

The Four Foundations of Mindfulness

Chögyam Trungpa Rinpoche

“According to the buddhadharma, spirituality means relating with the working basis of one’s existence, which is one’s state of mind. The method for beginning to relate directly with mind is the practice of mindfulness.”

For the follower of the buddhadharma, the teachings of Buddhism, there is a need for great emphasis on the practice of meditation. One must see the straightforward logic that mind is the cause of confusion and that by transcending confusion one attains the enlightened state. This can only take place through the practice of meditation. The Buddha himself experienced this, by working on his own mind, and what he learned has been handed down to us.

Mindfulness is a basic approach to the spiritual journey that is common to all traditions of Buddhism. But before we begin to look closely at that approach, we should have some idea of what is meant by spirituality itself.

Some say that spirituality is a way of attaining a better kind of happiness, transcendental happiness. Others see it as a benevolent way to develop power over others. Still others say the point of spirituality is to acquire magical powers so we can change our bad world into a good world or purify the world through miracles. It seems that all of these points of view are irrelevant to the Buddhist approach. According to the buddhadharma, spirituality means relating with the working basis of one’s existence, which is one’s state of mind.

There is a problem with one’s basic life, one’s basic being. This problem is that we are involved in a continual struggle to survive, to maintain our position. We are continually trying to grasp onto some solid image of ourselves. And then we have to defend that particular fixed conception. So there is warfare, there is confusion, and there is passion and aggression; there are all kinds of conflicts. From the Buddhist point of view, the development of true spirituality is cutting through our basic fixation, that clinging, that stronghold of something-or-other, which is known as ego.

In order to do that we have to find out what ego is. What is this all about? Who are we? We have to look into our already existing state of mind. And we have to understand what practical step we can take to do that. We are not involved here in a metaphysical discussion about the purpose of life and the meaning of spirituality on an abstract level. We are looking at this question from the point of view of a working situation. We need to find some simple thing we can do in order to embark on the spiritual path.

People have difficulty beginning a spiritual practice because they put a lot of energy into looking for the best and easiest way to get into it. We might have to change our attitude and give up looking for the best or the easiest way. Actually, there is no choice. Whatever approach we take, we will have to deal with what we are already. We have to look at who we are. According to the Buddhist tradition, the working basis of the path and the energy involved in the path is the mind—one’s own mind, which is working

in us all the time.

Spirituality is based on mind. In Buddhism, mind is what distinguishes sentient beings from rocks or trees or bodies of water. That which possesses discriminating awareness, that which possesses a sense of duality—which grasps or rejects something external—that is mind. Fundamentally, it is that which can associate with an “other”—with any “something” that is perceived as different from the perceiver. That is the definition of mind. The traditional Tibetan phrase defining mind means precisely that: “That which can think of the other, the projection, is mind.”

So by mind we mean something very specific. It is not just something very vague and creepy inside our heads or hearts, something that just happens as part of the way the wind blows and the grass grows. Rather, it is something very concrete. It contains perception—perception that is very uncomplicated, very basic, very precise. Mind develops its particular nature as that perception begins to linger on something other than oneself. Mind makes the fact of perceiving something else stand for the existence of oneself.

That is the mental trick that constitutes mind. In fact, it should be the opposite. Since the perception starts from oneself, the logic should be: “I exist, therefore the other exists.” But somehow the hypocrisy of mind is developed to such an extent that mind lingers on the other as a way of getting the feedback that it itself exists, which is a fundamentally erroneous belief. It is the fact that the existence of self is questionable that motivates the trick of duality.

This mind is our working basis for the practice of meditation and the development of awareness. But mind is something more than the process of confirming self by the dualistic lingering on the other. Mind also includes what are known as emotions, which are the highlights of mental states.

Mind cannot exist without emotions. Daydreaming and discursive thoughts are not enough. Those alone would be too boring. The dualistic trick would wear too thin. So we tend to create waves of emotion which go up and down: passion, aggression, ignorance, pride—all kinds of emotions. In the beginning we create them deliberately, as a game of trying to prove to ourselves that we exist. But eventually the game becomes a hassle; it becomes more than a game and forces us to challenge ourselves more than we intended.

So we have created a world that is bittersweet. Things are amusing but, at the same time, not so amusing. Sometimes things seem terribly funny but, on the other hand, terribly sad. Life has the quality of a game of ours that has trapped us. The setup of mind has created the whole thing. We might complain about the government or the economy of the country or the prime rate of interest, but those factors are secondary. The original process at the root of the problems is the competitiveness of seeing oneself only as a reflection of the other. Problematic situations arise automatically as expressions of that. They are our own production, our own neat work. And that is what is called mind.

