

The Methodical Practice of Mindfulness
Based on the 32 Constituent Parts of the Body
[as Taught by Taungpulu Kabā-Aye Sayādaw]

Re-created in Memory of Rina Sircar

July 8, 2020

IN MEMORY OF RINA SIRCAR

Preface

Utilizing the body itself – analysed into its constituent parts – as an object of meditation is a practice promulgated by Gotama Buddha, and it was a primary practice of the late forest monk Very Venerable Taungpulu Tawya Kaba-Aye Sayadaw of Burma. He was Rina Sircar’s Teacher, and it was through her family’s encouragement that Sayadaw’s method was first printed in booklet form in 1970 so that it could be freely distributed among the people.

The parts of the body to contemplate are listed in the Mahasatipatthana Sutta – The Discourse on the Establishment of Mindfulness – where the Buddha instructs the monks to investigate the body as one of several objects and contemplate its impermanent nature. The benefits of this practice are not superficial; physical relaxation and mental clarity are experiences that we all wish for in an increasingly distracted and stressful world. It is even claimed that with diligent practice of this meditation method one can experience healing from various ailments.

In 1981 Taungpulu Sayadaw visited the United States for the first time at the invitation of Rina Sircar and her students. He taught Rina’s students the body parts in the Pali language and guided us through the method of recitation; we practiced and practiced until we could recite from memory. That method, prefaced by a short essay (author unknown), is the contents of this booklet. This reprinted booklet does not include the Burmese, but otherwise is true to the original booklet’s English translation with a few minor edits.

Acknowledgement

This eBooklet has been reproduced through the kind suggestion and efforts of Timothy P. Lighthiser, PhD, a preeminent Pali student of Rina’s, who wishes to honor her memory. In collaboration with fellow alumna Anne Teich and the generous assistant of CIIS staff, the eBooklet will be posted to the ”Rina Sircar Legacy” page on the CIIS website.

This offering of dhamma dana is made possible through the generosity of Shih Li K’un.



Figure 1: DR. RINA SIRCAR AND TAUNGULU KABĀ-AYE SAYĀDAW

Record of Acknowledgement

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Managing Monks of
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Meiktila District
13th Waxing of Nayon 1332 (B.E.)
18-6-70

A practical course of Satipaṭṭhāna
(Mindfulness) for analysing
THE THIRTY-TWO KOṬṬHĀSA
(aggregates or constituent parts of the body)
preached by the Learned Venerable
Taungpulu Kabā-Aye Sayādaw
Meiktila District

32 Koṭṭhāsa—in English (and Pāli)

1. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*) [= *tacapañcaka kammaṭṭhāna*]
2. flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*) [= *vakkapañcaka kammaṭṭhāna*]
3. heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*) [= *papphāsapañcaka kammaṭṭhāna*]
4. bowels (*antam*), intestines (*anta-gunam*), stomach (*udariyam*), feces (*karīsam*), brain (*matthaluṅgam*) [= *matthaluṅgapañcaka kammaṭṭhāna*]
5. bile (*pittam*), phlegm (*semham*), pus (*pubbo*), blood (*lohitam*), sweat (*sedo*), solid fat (*medo*) [= *medachaṭṭhaka kammaṭṭhāna*]
6. tears (*assu*), liquid fat (*vasā*), saliva (*khelo*), mucus (*siṅghāṇikā*), synovial fluid (*lasikā*), urine (*muttam*) [= *muttachaṭṭhaka kammaṭṭhāna*]

Namo tassa Bhagavato arahato
sammāsambuddhassa

THE METHODICAL PRACTICE OF MINDFULNESS ON THE BODY

In Buddhism there is a perfect system of Mind-control or Mental-culture. The mind is the most essential factor in Buddhism, and must therefore be kept at the highest pitch of efficiency; for, only the cultured Mind can develop wisdom which will enable one to see the Light and the Truth.

