

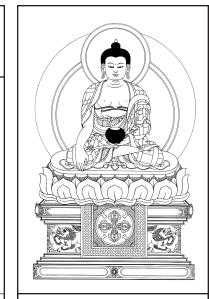
Namô Tassa Bhagavatô Arahatô Sammâ-Sambuddhassa

Taking Refuge in the Triple Jem

बुद्ध Buddham Saranam Gacchâmi I take refuge in the Buddha, the qualities of the enlightened mind.

धमम Dhammam Saranam Gacchâmi I take refuge in the Dharma, the teachings of the enlightened ones.

सङ्घ Sangham Saranam Gacchâmi I take refuge in the Sangha. the company of noble beings.



Sākyamuni // Gautama The Buddha

Majjhima Nikāya:10 // Satipatthāna Sutta

Wise ones, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation. for the dissolution of pain and grief, for the attainment of the true way, for the realization of Nibbāna namely, the four foundations of mindfulness.

How, wise ones, is mindfulness of the body developed and cultivated so that it is of great fruit and great benefit?



Mindfulness of Breathing (Ānāpānasati)

Here, gone to the forest or to the root of a tree or to an empty hut, one sits down; having folded one's legs crosswise, set the body erect, and established mindfulness in front of oneself — ever mindful one breathes in, ever mindful one breathes out. Breathing in long, one understands: 'I breathe in long'; or breathing out long, one understands: 'I breathe out long.' Breathing in short, one understands: 'I breathe in short; or breathing out short, one understands: 'I breathe out short.' One trains thus:

- 'I shall breathe in experiencing the whole body';
- 'I shall breathe out experiencing the whole body.'
- 'I shall breathe in tranquilizing the bodily sankhāra';
- 'I shall breathe out tranquilizing the bodily sankhāra.'

As one abides thus diligent, ardent, and resolute, memories and intentions based on the worldly life are abandoned; with their abandoning the mind becomes steadied internally, quieted, brought to singleness, and concentrated.



The Four Postures

When walking, one understands: 'I am walking'; when standing, one understands: 'I am standing'; when sitting, one understands: 'I am sitting'; when lying down, one understands: 'I am lying down'; or one understands accordingly however the body is disposed.



Full Awareness

Again, a wise one is one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; when flexing and extending limbs; when wearing robes and carrying his outer robe and bowl; when eating, drinking, consuming food, and tasting; when defecating or urinating; when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

As one abides thus diligent, ardent, and resolute... the mind becomes steadied internally, quieted, brought to singleness, and concentrated.



Foulness of the Bodily Parts

A wise one reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus: 'In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews. bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.'



Elements

Again, a wise one reviews this same body, however it is placed, however disposed, as consisting of elements thus: 'In this body there are the earth element, the water element, the fire element, and the air element.'

As one abides thus diligent, ardent, and resolute, one's memories & intentions based on the worldly life are abandoned...

Majjhima Nikāya : 119 // Kāyagatāsati Sutta	Mindfulness of Body	
The Nine Charnel Ground Contemplations		
Again, as though one were to see a corpse thrown aside in a one, two, or three days dead, bloated, livid, and oozing being devoured by crows, hawks, vultures, dogs, jacks a skeleton with flesh and blood, held together with sing a fleshless skeleton smeared with blood, held together a skeleton without flesh and blood, held together with disconnected bones scattered in all directions bones bleached white, the color of shells bones heaped up, more than a year old	ng matter cals, or various kinds of worms news er with sinews	

 \dots a wise one compares this same body with it thus:

'This body too is of the same nature, it will be like that, it is not exempt from that fate.'



The First Jhāna (Meditative Absorption)

Quite secluded from sensual pleasures, secluded from unwholesome states, one enters upon and abides in the first jhāna of meditative absorption, which is

accompanied by applied and sustained thought, with rapture and bliss born of seclusion.

One makes the rapture and bliss born of seclusion drench, steep, fill, and pervade this body, so that there is no part of this whole body unpervaded by the rapture and bliss born of seclusion.