According to the Buddhist tradition, there are eight types of consciousness and fifty-two types of conceptions and all kinds of other aspects of mind, about which we do not have to go into detail. All these aspects are based largely on the primeval dualistic approach. There are the spiritual aspects and the psychological aspects and all sorts of other aspects. All are bound up in the realm of duality, which is ego.

As far as meditation practice is concerned, in meditation we work on this thing,

rather than on trying to sort out the problem from the outside. We work on the projector rather than the projection. We turn inward, instead of trying to sort out external problems of A, B, and C. We work on the creator of duality rather than the creation. That is beginning at the beginning.

A gigantic world of mind exists to which we are almost totally unexposed. This whole world is made by mind. Minds made this up, put these things together. Every bolt and nut was put in by somebody-or-other's mind. This whole world is mind's world, the product of mind. This is needless to say; I am sure everybody knows this. But we might remind ourselves of it so that we realize that meditation is not an exclusive activity that involves forgetting this world and getting into something else. By meditating, we are dealing with the very mind that devised our eyeglasses and put the lenses in the rims.

So this is a living world, mind's world. Realizing this, working with mind is no longer a remote or mysterious thing to do. It is no longer dealing with something that is hidden or somewhere else. Mind is right here. Mind is hanging out in the world. It is an open secret.

The method for beginning to relate directly with mind, which was taught by Lord Buddha and which has been in use for the past twenty-five hundred years, is the practice of mindfulness. There are four aspects to this practice, traditionally known as the Four Foundations of Mindfulness.

Mindfulness of Body

“The basic starting point is solidness, groundedness. When you sit, you actually sit. Even your floating thoughts begin to sit on their own bottoms. You have a sense of solidness and, at the same time, a sense of being.”

Mindfulness of body, the first foundation of mindfulness, is connected with the need for a sense of being, a sense of groundedness.

To begin with, there is some problem about what we understand by body. We sit on chairs or on the ground; we eat; we sleep; we wear clothes. But the body we relate with in going through these activities is questionable.

According to the tradition, the body we think we have is what is known as psychosomatic body. It is largely based on projections and concepts of body. This psychosomatic body contrasts with the enlightened person's sense of body, which might be called body-body. This sense of body is free from conceptualizations. It is just simple and straightforward. There is a direct relationship with the earth.

As for us, we do not actually have a relationship with the earth. We have some relationship with body, but it is very uncertain and erratic. We flicker back and forth between body and something else—fantasies, ideas. That seems to be our basic situation. Even though the psychosomatic body is constituted by projections of body, it can be quite solid in terms of those projections. We have expectations concerning the existence of this body, therefore we have to refuel it, entertain it, wash it. Through this psychosomatic body we are able to experience a sense of being.

Mindfulness of body brings this all-pervasive mind-imitating-body activity into the practice of meditation. The practice of meditation has to take into account that mind continually shapes itself into bodylike attitudes. Consequently, since the time of Buddha, sitting meditation has been recommended and practiced, and it has proved to be the best

way of dealing with this situation. The basic technique that goes with sitting meditation is working with the breath. You identify with the breath, particularly with the out-breath. The in-breath is just a gap, a space. During the in-breath you just wait. So you breathe out and then you dissolve and then there is a gap. Breathe out... dissolve...gap. An openness, an expansion, can take place constantly that way.

Mindfulness plays a very important role in this technique. In this case, mindfulness means that when you sit and meditate, you actually do sit. You actually do sit as far as the psychosomatic body is concerned. You feel the ground, body, breath, temperature. You don't try specifically to watch and keep track of what is going on. You don't try to formalize the sitting situation and make it into some special activity that you are performing. You just sit.

And then you begin to feel that there is some sense of groundedness. This is not particularly a product of being deliberate, but it is more the force of the actual fact of being there. So you sit. And you sit. And you breathe. And you sit and you breathe. Sometimes you think, but still you are thinking sitting thoughts. The psychosomatic body is sitting, so your thoughts have a flat bottom. Mindfulness of body is connected with the earth. It is an openness that has a base, a foundation. A quality of expansive awareness develops through mindfulness of body—a sense of being settled and of therefore being able to afford to open out.