There are Four Noble Truths (*cattāri ariyasaccāni*) on which the whole doctrine of Buddhism is based. They are

1. the Truth of Suffering (*dukkha-sacca*)
2. the Truth of the Cause of Suffering (*samudaya-sacca*)
3. the Truth of the Cessation of Suffering (*nirodha-sacca*)
4. the Truth of the Path Leading to the Cessation of Suffering (*magga-sacca*)

The existence of sentient being, the aggregate of the five khandas,¹ is the source of all kinds of misery and all forms of suffering. This existence is the inevitable and necessary effect of the cause of attachment or craving (*taṇhā*).

Existence is also the result of ignorance of the Truth. By desire continual existence is produced. Cessation of the existence (or suffering) is effected only by the destruction of craving. The practice of the Noble Eightfold Path (*ariya aṭṭhaṅgika magga*) which consists of

1. Right View (*sammā-diṭṭhi*)
2. Right Thought (*sammā-saṅkappa*)
3. Right Speech (*sammā-vācā*)
4. Right Action (*sammā-kammanta*)
5. Right Living (*sammā-ājīva*)
6. Right Endeavour (*sammā-vāyāma*)

¹aggregate of material quality (*rūpa-khandha*), aggregate of feeling (*vedanā-khandha*), aggregate of perception (*saññā-khandha*), aggregate of mental concomitants (*saṅkhāra-khandha*), aggregate of consciousness (*viññāṇa-khandha*)

7. Right Mindfulness (*sammā-sati*)

8. Right Concentration (*sammā-samādhi*)

leads to the extinction of human passion. This destruction of passion leads to the full four stages of emancipation or sanctification² which in turn leads to Nibbāna. Without this emancipation, Nibbāna cannot be realized or attained.

The fundamental doctrine of the Buddha regards birth as the result of ignorance and craving or attachment arising from error of self, which ends in misery or suffering.

The Buddha therefore enjoins on all his followers to abandon different kinds of attachment by continual practice of mindfulness for attaining Enlightenment.

The goal of Buddhism is *Bodhi*, Enlightenment or the Awakening to Reality. The main aim of the Buddha's teaching is to realize *Nibbāna*, i.e. the cessation of all kinds of suffering.

Buddhism is in fact a means for attaining Enlightenment. In other words, the whole practice of Buddhism may be regarded as a process of attaining the right understanding of Reality.

For it is only through practice of mindfulness or vigilant awareness and meditation on Mind and Matter that one can see things as they really are:—

Analytical reflection upon the constituent parts of one's body or of others reveals the fact that they are devoid of any permanent soul *atta*. The awareness of this fact puts an end to the erroneous views about self, individuality or personality belief which are based upon illusory conceptions, and this enables one to escape the world of suffering in *Samsāra*.

Fundamentally Buddhism teaches that a person must rely on themselves in working out their own deliverance and that they can liberate themselves away from suffering and woeful consequence of perpetual existence of birth and death by the perfect realization as to the very nature of suffering, its origin, its cessation and the way leading to cessation. There is no one that can save a person but themselves. It is they themselves who must work the way or Path leading to *Nibbāna*.

Mental training or practice is highly essential for one's mental development and such training or practice must be carried out in a methodical way for absolute

²Sotāpanna, Sakadāgāmi, Anāgāmi, and Arahant

purification of the Mind. Only what is actually experienced is rightly understood. It is therefore obvious that by this practice of mindfulness the right knowledge is gained.

In Buddhism we can apply mindfulness to the body, feelings, consciousness and states of mind. The method of mental training for development is intent contemplation on the body, feelings, consciousness and mental states which must be realized as they really are.

The Fourfold Foundation of Mindfulness, called *Satipaṭṭhāna* in Pāli, is the ingredient of *Sammā-sati* (Right Mindfulness) which in itself is an ingredient of the Noble Eightfold Path. The Fourfold Foundation of Mindfulness is the primary factor in the practice of the Noble Eightfold Path as the exercise thereof does amount to practicing all the factors of the whole Noble Path. The practice of the Fourfold Foundation of Mindfulness is the only right way for one's attainment of peace and realization of *Nibbāna*. "This is the only way to *Nibbāna*", the Buddha said.

