

Right Mindfulness

In

Early Buddhism

Satipaṭṭhāna Sutta vs. Ānāpānasati Sutta:
contemplation of mind

Satipaṭṭhāna (MN 10)

Ānāpānasati (MN 118)

Desire

≠

Hate

≠

Delusion

≠

Constricted

≠

Scattered

≠

Expansive

≈

Experiencing the mind

Supreme

≈

Gladdening the mind

Stilled

=

Stilling the mind

Freed

=

Freeing the mind

Contemplation of mind

Distinction between sense restraint and contemplation of mind:

“A monastic **understands** mind with **desire** (**anger**) as with desire (anger), and mind without desire (anger) as without desire (anger).”

“When they **see** a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of **desire** and **aversion** would become overwhelming. For this reason, they **practice restraint, protecting** the faculty of sight, and achieving its restraint.”

Summary: feelings and mind

It is the positive feelings and mind states that really matter as direct experiences.

The negative states can largely be understood through their absence.

The only meditation found in the suttas that gives a framework for the contemplation feelings and mind states is the breath.

Contemplation of *Dhammas* (MN 10)

1. 5 hindrances (*nīvaraṇa*)
2. 5 aggregates (*khandha*)
3. 6 sense spheres (*āyatana*)
4. 7 factors of awakening
(*sambhojaṅga*)
5. 4 noble truths (*ariya sacca*)

Contemplation of *dhammas* (MN 10)

What is *dhamma* in this context?

Two main possibilities:

1. Aspect of experience (phenomenon)
2. Law of nature (principle)

But all four *satipaṭṭhānas* are about aspects of experience.

What distinguishes the fourth *satipaṭṭhāna* is its focus on causality.

Contemplation of *dhammas* (MN 10)

“It’s when a monastic who has sensual desire in them understands: ‘I have sensual desire in me.’

When they haven’t sensual desire in them, they understand: ‘I haven’t sensual desire in me.’

They understand **how** sensual desire **arises**.

They understand **how**, when arisen, it’s **given up**.

And they understand **how**, once it’s given up, it **doesn’t arise** again in the future.”

Contemplation of the five hindrances

Comparison of sources

Pali Satip. Sutta	Sarvāstivāda	Ekāyana Sūtra	Prajñāpāramitā	Vibhaṅga	Dharma-skandha	Śāriputr-ābhidharma
=	=	=	≠	=	=	=

Contemplation of the five hindrances

“It’s when a monastic who has sensual desire in them understands: ‘I have sensual desire in me.’

When they don’t have sensual desire in them, they understand: ‘I don’t have sensual desire in me.’

They understand how sensual desire arises.

They understand how, when it’s arisen, it’s given up.

And they understand how, once it’s given up, it doesn’t arise again in the future.”

Contemplation of the five hindrances

“... There are these five corruptions (*upakkilesa*) of the mind. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.”

(AN 5.23)

At the Upakkilesa Sutta (MN 128) these are refined defilements of the mind.

Contemplation of the five hindrances

“It’s when a monastic who has anger ... dullness and drowsiness ... restlessness and remorse ... doubt in them understands: ‘I have doubt in me.’

When they don’t have doubt in them, they understand: ‘I don’t have doubt in me.’

They understand how doubt arises.

They understand how, when it’s arisen, it’s given up.

And they understand how, once it’s given up, it doesn’t arise again in the future.”

Contemplation of the five hindrances

Then comes:

“They meditate contemplating an aspect of principles internally, externally, and both internally and externally.

They meditate contemplating the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness.

They meditate independent, not grasping at anything in the world.”

Contemplation the five of aggregates

Comparison of sources

Pali Satip. Sutta	Sarvāstivāda	Ekāyana Sūtra	Prajñāpāramitā	Vibhaṅga	Dharma-skandha	Śāriputr-ābhidharma
=	≠	≠	≠	≠	≠	≠

Contemplation the five of aggregates

“It’s when a monastic contemplates:

‘Such is form (*rūpa*), such its origin,
such its ending.

Such is feeling (*vedanā*), such its
origin, such its ending.

Such is perception (*saññā*), such its
origin, such its ending.

Such are choices (*saṅkhārā*), such
their origin, such their ending.

Such is consciousness (*viññāṇa*),
such its origin, such its ending.’”

Contemplation the five of aggregates

“It’s when a monastic ... enters and remains in the first absorption ...

They contemplate the phenomena there—the form, feeling, perception, choices, and consciousness—as impermanent, as suffering ... as not-self.

They turn their mind away from those things, and apply it to the deathless element ...”

(MN 64)