An Analysis of Satipaṭṭhāna and Its Relationship with Chan

By

Chan Kok Kiong

An Independent Study Report submitted in partial fulfillment of the requirements for the degree of Master of Arts at The International Buddhist College, Thailand

March 2015
Abstract

Concentration and insight meditation are essentially two ways of developing right mindfulness and clear comprehension until one can see things as they are. *Satipaṭṭhānasutta* says the *satipaṭṭhāna* is “the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realization of *Nibbāna*.” Chan Buddhism or Chan School was established as a community who specialized in the art of meditation. The *Suttas* mention four *satipaṭṭhānas* for contemplation: body, feelings, mind, and *dhammas*. In *satipaṭṭhāna*, *samatha* and *vipassana* cannot be divided. Gradual progress towards realization is the rule of *satipaṭṭhāna*, the time required for such gradual preparation to bear fruit varies greatly according to the individual. It seems so simple and obvious after one has studied the *satipaṭṭhāna* meditation but in reality about the methods of practice has largely remained unclear. For Chan Buddhism, meditation means the expression of attentive virtuosity which means being able to accord with each and every situation and respond as needed, whether it is a situation of utter complacency or utmost crisis. No matter *satipaṭṭhāna* or Chan Buddhism, cultivating the mind in daily life is utmost important in the progress of spiritual liberation. Clear comprehension is the basic requirement for both *satipaṭṭhāna* and Chan Buddhism practices to progress. Concentration and wisdom need to be fully developed before realization or enlightenment is achieved. The connection between *satipaṭṭhāna* and Chan Buddhism is so close and in reality can be complement to each other.
Acknowledgements

The successful completion of this independent study report would not have been possible without the kind guidance, assistance and criticism of Dr Fa Qing (Senior lecturer of Mahayana Buddhism and the Director of Library & ICT Management IBC), Ven. Bhikkhu Dipananda (Teaching assistant for Independent Study Report) and Mr. Arkady (eLearning administrator).

I am most grateful to The International Buddhist College which makes the eLearning possible for me to pursue the MA degree and at the same time take care of my career and family.

In conclusion I must express my sincere thanks to Dr Tan Yen Fhong, my colleague at Vally Animal Clinic who allowed me to have enough time to complete the research and report.
Table of Contents

Abstract i
Acknowledgements ii
Table of Contents iii
Chapter 1: Introduction 1
Chapter 2: Satipaṭṭhāna 4
  2.1: What is satipaṭṭhāna? 4
  2.2: Samatha or Vipassanā 5
  2.3: Liberation in Satipaṭṭhāna 8
  2.4: Satipaṭṭhāna Meditation 10
Chapter 3: Chan Buddhism 12
Chapter 4: Satipaṭṭhāna versus Chan Buddhism 15
Chapter 5: Conclusion 17
Bibliography 18
Chapter 1: Introduction

Concentration and insight meditation are essentially two ways of developing right mindfulness and clear comprehension until one can see things as they are. An analysis of the Theravada, Abhidharma Schools and Mahayana traditions shows that there are various ways of practicing concentration and insight meditation and various methods for eliminating the five hindrances, all of which aim to train the mind until one is able to maintain clear awareness, see things as they are.¹

The Satipaṭṭhānasutta (in Pāli), “Discourse on the Foundations of Mindfulness” is the tenth sutta in the Majjhimanikāya. An expanded version of the same sutta, titled the “Great Discourse on the Foundation of Mindfulness” (Mahāsatipaṭṭhānasuttanta), which adds extensive discussion on mindfulness of breathing (ānapānasati) is the twenty second sutta in the Dighanikāya. This sutta is one of the most widely commented upon texts in the modern vipassanā movement. The discourse enumerates twenty-one meditation practices for the cultivation of mindfulness.² The sutta says the satipaṭṭhāna is “the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realization of Nibbāna.”³