The Buddha pointed out to his disciples that the only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realization of *Nibbāna* is the Fourfold Foundation of Mindfulness.

If one analyzes their own being into its constituent parts, either by dividing it into the aggregates of body, feeling, perception, mental formations and consciousness, or by other more minute division one will finally realize the truth that there is no self or soul to be found. What a person took to be a self or soul was only an idea holding together the constituent parts of their being. It is often the last and most tenacious illusion which stands in the way of seeing Reality.

The following passage appears in the Discourse by the Buddha in the *Samyutta-Nikāya*, *Nānātitthiya-vagga*, *Rohita-sutta*:

Oh! Rohitatha Nat (Celestial Being) I do not preach that the cessation of the world of suffering could be done without attainment of *Nibbāna*. Within this fathom-long body, with its thoughts and emotions, I declare the world, the origin of the world, the cessation of the world and the path leading to the cessation of the world.

This book contains the methodical practice of mindfulness based on the 32 constituent parts of the body as practiced and taught by the Venerable Taungpulu

Kabā–Aye Sayādaw to his disciples and the relevant extracts from the Buddha’s Gradual Sayings *Āṅguttara Kāyagatāsati Vagga* and *Amata* in which the benefits which are surely to be derived from this noble practice of mindfulness of one’s body are described. The 32 constituent parts composed of 20 solids and 12 liquids are divided into 33 groups, each group to be contemplated on for at least 5 days.

All the constituent parts of the body beginning with Hair of the Head (*kesa*) and ending with Urine (*muttam*) should be thoroughly learnt by heart and the rule of practice of the meditation explained by the Sayādaw in this Book should well be studied.

The contemplation of the said parts need be repeatedly made forward and backward, verbally and mentally, till the color, form, locality, etc. of those constituent parts are clearly visioned to some extent, and thereafter the course of practical meditation given in this Book should be taken up.

The resultant effect would be that the constituent parts will become more and more clearly visioned, the repulsive nature of the body will become more and more reflected upon and the distracted mind will become more and more undistracted gradually.

For the rapid gaining of *Sammā-samādhi* (Right Concentration) the Buddha has taught *Kāyānupassanā–Satipaṭṭhāna*, as a basic meditation, the actual meaning of which is constant contemplation of the constituent parts of the body and that those parts are to be treated as meditation subjects for the purpose of practice.

No special effort is required for the practice of the three other *Satipaṭṭhānas*, namely, *Vedanānupassanā–Satipaṭṭhāna*, *Cittānupassanā–Satipaṭṭhāna*, and *Dhammānupassanā–Satipaṭṭhāna* as *Kāyānupassanā–Satipaṭṭhāna* is the main meditation that facilitates the exercise of the three other *Satipaṭṭhānas*. In fact each *Satipaṭṭhāna* in the fourfold foundation does not arise independently of one another; they arise together in association.

The visualization is also to be carried out during the course of verbal recitation of the constituent parts of the body beginning with Hair of the Head and ending with Urine. So, for its development, the practice of verbal recitation is essential and it is also in accordance with a saying of the Buddha which runs thus:–

The verbal recitation is a condition for the mental recitation and

the mental recitation is for the penetration of the characteristics of foulness of the constituent parts of the body.

It is important to note that the meditation *Kāyagatā-Sati Paṭṭhāna* (mindfulness of the constituent parts of the body, that is to say, from Hair of the Head to Urine) is the most eminent one among all of her meditations that relate to the fourfold *Satipaṭṭhāna*. The *Suttas* and *Āṅguttara Nikāya* show that the Buddha has taught it as a most essential factor in the practice of the Noble Eightfold Path and urged all His followers of both monks and laity without exception to learn and practice this meditation.

The meditation of *Kāyagatā-Sati* is the one which is unlike any other kind of meditation, never promulgated in times when the Buddhas do not arise. It is brought to light and propagated only in the times when the Buddhas arise.

