

Chapter X

Types of mindfulness, orders of conditionality, and stages of the spiritual path

Tim Lomas and Jnanavaca

T. Lomas ✉

School of Psychology, The University of East London, Stratford Campus, Water Lane,
London E15 4LZ, United Kingdom.

Jnanavaca

London Buddhist Centre, 51 Roman Road, Bethnal Green, London, E2 OHU, United
Kingdom.

E. Y. Shonin, W. Van Gordon and N. N. Singh (eds.), *Buddhist Foundations of Mindfulness*,
Mindfulness in Behavioral Health Series. DOI:

Abstract (to be included only in the e-Book version)

This chapter aims to broaden our appreciation of mindfulness by situating it within a deeper Buddhist context. We highlight dimensions of mindfulness that are implicit within canonical Buddhist teachings, but which are often overlooked in contemporary psychological literature. We do this by identifying three threads within the teachings, then weaving these threads together to elucidate the connections between them. The first thread is the notion that there are different types of mindfulness, captured by various Pali words: *sati* (awareness suffused with spirit of recollection); *appamada* (awareness suffused with an ethos of ethical care); and *sampajañña* (awareness suffused with a sense of spiritual development). The second thread is the teaching of *Paṭiccasamuppāda* (the law of conditionality), and Buddhaghosa's interpretation of this as involving five different *niyāmas* (orders of causality): *utu-niyāma* (physical); *bīja-niyāma* (biological); *citta-niyāma* (mental); *kamma-niyāma* (ethical); and *dhamma-niyāma* (spiritual). The third thread is the idea of the spiritual path, and the notion that this comprises various stages; we focus here on the contemporary teachings of Sangharakshita, who identifies five stages (based on the Sarvāstivāda Five Path Schema): integration; skilful intention; spiritual death; spiritual rebirth; and spontaneous compassionate activity. We then weave these threads together into three broad phases of practice that a person might ideally progress through: phase 1 (cultivation of *sati*, appreciation of *utu-*, *bīja-* and *citta-niyāma*, and stage I of the path); phase 2 (cultivation of *appamada*, appreciation of *kamma-niyāma*, and stage II of the path); and phase 3 (cultivation of *sampajañña*, appreciation of *dhamma-niyāma*, and stages III, IV and V of the path).

Key Words: Mindfulness; Awareness; Sati; Ethics; Precepts; Spiritual Development.

Introduction

The concept of mindfulness has found a hugely receptive audience within Western psychology over recent years. In the wake of Kabat-Zinn's (1982) pioneering Mindfulness-Based Stress Reduction (MBSR) programme, the number of academic papers focusing on mindfulness has grown exponentially, with over 500 studies published on it in 2012 alone (Shonin et al., 2013). However, as much as this interest is to be welcomed, it is worth reflecting critically on what *type* of mindfulness is being explored in such work. Mindfulness has tended to be conceptualised and operationalised in contemporary academia in using cognitive theories of attention and awareness (Bishop et al., 2004). Such theories can be seen as modern constructs, generated by a culture of thought that, influenced by emergent technologies, views the mind mechanistically in terms of computer metaphors (Crowther-Heyck, 1999). It is not necessarily the case that constructs such as attention are completely out of tune with the spirit of the original Buddhist teachings. For instance, the *Amitayus* jhana sutta, which provides instructions for a meditation on the sun, states: "[C]ause your mind to be firmly fixed on it so as to have an unwavering perception by the exclusive application of your mind" (part II, verse 9). Thus, conceptualising mindfulness using constructs such as attention is not necessarily inappropriate; however, it may nevertheless be somewhat limiting.

In particular, having been generally operationalised in this cognitive way, mindfulness has become largely de-contextualised from its Buddhist origins. Although Buddhist teachings informed the construction of initiatives like the MBSR programme, this influence has tended to remain largely implicit, with many people engaging with mindfulness in a secular way, without reference to Buddhism (Shapiro, 1994). One may indeed argue that this de-contextualisation was necessary in order for mindfulness to

find a receptive audience in secular Western societies. King (1999) suggested that it is exactly the ease with which meditation *can* be shorn of its religious connections and presented as a relaxation tool, for example, that has enabled it to take root and flourish in such societies. However, now that mindfulness has achieved critical and popular acceptance, we would argue that the time has come to *re*-contextualise it, which indeed is the spirit of this book as a whole. Even in its limited, de-contextualised way, mindfulness as currently operationalised within Western academia has had a powerful, transformative effect across diverse fields, from medicine (Fortney & Taylor, 2010) to education (Erricker & Erricker, 2001). However, in Buddhist teachings, the concept of mindfulness is just one part of a much wider nexus of thought and practice, which have much farther-reaching implications in terms of wellbeing and psychological development. Considered in this original context, the potential for mindfulness to generate beneficial outcomes is thus perhaps far greater.

This chapter is an attempt at re-contextualisation, informed and influenced by the contemporary Buddhist teacher Sangharakshita, whose perspective and location within Buddhism is briefly outlined in an endnote¹. Buddhism comprises such a vast, diverse collection of teachings that any one presentation is necessarily partial—all we can do to mitigate this partiality is to reflexively acknowledge how we have arrived at our particular exegesis and interpretation. Here, we shall identify and draw together three threads that can be found within the canonical literature and its supporting commentaries. The chapter is in two parts: the first part introduces the threads themselves and the second part will trace the links and associations between the threads. The first thread concerns the origins of the English term mindfulness, and the idea that in traditional Buddhist teachings there are different *types* of mindfulness, captured by various Pali terms that each have specific nuances and inflections. (All

terms will be written in the text in Pali, and will generally be defined on first usage.) Here we focus on three particular Pali words, reflecting on their meanings and implications: *sati* (perhaps best defined as awareness infused with a spirit of recollection); *appamada* (awareness infused with an ethos of ethical care); and *sampajañña* (awareness infused with a sense of spiritual progress). The second thread concerns a central Buddhist teaching, *paṭiccasamuppāda*, the law of dependent origination (i.e., that all things arise dependent on conditions). One interpretation of this law holds that conditionality operates at a number of different orders of existence, from the causality of physical laws (e.g., the law of gravity), up to the kind of causality that explains the evolution of enlightened consciousness in human history. The third thread is the widespread notion (not limited to Buddhism) that a person's psychological development unfolds through a series of identifiable stages; here we focus on one particular Buddhist stage-wise model that elucidates five broad stages of the spiritual path.

Moreover, we not only present these threads, but in the second part of the chapter seek to weave them together by articulating commonalities among them. We do this by identifying three key phases of practice, each outlined in a section. The first section focusses on the first type of mindfulness, *sati*. Here, we weave in the second thread by arguing that *sati* is associated primarily with the recognition of the three lowest orders of causality—physical, biological and psychological. Here we also weave in the third thread by suggesting that *sati* is linked to embarkation on the spiritual path, i.e., to the first stage of psycho-spiritual development. The second phase centres on the second type of mindfulness, *appamada*. Here we weave in the second thread by suggesting that *appamada* is linked to the recognition of a fourth type of causality, namely karmic causality. We furthermore weave in the third thread by arguing that

appamada is connected to the fulfilment of the first stage of psycho-spiritual development and to progression through the second stage of development. Finally, the third section of the chapter addresses the third type of mindfulness, *sampajañña*. Here we weave in the second thread by proposing that *sampajañña* is associated with the recognition of a final type of causality, dharmic causality. We further weave in the third thread by arguing that *sampajañña* is connected to the third, fourth and fifth stages of psycho-spiritual development.

Part 1: The Three Threads

In part 1 we outline the three threads in turn: types of mindfulness; orders of causality; and stages of psycho-spiritual development. In each case, we identify the original Buddhist teachings that are the source of these threads, as well as point out the particular contemporary slant—influenced by Sangharakshita—that we bring to these teachings.

Thread 1: Types of mindfulness

Our first thread concerns the concept of mindfulness itself, and the notion that there may be different types of mindfulness. Recent years have witnessed an emergent debate in the psychological literature around the term mindfulness—around what it means, and how well it serves as an English translation of concepts found in the original Buddhist texts (McCown et al., 2010). This debate raises interesting questions pertaining to exegesis and hermeneutics (i.e., how we access and interpret original texts), and to translation and discursive equivalence (i.e., how we retain the original meanings in the English terms we use). The crux of the issue is this: in the Buddhist texts, there are a number of conceptually similar pali/sanskrit terms, relating to

awareness and attention, each with subtly different nuances and meanings embedded within them. However, by historical accident, only one of these terms has been highlighted and translated into English, namely *sati*. Moreover, the English word chosen for this translation, mindfulness, arguably does not capture the nuances of the original term. Consequently, not only is mindfulness perhaps an inadequate translation of the original Pali term *sati*, the exclusive focus on this word in the psychological literature means that the significance of the other pali/sanskrit terms relating to awareness in Buddhist teachings are also being overlooked.