Chan (in Chinese) means “Meditation” is the first syllable in the transcription Channa, the Chinese transcription of the Sanskrit term Dhyāna. Chan Buddhism or Chan School was established as a community who specialized in the art of meditation. The legendary Indian monk Bodhidharma was honored as the first patriarch. Six indigenous patriarchs (Bodhidharma, Huike, Sengcan, Daoxin, Hongren and Huineng) are credited by the established tradition with the development and growth of Chan Buddhism in China. The famous “Platform Sutra of the Sixth Patriarch” composed by the followers is an important source for the history of the debate on “sudden and gradual enlightenment”. Following the sixth patriarch, the Chan lineage split into a number of collateral

¹. Dacheng, Bhikkhu. The Direct Path to Nibbāna (Taiwan: Buddhist Culture and Meditation Research Association, 2009), p. 23
lines, which eventually evolved into the so-called “five houses and seven schools” of the mature Chan tradition.⁴

The aim of this Independent Study Report is to investigate the relationship between satipatthāna and Chan Buddhism. Among the Mahayana Schools of the Far East, it is chiefly the Chinese Chan and Japanese Zen that are closest to the spirit of satipatthāna. Notwithstanding the differences in method, aim and basic philosophical conceptions, the connecting links with satipatthāna are close and strong, and it is regrettable that they have hardly been stressed or noticed.⁵

In modern Buddhist meditation circles, there are two Chan masters combining satipatthāna and Chan practices. Ven. Sheng-yen's teaching is based on Cao Dong tradition and combined with vipassanā. Ven. Thich Nhat Hanh from Vietnam since the age of sixteen has been a Chan Buddhist monk and his teaching is the art of mindful living.

The first objective is to extract the relevant major doctrinal background of satipatthāna from the resources available. The “direct path” to Nibbāna describes in the Satipatthānasutta presents a comprehensive set of contemplation that progressively reveals ever subtler aspects of subjective experience. The mental qualities required for this direct path of satipatthāna are, according to the “definition” part of the discourse, a balanced and sustained application of effort (ātāpi), the presence of clearly knowing (sampajāna), and a balanced state of mind, free from desires (abhijjhā) and discontent (damanassa). These three qualities revolve like the three spokes of a wheel around the central mental quality of sati.⁶

The second objective is to extract the relevant doctrinal background of Chan Buddhism from the resources available. The story of Chan is one of cultural assimilations, border crossing, crises of faith, and realizing a muscular readiness to evidence compassionate moral clarity. It is also a story about finding in our own day-to-day relationship – the resources needed to challenge successfully the way things are and to turn our situation in a resolutely enlightening direction.⁷

---

⁴ Lopez Jr., p.174-175
⁵ Nyanaponika Thera, The Heart of Buddhist Meditation ( San Francisco:Weiser, 2014), p.xxi-xxii
The findings from both traditions will be compared and contrasted to establish if connection points exist between these two traditions. For instance, the direct confrontation with actuality, the merging of every-day life with the meditative practice, the transcending of conceptual thought by direct observation and introspection, the emphasis on the Here and Now.\(^8\)

---

\(^8\) Thera, p. xxii
Chapter 2: Satipaṭṭhāna

2.1 What is Satipaṭṭhāna?

The term satipaṭṭhāna can be explained as a compound of sati, “mindfulness” or “awareness”, and upaṭṭhāna, with the u of the latter term dropped by vowel elision. The Pāli term upaṭṭhāna literally means “placing near”, and here refers to a particular way of “being present” and “attending” to something with mindfulness. Satipaṭṭhāna can then be translated as “present of mindfulness” or as “attending with mindfulness”. However, Nyanaponika Thera hopes that the Pāli word ‘satipaṭṭhāna’ itself should become familiarized among Western readers of Buddhist literature.