The practice of this single meditation assures the attainment of *Ariyaship* (Perfect Holy One), the Buddha has declared this *Kāyagatā-Sati* as *Eko-Dhamma* (One Unique Law) and has made it a compulsory meditation to all his disciples of both monks and laity.

In one of his discourses to his disciples, the Buddha has recommended thus:—

Bhikkhus, when One Unique Law is practiced and repeatedly done so, it leads to a sense of great terror, to great benefit, to great cessation of bondage, to great mindfulness and awareness, to acquisition of the knowledge of wisdom, to a happy life here and now, to realization of the fruits of clear vision and deliverance (*Nibbāna*). What is that unique law? It is the *Kāyagatā-Sati* (Mindfulness of the body) and thus, Bhikkhus, those who taste *Kāyagatā-Sati* (Mindfulness of the body) experience the taste of deathlessness (*Nibbāna*). Bhikkhus, those who did not taste *Kāyagatā-Sati* do not experience the taste of deathlessness. Thus, Bhikkhus: those who have perfected the practice of *Kāyagatā-Sati* have experienced the taste of deathlessness, they are not ignoble or mean, nor are they reckless or steady but those who have neglected the practice of *Kāyagatā-Sati* has missed the taste of deathlessness: they are ignoble or mean, and also they are reckless or steady.

Such being the case, if the meditation on the constituent parts of the body is practiced daily in their serial order, forward and backward, the course for one time

will be complete in 165 days. In this way the meditator should go on practising continually. For instance, those who attained the Path, Fruition and *Nibbāna* by virtue of meditation on the group of five constituent parts of the body viz.: hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), and skin (*taco*) are so many that it is uncountable in numbers.

For through such recitation, the constituent parts recited and concentrated become more and more familiar, the mind being thus prevented from going astray, the constituent parts of the body become evident in their true nature.

Besides the commentator says that the Discourse on the foundation of Mindfulness is delivered as the highest course of practice in Vipassanā meditation and the Discourse on the constituent parts of the body it is also delivered as the highest course of practice in the concentration for the calmness of the mind (*Majjhima-paṇṇāsa Commentary* 10).

The farewell message of the Buddha is one of mindfulness; and it runs thus:—

And now, O', disciples I ask you; all the conditioned things are transitory; be mindful.

Let us therefore put into real practice the method of mindfulness while walking, standing, sitting, lying down, in order to work out our own deliverance with diligence in accordance with the last words of the Buddha.

I

1. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*) : Forward 5 days
2. skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*) : Backward 5 days
3. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*) : skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*) : Forward and Backward 5 days

II

[hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*)]

4. flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*) : Forward 5 Days
 5. kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*) : Backward 5 days
 6. flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*) : kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*) : Forward and Backward 5 days
- [skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*)]
7. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*) : Forward 5 days
 8. kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*), skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*) : Backward 5 days
 9. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone mar-

row (*aṭṭhi-miñjā*), kidney (*vakkam*) kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*), skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*) : Forward and Backward 5 days

III

[hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*)]

10. heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*) : Forward 5 days
 11. lungs (*papphāsam*), spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*) : Backward 5 days
 12. heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*) : lungs (*papphāsam*), spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*) : Forward and Backward 5 days
- [kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*), skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*)]
13. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*), heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*) : Forward 5 days
 14. lungs (*papphāsam*), spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*), kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*), skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*) : Backward 5 days
 15. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*), heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*) : lungs (*papphāsam*),

spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*), kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*), skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*) : Forward and Backward 5 days

IV

[hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*), heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*)]

16. bowels (*antam*), intestines (*anta-gunam*), stomach (*udariyam*), feces (*karīsam*), brain (*matthaluṅgam*) : Forward 5 days
17. brain (*matthaluṅgam*), feces (*karīsam*), stomach (*udariyam*), intestines (*anta-gunam*), bowels (*antam*) : Backward 5 days
18. bowels (*antam*), intestines (*anta-gunam*), stomach (*udariyam*), feces (*karīsam*), brain (*matthaluṅgam*) : brain (*matthaluṅgam*), feces (*karīsam*), stomach (*uda-riyam*), intestines (*anta-gunam*), bowels (*antam*) : Forward and Backward 5 days

