

Mahasatipatthana Meditations and Notes by Htoo Naing

There are 4 satipatthanas. There are 4 contemplations.

Satipatthaana = sati + pa + thaana

Sati means 'remembrance to attend good object' 'mindfulness cognising good object'. Sati is like watcherman. Sati is like a tower-watcher. Sati is like a guardian. Sati is like a guard. Sati serves as a reminder or reminding person.

Pa means 'along' 'after' 'behind' 'detail' 'in detail'.

Thaana means 'place' 'station' 'work place' 'site' 'location' 'destinated point or directed point'

Satipatthaana is 'remembrance to attend at specific place in detail or as it goes'. It can be called as 'vipassanaa'. Vi means 'distingusihingly' 'distinctly' 'particularly' especially' and passanaa means 'contemplation'. There are 4 kinds of satipatthaana or 4 kinds of contemplation. They are

1. kaayaanupassanaa satipatthaana or 'contemplations on body'
2. vedanaanupassanaa satipatthaana or 'contemplation on feeling'
3. citta-anupassanaa satipatthaana or 'contemplation on consciousness'
4. dhammaanupassanaa satipatthaana or 'contemplation on dhamma'

The Buddha said, 'These 4 satipatthaanas are "the only way 1. to cleanse the mind-dirt or defilements to purity, 2. to overcome sorrow and lamentation, 3. to distinguish the fire of suffering and mental pain, 4. to attain path-knowledge, and 5. to see nibbana in sight.'

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Which four? The above 4.

- a) there are 261 contemplations on body
- b) there are 30 contemplations on feeling
- c) there are 51 contemplations on consciousness
- d) there are 108 contemplations on dhamma

450 contemplations in total

- a) 261 contemplations on body

There are 14 contemplations on body and there are 261 sub-contemplations on body.

- 1) 15 contemplations on 'breathing'
- 2) 15 contemplations on 'posture'
- 3) 63 contemplations on 'detail movement'
- 4) 99 contemplations on 'body part'
- 5) 15 contemplations on 'body element'
- 6) 6 contemplations on 'body foulness at stage 1'
- 7) 6 contemplations on 'body foulness at stage 2'
- 8) 6 contemplations on 'body foulness at stage 3'
- 9) 6 contemplations on 'body foulness at stage 4'
- 10) 6 contemplations on 'body foulness at stage 5'
- 11) 6 contemplations on 'body foulness at stage 6'
- 12) 6 contemplations on 'body foulness at stage 7'
- 13) 6 contemplations on 'body foulness at stage 8'
- 14) 6 contemplations on 'body foulness at stage 9'

261 contemplations on body (been explained)

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b) 30 contemplations on feeling

- 1) 9 contemplations on feeling of 'self'
- 2) 9 contemplations on feeling of 'others'
- 3) 9 contemplations on feeling of 'both self & others'
- 4) 3 extra contemplation on origination, dissolution, and both

30 contemplations on feeling (been explained)

9 contemplations are 3 contemplations on 1.dukkha, 2.sukha, 3. adukkhamasukha, 3 contemplations on 1. saamisa dukkha or dukkha related to kaama-bait, 2. saamisa sukha, 3. saamisa adukkhamasukha, 3 contemplations on 1. niraamisa dukkha or dukkha not related to kaama-bait, 2. niraamisa sukha, 3. niraamisa adukkhamasukha.

c) 51 contemplations on consciousness

- 1) 16 contemplations on consciousness in self
- 2) 16 contemplations on consciousness in others
- 3) 16 contemplations on consciousness in 'both self and others'
- 4) 3 extra contemplations on origination, dissolution, and both

51 contemplations on consciousness

16 contemplations are

1. this is raaga-citta
2. this is dosa-citta
3. this is moha-citta

4. this is non-raaga citta

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5. this is non-dosa citta

6. this is non-moha citta

7. this is withdrawn citta (thina-middha)

8. this is wandering citta (uddhacca)

9. this is jhana citta or mahaggata citta

10. this is non-jhana citta or amahaggata citta or kaama citta

11. this is inferior citta (sauttara citta)

12. this is superior citta (anuttara citta)

13. this is concentrated citta (samahita)

14. this is non-concentrated citta (asamahita citta)

15. this is released citta (vimutta citta)

16. this is non-released citta (avimutta citta).

d) 108 contemplations on dhamma

1. 25 contemplations on hindrance (nivarana)

2. 15 contemplations on aggregate (khandha)

3. 36 contemplations on sense-base (ayatana)

4. 28 contemplations on enlightenment-factors (bojjhanga)

5. 4 contemplations on Noble Truths (sacca)

108 contemplations on dhamma

All these [4 contemplations or 4 satipatthaana] have been explained in related posts. These are just pure dhamma. When these dhamma are seen there is no way to arise akusala.

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The Buddha described these to bhikkhus while residing in Kuru places or while wandering around villages of Kuru country where the biggest was called Kammaasadhamma village.

These do not mean 'one has to practise one after another in any serial order'.

But it is apparent that as these dhamma are higher dhamma and it is very hard for beginners or fresh students to follow. That is why The Buddha already included 'Idha bhikkhu'.

This means that 'the bhikkhu' has well been taught and instructed which dhamma has what meaning and how to deal with them in many other suttas already taught in other places.

When one is contemplating on any of these dhamma then he can be said to be proliferating wisdom, proliferating remembrance on these dhamma, liberated temporarily, not depending on anything, not clinging on anything.

If anyone is following this Path exactly they will be enlightened in 7 years. Or even in 6 years, 5, 4, 3, 2, 1 year. Or if follow the Path exactly they will be enlightened in 7 months, or even in 6 months, 5, 4, 3, 2, 1 month or even in a half-month.

Leave alone half-month, if this Path is followed exactly one will be enlightened in 7 days in the least.

This is what Bhagavaa said.

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If someone has not been enlightened in 7 years, this is quite evident that he or she is not following the Path exactly.

If someone has practised vipassana for more than 30 years and he or she is still having aversion or dosa then he or she is not following the Path in the exact way as The Buddha described.

Enlightenment here includes 2 path-knowledge. One may attain arahatta magga naana. If not he or she will attain anagami magga naana at least.

Someone has practised and followed the Path (as he or she would say) and is still having aversion or dosa then this already means that he or she did not follow exactly.

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They are

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3. cittaanupassanaa satipatthaana or 'contemplation on consciousness'
4. dhammaanupassanaa satipatthaana or 'contemplation on dhamma'

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- d) there are 108 contemplations on dhamma

450 contemplations in total

- a) 261 contemplations on body

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There are 14 contemplations on body and there are 261 sub-contemplations on body.

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- 13) 6 contemplations on 'body foulness at stage 8'
- 14) 6 contemplations on 'body foulness at stage 9'

261 contemplations on body (been explained)

b) 30 contemplations on feeling

- 1) 9 contemplations on feeling of 'self'
- 2) 9 contemplations on feeling of 'others'
- 3) 9 contemplations on feeling of 'both self & others'
- 4) 3 extra contemplation on origination, dissolution, and both

30 contemplations on feeling (been explained)

c) 51 contemplations on consciousness

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- 1) 16 contemplations on consciousness in self
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51 contemplations on consciousness

d) 108 contemplations on dhamma

1. 25 contemplations on hindrance (nivarana)
2. 15 contemplations on aggregate (khandha)
3. 36 contemplations on sense-base (ayatana)
4. 28 contemplations on enlightenment-factors (bojjhanga)
5. 4 contemplations on Noble Truths (sacca)

108 contemplations on dhamma

There are 99 contemplations on sacca or 4 Noble Truths.

Contemplations on Noble Truths (saccaanupassanaa)

1. 12 contemplations on 'dukkha sacca' or 'suffering the truth'
2. 30 contemplations on 'samudaya sacca' or 'cause the truth'
3. 30 contemplations on 'nirodha sacca' or 'cessation the truth'
4. 27 contemplations on 'maggā sacca' or 'Path the truth'

99 contemplations on Noble Truth or saccaanupassanaa

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Contemplations on Noble Truths (saccaanupassanaa)

1. 12 contemplations on 'dukkha sacca' or 'suffering the truth'
2. 30 contemplations on 'samudaya sacca' or 'cause the truth'
3. 30 contemplations on 'nirodha sacca' or 'cessation the truth'
4. 27 contemplations on 'magga sacca' or 'Path the truth'

99 contemplations on Noble Truth or saccaanupassanaa

1. 12 contemplations on dukkha sacca or 'suffering the truth'

1. this is jati (birth) & it is suffering
2. this is jaraa(aging)& it is suffering
3. this is marana(death)& it is suffering
4. this is soka (sorrow)& it is suffering
5. this is parideva(lamentation)& it is suffering
6. this is dukkha (physical pain)& it is suffering
7. this is domanassa(mental displeasure)& it is suffering
8. this is upayaasaa(despair)& it is suffering
9. this is appiyehi-sampayogo(association with the dislike)& suffering
10. this is piyehi-vippayogo(dissociation with the like)& suffering
11. this is yampiccham-na-labhati(non-achievement of the wanted)& suff.
12. this is pancupadaanakkhandhaa(5-clinging aggregates)& suffering

2. 30 contemplations on samudaya sacca or 'cause the truth'

There are 10 causes in oneself. Sometimes 10 causes in others' selves are perceived as dhamma (cause or samudaya). And sometimes 10 causes in both oneself & others' selves are perceived or contemplated. So there are 30 contemplations on causes. Basically there are 10 causes.

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These 10 causes are kaama-tanha, bhava-tanha, vibhava-tanha that arise at

1. ajjhata ayatana or internal sense-base

1. cakkh-ayatana (eye)
2. sota-ayatana (ear)
3. ghana-ayatana (nose)
4. jivha-ayatana (tongue)
5. kaaya-ayatana (body)
6. mana-ayatana (mind)

2. bahiddha ayatana or external sense-base

1. rupa-ayatana (visual sense-base)
2. sadda-ayatana (sound)
3. gandha-ayatana (smell)
4. rasa-ayatana (taste)
5. photthabba-ayatana (touch-sense)
6. dhamma-ayatana (mind-object).

3. panca-vinnaana cittas and mano-vinnaana cittas

1. cakkhu-vinnaana citta or eye-sense-consciousness
2. sota-vinnaana citta or ear-sense-consciousness
3. ghana-vinnaana citta or nose-sense-consciousness
4. jivha-vinnaana citta or tongue-sense-consciousness
5. kaaya-vinnaana citta or body-sense-consciousness
6. mano-vinnaana citta or mind-sense-consciousness

4. salasamphassa or 6 contacts

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1. cakkhu-samphassa or eye-contact
2. sota-samphassa or ear-contact
3. ghaana-samphassa or nose-contact
4. jivha-samphassa or tongue-contact
5. kaaya-samphassa or body-contact
6. mano-samphassa or mind-contact

5. salaasamphassajaa vedana or 'contact-born feeling'

1. cakkhu-samphassajaa vedana or eye-contact-born feeling
2. sota-samphassajaa vedana or ear-contact-born feeling
3. ghaana-samphassajaa vedanaa or nose-contact-born feeling
4. jivhaa-samphassajaa vedanaa or tongue-contact-born feeling
5. kaaya-samphassajaa vedana or body-contact-born feeling
6. mano-samphassajaa vedanaa or mind-contact-born feeling

6. salaasanna or 6 perceptions

1. rupa-sanna or visual perception
2. sadda-sanna or auditory perception
3. gandha-sanna or olfactory perception
4. rasa-sanna or gustatory perception
5. photthabba-sanna or tactile perception
6. dhamma-sanna or thought perception

7. salasancetana or 6 volitions/ 6 formations

1. rupa-sam-cetana or visual volition
2. sadda-sam-cetana or auditory volition
3. gandha-sam-cetana or olfactory volition

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4. rasa-sam-cetana or gustatory volition
5. photthabba-sam-cetana or tactile volition
6. dhamma-sam-cetana or mind-object volition

8. salaatanhaa or 6 tanhaa or 6 craving

1. ruupa-tanhaa or craving at visual object
2. sadda-tanhaa or craving at auditory object
3. gandha-tanhaa or craving at olfactory object
4. rasa-tanhaa or craving at gustatory object
5. photthabba-tanhaa or craving at tactile object
6. dhamma-tanhaa or craving at mind-object

9. salaavitakka or 6 vitakka or 6 initial-thinking (induction)

1. rupa-vitakka or initial-thinking of visual-object
2. sadda-vitakka or initial-thinking of auditory-object
3. gandha-vitakka or initial-thinking of olfactory-object
4. rasa-vitakka or initial-thinking of gustatory-object
5. photthabba-vitakka or initial-thinking of tactile-object
6. dhamma-vitakka or initial-thinking of mind-object

10. salaavicaara or 6 vicaara or 6 sustained-thinking (maintenance)

1. rupa-vicaara or sustained-thinking of visual object
2. sadda-vicaara or sustained-thinking of auditory-object
3. gandha-vicaara or sustained-thinking of olfactory-object
4. rasa-vicaara or sustained-thinking of gustatory-object
5. photthabba-vicaara or sustained-thinking of tactile-object
6. dhamma-vicaara or sustained-thinking of mind-object.

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Tanha arises at these 10 areas. There are 3 kinds of tanha and they are kaama-tanha or craving for lust, bhava-tanha or craving for existence, and vibhava-tanha or craving for non-existence. These 3 tanhas arise at these 10 places. They are 'cause the truth' or samudaya sacca and they are nothing more than that. They are just dhamma and not a self or atta.

3. 30 contemplations on nirodha sacca or 'cessation the truth'

Again 10 contemplations are on self, 10 are on others and another 10 are on 'both self and others' selves'. So there are 30 contemplations on nirodha sacca or 'cessation the truth'. Suffering arises because of craving arising at 10 places. And at these 10 places, all suffering ceases to arise as there is no craving at these 10 places (for arahants).

4. 27 contemplations on magga sacca or 'Path the truth'

1. 4 contemplations on right view
2. 3 contemplations on right thinking

3. 4 contemplations on right speech
4. 3 contemplations on right action
5. 1 contemplation on right livelihood

6. 4 contemplations on right effort
7. 4 contemplations on right mindfulness
8. 4 contemplations on right concentration

27 contemplations on magga sacca or 'Path the truth'

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1. 4 contemplations on right view

1. the knowledge of suffering
2. the knowledge of cause of suffering
3. the knowledge of cessation of suffering
4. the knowledge of Path leading to cessation of suffering

2. 3 contemplations on right thinking

1. thinking non-lust or nekkhamma-sankappa
2. thinking non-aversion or abyaapaada-sankappa
3. thinking non-torture or avihimsa-sankappa

3. 4 contemplations on right speech

1. not telling lie or 'musaa-vadaa veramani'
2. not telling divisive speech or 'pisuna-vaacaa veramani'
3. not telling harsh speech or 'pharussa-vaacaa veramani'
4. not telling non-sense speech or 'samphappalaapa veramani'

4. 3 contemplations on right action

1. not killing or 'paanaatipataa veramani'
2. not stealing or 'adinnaadaanaa veramani'
3. not abusing lust or 'kaamesu-micchaacaara veramani'

5. 1 contemplation on right livelihood

1. avoidance of miccha-ajjiiva or wrong-livelihood (living of ariyas)

6. 4 contemplations on right effort

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1. effort to prevent unarisen akusala from arising
2. effort to abolish already arisen akusala
3. effort to develop arising of unarisen kusala
4. effort to proliferate already arisen kusala

7. 4 contemplations on right mindfulness

1. mindfulness contemplating on body
2. mindfulness contemplating on feeling
3. mindfulness contemplating on consciousness
4. mindfulness contemplating on dhamma

8. 4 contemplations on right concentration

1. 1st jhaana concentration (concentration freeing hindrances)
2. 2nd jhaana concentration
3. 3rd jhaana concentration
4. 4th jhaana concentration (all aruupa jhaana concentration)

This is winding up.

1. 261 kaayaanupassanaa or 261 contemplations on body
2. 030 vedanaanupassanaa or 30 contemplations on feeling
3. 051 citta-anupassanaa or 51 contemplations on consciousness
4. 108 dhammaanupassanaa or 108 contemplations on dhamma

450 contemplations on 4 satipatthaanas

1. 450 contemplations on 4 satipatthaanas
2. 450 contemplations on 4 satipatthaanas (second round)

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3. 099 contemplations on 4 Noble Truth (99 saccaanupassanaa)

4. 081 contemplations on Buddha's attributes (9 times 9 attributes)

1080

There are 108 beads in a 'counting-string of beads'. So there will be altogether 10 rounds of the string.

The serial is

a) 009 Buddha attributes

b) 261 body-contemplations

c) 009 B-A

d) 030 feeling-contemplations

e) 009 B-A

f) 051 consciousness-contemplations

g) 009 B-A

h) 108 dhamma-contemplations

i) 009 B-A

j) 261 body-contemplations

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l) 030 feeling-contemplations

m) 009 B-A

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o) 009 B-A

p) 108 dhamma-contemplations

q) 009 B-A

s) 099 Noble-Truth-contemplations (saccaanupassanaa)

1080 total contemplations

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- p) 108 dhamma-contemplations
- q) 009 B-A
- s) 099 Noble-Truth-contemplations (saccaanupassanaa)

1080 total contemplations

- a) Buddha's 9 attributes (araham, sammāsambuddho,..Buddho, Bhagavaa)
- b) 261 body contemplations

14 contemplations on body

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1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movement'
4. 99 contemplations on 'body part'
5. 15 contemplations on 'body element'
6. 06 contemplations on '1st stage of body foulness'
7. 06 contemplations on '2nd stage of body foulness'
8. 06 contemplations on '3rd stage of body foulness'
9. 06 contemplations on '4th stage of body foulness'
- 10.06 contemplations on '5th stage of body foulness'
- 11.06 contemplations on '6th stage of body foulness'
- 12.06 contemplations on '7th stage of body foulness'
- 13.06 contemplations on '8th stage of body foulness'
- 14.06 contemplations on '9th stage of body foulness'

++261 contemplations on body

1. 15 contemplations on breathing.