The Buddha’s original discourses on satipaṭṭhāna occur twice as in Satipaṭṭhāna Sutta of the Majjhima Nikāya and as Mahāsatipaṭṭhāna Sutta of the Dīgha Nikāya. The only difference being that in Mahāsatipaṭṭhāna Sutta offers a more extensive treatment of the four noble truths, the last of the satipaṭṭhāna contemplation. Shorter discourses on satipaṭṭhāna are also found in the Samyutta Nikāya and the Anguttara Nikāya.

The Suttas mention four satipaṭṭhānas for contemplation: body, feelings, mind, and dhammas. The range of the first satipaṭṭhāna, contemplation of the body, proceeds from mindfulness of breathing, postures, and activities, via analysis of the body into its anatomical parts and elements, to contemplating a corpse in decay. The next two satipaṭṭhānas are concerned with contemplating feelings and mind. The fourth satipaṭṭhāna lists five types of dhammas for contemplation: the mental hindrances, the aggregates, the sense-spheres, the awakening factors, and the four noble truths.

Contemplation of the body progresses from rudimentary experience of bodily postures and activities to contemplating the body’s anatomy. The increased sensitivity developed in this way forms the basis for contemplation of feelings, a shift of awareness from the immediately accessible physical aspects of experience to feelings as more refined and subtle objects of awareness.

9. Analayo, p. 29
Contemplation of feeling divides feelings not only according to their affective quality into pleasant, unpleasant, and neutral types, but also distinguishes these according to their worldly or unworldly nature. The latter part of contemplation of feelings thus introduces an ethical distinction of feelings, which serves as stepping-stones for directing awareness to the ethical distinction between wholesome and unwholesome states of mind, mentioned at the start of the next satipatṭhāna, contemplation of the mind.

Contemplation of the mind proceeds from the presence or absence of four unwholesome states of mind (lust, anger, delusion, and distraction), to contemplating the presence or absence of four higher states of mind. The concern with higher states of mind in the latter part of the contemplation of the mind naturally lends itself to a detailed investigation of those factors which particularly obstruct deeper levels of concentration. These are the hindrances, the first object of contemplation of dhammas.

From hindrances, contemplation of dhammas progresses to two analyses of subjective experience: the five aggregates and the six sense-spheres. Then, the contemplation followed by the awakening factors. The culmination of satipatṭhāna practice is reached with the contemplation of the four noble truths, full understanding of which coincides with realization.

2.2 Samatha or Vipassanā

Samatha is variously translated as “calmness”, “serenity”, “quiescence”, or “tranquility”. Samatha is the mental peace and stability that is generated through the cultivation of concentration (samādhi). Samatha is defined technically as the specific degree of concentration necessary to generate insight (vipassanā) into reality and thus lead to the destruction of the afflictions. Samatha when fully developed leads to the attainment of jhāna or meditative absorption.¹⁰

Vipassanā translated as “insight” is defined as the direct intuition of the three marks of existence that characterized all phenomena which are aniccā or impermanence, dukkha or suffering and anatta or nonself. Vipassanā, when fully developed, leads to enlightenment (bodhi) and nibbāna.¹¹

---

¹⁰ Lopez Jr., p. 747
¹¹ Lopez Jr., p. 978
Thus the purpose of *samatha* is to alleviate lust, which here stands for all emotional defilements, whereas *vipassanā* eliminates ignorance, that is, intelligent defilements. Both of these in the Buddha’s discourses strongly emphasize the complementary, integrative nature of these two aspects of meditation. The early texts never classify the various meditation themes into either *samatha* or *vipassanā*. They are not two different kinds of meditation; rather, they are qualities of the mind that should be developed. Broadly speaking, *samatha* refers to the emotional aspects of our mind, the heart qualities such as peace, compassion, love, bliss. *Vipassanā* refers to the wisdom qualities such as understanding, discrimination, and discernment. *Samatha* soothes the emotional defilements such as greed and anger, while *vipassanā* pierces with understanding the darkness of delusion. It is apparent that all meditation requires both of these qualities. In *satipaṭṭhāna, samatha* and *vipassanā* cannot be separated.12

In *Anguttara Nikāya’s “The Book of the Fours” Sutta* 170 mentioned clearly there are four types of *Samathavipassanā* methods13, The Venerable Ānanda said this:

“Friends, whatever bhikkhu or bhikkhuni has declared the attainment of arahantship in my presence has done so by these four paths or by certain one among them. What four?”

