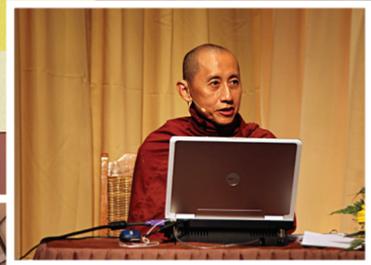


# Satipaṭṭhāna Sutta

*Study with Meditation Workshop*

## Structure of Satipaṭṭhāna Sutta



*“Critical,  
thought-provoking,  
yet highly  
practical...”*

26 - 29 July 2012  
Sāsanārakkha Buddhist Sanctuary  
Taiping, Perak, MALAYSIA

Conducted by  
**Aggacitta Bhikkhu**

Cost of mass-producing 1000 Packs sponsored by  
**Jim & Carol Lai**

*May the material help spread the wonders of dhamma*

## Closer to Reality Series



**Sāsanārakkha Buddhist Sanctuary** presents a series of Dhamma resources that investigate popular interpretations and practices of Buddhism in the light of the Pāli scriptures and real-life experiences.

Using a critical yet constructive approach based on the Four Great References of Mahāparinibbāna Sutta (DN 16) and Mahāpadesa Sutta (AN 4.180), as well as on Kālāma Sutta (AN 3.66), the series is an attempt to reconcile ancient teachings with selected contemporary life experiences and research findings. In this way, Sāsanārakkha Buddhist Sanctuary hopes to bring us closer to a practical reality we can more easily connect with.

**Four Great References** Before he passed away, the Buddha gave us practical advice to assess situations in which we hear a monk proclaiming that what he teaches “is the Dhamma... the Vinaya... the teachings of the Master”. He may say that he heard and learned it in the presence of

1. the Buddha himself
2. a Saṅgha in a certain monastery with its elders and leaders
3. many learned elders in a certain monastery who are recipients of the oral tradition, and upholders of the Dhamma, Vinaya and the summaries, or
4. a learned elder in a certain monastery who is a recipient of the oral tradition, and upholder of the Dhamma, Vinaya and the summaries.

In such situations, without rejoicing in or scorning the monk’s words, we should investigate to see if such teachings are included in the sutta or seen in the Vinaya. If they are, we may conclude that they are the words of the Buddha and that they have been well learned by the speaker. Otherwise, we may conclude that they are not the words of the Buddha and that they have been wrongly learned by the speaker, and so we should reject them.

**Kālāma Sutta** Also named Kesamutti Sutta and popularly known as “The Charter of Free Inquiry”, the discourse was given by the Buddha to the Kālāmas who were perplexed by the conflicting claims of visiting monks and priests. It stresses on cautious discernment, as the abridged excerpt below shows:

“Come, you Kālāmas. Do not go by repeated hearing, nor by tradition, nor by hearsay, nor by scripture, nor by logical thinking, nor by inference, nor by theorising, nor by considered acceptance of a view, nor by apparent capability, nor by thinking: *The monk is our teacher*. When you yourselves, Kālāmas, know: *These things are unskillful, blameable, disapproved by the wise; carried out and undertaken, these things lead to harm and suffering*—then, Kālāmas, you should abandon them ... When you yourselves know: *These things are skillful, blameless, praised by the wise; carried out and undertaken, these things lead to benefit and happiness*—then, Kālāmas, you should live, having fulfilled them.”

# Satipaṭṭhāna Sutta

## Study with Meditation Workshop

### Video Pack Manual

#### *How to use*

You may use this Video Pack for group- or self-study. The contents of this Pack are also available at <http://satipatthanasbs.com>. The following pointers and materials may be useful.

#### **Pre-reading**

Some **pre-reading before each satipaṭṭhāna exercise** is required to gain the most from the workshop. A soft copy of the course book, *Satipaṭṭhāna Sutta Commentarial Coursebook 1.3.pdf*, is included in Disc 5. The hard copy can be obtained from Nalanda Institute, Malaysia.

#### **Using the Videos**

1. It is best to **watch the videos in sequence** according to the Table of Contents in this manual, a pdf copy of which is also included in Disc 5.
2. For the **discussion topics**,
  - a) first view the beginning of the track to understand the topic
  - b) pause and do your own discussion
  - c) then only watch the video of the presentation, explanation and Q&A if any.

Perhaps the answer to some of your questions can be found in the teacher's explanation or the Q&A. You can email him any doubts or questions that need further clarification, but he does not promise a prompt reply. Contact him via the webmaster at [satipatthana.sbs@gmail.com](mailto:satipatthana.sbs@gmail.com).

3. For the **guided asubha meditation sessions** in Day 2 (one during the day, one at night), it would be better to view the video once while looking at the images of the body parts / corpses, and a second time with the eyes closed, as you follow the instructions, trying to visualise what you had seen earlier.

## For Group Organisers

If you are organising a study group, the following files in Disc 5 might be useful.

1. **Notes for Organiser.pdf** containing guidance for the organiser to prepare for a live course.
2. **Timetables for Days 1-4.pdf** which can serve as a useful guideline. The empty “Time” column is for you to plan your daily schedule according to the actual timing of the video tracks in the “Duration” column. In the “Topic to Cover / File name” column, most of the file names correspond to the topics to be covered. The “Page” column gives the page number/s of the relevant topic in the Course Book.