So, where did the term mindfulness come from? As Gethin (2011) elucidates, the word was first used by the great Buddhist scholar T. W. Rhys Davids in 1881 as a translation of *sati*. Within the Brahmanical tradition of ancient India, the word *sati* had connotations of “remembrance” and “recollection” (Peacock, 2014). Within a Buddhist context however, it did not refer to historical or chronological memory per say, but to a state in which one recollects or remembers the activity that “one is engaged in, in the present moment” (Peacock, 2014, p. 6). This meaning of *sati* is to an extent evident in the pre-eminent contemporary definition of mindfulness formulated by Kabat-Zinn (2003, p.145), who explicitly cited the term *sati* as the origin of his formulation, as “the awareness that arises through paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment by moment.” However, it is interesting to consider the process through which mindfulness was selected as an appropriate translation of *sati*. As Gethin (2011) noted, Rhys Davids appeared to have some uncertainty over the choice of this English word. In Rhys Davids’ (1881) translation of the *Mahaparinibbana Sutta*, mindfulness was rendered as “mental activity’ (p. 9) and simply “thought” (p. 63), but it was only with Rhys Davids’ (1910) translation of the *Mahasatipatthana Sutta* that he settled on the term mindfulness.

Indeed, as others have pointed out, *sati* is a very difficult word to translate (Bodhi, 2011). For example, Shapiro et al. (2006) suggested that the term is too cognitive and cerebral, and overlooks qualities of emotional warmth present in the original, and thus a better translation might be “heart-mindfulness”. Moreover, the word mindfulness is semantically confusing—while one can appreciate the value of a word that is the antonym of being mindless, the notion of a full mind arguably misses the mark.

Aside from the adequacy of the term mindfulness as a translation for *sati*, a perhaps more significant issue is the number of Buddhist concepts linked to *sati* that have remained *untranslated* and, hence, unappreciated in Western psychology. In the canonical literature are various conceptually similar terms, each with subtly different nuances of meaning (Bodhi, 2011). These include the two concepts addressed in this chapter, *appamada* and *sampajañña*, as well as terms such as *manasikara* (attention) and *viññāṇa* (consciousness). The danger with the current enthusiasm for mindfulness (as a translation of *sati*) is that the precious insights and teachings bound up with these other concepts may be overlooked. This danger is recognised by Kabat-Zinn himself, who suggested that “the rush to define mindfulness within Western psychology may wind up denaturing it in fundamental ways,” and thus there is “the potential for something priceless to be lost” (Williams & Kabat-Zinn, 2011, p. 4). So, in addition to exploring the nuances of *sati*, this chapter highlights two further Pali terms—both relating to awareness and both of which could also potentially be translated as mindfulness—that may each have something priceless to offer in terms of psychological development, namely *appamada* and *sampajañña*. Together with *sati*, these two terms offer us three types of awareness: awareness infused with a spirit of recollection (*sati*); awareness infused with an ethos of ethical care (*appamada*); and awareness infused with a sense of spiritual progress (*sampajañña*). In part 2 below, we elucidate the

meanings embedded within these three terms by exploring their parallels with the other two threads (e.g., stages of the path).

Thread 2: Levels of conditionality

The second thread concerns a central teaching in Buddhism: *paṭiccasamuppāda*, i.e., the law of conditionality. This teaching is absolutely pivotal because it is the core insight expressed by the Buddha on attaining enlightenment, a fundamental principle that lies at the heart of Buddhism, upon which other teachings rest (Kang, 2009). Essentially, the teaching reflects the insight that all aspects of existence arise dependent upon conditions. As expressed by the Buddha upon his enlightenment (the *Upanisa Sutta*): “This being, that exists; through the arising of this, that arises. This not being, that does not exist; through the ceasing of this, that ceases.” This insight into the causal operation of the universe—into the general principle of ordered relationships between conditions and their effects—is the central understanding that effectively underpins all other Buddhist teachings, the “meta” law that substantiates all other laws. For example, the Four Noble Truths (e.g., the second truth, that suffering has a cause) are manifestations of this more fundamental insight into *paṭiccasamuppāda*. A further significance of this teaching is that understanding its truth is seen as *the* key to wellbeing and ultimately to liberation from suffering. As Sangharakshita and Subhuti (2013, p. 49) stated, “once we have understood and are fully convinced about the nature of reality as *paṭiccasamuppāda*, we align ourselves with those regularities or laws that lead us to liberation.”

This law of *paṭiccasamuppāda* has been elaborated upon in various ways in the Buddhist literature. One illuminating elaboration has been the identification of five different levels or orders of conditionality, referred to as the fivefold *niyāmas*. In

Keown's (2003) Dictionary of Buddhism, *niyāmas* are defined as, "laws, conditions or constraints that govern processes or phenomena." Collectively then, the fivefold *niyāmas* thus represent "categories of necessary relationship within the principle of conditionality—the five different classes or orders of regularities by which conditioned is bound to conditions" (Sangharakshita & Subhuti, 2013, p. 49). It is worth mentioning that the Buddha is only recorded as teaching the *niyāmas* individually; they are not presented *together* as a fivefold list in the *piṭakas* (Jones, 2012). The emphasis on the collective fivefold *niyāmas* only happened in the seminal commentaries of Buddhaghosa in the 5th century C.E. In particular, this can be found in the *Sumaṅgalavilāsinī* (Sv ii.432), Buddhaghosa's commentary on the *Dīgha Nikāya*, where it occurs in the context of a discussion of the meaning of *dhammatā* (i.e., order of events) in the *Mahāpadāna Sutta* (DA ii.432). As Jones (2012) elucidates, Buddhaghosa presents this list in the course of commenting on a refrain attributed to the Buddha, namely that "This, in such a case, is the norm" (*dhammatā*). Buddhaghosa then proceeds to elaborate, as if the Buddha himself was the one speaking, five different laws of nature, each of which provides a sense of the ways in which things necessarily happen. In turn, Sangharakshita embraced Buddhaghosa's teaching and made it central to his own understanding of Buddhism. As such, as to whether the fivefold *niyāmas* are a canonical Buddhism teaching, Sangharakshita and Subhuti (2013, p. 49) argue that although Sangharakshita's presentation of these is "sufficiently different to be regarded in some respects as new," it is nevertheless "not at all inconsistent with the teaching of the Buddha as found in the suttas," nor indeed with "the import of the commentaries themselves."

So, what are these five laws? Essentially, the commentaries recognize five different aspects or domains of life that are subject to law-like principles. Firstly, *utu-*

niyāma is the law of the seasons, describing the observable cyclical regularity of certain environmental phenomena (e.g., seasonal and diurnal patterns). Buddhaghosa described this as “the phenomena of winds and rains.” Looked at anachronistically through our contemporary scientific understanding, we might regard this as the domain of physical laws, like the law of gravity. Secondly, *bīja-niyāma* is the law of seeds, which refers to observable patterns in the realm of living phenomena, such as reproductive continuity in plant and animal species. In Buddhaghosa’s commentary, this is explained with reference to “rice produced from rice-seed.” Again, regarded anachronistically, this could be seen as the domain of biochemistry, featuring principles such as the genetic inheritance of phenotypes. Thirdly, *citta-niyāma* is the law of the mind, referring to patterns of mental events as described by abhidhamma theory. As explained by Buddhaghosa: “Antecedent states of consciousness with their properties stand to posterior states with their properties in the relation of efficient cause.” We might view this as the domain of psychology, encompassing phenomena such as the acquisition and manifestation of likes and dislikes. Fourth is *kamma-niyāma*, the law of kamma, which elucidates the idea that actions in the world have consequences. Here, Buddhaghosa refers to “the desirable and undesirable results following good and bad action.” We might view this as the domain of ethics and morality, as encapsulated by philosophical and religious teachings. Finally, *dhamma-niyāma* is known as the law of nature, which in this sense refers to the ability or potential of the universe to develop complex qualities such as consciousness and exemplary beings like the Buddha. Buddhaghosa described this as “the order of things concerned with the production by the cosmos of its perfect or norm type [i.e., exemplary individual].” In the context of the mythological worldview present at the time the commentaries were formulated, this law referred partly to supernatural portents accompanying the appearance of a Buddha. From the perspective

of modern scientific understanding, we might associate this law with the theory of evolution and, in particular, with emergentist philosophies (e.g., Wilber, 1995, Aurobindo, 1939-1940) which view the universe as evolving *towards* complex outcomes such as self-consciousness. (That said, Sangharakshita and Subhuti (2013) emphasise that the evolution of qualities such as enlightened consciousness is not an inevitable species-level development. They differentiate between ‘lower evolution’ (i.e., the general emergence of consciousness through the biological evolution of the species) and ‘higher evolution’ (the singular psycho-spiritual development of individual members of the species as a result of personal talent and effort).)

