

Developing Mind by Using Mindfulness as a Base in the 21st Century

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Abstract

The principle and concept of mindfulness used for developing mind is fourfold foundation of the mindfulness (*Satipatthānas*) consisting of four steps of meditation practice: 1) Mindfulness on body (*Kāyānupassanā*) which is concentration of bodily factors and activities, such as (i) mindfulness of in and out breathing or breathing meditation (*ānāpānasati*), 2) Mindfulness on feeling (*Vedanānupassanā*) which is to be mindful on three kinds of feeling, i.e., a pleasant feeling, an unpleasant feeling, and a feeling that is either pleasant nor unpleasant Mindfulness on mind, 3) Mindfulness on mind (*Cittānupassanā*) which is to be practically mindful on state of mind; namely, whether mind with or without greed (*raga*), anger (*dosa*), and delusion (*moha*) and so on; 4) Mindfulness on dhammas (*Dhammānupassanā*) which is practically to be mindful on what occurs inside the nature of mind such as five hindrances etc. People in society in 21st century stresses on material world rather than develop mind; then, they live their life comfortably on materials and also challenge each other on business running. All of these would cause various kinds of mental health such as depression, stress, etc. affecting to physical health. To solve such these problems, they need to learn how to develop mind strength by practicing mindfulness. With this, those who have mind developed by mindfulness enable their mind strength, awaken, fresh, energetic and workable. More importantly, having developed mind, they can get greed, hatred and anger under control that can enable them to live their life with others in society happily and peacefully.

Keywords: Development, Mind, Mental Development, Mental Process, Mindfulness, Fourfold Foundation of Mindfulness, 21st Century.

I. INTRODUCTION

To develop mind thereby getting mind trained, the purpose of which is to get mind pure, motivate wisdom so as to understand the thing as they naturally are, and live the life with happiness, Buddhism paves the way to practice that is to practice by using the principle and the concept of mindfulness; which is one of eight codes in Eightfold Noble Path. Regarding the principle and the concept of mindfulness, it consists of four types which is called by Buddhism “Four Foundation of Mindfulness (*Satipatthāna*)”. This mindfulness is practically

said as a direct path for purification of the beings. The Fourfold Foundation of Mindfulness consists of:

1. The observation of the body in the body (*Kāyānupassanā Satipatthāna*),
2. The observation of the feelings in the feelings (*Vedanānupassanā Satipatthāna*),
3. The observation of the mind in the mind (*Cittānupassanā Satipatthāna*),
4. The observation of the objects of mind in the objects of mind (*Dhammānupassanā Satipatthāna*).

Practically, with Fourfold Foundation of Mindfulness, it is to practice with observing a function of factors of human living body. With the observation of the body in the body, practically, it is to observe bodily processes as they occur while meditation such as the breath; the four postures: walking, standing, sitting, and lying down; clear comprehension: of what is beneficial, of suitability, of the meditator's domain, of non-delusion; reflection on the thirty-two parts of the body; analysis of the four elements; and nine cemetery contemplations. With the observation of the feelings in the feelings, it is to observe three types of feelings: Pleasant feeling, unpleasant feeling, and neutral feeling. When the practitioner has experiences of either pleasant feeling, unpleasant feeling, or neutral feeling based in body or in mind, he should be aware of these. With the observation of the mind in the mind, it is to observe for understanding mind while contemplating that mind is greedy or not greedy, hateful or not hateful, deluded or not deluded, contracted or distracted, not developed or developed, not supreme or supreme, not concentrated or concentrated, not liberated or liberated with awareness of its manifestation, arising, and disappearance of them. With the observation of the objects of mind in the objects of mind, it is to observe the objects of mind regarding five mental hindrances, five aggregates of clinging, six internal and six external sense bases, seven factors of enlightenment, four noble truths, and noble eightfold path.

In 21st century, people are to change their lifestyle adapting to the changing world and confront with new challenges occurred to their society increasingly such as environmental, social, and economic challenges; which make urgently a strong effect to the society in 21st century in negative ways. With this, they will get some mental problem, physical problems apart, such as depression, stress, anxiety, etc. affecting to mental health severely such as diabetes, heart attack and also bring conflict and violence to their society. When people trend to

develop materials solely, they can make strong effect to the individuals and their society, especially mental health. To adjust the life to the changing world, mind have to be developed with strength together with technological innovations for living their life in the society happily among the economic growth and sustainable society. To solve the problems and develop mind in the strengthening ways, mindfulness is believed as only the tool suitable for developing mind as mindfulness can strengthen mind directly thereby training mind with practical ways.

II. OBJECTIVE RESEARCH

1. To study of the principle and the concept of mindfulness,
2. To study of the way to practice for developing mind regarding mindfulness,
3. To analyze of an effectiveness of mental development by using mindfulness as a base in 21st century.