[lungs (*papphāsam*), spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*), kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*), skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*)]

19. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*), heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*), bowels (*antam*), intestines (*anta-gunam*), stomach (*udariyam*), feces (*karīsam*), brain (*matthaluṅgam*) : Forward 5 days
20. brain (*matthaluṅgam*), feces (*karīsam*), stomach (*udariyam*), intestines (*anta-gunam*), bowels (*antam*), lungs (*papphāsam*), spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*), kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*), skin

(*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*) : Backward 5 days

21. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*), heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*), bowels (*antam*), intestines (*anta-gunam*), stomach (*udariyam*), feces (*karīsam*), brain (*matthaluṅgam*) : brain (*matthaluṅgam*), feces (*karīsam*), stomach (*udariyam*), intestines (*anta-gunam*), bowels (*antam*), lungs (*papphāsam*), spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*), kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*), skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*)

V

[hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*), heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*), bowels (*antam*), intestines (*anta-gunam*), stomach (*udariyam*), feces (*karīsam*), brain (*matthaluṅgam*)]

22. bile (*pittam*), phlegm (*semham*), pus (*pubbo*), blood (*lohitam*), sweat (*sedo*), solid fat (*medo*) : Forward 5 days
23. solid fat (*medo*), sweat (*sedo*), blood (*lohitam*), pus (*pubbo*), phlegm (*semham*), bile (*pittam*) : Backward 5 days
24. bile (*pittam*), phlegm (*semham*), pus (*pubbo*), blood (*lohitam*), sweat (*sedo*), solid fat (*medo*) : solid fat (*medo*), sweat (*sedo*), blood (*lohitam*), pus (*pubbo*), phlegm (*semham*), bile (*pittam*) : Forward and Backward 5 days

[brain (*matthaluṅgam*), feces (*karīsam*), stomach (*udariyam*), intestines (*anta-gunam*), bowels (*antam*), lungs (*papphāsam*), spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*), kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*),

skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*)]

25. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*mamsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*), heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*), bowels (*antam*), intestines (*anta-gunam*), stomach (*udariyam*), feces (*karīsam*), brain (*matthaluṅgam*), bile (*pittam*), phlegm (*semham*), pus (*pubbo*), blood (*lohitam*), sweat (*sedo*), solid fat (*medo*) : Forward 5 days
26. solid fat (*medo*), sweat (*sedo*), blood (*lohitam*), pus (*pubbo*), phlegm (*semham*), bile (*pittam*), brain (*matthaluṅgam*), feces (*karīsam*), stomach (*udariyam*), intestines (*anta-gunam*), bowels (*antam*), lungs (*papphāsam*), spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*), kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*mamsam*), skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*) : Backward 5 days
27. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*mamsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*), heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*), bowels (*antam*), intestines (*anta-gunam*), stomach (*udariyam*), feces (*karīsam*), brain (*matthaluṅgam*), bile (*pittam*), phlegm (*semham*), pus (*pubbo*), blood (*lohitam*), sweat (*sedo*), solid fat (*medo*) : solid fat (*medo*), sweat (*sedo*), blood (*lohitam*), pus (*pubbo*), phlegm (*semham*), bile (*pittam*), brain (*matthaluṅgam*), feces (*karīsam*), stomach (*udariyam*), intestines (*anta-gunam*), bowels (*antam*), lungs (*papphāsam*), spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*), kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*mamsam*), skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*) : Forward and Backward 5 days

VI

[hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*mamsam*), sinews (*nahārū*), bones (*aṭṭhī*),

bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*), heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*), bowels (*antam*), intestines (*anta-gunam*), stomach (*udariyam*), feces (*karīsam*), brain (*matthaluṅgam*), bile (*pittam*), phlegm (*semham*), pus (*pubbo*), blood (*lohitam*), sweat (*sedo*), solid fat (*medo*)]

