sense, is mindfulness: understanding? Mindfulness is comprehension because it is the analysis of the components that are experiences in our internal and external engagements – with our selves or others. What is mindfulness’ characteristic, function, manifestation and proximate cause? Again: “...mindfulness has acquirement (or remembering) as its characteristic. Here is another method: mindfulness has ‘not floating away’ as its characteristic, unforgetfulness (opposition to forgetfulness) as its function, guarding or the state of facing the object (watchfulness/vigilance) as its manifestation, firm perception or application in mindfulness regarding the body (etc.) as proximate cause. It should be regarded as a door-post from being firmly established in the object, and as a door-keeper from guarding the door of the senses.”⁸⁸ From above, we ascertain that there are two types of mindfulness: one is what you may achieve after setting up conditions for seclusion – the diligence towards pervading with awareness; and something to accomplish that requires action - the awareness of occurrences, and the other is the performance of scrutinizing, resulting in liberation. So, there are a few kinds of understanding mindfulness, as either a noun of what one has or what one is performing. Its developed after conditions are met for the achievement and is established once engaged into the jhānas – experiencing (temporarily) the truth of the existence of Nibbana. It’s developed, again, through disciplined concentration, and the benefits of developing an understanding of mindfulness, is to know what is occurring, what has occurred, so one may ascertain what may occur – and liberate oneself from endless suffering.

Through this examination of the concept of mindfulness, it’s the aspiration of and for this project is such that the reader can gain knowledge on and from studying mindfulness. To better grasp mindfulness: comprehend and use mindfulness without hesitation. Attend to mindfulness: deal or appropriately manage mindfulness. Reflect upon mindfulness: think carefully about the nature of mindfulness. Penetrate mindfulness with

⁸⁶ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 454

⁸⁷ <http://dsalsrv02.uchicago.edu/cgi-bin/philologic/search3advanced?dbname=pali&query=sam%C4%81ropana&matchtype=exact&display=utf8> – accessed on 30 January 2016

⁸⁸ Pe Maung Tin & Mrs. Rhys Davids: *The Expositor (Aṭṭhasālinī) Buddhaghosa’s Commentary on the Dhammasaṅgāṇī – the First Book of the Abhidhamma-pitaka, Vol. I & II* (Oxford: Pāli Text Society, 1999), p. 161 – and for those terms in parentheses: p. 233

wisdom: go into the teachings to discover something difficult or hidden about mindfulness. Do these things with your mindfulness, while you are being mindful: be mindful about mindfulness and see where that may lead towards – or, consider what the Buddha suggested, since it is not easy to teach mindfulness to others. One who teaches mindfulness to others should first set up five qualities internally, accordingly:

1. Having determined I will give a progressive talk on mindfulness and will teach mindfulness to others.
2. Having determined I will give a talk on mindfulness that shows reasons, one should teach mindfulness to others.
3. Having determined I will give a talk on mindfulness out of sympathy, one should teach mindfulness to others.
4. Having determined I will not give a talk on mindfulness while intent on material gain one should teach mindfulness to others.
5. Having determined I will give a talk on mindfulness without harming myself or others, one should teach mindfulness to others.

Elsewhere (exact source is in the BCTS text), it was written: “...How does a bhikkhu get to hear a teaching about mindfulness that he has not heard before, not forget those teachings of mindfulness that he has already heard, bring to mind those teachings about mindfulness with which he is already familiar, and understand what he has not understood about mindfulness?...

1. A bhikkhu learns the Dhamma related to mindfulness: the discourses, mixed prose and verses, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers – all related to mindfulness.
2. He teaches Dhamma related to mindfulness to others in detail as he has heard mindfulness and learned mindfulness.
3. He makes others repeat the Dhamma related to mindfulness in detail as they have heard mindfulness and learned mindfulness.
4. He recites the Dhamma related to mindfulness in detail as he has heard mindfulness and learned mindfulness.
5. He ponders mindfulness, examines mindfulness, and mentally inspects mindfulness and the Dhamma related to mindfulness as he has heard mindfulness and learned mindfulness.
6. He enters upon the rains in a residence where there live elder bhikkhus who are learned, heirs to the heritage, experts on the Dhamma, experts on the discipline, experts on the outlines. From time to time, he approaches them and inquires: How is this Bhante? What is the meaning of mindfulness? Those venerable ones then disclose to him what has not been disclosed about mindfulness, clear up what is obscure about mindfulness, and dispel his perplexity about numerous perplexing points related to mindfulness. It is in this way... that a bhikkhu gets to hear a teaching he has not heard before, does not forget those teachings he has already heard, brings to mind those teachings with which he is already familiar, and understands what he has not understood, pertaining to mindfulness.”

