

Buddhist Hour Radio Script No. 1021

**Christmas Bhavana Course 2018 - Part 3**

**Broadcast 27th January 2019**

Today we will share with you Part 3 of the teachings we received during our recent Christmas Bhavana Course, which was held from 27th - 31st December 2018. The retreat was conducted under the guidance of Venerable Bhante Vimalaramsi and Venerable Sister Khanti Khema of Dhamma Sukha Meditation Centre in Annapolis, Missouri, through their online retreat program. The teachings which we will be sharing with you today can be accessed from the Dhamma Sukha website, [www.dhammasukha.org](http://www.dhammasukha.org).

At the start of the third day of our Five Day Christmas Bhavana Retreat, once we completed the preliminaries, students sat in meditation on Loving Kindness for the increased time of 40 minutes. The idea was to slowly increase duration of meditation each time; If we were growing restless, we were to apply the 6R's of Recognise, Release, Relax, Re-smile, Return, and Repeat, and say to ourselves, "just five more minutes".

After sitting meditation, we read a teaching on Walking Meditation from Bhante Vimalaramsi and Sister Khema, which we will share with you now.

*Walking Meditation*

Please think of your walking meditation as an extension of your sitting. This is your opportunity to bring the practice into life... Start now to think of walking as part of the sitting....

So, as you are sitting, you would slowly rise up and maybe just stretch your arms a little bit and move your neck around a little, but keep the friend in your mind and keep smiling to them as you begin to 'take a walk'.....

With this connection in mind, you really do take a walk at a normal pace to get your circulation going nicely. You may walk a 35 ft line or take a walk around a property line, or up and down small steps, however you choose to exercise is fine as long as it gets the blood moving again. THEN you come back for tea. That way you get to count walking as a part of the meditation time.

As you walk keep your eyes on the ground about 6 feet in front of you. It's not a nature walk so don't look around this time, but take in the fresh air and have a nice walk.

This concludes the instructions on walking meditation. Students had many opportunities throughout the course to practice walking meditation according to the Tranquil Wisdom Insight Meditation instructions.

Each day, when the students ate lunch together, we would first say the Five Reflections on Food, as follows:

The Five Reflections:

1. This meal is the labour of countless beings. Let us accept this offering with gratitude.
2. This meal is taken to strengthen our exertions, for greed and opinion are strong. Let us deserve this offering.
3. This meal is taken to help us become clear and generous. Let us

pay attention.

4. This meal is taken to nourish and sustain our practice. Let us be moderate.
5. This meal is taken to help all beings attain the Buddha way. Let us practice wholeheartedly.

At the conclusion of the meal, we were to say to ourselves, "This meal is finished. Our strength is restored for us to (learn) the Dhamma."

During the afternoon, students engaged in meritorious activities, sitting and walking meditation.

In the afternoon on Day 3, we listened to a Dhamma talk by Bhante Vimalaramsi where he read and provided a commentary on the Satipatthana Sutta from Majjhima Nikaya. We will now read a translation of this sutta by Thanissaro Bhikkhu from the website [www.accesstoinsight.org](http://www.accesstoinsight.org).

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma. There the Blessed One addressed the monks, "Monks."

"Lord," the monks replied.

The Blessed One said this: "This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Unbinding — in other words, the four frames of reference. Which four?"

"There is the case where a monk remains focused on the body in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world. He remains focused on feelings... mind... mental qualities in and of themselves — ardent, alert, and mindful — putting aside greed and distress with reference to the world.

#### A. Body

"And how does a monk remain focused on the body in and of itself?"

[1] "There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore [lit: the front of the chest]. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe

in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.' Just as a skilled turner or his apprentice, when making a long turn, discerns, 'I am making a long turn,' or when making a short turn discerns, 'I am making a short turn'; in the same way the monk, when breathing in long, discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long' ... He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'

"In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself.

[2] "Furthermore, when walking, the monk discerns, 'I am walking.' When standing, he discerns, 'I am standing.' When sitting, he discerns, 'I am sitting.' When lying down, he discerns, 'I am lying down.' Or however his body is disposed, that is how he discerns it.

"In this way he remains focused internally on the body in and of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[3] "Furthermore, when going forward and returning, he makes himself fully alert; when looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe and his bowl... when eating, drinking, chewing, and savoring... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself fully alert.

"In this way he remains focused internally on the body in and of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[4] "Furthermore...just as if a sack with openings at both ends were full of various kinds of grain — wheat, rice, mung beans, kidney beans, sesame seeds, husked rice — and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, monks, a monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva,

mucus, fluid in the joints, urine.'

"In this way he remains focused internally on the body in and of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[5] "Furthermore...just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body — however it stands, however it is disposed — in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, and the wind property.'

"In this way he remains focused internally on the body in and of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[6] "Furthermore, as if he were to see a corpse cast away in a charnel ground — one day, two days, three days dead — bloated, livid, and festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

"Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, and hawks, by dogs, hyenas, and various other creatures... a skeleton smeared with flesh and blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all

directions — here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a breast bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself.

## B. Feelings

"And how does a monk remain focused on feelings in and of themselves? There is the case where a monk, when feeling a painful feeling, discerns, 'I am feeling a painful feeling.' When feeling a pleasant feeling, he discerns, 'I am feeling a pleasant feeling.' When feeling a neither-painful-nor-pleasant feeling, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling.'



"When feeling a painful feeling of the flesh, he discerns, 'I am feeling a painful feeling of the flesh.' When feeling a painful feeling not of the flesh, he discerns, 'I am feeling a painful feeling not of the flesh.' When feeling a pleasant feeling of the flesh, he discerns, 'I am feeling a pleasant feeling of the flesh.' When feeling a pleasant feeling not of the flesh, he discerns, 'I am feeling a pleasant feeling not of the flesh.' When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling of the flesh.' When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling not of the flesh.'