Going along with this mindfulness requires a great deal of trust. Probably the beginning meditator will not be able simply to rest there, but will feel the need for a change. I remember someone who had just finished a retreat telling me how she had sat and felt her body and felt grounded. But then she had thought immediately how she should be doing something else. And she went on to tell me how the right book had “just jumped” into her lap, and she had started to read. At that point one doesn't have a solid base anymore. One's mind is beginning to grow little wings. Mindfulness of body has to do with trying to remain human, rather than becoming an animal or fly or etheric being. It means just trying to remain a human being, an ordinary human being.

The basic starting point for this is solidness, groundedness. When you sit, you actually sit. Even your floating thoughts begin to sit on their own bottoms. There are no particular problems. You have a sense of solidness and groundedness, and, at the same time, a sense of being.

Without this particular foundation of mindfulness, the rest of your meditation practice could be very airy-fairy—vacillating back and forth, trying this and trying that. You could be constantly tiptoeing on the surface of the universe, not actually getting a foothold anywhere. You could become an eternal hitchhiker. So with this first technique you develop some basic solidness. In mindfulness of body, there is a sense of finding some home ground.

Mindfulness of Life

“The instinct to live can be seen as containing awareness, meditation, mindfulness. It constantly tunes us in to what is happening. So the life force that keeps us alive itself becomes the practice of mindfulness.”

The application of mindfulness has to be precise. If we cling to our practice, we create stagnation. Therefore, in our application of the techniques of mindfulness, we must

be aware of the fundamental tendency to cling, to survive.

We come to this in the second foundation of mindfulness, which is mindfulness of life, or survival. Since we are dealing with the context of meditation, we encounter this tendency in the form of clinging to the meditative state. We experience the meditative state and it is momentarily tangible, but in that same moment it is also dissolving. Going along with this process means developing a sense of letting go of awareness as well as of contacting it. This basic technique of the second foundation of mindfulness could be described as touch-and-go. you are there—present, mindful—and then you let go.

A common misunderstanding is that the meditative state of mind has to be captured and then nursed and cherished. That is definitely the wrong approach. If you try to domesticate your mind through meditation—try to possess it by holding onto the meditative state—the clear result will be regression on the path, with a loss of freshness and spontaneity. If you try to hold on without lapse all the time, then maintaining your awareness will begin to become a domestic hassle. It will become like painfully going through housework. There will be an underlying sense of resentment, and the practice of meditation will become confusing. You will begin to develop a love-hate relationship toward your practice, in which your concept of it seems good, but, at the same time, the demand this rigid concept makes on you is too painful.

So the technique of the mindfulness of life is based on touch-and-go. You focus your attention on the object of awareness, but then, in the same moment, you disown that awareness and go on. What is needed here is some sense of confidence—confidence that you do not have to securely own your mind, but that you can tune into its process spontaneously.

Mindfulness of life relates to the clinging tendency not only in connection with the meditative state, but, even more importantly, in connection with the level of raw anxiety about survival that manifests in us constantly, second by second, minute by minute. You breathe for survival; you lead your life for survival. The feeling is constantly present that you are trying to protect yourself from death.

For the practical purposes of the second foundation, instead of regarding this survival mentality as something negative, instead of relating to it as ego-clinging as is done in the abstract philosophical overview of Buddhism, this particular practice switches logic around. In the second foundation, the survival struggle is regarded as a steppingstone in the practice of meditation. Whenever you have the sense of the survival instinct functioning, that can be transmuted into a sense of being, a sense of having already survived. Mindfulness becomes a basic acknowledgment of existing. This does not have the flavor of “Thank God, I have survived.” Instead, it is more objective, impartial: “I am alive, I am here, so be it.”

In this way, meditation becomes an actual part of life, rather than just a practice or exercise. It becomes inseparable from the instinct to live that accompanies all one’s existence. That instinct to live can be seen as containing awareness, meditation, mindfulness. It constantly tunes us in to what is happening. So the life force that keeps us alive and that manifests itself continually in our stream of consciousness itself becomes the practice of mindfulness.

Such mindfulness brings clarity, skill, and intelligence. You are here; you are living; let it be that way—that is mindfulness. Your heart pulsates and you breathe. All kinds of things are happening in you at once. Let mindfulness work with that, let that be

mindfulness, let every beat of your heart, every breath, be mindfulness itself. You do not have to breathe specially; your breath is an expression of mindfulness. If you approach meditation in this way, it becomes very personal and very direct.

But again it is necessary to say, once you have that experience of the presence of life, don't hang onto it. Just touch and go. Touch that presence of life being lived, then go. You do not have to ignore it. "Go" does not mean that we have to turn our backs on the experience and shut ourselves off from it; it means just being in it without further analysis and without further reinforcement.