1. The meditator contemplates on 'ruupa' that arise from long breathing of his own. There will be more ruupas than in short breathing. Ruupas here are all material phenomena and they are movements, touch, temperature. He may notice any movements related to breathing. These include movement of breathing air through nostril, movement of nose-hairs, movement of nostrils, movement of chest, expanding movement of arms when chest expands, movement of abdomen. In summary this contemplation is 'contemplation on long breathing'. This may also involve contemplation on 'tenseness-looseness', warmth-cold, fine-air-touch and so on. Contemplation is not on 'the word' 'long breath' or 'long breathing' or 'I am breathing long'. Contemplation is on 'material phenomena' or ruupa. But this

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contemplation is on 'ruupas that arise from long breathing'.

2. The meditator contemplates on 'ruupa' that arise from short breathing of his own and the same applies as in long breathing.

3. The meditators contemplates on 'all ruupas' that arise from breathing activities. This happens when he becomes more mature at breathing meditation. He sees very fine breathing, which seems almost undetectable even though more mature wisdom can see such fine breathing. He senses all ruupas arise from breathing activities (sabba kaaya pa.tisa.mvedii). This contemplation is not on 'hair' that does not move or not related to breathing, not on nails that do not involve in breathing, not on palms and soles that do not involve in breathing.

Sabba means 'all'. Kaaya means 'body' 'combination'. Here it just means 'whole physical body'. But the implication is on those that involve in breathing activities. The meditator is just seeing 'ruupa' or material phenomena that arise from breathing activities. Pa.ti here has the meaning of 'strike' 'touch' 'hit' and sa.m means 'well'. So pa.tisa.m means 'touching well'. Vedati means 'feel'. Sabba-kaaya pa.tisa.mvedii means 'strikingly-well-feeling whole body that involve in breathing activities'. He thus trains 'I will breathe in/out sensitive to the whole body'. Here 'the whole body' means 'all ruupas or material phenomena that arise from breathing activity'. I say this because the heading is anapana pabba or breathing section. And meditators have to contemplate on naama or ruupa. Here it is ruupa. These ruupas are 'all ruupas that arise from breathing activities'. This does not happen to beginners in earlier stage of their meditation. But when they become proficient in breathing meditation then they become able to sense all ruupas that arise from breathing

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activities.

When this happens, breathing becomes very subtle. This leads to 4th contemplation.

4. The meditator contemplates on 'all rupas that have arisen from tranquilised activities of breathing'. This also happens to meditators who become mature because of repeated practice.

In all these 4 contemplations, the meditator contemplates on rupa and not on any other things. So he is free from abhijjhaa (lobha or attachment) and domanassa (dosa or hatred) and he is not depending on clinging to anything and temporarily liberated.

When these 4 contemplations become at proficient level then the meditator sometimes clearly sees that 'these rupas will be arising in others when they are breathing long (5), they are breathing short (6), when they become to know all rupas arise from their breathing activities (7), when they know 'all rupas arise from tranquilised activities of breathing (8). And sometimes he perceives rupas in his body and sometimes rupas in others (9,10,11,12).

The breathing mind, the entrance to lungs that is nostrils, breathing apparatus that is chest and chest muscles, abdomen and abdomen muscles are all 'origination of breathing' or 'samudaya-dhamma'. The meditator when he becomes mature he realises these and he contemplates on these causes (13). Sometimes he perceives that when the breathing mind vanishes, or when there is no nostrils, or no chest-abdomen there will be dissolution of 'those rupas that arise from breathing activities' or vaya-dhamma (14). Sometimes he perceives that there are origination and there are dissolution (15).

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- f) 051 consciousness-contemplations
- g) 009 B-A
- h) 108 dhamma-contemplations
- i) 009 B-A
- j) 261 body-contemplations
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- l) 030 feeling-contemplations
- m) 009 B-A
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- o) 009 B-A
- p) 108 dhamma-contemplations
- q) 009 B-A
- s) 099 Noble-Truth-contemplations (saccaanupassanaa)

1080 total contemplations

- a) Buddha's 9 attributes (araham, sammāsambuddho,..Buddho, Bhagavaa)
- b) 261 body contemplations

14 contemplations on body

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- 13.06 contemplations on '8th stage of body foulness'
- 14.06 contemplations on '9th stage of body foulness'

++261 contemplations on body

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'

Again as in 15 contemplations on 'breathing', these 15 contemplations on 'posture' are also on 'ruupa' or material phenomena.

1. Contemplation on 'going' [of self]

Here is the most controversial point for satipatthaana. When one goes he knows he goes. This is not satipatthana. Ordinary uninstructed, uneducated, unlearned person may also know when he goes as 'he goes'. But this knowing is not like 'satipatthana'

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Example; when one goes somewhere what he actually knows through out his going are just 'thinking on immediate future' 'thinking on other activities' 'thinking about home situation' 'thinking on food' 'thinking on many other things'. Even when he knows that he goes 'this knowing is just 'a temporary moment' and then he moves back to other thinking. Such knowing can even be present in dogs, jackals, and many going animals.

They may know that they are going, running, rushing to grasp their beast. Such knowing is not satipatthana. In mahaasatipatthaana sutta, the actual word what The Buddha said is 'idha bhikkhu'. Idha means 'here' 'in this place' 'in this area' 'in this supervision' 'in this teaching' 'in this saasana'.

When mahaasatipatthaana was preached the audience was 'all bhikkhus'. The Buddha was saying by giving 'typical bhikkhu's activities'. The word for this is 'idha bhikkhu'. This in the context means 'well-instructed bhikkhu' 'well-trained bhikkhu' 'well-taught bhikkhu'.

In the first part [anapana pabba or section on breathing] The Buddha talked on breathing-related matters. There, I [Htoo] just make '15 contemplations on breathing'. All these 15 contemplations are in mahaasatipatthaana sutta in anapana pabba or section on breathing. For the reason to remember easily I make 15 different contemplations.

When The Buddha moved to the 2nd section that is section on 'posture' or iriya-patha pabba The Buddha said, 'Puna capara.m, bhikkhave, bhikkhu gacchanto vaa gacchaamii'ti pajaanaati', .thito vaa .thitohmii'ti pajaanaati, 'nissi.mnovaa nisi.mnomhii'ti pajaanaati, sayaano vaa sayanohmii'ti pajaanaati.'

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I have posted this series in simple English and here I just include to reveal 'the actual words spoken by The Buddha'. And I will explain what they mean to the best.

In the 1st section [breathing], contemplations on breathing-related ruupas have been explained. As breathing is universal for all, the first section has to be 'breathing'. We are at any given time at 'breathing in period' or at 'breathing out' period. This is just a general division. What is important is to contemplate on ruupa at bodily activities of breathing. There exist ruupas even when there is no breathing temporarily.

So when there is no breathing, the meditator does not need to worry. Because there always are ruupas arise from breathing-related activities like 'tenseness in the chest or abdomen' or 'looseness or laxness around the chest or in the abdomen'. Anyway there are roughly 2 phases of breathing and in both phases there are many many ruupas or material phenomena.

What the meditator has been contemplating is on these ruupas or material phenomena. As breathing is universal to all the sutta starts with breathing. In that section, The Buddha said,

'Bhikkhu, having gone to 'forest' or having gone to 'the foot of a tree' or having gone to 'a place of silence/ unoccupied silent place', sits with straightening trunk, putting mindfulness fore front, and remembering mindfully breathes in and mindfully breathes out.

Commentaries explain in detail so that the learners can understand and can follow the Path. Among 4 different major posture 'sitting' is

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the best to support 'continuous effort' 'clear understanding' and 'mindfulness'. This does not mean other postures are not as good as 'sitting'. For beginners 'sitting' is the best.

Some [or many] may argue that there is 'idea of choosing a particular place'. But what The Buddha was saying is to 'bhikkhus'. In initial practice it is important to grasp 'right understanding on what have been contemplating'. In the introductory speech in mahaasatipatthana sutta, The Buddha already said 'sa.mpajaana'.

There are 4 sampajaana or 'clear comprehension'.

1. sa-atthaka sampajaana [clear comprehension of purpose]
2. sappaya sampajanna [clear comprehension of suitability]
3. gocara sampajanna [clear comprehension of resort]
4. asammoha sampajanna [clear comprehension of non-delusion]

The purpose here is nikkhama or non-worldly. So bhikkhu detaches from sensuous things or worldly things and stays in the forest or stay under tree or stay in unoccupied building or place. This is according to sa-atthaka sampajaana.

Why quiet place or silent place? This is according to 'suitability' or sappaya sampajaana. While ordinary lay people may be in householdly circumstances bhikkhus are not in such states.

After introductory speech, The Buddha continued to the tetrad of breathing. This is for 'setting up the resort for the mind' or gocara sampajanna.

When the meditator is at these resorts of ruupas arise from breathing

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activities when breathing is long, short, clearly perceiving almost all ruupas arise from breathing activities, clearly perceiving ruupas arise from tranquilised breathing activities, then he is said to be in clearly comprehending 'the resort' or 'the object of mind' or 'gocara' and this is 'gocara sampajaana'.

When there are these 3 sampajaana of sa-atthaka, sappaya, and gocara and the meditator is clearly perceiving ruupas [here] with full understanding then it is asammoa sampajaana or 'clear comprehension of non-delusion.

So these 4 sampajaanas are already included in 'sitting meditation' or the description for 'anapana pabba' preached by The Buddha.

We all perceive our self as self, no doubt. That self is not static. It is dynamic. The first dynamicity is breathing activities. Another dynamicity is bodily movements.

Before going into 'detail movement' there are 4 major postures to support 'body' or 'self'. Apart from breathing mindfulness can be at these postures as they also produce ruupas or material phenomena.

There always are changing body postures. In the morning in bed there is a change from lying to sitting up. Then sitting to standing, standing to walking, walking to standing, standing to sitting, sitting to lying and so on. At that particular time 'the mind is really no more at breathing'.

Even if there is, the mind moves to 'changing posture'. So The Buddha preached on the 2nd section as 'iriyaa-patha pabba' or 'section on posture'. I construct 15 contemplations on posture. Actually all

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these 15 contemplations are in mahaasatipatthaana sutta.

To come back to 'contemplation on going', The Buddha said,

'puna capara.m, bhikkhuave, bhikkhu gacchanto vaa gacchaami'ti pajaanaati'.

Puna means 'again'. Here the context is that The Buddha preached on breathing section. Here The Buddha made a context to move on other section and 'again' or 'puna'. Ca means 'or'. Here bhikkhu can contemplate on breathing-related ruupas and then 'or'.

Capara.m = Ca + apara.m

Ca has been explained and it means 'or'. Apara means 'other way'. When the word 'aparo'/'aparaa' is the subject it is 'aparo'/'aparaa' and when it becomes the object of sentence it becomes 'aparam'/'apare' [singular/plural].

'Puna caparam' means 'again, there is another way to contemplate'. And then The Buddha moved to 'bhikkhu gacchanto vaa gacchaamii'ti pajaanaati'.

In the context this bhikkhu has already been described as 'idha bhikkhu' or 'the monk under supervision of The Buddha teachings'.

Gacchanto vaa means 'when going'.

Gacchaamii'ti = gacchaami + iti. Iti means 'such' 'this' 'like this'.

The bhikkhu, when going, he clearly understand that he is going.

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As explained above this is not that simple. There is the word 'pajaanaati'. The word itself does not do anything. But it is 'pajaanaati'.

Pajaanaati = pa + jaananti

Pa means 'along' 'behind' 'after' 'in detail' 'through out' 'as it goes'. Jaananti means 'know' 'realize' 'understand'.

Here pajaanaati means 'the bhikkhu clearly perceives all material phenomena as they arise when going'. This is contemplation on going. As the post here becomes a bit long 'contemplation on going' will be further explained in the coming post of 'satioatthaana (07).

There are 108 beads in a 'counting-string of beads'. So there will be altogether 10 rounds of the string if total counting is 1080.

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- g) 009 B-A
- h) 108 dhamma-contemplations
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- j) 261 body-contemplations
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- l) 030 feeling-contemplations
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++1080 total contemplations

- a) Buddha's 9 attributes (araham, sammāsambuddho,..Buddho, Bhagavaa)
- b) 261 body contemplations

14 contemplations on body

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movement'
4. 99 contemplations on 'body part'
5. 15 contemplations on 'body element'
6. 06 contemplations on '1st stage of body foulness'
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- 13.06 contemplations on '8th stage of body foulness'
- 14.06 contemplations on '9th stage of body foulness'

++261 contemplations on body

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1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'

Again as in 15 contemplations on 'breathing', these 15 contemplations on 'posture' are also on 'rupa' or material phenomena.

1. Contemplation on 'going' [of body]

After the section on breathing, The Buddha continued to preach section on posture as a meditation method. The Buddha said,

'Puna ca.para.m, bhikkhave, bhikkhu gacchanto vaa gacchaamii'ti pajaanaati'.

This has a bit been explained in the previous post. This contemplation is 'walking meditation'. This contemplation is about movements that arise when one is moving with upright body with foot-step one after another.

If there is movement of 'the whole body' in lying posture or sitting posture or standing posture and if this movement can be perceived then this can also be contemplated along with contemplation on those 3 postures. But it will not be walking meditation as one is not walking.

What The Buddha said was_

Puna_again that is after breathing meditation there is another meditation. Ca means 'or'. That is breathing can be contemplated. Or postures can be contemplated. Capara.m is made up of 'ca'

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and 'apara.m'. Aparā means 'other'. So puna caparam menas there is another meditation.

Bhikkhave_O! Monks. Idha bhikkhu gacchanto vaa_the monk or the meditator in this sasana (Buddha's teachings) when going, gacchaamiiti_going like this, pajaanaati_perceives,understands, realizes as things happen.

This sentence 'gacchanto vaa gacchaamiiti pajaanaati' is very beautiful and hard to understand for beginners. To the worst, it is more difficult for those who do not have any experiential realization on things that arise when walking.

This needs practical involvement. This means that such experience can never be achieved by thinking, reading, reflecting, listening and including reading all these scripts that I have been typing unless one rises from lying or sitting and starts to walk and contemplate on walking or going.

Initially concentration has been set up by sitting meditation when breathing meditation is cultivated. As sabbe sankhaara anicca or all conditioned things are impermanent, concentration which is also sankhaara dhamma comes and goes. Depending on individuals, a good concentration can also arise when walking. Even this walking meditation may make faster achievement of concentration.

If there is no mental concentration, dhamma will not be seen when walking. Instead, the meditator will perceive that 'he' who is 'a self' 'a being' 'a life' is standing and then moves to walk through different phases of walking like 1. lift-heel(R), 2.swing-on(R), 3. stand-on-heel(L), 4. heel-strike (R), 5. stand-on-heel (R), 6. lift-

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heel (L) and so on.

Again, here, some may argue whether concentration alone can help seeing realities. Seeing of realities is 'realization' or pa.tivedha. This does not arise in 'mere readers or mere thinkers'. And this may even not arise in 'practitioners' when there are no conditions for realization.

First let us assume 'we stand with two feet together'. Or even this can be practically done by implementing right now putting aside the print-out of this copy.

The meditator is standing. Two feet are put together. The mind is well concentrated and knows what is what, in full implication, at full length, to the deepest extent. The mind is not static in satipatthaana. He is fully aware that knee are stretched (vayo), body is erect (vayo), heels are pressed by the weight of the body and there is sensation of hardness at heel.

The meditator does not need to 'think in this way'. The above passage is what the meditator is perceiving while he is standing.

There arises a mind to move the body. He knows it as soon as it arises as naama-dhamma. That mind causes consciousness-born material called vayo. Among 6 different vayos this mind generates 'angamangaanusaarii vayo'.

Anga means 'part' 'limb'. Angamanga is made up of 'anga + anga'. Anu means 'along' 'after' 'behind' 'through out'. Angamangaanusaarii means 'vayo' that goes along 'part' by 'part', 'part' after 'part'. When there arise a mind that want to move a body part there also

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arise a physical phenomena called vayo.

This vayo goes from cortical cells of the brain down to the periphery of limb concerned. This is motor activity. Physically these are performed by nervous system, musculoskeletal system, locomotor system and so on. We can make a fist instantaneously as we want and open and close that fist as we want.

But in actual term or in real sense or ultimately there is no we that perform anything. There is a time delay from arising of idea to move a body part to actual moving of that part.

Idea arises in cerebral cortex or brain bark in cortical neurone. This is transmitted down to motor cortex and after association with other information (electrical data in nerves of other brain areas) the data is brought down through corticospinal tract of nerve fibres. Nerves descend down the spinal cord and when exits the data enters ventral roots of spinal cord and then goes to nerve plexus. From the plexus the data is brought down to specific nerve that supplies specific muscles that will implement the action wanted.

There does exist delay. That is from a single cell in the cerebral cortex down to muscles that perform intended movement. The delay can be measured scientifically with 'nerve conduction study'. Nerve conductions are in milliseconds depending on type of nerve fibres and presence or absence of nerve disease. Say scientists can measure these movements (nerve conduction) in nanoseconds. This is just one 1000 millionth second. Nerve conduction studies are recorded in neurophysiology and nerves cannot carry faster than their capacity.