1. “Here, a bhikkhu develops insight preceded by serenity. As he is developing insight preceded by serenity, the path is generated. He pursues this path, develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.”

2. “Again, a bhikkhu develops serenity preceded by insight. As he is developing serenity preceded by insight, the path is generated. He pursues this path, develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.”

3. “Again, a bhikkhu develops serenity and insight in conjunction. As he is developing serenity and insight in conjunction, the path is generated. He pursues this path, develops it, and

cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and
the underlying tendencies are uprooted.”

(4) “Again, a bhikkhu’s mind is seized by restlessness about the Dhamma. But there
comes an occasion when his mind becomes internally steady, composed, unified, and concentrated.
Then the path is generated in him. He pursues this path, develops it, and cultivates it. As he is
pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying
tendencies are uprooted.”14

In the teaching of satipatthāna, we can safely say that it belongs to the type three. Bhikkhu
Soma wrote in his book, “The diamond of the Way on which we stand to fight the evil in us is
virtue that always supports. The invincible armor is concentration which keeps us calm and clear
headed and the mighty weapon is wisdom born of the penetrative insight by which we see things as
they are.”15

The Satipatthāna Sutta states, “And how, monks, does he in regard to the body abide
contemplating the body? Here, gone to the forest, or to the root of a tree, or to an empty hut, he sits
down; having folded his legs crosswise, set his body erect, and established mindfulness in front of
him, mindful he breathes in, mindful he breathes out.”

The basic difference between mindfulness of breathing as a samatha or as a vipassanā
practice depends on what aspect is taken when observing the breath, since emphasis on just
mentally knowing the presence of the breath is capable of leading to deep levels of concentration,
while emphasis on various phenomena related to the process of breathing does not lead to a unitary
type of experience but stays in the realm of variety and of sensory experience, and thus is more
g geared towards the development of insight.16

In Saṃyukta-āgama, there is a simile:

“It is just as a boarder-country king who has the walls of the city well kept in order, the
gates with firm foundation and the access roads level and straight. He has placed four gatekeepers at

16 Analayo, p.135
the four city gates, all of whom are clever and wise, knowing those who come and go. In that city there are four access roads towards the couch that has been prepared for the lord of the city to sit on.

Suppose from the eastern direction a messenger comes and asks the gatekeeper: “Where is the lord of the city?” He answers: “The lord is in the middle of the city, at the end of the four access roads, seated on a couch.” Having heard this, the messenger approaches the lord of the city. (Having delivered his message), he receives an instruction and returns by the road. From the southern … western … northern direction a messenger comes and asks the gatekeeper: “Where is the lord of the city?” He answers: “In the middle of the city, at the end of the four access roads.” Having heard it, they all approach the lord of the city, (deliver their message), receive an instruction and return to their former place.”

The *Samyukta-āgama* continues by identifying the four gatekeepers with the four *satipāṭṭhānas*. The task of the gatekeeper in this simile is to show the path by which the messengers can reach the lord of the city who represents consciousness. Thus the gatekeeper in this simile seems to reflect the monitoring role of mindfulness in relation to insight and tranquility. Through mindfulness – be this mindfulness in general, mindfulness of the body, or all four *satipāṭṭhānas* – one is aware of the proper route to be taken in cultivating insight and tranquility. This simile thus throws into relief the function of mindfulness as the mental quality that monitors progress on the path to liberation and thereby protects one from taking the wrong route.\(^1\)

As a matter of fact, full awakening in *satipāṭṭhāna* requires a purification of both the cognitive and the affective aspect of the mind. A practitioner might develop one or the other aspect to a higher degree at different times, but in the final stages of practice both calm and insight need to combined in order to reach the final aim – full awakening – the destruction of both passion and ignorance.

