

NAMO BUDDHAYA !

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !..

Mahā satipat t hā na Sutta

The Greater Discourse on the Foundations of Mindfulness(DN22)

Thus have I heard. Once the Lord was staying among the Kurus. There is a market-town of theirs called Kammāsadhamma. And there the Lord addressed the monks: ‘Monks!’ ‘Lord’, they replied, and the Lord said:

‘There is, monks, this one way to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realisation of Nibbāna: - that is to say the four foundations of mindfulness.

‘What are the four? Here, monks, a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feelings as feelings ... ; he abides contemplating mind as mind ... ; he abides contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.’

CONTEMPLATION OF THE BODY

4. Reflection on the Repulsive: Parts of the Body

‘Again, a monk reviews this very body from the soles of the feet upwards and from the scalp downwards, enclosed by the skin and full of manifold impurities: "In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, mesentery, bowels, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, tallow, saliva, snot, synovial fluid, urine."

Just as if there were a bag, open at both ends, full of various kinds of grain such as hill-rice, paddy, green gram, kidney-beans, sesame, husked rice, and a man with good eyesight were to open the bag and examine them, saying: "This is hill-rice, this is paddy, this is green gram, these are kidney-beans, this is sesame, this is husked rice", so too a monk reviews this very body: "In this body there are head-hairs,... urine."

‘So he abides contemplating body as body internally, contemplating body as body externally, contemplating body as body both internally and externally. He abides contemplating arising phenomena (Samudaya-dhammā . Samudaya is, perhaps significantly, the word used for the ‘origin’ of suffering in the Second Noble Truth. Awareness of how phenomena body, etc.come to be is meant. Ñā ṇ amoli has ‘contemplating the body in its arising factors’.) in the

body, he abides contemplating vanishing phenomena in the body, he abides contemplating both arising and vanishing phenomena in the body. Or else, mindfulness that "there is body" is present to him just to the extent necessary for knowledge and awareness. And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(Translated from the Pali by Maurice Walshe)

Reflection on the Repulsiveness of the Body

Upwards from the feet, downwards from the top of the head, , this body, which is enveloped by the skin, contains 32 impurities.

In this body there are **head-hairs,/ body-hairs,/ nails,/ teeth,/ skin,/ flesh,/ sinews** (connective tissue),/ **bones,/ bone-marrow,/ kidneys,/ heart,/ liver,/ pleura** (linings of the organs),/ **spleen,/ lungs,/ mesentery** (the layers of the abdomen that supports the small intestine),/ **bowels,/ stomach,/ excrement,/ bile,/ phlegm,/ pus,/ blood,/ sweat,/ fat,/ tears,/ tallow (fat),/ saliva,/ snot** (mucus),/ **synovial fluid** (liquid in joints),/ **urine.**

Insight

The body, which is assumed as mine, contains 32 impurities.

The bodies, which are assumed as others', contain 32 impurities.

The body, which is assumed as mine, as well as the bodies which are assumed as others', all these bodies contain 32 impurities.

The body, which is assumed as mine, originates from food; at the cessation of food, the body ceases.

The bodies, which are assumed as others', originate from food; and at the cessation of food, the bodies cease.

The body, which is assumed as mine, as well as the bodies which are assumed as others', all these bodies originate from food; and at the cessation of food, the bodies cease.

Sadu !.. Sadu !!.. Sadu !!!...