## Other Materials

Disc 5 also contains an article entitled *Two Types of Jhāna 2.0.pdf*, in which Ajahn Geof (Ṭhānissaro Bhikkhu) argues that “the commentaries are right in viewing their type of jhāna as unnecessary for Awakening, but Awakening cannot occur without the attainment of jhāna in the canonical sense”.

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<b>106</b>	<b>Abstract II</b>	16:39
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	Word Analysis: Parimukha 7:26
	Instructions for D3 and D4 9:49
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	Self-Practice of Ānāpānasati (no video)
108	<b>Discussion D2: 1st person direct speech vs anatta</b> 6:07
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	Explanation 1:00
	Absence of “I” in Pali Grammar 2:27
	Labelling 3:32
109	<b>Discussion D3: What is “whole body”? How to “calm the bodily formation”</b> 26:55
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	Explanation of “whole body” 8:34
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110	<b>Discussion D4: How to contemplate internally / externally</b> 6:14
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	Explanation 3:30
111	<b>1.2 Section on Postures</b> 9:33
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114	Discussion D5: How to dwell independently, without clinging	14:50
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	Will the Tipiṭaka be updated?	22:35

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203	<b>Discussion D6: How to contemplate impermanent nature of body parts</b> 11:28	
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	Explanation	2:25
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209	<b>Discussion D8: Benefits of contemplation on disgust vs that on corpses</b> 6:01	
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214	Discussion D11: What is the difference between kāyā- & vedanānupassanā?	14:14
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**Aggacitta Bhikkhu** is a Malaysian Buddhist monk who received higher ordination from his preceptor (*upajjhāya*) Bhaddanta Mahasi Sayadaw in 1979. He trained under various teachers, notably Sayadaw U Paṇḍita, Sayadaw U Tissara (Yankin Forest Monastery), Sayadaw U Āciṇṇa (Pa Auk Forest Monastery) and Sayadaw U Tejaniya (Shwe Oo Min Dhammasukha Forest Centre).

Besides practising meditation, he studied advanced Pāli grammar under Sayadaw U Dhammananda at Wat Tamaoh, Lampang, Thailand, and the Pāli Tipiṭaka in Myanmar, and researched on its interpretation and practice until his return to Malaysia at the end of 1994.

After a four-year solitary meditation retreat in Sarawak, he returned to West Malaysia at the end of 1998 and since then has spent considerable time investigating popular interpretations and practices of Buddhism in the light of the Pāli scriptures, real life experiences and contemporary research findings. Using a critical yet constructive approach, he has been sharing his findings with interested parties in order to bring them closer to a practical reality they can more easily connect with. The titles of his published Dhamma resources can be viewed at <http://www.sasanarakkha.org/>.

In 2000 he founded Sāsanāraḅkha Buddhist Sanctuary (SBS) nestled among secluded valleys and brooks near Taiping, Perak, Malaysia.

## Satipaṭṭhāna Sutta Study with Meditation Workshop Video

In 2012 **Āyasmā Aggacitta** conducted the Satipaṭṭhāna Sutta Study with Meditation Workshop seven times all over Malaysia and in Singapore. A total of about 500 people participated in the workshops, initiated by Nalanda Institute, Malaysia. This video is an edited recording of the last workshop held from 26 – 29 July 2012 in Sāsānārakkha Buddhist Sanctuary, Taiping, Perak, Malaysia.

### *Structure of Workshop*

The 4-day programme covers all aspects of the Sutta, including

- its **historical background**
- an **overview**
- the **Pāli text and translation**
- a **comparative survey of the satipaṭṭhāna material in various Buddhist traditions.**

The format consists of **group chanting in Pāli, translation into English, explanation and word analysis** by Āyasmā Aggacitta, **discussion and presentation** by the participants, followed by Āyasmā Aggacitta's **explanation**. Sutta study is made practical through **guided meditation exercises** wherever and whenever applicable. Among other revelations, this workshop **clarifies the meaning of samādhi, the distinction between samatha and vipassanā, and the difference between jhāna in the suttas and in the Visuddhimagga.**

### *Files in This Pack of DVD CDs*

1. 70 MP4 files, numbered sequentially, starting with 100 for the first video of Day 1 and ending with 416 for the last video of Day 4.
2. 417 Group Photo.jpg.
3. x01 Satipaṭṭhāna Video Pack Manual.pdf.
4. x02 Notes for Organiser.pdf.
5. x03 Timetables for Days 1-4.pdf.
6. x04 Satipaṭṭhāna Sutta Commentarial Coursebook 1.3.pdf.
7. x05 Two Types of Jhāna 2.0.pdf.

### *How to Obtain this Video*

This Satipaṭṭhāna Pack of DVDs is available FOC only upon request from:

Nalanda Institute Malaysia  
3357, Jalan 18/31, Taman Sri Serdang,  
43300 Seri Kembangan, Selangor.

Tel: 6-03-8938-1500/ 1501  
Email: [institute@nalanda.org.my](mailto:institute@nalanda.org.my)  
Website: [www.nalanda.org.my](http://www.nalanda.org.my)

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