### 2.3 Liberation in *Satipaṭṭhāna*

The *Satipaṭṭhāna Sutta* gives a “prediction” of realization within a variable time period,

---

\(^1\) *Analayo, Perspective on Satipaṭṭhāna* (Cambridge: Windhorse, 2013), p. 28-29.
“If anyone should develop these four satipāṭṭhānas in such a way for seven years … six years … five years … four years … three years … two years … one year … seven months … six months… five months … four months … three months … two months … one month … half a month … seven days, one of two fruits could be expected for him: either final knowledge here and now, or, if there is a trace of clinging left, non-returning. So it was with reference to this that it was said:

Monks, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of dukkha and discontent, for acquiring the true method, for the realization of Nibbāna, namely, the four satipāṭṭhānas.”

Analayo in the Satipāṭṭhāna: The Direct Path to Realization discusses whether the progress towards realization is ‘gradual’ or ‘sudden’. Apparently, even someone of inferior ability can gain freedom from desire and aversion within a maximum of seven years, while someone of superior ability can do so within only seven days. However, in evaluating this prediction it needs to be kept in mind that the number seven might have a more symbolic character in this context, indicating simply a complete period or cycle of time.

The variation in time periods for satipāṭṭhāna to bear fruit suggests that the decisive breakthrough to realization can happen any time during correct practice. That is, once sati is well established, every moment is pregnant with potential awakening.

This raises the question of the extent to which progress to realization follows a ‘gradual’ pattern, as against an unexpected ‘sudden’ breakthrough to awakening. The gradual nature of the progress towards realization is in fact a recurring theme in the discourses. They explain that progress in the practice of the Dhamma deepens gradually, in a way comparable to the gradual deepening of the ocean. A canonical illustration of the progress towards realization is that of a hen sitting on her eggs. In due course the hen’s unrelenting sitting on her eggs will lead to the hatching of the chicks, just as, in due course, a practitioner’s unrelenting practice will lead to realization. The chicks’ sudden emergence from their shells depends on a gradual process of inner development through the hen incubating the eggs. Similarly, the sudden breakthrough to Nibbāna depends on a gradual process of inner development and mental cultivation. Just as the hen cannot directly cause
the chicks to break their shells, the breakthrough to Nibbāna cannot be directly made to happen. Both will occur in their own time, if the necessary conditions are in place.

On the other hand, several realization of stream-entry described in the discourses take place in a rather ‘sudden’ manner, usually while listening to a discourse given by the Buddha. ‘Sudden’ experiences of awakening can even lead all the way to arahantship. A case in point is the ascetic Bāhiya, whose full awakening came within minutes of his first meeting with the Buddha, immediately after receiving a short but penetrative instruction. Bāhiya is certainly a prototype for ‘sudden’ awakening. Most of the instances mentioned so far reveal the powerful influence of the Buddha’s personal presence, which provided a potent catalyst for realization.

Additional example can be found in Ananda’s all-out attempt to reach realization, finally he gained full awakening at precisely the moment when he had given up striving and was about to lie down to rest. All these instances demonstrate the sudden and unpredictable nature of the event of awakening. They show that, although a gradual progress towards realization is the rule, the time required for such gradual preparation to bear fruit varies greatly according to the individual.

2.4 Satipaṭṭhāna Meditation

It seems so simple and obvious after one has studied the satipaṭṭhāna meditation but in reality about the methods of practice has largely remained unclear. The most common instructions found to cultivate satipaṭṭhāna is from Ānāpānasati Sutta of the Majjhima Nikāya. Mindfulness of breathing in sixteen steps exemplifies the practice of the four satipaṭṭhānas, with each satipaṭṭhāna being implemented by four of the sixteen steps. This shows in a very practical manner how to interrelate the four satipaṭṭhānas in a single form of practice.