The texts are urging you to please read a few lines of Dhamma and contemplate what you are reading related to mindfulness. Can you teach mindfulness back to anyone, just as you heard or read about mindfulness? Can you repeat mindfulness again, recite mindfulness by memory? Can you go deeper into mindfulness, and ponder the meanings or characteristics of mindfulness, function of mindfulness, language of mindfulness’ manifestation, and discern the proximate cause of mindfulness? The BCTS criteria has

already been assessed above: grasping the analysis of meanings has been performed in the sixteen-haras (attha – or per the Netti: significance) of mindfulness; conditions (dhammā) of mindfulness have been expressed; definitions (nirutti – mentioned in the Netti as, language) of mindfulness have been laid out above; and the intellect (paṭibhāṇa – or, understanding) of mindfulness has been stressed, repeatedly.

What are the characteristics of mindfulness, what is the function of mindfulness, the manifestation of mindfulness, and proximate cause of mindfulness? Again: “...mindfulness has acquirement (or remembering) as its characteristic. Here is another method: mindfulness has ‘not floating away’ as its characteristic, unforgetfulness (opposition to forgetfulness) as its function, guarding or the state of facing the object (watchfulness/vigilance) as its manifestation, firm perception or application in mindfulness regarding the body (etc.) as proximate cause. It should be regarded as a door-post from being firmly established in the object, and as a door-keeper from guarding the door of the senses.”⁸⁹ These need defined when presenting an analysis of mindfulness – along with an executed summary of mindfulness.

For example: sila, samadhi, and panna may also be looked at as a chain for interpreting mindfulness, here is how: take an action of the body (or speech or mind) as an example. We can interpret mindfulness through the establishment of ones’ morality (often though this is in hindsight, but by being positively proactive we can prevent immorality; we can interpret mindfulness through our levels of concentration, and mindfulness through the development of our knowledge and wisdom – as extensions from insightful displays of mindfulness performance. What was the rationality for mindfulness? It’s the tool to assist us towards our liberation from suffering. We can scrutinize mindfulness in this respect. Earlier, in the text, it was presented as such: sīla, as morality performed and comprehended may generate some intelligence towards the knowledge that one is undertaking correct mindfulness of the Patimokkha. Samādhi: as concentration may be the mindful self-command that one exerts over one’s self – mindful self-control, being the concentrative employment of this stage, awareness and the security in mindfulness meditation may be obtained. Morality is secured, so concentration can occur, and wisdom may develop next. Paññā: as wisdom, is a sense of equating to how mindfulness methods are disseminated to other people to follow, benefit or control other people - in the stage of mindfulness. When the self is under control and focused, and knowledge of mindfulness is transformed into wisdom, liberation from suffering is obtained. Variations on mindfulness are possible.

The sequence for conveying mindfulness’ meaning:	The sequence for conveying mindfulness’ phrases:
1. Explain:	1. Letter:
2. Display:	2. Term:
3. Divulge:	3. Phrase:
4. Analyze:	4. Mood:
5. Exhibit:	5. Language:
6. Describe:	6. Demonstration:

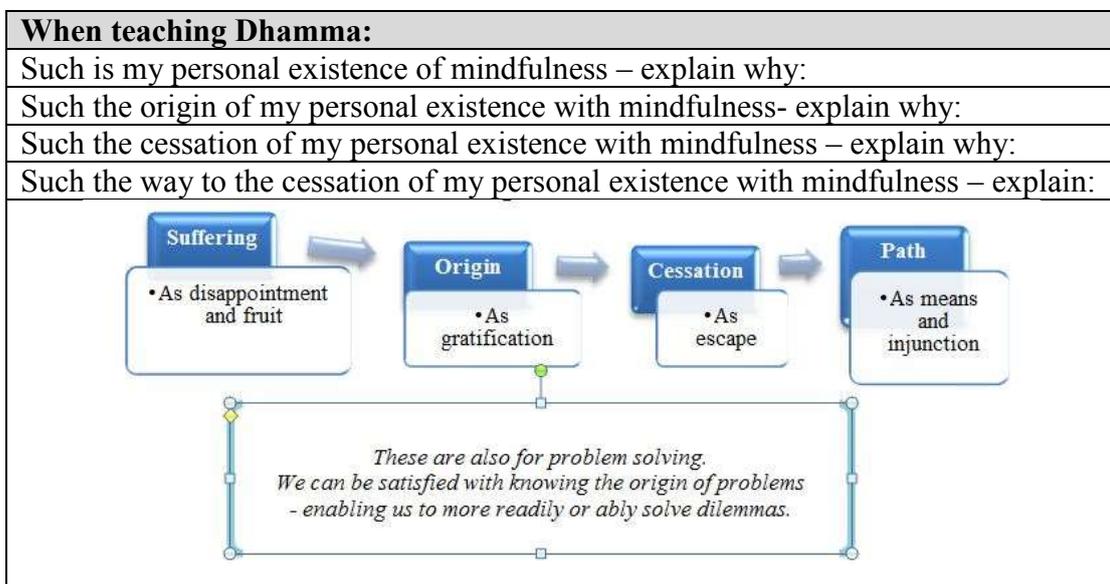
- In a deeper assessment: The words for the sequence for conveying a meaning should be defined:

