

*Nava Sīvathikā
Manasikāra*



*The Nine Cemetery
Contemplations*

From the Satipatthana Sutta:
The Foundations of Mindfulness
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The Buddha taught the meditation on the cemetery as a way to overcome attachment to our own bodies as well as the bodies of others. We do this by silently reflecting on each stage of decomposition, 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.

1. "Again, monks, as though he were to see a corpse thrown aside in a charnel ground, **one, two, or three days dead, bloated, livid, and oozing matter**, a monk 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.'

"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 bhikkhu abides contemplating the body as a body.



2. “Again, as though he were to see a corpse thrown aside in a charnel ground, **being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms**, a monk 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...

3. “Again, as though he were to see a corpse thrown aside in a charnel ground, **a skeleton with flesh and blood, held together with sinews**, a monk 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...

4. "Again, as though he were to see a corpse thrown aside in a charnel ground, **a fleshless skeleton smeared with blood, held together with sinews**, a monk 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..."

5. "Again, as though he were to see a corpse thrown aside in a charnel ground, **a skeleton without flesh and blood, held together with sinews**, a monk 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...

6. "Again, as though he were to see a corpse thrown aside in a charnel ground, **disconnected bones scattered in all directions—here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull**—a monk 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..."

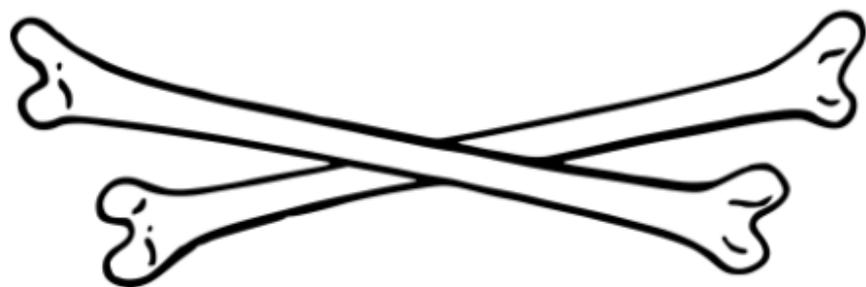
7. "Again, as though he were to see a corpse thrown aside in a charnel ground, **bones bleached white, the colour of shells**, a monk compares this same body with it thus: "This body too is of the same nature, it will be like that, it is not exempt from that fate..."

8. "Again, as though he were to see a corpse thrown aside in a charnel ground, **bones heaped up, more than a year old**, a monk 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..."

9. “Again, as though he were to see a corpse thrown aside in a charnel ground, **bones rotted and crumbled to dust**, a monk 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.’

“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 bhikkhu abides contemplating the body as a body.





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