Holding onto life, or trying to reassure oneself that it is so, has the sense of death rather than life. It is only because we have that sense of death that we want to make sure that we are alive. We would like to have an insurance policy. But if we feel that we are alive, that is good enough. We do not have to make sure that we actually do breathe, that we actually can be seen. We do not have to check to be sure we have a shadow. Just living is enough. If we don't stop to reassure ourselves, living becomes very clear-cut, very alive, and very precise.

Mindfulness of Effort

"The sudden flash is a key to all Buddhist meditation, from the level of basic mindfulness to the highest levels of tantra. But it is not enough just to hope that a flash will come to us; there must be a background of discipline."

The next foundation of mindfulness is mindfulness of effort. The idea of effort is apparently problematical. Effort would seem to be at odds with the sense of being that arises from mindfulness of body. Also, pushing of any kind does not have an obvious place in the touch-and-go technique of the mindfulness of life.

In either case, deliberate, heavy-handed effort would seem to endanger the open precision of the process of mindfulness. Still we cannot expect proper mindfulness to develop without some kind of exertion on our part. Effort is necessary. But the Buddhist notion of right effort is quite different from conventional definitions of effort.

The traditional Buddhist analogy for right effort is the walk of an elephant or tortoise. The elephant moves along surely, unstopably, with great dignity. Like the worm, it is not excitable, but unlike the worm, it has a panoramic view of the ground it is treading on. Though it is serious and slow, because of the elephant's ability to survey the ground there is a sense of playfulness and intelligence in its movement.

In the case of meditation, trying to develop an inspiration that is based on wanting to forget one's pain and on trying to make one's practice thrive on a sense of continual accomplishment is quite immature. On the other hand, too much solemnity and dutifulness creates a lifeless and narrow outlook and a stale psychological environment. The style of right effort, as taught by the Buddha, is serious but not too serious. It takes advantage of the natural flow of instinct to bring the wandering mind constantly back to the mindfulness of breathing.

The crucial point in the bringing-back process is that it is not necessary to go through deliberate stages. It is not a question of forcing the mind back to some particular object, but of bringing it back down from the dream world into reality. We are breathing,

we are sitting. That is what we are doing, and we should be doing it completely, fully, wholeheartedly.

There is a kind of technique, or trick, here that is extremely effective and useful, not only for sitting meditation, but also in daily life, or meditation-in-action. The way of coming back is through what we might call the abstract watcher. This watcher is just simple self-consciousness, without aim or goal.

When we encounter anything, the first flash that takes place is the bare sense of duality, of separateness. On that basis, we begin to evaluate, pick and choose, make decisions, execute our will. The abstract watcher is just the basic sense of separateness—the plain cognition of being there before any of the rest develops.

Instead of condemning this self-consciousness as dualistic, we take advantage of this tendency in our psychological system and use it as the basis of the mindfulness of effort. The experience is just a sudden flash of the watcher's being there. At that point we don't think, "I must get back to the breath" or "I must try and get away from these thoughts." We don't have to entertain a deliberate and logical movement of mind that repeats to itself the purpose of sitting practice. There is just suddenly a general sense that something is happening here and now, and we are brought back. Abruptly, immediately, without a name, without the application of any kind of concept, we have a quick glimpse of changing the tone. That is the core of the mindfulness of effort practice.

One of the reasons that ordinary effort becomes so dreary and stagnant is that our intention always develops a verbalization. Any kind of sense of duty we might have is always verbalized, though the speed of conceptual mind is so great that we may not even notice the verbalization. Still, the contents of the verbalization are clearly felt. This verbalization pins the effort to a fixed frame of reference, which makes it extremely tiresome.

In contrast, the abstract effort we are talking about flashes in a fraction of a second, without any name or any idea with it. It is just a jerk, a sudden change of course which does not define its destination. The rest of the effort is just like an elephant's walk—going slowly, step by step, observing the situation around us.

You could call this abstract self-consciousness leap if you like, or jerk, or sudden reminder; or you could call it amazement. Sometimes it could also be felt as panic, unconditioned panic, because of the change of course—something comes to us and changes our whole course. If we work with this sudden jerk, and do so with no effort in the effort, then effort becomes self-existing. It stands on its own two feet, so to speak, rather than needing another effort to trigger it off.

