

Right Mindfulness

In

Early Buddhism

Myth 5

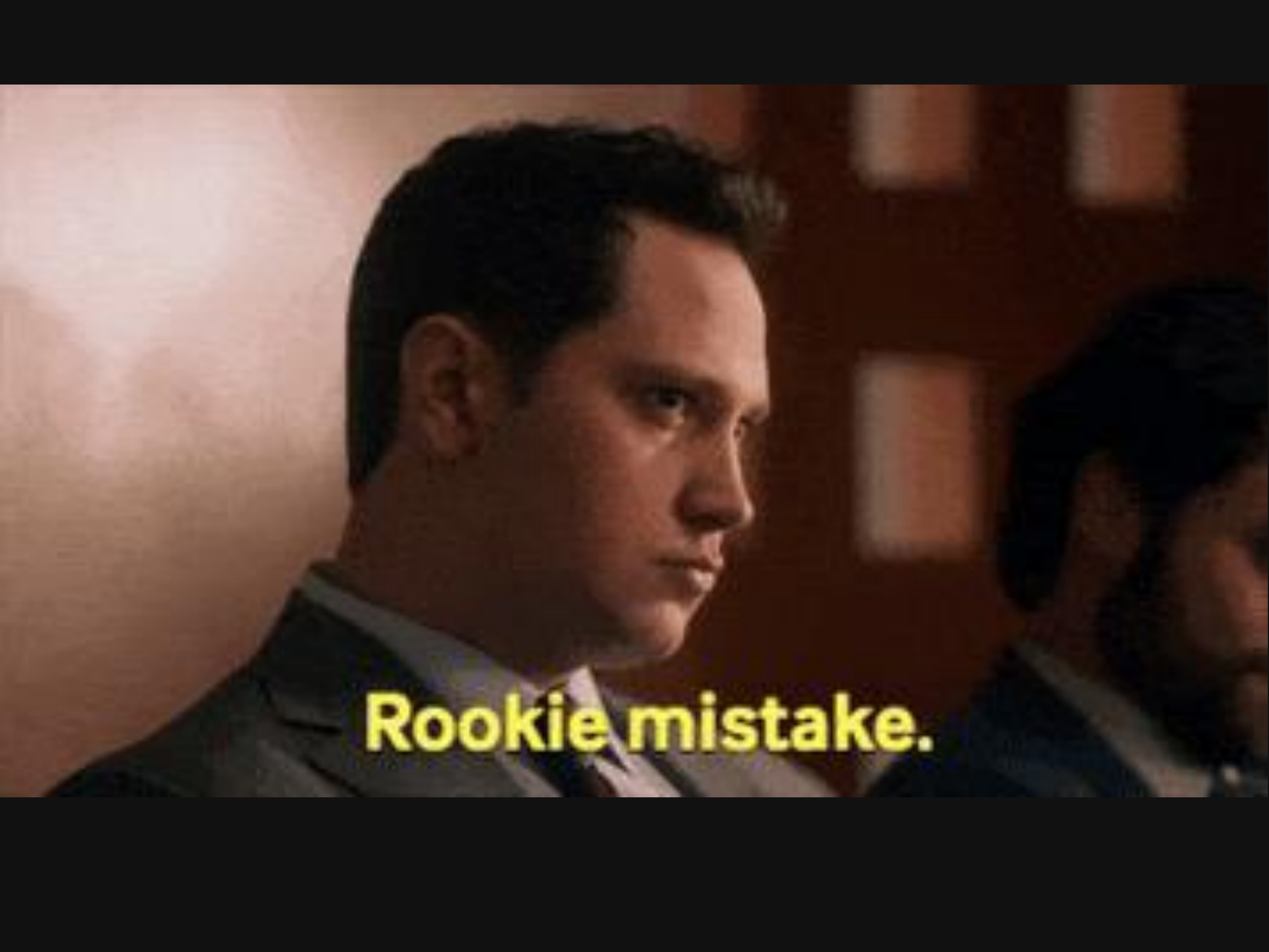
Satipaṭṭhāna
is equivalent
to *vipassanā*

Myth 5 (cont.)

This is a

BIG

mistake!!

A close-up, profile view of a man with dark hair, wearing a dark suit jacket, a light-colored shirt, and a dark tie. He has a serious, intense expression and is looking towards the right. The background is a blurred courtroom setting with wood paneling and framed pictures on the wall. Another person's head is partially visible in the foreground on the right, out of focus.