The notion of the fivefold *niyāmas* was embraced by pivotal figures responsible for the transmission of Buddhism to the West. Jones (2012) suggested that C. A. F. Rhys Davids, the wife and scholarly partner of T. W. Rhys Davids (introduced above), was particularly enamoured of the concept of the *kamma niyāma*, since this enabled her to argue that a moral law was “woven into the fabric of the universe, as an inescapable immanent process” (Jones, 2012, p. 549). As Rhys Davids (1912, p. 240) stated, the *niyāmas* implied an “organic tendency in the universe” towards “the evolution of a perfect type” (i.e., towards the Buddha, and other exemplary beings). Jones argued that Rhys Davids’ enthusiasm for the *niyāma* teaching was partly driven by her keenness to present Buddhism as a type of evolutionary naturalism, consonant with the naturalism of science, yet retaining the moral sensibility of Christianity (which was beginning to lose its hold in the West). However, this critique does not detract from the validity of her interpretation or the concept generally. Consideration of the principle of the fivefold *niyāmas* can be a powerful driver of psychological and spiritual development and different types of mindfulness might be attuned to different *niyāmas*. Briefly, *sati* (i.e., present-moment awareness) might be viewed as focused primarily on the first three

niyāma (*utu*, *bija*, and particularly *citta*). However, it is with the cultivation of *appamada* that a person really becomes cognizant of *kamma niyāma*, i.e., starts to become deeply appreciative of the ethical dimensions and consequences of their actions. And it is only with the subsequent development of *sampajañña* that a person develops an understanding of *dhamma niyāma*, i.e., begins to enter the stream of spiritual development. Appreciation of these latter two *niyāmas*, which are not necessarily observed through *sati* (i.e., mindfulness as commonly understood in Western psychology), help further our development in ways that cultivation of *sati* alone may be unable to. As Buddhaghosa suggested, insight into *kamma niyāma* shows us “why we should be good,” and insight into *dhamma niyāma* shows us why we should “try to better our good” (Jones, 2012, pp. 548-549). Thus, the cultivation of *appamada* and *sampajañña* forms of mindfulness facilitates on-going spiritual development.

Thread 3: Stages of the path

Arguably, the overarching point of Buddhism is the possibility of psychological and spiritual *development*. Ultimately, all teachings are about helping people overcome suffering and make progress towards liberation. The metaphor often used for people engaging with Buddhism is that of progressing along a path. Moreover, with their customary precision, Buddhist teachings do not merely assert the existence of a path, but delineate precise stages along it. Various nuanced depictions of this path, with numerous stage-wise teachings, can be found in the canonical literature. For instance, Bucknell (1984) elucidated six different lists of stages within various texts of the *pitakas*. The first of these is the most widely known and taught, namely, the Noble Eightfold Path, featuring right vision, conception, speech, conduct, livelihood, effort, mindfulness, and concentration. Although there is some debate over whether these

stages are intended to be understood as sequential, Bucknell suggested that this indeed is the case. For example, the *Mahdcattdrisaka-sutta* stated that: “As to this, monks, right view comes first. And how, monks, does right view come first? From right view proceeds right aspiration, from right aspiration proceeds right speech, from right speech proceeds right action...”. On the other hand, Sangharakshita (1998) did not interpret these paths as sequential; rather, he made a distinction between the first limb of the eightfold path—right vision—and the remaining seven limbs, which he refers to collectively as the path of transformation. He argued that right vision involves cultivating insight into reality (e.g., into *paṭiccasamuppāda*) and that the path of transformation involves allowing this insight to permeate and transform one’s being.

While the Noble Eightfold Path is the most prominent stage-wise teaching in Buddhism, there are numerous elaborations on the theme of a path, with varying numbers of fine-grained stages (Bucknell, 1984). For example, a second stage-wise schema, found in each of the first four *nikayas* and in the *Mahdcattdrisaka sutta*, add two further stages to the eightfold path. Following right concentration, this 10-fold path adds right insight (*samma-nana*) and right liberation (*samma-vimutti*). A third teaching—which occurs in three places in the *Majjhima*, the first being the *Cula-Hatthipadopama sutta* (the Lesser Discourse on the Simile of the Elephant's Footprints)—features 12 distinct stages. These are: *dhamma* (hearing the Buddha teach, and taking ordination as a monk); *sila* (adopting the precepts); *indriyasamvara* (practising guarding the sense doors); *sati-sampajañña* (practising mindfulness and self-possession); the first *jhana* (meditation, i.e., purifying one’s mind of the hindrances (*nivarana*), and attaining the first *rupa-jhana*); the second *jhana* (attaining the second *jhana*); the third *jhana* (attaining the third *jhana*); the fourth *jhana* (attaining the fourth *jhana*); *pubbenivasdnussati-nana* (recollecting former existences in samsara); *sattanam*

cutupapata-nana (observing the death and rebirth of beings according to their *kamma*); *asavakkhaya-nana* (destruction of the *asavas* (mental influences or bias), and profound realisation of the four noble truths); and finally *vimutti* (awareness of being liberated). Even more detailed stage-wise conceptions can be found in the teachings. For example, in the *Maha-Assapura sutta*, in which the Buddha instructs his monks in the “things that are to be done by recluses and brahmans,” there is a list of 16 different stages, which includes many of the stages from the 12-fold list articulated above, plus others such as *parisuddha kaya-samaadra* (cultivating pure conduct of body). In addition to these lists in the canonical texts are stage-wise conceptions developed throughout Buddhism’s long history of evolution and transmission to other cultures. For example, in Zen we find the path described in terms of the ten ox-herding pictures, initially formulated by Kuo-An Shih-Yuan in the Sung Dynasty (Suzuki, 1934; Looi, 1999): searching for the ox; finding traces of the ox; seeing the ox; catching the ox; taming the ox; riding the ox home; forgetting the ox; transcending the ox; returning to the source; and entering the marketplace with bliss-bestowing hands.

Thus, we can see that, (a) the conception of stage-wise psychospiritual development is central to Buddhism, and (b) various conceptions of such development have been conceived within the teachings. Given (b), we focus on one particular developmental model, the Sarvāstivāda Five Path schema, which was first expounded in the Sarvāstivāda Abhidharma and later interpreted/reworked by Sangharakshita (1998). (The Sarvāstivāda emerged as a separate Buddhist school, following a schism within the Theravāda tradition, during the reign of Asoka’s, around 240 BCE, after which they became the main non-Mahayana Buddhist tradition on the Indian subcontinent (King, 1995).) The Sarvāstivāda schema features five stages (Chong, 2009). First, the path of requisites or accumulation (*sambhara-mārga*) is the foundation

for development. This involves the accumulation of merits through three primary practices: giving (*dana*), moral observance (*sila*), and the cultivation of meditation (*bhavana*). Second, the path of preparatory effort (*prayoga-marga*) features the cultivation of meditative practices. This involves a preparatory phase (*mokabhagiya*) of basic practices (*samatha* and *vipassana*), followed by more advanced practices (*nirvedhabhagiya*). The third stage, the path of seeing (*darsana-marga*), involves direct comprehension (*abhisamaya*) of the four noble truths, i.e., transcendental insight. Beyond this, the fourth stage is the path of cultivation/transformation (*bhavana-marga*); this refers to the idea that certain defilements cannot be extinguished by insight (the third stage), but only by further cultivation of the mind during this more advanced fourth stage. The final stage is the path of the non-trainee/no more learning (*asaika-marga*), in which the practitioner achieves final liberation. In Sangharakshita's (1998) interpretation of this teaching—described as a “reworking of Mahayana teaching, derived from Sarvāstivādan sources” (Sangharakshita & Subhuti, 2013, p. 132)—he reconfigures these five stages under the following terms: integration; skilful intention; spiritual death; spiritual rebirth; and enlightened compassionate activity. It is worth emphasising that although these stages emerge sequentially, progression to a higher stage does not mean that the preceding one is negated or left behind; rather, the stages unfold out of each other, where each emergent stage augments the preceding one. For instance, after the first stage, integration still continues, but in a progressively deeper way, enriched by the developments provided by the subsequent stages. On a point of terminology, it is also worth stating that Sangharakshita sometimes refers to the second stage as one of ‘positive emotions,’ However, this label is somewhat ambiguous (i.e., it can imply that this stage centres on pleasant feelings). As such, he has more recently come to prefer the term ‘skilful intention,’ since this captures the sense of

ethical behaviour that is the hallmark of this stage (as this chapter elucidates); consequently, we will use this term here. In addition, Sangharakshita does not always refer to the fifth stage as a separate stage of the path, but rather sometimes presents it as the culmination or completion of the path, i.e., as the expression/activity of the enlightened mind. However, in order to preserve the connection with the original Sarvāstivāda Five Path schema, we will refer to Sangharakshita's conception of the path as comprising five stages. These stages will be elucidated in the second part of this chapter, where we draw out the connections between the threads in terms of three broad phases of practice.

Part 2: Weaving the Threads

In part 2, we flesh out the three threads by identifying commonalities between these. We do this by the expedient means of identifying three broad phases of practice, which people might ideally move through sequentially. The parallels are not perfect, given that we have identified only three forms of mindfulness (thread 1), but five levels of causality (thread 2) and five stages of the path (thread 3). Thus, there is not a perfect one-to-one correspondence between aspects of the three threads. Nevertheless, we argue that there are parallels across the threads, which enable us to aggregate these into our broad phases of practice.