28. tears (*assu*), liquid fat (*vasā*), saliva (*khelo*), mucus (*siṅghāṇikā*), synovial fluid (*lasikā*), urine (*muttam*) : Forward 5 days
29. urine (*muttam*), synovial fluid (*lasikā*), mucus (*siṅghāṇikā*), saliva (*khelo*), liquid fat (*vasā*), tears (*assu*) : Backward 5 days
30. tears (*assu*), liquid fat (*vasā*), saliva (*khelo*), mucus (*siṅghāṇikā*), synovial fluid (*lasikā*), urine (*muttam*) : urine (*muttam*), synovial fluid (*lasikā*), mucus (*siṅghāṇikā*), saliva (*khelo*), liquid fat (*vasā*), tears (*assu*) : Forward and Backward 5 days

[solid fat (*medo*), sweat (*sedo*), blood (*lohitam*), pus (*pubbo*), phlegm (*semham*), bile (*pittam*), brain (*matthaluṅgam*), feces (*karīsam*), stomach (*udariyam*), intestines (*anta-gunam*), bowels (*antam*), lungs (*papphāsam*), spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*), kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*), skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*)]

31. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*), heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*), bowels (*antam*), intestines (*anta-gunam*), stomach (*udariyam*), feces (*karīsam*), brain (*matthaluṅgam*), bile (*pittam*), phlegm (*semham*), pus (*pubbo*), blood (*lohitam*), sweat (*sedo*), solid fat (*medo*), tears (*assu*), liquid fat (*vasā*), saliva (*khelo*), mucus (*siṅghāṇikā*), synovial fluid (*lasikā*), urine (*muttam*) : Forward 5 days
32. urine (*muttam*), synovial fluid (*lasikā*), mucus (*siṅghāṇikā*), saliva (*khelo*), liquid fat (*vasā*), tears (*assu*), solid fat (*medo*), sweat (*sedo*), blood (*lohitam*), pus (*pubbo*), phlegm (*semham*), bile (*pittam*), brain (*matthaluṅgam*), feces (*karīsam*), stomach (*udariyam*), intestines (*anta-gunam*), bowels (*antam*), lungs (*papphāsam*), spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*), kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*), skin (*taco*), teeth (*dantā*), nails (*nakhā*),

hair of the body (*lomā*), hair of the head (*kesā*) : Backward 5 days

33. hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), flesh (*maṃsam*), sinews (*nahārū*), bones (*aṭṭhī*), bone marrow (*aṭṭhi-miñjā*), kidney (*vakkam*), heart (*hadayam*), liver (*yakanam*), pleura (*kilomakam*), spleen (*pihakam*), lungs (*papphāsam*), bowels (*antam*), intestines (*anta-gunam*), stomach (*udariyam*), feces (*karīsam*), brain (*matthaluṅgam*), bile (*pittam*), phlegm (*semham*), pus (*pubbo*), blood (*lohitam*), sweat (*sedo*), solid fat (*medo*), tears (*assu*), liquid fat (*vasā*), saliva (*khelo*), mucus (*siṅghāṇikā*), synovial fluid (*lasikā*), urine (*muttam*) : urine (*muttam*), synovial fluid (*lasikā*), mucus (*siṅghāṇikā*), saliva (*khelo*), liquid fat (*vasā*), tears (*assu*), solid fat (*medo*), sweat (*sedo*), blood (*lohitam*), pus (*pubbo*), phlegm (*semham*), bile (*pittam*), brain (*matthaluṅgam*), feces (*karīsam*), stomach (*udariyam*), intestines (*anta-gunam*), bowels (*antam*), lungs (*papphāsam*), spleen (*pihakam*), pleura (*kilomakam*), liver (*yakanam*), heart (*hadayam*), kidney (*vakkam*), bone marrow (*aṭṭhi-miñjā*), bones (*aṭṭhī*), sinews (*nahārū*), flesh (*maṃsam*), skin (*taco*), teeth (*dantā*), nails (*nakhā*), hair of the body (*lomā*), hair of the head (*kesā*) : Forward and Backward 5 days

Translation of the Aṅguttara Nikāya
Vol. I
Kāyagatā Sati Vagga
Mindfulness on the Body

563. O' disciples! Anyone who embraces with one's mind's eye the mighty ocean will visualize that it includes therewith all the rivulets whatsoever flowing therein. Likewise anyone who practices mindfulness centered on the body composed of the constituent parts starting with hair of the head, diligently and frequently, all the factors of wisdom enter into one's developed mind.