Cittas happen 1,000,000 million in a blink. A blink is not a second.

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Even if it is a second, the lifespan of a citta is 1,000,000 millionth second where nerve conduction is just about 1,000 millionth second. Any way citta lives shorter than ruupa (vayo or any ruupa).

Now the meditator recognise the earliest idea. That is he recognises that there arises a citta that want to move a body part. Because of that mind there arise consciousness-born ruupa-vayo called angamangaanusaarii vayo. This vayo interacts with other co-existing ruupa namely pathavii, tejo, apo and finally according its function angamangaanusaarii vayo causes movements of body parts as intended.

Now the meditator recognizes 'there arise a mind that wants to move the body part' and he also recognize the movements per se or the movements themselves. So he realizes both the cause and the events. From standing with 2 feet together position, his body or trunk sways a bit forward and he also notes this phenomena.

The right heel is being lifted and he perceives all movements in heel lifting step by step. Because of the mind, the heel (R) becomes increasingly lighter and lighter and finally it is in the air as it has been lifted. From there the leg (R) is swung forward and this is also perceived step by step. While swinging, the body is put its weight on the heel (L).

Just before heel-strike, the leg becomes increasingly heavier and heavier and finally drops (apo effect) to the ground and heel-strike happens. After that the body is swung forward and put the weight on the right heel and then the cycle is repeated.

This seems like 'commentarial descriptions'. Does this really happen in meditators? These descriptions are for beginners. What is matter

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is to cognise 'ruupa' as 'ruupa' and 'naama' as 'naama' according to their existence, appearing, dissolution.

When the meditator does not know 'naama' and 'ruupa' but just walking very slowly and thinking is not proper contemplation or proper bhavanaa. Satipatthaana or vipassanaa is to see 'naama' or to see 'ruupa' in their fullest essence. That is 'they arise'. The arising has 'causes'. They vansi. The vanishing has 'causes'.

Walking meditation [gacchanto vaa gacchaamiiti pajaanaati] is a kind of satipatthaana. It is vipassanaa. It is body-contemplation or kaayaanupassanaa. It is kaayaanupassanaa vipassanaa.

At the end of section on posture, The Buddha included 'samudaya dhammaanupassii viharati' or 'dwelling perceiving origination of posture', 'vaya dhammaanupassii viharati' or 'dwelling perceiving dissolution of posture', and 'samudaya-vaya dhammaanupassii viharati' or 'dwelling perceiving origination of posture and dwelling perceiving the dissolution of posture'.

This indicates that 'walking meditation' is about satipatthaana. It is about vipassanaa. It is for liberation. As we can see these indicates that 'naama' or 'ruupa' do not exist permanently. They arise and then vanish. Arising has a cause. And dissolution also has a cause.

When walking, 'naama' is seen. When walking 'ruupa' is seen. They arise. They vanish. This is impermanent. This is anicca. All people since born want permanency. Because of moha or avijjaa and tanha or craving. Because of avijjaa and tanhaa they all want to be permanent.

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This is 'my body'. This is 'me'. But when the meditator 'really' sees what is naama and what is ruupa then he does not accept the notion of permancy or 'nicca'. This is the first point 'nicca-sanna' is abolished. When permanently abolished, there will not be any more delusion on 'existence of self'. There is no self at all.

For this, The Buddha included that 'anissito' and 'na ca upaadiyati'. The meditator does not depend on 'avijjaa & tanha-constructed self' and he is not on the ground of self that is deluded by avijjaa and tanha. So he is at least temporarily liberated from binding of tanha or craving.

So when 'naama' is seen or when 'ruupa' is seen in their fullest essence (arise, persist, vanish, impermanent, unsatisfactory, selfless) the meditator is facing 'tadanga nirodho' or 'temporary loka nibbana'. Because there is no avijja and no tanha when he sees naama or ruupa in their fullest essence.

He sees that 'naama' or 'ruupa' is suffering and unsatisfactory. This is accomplishment of pari~n~naa kicca or realization of dukkha. At the same time he eliminates avijjaa and tanha. This is accomplishment of 'pahaana kicca' or realization of samudaya sacca while it is eliminated. He is facing 'tadanga nirodho' and this is realization of nirodha sacca. When he is seeing naama or ruupa this means he is developing the Path leading to cessation of the unsatisfactoriness.

All these happen when the meditator becomes mature and see naama or ruupa with experiential knowledge. This is realization. These are 4 loki saccas or 4 mundane truths and when this is brought forward down to the stream and when the stream is reached and entered then there

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arise realization of lokuttara sacca through path-knowledge or magga naana that is present in magga citta or path-consciousness.

People may be saying 'I am posting theory' 'I am posting abhidhamma' 'I am posting commentarial things'. But if they follow what The Buddha taught they themselves will see both lokii and lokuttara saccas through many different methods of meditation.

There is no single recipe that suits to everyone. Culapanthaka was just instructed to recite 'rajo harana.m' 'rajo haran.am'. From that he accomplished all arahatta kiccas along with ruupa jhaanas and abhinnaa.

Whoever attain 'path-knowledge' when listening to Dhamma or when cooking or when walking or when reading this means that they pass through 'the Path-satipatthaana'. Without satipatthaana there is no reason that one can reach nibbana. That is why The Buddha said 'ekaayano maggo' 'the only way' to nibbana.

There are 108 beads in a 'counting-string of beads'. So there will be altogether 10 rounds of the string if total counting is 1080.

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Mahasatipatthana Meditations and Notes by Htoo Naing

- h) 108 dhamma-contemplations
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14 contemplations on body

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13.06 contemplations on '8th stage of body foulness'

14.06 contemplations on '9th stage of body foulness'

++261 contemplations on body

1. 15 contemplations on 'breathing'

2. 15 contemplations on 'posture'

Again as in 15 contemplations on 'breathing', these 15 contemplations on 'posture' are also on 'ruupa' or material phenomena.

1. contemplation on 'going' [of own body]

2. contemplation on 'standing' [of own body]

As explained in 'contemplation on going', this contemplation on standing is not on 'the idea of standing' or on 'the word standing'.

But the meditator has been perceiving ruupas that arise from the act of standing. Standing is a posture that has been changed from sitting posture or walking posture.

Wherever it comes, what the meditator perceives is 'ruupa' which is 'vayo' or 'supportiveness' at heels, at joints, at muscles.

When he attends at breathing (15 contemplations) he just attends it. When he perceives an idea to move his body, he just notes it and follows it. By following this, he is no more at breathing. But it is a bit like citta-anupassana or contemplation on consciousness.

The movements are to support the body changing from sitting to standing. Right now there, he perceives well 'standing'. This means

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he perceives all ruupa that arise from standing. Then he moves to walk and this has been discussed in the previous post.

When he arrives at the intended place there arise an idea to stop walking. He notes that and then stop walking and there he stands and note and perceives ruupas that arise from standing posture.

At some time there arises an idea to sit. He just note that naama and then follow all arising ruupa from that changing posture. Then he contemplates on sitting.

3. contemplation on 'sitting' [of own body]

Again as in walking and standing, what the meditator has to note are just naama or ruupa and no other things. When he sits he just perceives ruupa that arise from sitting posture. There are ruupa call 'vayo' that support intended position of limbs and trunk and so on. All proprioceptions or the senses of joint-positions are 'vayo' ruupa and he perceives them. Then again he may go back to 15 contemplations on breathing. Or equally he may go straight to contemplate on 'lying posture' if he changes his body into lying.

4. contemplation on 'lying' [of own body]

This contemplation is like contemplations on other 3 postures. It is to contemplate on 'ruupa' or 'naama' and not on 'the idea of lying' or not on the word 'lying'. When this posture is well stabilized, he may move back to 15 contemplations on breathing.

With long practice, the meditator becomes proficient in noting on breathing and postures. As in case of breathing, he sometimes

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perceives that 'others will be walking, standing, sitting, lying.
There, ruupas will be arising whatever individuals may or may not be perceiving and noting them'.

So he contemplates on other people's postures (ruupas arise from postures).

5. contemplation on 'walking' [of others' body]
6. contemplation on 'standing' [of others' body]
7. contemplation on 'sitting' [of others' body]
8. contemplation on 'lying' [of others' body]

At a time, he may be perceiving ruupas that arise in both his own body and ruupas that arise in other people's body. He contemplates ruupas will be arising in my own body & other people body when walking, standing, sitting, and lying.

9. contemplation on 'walking' [of own and others' body]
10. contemplation on 'standing' [of own and others' body]
11. contemplation on 'sitting' [of own and others' body]
12. contemplation on 'lying' [of own and others' body]

While perceiving these ruupas he may also think there are causes of these ruupas. These ruupas have originations. These ruupas cannot arise without causes. And there are dissolutions of these ruupas and there are causes of dissolutions. Sometimes he perceives dissolution and its causes. And sometimes he perceives both origination and dissolution. These are 3 extra contemplations on postures. They are

13. contemplation on 'origination' of 'ruupas in posture'
14. contemplation on 'dissolution' of 'ruupas in posture'

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15. contemplation on 'both origination and dissolution' of posture.

Samudaya dhamma are originating dhamma. Anupassati means 'contemplate in detail'. Anupassii means 'contemplating in detail'. Samudaya dhammanupassii means 'contemplating on origination'.

Here there are 5 dhammas in samudaya dhammanupassana or contemplation on origination. They are

1. occurrence of respective ruupas
2. presence of avijjaa or ignorance
3. presence of tanhaa or craving
4. presence of kamma
5. presence of nutritional support

Because of avijja, tanha, kamma, and nutrition there arise ruupas. The meditator is perceiving that ruupa and also perceive origination. The arising of new and new 'ruupa' is 'nibbatti lakkhana'.

Likewise when these pass away there is dissolution of ruupa. These dissolution factors are

1. disappearance of avijjaa or ignorance
2. disappearance of tanhaa or craving
3. disappearance of kamma
4. disappearance of nutritional support.

When the meditator contemplates on these 4 causes of dissolution and the disappearance of ruupa then he is said to be perceiving 'vaya dhamma' or 'dissolution' and along with the fact disappearance and these 4 causes there are 5 dhammas as vaya dhamma or dissolution.

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Sometimes he perceives both origination and dissolution. While he is perceiving on breathing, posture, and these causes and dissolution factors he is not depending on anything with tanha and avijjaa. So at the time he see 'naama' or 'ruupa' he is being liberated from binding of tanha and avijjaa.

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Mahasatipatthana Meditations and Notes by Htoo Naing

++1080 total contemplations

- a) Buddha's 9 attributes (araham, sammāsambuddho,..Buddho, Bhagavaa)
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14 contemplations on body

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movement'
4. 99 contemplations on 'body part'
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1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movement'

In Mahaasatipatthaana Sutta, The Buddha preached to monks how 'a typical bhikkhu' [idha bhikkhu or bhikkhu under supervision of

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Bhagava's teachings] is practising.

When 'contemplation on body' is considered, there finds a point of constant movement. That is breathing. This is perceptible for all. There is another place where there is a constant moving. It is our own heart beat. But this is not always perceptible. So The Buddha first described 'breathing meditation'. There are 15 contemplations on breathing and these have been discussed in detail.

In any given day there are movements of body and specific postures of body. Among them there are 4 major postures. There also arise ruupa when these postures are adopted. So The Buddha described how to contemplate on postures. As The Buddha had preached other Dhamma these simple instructions does not mean vainly. That is 'he knows when he walk'. This happen because of language. But these matters have been discussed in the section of posture.

Between the interval of adopting a defined specific posture there are many other detailed movements. The Buddha continued to describe on these detailed movements and preached that 'typical bhkkhu' contemplates on these detailed movements. For the reasons to simply understand The Buddha just described 20 detailed movements. But all other undescribed detailed movements are also included in these 20 detailed movements.

3. 63 contemplations on 'detail movement'

20 movements of own body, 20 movements of others, and 20 movements of both own and others are contemplated. So there are 60 contemplations on detail movements. Again there are originations in these detailed movement and dissolutions in these detailed movements. They are also

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contemplated. The 3rd contemplation is contemplation on both 'origination and dissolution'.

Again contemplations on these 20 detailed movements are actually contemplation on 'ruupa' or 'naama' and nothing more than that. When these 20 detail movements are contemplated, the contemplation is on naama or ruupa. The contemplation is not on 'the idea of these 20 movements' or not on the word 'so and so movements'. What have been perceived are just naama or ruupa that arise from these 20 detail movement.

There are 108 beads in a 'counting-string of beads'. So there will be altogether 10 rounds of the string if total counting is 1080.

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++261 contemplations on body

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movement'

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20 contemplations are on 'detail movements' of own body, 20 are on 'detail movements' of others' body, and 20 contemplations are on 'detail movements' of both 'own body' and 'others body'.

As said in previous post, the contemplation is not on 'the idea of so and so detail movement' or not on 'the words written in any text' or not on 'the words spoken by any teacher'. But the contemplation has to be on 'ruupa' or 'naama'.

There are 20 'detail movements'.

1. abhikkante (when going forward)
2. pa.tikkante (when coming back)
3. aalokite (when looking straight ahead)
4. vilokite (when looking else where)
5. sami~njite (when bending limbs, trunk)
6. pasaarite (when straightening bent part)
7. sa`nghaa.ti patta civara dhaarane (when holding over-coat, bowl, gar)
8. asite (when eating)
9. piite (when drinking)
10. khaayite (when biting)

11. saayite (when licking)
12. uccaara kamme (when defecating)
13. passaava kamme (when urinating)
14. gate (when going)
15. thite (when standing still)
16. nissinne (when sitting)
17. sutte (when going to sleep)
18. jaagarite (when waking)

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19.bhaasite (when speaking)

20.tunhniibhaave(when being silent)

The 20 contemplations are not on 'these 20 detail movements'. They are on 'ruupas' that arise from these 20 detail movements. For simplicity it is named 'contemplations on detail movements'.

There arise ruupa in own body when these 20 detail movements are done. The meditator notes on them and understand them. When these ruupas are understood then he may sometimes perceives that these ruupas will be arising in others' body when they are in these 20 detail movements. And sometimes the meditator will be happy to perceive that 'ruupas will have been arising in both his or her own body and others' body when these 20 detail movements are done'.

Here 'going forward' comprises all short-range distances and long-range distances. Examples; when one is doing walking meditation, he will first walk to a place and then come back. These are 2 detail movements. Or when one goes to a place beyond visible sight and came back to the original place, he will have to note in the same manner.

The Buddha instructed His disciples bhikkhus to be mindful noting bodily ruupa. This has be done not only in monastery but also in alm rounds. First bhikkhus will go to town or village for alm round and then they will come back to the monastery.

There are 4 types of bhikkhus when they go for alm round.

1. contemplating on detail movements when go for alm round and on return there is no more contemplation on detail movement

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2. free of contemplation on detail movement because of hungriness but contemplating on detail movement on return.

3. free of contemplation on detail movements on both trips that is 'going forward' and 'coming back'.

4. continuous contemplation on detail movements on both trips of 'going for alm round' and 'coming back to the monastery'.

When contemplating on 'going forward', it is just to note on 'ruupa' that arise from going forward. Examples are 'tenseness' 'supportiveness' 'lightness' 'heaviness' etc etc. Contemplation on 'coming back' is like on 'going forward'.

When 'looking straight', one has to note 'naama' that leads to the movement of head, neck and eyes and the movements of fixation and 'rupa' that arise from these movement. And when looking else where the same contemplation applied to 'naama' and 'ruupa'. It is not like 'I am looking straight' 'I am looking else where'. The contemplation is not on 'words' not on 'texts' and not on 'ideas of these'. But on 'naama' or 'ruupa' when these detail movements are carried out.

When bending or straightening there arise 'a mind' that is going to perform detail movement. It is noted and then 'ruupa' arise from bending or straightening are also noted in almost continuous fashion or as soon as remember to note these ruupas.

The Buddha first described 15 contemplations on breathing. This is because 'breathing' is the centre of life and it is occuring all the time. Contemplations have to be on ruupas that arise from 'breathing related movements'. The Buddha then preached on another way of

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contemplating on body and it is 4 major postures. After 'breathing' the most prominent thing in the body is 'posture'.

In all postures there are ruupa arising all the time. There are proprioceptive sensations or 'the sense of the positions of all joints and their relations to each other'. These sensations are actually 'vayo' or 'supportiveness'. When walking, standing, sitting, and lying down these proprioceptions arise and they are noted as they are.

Vayo is a ruupa. It is 'wind element'. Example for 'vayo' is pressure in a balloon. Physically there is air in the balloon. The air equally presses on all the walls of the balloon. This pressure supports the balloon. This supportiveness is vayo. This pressure is vayo whether it causes movements or not. The pressure inside may be in any degree.

So when there is low pressure, the balloon will be lax and when high it will be tense. This sense of tenseness-looseness is sensed by the body (kaaya pasada or body sensitivity). When standing there is supportiveness at heels, ankles, knees, hips, backbones and their joints, shoulders, elbows, wrists, neck bones and their joints, finger joints, toe joints. Likewise there are ruupa (vayo) when walking, sitting, lying down.

After postures The Buddha continued to explain on 20 detail movements. Again these contemplations have to be on 'naama' or 'ruupa' and not on 'the ideas of these movements' or not on 'the words describing these 20 detail movements'. Actually these 20 detail movements are parts of 4 major postures. Examples are 'going forward and coming back'. But these 2 detail movements bridge 4 postures and ruupas arise from these bridging movements have to be contemplated.

