

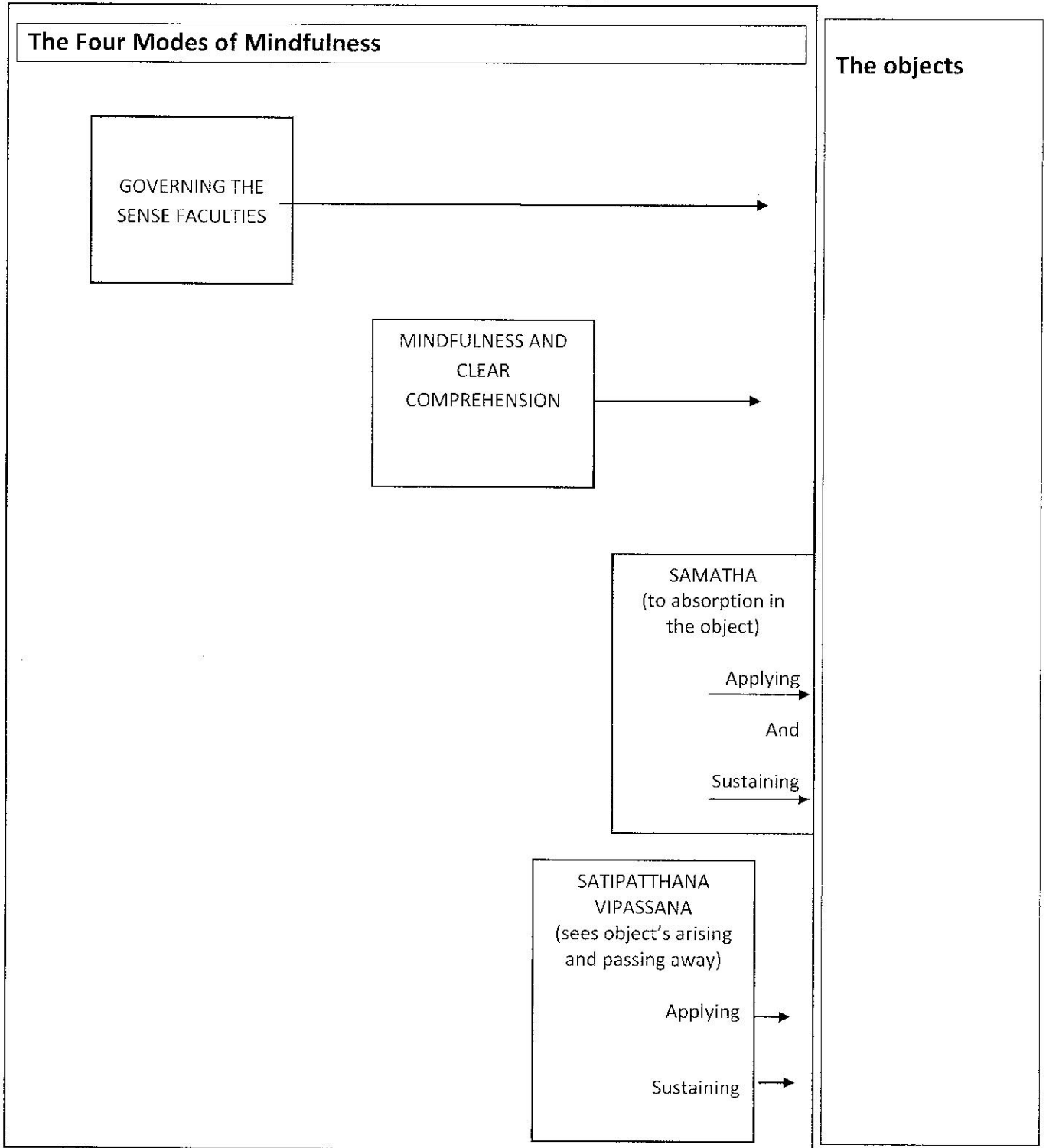
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## THE FOUR MAIN MODES OF MINDFULNESS