III. RESEARCH PROCESS

This is a qualitative and documentary method research. So, the methodology of the research has been established thereby using documentary research, and qualitative research employing the research materials and instruments, the purposes of which are to find out the novel knowledge of mental development thereby studying deeply mind, main factors of mind and its process and training mind thereby using fourfold foundation of mindfulness. Here is the way to establish novel knowledge resulting in mental development in 21st century. This research work is the qualitative research whose process of collecting the data is planed step by step as follows:

1. Proceeding doing research by working out from the document, primary and secondary sources, as documentary research, so as to apprehend the concept and theory of mind, mindfulness including the theory of development of mind.
2. It takes an interview in depth so as to collect the data as qualitative data thereby

interviewing those who make use of mindfulness for developing mind.

3. It synthesizes the collected information to use as the basic information for developing mind thereby using mindfulness as the base in 21st century.

IV. RESULT OF STUDIES

Meaning of Mindfulness

As terms “mindfulness” is concerned, Martin Heidegger, the German philosopher indicates what making us distress of the ground of the truth of being is a history; thus, we have to take over this distress by taking a knowing-awareness of being. So, Heidegger gives the meaning of mindfulness that it is to prepare the preparedness for such a takeover in the form of a knowing-awareness of being.

According to Stoics, one of the philosophical schools in ancient Greek, in the term of “mindfulness”, they use the term “*prosochê*”, instead of “mindfulness”, its meaning is “attention”. In these points, this attention refers to continual self-monitoring of one’s thought and actions as they always occur in the here and now. Thus, mindfulness in Stoics’ definition is attention which is to concentrate on the present moment thereby continually monitoring one’s thought and action in present moment.

Buddhism gives the definite of the term “mindfulness” that it is defined with its meaning as saying in *Abhidhamma*:

“What is right mindfulness? Mindfulness is constant recollection and reflection; [or] mindfulness is the state of recollection, remembering, non-fading, non-forgetting. Mindfulness is the faculty of mindfulness, the power of mindfulness, balanced awareness, the enlightenment factor of mindfulness, which is a factor of the path, connected to the path. This is called right mindfulness.

With the passage mentioned above, mindfulness is defined by emphasizing on the state of mind such as recollection, remembering etc.

Differently, in *Sutta*, the definition of mindfulness emphasizes on the part of teaching that is Fourfold Foundation of Mindfulness; that is, 1) *Kāyānupassanā* (contemplation of the body; observing the nature of the body), 2) *Vedanānupassanā* (contemplation of the feeling; observing the nature of feeling), 3) *Cittānupassanā* (contemplation of the mind; observing the nature of mind), and 4) *Dhammānupassanā* (contemplation of mental objects; observing the nature of mental objects).

Principle and Concept of Mindfulness

Principle and concept of mindfulness is well known and practiced by the Buddhists which are practically used for developing mind. In the Buddhist scripture, *Tipitaka*, in *Mahāsatipatthāna Sutta*, mindfulness is clearly explained with both conceptual and practical ways. According to this *Sutta*, Buddha said the most significance of developing mind by using mindfulness, “Bhikkhus, this is the one and the only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the cessation of physical and mental pain, for attainment of the Noble Paths and for the realization of *Nibbāna*. That (only way) is the four *satipatthānas*.” As the main aim of Buddhism is to overcome all kind of suffering such as sorrow, lamentation, etc. so as to realization of *Nibbāna*, it is only one thing to approach such this main aim that is developing mind by using mindfulness as a base (*satipatthānas*).

How to train mind by using mindfulness as a base is the main question leading understanding Foundation of Mindfulness (*Satipatthānas*) conceptually and practically as the Lord Buddha replied in *Mahāsatipatthāna Sutta* thus:

“What are these four? Here (in this teaching), bhikkhus, a bhikkhu (i.e. a disciple) dwells perceiving again and again the body (*kāya*) as just the body (not mine, not I, not self, but just a

phenomenon) with diligence, clear understanding, and mindfulness, thus keeping away covetousness and mental pain in the world; he dwells perceiving again and again feelings (*vedanā*) as just feelings (not mine, not I, not self but just as phenomena) with diligence, clear understanding, and mindfulness, thus keeping away covetousness and mental pain in the world; he dwells perceiving again and again the mind (*citta*) as just the mind (not mine, not I, not self but just a phenomenon) with diligence, clear understanding, and mindfulness, thus keeping away covetousness and mental pain in the world; he dwells perceiving again and again dhammas as just dhammas (not mine, not I, not self but just as phenomena) with diligence, clear understanding, and mindfulness, thus keeping away covetousness and mental pain in the world.”