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Looking straight and looking else where are also part of 4 major postures. But they are more detail and they bridge 4 major postures.

Bending limbs or trunk and straightening them back are also part of 4 major postures. But they are more detailed and they are bridging movements to 4 major postures. What to contemplate is on 'naama' or 'ruupa' and not on 'any other'.

Holding or handling anything (over-coat, bowl, garment or any utensil or any cloth or any material) is actually part of 4 major postures. They are bridging movements to 4 major postures. Handling or holding is actually 'bending of finger joints' and there arise 'ruupa' at these joints.

Eating, drinking, biting, licking are also part of 4 major postures. But they are bridging movements. They are also related to 'feeding movements'. This is a place where almost all meditators may forget to continue contemplating on 'naama' or 'ruupa' arising from these detail movements because of hunger and their craving. But they may remember to contemplate on them after finishing up their food or after easing of hunger. Again, contemplations are not on 'words I am eating, drinking, biting, licking' or not on 'ideas of these'.

When defecating and urinating, meditators may forget to note or contemplate on this detail movement because of 'subtle craving that wants to void uneasiness'. What to note or contemplate here is on 'ruupas' that arise from these acts.

Example; when defecating one has to squeeze his or her tummy. There arise a mind to squeeze. Because of this there arises tenseness in

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abdomen and after the act there is looseness or laxness in the abdomen and the meditators have to contemplate on these rupas that arise from these 2 acts of defecation and urination.

Apart from 4 major postures there are many minor movements. One may move just half a step or a few steps. Whenever he moves or goes he has to contemplate on rupas that arise from going or moving. He may stop moving and stand still. This may or may not be 'classical standing posture'. But when standing still there also arise 'rupas' and these rupas have to be contemplated. One may sit in a posture that is not of 'classical sitting posture' but this minor posture has to be noted and rupas have to be contemplated.

Just before going into sleep, some may remember to contemplate on such state. At that time there also arise 'naama' and 'ruupa' and these are contemplated. When wake up, there do arise naama and ruupa related to this action of waking up and they are contemplated.

As meditators are social beings they will be communicating in any form with others. When this is remembered then it has to be noted. When speaking, one has to contemplate on 'speaking related rupas'. And when 'not speaking' or when 'being silent' it also has to be contemplated.

When these details are contemplated and there is almost no interruption then one is said to be in 'the realm of contemplating' or 'gocara sampajanna' and when there is total absence of interruption and there is continuous understanding on 'naama' and 'ruupa' as they arise and pass away then it is said that it is 'asammoha sampajanna' or 'clear understanding'.

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When these 20 detail movements in own body are understood then the meditator will have also perceived that there will be ruupas or naamas arising in others' body. He sometimes will have perceived that 'ruupas' or 'naamas' will be arising and passing away in both 'own body' and 'others' body'. So there are 60 contemplations.

These 60 movements do have originations and they are contemplated. When they vanish then dissolutions are also contemplated. Sometimes the meditator will be perceiving both origination and dissolution factors. So there are 3 extra contemplations related to these 20 movements. So there are 63 contemplations on 'detail movements of body'.

There are 108 beads in a 'counting-string of beads'. So there will be altogether 10 rounds of the string if total counting is 1080.

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Mahasatipatthana Meditations and Notes by Htoo Naing

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++261 contemplations on body

1. 15 contemplations on 'breathing'

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2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movement'
4. 99 contemplations on 'body part'

There are 32 body parts. So there are 32 contemplations on own body. Sometimes the meditator contemplates that 'naamas' or 'ruupas' are arising when he contemplates on others' body-part. So there are 32 contemplations on others' body-part. Sometimes the meditator contemplates that 'naamas' 'ruupas' are arising when he contemplates on 32 body-part of both his own body and others' body. So there are 96 contemplations on 'body part'.

Sometimes the meditator contemplates on origination, sometimes on dissolution, and sometimes on both origination and dissolution. So there are 3 extra contemplations on 'body part'. Therefore, there are in total 99 contemplations on 'body part'.

There may be many many body parts. Anatomy would say there are many. But they all will fit into any of these 32 body parts. These 32 body parts are not of anatomical classification. Anatomy is not the way of liberation. For liberation, The Buddha exactly preached that there are 32 body parts.

32 body parts are (first 20 earth-element and last 12 water-element)

20 pathavi-dhaatu or 20 earth-element of 'body part'

1. kesaa (hair)
2. lomaa (body hairs)
3. nakhaa (thumb nail, finger nails & toe nails)
4. dantaa (teeth, canines)

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5. taco (skin)

6. ma.msa.m (flesh)

7. hnaaru (ligment)

8. a.t.thi(bones)

9. a.t.thimi~nja.m (bone marrow)

10.vakka.m (kidney)

11. hadaya.m (heart)

12. yakana.m (liver)

13. kilomaka.m (membrane)

14. pihaka.m (spleen)

15. papphaasa.m (lungs)

16. anta.m (intestine)

17. antagu.na.m (mesentery)

18. udariya.m (gorge)

19. kariisa.m (feces)

20. matthalu`nga.m (brain)

12 apo dhaatu or water-element of body part

21. pitta.m (bile)

22. sehma.m (phlegm)

23. pubbo (pus)

24. lohita.m(blood)

25. sedo (sweat)

26. medo (solid fat)

27. assu (tear)

28. vasaa (liquid fat)

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29. khe.lo(sлива)
30. si`nghaanikaa (mucus)
31. lasikaa (synivial fluid)
32. mutta.m (urine)

Here problems arise when the meditators do not fully know what they have been doing. Mahaasatipa.t.thaana is for contemplation on 'naama' or 'ruupa'. But here these contemplations sound like 'contemplating on names or ideas'.

But in real sense these contemplations lead to realization of Dhamma. They are for liberation. At the end of this section called 'pa.tikulamanasikaara pabba', The Buddha preached that 'bhikkhu' contemplates on origination, dissolution, both origination and dissolution. Moreover there are further descriptions that are similar to foregoing section that these contemplations are for growing of 'mindfulness' or 'sati' and growing of 'wisdom' or 'panna'.

While contemplating on these 32 body parts, one is not depending on anything and one is temporarily liberated from binding of beautifulness, craving and clinging, ignorance etc etc. This means that this section is also 'vipassanaa' and this section is not for jhaana or absorption even though 'the meditation' itself may give rise to jhaana or absorption.

There are 14 contemplations on 'body'. Breathing meditation can give rise to jhaana or appanaa-samaadhi. Meditation on 32-body-part can give rise to jhaana or appanaa-samaadhi. But other 12 sections that is 9 sections on body foulness, (10)section on posture, (11)section on clear understanding (contemplations on 'detail movement), and (12) section on 'body element' cannot give rise to jhaana or appanaa-

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samaadhi.

Here argument points arise. They are

'are these 32 body parts ideas or names or panatti?'

The answer is 'the names themselves are yes, pannatti'. But these 32 body parts are not without ground like other names such as 'personal names and proper names, that are purely groundless'. Example is Mr Bush is not a heap of herbal plants. Tom, John, Smith are nothing to do with perception. No one can perceive Tom, John, Smith through 5 physical sense organs.

Example one contemplates on 'teeth'. He has seen teeth before. When he perceives the idea through mind door that idea is based on real dhamma, which can be seen through eye-sense-organ, touched through body-sense-organ. When contemplating on 'teeth' what also arises is nama that is citta that is directed to 'idea of teeth'. Those citta do arise and do fall away.

Contemplations on 32 body parts help in destruction of 'the perception of beauty, permanency, satisfactoriness, self' and when there is no more perception of 'subha or beauty', 'nicca or permanency', 'sukha or satisfactoriness', and 'atta or self' one is being liberated temporarily from binding of craving and ignorance.

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++261 contemplations on body

5. 15 contemplations on 'body element'

Like sections on 'breathing' 'posture', there are 15 contemplations.

The practitioner contemplates on 'earth-element' as earth-element, 'fire-element' as fire-element, 'water-element' as water element, and 'wind-element' as wind element. So there are 4 contemplations on 4 elements that exist in own body.

Sometimes the practitioner perceives these elements would be there in others' body. So there are another 4 contemplations. Sometime the practitioner perceives these 4 elements are there in both in own body and others' body. So there are 12 contemplations on 'body elements'.

There are 3 extra elements. They are contemplation on origination, contemplation on dissolution, and contemplation on both origination and dissolution. So there are 15 contemplation on 'body element'.

There are 20 earth-element body parts.

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There are 12 water-element body parts.
There are 4 kinds of fire-element in body.
There are 6 kinds of wind-element in body.

20 and 12 altogether 32 body parts have been discussed.

There are 32 body parts. 20 are pathavi or earth-element and 12 are apo or water-element. There are 4 tejo or fire-element and 6 vayo or water-element. So altogether there are 42 things to be contemplated.

a) pathavi dhaatu or 'earth-element'

These are earthy, fleshy, solidy, massy and have characters of hardness, firmness, softness, roughness, smoothness, tenderness. There are 20 body parts that have mostly earth-element or pathavii dhaatu.

1. kesa (hair)
2. loma (body-hairs)
3. nakhaa(nail)
4. dantaa(teeth)
5. taco (skin)

6. ma.msam (flesh)
7. hnaaru (sinew/ligment)
8. a.tthi (bone)
9. a.tthimi.mja.m (bone-marrow)
- 10.vakka.m (kidney)

11. hadaya.m (heart)
12. yakana.m (liver)

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13. kilomaka.m (membrane)

14. pihaka.m (spleen)

15. papphaasa.m (lung)

16. anta.m (intestine)

17. antaguna.m (mesentery)

18. udariya.m (gorge/stomach content)

19. kariisa.m (feces/rectum content)

20. matthalu.mga.m (brain)

b) apo dhaatu or water-element

These body parts have characters of flowability, fluidity, stickiness, oozingness, liquidity, etc etc. This means that even though there are all 4 elements in these 12 body parts they are in excess of water-element or apo dhaatu.

1. pitta.m (bile)

2. sehma.m (phlegm)

3. pubbo (pus)

4. lohita.m (blood)

5. sedo (sweat)

6. medo (mass of fat)

7. assu (tear)

8. vasaa (liquid fat)

9. khe.lo (saliva)

10.si.mghaanikaa (mucus)

11.lasikaa (synovial fluid)

12.mutta.m (urine)

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c) tejo dhaatu or fire-element

1. santappana tejo or 'pyrexial temperature'
2. jira.na tejo or 'metabolic temperature' that grows the skin old
3. daaha tejo or 'hyperpyrexia temperature'
4. paacaka tejo or 'digestive temperature'/'reactionary temperature'

d) vayo dhaatu or wind-element

1. uddha`ngama vayo or 'upgoing wind' or 'belching wind'
2. adhogama vayo or 'downgoing wind' or 'wind that is let out'
3. kucchisaya vayo or 'peritoneal pressure'/'wind outside intestine'
4. ko.tthaasaya vayo or 'intestinal gas right in the intestine'
5. angamangaanusaarii vayo or 'transmitting wave through out body part'
6. assaasapassaasa vayo or 'respiratory air'/'breathing air'

The skill butchers kill cows and then heap all meat up at the junctions of cross-road at 4 corners to sell meat. When meat is seen there is no idea of 'cow'.

Like this,

The skill contemplators or meditators or Dhamma practitioners or kaayaanupassii or body-contemplators examine the body and find that there are body parts and they are just elements and they are pathavii or earth element (20), apo or water element (12), tejo or fire-element or temperature (4), and vayo or wind element (6).

When elements are seen there is no idea of 'self' 'man' 'woman'.

The practitioner perceives these elements in his own body (4

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contemplations). Sometimes he perceives that these 4 elements are also arising in others' body (4 contemplations). At another time, he perceives that there are 4 elements arising in his own body and others' body (4 contemplations).

At the time when he perceives 'this is hair' there is a mind. That mind or citta does arise and fall away. The idea of 'hair' is not groundless like 'proper name or personal name'. These do exist basic ruupa for hair. Those ruupa arise and fall away.

There are origination of these citta and its arammana or object. They do not last long and they just dissolve or disappear soon. There are dissolution of these cittas and their objects. After these 2 extra contemplations there sometimes perceive the third contemplation that there are origination and dissolution of these dhamma.

So there are 12 contemplations on 4 body elements and 3 extra contemplations on origination, dissolution, both origination and dissolution. So there are altogether 15 contemplations on body elements.

There are 108 beads in a 'counting-string of beads'. So there will be altogether 10 rounds of the string if total counting is 1080.

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- f) 051 consciousness-contemplations
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++1080 total contemplations

- a) Buddha's 9 attributes (araham, sammāsambuddho,..Buddho, Bhagavaa)
- b) 261 body contemplations

14 contemplations on body

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movement'
4. 99 contemplations on 'body part'
5. 15 contemplations on 'body element'
6. 06 contemplations on '1st stage of body foulness'
7. 06 contemplations on '2nd stage of body foulness'
8. 06 contemplations on '3rd stage of body foulness'
9. 06 contemplations on '4th stage of body foulness'
10. 06 contemplations on '5th stage of body foulness'

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11.06 contemplations on '6th stage of body foulness'

12.06 contemplations on '7th stage of body foulness'

13.06 contemplations on '8th stage of body foulness'

14.06 contemplations on '9th stage of body foulness'

++261 contemplations on body

One way to contemplate on 'body' is to contemplate on 'breathing'.

Another way to contemplate on 'body' is to contemplate on 'posture'.

Another way is to contemplate on 'detail movement'.

Another way is to contemplate on 'body part'.

Another way is to contemplate on 'body element'.

There are 9 more further ways to contemplate on 'body'. They are contemplations on 'body foulness'. There are 9 stages of 'body foulness'.

1) stage 1 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'body' as if a corpse of one-day-old or two-day-old or three-day-old , which has been discarded at cemetery. The corpse is swollen or blackened or putrified according to its age (1 day or 2 days or 3 days).

This body (my body) will follow the natural course like this corpse, this body will become a corpse like this, this body will not overcome this stage of foulness seen in this corpse. This stage one will have happened in others' body. This stage will have happened in both 'this body' and 'others' body'.(3 contemplations_self, others, self&

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others).

Extra 3 contemplations are contemplation of origination, on dissolution, on both origination & dissolution.

2) stage 2 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, on which crows have bitten, hawks have bitten, vultures have bitten, ravens have bitten, jackals have bitten, tigers have bitten, leopards have bitten, foxes have bitten, worms have eaten. This body will follow this course, will become the corpse like this, will not overcome this stage of body foulness. (3 contemplations). And then 3 extra contemplations as in stage 1.

3) stage 3 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, with residual flesh, smeared with blood, well-bound skeleton with tendons. There are 6 contemplations as in other 'foulness meditation' of stage 1 and stage 2.

4) stage 4 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, without any flesh but smeared with blood, well-bound skeleton with tendons.

5) stage 5 (6 contemplations)

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Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, without any flesh, without any blood, well-bound skeleton with tendons.

6) stage 6 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, unbounded loose bones scatter here and there as hand bone, foot bone, ankle bone, leg bone, thigh bone, hip bone, rib bone, back bone, shoulder bone, neck bone, jaw bone, tooth bone, skull bone.

7) stage 7 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, in which scattered bones become white and dry.

8) stage 8 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, in which bones become a year old and heap up.

9) stage 9 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, in which bones become rotten, crushed, moth-eaten and become bone dust.

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In each of these 9 stages of foulness there are 6 contemplations and so there are 54 contemplations on the body foulness.

Kaayaanupassanas are

- a) 15 contemplations on 'breathing'
- b) 15 contemplations on 'posture'
- c) 63 contemplations on 'detail movement'
- d) 99 contemplations on 'body part'
- e) 15 contemplations on 'body element'
- f) 54 contemplations on 'body foulness' of 9 stages

261 contemplations on body

All these contemplations are directed at ruupa or naama and they all are satipatthaana.

In this section of 'kaayaanupassana' there are 14 contemplations and in detail there are 261 contemplations.

9 contemplations are 9 stages of body foulness. Other 5 contemplations are on

1. breathing
2. posture
3. detail movement
4. body part
5. body element

Contemplations on body foulness is called aadinavanupassana. Satipatthana is to abolish the idea of 'beautifulness', 'permanence',

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'satisfactoriness', 'self'.

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 - h) 108 dhamma-contemplations
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 - n) 051 consciousness-contemplations
 - o) 009 B-A
 - p) 108 dhamma-contemplations
 - q) 009 B-A
 - s) 099 Noble-Truth-contemplations (saccaanupassanaa)
- ++1080 total contemplations

- a) Buddha's 9 attributes (araham, sammambuddho,..Buddho, Bhagavaa)
- b) 261 body contemplations

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14 contemplations on body

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
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- 14.06 contemplations on '9th stage of body foulness'

++261 contemplations on body

- c) 9 Buddha's Attributes
- d) 30 feeling-contemplations

These 30 contemplations are vedanaanupassanaa satipatthaana. They are contemplations on feeling.

However, feeling never exists alone. Feeling arises along with consciousness.

According to 'the definition of consciousness in Oxford English Dictionar' consciousness comprises feeling. Abhidhamma says in each and every citta or consciousness there is a feeling. This means if

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there is a citta then there is a feeling associated with that citta.

So if there is no citta then there is no feeling at all. Feeling or vedana is one of 5 aggregates or one of panca khandhas. There are 5 khandhas or 5 aggregates. They are

1. ruupa-kkhandha or material aggregates
2. vedana-kkhandha or feeling aggregates
3. sanna-kkhandha or perception aggregates
4. sankhara-kkhandha or formation aggregates
5. vinnaana-kkhandha or consciousness aggregates.