The Key Meditation Steps in the Gradual Training

The Steps	Meaning	Mnemonic
<b>1) <i>Indriya samvara</i>: Governing the sense faculties</b>	Mindfulness gently restrains the mind in regard to all 6 senses, the 5 plus the mind itself.	<b>"Guarding"</b>
<b>2) <i>Sati sampajannya</i>: Mindfulness and clear comprehension</b>	Wisdom is now increased, but not up to the <i>vipassana</i> level ( <i>satipatthana</i> ).	<b>"Comprehending"</b>
<b>3) <i>Samatha</i>: Tranquility meditation</b>	Stronger mindfulness accepts a single object until the mind absorbs into it. The whole universe is just that one object.	<b>"Surrendering"</b>
<b>4) <i>Vipassana</i>: Insight meditation</b>	That strong mindfulness, with the explorative character of <i>vipassana</i> wisdom, delves into mind and matter to see their nature.	<b>"Analytical observation"</b>

(2) DISTANCE FROM THE OBJECT(S)



**(3) PROPOSED LOCALES FOR THE GRADUAL TRAINING (MN:51) IN THE BUDDHA’S TIME**

<b>A)</b> <b>MONASTERY’S</b> <b>STUDY</b> <b>SECTION</b>	<b>B)</b> <b>SECLUDED, QUIETER</b> <b>SECTION OF THE SAME</b> <b>MONASTERY</b>	<b>C)</b> <b>CLOSE TO NATURE</b>
<b>①</b> <b>VIRTUE</b>  Monks and nuns had to immediately learn their rules, how to wear the robes, generally graceful deportment, etc.	<b>④</b> <b>PRACTICE OF</b> <b>WAKEFULNESS</b>	<b>⑥</b> <b>GONE TO THE</b> <b>FOREST FOR COMPLETE</b> <b>SECLUSION</b> “he seeks a lonely abode: in the forest, at the foot of a tree, on a mountain (...)” (MN: 51)
<b>②</b> <b>GOVERNING THE</b> <b>SENSE FACULTIES</b>	<b>⑤</b> <b>MINDFULNESS AND</b> <b>CLEAR COMPREHENSION</b>	<b>⑦</b> <b>PUTTING DOWN</b> <b>THE HINDRANCES</b>
<b>③</b> <b>MODERATION</b> <b>IN EATING</b>		<b>⑧</b> <b>SAMATHA</b> <b>MEDITATION</b>
		<b>⑨</b> <b>SATIPATTHANA</b> <b>VIPASSANA</b>

Note: some appear to have stayed in B) and gone through the remaining steps, ⑥, ⑦, ⑧, ⑨. This would be “an empty place” (DN: 2).

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**A CRUCIAL DIFFERENCE IN POSITIONING**  
**The Objects of Mindfulness and Clear Comprehension Seen as Content or as Process**

<b>SATIPATTHANA SUTTA (DN: 22, MN: 10)</b>		
<b>The Foundation For Arousing Mindfulness</b>	<b>The Particular Exercise(s)</b>	<b><u>PROCESS</u> Seen As Arising &amp; Passing Away</b>
Body	<b>MINDFULNESS AND CLEAR COMPREHENSION</b>	All exercises
Feelings		All exercises
Mind		All exercises
Phenomena		All exercises

<b>THE ENTIRE GRADUAL TRAINING</b> <b>(The MN: 125 version which has a bare insight option)</b>		
	<b><u>SEEN AS JUST AN OBJECT</u></b>	<b><u>SEEN AS PROCESS</u></b>
① VIRTUE		
② GOVERNING THE SENSE FACULTIES		
③ MODERATION IN EATING		
④ PRACTICE OF WAKEFULNESS		
<b>⑤ MINDFULNESS AND CLEAR COMPREHENSION</b>	<b>SEEN AS CONTENT (Only as an object) NOT VIPASSANA YET</b>	
⑥ GOING INTO SECLUSION		
⑦ PUTTING DOWN THE HINDRANCES		
<b>⑧ SATIPATTHANA (INCLUDES MINDFULNESS AND CLEAR COMPREHENSION)</b>		<b>SEEN AS PROCESS HERE, ARISING AND PASSING AWAY</b>
⑨ SAMATHA MEDITATION JHĀNA		

⑧ and ⑨ sometimes interchange depending on listeners.

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## SOURCES

### ***Majjhima Nikaya: 51 (Kandaraka sutta)***

#### **15. Protecting virtue (*Sila samvara*)**

“...Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.”