Thus, to foreshadow the subsequent discussion, the phases are constituted as follows: the first phase features the first type of mindfulness (*sati*), awareness of the first three *niyāmas* (*utu, bija, and citta*), and entry to the first stage of the path (integration). The second phase features *appamada*-mindfulness, awareness of the *kamma niyāma*, and the first (in its fullness) and second stages of the path (integration and skilful intentions). Finally, the third phase encompasses *sampajañña*-mindfulness,

appreciation of the *dhamma niyāma*, and the third, fourth and fifth stages of the path (spiritual death, spiritual rebirth, and enlightened compassionate activity). These connections between the threads are illustrated in Table 1 below. It must be emphasised that this framework is just a heuristic device, a generalised model highlighting some interesting common correlations between aspects of spiritual development. In reality, the progression through each of the threads is far more fluid than is implied by this rigid table. Indeed, qualities that are brought out in particular phases are not necessarily absent in earlier phases, but may be only implicit rather than explicit. For example, for some practitioners, *sati*-mindfulness will take them further than this table implies, e.g., leading to ethical awareness or spiritual progression. Nevertheless, this framework does help clarify some of the broad patterns of development that can be found in Buddhism.

PHASE OF PROGRESS	TYPE OF MINDFULNESS	AWARENESS OF NIYAMA	STAGE OF SPIRITUAL PATH
1	Sati	Utu-niyāma Bija-niyāma Citta-niyāma	I (integration)
2	Appamada	Kamma-niyāma	II (skilful intention)
3	Sampajañña	Dhamma-niyāma	III (spiritual death) IV (spiritual rebirth) V (compassionate activity)

Table 1: Illustration of the connections between the three threads across the three phases of progress

Phase 1: Sati-mindfulness, the first three niyāmas, and stage I of the path

The first of our aggregate phases is characterised by one particular type of mindfulness, *sati*. The term *sati* has connotations of recollection, in the sense of remembering to bring to mind “what is otherwise too easily forgotten: the present moment” (Anālayo, 2003, p. 48). As Bodhi (2005, p. 262) stated, *sati*-mindfulness involves “recollection of the present moment, sustained awareness of what is happening to us and within us on each occasion of experience.” Readers might be familiar with the mindfulness of breathing, a foundational practice within the MBSR programme. This type of mindfulness is described in the *Satipaṭṭhāna Sutta*—the Discourse on the Establishment of Mindfulness—which is regarded as the most influential text in the Pali Canon on the systematic practice of mindfulness (Bhikkhu Bodhi, 2011). Its guidance states: “Establishing present-moment recollection right where you are, simply breathe in, simply aware, then breathe out, simply aware. Breathing in long, know directly *I am breathing in long*. Breathing in short, know directly *I am breathing in short*.” This type of awareness is reflected in Kabat-Zinn’s (2003, p. 145) definition of mindfulness as “the awareness that arises through paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment by moment.” As such, we submit that contemporary mindfulness-based interventions, influenced as they are by Kabat-Zinn’s (1982) formulation of mindfulness, are primarily concerned with *sati*-mindfulness. It is our contention that this type of mindfulness is very useful *as far as it goes*, but that its usefulness is somewhat limited in the context of the other two types of mindfulness presented here; that is, contemporary conceptions of mindfulness do not

incorporate the ethical dimensions of *appamada*-mindfulness, nor the sense of spiritual development imbued within *sampajañña*-mindfulness.

Nevertheless, despite these limitations, the cultivation of *sati*-mindfulness is certainly highly valuable and to be encouraged. As has been documented widely in the psychological and clinical literature, helping people to be aware of their present-moment experience can have profound therapeutic consequences. Just to give one example, perhaps the most prominent adaptation of Kabat-Zinn's (1982) MBSR protocol is mindfulness-based cognitive therapy (MBCT), designed to prevent relapse to depression (Zindel et al., 2002). The theoretical basis of MBCT is the differential activation hypothesis: previously depressed people are susceptible to relapse because even mild dysphoria can reactivate negative thought patterns associated with previous depressive episodes, leading to a consequent "downward spiral" of negative thoughts and worsening negative affect (Teasdale et al., 2000, p. 615). In MBCT, people at risk of relapse are thus taught to pay attention to their current thoughts and feelings, i.e., develop *sati*-mindfulness. In doing so, their increased emotional awareness and understanding means people are able to decenter from their negative cognitions, i.e., view these with a degree of detached objectivity, rather than getting caught up in these dysfunctional thinking patterns and then dragged into the kind of downward spiral that might otherwise lead to relapse. Encouraging this kind of mindfulness can be very helpful. With depression, MBCT significantly reduces relapse rates in randomised controlled trials for people with three or more previous episodes of depression (Ma & Teasdale, 2004). Consequently, in 2004, the UK National Institute for Health and Care Excellence approved MBCT as a treatment for recurrent depression. Aside from depression, interventions based on *sati*-mindfulness have begun to be explored in the context of a range of other clinical conditions, including anxiety (Evans et al., 2008) and

bipolar disorder (Weber et al., 2010). More broadly, teaching this kind of mindfulness has been found to engender wellbeing and psychological development in diverse settings, from schools (Erricker & Erricker, 2001) to prisons (Samuelson et al., 2007).

It is interesting to reflect upon *sati*-mindfulness in the context of the second thread of this chapter, the *paṭiccasamuppāda* teaching. We contend that *sati* is primarily an awareness of the first three *niyāmas*: *utu*, *bija*, and *citta*. Such awareness can certainly be highly beneficial. To recap, *utu-niyāma* is the law of the seasons, i.e., causality operating in the domain of the physical world. This *niyāma* is appraised primarily through attending to our own physicality (i.e., to our own being as a physical object), including any attendant sensations (e.g., how it feels to interact with our surroundings, and how physical laws such as gravity impact upon our body).

Additionally, this *niyāma* is appraised secondarily by paying attention to our physical surroundings and to the consequences of actions in this arena. Historically, awareness of this type of causality would have been very important, particularly during epochs when people's existence was highly contingent upon the vagaries of nature (e.g., being able to successfully read weather patterns). A more modern practical example of awareness of *utu-niyāma* might simply be paying close attention whilst driving a car (e.g., to road conditions), which is associated with positive outcomes like safer driving behaviour (Kass, Cole, & Legan, 2008). The second level of conditionality is *bija-niyāma*, the law of the seeds, i.e., causality acting in the domain of living beings. This *niyāma* is appraised primarily through attending to our own organic nature (i.e., to our own being as a living, and not merely inanimate, entity), including any attendant sensations (e.g., how it feels to be formed out of biological processes such as respiration and digestion, and how biological laws such as aging affect our body). Furthermore, this *niyāma* is appraised secondarily by paying attention to the natural environment around us. A

salient example of this type of awareness is appreciation of the environmental impact of human behaviour. Cultivation of such mindfulness of nature (Beng, 2012) can help kindle our affinity with the natural world, potentially leading to more environmentally-friendly behaviour (Amel et al., 2009). Finally, the third level of conditionality is *citta-niyāma*, the law of the mind, i.e., recurrent patterns within one's subjective world. *Sati*-mindfulness of the *citta-niyāma* is arguably *the* predominant type of mindfulness found in contemporary psychological literature. That is, just about all mindfulness-based interventions encourage people to become aware of their cognitions and emotions, and to notice patterns and causal relationships among such phenomena. For example, returning to the example of MBCT, participants are taught to recognise recurrent negative thought patterns that can lead to worsening mood, and to decentre from such thoughts (Teasdale et al., 2000).

The kind of *sati*-mindfulness depicted above—of one's physicality (*utu-niyāma*), one's biological processes (*bija-niyāma*), and one's subjective mind/body (*citta*)—is incredibly valuable and worth cultivating. However, in the context of the wider Buddhist teachings, the value of this kind of mindfulness *alone* is nevertheless limited; for more far reaching development, the other types of mindfulness must arguably also be developed. This point can be made by considering the third thread, namely, the stages of the spiritual path. In brief, *sati*-mindfulness alone is not *necessarily* indicative of the occurrence of any psycho-spiritual development. That is, in terms of the stages of the path as elucidated by Sangharakshita (1998), the cultivation of *sati*-mindfulness does not *inevitably* mean that a person has embarked upon a spiritual path. (That said, as we discuss below, *sati*-mindfulness practice is often associated with the emergence of the first stage of the path discussed here, i.e., integration). One way to appreciate this point is by considering the fact that many people can and do practice mindfulness in a

secular way, without reference to Buddhist teachings (Shapiro, 1994), and/or without any consideration of notions like ethics or spiritual development. As Stanley (2012, p. 202) noted, while definitions of *sati* in the Pali Canon preserved an ethical dimension, when taken out of this context and understood purely as a technique for training attention, then “mindfulness risks becoming de-ethicised.” This de-ethicised form of mindfulness is perhaps revealed most vividly in some of the more contentious ways in which mindfulness interventions have been deployed. For instance, mindfulness-based mind fitness training has been developed as a stress-prevention tool for use with military personnel (Stanley et al., 2011). While this intervention has the laudable goal of addressing the severe mental health risks that soldiers are liable to, it is still the case that one aim of the programme is to help such people perform more effectively on the battlefield, which may include the act of killing other people. Deploying meditative techniques towards military ends is not a new development, as attested to by historical martial arts and warrior traditions within Buddhism, such as the samurai Warrior Zen that flourished in 16–17th century feudal Japan (Johnson, 2000, p. 9). Nevertheless, such uses of mindfulness are at the least morally problematic, and show mindfulness *can* be deployed in a de-contextualised way simply as an attention training technique, without any necessary reference to ethical or spiritual development.