In cittanupassana or contemplations of consciousness there are 51 contemplations and they all contemplate on consciousness or vinnaana-kkhandha. Here in this post there will describe 30 contemplations on feeling and this is contemplation on vedana-kkhandha.

Ruupa-kkhandha is contemplated in both of kaayanupassana and dhammaanupassana. But kaayanupassana or contemplations on the body is mainly on ruupa-kkhandha.

There are 9 contemplations on feeling that arise within or that arise internally. These feeling can be sensed by individual with their mind. No outside individual will be able to sense those feelings but for themselves. These 9 contemplations are

1. this is pleasant feeling.
2. this is unpleasant feeling.
3. this is neither pleasant not unpleasant feeling.
4. this is sensuous pleasant feeling.(pleasure thoughts on sensuous)

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5. this is sensuous unpleasant feeling.(displeasure thoughts)
6. this is sensuous neither pleasant nor unpleasant feeling.(neither)
7. this is non-sensuous pleasant feeling.(jhana/magga-pleasure)
8. this is non-sensuous unpleasant feeling.(displeasure not attaining)
9. this is non-sensuous neither pleasant nor unpleasant feeling.

At a time the individual thinks that these feelings would have been arising and passing away in other individuals and they are just feelings that are not self. So there is another set of 9 contemplations on other individuals.

At some time the individual thinks on feelings in both his individual and other individuals that there will be arising of feelings and passing away of feeling. So there is a third set of 9 contemplations on feeling. So there are altogether 27 contemplations on feeling.

There are originations of these feeling. This is another contemplation on feeling. And there are dissolutions of these feeling. This is another contemplation. The third contemplation is thinking on both origination and dissolution. These 3 contemplations along with former 27 contemplations make 30 contemplations on feeling. This is for simplicity and further clarification may be required.

Dear Dhamma Friends,

There are 108 beads in a 'counting-string of beads'. So there will be altogether 10 rounds of the string if total counting is 1080.

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++1080 total contemplations

- a) Buddha's 9 attributes (araham, sammāsambuddho,..Buddho, Bhagavaa)
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14 contemplations on body

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movement'
4. 99 contemplations on 'body part'
5. 15 contemplations on 'body element'

Mahasatipatthana Meditations and Notes by Htoo Naing

- 6. 06 contemplations on '1st stage of body foulness'
- 7. 06 contemplations on '2nd stage of body foulness'
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- 13.06 contemplations on '8th stage of body foulness'
- 14.06 contemplations on '9th stage of body foulness'

++261 contemplations on body

- c) 09 Buddha's Attributes
- d) 30 feeling-contemplations
- e) 09 Buddha's Attributes
- f) 51 consciousness-contemplations

There are 51 contemplations on consciousness (cittaanupassanaa).
When doing contemplation on consciousness one has to be skilful in
recognition of various states of mind. Without this skill it is hard
to practise these contemplations.

There are 16 different states of consciousness.

1. I am thinking sensuous matters. (saraga citta)
2. I am not thinking sensuous matters.(vitaraga citta)

3. I am thinking in ill-will.(sadosa citta)
4. I am not thinking in ill-will.(vitadosa citta)

5. I am thinking in ignorance.(samoha citta)

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6. I am not thinking in ignorance.(vitamoha citta)
7. I am thinking in non-alert way.(sankhitta citta)
8. I am thinking in upset way. My thoughts are wandering.(vikkhitta)
9. I am developing jhana.(mahaggata citta)
- 10.I am not developing jhana.(amahaggata citta)
- 11.I am thinking lower.(sa-uttara citta)
- 12.I am not thinking lower.(anuttara citta)
- 13.I am concentrating.(samahita citta)
- 14.I am not concentrating.(asamahita citta)
- 15.I am liberating(temporarily).(vimutta citta)
- 16.I am not liberating.(avimutta citta)

These 16 states of mind have to be first recognised before cittanupassana or contemplation on consciousness can be done properly.

One perceives again and again that 'this citta arises in me'. At a time he thinks that other individuals will have been in one of these 16 cittas. At another time he perceives that there are cittas arise in him and others.

16 cittas or 16 contemplations is for internal or to see inside of own mind and another set of 16 is contemplations on 16 cittas that would have been arising and falling away in other individuals. A third set of 16 contemplations are perceived both internally and externally.

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So there are $16 + 16 + 16 = 48$ contemplations.

At a time, the origination of these 16 cittas is perceived. At another time the dissolution of these 16 cittas is perceived. And sometimes both origination and dissolution of these cittas is perceived. So there are 3 extra contemplations on consciousness.

$48 + 3 = 51$ contemplations on various consciousness or states of mind.

There are 108 beads in a 'counting-string of beads'. So there will be altogether 10 rounds of the string if total counting is 1080.

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Mahasatipatthana Meditations and Notes by Htoo Naing

q) 009 B-A

s) 099 Noble-Truth-contemplations (saccaanupassanaa)

++1080 total contemplations

a) Buddha's 9 attributes (araham, sammāsambuddho,..Buddho, Bhagavaa)

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Mahasatipatthana Meditations and Notes by Htoo Naing

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There are 16 different states of consciousness.

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3. this is consciousness with aversion.(sadosa citta)
4. this is consciousness without aversion.(vitadosa citta)
5. this is consciousness with ignorance.(samoha citta)
6. this is consciousness without ignorance.(vitamoha citta)
7. this is consciousness with sloth & torpor.(sankhitta citta)
8. this is consciousness with upset.(vikkhitta)
9. this is consciousness in absorption.(mahaggata citta)
10. this is consciousness not in absorption.(amahaggata citta)
11. this is consciousness with inferior implication.(sa-uttara citta)
12. this is consciousness with superior implication.(anuttara citta)
13. this is concentrated consciousness.(samahita citta)
14. this is non-concentrated consciousness.(asamahita citta)
15. this is liberated consciousness.(vimutta citta)
16. this is non-liberated consciousness.(avimutta citta)

Mahasatipatthana Meditations and Notes by Htoo Naing

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f) 51 consciousness-contemplations

There are 16 different states of consciousness.

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2. this is consciousness without lust.(vitaraga citta)

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4. this is consciousness without aversion.(vitadosa citta)

5. this is consciousness with ignorance.(samoha citta)

6. this is consciousness without ignorance.(vitamoha citta)

7. this is consciousness with sloth & torpor.(sankhitta citta)

8. this is consciousness with upset.(vikkhitta)

9. this is consciousness in absorption.(mahaggata citta)

10. this is consciousness not in absorption.(amahaggata citta)

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11.this is consciousness with inferior implication.(sa-uttara citta)

12.this is consciousness with superior implication.(anuttara citta)

13.this is concentrated consciousness.(samahita citta)

14.this is non-concentrated consciousness.(asamahita citta)

15.this is liberated consciousness.(vimutta citta)

16.this is non-liberated consciousness.(avimutta citta)

16 contemplations on own consciousness, on others, on both altogether there are 48 contemplations. Contemplations on origination, dissolution, both origination & dissolution add 3 contemplations to 48 and makes 51 consciousness-contemplations.

g) 009 Buddha-Attributes

h) 108 dhamma-contemplations

h) 108 dhamma-contemplations

1. 25 hindrance-contemplations

2. 15 aggregate-contemplations

3. 36 sense-base-contemplations

4. 28 enlightenment-factor-contemplations

5. 04 Noble-Truth-contemplations

++108 dhamma-contemplations

1. 25 hindrance-contemplations

Here it is required to understand what hindrances are. 5

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contemplations on each of 5 hindrances make 25 hindrance-contemplations.

5 hindrances

1. kaamacchanda-niivarana or 'thoughts of lust'
2. byapaada-niivarana or 'thoughts of aversion'
3. thina-middha-niivarana or 'thoughts with sloth & torpor'
4. uddhacca-kukkucca-niivarana or 'thoughts of wandering & worrying'
5. vicikicchaa-niivarana or 'thoughts of suspicion'

5 contemplations

1. there is this hindrance arises
2. there does not exist this hindrance
3. this hindrance arises because of inappropriate attention
4. this hindrance passes away because of wise attention
5. this hindrance will never arise again because of this path-knowledge.

2. 15 aggregate-contemplations

Here, it is important to understand what khandhas are

There are 5 aggregates or 5 khandhas and there are 3 contemplations on each of these 5 khandhas. So there are 15 contemplations on khandhas or aggregates.

5 khandhas

1. aggregate of materials (ruupa-kkhandhaa)

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2. aggregate of feeling (vedana-kkhandhaa)
3. aggregate of perception(sanna-kkhandhaa)
4. aggregate of formation (sankhaara-kkhandhaa)
5. aggregate of consciousness(vinnaana-kkhandhaa)

3 contemplations on khandhas

1. this is this khandhaa
2. this is origination of that khandhaa
3. this is dissolution of that khandhaa

3. 36 sense-base-contemplations

Here it is very important to understand what sense-bases are.

There are 6 pairs of ayatanas and there are 6 contemplations on each pair. So there are 36 sense-base-contemplation.

6 pairs of sense-base of ayatana

1. cakkhaayatana(eye-sense-base)& ruupaayatana (form-sense-base)
2. sotaayatana(ear-sense-base) & saddhaayatana (sound-sense-base)
3. ghaanaayatana(nose-sense-base)& gandhaayatana(smell-sense-base)
4. jivhaayatana(tongue-sense-base)& rasaayatana(taste-sense-base)
5. kaayaayatana(body-sense-base)& phothhabbaayatana(touch-sense-base)
6. manaayatana (mind-sense-base)&dhammaayatana(mind-object-sense-base)

6 contemplations on these 6 sense-bases pairs are

1. this is cakkhaayatana (the first in each pair)
2. this is ruupaayatana (the second in each pair)

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3. these are fetters (samyojanas) arise from this pair
4. this arising of unarisen fetter is due to inappropriate attention
5. this dissolution of fetter is due to wise attention
6. this fetter is gone forever because of this path-knowledge

4. 28 enlightenment-factor-contemplations

Here, it is crucial to understand what enlightenment factors are.

There are 7 enlightenment factors and there are 4 contemplations on each of these 7 factors. So there are 28 enlightenment-factor-contemplations.

7 enlightenment factors

1. sati-sam-bojjhanga or 'enlightenment factor of mindfulness'
2. dhammaavicaya-sam-bojjhanga or 'E F of investigation'
3. piiti-sam-bojjhanga or 'E F of joy'
4. passaddhi-sam-bojjhanga or 'E F of tranquility'
5. viiriya-sam-bojjhanga or 'E F of effort'
6. samaadhi-sam-bojjhanga or 'E F of concentration'
7. upekkha-sam-bojjhanga or 'E F of equanimity'

4 contemplations on these 7 enlightenment factors are

1. there is this enlightenment factor
2. there is not this enlightenment factor
3. this arising of this enlightenment factor is due to wise attention
4. this enlightenment factor is perfected because of arahatta magga

5. 4 Noble-Truth-contemplation

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1. this is suffering
2. this is the cause of suffering
3. this is cessation of suffering
4. this is the way leading to cessation of suffering

1. this is suffering

'Idha.m dukkhanti yathaabhuta.m pajaanaati'. Idham means 'this'. Dukkanti (dukkham + iti). Dukkha means 'suffering'. Dukkanti means 'as suffering'. Yathaa means 'as it is'. Bhuta means 'ground' 'solid' 'base'. Yathaabhuta means 'in truth' 'in real' 'definitely' 'absolutely'. Pajaanaati means 'know'.

'Idham dukkhanti yathabhutam pajaanaati'.

This is suffering (thus he knows as it is in its absolute essence)

2. this is the cause of suffering

'Ayam dukkha samudayo hoti yathabhutam pajaanaati'.

Ayam means 'this' 'these'. Samudayo means 'a cause' and samudayaa means 'causes'. Hoti means 'state of being' or 'being'.

This is 'the cause of suffering (thus he knows as it is in its absolute essence).

3. this is cessation of suffering

'Ayam dukkha nirodhoti yathaabhutam pajaanaati'.

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Nirodhoti = nirodho_cessation + iti_this, like this.

This is cessation of suffering(thus he knows as it is in its absolute essence).

4. this is the way leading to cessation of suffering

'Ayam dukkhanirodha gaaminii pa.tipadaati yathaabhuutam pajaanaati'

gaama means 'going' 'going to' 'able to go' 'leading to'.

gaamin means 'leadingto' 'making for'

pa.tipadaa means 'means of reaching the goal or destination'.

This is th way leading to cessation of suffering (thus he knows as it is in its absolute essence)

These 4 Noble-Truth-contemplations are just summary and it will be discussed when 'saccaanupassanaa' is to be discussed.

a) to h) and i) to p) are exactly the same and actually this is repetition.

a) = i) = 9 B-A(Buddha's Attributes_araham, sammāsambuddho..bhagava)

b) = j) = 261 body-contemplations

c) = k) = 9 BA

d) = l) = 30 feeling-contemplations

e) = m) = 9 BA

f) = n) = 51consciousness-contemplations

g) = o) = 9 BA

h) = p) = 108 dhamma-contemplations

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- q) 009 BA (9 Buddha's Attributes_Araham, sammasambuddho,....,bhagavaa)
- r) 099 Noble-Truth-contemplations (saccaanupassanaa)

So there will have been

- a) 009
- b) 261
- c) 009
- d) 030
- e) 009
- f) 051
- g) 009
- h) 108
- i) 009
- j) 261
- k) 009
- l) 030
- m) 009
- n) 051
- o) 009
- p) 108
- q) 009
- r) 099
-
- ++1080

There are 108 beads in a string of 'bead-counter'. So after a complete section there will have been 2 rounds of satipatthana and 1 detail contemplation on Noble Truth.

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This is for memorization and not for satipatthaana meditation. When this method of bead-counting is done daily there will achieve the necessary ground for practising 'satipatthaana', which is the only way leading to nibbana.

Next post is on 99 Noble-Truth-contemplations or saccaanupassanaa. There are 108 beads in a 'counting-string of beads'. So there will be altogether 10 rounds of the string if total counting is 1080.

The serial in 'satipatthana citation bead-counting' is

- a) 009 Buddha attributes
 - b) 261 body-contemplations
 - c) 009 B-A
 - d) 030 feeling-contemplations
 - e) 009 B-A
 - f) 051 consciousness-contemplations
 - g) 009 B-A
 - h) 108 dhamma-contemplations
 - i) 009 B-A
 - j) 261 body-contemplations
 - k) 009 B-A
 - l) 030 feeling-contemplations
 - m) 009 B-A
 - n) 051 consciousness-contemplations
 - o) 009 B-A
 - p) 108 dhamma-contemplations
 - q) 009 B-A
 - r) 099 Noble-Truth-contemplations (saccaanupassanaa)
- ++1080 total contemplations

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- a) Buddha's 9 attributes (araham, sammāsambuddho,..Buddho, Bhagavaa)
- b) 261 body contemplations

14 contemplations on body

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movement'
4. 99 contemplations on 'body part'
5. 15 contemplations on 'body element'
6. 06 contemplations on '1st stage of body foulness'
7. 06 contemplations on '2nd stage of body foulness'
8. 06 contemplations on '3rd stage of body foulness'
9. 06 contemplations on '4th stage of body foulness'
- 10.06 contemplations on '5th stage of body foulness'
- 11.06 contemplations on '6th stage of body foulness'
- 12.06 contemplations on '7th stage of body foulness'
- 13.06 contemplations on '8th stage of body foulness'
- 14.06 contemplations on '9th stage of body foulness'

++261 contemplations on body

- c) 09 Buddha's Attributes
- d) 30 feeling-contemplations
- e) 09 Buddha's Attributes
- f) 51 consciousness-contemplations
- g) 009 Buddha-Attributes
- h) 108 dhamma-contemplations

- h) 108 dhamma-contemplations

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1. 25 hindrance-contemplations
2. 15 aggregate-contemplations
3. 36 sense-base-contemplations
4. 28 enlightenment-factor-contemplations
5. 04 Noble-Truth-contemplations

++108 dhamma-contemplations

These 4 Noble-Truth-contemplations are just summary and the details are in 'saccaanupassanaa' or Noble-Truth-contemplations.

a) to h) and i) to p) are exactly the same and actually this is repetition.

a) = i) = 9 B-A(Buddha's Attributes_araham, sammāsambuddho..bhagava)

b) = j) = 261 body-contemplations

c) = k) = 9 BA

d) = l) = 30 feeling-contemplations

e) = m) = 9 BA

f) = n) = 51 consciousness-contemplations

g) = o) = 9 BA

h) = p) = 108 dhamma-contemplations

q) 009 BA (9 Buddha's Attributes_Araham, sammāsambuddho,....,bhagavaa)

r) 099 Noble-Truth-contemplations (saccaanupassanaa)

So there will have been

a) 009

b) 261

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c) 009
d) 030
e) 009
f) 051
g) 009
h) 108
i) 009
j) 261
k) 009
l) 030
m) 009
n) 051
o) 009
p) 108
q) 009
r) 099

++1080

There are 108 beads in a string of 'bead-counter'. So after a complete section there will have been 2 rounds of satipatthaana and 1 detail contemplations on Noble Truth.

This is for memorization and not for satipatthaana meditation. When this method of bead-counting is done daily there will achieve the necessary ground for practising 'satipatthaana', which is the only way leading to nibbana.

r) 99 Noble-Truth-contemplations (saccaanupassanaa)

There are 99 contemplations on sacca or 4 Noble Truths.