⁸⁹ Pe Maung Tin & Mrs. Rhys Davids: The Expositor (Aṭṭhasālinī) Buddhaghosa’s Commentary on the *Dhammasaṅgāṇī* – the First Book of the Abhidhamma-pitaka, Vol. I & II (Oxford: Pāli Text Society, 1999), p. 161 – and for those terms in parentheses: p. 233

- Explain: To tell somebody something about mindfulness in a way that makes mindfulness easy to comprehend. In short: we need mindfulness so we know what is happening.
- Display: to put out some quality or feeling to people so that people can know or see mindfulness – comprehending the expression. In short: Be confident, while remaining vigilant, internally and externally.
- Divulge: to give somebody information on mindfulness that is supposed to be secret or generally unfamiliar to most people. In short: mindfulness will improve your capacity and talking about it with others will increase their awareness of the subject and the likelihood that others will be mindful as well.
- Analyze: to examine the nature or structure of mindfulness – separate mindfulness into parts. In short: mindfulness should examine internal and external phenomena.
- Exhibit: to show mindfulness in a public place for people to enjoy or to give information or show clearly the particular quality. In short: in whatever you are doing, perform with mindfulness, and people will know that you are making genuine attempts to improve yourself and society.
- Describe: to say to somebody what mindfulness is like.
- The words for the sequence for conveying phrases should be defined:
 - Letter: the exact words, rather than the general meaning of mindfulness. In short: this is the literal words not an interpretation – and this needs to be made clear when working with translations.
 - Term: a word or phrase used as the name of mindfulness connected with a particular type of language. In short: this moves away from the original idea, towards getting others to comprehend something that is not literal.
 - Phrase: a group of words which have a particular meaning when used together, or said in a particular way for mindfulness. In short: a brief statement is often good enough to convey the intended idea.
 - Mood: any of the sets of verb/forms that show whether what is said or written about mindfulness is certain, possible, or necessary; expressions of facts, orders, questions, wishes or conditions. In short: this pertains to the word-choices that are expressed, or catered to the audience.
 - Language: a particular style of speaking (polite, offensive, poetic, etc.) – a way of expressing mindfulness to communicate with others. In short: this is the mode of expressing the tone or what needs to be implied in the message that is being given to the recipient of the teaching.
 - Demonstration: an act of showing or explaining how mindfulness works or is done’ an act of giving proof or evidence. In short: someone might think that this is a performance-based observation – seeing the person in meditation – but you cannot truly see the mind of the person, and may have to resolve to considering what is stated by the mindful-person; measuring the intellect of the mindful and knowing that the mindful was being mindful.
- There is no abrupt penetration of knowledge about mindfulness. **One must make a conscious decision to begin the assessment.** The motivation for questioning mindfulness should be expressed. A lot of people don’t like to pay attention to anything and just go through life not really thinking too much about any phenomena – they are carefree and perhaps careless. Is it beneficial to establish the assessment and analysis? If our motivations for mindfulness vary, our insights or behavior when approaching mindfulness could vary. When discussing mindfulness, we should not misapprehend: names, expressions, grammar, common-usage and other various presentations of

mindfulness. Through self-assessment: is there greed, hatred or delusion in mindfulness my body, speech or mind – or do those persist in the mindfulness being examined?

- The Mahāvedalla Sutta would urge wise people to better comprehend the four noble truths though a deeper comprehension of the aggregates of mindfulness and the relationship with the conventional body and mind; when the right mind-state has been achieved, the practitioner can achieve jhanas and liberation. To use the noble truths as a tool for scrutinizing mindfulness, you begin by asking questions similar to this: is mindfulness suffering?, where is the origin of suffering in mindfulness?, this suffering from mindfulness shall end – but when and how?, and what is this way out from this suffering in and from mindfulness? – which can cease through a methodological path, if implemented. Ask, perhaps the alternatives: how beneficial is mindfulness to lead us out of suffering?