This kind of effort is extremely important. The sudden flash is a key to all Buddhist meditation, from the level of basic mindfulness to the highest levels of tantra. Such mindfulness of effort could definitely be considered the most important aspect of mindfulness practice. Mindfulness of body creates the general setting; it brings meditation into the psychosomatic setup of one's life. Mindfulness of life makes meditation practice personal and intimate. Mindfulness of effort makes meditation workable: it connects the foundations of mindfulness to the path, to the spiritual journey. It is like the wheel of a chariot, which makes the connection between the chariot and the road, or like the oar of a boat. Mindfulness of effort actualizes the practice; it makes it move, proceed.

But we have a problem here. Mindfulness of effort cannot be deliberately

manufactured: on the other hand, it is not enough just to hope that a flash will come to us and we will be reminded. There must be a background of discipline which sets the tone of the sitting practice. Effort is important on this level also; it is the sense of not having the faintest indulgence toward any form of entertainment. We have to give something up. Unless we give up our reservations about taking the practice seriously, it is virtually impossible to have that kind of instantaneous effort dawn on us. So it is extremely important to have respect for the practice, a sense of appreciation, and a willingness to work hard.

Once we do have a sense of commitment to relating with things as they actually are, we have opened the way to the flash that reminds us: that, that, that. “That what?” does not apply any more. Just that, which triggers an entirely new state of consciousness and brings us back automatically to mindfulness of breathing or a general sense of being.

We work hard at not being diverted into entertainment. Still, in some sense, we can enjoy the very boring situation of the practice of sitting meditation. We can actually appreciate not having lavish resources of entertainment available. Because of having already included our boredom and ennui, we have nothing to run away from and we feel completely secure and grounded.

This basic sense of appreciation is another aspect of the background that makes it possible for the spontaneous flash of the reminder to occur more easily. This is said to be like falling in love. When we are in love with someone, because our whole attitude is open toward that person somehow or other we get a sudden flash of that person not as a name or as a concept of what the person looks like; those are afterthoughts. We get an abstract flash of our lover as that. A flash of that comes into our mind first. Then we might ponder on that flash, elaborate on it, enjoy our daydreams about it. But all this happens afterward. The flash is primal.

Mindfulness of Mind

“Mind functions singly. Once. And once. One thing at a time. Things always happen one at a time, in a direct, simple movement of mind. Mindfulness of mind is to be there with that one-shot perception, constantly.”

Often mindfulness is referred to as watchfulness. But that should not give the impression that mindfulness means watching something happening. Mindfulness means being watchful, rather than watching some thing. This implies a process of intelligent alertness, rather than the mechanical business of simply observing what happens.

Particularly the fourth foundation—mindfulness of mind—has qualities of an aroused intelligence operating. The intelligence of the fourth foundation is a sense of light-handedness. If you open the windows and doors of a room the right amount, you can maintain the interior feeling of roomness and, at the same time, have freshness from outside. Mindfulness of mind brings that same kind of intelligent balance.

Without mind and its conflicts, we could not meditate or develop balance, or develop anything at all for that matter. Therefore, conflicts that arise from mind are regarded as a necessary part of the process of mindfulness. But at the same time, those conflicts have to be controlled enough so that we can come back to our mindfulness of breathing. A balance has to be maintained. There has to be a certain discipline so that we

are neither totally lost in daydream nor missing the freshness and openness that come from not holding our attention too tightly. This balance is a state of wakefulness, mindfulness.

Mindfulness of mind means being with one's mind. When you sit and meditate, you are there: you are being with your body, with your sense of life or survival, with your sense of effort, and at the same time, you are being with your mind. You are being there. Mindfulness of mind suggests a sense of presence and a sense of accuracy in terms of being there. You are there, therefore you can't miss yourself. If you are not there, then you might miss yourself. But that also would be a doubletake: if you realize you are not there, that means you are there. That brings you back to where you are—back to square one.

The whole process is very simple, actually. Unfortunately, explaining the simplicity takes a lot of vocabulary, a lot of grammar. However, it is a very simple matter. And that matter concerns you and your world. Nothing else. It does not particularly concern enlightenment, and it does not particularly concern metaphysical comprehension. In fact, this simple matter does not particularly concern the next minute, or the minute before this one. It only concerns the very small area where we are now.

Really we operate on a very small basis. We think we are great, broadly significant, and that we cover a whole large area. We see ourselves as having a history and a future, and here we are in our big-deal present. But if we look at ourselves clearly in this very moment, we see we are just grains of sand—just little people concerned only with this little dot which is called nowness.

