Right Mindfulness

In

Early Buddhism

Right mindfulness (*sammāsati*) is about meditation

What we are trying to achieve

- To understand the place of meditation on the path
- To understand how meditation works
- To understand how meditation is done

Sequence of the N8P

Right view (*sammādiṭṭhi*) >
Right aim (*sammāsaṅkappa*) >
Right speech (*sammāvācā*) >
Right action (*sammākammanta*) >
Right livelihood (*sammāājīva*) >
Right effort (*sammāvāyāma*) >
Right meditation (*sammāsati*) >
Right stillness (*sammāsamādhi*)

What is the N8P?

The N8P is called the Teaching and the goal. (AN 10.113)

The noble eightfold path is conditioned (*saṅkhato*). (MN 44)

Definition of *sammāsati*

“What is right mindfulness?

It’s when you meditate by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.”
(SN 45.8)

Definition of *sammāsati* (cont.)

"It's when you meditate by observing an aspect of the body/feeling/mind/qualities —keen, aware, and mindful, rid of desire and aversion for the world." (SN 45.8)

= *satipaṭṭhāna*

Definition of *sammāsati* (cont.)

Sammāsati = *satipaṭṭhāna*

Right mindfulness = the applications of mindfulness

The breadth of texts on *satipaṭṭhāna*

Satipaṭṭhāna Suttas
(MN 10 + DN 22)

Satipaṭṭhāna Saṃyutta
(SN 47)

Various other *suttas*

Satipaṭṭhāna in the
Abhidhamma

Satipaṭṭhāna outside
the Pali tradition

The depth of *satipaṭṭhāna*

“Suppose I had four disciples with a lifespan of a hundred years. And they each were perfect in memory, range, retention, and perfect lucidity of wisdom. They would ask questions about the four applications of mindfulness (*satipaṭṭhāna*) again and again, and I would answer each question. They would remember the answers and not ask the same question twice. And they’d pause only to eat and drink, go to the toilet, and sleep to dispel weariness. Those four disciples would pass away, yet the Realized One would not run out of Dhamma teachings or answers.” (MN 12)

The significance of *satipaṭṭhāna*

“The ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, gold, rubies, and emeralds. In the same way, this teaching and training is full of many kinds of treasures, that is, the four applications of mindfulness, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.” (AN 8.19)

Satipaṭṭhāna as refuge (SN 47.9)

> “So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does one do this?”

Satipaṭṭhāna as refuge (cont.)

"It's when you meditate by observing an aspect of the body … feelings … mind … qualities—keen, aware, and mindful, rid of desire and aversion for the world."

Aids to Awakening (37 *bodhipakkhiyadhamma*)

4 applications of mindfulness (*satipaṭṭhāna*)

4 right efforts (*sammāpadhāna*)

4 bases of spiritual power (*iddhipada*)

5 spiritual faculties (*indriya*)

5 spiritual powers (*bala*)

7 factors of awakening (*sambojjhaṅga*)

Noble eightfold path (*ariya aṭṭhaṇgika magga*)

37 aids to Awakening

4 *sati-paṭṭhāna*	4 right efforts	4 factors of spirit power	5 spiritual faculties	5 spiritual powers	7 factors of Awakening	Noble eightfold path
Body	Overcome	Desire	Confidence	Confidence	Mindfulness	Right view
Feeling	Stop arising	Energy	Energy	Energy	Scrutiny	Right aim
Mind	Give rise to	Mind	Mindfulness	Mindfulness	Energy	Right speech
Qualities	Develop	Scrutiny	Stillness	Stillness	Rapture	Right action
			Wisdom	Wisdom	Tranquility	Right livelihood
					Stillness	Right effort
					Equanimity	Right mindfulnes
						Right stillness

37 aids to Awakening

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Feeling	Stop arising	Energy stillness	Energy	Energy	Scrutiny	Right aim
Mind	Give rise to	Mind stillness	Mindfulness	Mindfulness	Energy	Right speech
Qualities	Develop	Scrutiny stillness	Stillness	Stillness	Rapture	Right action
			Wisdom	Wisdom	Tranquility	Right livelihood
					Stillness	Right effort
					Equanimity	Right mindfulnes
						Right stillness

Basic principles of Dhamma

“These four basic principles are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now nor will they be. Sensible ascetics and brahmins don’t look down on them. What four?

Basic principles (cont.)

1. Contentment
2. Good will
3. Right mindfulness
4. Right stillness (AN 4.29)