- Jhanas speak about paying attention to mindfulness signs. This is transformed, academically towards paying attention to mindfulness phenomena or mindfulness – check for mindfulness changes, check for mindfulness transitions – movements and presence. Check for the arising of mindfulness circumstance, the presence or sustainment of the mindfulness circumstance and the ending of the mindfulness circumstance.
- Perception of mindfulness can be trained, and perceptions can change from mindfulness. This perspective moves as the Potthapada Sutta expresses, and also emphasizes that mindfulness perception can be controlled. Academically, we should not allow ourselves to get distracted, but perhaps follow a structure, to guide us along so we don't lose our awareness of mindfulness.
- Perceive mindfulness through its past representation, current state and future possibility; discern if mindfulness is internal/external, gross/subtle, inferior/superior, far/near; inspect mindfulness, ponder mindfulness, carefully investigate mindfulness; determine if mindfulness is void, hollow or insubstantial.

- To realize analytical knowledge about mindfulness - of the meaning of mindfulness by the way of mindfulness divisions and mindfulness formulation; of the Dhamma by way of mindfulness divisions and mindfulness formulation; of language by way of mindfulness divisions and mindfulness formulation; of mindfulness discernment by way of mindfulness divisions and mindfulness formulation] – one should be able to explain mindfulness, teach mindfulness, proclaim mindfulness, establish mindfulness, disclose mindfulness, analyze mindfulness, and elucidate mindfulness. This can only be done if awareness of mindfulness terms are ascertained. Here are the mindfulness terms, and written into the definitions are ways to conceive of mindfulness.
- An elaboration on the experience of the meaning of mindfulness was already performed, and there was an elaboration on the experience of phrasing for mindfulness. Sārīputta utilizes four scenarios: grasping the analysis of meanings (attha – or per the Netti: significance) of mindfulness; conditions (dhammā) of mindfulness; definitions (nirutti – mentioned in the Netti as, language) of mindfulness; and intellect (paṭibhāṇa – or, understanding) of mindfulness – a type of scientific undertaking of the Buddha’s methods that should be used when examining mindfulness.
- Another analytical experience suggests:
 - Learn the mindfulness teachings: gain mindfulness knowledge from studying mindfulness. A “Google” keyword search illuminates more than 32,000,000 results in every category, and about 901,000 results in the video-section.
 - Grasp the mindfulness teachings: comprehend and use the mindfulness teachings without hesitation
 - Attend to the mindfulness teachings: deal or appropriately manage the mindfulness teachings
 - Reflect upon the mindfulness teachings: think carefully about the nature of the mindfulness teachings
 - Penetrate the mindfulness teachings with wisdom: go into the mindfulness teachings to discover something difficult or hidden
 - Never misrepresent the Buddha: never give the wrong impressions about these mindfulness teachings
 - Explain mindfulness according to the dhamma to avoid criticism: illuminating the mindfulness ideas towards making mindfulness easy and agreeable to comprehend so that no errors arise within the doctrinal-perspective gained in the course of learning about mindfulness.
- One should scrutinize one’s level of mindfulness behaviors of body, speech and mind; assess the level of learning (retention, recite, mentally investigate, penetrate through mindfulness with views) – do these mindfulness qualities exist in the analyst; and is the analyst or mindfulness disciplined and possesses proper forms of speech? If one is of mindfulness nature, then mindfulness qualifies as able enough to become an examiner or a reprover of someone who has fallen in stature to some degree and needs reproved on mindfulness. This is an assessment of performance, or assessing the validity of the establishment of mindfulness.
- There is a sample teaching technique represented in the Tipitaka:
 1. A bhikkhu learns the Dhamma (and the keyword of mindfulness), from: the discourses, mixed prose and verses, expositions, verses, inspired utterances,

- quotations, birth stories, amazing accounts, and questions-and-answers – certainly those that pertain to mindfulness.
2. He teaches the mindfulness Dhamma to others in detail as he has heard mindfulness and learned mindfulness.
 3. He makes others repeat the mindfulness Dhamma in detail as they have heard mindfulness and learned mindfulness.
 4. He recites the mindfulness Dhamma in detail as he has heard mindfulness and learned mindfulness.
 5. He ponders, examines, and mentally inspects mindfulness -Dhamma as he has heard mindfulness and learned mindfulness.
- The status of an elder in Buddhism should be learned, know the heritage of Buddhism, be expert in the Dhamma and Discipline, and the outlines. The elder may be approached to answer these questions about mindfulness – a student asks the teacher, or the student enquires into the text (used for reading, reflection, and acquiring knowledge towards mindfulness): “In mindfulness, what is the meaning of this?” Elders would then disclose what had not been disclosed about mindfulness, clear up obscure points within mindfulness, and dispel any perplexity about various confusing mindfulness concepts. Therefore, the student inquiring about mindfulness: hears, does not forget mindfulness, recollects mindfulness teachings, and comprehends the mindfulness teaching. Dialogues with others is conducive towards eliminating confusion.
 - Another way to get deeper into the nature of mindfulness being analyzed is through this process of examining mindfulness:
 - **Analytical Insight of Consequence:** Everything about mindfulness, internally and externally is capable of being analyzed in terms of mindfulness being an outcome of a previous condition.
 - **Analytical Insight of Origin:** The apparent infinitude or endless process of continuity of and in mindfulness.
 - **Analytical Insight of Philology:** Studying, thinking, and listening to understand with the proper ability to gain the proper or intended meaning out of what was said or read about mindfulness.
 - **Analytical Insight of Knowledge:** To develop fully and correctly all that was previously drawn out about mindfulness.
 - Specific questions can arise from legal questions involving: disputes, censure, transgressions, or obligations. What is mindfulness discussing? What are mindfulness problems? Project your questions from the necessary mindfulness scenario that mindfulness is demanding. Mindfulness demands morality; morality fosters mindfulness.
 - Buddhist monastic students in mindfulness class should be trained in interrogation not in vain talk about mindfulness. (See the inclusion of the argumentation, above.) When assembled into the classroom, if the mindfulness lecture being recited is mere poetry composed by poets, beautiful in words and phrases, created by people who are not subject-matter experts, students don’t listen and don’t pay attention to these mindfulness teachings. They won’t study and reject learning mindfulness. However when Buddhist mindfulness discourses are taught and students are made to recite them – so that mindfulness is learned as being deep, deep in meaning, world-transcending,