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Contemplations on Noble Truths (saccaanupassanaa)

1. 12 contemplations on 'dukkha sacca' or 'suffering the truth'
2. 30 contemplations on 'samudaya sacca' or 'cause the truth'
3. 30 contemplations on 'nirodha sacca' or 'cessation the truth'
4. 27 contemplations on 'magga sacca' or 'Path the truth'

+++99 contemplations on Noble Truth or saccaanupassanaa

1. 12 contemplations on dukkha sacca or 'suffering the truth'

1. this is jati (birth) & it is suffering
2. this is jaraa(ageing)& it is suffering
3. this is marana(death)& it is suffering
4. this is soka (sorrow)& it is suffering
5. this is parideva(lamentation)& it is suffering
6. this is dukkha (physical pain)& it is suffering
7. this is domanassa(mental displeasure)& it is suffering
8. this is upayaasaa(despair)& it is suffering
9. this is appiyehi-sampayogo(association with the dislike)& suffering
10. this is piyehi-vippayogo(dissociation with the like)& suffering
11. this is yampiccham-na-labhati(non-achievement of the wanted)& suff.
12. this is pancupadaanakkhandhaa(5-clinging aggregates)& suffering

2. 30 contemplations on samudaya sacca or 'cause the truth'

There are 10 causes in oneself. Sometimes 10 causes in others' selves are perceived as dhamma (cause or samudaya). And sometimes 10 causes in both oneself & others' selves are perceived or contemplated. So there are 30 contemplations on causes. Basically there are 10 causes.

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These 10 causes are kaama-tanha, bhava-tanha, vibhava-tanha that arise at

1. ajjhata ayatana or internal sense-base

1. cakkh-ayatana (eye)
2. sota-ayatana (ear)
3. ghana-ayatana (nose)
4. jivha-ayatana (tongue)
5. kaaya-ayatana (body)
6. mana-ayatana (mind)

2. bahiddha ayatana or external sense-base

1. rupa-ayatana (visual sense-base)
2. sadda-ayatana (sound)
3. gandha-ayatana (smell)
4. rasa-ayatana (taste)
5. photthabba-ayatana (touch-sense)
6. dhamma-ayatana (mind-object).

3. panca-vinnaana cittas and mano-vinnaana cittas

1. cakkhu-vinnaana citta or eye-sense-consciousness
2. sota-vinnaana citta or ear-sense-consciousness
3. ghana-vinnaana citta or nose-sense-consciousness
4. jivha-vinnaana citta or tongue-sense-consciousness
5. kaaya-vinnaana citta or body-sense-consciousness
6. mano-vinnaana citta or mind-sense-consciousness

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4. salasamphassa or 6 contacts

1. cakkhu-samphassa or eye-contact
2. sota-samphassa or ear-contact
3. ghaana-samphassa or nose-contact
4. jivha-samphassa or tongue-contact
5. kaaya-samphassa or body-contact
6. mano-samphassa or mind-contact

5. salaasamphassajaa vedana or 'contact-born feeling'

1. cakkhu-samphassajaa vedana or eye-contact-born feeling
2. sota-samphassajaa vedana or ear-contact-born feeling
3. ghaana-samphassajaa vedanaa or nose-contact-born feeling
4. jivhaa-samphassajaa vedanaa or tongue-contact-born feeling
5. kaaya-samphassajaa vedana or body-contact-born feeling
6. mano-samphassajaa vedanaa or mind-contact-born feeling

6. salaasanna or 6 perceptions

1. rupa-sanna or visual perception
2. sadda-sanna or auditory perception
3. gandha-sanna or olfactory perception
4. rasa-sanna or gustatory perception
5. photthabba-sanna or tactile perception
6. dhamma-sanna or thought perception

7. salasancetana or 6 volitions/ 6 formations

1. rupa-sam-cetana or visual volition
2. sadda-sam-cetana or auditory volition

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3. gandha-sam-cetana or olfactory volition
4. rasa-sam-cetana or gustatory volition
5. photthabba-sam-cetana or tactile volition
6. dhamma-sam-cetana or mind-object volition

8. salaatanhaa or 6 tanhaa or 6 craving

1. ruupa-tanhaa or craving at visual object
2. sadda-tanhaa or craving at auditory object
3. gandha-tanhaa or craving at olfactory object
4. rasa-tanhaa or craving at gustatory object
5. photthabba-tanhaa or craving at tactile object
6. dhamma-tanhaa or craving at mind-object

9. salaavitakka or 6 vitakka or 6 initial-thinking (induction)

1. rupa-vitakka or initial-thinking of visual-object
2. sadda-vitakka or initial-thinking of auditory-object
3. gandha-vitakka or initial-thinking of olfactory-object
4. rasa-vitakka or initial-thinking of gustatory-object
5. photthabba-vitakka or initial-thinking of tactile-object
6. dhamma-vitakka or initial-thinking of mind-object

10. salaavicaara or 6 vicaara or 6 sustained-thinking (maintenance)

1. rupa-vicaara or sustained-thinking of visual object
2. sadda-vicaara or sustained-thinking of auditory-object
3. gandha-vicaara or sustained-thinking of olfactory-object
4. rasa-vicaara or sustained-thinking of gustatory-object
5. photthabba-vicaara or sustained-thinking of tactile-object
6. dhamma-vicaara or sustained-thinking of mind-object.

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Tanha arises at these 10 areas. There are 3 kinds of tanha and they are kaama-tanha or craving for lust, bhava-tanha or craving for existence, and vibhava-tanha or craving for non-existence. These 3 tanhas arise at these 10 places. They are 'cause the truth' or samudaya sacca and they are nothing more than that. They are just dhamma and not a self or atta.

3. 30 contemplations on nirodha sacca or 'cessation the truth'

Again 10 contemplations are on self, 10 are on others and another 10 are on 'both self and others' selves'. So there are 30 contemplations on nirodha sacca or 'cessation the truth'. Suffering arises because of craving arising at 10 places. And at these 10 places, all suffering ceases to arise as there is no craving at these 10 places (for arahats).

4. 27 contemplations on magga sacca or 'Path the truth'

1. 4 contemplations on right view
 2. 3 contemplations on right thinking

 3. 4 contemplations on right speech
 4. 3 contemplations on right action
 5. 1 contemplation on right livelihood

 6. 4 contemplations on right effort
 7. 4 contemplations on right mindfulness
 8. 4 contemplations on right concentration
-
- ++27 contemplations on magga sacca or 'Path the truth'

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1. 4 contemplations on right view

1. the knowledge of suffering
2. the knowledge of cause of suffering
3. the knowledge of cessation of suffering
4. the knowledge of Path leading to cessation of suffering

2. 3 contemplations on right thinking

1. thinking non-lust or nekkhamma-sankappa
2. thinking non-aversion or abyapaada-sankappa
3. thinking non-torture or avihimsa-sankappa

3. 4 contemplations on right speech

1. not telling lie or 'musaa-vadaa veramani'
2. not telling divisive speech or 'pisuna-vaacaa veramani'
3. not telling harsh speech or 'pharussa-vaacaa veramani'
4. not telling non-sense speech or 'samphappalaapa veramani'

4. 3 contemplations on right action

1. not killing or 'paanaatipataa veramani'
2. not stealing or 'adinnaadaanaa veramani'
3. not abusing lust or 'kaamesu-micchaacaara veramani'

5. 1 contemplation on right livelihood

1. avoidance of miccha-ajjiiva or wrong-livelihood (living of ariyas)

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6. 4 contemplations on right effort

1. effort to prevent unarisen akusala from arising
2. effort to abolish already arisen akusala
3. effort to develop arising of unarisen kusala
4. effort to proliferate already arisen kusala

7. 4 contemplations on right mindfulness

1. mindfulness contemplating on body
2. mindfulness contemplating on feeling
3. mindfulness contemplating on consciousness
4. mindfulness contemplating on dhamma

8. 4 contemplations on right concentration

1. 1st jhaana concentration (concentration freeing hindrances)
2. 2nd jhaana concentration
3. 3rd jhaana concentration
4. 4th jhaana concentration (all aruupa jhaana concentration)

This has been done by myself. I mean the calculation of 99. I create this to be 99 so that it can be merged with 2 courses of satipatthaana and 9 courses of Buddhaanupassanaa making altogether 1080. Just to memorize the data.

For actual data, please refer to texts of different and various sources.

Again in 99 saccaanupassana, I just left 2 things. One is dukkha-saccaanupassanaa. It has to be contemplated on 'own' on 'others' and

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on 'both own & others'. Another thing I left is magga-saccaanupassanaa. It also has to be contemplated on 'own' on 'others' and on 'both own & others'. If they are added in number then there will be more than '99' and calculation would be very awkward.

One more thing is that in all 4 saccaanupassanaa there are 3 extra contemplations. They are contemplation on 'origination', contemplation on 'dissolution' and contemplation on 'both origination & dissolution'.

So far all the data of 1080 have been explained. But no one has provoke any questions yet. There are many things left to be discussed. These will be continued soon.

There are 261 contemplations on body or 216 kaayanupassanaa.

kaayaanupassana = kaaya + anupassanaa

kaaya = body (this is conventional mass or physical part of beings)

anupassanaa = anu + passanaa

anu = 'along' 'up to' 'detail'

passanaa = seeing, apperceiving

kaayanupassana = seeing as things are happening in the body as they do

- a) 12 contemplations on breath
- b) 3 contemplations of implications of breath
- c) 12 contemplations on posture
- d) 3 contemplations of implication of posture
- e) 60 contemplations on detail movement
- f) 3 contemplations of implication of detail movement

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- g) 96 contemplations on body parts
- h) 3 contemplations of implication of body parts
- i) 12 contemplations on body elements
- j) 3 contemplations of implication of body elements
- k) 27 contemplations on body foulness
- l) 27 contemplations of implication of body foulness

261 contemplations on body or 261 kaayaanupassanaa

Among 261 contemplations on body or 261 kaayaanupassanaa there are 12 contemplations on breath and 3 contemplations of implication of breath.

These are all anupassanaa or 'seeing things as they arise'. Anu means 'along' 'like' 'according to' 'behind' 'after' 'under' 'sub-'.

And

passanaa means 'seeing' 'viewing' 'looking at' 'contemplating' 'consideration' 'realisation'.

Anu_along, anupassana_see along the way as it goes.

Anu_like, anupassana_see what things are like.

Anu_according to, anupassana_see things according to their appearance.

Anu_behind, anupassana_see things behind them as they go.

Anu_after, anupassana_see things after them when arise.

Anu_under, anupassana_see things under their base what they are like.

Anu_sub-, anupassana_see things in their subunit and in detail.

There are 15 contempaltions on breath. Or there are 15 kaayaanupassanaa on breath.

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These 15 are in terms of our communication and actually things are happening on their own. Examples: These scripts that appear just before

you reach this part and appear after this part would all appear as on line print and appear as colour and light. Likewise where the anupassii

or the practitioner of kaayaanupassana is practising there will be 15 contemplations that he or she will be doing.

- a) 4 contemplations on internal events of breathing
- b) 4 contemplations on external events of breathing
- c) 4 contemplations on internal and external events of breathing
- d) 1 contemplation on implication of breath as the origination
- e) 1 contemplation on implication of breath as the dissolution
- f) 1 contemplation on implication as origination & dissolution

--

15 contemplations on breath

There are 261 'contemplations on body' or 261 kaayaanupassanaa. 15 contemplations are on breathing matters.

There are another set of 15 contemplations on body and they are on bodily postures.

This contemplation on posture is just for description and what actually perceiving is rupas that arise from these conventionally speaking postures.

So it is not that right to contemplate 'I am walking' 'I am standing' 'I am sitting' 'I am lying flat'.

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What have to be contemplated are ruupas that arise when walking, when standing, when sitting, and when lying flat.

If there is enough concentration then ruupas that arise in our physical body can clearly be seen with our mind-eye or we can clearly perceive those ruupas that arise when we are 'walking' 'standing' 'sitting' and 'lying down'.

These 4 postures are major postures and they are like 4 horses that draw the cart.

From our first consciousness in a day to the last in that day there we will have been in these 4 different postures.

The first 15 contemplations are all related to breathing apparatus of our physical body. The contemplations do not go for others but at body that is physical body of ours. When we breathe there arise ruupas and those ruupas are contemplated.

As breathing is universal it is described first. As soon as wake up, breathing should be the first place to contemplate before we do any other activities.

From the 1st consciousness to the last consciousness just before go into sleep there are many activities of breathing. It is totally impossible to note all breathing related matters.

So 4 postures are then described. There are 15 contemplations on postures.

1. contemplation on walking (going)

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2. contemplation on standing
3. contemplation on sitting
4. contemplation on lying down

When contemplate on walking there will be different ruupas that arise at physical body and they are contemplated as they arise. Likewise there are ruupas that arise when standing, sitting, and lying.

Another 4 contemplations are

1. contemplation on others' walking
2. contemplation on others' standing
3. contemplation on others' sitting
4. contemplation on others' lying down.

The practitioner perceives that there would be ruupas arising when other individuals are walking, standing, sitting, and lying down.

The third set of 4 contemplations is contemplation on both internal (self) and external (others)activities where ruupas would arise and pass away.

So there are 12 contemplations on body posture. There are 3 contemplation on implications of posture.

They are

1. contemplation on origination of posture
2. contemplation on dissolution of posture
3. contemplation on both origination and dissolution

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Just before setting a posture which has not arisen there always is a naama and this is wish to move into that posture. Because of this there arise consciousness-born rupas along the movements that generate into a new posture. These are the origination.

The practitioner sometimes perceives that when these originating things are not there or they pass away then there is dissolution. Sometimes both origination and dissolution are perceived that so and so posture happen in relation with these origination and dissolution.

This is just a description. Real practitioner will know these while intelligent readers will never perceive these without actual contemplations when they are in real-sensed activities in their daily life.

So there are 15 contemplations on breathing and 15 contemplations on body posture. So far there have been discussed 30 contemplations on body.

There are 261 'contemplations on body' or 261 kaayaanupassanaa. 15 contemplations are on breathing matters and 15 contemplations are on bodily postures. So far there have been explained on 30 contemplations among 261 contemplations.

Breathing is a constant activity. So it is the best to concentrate on. After breathing 4 body postures are the best to concentrate on. Because at any given time one is in one of these 4 postures of 'walking/moving' 'standing' 'sitting' 'lying down'.

Again any of these 4 postures cannot be a permanent posture and one

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has to change the posture frequently for health. So after 'breathing' and 'posture' the next thing that should be concentrated is 'changes in postures' or 'detail movements of body'.

There are at least 20 detail movements of body in anyone who is a human being. So there are 20 contemplations on detail movement.

1. 20 contemplations on detail movements of own body (internally)
2. 20 contemplations on detail movements of others' body(externally)
3. 20 contemplations on detail movement of both intern. & extern.

60 contemplations on detail bodily movements

There are 3 more extra contemplations on detail bodily movements.
They are

1. 1 contemplation on origination of detail movement
2. 1 contemplation on dissolution of detail movement
3. 1 contemplation on both origination and dissolution of movements

3 extra contemplations on detail bodily movements.

There are altogether $60 + 3 = 63$ contemplations on detail bodily movements.

What are the 20 detail movements? They will be explained in the coming post on kaayaanupassanaa.

There are 261 'contemplations on body' or 261 kaayaanupassanaa. 15 contemplations are on breathing matters and 15 contemplations are on bodily postures.

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There are at least 20 detail movements of body in anyone who is a human being. So there are 20 contemplations on detail movement.

1. 20 contemplations on detail movements of own body (internally)
2. 20 contemplations on detail movements of others' body(externally)
3. 20 contemplations on detail movement of both intern. & extern.

60 contemplations on detail bodily movements

There are 3 more extra contemplations on detail bodily movements.
They are

1. 1 contemplation on origination of detail movement
2. 1 contemplation on dissolution of detail movement
3. 1 contemplation on both origination and dissolution of movements

3 extra contemplations on detail bodily movements.

There are altogether $60 + 3 = 63$ contemplations on detail bodily movements.

What are the 20 detail movements?

1. contemplation on 'going to somewhere' (abhikkante)
2. contemplation on 'coming back from somewhere'(patikkante)
3. contemplation on 'looking straight ahead'(aalokite)
4. contemplation on 'looking elsewhere'(vilokite)
5. contemplation on 'bending'(samimjite)
6. contemplation on 'straightening'(pasaarite)
7. contemplation on 'handling'(dhaarane)

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8. contemplation on 'eating'(asite)
9. contemplation on 'drinking'(pite)
10. contemplation on 'biting/gnawing/cracking/chewing'(khayite)

11. contemplation on 'licking/savouring/tasting/smacking'(saayite)
12. contemplation on 'defecation'(uccaara kamme)
13. contemplation on 'urination'(passaava kamme)
14. contemplation on 'walking'(gate)
15. contemplation on 'standing/stopping walking'(htite)
16. contemplation on 'sitting'(nissimne)
17. contemplation on 'going asleep'(sutte)
18. contemplation on 'waking up afresh'(jaagarite)
19. contemplation on 'speaking'(bhasite)
20. contemplation on 'silence'(tunhnibhaave)

When these contemplations are done it is not on the idea of 'going somewhere'. But contemplation on arising ruupa that happen when going somewhere. This has to be the same to other 19 detail movements.

All these 20 detail movements are daily life activities. There are more than these 20 activities. But all will be inclusive in these 20 detail movement.

Bhikkhus have to live in this way. Bhikkhus here include those who have been following experiential path of The Buddha. For those lay people who are still not mature do not necessarily have to live in this way.