Just as a skilled bath man or a bath man's apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it till the moisture wets his ball of bath powder, soaks it and pervades it inside and out, yet the ball itself does not ooze; so too, one makes the rapture and bliss born of seclusion drench, steep, fill, and pervade this body, so that there is no part of this whole body unpervaded by the rapture and bliss born of seclusion.



The Second Jhāna (Meditative Absorption)

With the stilling of applied and sustained thought, one enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and bliss born of concentration.

One makes the rapture and bliss born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and bliss born of concentration.

Just as though there were a lake whose waters welled up from below and it had no inflow, and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water; so too, one makes the rapture and bliss born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and bliss born of concentration.



The Third Jhāna (Meditative Absorption)

With the fading away as well of rapture, one abides in equanimity, and mindful and fully aware, still feeling bliss with the body, one enters upon and abides in the third jhana, on account of which noble ones announce:

'One has a pleasant abiding who has equanimity and is mindful.'

One makes the bliss free of rapture drench, steep, fill, and pervade this body, so that there is no part of this whole body unpervaded by the bliss free of rapture.

Just as in a pond of blue or white or red lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and cool water drenches, steeps, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water; so too, one makes the bliss divested of rapture drench, steep, fill, and pervade this body, so that there is no part of this whole body unpervaded by the bliss free of rapture.



The Fourth Jhāna (Meditative Absorption)

With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, one enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. One sits pervading this body with a pure bright mind, so that there is no part of this whole body unpervaded by a pure bright mind.

Just as though a person were sitting covered from head down with a white cloth, so that there would be no part of their whole body not covered by the white cloth; so too, one sits pervading this body with a pure bright mind, so that there is no part of this body unpervaded by a pure bright mind.

As one abides thus diligent, ardent, and resolute, one's memories and intentions based on the worldly life are abandoned; with their abandoning one's mind becomes steadied internally, quieted, brought to singleness, and concentrated. That too is how one develops mindfulness of the body.



Progress Through Mindfulness of the Body

Anyone who has developed and cultivated mindfulness of the body has included within oneself whatever wholesome states there are that partake of true knowledge. Just as anyone who has extended his mind over the great ocean has included within it whatever streams there are that flow into the ocean; so too, anyone who has developed and cultivated mindfulness of the body has included within oneself whatever wholesome states there are that partake of true knowledge.

When anyone has developed and cultivated mindfulness of the body, Māra cannot find an opportunity or a support in them.

Suppose there were a wet sappy piece of wood, and a man came with an upper fire-stick, thinking: 'I shall light a fire, I shall produce heat.' What do you think, wise ones? Could the man light a fire and produce heat by taking the upper fire-stick and rubbing it against the wet sappy piece of wood?" — "No, venerable sir." — "So too, when anyone has developed and cultivated mindfulness of the body. Māra cannot find an opportunity or a support in them.

Suppose, set out on a stand, there were a water jug full of water right up to the brim so that crows could drink from it, and a man came with a supply of water. What do you think, bhikkhus? Could the man pour the water into the jug?" — "No, venerable sir." — "So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, Māra cannot find an opportunity or a support in them.

When anyone has developed and cultivated mindfulness of the body, then when one inclines one's mind towards realizing any state that may be realized by direct knowledge, one attains the ability to witness any aspect therein, there being a suitable basis.



Benefits of Mindfulness of the Body

When mindfulness of the body has been repeatedly practiced, developed, cultivated, used as a vehicle, used as a basis, established, consolidated, and well undertaken, these ten benefits may be expected. What ten?



Benefits of Mindfulness of the Body

(vii) One understands the minds of other beings, of other persons, having encompassed them with one's own mind.

One understands a mind affected by greed as affected by greed... etc... an unliberated mind as unliberated.

(viii) One recollects one's manifold past lives, with their aspects and particulars.

(ix) With the divine eye, which is purified and surpasses the human, one sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and one understands how beings pass on according to their actions.

(x) By realizing for oneself with direct knowledge, one here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

Wise ones, when mindfulness of the body has been repeatedly practiced, developed, cultivated, used as a vehicle, used as a basis, established, consolidated, and well undertaken, these ten benefits may be expected.