Rookie mistake.

Myth 5 (cont.)

*“Satipaṭṭhāna
is vipassanā.
Vipassanā is
satipaṭṭhāna.”*
(Goenka)

Myth 5 (cont.)

Satipaṭṭhāna
(= *sammāsati*)

>

sammāsamādhī

Myth 5 (cont.)

There is no link
between *satipaṭṭhāna*
and *vipassanā* in the
suttas.

They are never used
together.

Myth 5 (cont.)

Satipaṭṭhāna
is the practice.

Samatha and
vipassanā are
the result.

Myth 6

Modern *vipassanā*
is exactly what the
Buddha taught

Myth 6 (cont.)

“We are very thankful to the Sangha who maintained the purity of the words of the Buddha and those among them who maintained the practice of Vipassanā; otherwise it would have been lost long ago. Because of this tradition of ours we received **the practice in its pristine purity** and we are deeply grateful.”

Myth 6 (cont.)

“He received the technique that he taught in the 1950s from Sayagyi U Ba Khin of Burma ... in a lineage of teachers descended directly from the Buddha. ...

[Goenka] never omitted to say that he received the technique from the Buddha through a chain of teachers down to his own teacher ...”

Myth 6 (cont.)

- There is no such thing as pristine purity.
- Even the immediate listener to the Buddha would have to interpret his message.
- After 2,500 years of history, the problem of interpretation is much greater.
- It is easy to show flaws, for instance in Goenka's teachings.
- Anyone who tries will find flaws in what I say.
- We only need to get close enough to the Buddha's teaching to enable proper practice.

Myth 7

Satipaṭṭhāna is
“mindfulness
meditation”

Myth 7 (cont.)

But is there meditation
without mindfulness?

No!

Myth 8

Satipaṭṭhāna is
choiceless awareness
of the present moment

Myth 8 (cont.)

When you decide on the meditation subject there is choice

When you attend to the subject there is choice

When you contemplate there is choice

Myth 8 (cont.)

The idea of a “present moment” is from the Abhidhamma.

In the *suttas* there is only the present, *paccuppanna*.

There is change from sense to sense, but not “momentariness”:

“These is arising, vanishing, and change while persisting.” (SN 22.37)

Myth 9

Satipaṭṭhāna
is bare
attention

Myth 9 (cont.)

“In the popular understanding, mindfulness has developed into a practice of **bare** awareness to calm the mind.”

Wikipedia

Myth 9 (cont.)

“Bare attention is the clear and single-minded awareness of what actually happens *to us* and *in us*, at the successive **moments** of perception.

It is called ‘bare’, because it attends just to the **bare facts of a perception** as presented either through the five physical senses or through the mind ...

Myth 9 (cont.)

“When attending to that sixfold sense impression, attention or mindfulness is kept to **a bare registering of the facts** observed, without reacting to them by deed, speech or by mental comment which may be one of self-reference (like, dislike, etc), judgement or reflection.”

Nyanaponika Thera

Myth 9 (cont.)

Bare of what?

Bare of proliferation, the tendency to get involved with things, through craving, self, and views.

This can be achieved at best after *samādhi*.

Myth 10

Satipaṭṭhāna is to
be practiced
without joy or bliss

Myth 10 (cont.)

“When they feel a material pleasant feeling (*sāmisa sukha*), they know: ‘I feel a material pleasant feeling.’

When they feel a spiritual pleasant feeling (*nirāmisa sukha*), they know: ‘I feel a spiritual pleasant feeling.’”

(MN 10)

Myth 10 (cont.)

“They know expansive mind as
‘expansive mind’ (*mahaggata citta*) ...
They know mind that is supreme as
‘mind that is supreme’ (*anuttara citta*) ...
They know stilled mind as ‘stilled mind’
(*samāhita citta*) ...
They know freed mind as ‘freed mind’
(*vimutta citta*) ...”
(MN 10)

Myth 10 (cont.)

“When they have the awakening factor of energy ... **rapture** (*pīti*) ... **tranquillity** (*passaddhī*) ... **stillness** (*samādhī*) ... equanimity (*upekhā*) in them, they understand: ‘I have the awakening factor of energy ... rapture ... tranquillity ... stillness ... equanimity in me.’”

(MN 10)

A grey, textured stone marker with a rounded top and a rectangular base. The words "THE" and "END" are engraved in a serif font on the front face. The stone has a porous, granular texture. The background is white, with black bars on the left and right sides.

THE
END