564–570. O' disciples! A practice, when performed diligently and frequently, produces the insight of fear and further benefits such as the cessation of bondages (i.e. *Nibbāna*), promotion of mindfulness and discretion, attainment supramundane insights, and living in peace in this very moment. What, O' disciples, is this practice? It is no other than the practice of mindfulness centered on the body composed of the constituent parts, starting with hair of the head. This practice produces the insight of fear and further benefits, such is the cessation of bondages (i.e. *Nibbāna*), promotion of mindfulness and discretion, attainment of supramundane insights, and living in peace in this very moment.

571. O' disciples! A practice when performed diligently and frequently, produces peace of mind as well as body and stops discursive thoughts; all the factors of wisdom enter into the developed mind. What, O' disciples, is this practice? Is is no other than the practice of mindfulness, centered on the body composed of the constituent parts, starting with hair of the head. This practice produces peace of mind as well as body and stops discursive thoughts, all the factors of wisdom into the developed mind.

572. O' disciples! Anyone who practices meditation diligently and frequently can check the bad things from arising in one's mind; can subdue the bad things already arisen. What, O' disciples, is this practice? Is is no other than the practice of mindfulness, centered on the body composed of the constituent parts, starting with hair of the head. This practice can check the bad things from arising in one's mind; can subdue the bad things already arisen.

573. O' disciples! Anyone who practices meditation diligently and frequently can promote the good things which have not yet arisen in one's mind; can develop the good things already arisen. What, O' disciples, is this practice? Is is no other than the practice of mindfulness, centered on the body composed of the constituent parts, starting with hair of the head. This practice can promote the good things which have not yet arisen in one's mind; can develop the good things already arisen.

574. O' disciples! Anyone who practices meditation can banish ignorance, can

obtain knowledge, can eradicate pride, can uproot latent basis for evil and can abandon all attachments. What, O' disciples, is this practice? It is no other than the practice of mindfulness, centered on the body composed of the constituent parts, starting with hair of the head. This practice can banish ignorance, can obtain knowledge, can eradicate pride, can uproot latent basis for evil and can detach all attachments.

575–576. O' disciples! Anyone who practices meditation diligently and frequently can have knowledge of insight into the nature of reality and can realize the causeless *Parinibbāna*³. What, O' disciples, is this practice? It is no other than the practice of mindfulness centered on the body composed of the constituent parts, starting with hair of the head. This practice can have knowledge of insight into the nature of reality and can realize the causeless *Parinibbāna*.

577–578. O' disciples! Anyone who practices meditation diligently and frequently can penetrate the nature of countless and diverse elements composing one's body, can have the discriminating knowledge of countless elements. What, O' disciples, is this practice? It is no other than the practice of mindfulness centered on the body composed of the constituent parts, starting with hair of the head. This practice can penetrate the nature of countless and diverse elements composing one's body and can have the discriminating knowledge of countless elements.

580–583. O' disciples! A practice, when performed diligently and frequently, conduces to the realization of the first stage of spiritual development called *Sotāpatti-phala*, the second stage of spiritual development called *Sakadāgāmi-phala*, the third stage of spiritual development called *Anāgāmi-phala* and the fourth stage of spiritual development called *Arahatta-phala*. What, O' disciples, is this practice? It is no other than the practice of mindfulness centered on the body composed of the constituent parts, starting with hair of the head. This practice can achieve the first stage of spiritual development called *Sotāpatti-phala*, the second stage of spiritual development called *Sakadāgāmi-phala*, the third stage of spiritual development called *Anāgāmi-phala* and the fourth stage of spiritual development called *Arahatta-phala*.