However, it is also the case that even if people only initially take up mindfulness in a de-contextualised, secular way, this engagement may pique their interest in the Buddhist origins of meditation, and/or prompt them to tentatively embark upon a spiritual path. For example, recent qualitative interviews with male meditators revealed that although most interviewees initially just took up meditation as a stress-management technique (Lomas et al., 2013), nearly all developed an interest in exploring the wider Buddhist context of meditation (Lomas et al., 2014b) and many

subsequently embraced the notion of a spiritual path (Lomas et al., 2014a). As such, it appears that the practice of *sati*-mindfulness—encouraged by contemporary mindfulness-based interventions—can and does often lead people to enter the first stage of the spiritual path, a stage Sangharakshita (1998) referred to as one of integration. As elucidated by Sangharakshita and Subhuti (2013, p. 128), entering into the stage of integration involves “cultivating ever-more skilful actions of body, speech and mind, so that progressively more satisfying, subtle, flexible, and open states of consciousness emerge as their fruit.” Thus, the sense of integration arises from the fact that, (a) one begins to develop a nascent sense of the connections between one’s subjective experiences (e.g., during mindfulness practice) and one’s actions in the wider social world, and (b) one begins to integrate one’s actions with one’s beliefs and values. It is worth emphasising that while these beliefs and values may well be informed by Buddhist teachings, one can certainly pursue such integration without reference to Buddhism. Indeed, such integration does not necessarily even mean that people conceive of themselves as being spiritual. However, this is only the beginning of the spiritual path. This stage of integration becomes further deepened when people begin to cultivate an awareness of and commitment to ethical behaviour, as the next section explores.

Phase 2: Appamada-mindfulness, kamma niyāma, and stages I and II of the path

Once practitioners have become adept at *sati*-mindfulness, Sangharakshita’s interpretation of Buddhist teachings is that people can make progress along a spiritual path by cultivating other forms of mindfulness, namely *appamada* and *sampajañña*. Phase 2 centres on the former, *appamada*. However, it is perhaps best not to view *appamada* as a distinct type of mindfulness, separate from *sati*; rather than being a

different state of mind in its own right, *appamada* might be better seen as a quality with which we would aim to imbue *sati* (Peacock, 2014). Or rather, one might seek to augment the *sati*-mindfulness of phase 1 with a richer form of mindfulness encompassing both *sati* and *appamada*. So, what qualities does *appamada* bring to mindfulness? A helpful way of ascertaining these qualities is to consider the range of ways in which the term *appamada* has been translated. Müller (1881) conceptualised it as earnestness. Other translations found in contemporary literature include vigilant care (Soeng, 2006), unremitting alertness (Thera, 1941), diligence (Peacock, 2014), and heedfulness and carefulness (Nikaya, 2008). However, from the perspective of Sangharakshita's interpretation of Buddhism perhaps the best translation of *appamada* is "moral watchfulness" (Rao, 2007, p. 69). This reflects the commentary on the *Dhammapada*, which describes it as "awareness... with regard to the sphere of qualities of good conduct" (Carter, 2005, p. 280). As such, our preferred definition here of *appamada* is awareness infused with an ethos of ethical care.

This type of mindfulness moves the concept beyond simply being mindful of what is happening—the predominant *sati*-mindfulness of contemporary interventions—and connects it explicitly to Buddhist teachings on ethics and morality. The teachings are replete with guidance around ethical behavior. To begin with, three aspects of the Noble Eightfold path are specifically concerned with morality (*sīla*), namely, right speech (*sammā-vācā*), right action (*sammā-kammanta*), and right livelihood (*sammā-ājīva*). Elaborating on these three strands are various lists of precepts within the literature, specifying in more detail what right speech, action and livelihood consist of. The most widely known set in the Pali canon are the five precepts (*pañca-sīla*), which recommend abstinence from: harming living beings; taking the not given; misconduct concerning sense pleasures (e.g., sexual misconduct); false speech;

and unmindful states related to consumption of alcohol or drugs. These five can also be formulated positively, respectively, as cultivating *mettā* (loving-kindness), generosity, contentment, truthfulness and mindfulness. Sangharakshita (1998) argues that couching these precepts in positive terms is important, as these terms go further when formulated in this way. For instance, expressing metta is a far stronger prosocial act than simply refraining from harming; whereas the latter is arguably simply a non-exceptional example of civilised behaviour, metta is imbued with a much more active sense of love and care (Ostergaard, 1977). Sangharakshita (1998) suggests that this issue of negative versus positive formulations is partly a function of the English language, and of the difficulty of retaining the meaning of original pali/sanskrit terms when translating these (as also discussed above with respect to mindfulness). For example, in pali, a term such as *avihimsā* (non-harm), although formulated negatively (*vihimsā* means harm/violence, and the 'a' is a negative prefix), retains an actively positive connotation (i.e., relating to the expression of love and care); however, when translated into English as non-harm, this affirmative overtone is not preserved. As such, some scholars have suggested that 'love' might be a more encompassing translation of *avihimsā* (Ostergaard, 1977).

These five precepts can be seen not as rigid rules governing a monastic Buddhist lifestyle, but as fundamental ethical principles in the Buddha's teaching that are potentially relevant to all people. For more committed Buddhists, these five are supplemented by more rigorous recommendations. For example, in the Triratna movement, ordinants take 10 precepts, featuring the phrase "I undertake the item of training which consists in abstention from...", followed by the following proscriptions: killing living beings, taking the not-given, sexual misconduct, false speech, harsh speech, frivolous speech, slanderous speech, covetousness, hatred, and false views. At a far

more detailed level, the Monastic Disciplinary Code (*pāṭimokkha*) in the Monastic Rule (*vinaya*) features around two hundred rules (versions vary) for monastic life (Keown, 2009). In addition to these prescriptions, we find various exhortations to virtuous living in the canonical literature. For example, in the Theravada tradition, there is an emphasis on the four *brahma-viharas* (divine abidings): loving-kindness (*mettā*); compassion (*karuṇā*); sympathetic joy (*muditā*); and equanimity (*upekkha*). Similarly, the Mahayana tradition elucidates six perfections (*pāramitā*): generosity (*dāna*); morality (*sīla*); patience (*khanti*); perseverance (*virīya*); concentration (*samādhi*); and insight (*paññā*). Thus, broadly speaking, *appamada*-mindfulness involves being aware of one's actions in the light of these ethical guidelines, i.e., reflecting on the extent to which one's actions are in accordance or otherwise with these recommendations.

In reflecting on these prescriptions, a crucial point to consider is *why* these forms of action are recommended. Essentially, Buddhist teachings hold that skilful (i.e., ethical) actions should be pursued because they will result in future positive states of mind, and unskilful (i.e., unethical) actions should be avoided because they will generate future negative states of mind. This fundamental teaching can be explicated by considering our second thread, the teaching of *paṭiccasamuppāda*. We are making the case here that *appamada*-mindfulness means becoming aware and appreciative of the fourth order of conditionality, the *kamma niyāma*. This *niyāma* is the law of *kamma* (Sans. *karma*), i.e., the application of the principle of causality with respect to ethics. As Buddhaghosa expressed it, this refers to “the desirable and undesirable results following good and bad action.” Although the concept of karma has entered Western discourse, the idea is frequently misrepresented and misunderstood. The term itself simply means action; however, in popular discourse, if people respond to something that happens to them by saying “That’s my karma,” they are really referring to *vipāka*,

meaning the results or fruit of action (Sangharakshita, 2003). Nevertheless, this popular usage of the term does capture the central insight of the concept: actions have consequences. It is vital to differentiate *kamma* from other religious teachings in the realm of ethics, such as Christian notions of sin. The latter teaching may suggest that we are punished *for* our sins by an action of divine retribution (Swinburne, 1989).

However, the Buddhist notion of *kamma* requires no supernatural agency, but simply proposes that we are rewarded or punished, in a causal sense, *by* our actions. As Kang (2009, p. 73) stated, “the law of karma states that any volitional action rooted in non-greed, non-hatred and non-delusion (or in positive terms: generosity, love/compassion, and wisdom) gives rise to virtuous or positive imprints in the mind that would subsequently result in experiences of happiness and pleasure.” Conversely, “any ethical action rooted in greed, hatred or delusion gives rise to their opposite non-virtuous/negative mental imprints that later result in experiences of suffering and displeasure.”