connected with emptiness – students are willing to pay attention to these mindfulness lecturers, since they think those mindfulness teachings should be studied and learned [studied and mastered]. After they learn these mindfulness teachings, they can question each other about mindfulness and examine the points raised thoroughly, asking: How is mindfulness? What is the meaning of mindfulness? Those who have insight into mindfulness disclose to those without mindfulness insight or to others about what is obscure and elucidate any unclear mindfulness points to dispel any perplexity about these confusing mindfulness points. From the power of persuasion and the power of deliberation, they can relinquish wrong opinions. Then, the students can become an assembly trained in mindfulness interrogation, not in vain mindfulness talk. The Buddha asserted that an assembly trained in interrogation, not in vain talk, is foremost. Teachers need to propagate mindfulness in this way, and students should demand the proper mindfulness lecture format, to allow for critical mindfulness inquiry and analysis into mindfulness.

- A teacher or even a writer on Dhamma should consider to perform as such:
 - give a progressive talk on mindfulness when teaching mindfulness Dhamma to others.
 - give a talk that shows reasons for mindfulness when teaching mindfulness Dhamma to others.
 - give a talk out of sympathy when teaching mindfulness Dhamma and mindfulness to others.
 - not give a mindfulness talk while intent on material gain, when teaching mindfulness and mindfulness Dhamma to others
 - give a mindfulness talk without harming oneself or others when teaching mindfulness Dhamma to others

It isn't easy to teach mindfulness-Dhamma to others – people must have the proper determination and motivation. For instance, teachings should not be given to the following people if they are the inverse (opposite) characteristic: don't give a talk on faith to the faithless, do not give a talk on virtue to an immoral person, don't give a talk on learning to someone of little learning, don't give a talk on generosity to a selfish person, and don't give a talk on wisdom to the unwise. Talks on mindfulness may not have any effect on people unwilling to be mindful.

- There are the four discriminations from the Vibhanga, which can also be applied to mindfulness:
 - **Atthapaṭisambhidā & Dhammapaṭisambhidā:** Discrimination of *Meaning* or Analytical Insight of Consequence & Discrimination of *Law* or Analytical Insight of Origin – knowledge related to mindfulness meanings and classifications which enables one to discern mindfulness or explain internal and external consequences of mindfulness' preceding condition (*paccaya*) analyzed with infinite continuities with additional mindfulness states yet to arise which demonstrates a greater understanding of mindfulness and impermanence, suffering, and not-self (knowing the cause and effect of mindfulness dhammas). This mindfulness knowledge is gained from the mindfulness experiences in the mindfulness realm of senses, has functionality, and arises based on mindfulness conditions. Meaning is a term for the fruit of a cause of mindfulness. For in accordance with the cause mindfulness served, arrived at, reached, therefore is called 'meaning' (or purpose). But in particular the five things, namely: (1) anything mindfulness conditionally produced, (2) mindfulness towards Nibbāna, in Nibbāna, or from mindfulness, (3) the meaning of mindfulness as spoken, (4) mindfulness kamma-result, and (5) functional mindfulness

consciousness – mindfulness should be understood as meaning mindfulness. When anyone reviews the meaning of mindfulness, any knowledge of mindfulness, falling within the category concerned with mindfulness-meaning, is the discrimination of mindfulness. Here are some illustrated differences: Knowledge about mindfulness is the discrimination of meaning; knowledge about the origin of mindfulness is the discrimination of law; knowledge about mindfulness is the discrimination of mindfulness; knowledge about the origin of mindfulness is the discrimination of law.