*(So iminā ariyena sīlakkhandhena samannāgato ajjhattam anavajjasukham paṭisaṃvedeti.)*

#### **16. Governing the sense faculties (Guarding the sense doors) (*Indriya samvara*)**

“On seeing a form with the eye, he does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him. He practices the way of its restraint (governing). He guards the eye faculty, he undertakes the restraint of the eye faculty. On hearing a sound with the ear ... On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible with the body ... On cognizing a mind-object with the mind, he does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him. He practices the way of its restraint. He guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.”

*(So iminā ariyena indriyaṣaṃvarena samannāgato ajjhattam abyāsekasukham paṭisaṃvedeti.)*

#### **17. Mindfulness and Clear Comprehension (*Sati sampajannya*)**

. “He becomes one who acts with mindfulness and clear comprehension when going forward and returning; who acts with mindfulness and clear comprehension when looking ahead and looking away; who acts with mindfulness and clear comprehension when flexing and extending his limbs; who acts with mindfulness and clear comprehension when wearing his robes and carrying his outer robe and bowl; who acts with mindfulness and clear comprehension when eating, drinking, consuming food, and tasting; who acts with mindfulness and clear comprehension when defecating and urinating; who acts with mindfulness and clear comprehension when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

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#### KEY WORDS:

STEPS	MENTAL STATE	PRACTICE STYLE
Governing the sense faculties (Guarding the sense doors)	General Mindfulness (not pin-point vipassana)	Choiceless Awareness
Mindfulness & Clear Comprehension	General Mindfulness	Over-all body awareness

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**OBJECT MEDITATION AND PROCESS MEDITATION**  
**A General Map of Spiritual Practice**

<p><b>PROCESS MEDITATION</b></p>	<p style="text-align: center;"><b>VIPASSANA</b></p> <p>Mind delves into and explores the nature and behavior of all physical and mental phenomena. After the content of any of the 6 sense doors has been cognized, the Vipassana mind swiftly sees the object's conditioned, momentary, suffering, non-self nature.</p> <p style="text-align: center;"><b>③ HIGHLY INVESTIGATIVE MINDFULNESS, WITH WISDOM</b></p>	
<p><b>OBJECT MEDITATION</b></p>	<p><b>GOVERNING THE SENSE FACULTIES</b> Mindfulness keeps the 6 sense doors guarded. Still on content.</p> <p style="text-align: center;"><b>① GENERAL MINDFULNESS, WITH WISDOM</b></p>	<p><b>TRANQUILITY MEDITATION (SAMATHA)</b> Mindfulness closely attends single-pointedly to <u>one</u> object, until it fixes in locked absorption (jhāna). Wisdom makes object clear to the mind.</p> <p style="text-align: center;"><b>② HIGHLY CONCENTRATED MINDFULNESS, WITH WISDOM</b></p>
<p style="text-align: center;"><b>DEGRADED GOVERNING OF THE SENSE FACULTIES</b> Mind has bare attention on the content of the 6 sense activities, but is not discerning. This state very easily vanishes to be replaced by the Pseudo Present Moment (below).</p> <p style="text-align: center;"><b>WEAK MINDFULNESS, NO WISDOM</b></p>		
<p><b>ORDINARY WHOLESOME MENTAL STATES</b></p>	<p style="text-align: center;"><b>DĀNA (Charity and Service)</b> <b>SĪLA (Right Speech, Right Action, Right Livelihood)</b> This includes study and reflection on the Dhamma.</p> <p style="text-align: center;"><b>MINDFULNESS, SOMETIMES WITH WISDOM, SOMETIMES NOT</b></p>	