Given this law, Buddhist teachings state that ethical actions are not only beneficial to other people, but have direct benefits for the actors themselves. Thus, people have a vested interest in acting ethically and should be motivated to act as such. So, we might say that people enter the second phase of practice when they begin to appreciate the notion of *kamma niyāma* and start to act accordingly. As expressed by Kang (2009, p. 73), “a behavioural guideline that emerges from such an ethical view of causality is that one ought to engage mindfully in positive karma rooted in positive volitions.” As such, we can see how *appamada* introduces a further dimension to mindfulness that is not present in *sati*-mindfulness alone: it is no longer simply a question of being aware of our actions and our phenomenal world, but of reflecting on whether our actions are skilful. Such mindfulness also involves tracing the origins of

one's mental states "to discover more about their background, so that you can make adjustments to the way you live your life" (Sangharakshita, 2003, p. 94). This type of appreciation is simply not found in most modern conceptualisations of mindfulness, based as they are on the concept of *sati*, with its emphasis on present-moment attention. In contemporary mindfulness interventions, if people are experiencing negative cognitions or feelings, they are encouraged to attend to these qualia, and to ideally decenter from them. Of course, this type of mental response does have great value, and is to be encouraged because interventions involving this kind of attention training have had profound effects on people's wellbeing in clinical and non-clinical settings. However, what such interventions do *not* do is make any causal connection between such negative qualia and people's actions outside of meditation. This is an omission. While it is useful to learn how to decenter from negative thoughts, a more powerful solution would be to help people to learn to live skilfully (i.e., ethically), thus lessening the likelihood of such negative qualia emerging in the first place. It is this type of ethical appreciation that comes into play with the cultivation of *appamada*-mindfulness.

Once people do begin to cultivate this type of mindfulness, we might say that they truly start to make progress along the spiritual path. We saw that *sati*-mindfulness could often lead to a person embarking on the first stage of the path (as elucidated by Sangharakshita), the stage of integration. However, it is perhaps only with the cultivation of *appamada* that this stage is really embraced in its fullness. In particular, Sangharakshita and Subhuti (2013, p. 128) contended that, fundamentally, integration involves "recognising oneself as a moral agent," and allowing this recognition to inform one's actions in the world. Thus, while a person might begin to develop a sense of integration without an explicit commitment to ethics, this stage can only be truly brought to fruition through consciously aligning oneself with some kind of moral

awareness. It is when this happens that a person can be said to move into stage II of the spiritual path, referred to by Sangharakshita as one of skilful intention. This essentially refines and builds upon stage I through the “systematic cultivation of skilful intentions and actions that bring the karmic fruit of a more finely tuned mind” (Sangharakshita & Subhuti, 2013, p. 133). This might involve a more explicit commitment to practices that help one cultivate skilful intentions, such as the *metta bhavana*, or a more rigorous engagement with the ethical precepts. Moreover, in stage II, one would not only work with what Sangharakshita calls horizontal integration, i.e., integrating the various aspects of one’s life (as per stage I), but also vertical integration, in which one begins to explore and integrate different levels of the self, such as higher states of consciousness. Once this point is reached, a person will be on the threshold of a third phase of practice.

Phase 3: Sampajañña-mindfulness, dhamma niyāma , and stages III, IV and V of the path

In Sangharakshita’s (2003) interpretation of Buddhist teaching, once people have augmented *sati*-mindfulness (phase 1) with *appamada* (phase 2), they may then be ready to open up to a third type of mindfulness: *sampajañña*. As with phase 2, it is better not to view this as a distinct type of mindfulness, separate from the other two, but a new quality that one can bring to mindfulness, thereby creating a compound of *sati-appamada-sampajañña* mindfulness.

So, what qualities or abilities are implied by the term *sampajañña*? For some scholars, it refers to the ability to effortlessly sustain *sati*. For example, Śāntideva (2002, verse 33) stated that *Samprajanya [sampajañña]* comes and, once come, does not go again, if *smṛti [sati]* stands guard at the door of the mind.” As explained by Maharaj (2013, p. 67), the “assiduous practice of *sati*... culminates eventually in the achievement

of *samprajanya*, which seems to be a more spontaneous and effortless state of watchfulness of the body and mind.” This interpretation would accord with our view of different forms of mindfulness developing sequentially. Likewise, as noted by Maharaj (2013, p. 71), Hariharananda (1892) borrowed the term *samprajanya* to characterize the attainment of *smṛti-sādhan*, which refers to “the active practice of mindfulness that culminates in the establishment of an effortless state of *smṛti*.” Beyond this idea of effortless mindfulness, many writers associate the term *sampajañña* specifically with insight. The *Satipaṭṭhāna sutta* features the common refrain *ātāpi sampajāno satimā*, which Bodhi (2011) translated as “ardent, clearly comprehending, and mindful.” Thus, each term in the phrase represents a particular mental factor: *ātāpi* (ardent) pertains to energy to engage in practice; *sati* (present-moment mindfulness) refers to watchful awareness; and *sampajāno* (an adjective relating to the noun *sampajañña*) concerns clear comprehension.

So, what type of insight does *sampajañña* imply? One way to approach this question is to consider the second thread, the law of *paṭiccasamuppāda*. According to our interpretation here—which is only one possible exegesis of the original texts—*sampajañña* is associated with awareness of the final *niyāma*, the *dhamma niyāma*. Essentially, this means keeping our spiritual purpose always in mind, i.e., aligning our actions with this purpose. As noted above, the *dhamma niyāma* is known as the law of nature, which, following Buddhaghosa, Sangharakshita interpreted as the potential of the universe to develop complex qualities such as consciousness, and exemplary living beings such as the Buddha. From this perspective, the kinds of insights associated with *sampajañña* involve a deep appreciation of the *dhamma-niyāma* and its implications. One such implication is the notion that all living beings also have the potential to become Buddhas and that this is attained through following the spiritual path. Thus, just

as *appamada* would endow one with an appreciation of the value of living ethically, *sampajañña* awareness would convince one of the value and indeed necessity of diligently following the spiritual path. This awareness would then necessarily guide and structure our actions, such that we would weigh the utility of all our actions according to whether they served our progress along this path. As Sangharakshita (2003, p. 13) stated, *sampajañña* could be translated as mindfulness of purpose, a state of awareness in which everything we do is “done with a sense of the direction we want to move in and of whether or not our current action will take us in that direction.”

Once a practitioner is at this point, then it is likely that they will be firmly committed to Buddhism (or another spiritual system) and to making progress along the path. Thus, bringing in the third thread, according to Sangharakshita’s interpretation of the path, here practitioners could be said to be entering stage III, and eventually stage IV and V. In stage III, the stage of spiritual death, we are again speaking about developing insight, and in particular into the three *lakshanas*, i.e., the three marks of conditioned existence: *anicca* (impermanence); *anattā* (insubstantiality, or ‘not-self’), and *dukkha* (frustration or suffering). This teaching is absolutely central to Buddhism, and describes the fundamental nature of reality: all phenomena are seen as being empty of a fixed, enduring, independent nature, but are transitory (*anicca*) and interdependent (*anattā*); as such, it is ignorance or denial of these fundamental aspects of reality, and the consequent attempt to attach to phenomena that are inherently and inevitably subject to change, that causes suffering (*dukkha*). This conception of the *lakshanas* is a general law covering all aspects of existence; however, spiritual death occurs when this insight is realised experientially with respect to one’s self: a deep, appreciation of the impermanence and insubstantiality of one’s own self. Here, one recognises that “true happiness cannot lie in any particular arrangement of conditioned phenomena,”

whether in clinging to a sense of self, or attaching to other people and objects (Sangharakshita & Subhuti, 2013, p. 133). Thus, spiritual death means “dying, in the sense of loosening our illusions about ourselves and giving up our self-oriented clinging.”

However, this is not a nihilistic annihilation of the self, but rather the precursor to a sense of liberating spiritual rebirth, the fourth stage of the spiritual path (as conceived by Sangharakshita). This involves re-birth into a deeper sense of self, one that is coterminous and identified with the *dharmā niyāma*, with the spiritual path itself. That is, Sangharakshita suggested that at this stage, the person’s own egoic concerns dissipate, and the *dharmā niyāma* can then work through them, as if the person was a conduit for this deeper supra-personal force. As Sangharakshita and Subhuti (2013, p. 134) stated, “once clinging to the illusion of a separate and enduring self lessens, then the non-egoistic motivations of the *dharmā niyāma* begin arising and it is the function of the stage of Spiritual Rebirth to allow and encourage these to flourish.” In this stage, the person connects “more and more deeply with *dharmā niyāma* processes,” and learns to “rely on the promptings of the *dharmā* as a living reality rather than one’s own narrow self-interest” (p. 134). It is at this point that a person is considered to be a stream entrant, i.e., to have achieved sufficient escape velocity that they will inexorably make progress along the spiritual path, and eventually achieve enlightenment. Sangharakshita and Subhuti (2013, p. 134) refer to this culmination of the path as the stage of spontaneous compassionate activity, i.e., the naturally compassionate actions of an enlightened being. Here there is no sense of self-agency—in the sense of a volitional, separate self—but simply pure unfolding on the level of the *dharmā niyāma*. At this point, there is no notion of a self that is making progress, but simply the *dharmā*

niyāma itself playing itself out through the vehicle of the person, a state that has traditionally been called enlightenment.