We can only operate on one dot at a time, and mindfulness of mind approaches our experience in that way. We are there and we approach ourselves on the very simple basis of that. That does not particularly have many dimensions, many perspectives; it is just a simple thing. Relating directly to this little dot of nowness is the right understanding of austerity. And if we work on this basis, it is possible to begin to see the truth of the matter, so to speak—to begin to see what nowness really means.

This experience is very revealing in that it is very personal. It is not personal in the sense of petty and mean. The idea is that this experience is your experience. You might be tempted to share it with somebody else, but then it becomes their experience, rather than what you wished for: your/their experience, jumbled together. You can never achieve that. People have different experiences of reality, which cannot be jumbled together. Invaders and dictators of all kinds have tried to make others have their experience, to make a big concoction of minds controlled by one person. But that is impossible. Everyone who has tried to make that kind of spiritual pizza has failed. So you have to accept that your experience is personal. The personal experience of nowness is very much there and very obviously there. You cannot even throw it away!

In sitting practice, or in the awareness practice of everyday life, for that matter, you are not trying to solve a wide array of problems. You are looking at one situation that is very limited. It is so limited that there is not even room to be claustrophobic. If it is not there, it is not there. You missed it. If it is there, it is there. That is the pinpoint of mindfulness of mind, that simplicity of total up-to-dateness, total directness. Mind functions singly. Once. And once. One thing at a time.

The practice of mindfulness of mind is to be there with that one-shot perception, constantly. You get a complete picture from which nothing is missing: that is happening,

now that is happening, now that is happening. There is no escape. Even if you focus yourself on escaping, that is also a one-shot movement of which you could be mindful. You can be mindful of your escape—of your sexual fantasy or your aggression fantasy.

Things always happen one at a time, in a direct, simple movement of mind. Therefore, in the technique of mindfulness of mind, it is traditionally recommended that you be aware of each single-shot perception of mind as thinking: “I am thinking I hear a sound.” “I am thinking I smell a scent.” “I am thinking I feel hot.” “I am thinking I feel cold.” Each one of these is a total approach to experience—very precise, very direct, one single movement of mind.

Things always happen in that direct way. That one-shot reality is all there is. Obviously we can make up an illusion. We can imagine that we are conquering the universe by multiplying ourselves into hundreds of aspects and personalities: the conquering and the conquered. But that is like the dream state of someone who is actually asleep. There is only the one shot; everything happens only once. There is just that. Therefore mindfulness of mind is applicable.

So meditation practice has to be approached in a very simple and very basic way. That seems to be the only way that it will apply to our experience of what we actually are. That way, we do not get into the illusion that we can function as a hundred people at once. When we lose the simplicity we begin to be concerned about ourselves: “While I’m doing this, such-and-such is going to happen. What shall I do?” Thinking that more than that is happening, we get involved in hope and fear in relation to all kinds of things that are not actually happening.

Really it does not work that way. While we are doing that, we are doing that. If something else happens, we are doing something else. But two things cannot happen at once; it is impossible. It is easy to imagine that two things are happening at once, because our journey back and forth between the two may be very speedy. But even then we are doing only one thing at a time.

It is necessary to take that logic all the way and realize that even to apply bare attention to what we are doing is impossible. If we try, we have two personalities: one personality is the bare attention; the other personality is doing things. Real bare attention is being there all at once. We do not apply bare attention to what we are doing; we are not mindful of what we are doing. That is impossible. Mindfulness is the act as well as the experience, happening at the same time.

Obviously, we could have a somewhat dualistic attitude at the beginning, before we get into real mindfulness, that we are willing to be mindful, willing to surrender, willing to discipline ourselves. But then we do the thing; we just do it. It is like the famous Zen saying “When I eat, I eat; when I sleep, I sleep.” You just do it, with absolutely no implication behind what you are doing, not even of mindfulness.

Chögyam Trungpa Rinpoche was author of such classics as Cutting Through Spiritual Materialism, The Myth of Freedom, Born in Tibet and Shambhala: The Sacred Path of the Warrior. Renowned for his direct and powerful presentation of the Buddhist teachings to the West, Chögyam Trungpa Rinpoche was a holder of the Kagyü and Nyingma lineages of vajrayana Buddhism and a tertön of the Shambhala teachings. He was founder of Shambhala International, a worldwide association of meditation centers; Naropa University in Boulder, Colorado, and the Shambhala Sun. These teachings were

given at the 1973 Vajradhatu Seminary and are abridged from The Heart of the Buddha, published by Shambhala Publications. ©1991 by Diana J. Mukpo.

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