

And how, bhiksus, is a bhikṣu *mindful*? Herein, bhiksus, a bhikṣu abides in body contemplating (or looking at) body (kāye kāyanupassī viharati), strenuous, aware, mindful, restraining covetousness and distress in the world (ātāpī sampajāno satimā vineyya loke abhijjhādomanassam). He abides in feelings (vedanāsu) contemplating feelings ... in mind (citte) contemplating mind ... He abides in phenomena (dhammesu) contemplating phenomena, strenuous, aware, mindful, restraining covetousness and distress in the world. Thus, bhiksus, is a bhikṣu *mindful*.

And how, bhiksus, is a bhikṣu *aware*? Herein, bhiksus, a bhikṣu in going forth and in returning is *acting with awareness* (sampajānākāri). In looking in front and looking behind he is *acting with awareness*. In bending or relaxing he is *acting with awareness*. In wearing his robe, in bearing bowl and outer robe he is *acting with awareness*. In eating, drinking, chewing and tasting he is *acting with awareness*. In easing himself he is *acting with awareness*. In going, standing, sitting and sleeping, in waking, speaking and keeping silence he is *acting with awareness*. Thus, bhiksus, is a bhikṣu *aware*.

The corresponding SA 622 gives the same explanation of *mindfulness* (正念) and *awareness* (正智), though it reverses the order, putting *mindfulness* second.²⁰

In both versions *mindfulness* is equated with practice of the *four stations of mindfulness* (body, feeling, mind, phenomena);²¹ *awareness* is described as applied in all bodily postures and movements, and appears to be covered by the first of the four aspects of *mindfulness*. No mention is made of *awareness* with respect to *feeling*, *mind*, and *phenomena*. This suggests that the practice based on the *body* is intended as an example equally applicable for *feeling*, *mind*, and *phenomena*. Or it is possible that the teaching of *awareness* is a practice different from *mindfulness*, but closely linked to it. These teachings on *mindfulness* and *awareness* are common to the two traditions.

The teachings on *mindfulness* and *awareness*, or the *four stations of mindfulness*, are connected, in both traditions, with training in *morality* (sīla) and with *concentration* (samādhi). Regarding the connection with

20 T 2, p. 174a (CSA ii, p. 260).

21 SN 47. 1: SN v, p. 141 = SA 607: T 2, p. 171a (CSA ii, p. 236).