

## MAGICAL MEDITATION

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Scots, near Hogwarts Castle, in a village called Hogsmeade. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.

What four? It’s when a mendicant meditates by observing an aspect of the body internally, externally, and both internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings internally, externally, and both internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the mind internally, externally, and both internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of principles internally, externally, and both internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

### 1. OBSERVING THE BODY

And how does a mendicant meditate observing an aspect of the body? Here, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good eyesight were to open it and examine the contents: ‘These

grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’

Mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

## 2. OBSERVING THE FEELINGS

And how does a mendicant meditate observing an aspect of feelings? It’s when a mendicant who feels a pleasant feeling knows: ‘I feel a pleasant feeling.’

When they feel a painful feeling, they know: ‘I feel a painful feeling.’

When they feel a neutral feeling, they know: ‘I feel a neutral feeling.’

When they feel a carnal pleasant feeling, they know: ‘I feel a carnal pleasant feeling.’

When they feel a spiritual pleasant feeling, they know: ‘I feel a spiritual pleasant feeling.’

When they feel a carnal painful feeling, they know: ‘I feel a carnal painful feeling.’

When they feel a spiritual painful feeling, they know: ‘I feel a spiritual painful feeling.’

When they feel a carnal neutral feeling, they know: ‘I feel a carnal neutral feeling.’

When they feel a spiritual neutral feeling, they know: ‘I feel a spiritual neutral feeling.’

Mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

## 3. OBSERVING THE MIND

And how does a mendicant meditate observing an aspect of the mind?

It’s when a mendicant knows mind with greed as ‘mind with greed,’ and mind without greed as ‘mind without greed.’ They know mind with hate as ‘mind with

hate,’ and mind without hate as ‘mind without hate.’ They know mind with delusion as ‘mind with delusion,’ and mind without delusion as ‘mind without delusion.’ They know contracted mind as ‘contracted mind,’ and scattered mind as ‘scattered mind.’ They know expansive mind as ‘expansive mind,’ and unexpansive mind as ‘unexpansive mind.’ They know mind that is not supreme as ‘mind that is not supreme,’ and mind that is supreme as ‘mind that is supreme.’ They know mind immersed in samādhi as ‘mind immersed in samādhi,’ and mind not immersed in samādhi as ‘mind not immersed in samādhi.’ They know freed mind as ‘freed mind,’ and unfreed mind as ‘unfreed mind.’

Mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That’s how a mendicant meditates by observing an aspect of the mind.

#### 4. OBSERVING PRINCIPLES

And how does a mendicant meditate observing an aspect of principles?

It’s when a mendicant who has sensual desire in them understands: ‘I have sensual desire in me.’ When they don’t have sensual desire in them, they understand: ‘I don’t have sensual desire in me.’ They understand how sensual desire arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

When they have ill will in them, they understand: ‘I have ill will in me.’ When they don’t have ill will in them, they understand: ‘I don’t have ill will in me.’ They understand how ill will arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

When they have dullness and drowsiness in them, they understand: ‘I have dullness and drowsiness in me.’ When they don’t have dullness and drowsiness in them, they understand: ‘I don’t have dullness and drowsiness in me.’ They understand how dullness and drowsiness arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

When they have restlessness and remorse in them, they understand: ‘I have restlessness and remorse in me.’ When they don’t have restlessness and remorse in them, they understand: ‘I don’t have restlessness and remorse in me.’ They

understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

When they have the awakening factor of mindfulness in them, they understand: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.

When they have the awakening factor of investigation of principles in them, they understand: 'I have the awakening factor of investigation of principles in me.' When they don't have the awakening factor of investigation of principles in them, they understand: 'I don't have the awakening factor of investigation of principles in me.' They understand how the awakening factor of investigation of principles that has not arisen comes to arise; and how the awakening factor of investigation of principles that has arisen becomes fulfilled by development.

When they have the awakening factor of energy in them, they understand: 'I have the awakening factor of energy in me.' When they don't have the awakening factor of energy in them, they understand: 'I don't have the awakening factor of energy in me.' They understand how the awakening factor of energy that has not arisen comes to arise; and how the awakening factor of energy that has arisen becomes fulfilled by development.

When they have the awakening factor of rapture in them, they understand: 'I have the awakening factor of rapture in me.' When they don't have the awakening factor of rapture in them, they understand: 'I don't have the awakening factor of rapture in me.' They understand how the awakening factor of rapture that has not arisen comes to arise; and how the awakening factor of rapture that has arisen becomes fulfilled by development.

When they have the awakening factor of tranquility in them, they understand: ‘I have the awakening factor of tranquility in me.’ When they don’t have the awakening factor of tranquility in them, they understand: ‘I don’t have the awakening factor of tranquility in me.’ They understand how the awakening factor of tranquility that has not arisen comes to arise; and how the awakening factor of tranquility that has arisen becomes fulfilled by development.

When they have the awakening factor of immersion in them, they understand: ‘I have the awakening factor of immersion in me.’ When they don’t have the awakening factor of immersion in them, they understand: ‘I don’t have the awakening factor of immersion in me.’ They understand how the awakening factor of immersion that has not arisen comes to arise; and how the awakening factor of immersion that has arisen becomes fulfilled by development.

When they have the awakening factor of equanimity in them, they understand: ‘I have the awakening factor of equanimity in me.’ When they don’t have the awakening factor of equanimity in them, they understand: ‘I don’t have the awakening factor of equanimity in me.’ They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.

Mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

‘The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.’ That’s what I said, and this is why I said it.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.