But if one has determined to achieve higher naana in the shortest way has to strive as much as possible as long as they possess a living life.

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The practitioner perceives ruupas will be arising in others' body in the same way as they arise in his body. These are 20 external contemplation. And sometimes he perceives that there will be ruupa arising in both his body and others'. SO there will be a total of 60 contemplations.

3 extra contemplations are contemplation on the causes of these detail movement. These detail movements arise not without a cause. There is mind that want to perform intended task. That mind cause consciousness-born ruupas and these spread through out the physical body and then there arise different movements.

Like origination, sometimes the practitioner perceives the dissolution of these detail movement as they go off and disappear. Sometime he or she perceives both origination and dissolution factors.

Therefore there are altogether 63 contemplations on detail movements of the physical body.

Contemplation has to be on ruupa or naama and it is not on any idea or concept or names of so and so activities. When the practitioner can exactly do this job he is not depeing on anything in this world on this earth and he or she is temporarily released from binding.

All these are part of vipassana.

There are 261 'contemplations on body' or 261 kaayaanupassanaa.

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'

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3. 63 contemplations on 'detail movements'
4. 99 contemplation on 'body part'

The first 3 kinds of contemplations have been talked in the previous post. So far $15 + 15 + 63 = 93$ contemplations have been dealt with.

4. 99 contemplations on 'body part'.

There are 32 things to be contemplated on the body. So there are 32 contemplations on the body. Like this the practitioner will have been perceiving on 32 body parts of other. So there will be another set of 32 contemplations. At a time, the practitioner will perceive that there are 32 parts of body in his or her own body and others' body.

There are 3 extra contemplations on 'body part'. They are contemplation on origination, contemplation on dissolution, and contemplation on both origination and dissolution.

So there will be $32 + 32 + 32 + 1 + 1 + 1 = 99$ contemplations on 'body part'.

What are these 32 body parts. They are 20 solid parts and 12 liquid parts.

- a) 20 solid parts (pathavii dhaatu or earth-element)

1. kesaa (hair)
2. lomaa (body-hairs)
3. nakhaa(nails)

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4. dantaa(teeth)

5. taco (skin)

6. mamsam (flesh)

7. hnaaru (sinew_ligments)

8. atthi (bone)

9. atthiminjam(bone marrow)

10.vakkam (kidney)

11. hadayam (heart)

12. yakanam (liver)

13. kilomakam(membrane)

14. pihakam (spleen)

15. papphaasam (lung)

16. antam (intestine)

17. antagunam(mesentery)

18. udariyam (gorge_stomach contents)

19. kariisam (feces_rectum contents)

20. matthalungam (brain)

b) 12 liquid parts (apo dhaatu or water element)

1. pittam (bile)

2. sehnam (phlegm)

3. pubbo (pus)

4. lohitam (blood)

5. sedo (sweat)

6. medo (mass of fat)

7. assu (tear)

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8. vasaa(liquid fat)
9. khelo (saliva)
- 10.simghaanikaa (mucus)
- 11.lasikaa(synovial fluid)
- 12.muttam (urine)

These are 32 different body parts that The Buddha described. In kaayaanupassana or contemplation on body these 32 body parts are contemplated.

When a part is contemplated there arise a consciousness that directs to the idea of that body part. And the consciousness just stay for a while and then it passes away. When the consciousness has passed away the object also disappear.

There are 3 extra contemplations when doing contemplations on body part.

These 3 extra contemplations are

1. contemplation on origination
2. contemplation on dissolution
3. contemplation on origination and dissolution

So there are altogether 99 contemplations on body parts.

This meditation can bring up jhaana or absorption. But this contemplation on body is not intended for jhaana. This is evident by inclusion of 3 extra contemplations on body part, which are not

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related
to jhaana or absorption.

Some would say 'these 32 body parts' are pannatti and they are not
the
object of satipatthaana.

These are what The Buddha preached in mahaasatipatthaana sutta (Digha
Nikaaya DN 22).

When the practitioner stays according to what The Buddha taught he is
not depending on anything in this world on this earth and he is
temporarily freed from binding and temporarily liberated when he or
she
is staying on contemplation on body.

The Buddha said 'Bounded below by soles of feet, boundried above with
hair, boardering covering by skin there are 32 different body parts
inside of that skin-bag of body. Like a man, who has a good eye, who
releases so called a bag full of different seeds and then contemplate
on each kind of seed like this is 'rice', this is 'wheat', this is
barley, etc etc, the practitioner (bhikkhu) has to stay contemplating
this is 'hair', this is 'hairs', this is 'nail', this is 'tooth', etc
etc.

There are 261 'contemplations on body' or 261 kaayaanupassanaa.

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movements'
4. 99 contemplation on 'body part'

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5. 15 contemplation on 'body element'

The first 4 kinds of contemplation have been explained. Altogether there have been $15 + 15 + 63 + 99 = 192$ contemplations. In this post a further 15 contemplations will be discussed.

There are 4 contemplations on 'body element'. They are

1. contemplation on earthy element of body (earth element/ pathavi)
2. contemplation on flowy element of body (water element/ apo)
3. contemplation on heaty element of body (temperature/ tejo)
4. contemplation on moving element of body (pressure/ vayo).

The practitioner perceives these elements again and again and see them as just elements and nothing more than elements.

At another time he or she may perceive that these elements are arising in other individuals like in his or her self's body. So there is another set of 4 contemplations. And sometime both internal and external body are contemplated that these 4 elements are arising in so called his or her body and others' body.

Therefore there are 12 contemplations on body. There are 3 more extra contemplations on body elements. They are

1. contemplation on origination of body element
2. contemplation on dissolution of body element
3. contemplation on both origination and dissolution of body element

So there are altogether a total of 15 contemplation on body elements.

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Along with 192 contemplations on body there are in total so far 207 contemplations on body out of 261 contemplations. There left 54 contemplations on body.

There are 261 'contemplations on body' or 261 kaayaanupassanaa.

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movements'
4. 99 contemplation on 'body part'
5. 15 contemplation on 'body element'

There are 4 contemplations on 'body element'. They are

1. contemplation on earthy element of body (earth element/ pathavi)
2. contemplation on flowy element of body (water element/ apo)
3. contemplation on heaty element of body (temperature/ tejo)
4. contemplation on moving element of body (pressure/ vayo).

There are 4 contemplations on own body, another 4 contemplations on others' body and another 4 contemplations on both own and others' body.

Therefore there are 12 contemplations on body. There are 3 more extra contemplations on body elements. They are

1. contemplation on origination of body element
2. contemplation on dissolution of body element
3. contemplation on both origination and dissolution of body element

So there are altogether a total of 15 contemplation on body elements.

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Along with 192 contemplations on body there are in total so far 207 contemplations on body out of 261 contemplations. There left 54 contemplations on body.

There are 32 body parts. 20 are pathavi or earth-element and 12 are apo or water-element. There are 4 tejo or fire-element and 6 vayo or water-element. So altogether there are 42 things to be contemplated.

a) pathavi dhaatu or 'earth-element'

These are earthy, fleshy, solidly, massy and have characters of hardness, firmness, softness, roughness, smoothness, tenderness. There are 20 body parts that have mostly earth-element or pathavii dhaatu.

1. kesa (hair)
2. loma (body-hairs)
3. nakhaa(nail)
4. dantaa(teeth)
5. taco (skin)

6. ma.msam (flesh)
7. hnaaru (sinew/ligment)
8. a.tthi (bone)
9. a.tthimi.mja.m (bone-marrow)
- 10.vakka.m (kidney)

11. hadaya.m (heart)
12. yakana.m (liver)
13. kilomaka.m (membrane)

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14. pihaka.m (spleen)
15. papphaasa.m (lung)

16. anta.m (intestine)
17. antaguna.m (mesentery)
18. udariya.m (gorge/stomach content)
19. kariisa.m (feces/rectum content)
20. matthalu.mga.m (brain)

b) apo dhaatu or water-element

These body parts have characters of flowability, fluidity, stickiness, oozingness, liquidity, etc etc. This means that even though there are all 4 elements in these 12 body parts they are in excess of water-element or apo dhaatu.

1. pitta.m (bile)
2. sehma.m (phlegm)
3. pubbo (pus)
4. lohita.m (blood)
5. sedo (sweat)
6. medo (mass of fat)

7. assu (tear)
8. vasaa (liquid fat)
9. khe.lo (saliva)
- 10.si.mghaanikaa (mucus)
- 11.lasikaa (synovial fluid)
- 12.mutta.m (urine)

c) tejo dhaatu or fire-element

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1. santappana tejo or 'pyrexial temperature'
2. jira.na tejo or 'metabolic temperature' that grows the skin old
3. daaha tejo or 'hyperpyrexia temperature'
4. paacaka tejo or 'digestive temperature'/'reactionary temperature'

d) vayo dhaatu or wind-element

1. uddha`ngama vayo or 'upgoing wind' or 'belching wind'
2. adhogama vayo or 'downgoing wind' or 'wind that is let out'
3. kucchisaya vayo or 'peritoneal pressure'/'wind outside intestine'
4. ko.tthaasaya vayo or 'intestinal gas right in the intestine'
5. angamangaanusaarii vayo or 'transmitting wave through out body part'
6. assaasapassaasa vayo or 'respiratory air'/'breathing air'

The skill butchers kill cows and then heap all meat up at the junctions of cross-road at 4 corners to sell meat. When meat is seen there is no idea of 'cow'.

Like this,

The skill contemplators or meditators or Dhamma practitioners or kaayaanupassii or body-contemplators examine the body and find that there are body parts and they are just elements and they are pathavii or earth element (20), apo or water element (12), tejo or fire-element or temperature (4), and vayo or wind element (6).

When elements are seen there is no idea of 'self' 'man' 'woman'.

The practitioner perceives these elements in his own body (4 contemplations). Sometimes he perceives that these 4 elements are

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also arising in others' body (4 contemplations). At another time, he perceives that there are 4 elements arising in his own body and others' body (4 contemplations).

At the time when he perceives 'this is hair' there is a mind. That mind or citta does arise and fall away. The idea of 'hair' is not groundless like 'proper name or personal name'. These do exist basic ruupa for hair. Those ruupa arise and fall away.

There are origination of these citta and its arammana or object. They do not last long and they just dissolve or disappear soon. There are dissolution of these cittas and their objects. After these 2 extra contemplations there sometimes perceive the third contemplation that there are origination and dissolution of these dhamma.

So there are 12 contemplations on 4 body elements and 3 extra contemplations on origination, dissolution, both origination and dissolution. SO there are altogether 15 contemplations on body elements.

There are still 54 contemplations on 'body foulness' as body contemplation or kaayaanupassana.

There are 261 'contemplations on body' or 261 kaayaanupassanaas.

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movements'
4. 99 contemplations on 'body part'
5. 15 contemplations on 'body element'
6. 6 contemplations on 'body foulness stage-1'

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7. 6 contemplations on 'body foulness stage-2'
8. 6 contemplations on 'body foulness stage-3'
9. 6 contemplations on 'body foulness stage-4'
10. 6 contemplations on 'body foulness stage-5'
11. 6 contemplations on 'body foulness stage-6'
12. 6 contemplations on 'body foulness stage-7'
13. 6 contemplations on 'body foulness stage-8'
14. 6 contemplations on 'body foulness stage-9'

261 contemplations on body or 261 kaayaanupassanaas.

There are 14 contemplations on body. When they are counted individually there are 261 contemplations. So far 207 contemplations have been talked. $261 - 207 = 54$ contemplations.

These 54 contemplations are contemplations on 9 stages of body foulness. They are the last 9 steps in 14 contemplations on body. In each step there are 6 contemplations.

One is on the stage of own body foulness. Another is on others' body foulness. The third for contemplation on both 'own body foulness and others' body foulness'. The 4th is on origination, the 5th on dissolution and the 6th on both origination and dissolution. As there are 9 stages of foulness there are 54 contemplations on body foulness.

There are 9 stages of body foulness.

There are 14 contemplations on body and there are 261 sub-contemplations on body. 207 contemplations have been discussed.

- 1) 15 contemplations on 'breathing'

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- 2) 15 contemplations on 'posture'
- 3) 63 contemplations on 'detail movement'
- 4) 99 contemplations on 'body part'
- 5) 15 contemplations on 'body element'
- 6) 6 contemplations on 'body foulness at stage 1'
- 7) 6 contemplations on 'body foulness at stage 2'
- 8) 6 contemplations on 'body foulness at stage 3'
- 9) 6 contemplations on 'body foulness at stage 4'
- 10) 6 contemplations on 'body foulness at stage 5'
- 11) 6 contemplations on 'body foulness at stage 6'
- 12) 6 contemplations on 'body foulness at stage 7'
- 13) 6 contemplations on 'body foulness at stage 8'
- 14) 6 contemplations on 'body foulness at stage 9'

261 contemplations on body

One way to contemplate on 'body' is to contemplate on 'breathing'.
Another way to contemplate on 'body' is to contemplate on 'posture'.
Another way is to contemplate on 'detail movement'.
Another way is to contemplate on 'body part'.
Another way is to contemplate on 'body element'.

There are 9 more further ways to contemplate on 'body'. They are contemplations on 'body foulness'. There are 9 stages of 'body foulness'.

1) stage 1 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'body' as if a corpse of one-day-old or two-day-old or three-day-old , which has been discarded at cemetery. The corpse is swollen

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or blackened or putrified according to its age (1 day or 2 days or 3 days).

This body (my body) will follow the natural course like this corpse, this body will become a corpse like this, this body will not overcome this stage of foulness seen in this corpse. This stage one will have happened in others' body. This stage will have happened in both 'this body' and 'others' body'.(3 contemplations_self, others, self& others).

Extra 3 contemplations are contemplation or origination, on dissolution, on both origination & dissolution.

2) stage 2 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, on which crows have bitten, hawks have bitten, vultures have bitten, ravens have bitten, jackals have bitten, tigers have bitten, leopards have bitten, foxes have bitten, worms have eaten. This body will follow this course, will become the corpse like this, will not overcome this stage of body foulness. (3 contemplations). And then 3 extra contemplations as in stage 1.

3) stage 3 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, with residual flesh, smeared with blood, well-bound skeleton with tendons. There are 6 contemplations as in other 'foulness meditation' of stage 1 and stage 2.

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4) stage 4 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, without any flesh but smeared with blood, well-bound skeleton with tendons.

5) stage 5 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, without any flesh, without any blood, well-bound skeleton with tendons.

6) stage 6 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, unbounded loose bones scatter here and there as hand bone, foot bone, ankle bone, leg bone, thigh bone, hip bone, rib bone, back bone, shoulder bone, neck bone, jaw bone, tooth bone, skull bone.

7) stage 7 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, in which scattered bones become white and dry.

8) stage 8 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, in which

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bones become a year old and heap up.

9) stage 9 (6 contemplations)

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, in which bones become rotten, crushed, moth-eaten and become bone dust.

In each of these 9 stages of foulness there are 6 contemplations and so there are 54 contemplations on the body foulness.

Kaayaanupassanas are

- a) 15 contemplations on 'breathing'
- b) 15 contemplations on 'posture'
- c) 63 contemplations on 'detail movement'
- d) 99 contemplations on 'body part'
- e) 15 contemplations on 'body element'
- f) 54 contemplations on 'body foulness' of 9 stages

261 contemplations on body

All these contemplations are directed at ruupa or naama and they all are satipatthaana.

Contemplations on body foulness is called aadinavanupassana.

Satipatthana is to abolish the idea of 'beautiffulness', 'permanence', 'satisfactoriness', 'self'.

According to 'the definition of consciousness in Oxford English Dictionar' consciousness comprises feeling. Abhidhamma says in each

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and every citta or consciousness there is a feeling. This means if there is a citta then there is a feeling associated with that citta.

So if there is no citta then there is no feeling at all. Feeling or vedana is one of 5 aggregates or one of panca khandhas. There are 5 khandhas or 5 aggregates. They are

1. ruupa-kkhandha or material aggregates
2. vedana-kkhandha or feeling aggregates
3. sanna-kkhandha or perception aggregates
4. sankhara-kkhandha or formation aggregates
5. vinnaana-kkhandha or consciousness aggregates.

In cittanupassana or contemplations of consciousness there are 51 contemplations and they all contemplate on consciousness or vinnaana-kkhandha. Here in this post there will describe 30 contemplations on feeling and this is contemplation on vedana-kkhandha.

Ruupa-kkhandha is contemplated in both of kaayanupassana and dhammaanupassana. But kaayaanupassana or contemplations on the body is mainly on ruupa-kkhandha.

There are 9 contemplations on feeling that arise within or that arise internally. These feeling can be sensed by individual with their mind. No outside individual will be able to sense those feelings but for themselves. These 9 contemplations are

1. this is pleasant feeling.
2. this is unpleasant feeling.
3. this is neither pleasant not unpleasant feeling.

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4. this is sensuous pleasant feeling.(pleasure thoughts on sensuous)
5. this is sensuous unpleasant feeling.(displeasure thoughts)
6. this is sensuous neither pleasant nor unpleasant feeling.(neither)

7. this is non-sensuous pleasant feeling.(jhana/magga-pleasure)
8. this is non-sensuous unpleasant feeling.(displeasure not attaining)
9. this is non-sensuous neither pleasant nor unpleasant feeling.

At a time the individual thinks that these feelings would have been arising and passing away in other individuals and they are just feelings that are not self. So there is another set of 9 contemplations on other individuals.

At some time the individual thinks on feelings in both his individual and other individuals that there will be arising of feelings and passing away of feeling. So there is a third set of 9 contemplations on feeling. So there are altogether 27 contemplations on feeling.