- **Niruttīpaṭṭisambhidā:** Discrimination of mindfulness *Language* or Analytical Insight of Philology – mundane and limited to sound... is reasoned-knowledge concerned with the studying, thinking, and listening to the utterance of the natural enunciated language (the spoken words, the sounds or tones as mindfulness, not mindfulness concepts) which enables the capacity of effecting the discerning, the explaining, or clarifying the definition of mindfulness language used. When the sound is heard, reasoned-discrimination occurs as to the naturalness of the sound.
- **Paṭibhāṇapatisambhidā:** Discrimination of *Intelligence* or Analytical Insight of Knowledge – concerned with development of mindfulness illuminative insight or intelligence (*perspicuity*) which involves the full and correct understanding of mindfulness categories capable of affecting the discerning, the explaining, the definition of the previously developed mindfulness knowledge or intelligence. Discrimination of mindfulness Intelligence has a measureless object when reviewing supramundane profitable and resultant kinds of mindfulness knowledge. There are two mindfulness planes to operate from: the mindfulness plane of the student (*sekkha-bhūmi*) and the mindfulness plane of the teacher (*asekkha-bhūmi*), manifested as:
 - mindfulness through attainment of Arahantship
 - mindfulness through mastery/competency of mindfulness in the Buddha's words/scriptures
 - mindfulness through hearing and learning mindfulness Dhamma attentively
 - mindfulness through being questioned to explain the meaning of mindfulness texts learned
 - mindfulness through conversion and previous mindfulness work or devotion to mindfulness insight

These five criteria are available at the time of reviewing mindfulness consciousness, and readily available by a student requiring mindfulness training and previous mindfulness knowledge to get to the stage of or mindfulness stage that the recitation or utterance of these mindfulness principles occur, and one where the mindfulness stages or mindfulness steps can be identified. There is no special mindfulness subject for improving mindfulness discriminations, and all of the above was used in mindfulness to comprehend mindfulness in the mental aggregates: feeling, perception, mental formations and consciousness. It is possible in mindfulness to become 'liberated by understanding', and from mindfulness another can become liberated through the destruction of defilements brought on through the development of mindfulness and attainments from the categories of mindfulness discrimination.

Towards a quest for truth of mindfulness:

What is the Truth of mindfulness?			
A verified or indisputable fact, proposition, principle; ideal or fundamental reality apart from and transcending perceived experience			
Using a Model based on the Caṅkī Sutta – To Determine Conventional Truths:			
Criteria of mindfulness:	Preferential Concept	Misconception Concept	Method for Preservation or Safeguarding Truth
Faith in mindfulness.	<i>mindfulness</i> may be fully accepted from faith – yet may be empty, hollow, and false	<i>mindfulness</i> may not be fully accepted out of faith, yet it may be factual, true and unmistakable	By saying: ‘ <i>My faith is thus</i> ’ – but <i>does not come to the definite conclusion</i> – ‘Only <i>mindfulness</i> is true anything else is wrong’
Approval of mindfulness.	<i>mindfulness</i> may be fully accepted from approval – yet may be empty, hollow, and false	<i>mindfulness</i> may not be fully accepted out of approval, yet it may be factual, true and unmistakable	By saying: ‘My approval is thus’ – but does not come to the definite conclusion – ‘Only <i>mindfulness</i> is true anything else is wrong’
Oral Tradition on mindfulness.	<i>mindfulness</i> may be fully accepted from oral tradition – yet may be empty, hollow, and false	<i>mindfulness</i> may not be fully accepted out of oral tradition, yet it may be factual, true and unmistakable	By saying: ‘My oral tradition is thus’ – but does not come to the definite conclusion – ‘Only <i>mindfulness</i> is true anything else is wrong’
Reasoned Cognition about mindfulness.	<i>mindfulness</i> may be fully accepted from reasoned cognition – yet may be empty, hollow, and false	<i>mindfulness</i> may not be fully accepted out of reasoned cognition, yet it may be factual, true and unmistakable	By saying: ‘My reasoned cognition is thus’ – but does not come to the definite conclusion – ‘Only <i>mindfulness</i> is true anything else is wrong’
Reflective Acceptance of mindfulness.	<i>mindfulness</i> may be fully accepted from reflective acceptance – yet may be empty, hollow, and false	<i>mindfulness</i> may not be fully accepted out of reflective acceptance, yet it may be factual, true and unmistakable	By saying: ‘My reflective acceptance is thus’ – but does not come to the definite conclusion – ‘Only <i>mindfulness</i> is true anything else is wrong’
Thus, pertaining to mindfulness:	Under these conditions it is not proper for a wise person who preserves truth to come to the definite conclusion: ‘only <i>mindfulness</i> is true, anything else is wrong. It is not proper for a person to come to a conclusion because one has not personally ascertained the truth of the conviction but only accepts it on the grounds that one is not capable of yielding certainty about <i>mindfulness</i> .		
Therefore, pertaining to mindfulness:	Does greed, hatred and delusion states exist in <i>mindfulness</i> and affect one’s behavior: <i>bodily gestures</i> or <i>verbal-inclinations</i> ? Is one able to teach and preach <i>mindfulness</i> - dhammas that are profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reason, subtle – to be experienced by the wise... thus one should be purified away from any defiling state and would not urge others to be defiled or towards harm or suffering – pertaining to <i>mindfulness</i> .		