Conclusion

In this chapter, we have attempted to situate mindfulness within the context of Buddhism by identifying three threads within Buddhist teaching and moreover to elucidate the connections between these by weaving them together. The first of these threads is that there are different types of mindfulness in Buddhism, or perhaps expressed more accurately, different *dimensions* to mindfulness, captured by various Pali words. The second thread is the fundamental Buddhist teaching of *Paṭiccasamuppāda*, the law of conditionality, featuring five different *niyāmas* (orders of causality). Finally, the third thread is the idea of the spiritual path, and the notion of there being different stages along this. The key message of this chapter is that our current approach to mindfulness—for example, as a psychological intervention—can be enhanced by considering the various types of awareness within Buddhist teaching. The kind of present-moment awareness that underpins contemporary mindfulness-based interventions, identified here as *sati*-mindfulness, is valuable as far as it goes. However, more far-reaching forms of psychological development may be engendered by considering the other types/dimensions of mindfulness. As one starts to cultivate *appamāda*-mindfulness, one begins to appreciate the causality of the *kamma niyāma*, and the value of ethical behaviour. Subsequently, as one develops *sampajañña*-mindfulness, one gains deeper insight into the nature of spiritual development, and may reach stages of advanced spiritual development. It is our contention that this kind of development can be encouraged and facilitated by situating mindfulness within the

original Buddhist teachings and harnessing the profound insights and practices encompassed within them.

References

- Amel, E. L., Manning, C. M., & Scott, B. A. (2009). Mindfulness and sustainable behavior: Pondering attention and awareness as means for increasing green behavior. *Ecopsychology, 1*(1), 14-25.
- Anālayo. (2003). *Satipaṭṭhāna: The direct path to realization*. Windhorse Publications: Birmingham.
- Aurobindo, S. (2005). The life divine *The Complete Works of Sri Aurobindo* (Vol. 21 and 22). Pondicherry, India: Sri Aurobindo Ashram Publication Department.
- Batchelor, S. (1987). Santideva's Bodhicaryavatara: A guide to the Bodhisattva's way of life. Dharamsala, India: Library of Tibetan Works and Archives.
- Beng, T. S. (2012). *The little handbook of mini-mindfulness meditation*. Pittsburgh, PA: RoseDog Books.
- Bishop, S. R., Lau, M., Shapiro, S., Carlson, L., Anderson, N. D., Carmody, J., . . . Devins, G. (2004). Mindfulness: A proposed operational definition. *Clinical Psychology: Science and Practice, 11*(3), 230-241.
- Blackburn, A. M. (1999). Looking for the vinaya: Monastic discipline in the practical canons of the Theravāda. *Journal of the International Association of Buddhist Studies, 22*(2), 281-309.
- Bluck, R. (2006). *British Buddhism: Teachings, practice and development*. Oxford: Routledge.
- Bodhi, B. (2005). *In the Buddha's Words: An anthology of discourses from the pali canon*. Wisdom: Boston.

- Bodhi, B. (2011). What does mindfulness really mean? A canonical perspective. *Contemporary Buddhism*, 12(01), 19-39.
- Bucknell, R. S. (1984). The Buddhist path to liberation: An analysis of the listing of stages. *Journal of the International Association of Buddhist Studies*, 7(2), 7-40.
- Buddha, S. (1894). *Sutra on the contemplation of Buddha Amitayus* (J. Takakusu, Trans. Vol. XLIX). Oxford.
- Carter, J. R. (2005). Buddhist ethics? In W. Schweiker (Ed.), *The blackwell companion to religious ethics* (pp. 278-285). Oxford, UK: Blackwell Publishing.
- Chong, L. J. V. D. (2009). *The Sarvāstivāda Doctrine of the Path of Spiritual Progress: A Study based primarily on the Abhidharma-Mahāvibhāsā-śāstra, the Abhidharmakośa-bhāṣya and their Chinese and Sanskrit Commentaries*. (PhD), University of Hong Kong.
- Conze, E. (2001). *Buddhist Wisdom: Containing the Diamond Sutra and the Heart Sutra*. London, UK: Random House.
- Crowther-Heyck, H. (1999). George A. Miller, language, and the computer metaphor and mind. *History of Psychology*, 2(1), 37-64.
- Erricker, C., & Erricker, J. (2001). *Meditation in schools: A practical guide to calmer classrooms*. New York: Continuum.
- Evans, S., Ferrando, S., Findler, M., Stowell, C., Smart, C., & Haglin, D. (2008). Mindfulness-based cognitive therapy for generalized anxiety disorder. *Journal of Anxiety Disorders*, 22(4), 716-721.
- Excellence, N. I. f. C. (2004). Depression: Management of depression in primary and secondary care. *Clinical guideline 23*.
- Fortney, L., & Taylor, M. (2010). Meditation in medical practice: A review of the evidence and practice. *Primary Care: Clinics in Office Practice*, 37(1), 81-90.

- Gethin, R. (2011). On some definitions of mindfulness. *Contemporary Buddhism*, 12(01), 263-279.
- Hariharananda, A. S. (2008 [1892]). *Yogakārikā*. Madhupur, India: Kapil Math.
- Johnson, N. (2000). *Barefoot Zen: The shaolin roots of kung fu and karate*. York Beach, ME: Samuel Weiser Books.
- Jones, D. T. (2012). The five niyāmas as laws of nature: An assessment of modern Western interpretations of Theravāda Buddhist doctrine. *Journal of Buddhist Ethics*, 19, 545-582.
- Kabat-Zinn, J. (1982). An outpatient program in behavioral medicine for chronic pain patients based on the practice of mindfulness meditation: Theoretical considerations and preliminary results. *General Hospital Psychiatry*, 4(1), 33-47.
- Kabat-Zinn, J. (2003). Mindfulness-based interventions in context: Past, present, and future. *Clinical Psychology: Science and Practice*, 10(2), 144-156.
- Kang, C. (2009). Buddhist and tantric perspectives on causality and society. *Journal of Buddhist Ethics*, 16, 69-103.
- Kass, S. J., Cole, K., & Legan, S. (2008). The role of situation awareness in accident prevention. In A. De Smet (Ed.), *Transportation accident analysis and prevention* (pp. 107-122). New York: Nova Science.
- Keown, D. (2003). *A Dictionary of Buddhism*. Oxford: Oxford University Press.
- Keown, D. (2009). *Buddhism: A brief insight*. New York: Sterling Publishing.
- King, R. (1995). *Early Advaita Vedānta and Buddhism: The Mahāyāna context of the Gaudapadiya-Kārika*. New York: SUNY Press.
- King, R. (1999). *Orientalism and religion: Post-colonial theory, India and "The Mystic East"*. London, UK: Routledge.

- Lomas, T., Cartwright, T., Edginton, T., & Ridge, D. (2013). 'I was so done in that I just recognized it very plainly, "You need to do something"': Men's narratives of struggle, distress and turning to meditation. *Health, 17*(2), 191-208.
- Lomas, T., Cartwright, T., Edginton, T., & Ridge, D. (2014a). Engagement with meditation as a positive health trajectory: Divergent narratives of progress in male meditators. *Psychology and Health, 29*(2), 218-236.
- Lomas, T., Cartwright, T., Edginton, T., & Ridge, D. (2014b). A religion of wellbeing?: The appeal of Buddhism to men in London, UK. *Psychology of Religion and Spirituality*.
- Loori, J. D. (1999). *Riding the ox home: Stages on the path of enlightenment*. Boston, MA: Shambhala Publications.
- Ma, S. H., & Teasdale, J. D. (2004). Mindfulness-based cognitive therapy for depression: Replication and exploration of differential relapse prevention effects. *Journal of Consulting and Clinical Psychology, 72*(1), 31-40.
- Maharaj, A. (2013). Yogic mindfulness: Hariharānanda Āraṇya's quasi-Buddhistic interpretation of smṛti in Patañjali's yogasūtra. *Journal of Indian Philosophy, 41*(1), 57-78.
- McCown, D., Reibel, D., & Micozzi, M. (2010). *Teaching mindfulness*. New York, NY: Springer.
- Müller, F. M. (1881). *The Dhammapada*. Oxford: Clarendon Press.
- Nikaya, S. (2008). Right figures of speech. In R. Flores (Ed.), *Buddhist scriptures as literature: sacred rhetoric and the uses of theory*. Albany, NY: State University of New York Press.
- Nyima, K. T., & Gyaltsap, S. (2013). *Vajra wisdom: Deity practice in Tibetan Buddhism*: Shambhala Publications.
- Ostergaard, G. (1977). Duality in non-violence. *Peace News, 48*.