The Way to Practice for Developing Mind by Using Mindfulness

In general, when people need to develop mind, they use various strategies, whether psychology or any kind of mental practice depending on how they have studied and get used to what they have strongly trusted. Explicitly, when mind is to trained effectively, mindfulness is one of the strategies required as training tools. A kind of mindfulness, mostly, used to for training mind is fourfold foundation of mindfulness which consists of: 1) Mindfulness on Body (*Kāyānupassanā*), 2) Mindfulness on Feeling (*Vedanānupassanā*), 3) Mindfulness on Mind (*Cittānupassanā*), and 4) Mindfulness on Dhammas (*Dhammānupassanā*). The way to practice mindfulness is initially to dealing with two positions that is walking and sitting together with breathing in and out. Then, it is to deal with feeling which occurs differently; it is to observe the feeling which is always changing.

According to Buddhādāsa Bhikkhu, it might be divided into eight major steps:

- 1) Counting (*Gananā*); it is the counting used to determine the length of the breath and also the control the breathing. It is applied to the first, second, and the third stage.
- 2) Connecting (*Anubandhanā*): it is connecting used to practice of following the breathing closely and without interruption. It is applied to the third stage.
- 3) Contract (*Phusanā*): it is the step that the mindfulness is directed to the single point where the breath contacts the skin surface in order to bring about the arising there of the acquired image or sign (*uggahanimitta*). It is applied to the fourth stage.
- 4) Fixing (*Thapanā*); it is the step of mind firmly fixed on the point where the acquired sign has already arisen and converted into a distinct and well-established counterpart sign (*patibhāganimitta*). It is also applied to the fourth stage.
- 5) Observing (*Sallakkhanā*): it is to observe mind and matter, developing insight in order to perceive them as impermanent, unsatisfactory and devoid of selfhood. It is applied from the fifth stage to end.
- 6) Turning away (*Vivattanā*): it is the technique for turning away from defilements or impurities and acquiring in their place good qualities.
- 7) Purifying (*Parisuddhi*): this is to gain the Noble Fruit thereby destroying the impurities; it is called deliverance (*vimutti*) resulting from developing breathing practice (*ānāpānasati*).
- 8) Looking back (*patipassanā*): it is to look back or reviewing the destruction of defilements or fetters, and the gained fruit.

Of eight steps, the third and the fourth steps, contact and fixing, are concerned with calming the bodily formation. As for the first step, counting, is to establish mindfulness on long and short breaths in the first and the second

stage. The second step, connecting is to carry on mindfulness with each in and out-breath. The last four steps are to deal with intuitive insight and Noble Paths including Fruits.

Effectiveness of Developing Mind by Using Mindfulness

When the principle of mindfulness is taken to practice for developing mind, it makes positive effect to human beings in three ways: 1) Conditions of mind, 2) effectiveness to society, 3) being suitable to society in 21st century.

In conditions of mind: that mindfulness can change and transform the condition of mind in positive way. Having practiced mindfulness, the state of mind is extremely become awaken, fresh which is suitable for working. Moreover, the developed mind can be passionate suitable for making harmony with others. More significantly, it can subside physical and mental sufferings.

As for the effectiveness to society, mindfulness practice can give us effectiveness when mind is observed by practicing mindfulness, it is to understand more the reality of mind including the present moment of mind and also understand the things as they are naturally. More significantly, it is easy to gradually overcome of the trouble in the life. Moreover, when we got something unsatisfied, it is also easy to calm down resulting in living with other in the society peacefully and happily.

As for being suitable to society in 21st century, in 21st century, it is the digital era in which people using online network to communicate and work; they are very busy with such this network, no time for developing mind, resulting in accumulating defilements. As a result, various kinds of problem will trouble them severely such as depression, stress, etc., and some kinds of diseases such diabetes, heart attack, etc. Mindfulness is one of essential strategies in which people in the 21st century should apply to develop their mind so as to deal

with such these problems which might occur to them sooner or later.

V. CONCLUSION

People in 21st century emphasizes on developing materials and live life based on materials; they challenge each other thereby emphasizing on material rather than developing their mind. Living the life on materials resulting in psychic problems such as stress, depression, anxiety, etc. resulting in physical problem. Worse still, when they fail in term of business or competition, they might not enable to find the way out, some turn to end their life by commit suicide. Because of high competition in the social life in 21st century, many problems like these trouble them. So, when mind got attacked by some trouble outside, it must be trained to be strong, and strength. Mindfulness is suitably used for training mind so as to develop mind to become strong, energetic, fresh, etc. By this, when mind has been already developed by mindfulness, it might become healthy leading to solve the troubles that people suffered from. With this they can live their life in the society happily and peacefully.

Suggestions

1. Suggestion for Policy

1. The government and private suction should support their personals to develop mind by using mindfulness as mind of those who have developed become workable that leads to successful working in their office.
2. The educational institute should put the policy of developing mind by using mindfulness for their personals, staffs, teachers, students and so on so as to reduce their stress, depression, anxiety, etc. that might affect against their working, and studying.

2. Suggestions for Further Research Work

1. The deep research of mindfulness by using quantitative method should be done so as to deeply understand the effectiveness of

mindfulness to those who attended the function.

2. The research of mindfulness should be done with the patients so as to know the effectiveness of the patients before and after practicing mindfulness.

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