

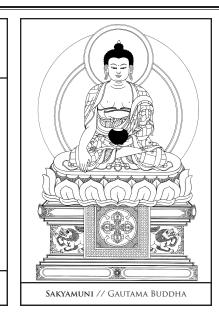
Namô Tassa Bhagavatô Arahatô Sammâ-Sambuddhassa

Taking Refuge in the Triple Jem

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

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

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



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?

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	Majjhima Nikāya : 10 // Satipatthāna Sutta	The Foundations of Mindfulness	
	lnsight		
Kāyagatāsati	In this way one abides contemplating the body as a body internally, or one abides contemplating the body as a body externally, or one abides contemplating the body as a body both interr Or else one abides contemplating in this body its nature of arising, or one abides contemplating in the body its nature of vanish or one abides contemplating in this body its nature of both	nally and externally.	3
	Or else mindfulness that 'there is a body' is simply established in of And one abides independent, not clinging to anything in the world.		

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.'

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

Majihima Nikāya: 119 // Kāyagatāsati Sutta

Mindfulness of Breathing (Ānāpānasati)

Mindfulness of Body

Majjhima Nikāya : 119 // Kāyagatāsati Sutta	Mindfulness of Body	
The Four Postures		
When walking, one understands: 'I am walking'; when standing, one unsitting'; when lying down, one understands: 'I am lying down'; or one ur		
Full Awareness		
Again, a wise one is one who acts in full awareness when going forward who acts in full awareness when looking ahead and looking awareness when flexing and extending limbs;		
who acts in full awareness when wearing robes and carrying his who acts in full awareness when eating, drinking, consuming for		
who acts in full awareness when defecating or urinating;	ing 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.

	Majjhima Nikāya : 119 // Kāyagatāsati Sutta	Mindfulness of Body
	The Nine Charnel Groud Contemplations	
Kāyagatāsati	Again, as though one were to see a corpse thrown aside in a charnel grone, two, or three days dead, bloated, livid, and oozing matter being devoured by crows, hawks, vultures, dogs, jackals, or variate a skeleton with flesh and blood, held together with sinews a fleshless skeleton smeared with blood, held together with sinews disconnected bones scattered in all directions bones bleached white, the color of shells bones heaped up, more than a year old bones rotted and crumbled to dust a wise one compares this same body with it thus: 'This body too is of	rious kinds of worms ews

	Majjhima Nikāya : 119 // Kāyagatāsati Sutta	Mindfulness of Body	
	The Third Jhāna (Meditative Absorption)		
KĀYA	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 jhāna, on account of which noble ones announce: 'One has a pleasant abiding who has equanimity and is mindful.'		
Kāyagatāsati	One makes the bliss free of rapture drench, steep, fill, and pervade this the bliss free of rapture.	s body, so that there is no part of this whole body unpervaded by	10
TI	Just as in a pond of blue or white or red lotuses, some lotuses that are rising out of it, and cool water drenches, steeps, fills, and pervades the lotuses unpervaded by cool water; so too, one makes the bliss divested is no part of this whole body unpervaded by the bliss free of rapture.	em to their tips and their roots, so that there is no part of all those	

	Majjhima Nikāya : 119 // Kāyagatāsati Sutta	Mindfulness of Body	
Kāyagatāsati	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.		1
	Just as though a person were sitting covered from head down with a white the white cloth; so too, one sits pervading this body with a pure bright mind		
	As one abides thus diligent, ardent, and resolute, one's memories and inte one's mind becomes steadied internally, quieted, brought to singleness, and	, , , , , , , , , , , , , , , , , , , ,	

	Majjhima Nikāya : 119 // Kāyagatāsati Sutta	Mindfulness of Body		
Suppose,	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	of water. What do you think, bhikkhus? Could the man pour th	ne water into the jug?" — "No, venerable sir." — "So too, bhikkhus,		

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.

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



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?

(i) One becomes a conqueror of discontent and delight, and discontent does not conquer oneself; one abides overcoming discontent whenever it arises.

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	Majjhima Nikāya : 119 // Kāyagatāsati Sutta	Mindfulness of Body		
Kāyagatāsati	Benefits of Mindfulness of the Body			
	(ii) One becomes a conqueror of fear and dread; one abides overcoming fear and dread whenever they arise.			
	(iii) One bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; one endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.			
	(iv) One obtains at will, without trouble or difficulty, the four jhānas provide a pleasant abiding here and now.	that constitute the higher mind and		
	(v) One wields the various kinds of supernormal power one wield	ds bodily mastery even as far as the Brahma-world.		
	(vi) With the divine ear element, which is purified and surpasses the the divine and the human, those that are far as well as no			

Kāyagatāsati	Majjhima Nikāya : 119 // Kāyagatāsati Sutta	Mindfulness of Body	
	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.		15
	(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 no deliverance by wisdom that are taintless with the destruc	•	
	Wise onse, when mindfulness of the body has been repeatedly practiced, de consolidated, and well undertaken, these ten benefits may be expected.	developed, cultivated, used as a vehicle, used as a basis, established,	