584–599. O' disciples! A practice, when performed diligently and frequently, conduces to winning insight, to the growth of insight, to the full growth of insight, to comprehensive insight, to insight that is great, far spread, abundant,

³To utter passing away without attachment (& 22 P. 40 Gradual Sayings Text i 44)

profound, unparalleled, subtle, of abounding insight, swift, buoyant, bright, instant, sharp and fastidious insight. What, O'disciples, is this practice? It is no other than the practice of mindfulness centered on the body composed of the constituent parts, starting with hair of the head. This practice conduces to winning insight, to the growth of insight, to the full growth of insight, to comprehensive insight, to insight that is great, far spread, abundant, profound, unparalleled, subtle, of abounding insight, swift, buoyant, bright, instant, sharp and fastidious insight.

Translation of the Aṅguttara Nikāya
Amata Vagga
The Chapter on Nibbāna
(Deathlessness)

600. O' disciples! Those who do not practice mindfulness centered on the body composed of the constituent parts starting with hair of the head fail to achieve *Nibbāna*. Only those who practice mindfulness centered on the body composed of the constituent parts starting with hair of the head achieve *Nibbāna*.

601. O' disciples! Those who neglect the practice mindfulness centered on the body composed of the constituent parts starting with hair of the head fail to achieve *Nibbāna*. Only those who practice mindfulness centered on the body composed of the constituent parts starting with hair of the head achieve *Nibbāna*.

602. O' disciples! Those who cause a setback in the practice mindfulness centered on the body composed of the constituent parts starting with hair of the head also cause a setback in the attainment of *Nibbāna*. Only those who do not cause a setback in the practice mindfulness centered on the body composed of the constituent parts starting with hair of the head also do not cause a setback in the attainment of *Nibbāna*.

603. O' disciples! Those who misrepresent the practice of mindfulness centered on the body composed of the constituent parts starting with hair of the head also misrepresent *Nibbāna*. Only those who do not misrepresent this practice can be said not to misrepresent *Nibbāna*.

604. O' disciples! Those who abandon the practice of mindfulness centered on the body composed of the constituent parts starting with hair of the head also abandon *Nibbāna*. Only those who not abandon the practice of mindfulness centered on the body composed of the constituent parts starting with hair of the head can be said not to abandon *Nibbāna*.

605. O' disciples! Those who cause this practice of mindfulness centered on the body composed of the constituent parts starting with hair of the head to disappear can also be said to be unable to attain *Nibbāna*. Only those who do not cause it to disappear can be said to be able to attain *Nibbāna*.

606. O' disciples! Those who do not pursue this practice fail to pursue the attainment of *Nibbāna*. Only those who pursue this practice can be said to pursue also the attainment of *Nibbāna*.

607. O' disciples! Those who do not develop this practice of mindfulness centered on the body composed of the constituent parts starting with hair of the head by themselves fail to develop the peace of *Nibbāna*. Only those who develop the

practice can be said to develop the peace of *Nibbāna*.

608. O' disciples! Those who do not repeat the study of mindfulness centered on the body composed of the constituent parts starting with hair of the head fail also to repeat the study of the nature of *Nibbāna*. Only those repeat this practice of mindfulness centered on the body composed of the constituent parts starting with hair of the head can be said to repeat the study of *Nibbāna*.

609. O' disciples! Those who do not realize this practice of mindfulness centered on the body composed of the constituent parts starting with hair of the head with insight fail also to realize *Nibbāna*. Only those who realize this practice with insight can also realize *Nibbāna*.

610. O' disciples! Those who fail know analytically the nature of this practice of mindfulness centered on the body composed of the constituent parts starting with hair of the head fail also to know *Nibbāna* analytically. Only those who practice mindfulness centered on the body composed of the constituent parts starting with hair of the head analytically also know *Nibbāna* analytically.

611. O' disciples! Those who do not really practice this method fail also to obtain *Nibbāna* practically. Only those who really practice this method obtain practically *Nibbāna*.

(The Buddha, the Enlightened one, having spoken this, the disciples were filled with gladness.)