Modern Facebook-Buddhists and Classroom-Buddhists would have the Buddha telling the Kalamas that they have every reason to doubt mindfulness, have difficulties and waver in opinions over mindfulness, but then having the Buddha tell the Kalamas:

- Do not be led by reports of mindfulness
- Do not be led by what the tradition says about mindfulness
- Do not be led by hearsay about mindfulness
- Do not be led by the authority of the texts and what they say about mindfulness
- Do not be led by mere logic of mindfulness
- Do not be led by inference of mindfulness
- Do not be led by considering mindfulness’s appearance
- Do not be led by the agreement with a considered and approved theory of mindfulness.

- Do not be led by seeming possibilities of mindfulness.
- Do not be led by the idea: “This is our Teacher”

Certain scholars like to cease the ‘message’ here - as their justification for authority in disputing Buddhist philosophy and doctrine; they often forget to add the rest of the story, if:

- Mindfulness is unprofitable
- Mindfulness is blameworthy
- Mindfulness is censured by the intelligent
- Mindfulness when performed and undertaken conduces to loss and sorrow

...then indeed, ‘we should’ reject mindfulness. This is the advice. Run the checklist – what checks out?

Of course, “mindfulness” was inserted as a term for determining where analysis can or could begin – when discussing mindfulness. Of course an antagonist may suggest: use of the word mindfulness was taken or put into operation out of its intended context. The answers to these questions can be in the affirmative or also in the negative. The point is to answer the questions, the point is to respond to the scenario – regardless of the outcome. The point is to exercise the mind. This was already known; but above is a mere exercise in word-replacement. The onus (burden or obligation) of the research now urges an answer to the above questions and demands. Reread everything written before this conclusion, and notice that the term “mindfulness” replaces common-terminology when analytical-criteria are discussed – instead of another randomly chosen popular Buddhist term. Each vocabulary-term will demand a different response when using the Buddhist critical thinking skills criteria. The methods to employ Buddhist-style critical thinking skills have now been employed. Please now, proceed with your mindful endeavors in Buddhism, with mindfulness.

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Book Review: **People Power, Civil Resistance, and Social Transformation: An Introduction to Nonviolent Conflict** – by Dr. Robert A. Kezer, Mama Tungurahua Publishing, 2015, ISBN: 978-0-9963580-2-6, 82 pages

Dr. Dion Peoples
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Dr. Robert Kezer has been on a commitment for peace, for as long as I have known him personally. We attended the University of Oregon together, and studied many courses together in both the International Studies and Religious Studies departments. We were both non-traditional students, being much older than everyone else, and we brought our living and work experience into our academic endeavors. This gave us a great sense of ethics and morality that many people lack in society. I know the character of this man, this scholar, this good man: Robert Kezer, or as I know him, Bob. I know many people in Buddhist Studies, the general audience for the Journal of the International Association of Buddhist Universities, would not know of Dr. Kezer, but I assure you: his professional path is not very different from ours; he possesses an equal or greater amount of compassion than many of us, myself included. Trust the work of Dr. Kezer – his commitment to peace is real.

Dr. Kezer is trained in the philosophy of the philosopher: Ken Wilber. This does not mean that he adheres strictly to Integral Philosophy, for I myself have investigated the work of Ken Wilber, but he does use the analytical tools provided by this leading intellectual-thinker. Dr. Kezer discusses peace, for the sake of the person and for the structure of society. He discusses how violence is normalized in society – so much so, that we often expect it on a daily scale. A day without violence or without someone making trouble to you is rare.

Nonviolence, as Dr. Kezer mentions, should come about through mass social involvement – it must move through the society. He discusses nonviolent disruption tactics, which we can also harken back to as we recollect Henry David Thoreau. Regimes may use their police and armies, but the citizens can use work-stoppages, product-boycotts, and other forms of civil-disobedience.

Dr. Kezer mentions the work and endeavors of Gandhi, the famous person from India, who used his satyagraha movement to assist towards the liberation of India from England, despite his disdain for the unliberated untouchable-caste. The use of non-violence rejects passivity. The use of non-violence implies social-engagement. It is a call to action, but denounces violence. Dr. Kezer illuminates many ways in which a politically active person can engage into nonviolent activism, useful to denounce corrupt regimes or other forms of injustice and rights-violations.