Peacock, J. (2014). Sati or mindfulness? Bridging the divide. In M. Mazzano (Ed.), *After mindfulness: New perspectives on psychology and meditation* (pp. 3-22).

Basingstoke: Palgrave Macmillan.

Rao, K. R. (2007). Purposeful living. In N. K. Shastree, B. R. Dugar, J. P. N. Mishra & A. K. Dhar (Eds.), *Value management in professions: present scenario, future strategies* (pp. 63-71). New Delhi: Ashok Kumar Mittal.

Rhys Davids, C. A. F. (1912). *Buddhism: A study of the Buddhist norm*. London: Williams and Norgate.

Rhys Davids, T. W. (1881). *Buddhist suttas*. Oxford: Clarendon Press.

Rhys Davids, T. W. (1910). *Dialogues of the Buddha* (Vol. 2). London: Henry Frowde.

Roth, H. (2006). Contemplative studies: Prospects for a new field. *The Teachers College Record*, 108(9), 1787-1815.

Samuelson, M., Carmody, J., Kabat-Zinn, J., & Bratt, M. A. (2007). Mindfulness-based stress reduction in Massachusetts correctional facilities. *The Prison Journal*, 87(2), 254-268.

Sangharakshita, U. (1997). *The rainbow road*. Glasgow, UK: Windhorse Publications.

Sangharakshita, U. (1998). *Know your mind: The psychological dimensions of ethics in Buddhism*. Birmingham, UK: Windhorse Publications.

Sangharakshita, U. (2003). *Living with awareness: A guide to the Satipaṭṭhāna Sutta*. Birmingham, UK: Windhorse Publications.

Sangharakshita, U., & Subhuti, D. (2013). *Seven papers* (2nd ed.): Triratna Buddhist Community.

Śāntideva. (2002). *The Bodhicaryāvatāra: A Guide to the Buddhist path to awakening*. Birmingham, UK: Windhorse Publications.

- Shapiro, D. H. (1994). Examining the content and context of meditation: A challenge for psychology in the areas of stress management, psychotherapy, and religion/values. *Journal of Humanistic Psychology, 34*(4), 101-135.
- Shapiro, S. L., Carlson, L. E., Astin, J. A., & Freedman, B. (2006). Mechanisms of mindfulness. *Journal of Clinical Psychology, 62*(3), 373-386.
- Shonin, E., Van Gordon, W., & Griffiths, M. D. (2013). Mindfulness-based interventions: Towards mindful clinical integration. *Frontiers in Psychology, 4*(194).
- Soeng, M. (2006). The art of not deceiving yourself. In D. K. Nauriyal, M. S. Drummond & Y. B. Lal (Eds.), *Buddhist thought and applied psychological research: Transcending the boundaries* (pp. 302-313). Oxford: Routledge.
- Stanley, E. A., Schaldach, J. M., Kiyonaga, A., & Jha, A. P. (2011). Mindfulness-based mind fitness training: A case study of a high-stress predeployment military cohort. *Cognitive and Behavioral Practice, 18*(4), 566-576.
- Stanley, S. (2012). Intimate distances: William James' introspection, Buddhist mindfulness, and experiential inquiry. *New Ideas in Psychology, 30*(2), 201-211.
- Subhuti, D. (1994). *Sangharakshita: A new voice in the buddhist tradition*. Glasgow, UK: Windhorse Publications.
- Suzuki, D. T. (1934). The ten oxherding pictures *Manual of Zen Buddhism*. Kyoto, Japan: Eastern Buddhist Society.
- Swinburne, R. (1989). *Responsibility and atonement*. Oxford, UK: Oxford University Press.
- Teasdale, J. D., Segal, Z. V., Williams, J. M. G., Ridgeway, V. A., Soulsby, J. M., & Lau, M. A. (2000). Prevention of relapse/recurrence in major depression by mindfulness-based cognitive therapy. *Journal of Consulting and Clinical Psychology, 68*(4), 615-623.

Thera, S. (1941). *The way of mindfulness: The Satipatthana Sutta and Its commentary.*

Asgiriya, Kandy, Sri Lanka: Saccanubodia Samiti.

Vishvapani, D. (2001). Perceptions of the FWBO in British Buddhism. *Western Buddhist Review*, 3.

Weber, B., Jermann, F., Gex-Fabry, M., Nallet, A., Bondolfi, G., & Aubry, J.-M. (2010).

Mindfulness-based cognitive therapy for bipolar disorder: A feasibility trial.

European Psychiatry, 25(6), 334-337.

Wilber, K. (1995). *Sex, ecology, spirituality: The spirit of evolution.* Boston, MA:

Shambhala Publications.

Williams, J. M. G., & Kabat-Zinn, J. (2011). Mindfulness: Diverse perspectives on its

meaning, origins, and multiple applications at the intersection of science and

dharma. *Contemporary Buddhism*, 12(01), 1-18.

Zindel, V., Segal, J., Williams, M. G., & Teasdale, J. D. (2002). *Mindfulness-based cognitive*

therapy for depression: A new approach to preventing relapse. New York: Guilford.

ⁱ Throughout its long and illustrious history, numerous traditions have emerged and developed within Buddhism; in broad brush strokes, we can paint a picture involving the early Theravada schools; the later Mahayana movement; followed still later by the Vajrayana (Tantric) efflorescence; moreover, even within these different traditions can be found diverse schools of thought. As such, any presentation and interpretation of Buddhism is necessarily partial, drawing only on select sources while ignoring other equally interesting or worthy sources. The authors here have taken their interpretation of Buddhism from one of the foremost contemporary Buddhist teachers, Ugyen Sangharakshita, who has been central to the efforts to transmit and interpret Buddhism to the 'West' (Subhuti, 1994). Sangharakshita was born in London in 1925, originally named Dennis Lingwood. After being posted to India during the Second World War, he stayed on to pursue his interest in Buddhism, studying under numerous revered Buddhist masters (including Dharma Rimpoche, teacher of the Dalai Lama) (recounted

in Sangharakshita, 1997). He was ordained within the Theravadan tradition in 1950, whereupon he received the honorific 'dharma name' Ugyen Sangharakshita, a pali term meaning 'Protector of the Sangha.' He returned to England in 1964, and after leading the English Sangha Trust for two years, founded the Western Buddhist Order (WBO) in 1967, a monastic order, encompassed by the wider Friends of the Western Buddhist Order (FWBO). In 2010 the movement changed its name to the Triratna Buddhist Order/Community; this change, eschewing the word 'Western,' was partly to reflect the dissemination and migration of the movement across the world (e.g., India is currently the country with the largest number of members). 'Triratna' is a sanskrit term which means the 'three jewels' – referring to the tripartite model of Buddha (teacher), Dharma (teachings) and Sangha (community) – to which members are said to turn for refuge (i.e., commit to) at their ordination.

The emergent Triratna movement is considered one of the main forms that Buddhism has taken as it has been transmitted to the West, with around 80 centres/groups in the UK alone (Bluck, 2006). The movement is innovative in that it does not exclusively situate itself within any of the dominant Asian Buddhist traditions (a fact that has perturbed some traditionalists within the wider Buddhist community who value the 'authority of lineage and Asian precedent'; Vishvapani, 2001, para.60). Rather, Sangharakshita has sought to select practical and doctrinal elements from across various traditions, with the aim of presenting a 'core of common material' constituting the 'essence' of Buddhism which, divested of anachronistic cultural accretions, may be 'relevant' to the 'West (Subhuti, 1994). His attitude to the canonical texts is encapsulated thus: 'Some of the discussions and classifications of the Abhidharma are very helpful, but others are less so. We must therefore study it with the analytic and critical spirit of the Abhidharma itself... If we were to swallow everything indiscriminately... we would probably get intellectual, spiritual, or aesthetic indigestion' (Sangharakshita, 1998, p.17). The two central meditation practices taught within the movement are: the mindfulness of breathing, which is a canonical Theravadan teaching, as recommended in the Anapanasati Sutta (Sutra on Mindfulness of Breathing) for example (Roth, 2006); and the metta bhavana, which likewise has roots in the Theravadan tradition, such as the Karaniya mettā sutta from the Khuddakapatha (Blackburn, 1999). For practitioners who are more experienced (e.g., ordained), the movement also promotes more advanced practices, include: the 'Six Element' practice, a meditation on the insubstantiality of self which also has origins in traditional Theravadan Buddhism (e.g., the Bahudhātuka Sutta); and the Sadhana practice, a deity visualisation meditation associated with the Tibetan Vajra tradition (Nyima & Gyaltsap, 2013). In addition to these, the movement has developed pujas based on various teachings, such as: the 'Heart Sutra' (Prajñāpāramitā sutta), a classic Mahayanan teaching (Conze, 2001); and a 'seven-fold puja' based on the

Bodhicaryavatara ('Way of the Bodhisattva') by the 8th Century teacher Śāntideva (2002), which features within the Mahayana and Vajrayana traditions (Batchelor, 1987).