Not until Venerable U Narada from Burma, from his own experience he developed the principles and the details of satipaṭṭhāna meditation. His direct or indirect students spread the knowledge of his method all over the world today. Venerable Mahāsi Sayadaw was one of the most prominent teachers of satipaṭṭhāna meditation in this tradition. Nyanaponika Thera named the training “The Burmese Satipaṭṭhāna Method”.

In recent years, *satipaṭṭhāna* meditation is commonly known by people as *vipassanā* or insight meditation. The system of *vipassanā* training taught today is modern constructs by generations of Burmese monks. Contemporary *Vipassanā* movements stress on wisdom bypassing the *jhāna* stage.²⁰

Another influential lay Burmese teacher of insight meditation is *U Ba Khin*. He explored several styles of *samatha* and *vipassanā* meditation and eventually developed his own technique of *vipassanā* by drawing on his own experiences. In 1952, *U Ba Khin* established the International Meditation Centre in Rangoon where he devoted all of his time to promoting *vipassanā* practice. The late S.N. Goenka, one of his chief disciples, was a well-known meditation teacher who promoted and established *vipassanā* centres all over the world.

---

²⁰ Fa Qing, “*Teaching Meditation in the Present China: Chan or Vipassanā*” WBU, International Conference to Commemorate, The Centenary of the Thai Supreme Patriarch Somdej Phra Nanasantvara on “Buddhist Studies in Contemporary World” At Viantai Hotel, Bangkok, 14 December 2013
Chapter 3: Chan Buddhism

In The Platform Sutra of the Six Patriarch, Huineng said: “Good friends, our teaching takes meditation and wisdom as its fundamental. Everyone, do not say in your delusion that meditation and wisdom are different.

Meditation and wisdom are of one essence, not different. Meditation is the essence of wisdom, and wisdom is the function of meditation. At times of wisdom, meditation exists in that wisdom; at times of meditation, wisdom exists in that meditation. If you understand this doctrine, this is the equivalent study of meditation and wisdom. All you who study the Way, do not say that they are different, with meditation prior to and generating wisdom or with wisdom prior to and generating meditation. If you view them like that, then the Dharma would have two characteristic……

“Good friends, how is that meditation and wisdom are equivalent? It is like the light of a lamp. When the lamp exists, there is light; when there is no lamp, there is darkness. The lamp is the essence of the light, and the light is the function of the lamp. Although the names are different, in essence they are fundamentally identical. The Dharma of meditation and wisdom is just like this.”

This shows that Chan Buddhism stresses meditation and wisdom must be cultivated together in the process of enlightenment.

For Chan, meditation means the expression of attentive virtuosity. It is not enough simply to be able to perceive all things calmly and with insight. Indeed, there is a liability in pressing too far in the direction of simple equanimity: an absence of reasons to act with compassion on behalf of all sentient beings. Attentive virtuosity means being able to accord with each and every situation and respond as needed, whether it is a situation of utter complacency or utmost crisis.

Throughout The Platform Sutra of the Sixth Patriarch, Huineng continuously characterizes his approach to teaching and practicing Buddhism as “sudden”, not “gradual”. He says, “Good friend, the correct teaching is fundamentally without either sudden or gradual - it is human nature that is either clever or dull. Deluded people cultivate gradually, while enlightened people suddenly

---

conform to the truth. If you recognize your own fundamental mind and see your own fundamental nature, there will be no such distinction! Thus it is that sudden and gradual are posited as provisional names.” The “sudden” teaching refers to a personally embodied quality, not to that of words and letters. To stress on whether people are keen or dull is not the point how long it takes people to awaken. But, is to stress on qualitative differences in people’s disposition for awakening. The sudden teaching for which Huineng is so famous is not a particular kind of doctrine but a particular kind of relationship – one that is precise, beneficial, and productive. The ‘gradual’ approach to awakening is practiced by people without the attentive and dramatic resources needed to cut through the karmic tangles of cause and effect and reveal the true, enlightening nature of things just as they are.