There are critiques against nonviolence. Financial records can be traced, NGOs can be harassed, right-wing groups implement numerous tactics against their ideological-enemies. Elections are one way of non-violent revolutions, but even elections can be rigged, or even cancelled, and a state of emergency or other state-tools can be implemented to attempt to control the dissenting population.

Dr. Kezer traces the lineage of nonviolent engagement, and finds activity inside Machiavelli's infamous text. Monarchs rule through fear, according to Machiavelli – The Prince, tried to justify oppression; but we can learn a lot from this book today. Many books have been written on ways to denounce dictatorships – those that existed before the American Revolution against England. Dr. Kezer uses many historical examples of later works which inspired social-change, Tolstoy and Gandhi being just a few examples. Dr.

Kezer discusses case studies from the Philippines, India, Russia, and other places – to discuss principles of nonviolence, including Nelson Mandela and Martin Luther King.

Major institutions and think-tanks are discussed, as are the theories propagated by those leading personalities who speak on the theme of nonviolence. The philosophical ideas of Ken Wilber are expressed through the AQAL model, familiar to those who know about the work of Ken Wilber – scrutinizing things through a quadrant.

Finally, I know I did not specifically mention anything towards solutions, or an assessment of the ideas contained within – it's a great presentation and introduction of nonviolence as a genre. Students and lecturers are better served to read this work for themselves. If anyone is truly dedicated and walks along the path of peace, Dr. Robert Kezer's work will provide a great theoretical basis for your training, and is great for your students to learn about those who have endeavored before our existing generation for peaceful societies. Students of Buddhist Studies cannot only rely on the words of the Buddha as proof of proper-means. Other people have done great throughout history, and the book contains some of these examples. Dr. Kezer's book can be ordered from the Amazon website, by entering his name and the book-title into the search-function. There is an e-book available for people who prefer reading on that medium.

Book Review: **An Essence of Mindful Leadership – Learning Through Mindfulness and Compassion**, by Dr. Phe Bach (Saarbrücken: Lambert Academic Publishing, 2015), 163 pages, ISBN: 978-3-659-78412-5

Dr. Dion Peoples
Manager, International Association of Buddhist Universities

Many scholars within the International Association of Buddhist Universities will recognize the name of Dr. Phe Bach. He is a very charismatic educator, and a man of great character. We respect his endeavors for Buddhism in the USA and his influence within Vietnam. It is with great pleasure that his new book was released, just in time for this edition of the IABU on Mindfulness.

Dr. Bach's text is assembled into chapters that appear to be conference papers, some of which I may have edited for the UNDV Conferences, but these appear in alternative variation. The book has five chapters, but each chapter has a few articles included into it. To improve the text in the future, the chapters should be continuous and not presented as an assemblage of different ideas.

The book contains five chapters, following a foreword and a poem on leadership. Chapter One contains some thoughts on fostering change, and then a conference paper on the art of living with a bibliography; then a paper on leadership in a Vietnamese youth association, featuring another table of contents for just that paper, along with its bibliography. The entire book continues in this format: each chapter assembles a few conference papers, rather than making one coherent presentation on a thematic idea, and then concluding with either a bibliography for each chapter or ending the book with one bibliography for all the books referenced for Bach's text. Major formatting problems aside, the book contains interesting pieces of information.

Associating our ways of living, to be like aspects of nature, are good reminders towards better ways of living – if we can be like: bamboo, rivers, apricot-trees, earth, and the clouds, then we could possibly be more happy. The next section discusses aspects and factors of leadership, and how to be an effective Buddhist leader – and borrows Thich Nhat Hanh's Five Mindfulness Trainings. The second chapter consists of a local conference paper and a seventeen-questions interview of a Vietnamese monk. The third chapter discusses technology and its usefulness in leadership and classrooms; and a few other opinion-pieces. The fourth chapter is about mindful leadership and case studies or learning from mistakes. The final chapter is about mindful leadership and practices. The chapter discusses having a vision and a clear focus (mindfulness), and that the workplace must have a code of ethics and justice; Dr. Bach concludes with a letter that serves as a plea to education-leaders for permission to open a charter-school, despite being initially rejected, and some wonderful short poems dedicated to his mother.

The book features a lot of good advice but suffers from being a confusing puzzle of attachments – if there was a code for its continuity, I missed it. Perhaps, it was not put together as something that reads continuously: if so, more time would have been spent to merge the pieces that comprise the chapters, and the reference sections would have been merged. The appearance of these flaws distracted from the good intentions behind the positivity of the text. If you are seeking an introductory-text on Buddhist-leadership, this may be one version, but I'm left to ponder if there are other compilations or texts?