"In this way he remains focused internally on feelings in and of themselves, or externally on feelings in and of themselves, or both internally and externally on feelings in and of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination and passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge and remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on feelings in and of themselves.

### C. Mind

"And how does a monk remain focused on the mind in and of itself? There is the case where a monk, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he

discerns that the mind is without passion. When the mind has aversion, he discerns that the mind has aversion. When the mind is without aversion, he discerns that the mind is without aversion. When the mind has delusion, he discerns that the mind has delusion. When the mind is without delusion, he discerns that the mind is without delusion.

"When the mind is constricted, he discerns that the mind is constricted. When the mind is scattered, he discerns that the mind is scattered. When the mind is enlarged, he discerns that the mind is enlarged. When the mind is not enlarged, he discerns that the mind is not enlarged. When the mind is surpassed, he discerns that the mind is surpassed. When the mind is unsurpassed, he discerns that the mind is unsurpassed. When the mind is concentrated, he discerns that the mind is concentrated. When the mind is not concentrated, he discerns that the mind is not concentrated. When the mind is released, he discerns that the mind is released. When the mind is not released, he discerns that the mind is not released.

"In this way he remains focused internally on the mind in and of itself, or externally on the mind in and of itself, or both internally and externally on the mind in and of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination and passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of knowledge and remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the mind in and of itself.

## D. Mental Qualities

"And how does a monk remain focused on mental qualities in and of themselves?

[1] "There is the case where a monk remains focused on mental qualities in and of themselves with reference to the *five hindrances*. And how does a monk remain focused on mental qualities in and of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns that 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns that 'There is no sensual desire present within me.' He discerns how there is the arising of unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no future arising of sensual desire that has been abandoned. (The same formula is repeated for the remaining hindrances: ill will, sloth and drowsiness, restlessness and anxiety, and uncertainty.)

"In this way he remains focused internally on mental qualities in and of themselves, or externally on mental qualities in and of themselves, or both internally and externally on mental qualities in and of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination and passing away with regard to mental qualities. Or his mindfulness

that 'There are mental qualities' is maintained to the extent of knowledge and remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the five hindrances.

[2] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the *five clinging-aggregates*. And how does he remain focused on mental qualities in and of themselves with reference to the five clinging-aggregates? There is the case where a monk [discerns]: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.'

"In this way he remains focused internally on the mental qualities in and of themselves, or focused externally... unsustained by anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the five clinging-aggregates.

[3] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the *sixfold internal and external sense media*. And how does he remain focused on mental qualities in and of themselves with reference to the sixfold internal and external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both. He discerns how there is the arising of an unarisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen.

And he discerns how there is no future arising of a fetter that has been abandoned. (The same formula is repeated for the remaining sense media: ear, nose, tongue, body, and intellect.)

"In this way he remains focused internally on the mental qualities in and of themselves, or focused externally... unsustained by anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the sixfold internal and external sense media.

[4] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the *seven factors for Awakening*. And how does he remain focused on mental qualities in and of themselves with reference to the seven factors for Awakening? There is the case where, there being mindfulness as a factor for Awakening present within, he discerns that 'Mindfulness as a factor for Awakening is present within me.' Or, there being no mindfulness as a factor for Awakening present within, he discerns that 'Mindfulness as a factor for Awakening is not present within me.' He discerns how there is the arising of unarisen mindfulness as a factor for Awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for Awakening once it has arisen. (The same formula is repeated for the remaining factors for Awakening: analysis of qualities, persistence, rapture, serenity, concentration, and equanimity.)

"In this way he remains focused internally on mental qualities in and of themselves, or externally... unsustained by (not clinging to)

anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the seven factors for Awakening.

[5] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the *four noble truths*. And how does he remain focused on mental qualities in and of themselves with reference to the four noble truths? There is the case where he discerns, as it has come to be, that 'This is stress.' He discerns, as it has come to be, that 'This is the origination of stress.' He discerns, as it has come to be, that 'This is the cessation of stress.' He discerns, as it has come to be, that 'This is the way leading to the cessation of stress.' [\[1\]](#)

"In this way he remains focused internally on mental qualities in and of themselves, or externally on mental qualities in and of themselves, or both internally and externally on mental qualities in and of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination and passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge and remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the four noble truths...

E. Conclusion

"Now, if anyone would develop these four frames of reference in this way for seven years, one of two fruits can be expected for him: either gnosis right here and now, or — if there be any remnant of clinging/sustenance — non-return.

"Let alone seven years. If anyone would develop these four frames of reference in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected for him: either gnosis right here and now, or — if there be any remnant of clinging/sustenance — non-return.

"Let alone half a month. If anyone would develop these four frames of reference in this way for seven days, one of two fruits can be expected for him: either gnosis right here and now, or — if there be any remnant of clinging/sustenance — non-return.

"This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Unbinding — in other words, the four frames of reference.' Thus was it said, and in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Sadhu, Sadhu, Sadhu.

This concludes the reading of the Satipatthana Sutta.

May you realise the Satipatthana Sutta.

May you cultivate the four Brahma Viharas.

May you be well and happy.

Please tune in to the Buddhist Hour next week when we will share Part 4 of the teachings we received during our recent Christmas Bhavana Retreat.

Today's script was compiled by Anita Carter, Frank Carter and Claire Ransome from teachings we received from Venerable Bhante Vimalaramsi and Venerable Sister Khanti Khema.

Reference for Satipatthana Sutta:

"Satipatthana Sutta: Frames of Reference" (MN 10), translated from the Pali by Thanissaro Bhikkhu. *Access to Insight (BCBS Edition)*, 30 November 2013, <http://www.accesstoinsight.org/tipitaka/mn/mn.010.than.html>