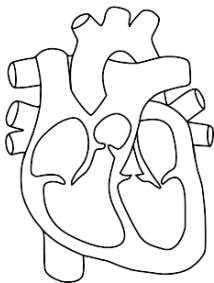


# *Asubha Bhāvana*



*Meditation on Foulness:  
The Body Parts*

*The Buddha taught the meditation on the body parts as a way to overcome attachment to our own bodies as well as the bodies of others. We do this by silently reflecting part by part, seeing that this is the true nature of the body.*

*These reflections can be done for some time before breathing meditation, or can be practiced on their own.*

*This meditation can be done in any posture: walking, standing, sitting, or lying down. You may like to memorize this list so you can practice it at any time.*

From the Satipatthana Sutta:  
The Foundations of Mindfulness  
Number 10 in  
*The Middle Length Discourses,*

Translated by Bhikkhu  
Nyanamoli and Bhikkhu Bodhi,  
Wisdom Publications.

“... A monk 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,  
large intestines,  
small intestines,  
contents of the stomach,  
feces, bile, phlegm, pus,  
blood, sweat, fat, tears,  
grease, spittle, snot,  
oil of the joints, and  
urine.'

Just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: 'This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice'; so too, a monk 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 way he abides contemplating the body as a body internally, or he abides contemplating the body as a

body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its arising factors, or he abides contemplating in the body its vanishing factors, or he abides contemplating in the body both its arising and vanishing factors. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That too is how a monk abides contemplating the body as a body."



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