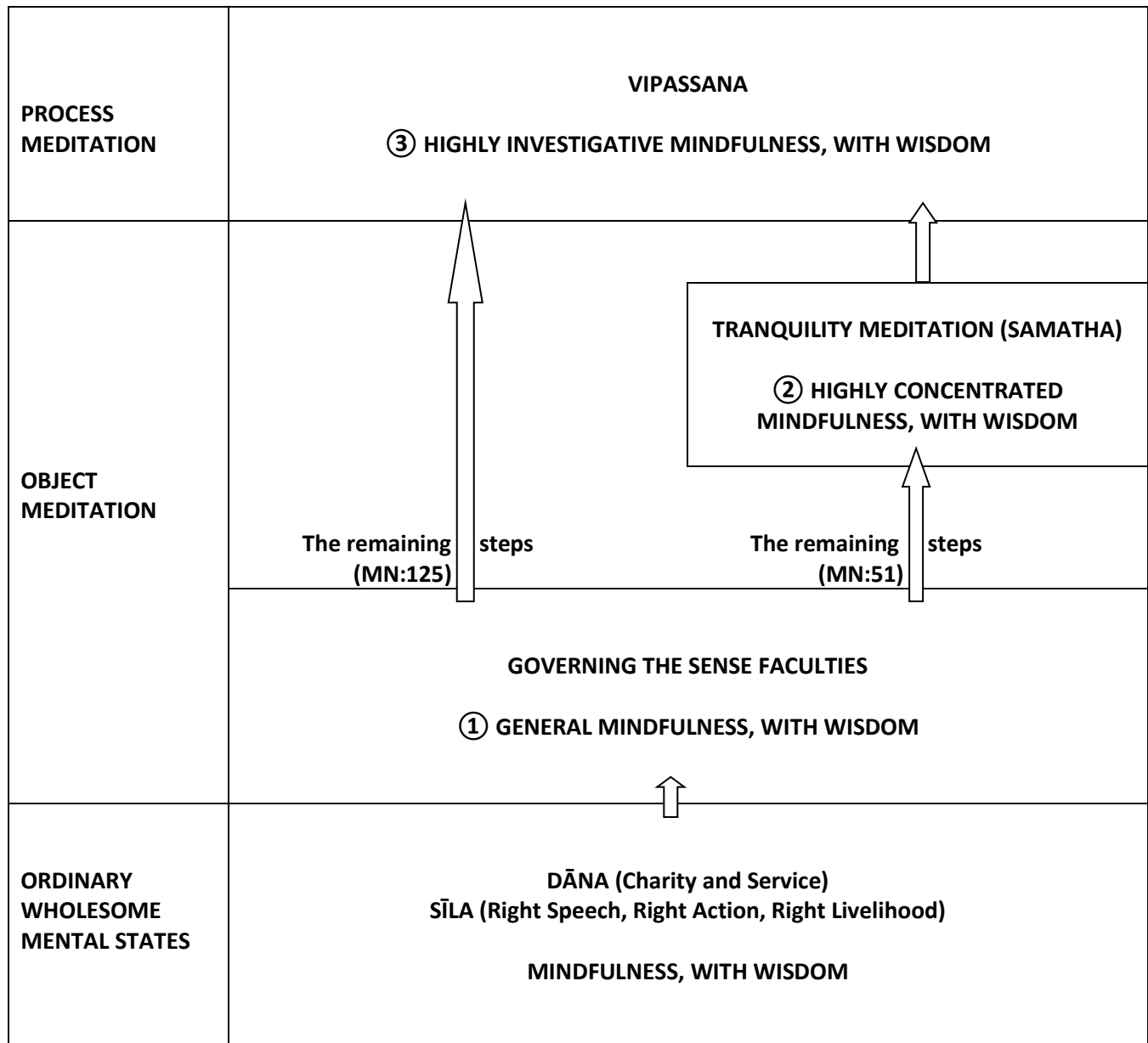
<p><b>UNWHOLESOME, POLLUTED MENTAL STATES</b></p>	<p style="text-align: center;"><b>THE PSEUDO PRESENT MOMENT</b></p> <p>Mind is hanging out in the supposed here &amp; now, not going to the past, or future, not thinking, but simply delighting in the senses, "the joys of nature", etc.: subtle desire and clinging; also includes states of aversion. A state of high attention as in a cat stalking a bird.</p> <p style="text-align: center;"><b>NO MINDFULNESS, NO WISDOM</b></p>
<p style="text-align: center;"><b>GROSSLY POLLUTED STATES</b></p> <p>Mind hot and agitated, dull and lethargic, etc.</p>	

Note: for simplicity's sake, many steps of the Gradual Training have been omitted.

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A SPECIFICALLY BUDDHIST MAP

Locating Only States with Wisdom, i.e., Right View



Note : - “Object meditation” refers to seeing the object’s particular characteristic. (*visesa lakkhana*).

- “Process meditation” refers to seeing the objects general characteristics (*samannya lakkhana*): impermanence, suffering and non-self, (*anicca, dukkha, anatta*), on a level beyond mere concepts, beyond just an inference of impermanence, etc.