Huineng said in the sutra\textsuperscript{23}: “Good friend, the \textit{samādhi} of the single practice is to always practice the single direct mind in all one’s actions, whether walking, standing still, sitting, or lying down. The Vimalakirti Sutra says, ‘The straightforward mind is the place of enlightenment, the straightforward mind is the Pure Land.’ Don’t allow your mental practices to become twisted while merely speaking of straightforward with your mouth! If you speak of \textit{samādhi} of the single practice with your mouth, you will not practice the straightforward mind. Just practice the straightforward mind, and be without attachment within all the \textit{dharmas}.”

The prototype for zuochan (sitting meditation) is the Buddha’s own seated meditation under Bodhi tree, as well as the legendary Indian monk Bodhidharma’s “wall gazing” (biguan) for nine years in a cave. In the history of Chan Buddhism, zuochan became the primary practice in the tradition. However, some masters start to critique its necessity and importance; these critiques said that Chan practice was not to be confined just to zuochan, but should also be conducted throughout walking, standing and lying down. Huineng said, “Good friend, what is zuochan (seated meditation)? In this teaching, there is no impediment and no hindrance. Externally, for the mind to refrain from activating thoughts with regard to all the good and bad realms is called ‘seated’ (zuo). Internally, to see the motionlessness of the self-nature is called ‘meditation’ (chan).” In this redefinition, zuochan

means not just “seated meditation” but instead encompasses a way of understanding that is to be carried through all aspects of one’s experience.\textsuperscript{24}

Mazu also stressed that: “The Way is not a function of cultivation … If you want to understand your Way; everyday mind is the Way (pingchangxin shi dao) … Just like right now, whether walking, standing, sitting, or lying down, responding to external activities is entirely the Way.” According to the famous story, Mazu was awakened when his teacher Nanyue likened Mazu’s sitting in meditation to the act of polishing of a roof tile. Just as a roof tile cannot be polished to make a mirror, sitting meditation, says Nanyue, cannot lead to buddhahood.\textsuperscript{25}

In the Platform Sutra, Huineng said, “Good friends, there are also those who teach meditation in terms of viewing the mind, contemplating tranquility, motionlessness, and no activation. You are supposed to make an effort on the basis of these. These deluded people do not understand, and in their grasping become mixed up like all of you here. You should understand that such superficial teachings are greatly mistaken!”

Why Huineng think that “viewing the mind” is the wrong method? This is because “viewing the mind” method stressed on motionless and concentrate in viewing the mind without clear comprehension. The meditator may go into delusion once the concentration is lost. Huineng wants people to clearly comprehend the true nature of mind but not seated as a statue.\textsuperscript{26}

In the present day, Chan practices are left only with ‘kanhua Chan’ and ‘mozhao Chan’. Kanhua Chan means “questioning meditation”, which its systematization commonly traced back to the writings of the Song dynasty Chan master Dahui Zonggao. This method used “huatou” (topic of meditative inquiry) derived from “gong’an” (public cases) that helps to free the mind from conceptualization and to lead the meditator forward toward liberation. Mozhao Chan or silent illumination meditation suggests that, since enlightenment is the natural state of the mind, there is nothing that needs to be done in order to attain enlightenment other than letting go all striving for

\textsuperscript{24} Lopez Jr., p. 1062  
\textsuperscript{25} Lopez Jr., P. 537  
that state. This method entails only maintaining this original purity of the mind by simply sitting silently in meditation.\(^{27}\)

**Chapter 4: Satipaṭṭhāna versus Chan Buddhism**

The Mahāyāna Sutras that talked about *satipaṭṭhāna* are represented by Sāntideva’s anthology, the Sikṣasamuccaya and his own masterly work, the *Bodhicaryāvatāra*. These works show how deeply he appreciated the importance of *satipaṭṭhāna* in the framework of the teaching.\(^{28}\) Those who are inspired by Mahāyāna Bodhisattva Ideal will definitely require a very high degree of mindfulness and clear comprehension to maintain and develop the Perfections or *Pāramitā*, which are the requisite conditions of Buddhahood. Chan Buddhism which stresses on becoming a buddha in this life definitely needs such high achievement before full enlightenment.

There are three complete versions of the *Satipaṭṭhāna Sutta* available, one in Pali and two in Chinese. In addition there is a fourth, incomplete version found in the large *Prajñānapāramitā Sutra*. This is one of the foundational texts of the Mahayana, and is usually held to have been compiled roughly 500 years after the Buddha's passing away. This text is available in versions of varying length in Tibetan and Chinese. The *Sutra* treats *satipaṭṭhāna* in the first group of the 37 factors to enlightenment as part of the Mahayana path of the Bodhisattva.\(^{29}\) *Prajñānapāramitā* texts are among the important sutras after the Sixth Patriarch in Chan’s teaching.

*Satipaṭṭhāna* is the direct path to realization that Buddha recommended to beginners and advanced practitioners. Until today *satipaṭṭhāna* still provides the most simple, thorough and effective method for training the mind to be freed from greed, hatred and delusion. Chan Buddhism stresses one’s own buddha nature which through Chan practices enlightenment can be obtained in this life. In modern day, Chan practices become part of people’s life to overcome the intense stress of modern life.

No matter *satipaṭṭhāna* or Chan Buddhism, cultivating the mind in daily life is utmost important in the progress of spiritual liberation. The attainments of both practices need to be practical in everyday life and it can be taught to others to repeat the cessation of suffering. Clear

\(^{27}\) Lopez Jr., p. 415, 549.
\(^{28}\) Thera, p. xx.
\(^{29}\) Sujato, p.164.
comprehension is the basic requirement for both satipaṭṭhāna and Chan Buddhism practices to progress. Concentration and wisdom need to be fully developed before realization or enlightenment is achieved. However, the core teaching of Chan Buddhism is still sudden awakening but satipaṭṭhāna is a gradual process in practice.

Satipaṭṭhāna is the direct message from the Buddha as an effective way of solving present day afflictions and problems. But, the human mind is the focus point to accept the message and take the first step to know the mind, to shape the mind and to achieve freedom of the mind. Chan Buddhism developed later in China about 1300 years after the parinibbāna of the Buddha. It stresses the mind or buddhanature more than any other school in China. One’s own mind is the cultivated subject and enlightenment is achieved in the mind.
Chapter 5: Conclusion

Under globalization, interfaith dialogues become an important part of religious bodies. At the same time, Buddhism comprised of different denominations need to understand each other even more. In modern practice, meditation no matter satipaṭṭhāna or Chan can be seen as a type of training designed to increase one’s EQ (emotional quotient), IQ (intelligence quotient) and MQ (moral quotient). It is also a kind of training and management of the mind. Mindfulness is already widely applied in psychotherapy. Chan practices are included in some industrial training programs to increase productivity. The relationship between satipaṭṭhāna and Chan Buddhism is very close and in reality they complement to each other. Ven. Thich Nhat Hanh shows us the perfect match of both in his mindful living teachings.

The application of concentration and insight aims at training the mind to be skilful in both satipaṭṭhāna and Chan. Those who are skilful in concentration will stay away from the five hindrances and always mindful with clear comprehension at the present moment. They will have a clear and sharp mind to further attain ultimate truth. In the practice of insight or wisdom, the mind is trained to have wise attention so that it focuses on the meditative object moment to moment. By realizing that they are merely concepts and ideas where there is no solid substance behind, the mind will not be misled by delusion on conventional phenomena.
Bibliography