There are originations of these feeling. This is another contemplation on feeling. And there are dissolutions of these feeling. This is another contemplation. The third contemplation is thinking on both origination and dissolution. These 3 contemplations along with former 27 contemplations make 30 contemplations on feeling.

This is for simplicity and further clarification may be required.

So far there have explained on

4. 108 dhammanupassana or 108 contemplations on dhamma
3. 51 citta-anupassana or 51 contemplations on citta or consciousness

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2. 30 vedanaanupassana or 30 contemplations on feeling.

1. 216 kaayaanupassana or 216 contemplations on the body will be explained in the coming post on kaayaanupassana.

In the stocks of dhamma that are companions of enlightenment or bojjhanga sangaha there are 7 separate stocks. They are

1. the stock of mindfulness (4 satipatthaanas)
2. the stock of effort (4 sammappadhaanas)
3. the stock of power-base (4 iddhipaada)
4. the stock of faculty (5 indriyas)
5. the stock of strength/power (5 balas)
6. the stock of enlightenment-factor (7 bojjhargas)
7. the stock of path-factor (8 maggangas)

1. the stock of mindfulness (4 satipatthaanas)

There are 4 satipatthaanas or 4 frames of reference of mindfulness or there are 4 contemplations. They are

1. kaayaanupassanaa satipatthana or 'body-contemplation'(261)
2. vedanaanupassanaa satipatthana or 'feeling-contemplation' (30)
3. citta-anupassanaa satipatthana or 'consciousness-contemplation'(51)
4. dhammaanupassanaa satipatthana or 'dhamma-contemplation' (108)

1. 261 kaayanupassanaa and 30 vedanaanupassanaa have been discussed in the previous post. There are further contemplations on 'citta-anupassanaa' and 'dhammanupassanaa'.

3. 51 contemplations on consciousness or 51 citta-anupassanaa

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There are 16 contemplations on 16 different mental states of individual concerned, and 16 contemplations on mental states of others and 16 contemplations on mental states of both 'own' and others' mental states. So there are 48 citta-anupassanaas or 48 contemplations on consciousness. There are 3 extra contemplations on consciousness. They are contemplations on origination, contemplation on dissolution, and contemplation on both origination and dissolution. So there are 51 contemplations on consciousness or citta-anupassanaa.

1. contemplation on 'this is consciousness with lust'
2. contemplation on 'this is consciousness without lust'
3. contemplation on 'this is consciousness with aversion'
4. contemplation on 'this is consciousness without aversion'
5. contemplation on 'this is consciousness with ignorance'
6. contemplation on 'this is consciousness without ignorance'
7. contemplation on 'this is consciousness with sloth & torpor'
8. contemplation on 'this is consciousness that are wandering & upset'

9. contemplation on 'this is jhana consciousness'
10. contemplation on 'this is non-jhana consciousness'
11. contemplation on 'this is inferior consciousness'
12. contemplation on 'this is superior consciousness'
13. contemplation on 'this is concentrated consciousness'
14. contemplation on 'this is non-concentrated consciousness'
15. contemplation on 'this is liberated consciousness[temporary/perma]
16. contemplation on 'this is non-liberated consciousness'

These are repeated on 16 for other people and 16 for both own consciousness and other people's consciousness.

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Again it is not true to 'cite in the mind these sentences'. What have to do is when a mental state with lust arises note that there arise 'a consciousness with lust'.

Examples are when beginner meditators are practising vipassanaa sometimes they may be distracted from their object of attention and they follow that distraction. There are distractions like 'sound' 'sight' 'smell'.

Sound distractions:

While meditating there can arise sounds of different tones, different qualities, different loudness. Actually these are just sounds and rupa. But because of immaturity, the attention is lost at original object of meditation and the mind follows that sound and then slips into deeper thoughts as usual. Because the mind is originally deluded and ramified with craving.

Different sounds are followed and then thinking on that sound happens. This again leads to further fantasy thinking like 'I have heard similar sounds in my past. That sound was when I was 16 and it was very attractive. At that time I was lurking beautiful woman. Oh well, I remember the girl at that time. Oh! there was a fighting. And many endless thinking. At a time a mind arises and remember that 'O my mind has been distracted'.

At that particular time, just note 'these are consciousness with lust'. In the whole package of thought there may be many consciousness like consciousness with lust, consciousness with aversion, consciousness with ignorance, consciousness with sloth & torpor, and so on. But when that distracted mind is mainly on lust or

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sensuous things then it is noted as 'consciousness with lust' has arisen.

This is 'real naama'. One does not need to recite by heart all these descriptions and these descriptions are for samples. There are 16 different states of mind. When each arises and one remembers to note it, just to note that there has arisen such mental state. When this practice of contemplations on 'own mind state' has become very mature and proficient then the meditator may become happy to perceive that such and such mental states may be arising in others. So there are 32 contemplations. And at a time he may be perceiving that such and such mental state arise both in 'own mind' and in 'others' mind'. So there are 48 contemplations.

These mental states arise not without any causes or origination. So the meditator also notes on origination and this is an extra contemplation on consciousness. Sometimes he contemplates on dissolution and sometimes on both origination and dissolution. So there are 51 contemplations on consciousness.

Whatever they are, all these contemplations are related to mindfulness or sati and because of this they are named as 'satipatthaana'. In all 4 satipatthaanas, sati is the chief dhamma. This does not mean 'pannaa' is not a chief. But here the theme is for sati cetasika. So these 4 satis are all about 4 satipatthaanas of 'Bodhipakkhiya Dhamma'.

108 dhammaanupassanaa or 108 contemplations on Dhamma will be discussed in the next post.

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In the stocks of dhamma that are companions of enlightenment or bojjhanga sangaha there are 7 separate stocks. They are

1. the stock of mindfulness (4 satipatthaanas)
2. the stock of effort (4 sammappadhaanas)
3. the stock of power-base (4 iddhipaada)
4. the stock of faculty (5 indriyas)
5. the stock of strength/power (5 balas)
6. the stock of enlightenment-factor (7 bojjhargas)
7. the stock of path-factor (8 maggangas)

Altogether there are 37 factors that are companions of Bodhi naana or 'knowledge of great-knowing'.

'Bu' means 'to know'. 'Bu' + 'Adhi' = 'Bodhi'. Adhi means 'great'. Bodhi means 'great knowing'. Those who know such great Dhamma are called Budha. Budhas are wise beings. Among Budhas, Buddhas are the greatest and they are called 'Fully Self-Enlightened Ones'. Double 'd' that is 'dd' here represent greater than any of 'd'.

Certain traditions assume that all beings will one day become 'buddhas'. It might be misinterpretation on this 'Budhas' and 'Buddhas'. Anyway for arahatta magga naana to arise, these 37 factors are necessary and they are companions of Bodhi-naana and they are called 'Bodhi-pakkhiya Dhammas'.

1. the stock of mindfulness (4 satipatthaanas)

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There are 4 satipatthaanas or 4 frames of reference of mindfulness or there are 4 contemplations. They are

1. kaayaanupassanaa satipatthana or 'body-contemplation'(261)
2. vedanaanupassanaa satipatthana or 'feeling-contemplation' (30)
3. cittaanupassanaa satipatthana or 'consciousness-contemplation'(51)
4. dhammaanupassanaa satipatthana or 'dhamma-contemplation' (108)

The first 3 have been explained in the previous posts. There are 108 contemplations on Dhamma.

4. 108 dhammaanupassanaa satipatthaana (dhamma-contemplations)

1. 25 contemplations on hindrances (nivaranaanupassana)
2. 15 contemplations on aggregates (khandhaanupassanaa)
3. 36 contemplations on sense-bases(ayatanaanupassanaa)
4. 28 contemplations on enlightenment-factors (bojjhangaanupassanaa)
5. 04 contemplations on Noble Truths (saccaanupassanaa)

++108 contemplations on Dhamma or 108 dhammaanupassanaa

1. 25 contemplations on hindrances

1. there is sensuous thinking
2. there is no sensuous thinking
3. sensuous thinking arises because of inappropriate attention
4. sensuous thinking vanishes because of appropriate attention
5. sensuous thinking cannot arise any longer because of path-knowledge

6 to 10 are on 'aversive thinking', 11 to 15 are on 'slothed & torpored thinking', 16 to 20 are on 'wandering-worrying thinking',

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and 21 to 25 are on 'suspicious thinking'.

2. 15 contemplations on aggregates (khandhaanupassanaa)

1. this is ruupa
2. this is origination of ruupa
3. this is dissolution of ruupa

4,5,6 are on vedana or feeling, 7,8,9 are on sannaa or perceptions,
10,11,12 are on sankhaara or formations or fabrications aggregates
and 13,14,15 are on vinnaana or consciousness aggregates.

3. 36 contemplations on sense-base (ayatanaanupassanaa)

1. this is ruupa(visual object or ruupaarammana or ruupaayatana)
2. this is eye (eye-sensitivity or cakkaayatana or cakkhu pasaada)
3. this is samyojana or fetter arisen from 2 ayatanas or sense-bases
4. this is unarisen fetter that arises because of inappropriate atten.
5. this is dissolution of fetters because of appropriate attention
6. this vanished fetters can never arise again because of path-knowle.

As there are further 5 pairs of ayatanas there are further 30
contemplations on ayatana-related dhamma. So there are 36
contemplations on ayatana dhamma. These further 5 pairs are

- a) saddaayatana (sound) and sotaayatana (ear)
- b) gandhaayatana(smell) and ghaanaayatana(nose)
- c) rasaayatana (taste) and jivhaayatana (tongue)
- d) phothhabbaayatana(touch) and kaayaayatana(body)
- e) dhammaayatana (mind-object-sense-base) and manaayatana (mind-sense-base)

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4. 28 contemplations on enlightenment-factors (bojjhangaanupassanaa)

1. there is mindfulness-enlightenment factor
2. there is no mindfulness-enlightenment factor
3. this unarisen factor now arises because of appropriate attention
4. this arisen factor is now perfected because of path-knowledge

There are other 6 enlightenment-factors and as there are 4 contemplations on each there are further 24 contemplations. Along with 4 contemplations on mindfulness-enlightenment factor there are a total of 28 contemplations on enlightenment factors.

7 enlightenment factors are

1. mindfulness-EF or sati-sambojjhanga
2. investigation of phenomena-EF or dhammaavicaya-sambojjhanga
3. joy-EF or piiti-sambojjhanga
4. tranquility-EF or passaddhi-sambojjhanga
5. effort-EF or viiriya-sambojjhanga
6. concentration-EF or samaadhi-sambojjhanga
7. equanimity-EF or upekkhaa-sambojjhanga

5. 4 contemplations on Noble Truths.

1. this is 'suffering the truth' or dukkha-sacca
2. this is 'origination-suffering the truth' or samudaya-sacca
3. this is 'cessation-suffering the truth' or nirodha-sacca
4. this is 'Path-suffering-ceaser the truth' or magga-sacca

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Mahasatipatthana Meditations

1. kaayaanupassanaa satipatthaana or 'contemplations on body'

<p>261 contemplations on body</p> <p>There are 14 contemplations on body and there are 261 sub-contemplations on body.</p> <ol style="list-style-type: none">1) 15 contemplations on 'breathing'2) 15 contemplations on 'posture'3) 63 contemplations on 'detail movement'4) 99 contemplations on 'body part'5) 15 contemplations on 'body element'6) 6 contemplations on 'body foulness at stage 1'7) 6 contemplations on 'body foulness at stage 2'8) 6 contemplations on 'body foulness at stage 3'9) 6 contemplations on 'body foulness at stage 4'10) 6 contemplations on 'body foulness at stage 5'11) 6 contemplations on 'body foulness at stage 6'	<p>1. The meditator contemplates on 'rupa' that arise from long breathing of his own. There will be more ruupas than in short breathing. Ruupas here are all material phenomena and they are movements, touch, temperature. He may notice any movements related to breathing. These include movement of breathing air through nostril, movement of nose-hairs, movement of nostrils, movement of chest, expanding movement of arms when chest expands, movement of abdomen.</p> <p>In summary this contemplation is 'contemplation on long breathing'. This may also involve contemplation on 'tenseness-looseness', warmth- cold, fine-air-touch and so on. Contemplation is not on 'the word' 'long breath' or 'long breathing' or 'I am breathing long'. Contemplation is on 'material phenomena' or rupa. But this contemplation is on 'ruupas that arise from long breathing'.</p> <p>2. The meditator contemplates on 'rupa' that arise from short breathing of his own and the same applies as in long breathing.</p> <p>3. The meditators contemplates on 'all ruupas' that arise from breathing activities. This happens when he becomes more mature at breathing meditation. He sees very fine breathing, which seems almost undetectable even though more mature wisdom can see such fine breathing. He senses all ruupas arise from breathing activities (sabba kaaya pa.tisa.mvedii). This contemplation is not on 'hair' that does not move or not related to breathing, not on nails that do not involve in breathing, not on palms and soles that do not involve in breathing.</p> <p>Sabba means 'all'. Kaaya means 'body' 'combination'. Here it just means 'whole physical body'. But the implication is on those that involve in breathing activities. The meditator is just seeing 'rupa'</p>
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<p>12) 6 contemplations on 'body foulness at stage 7' 13) 6 contemplations on 'body foulness at stage 8' 14) 6 contemplations on 'body foulness at stage 9' ----- 261 contemplations on body (been explained)</p>	<p>or material phenomena that arise from breathing activities. Pa.ti here has the meaning of 'strike' 'touch' 'hit' and sa.m means 'well'. So pa.tisa.m means 'touching well'. Vedati means 'feel'. Sabba-kaaya pa.tisa.mvedii means 'strikingly-well-feeling whole body that involve in breathing activities'. He thus trains 'I will breathe in/out sensitive to the whole body'. Here 'the whole body' means 'all ruupas or material phenomena that arise from breathing activity'. I say this because the heading is anapana pabba or breathing section. And meditators have to contemplate on naama or ruupa. Here it is ruupa. These ruupas are 'all ruupas that arise from breathing activities'. This does not happen to beginners in earlier stage of their meditation. But when they become proficient in breathing meditation then they become able to sense all ruupas that arise from breathing activities.</p>
<p>1) 15 contemplations on 'breathing'</p>	<p>When this happen, breathing becomes very subtle. This leads to 4th contemplation.</p> <p>4. The meditator contemplates on 'all ruupas that have arisen from tranquilized activities of breathing'. This also happen to meditators who become mature because of repeated practice.</p> <p>In all these 4 contemplations, the meditator contemplates on ruupa and not on any other things. So he is free from abhijjhaa(lobha or attachment) and domanassa (dosa or hatred) and he is not depending on clinging to anything and temporarily liberated.</p> <p>When these 4 contemplations become at proficient level then the meditator sometimes clearly see that 'these ruupas will be arising in others when they are breathing long (5), they are breathing short (6), when they become to know all ruupas arise from their breathing activities (7), when they know 'all ruupas arise from tranquilized activities of breathing (8). And sometimes he perceives ruupas in his body and sometimes ruupas in others (9,10,11,12).</p> <p>The breathing mind, the entrance to lungs that is nostrils, breathing apparatus that is chest and chest muscles, abdomen and abdomen muscles are all 'origination of breathing' or 'samudaya-dhamma'. The meditator when he become mature he realises these and he contemplates on these causes (13). Sometimes he perceives that when the breathing mind vanishes, or when there is no nostrils, or no chest-abdomen' there will be dissolution of 'those ruupas that arise from breathing activities' or vaya-dhamma (14). Sometimes he perceives that there are origination and there are dissolution (15).</p>

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<p>2) 15 contemplations on 'posture'</p>	<ol style="list-style-type: none"> 1. contemplation on 'walking' [Own body] 2. contemplation on 'standing' [Own body] 3. contemplation on 'sitting' [Own body] 4. contemplation on 'lying' [Own body] 5. contemplation on 'walking' [of others' body] 6. contemplation on 'standing' [of others' body] 7. contemplation on 'sitting' [of others' body] 8. contemplation on 'lying' [of others' body] 9. contemplation on 'walking' [of own and others' body] 10. contemplation on 'standing' [of own and others' body] 11. contemplation on 'sitting' [of own and others' body] 12. contemplation on 'lying' [of own and others' body] 13. contemplation on 'origination' of 'ruupas in posture' 14. contemplation on 'dissolution' of 'ruupas in posture' 15. contemplation on 'both origination and dissolution' of posture.
<p>3) 63 contemplations on 'detail movement'</p>	<p>63 contemplations on 'detail movement'</p> <p>20 movements of own body, 20 movements of others, and 20 movements of both own and others are contemplated. So there are 60 contemplations on detail movements. Again there are originations in these detailed movement and dissolutions in these detailed movements. They are also contemplated. The 3rd contemplation is contemplation on both 'origination and dissolution'.</p> <p>Again contemplations on these 20 detailed movements are actually contemplation on 'ruupa' or 'naama' and nothing more than that. When these 20 detail movements are contemplated, the contemplation is on naama or ruupa. The contemplation is not on 'the idea of these 20 movements' or not on the word 'so and so movements'. What have been perceived are just naama or ruupa that arise from these 20 detail movement. There are 20 'detail movements'.</p> <ol style="list-style-type: none"> 1. abhikkante (when going forward) 2. pa.tikkante (when coming back) 3. aalokite (when looking straight ahead) 4. vilokite (when looking else where)

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	<p>5. sami~njite (when bending limbs, trunk) 6. pasaarite (when straightening bent part) 7. sa`nghaa.ti patta civara dhaarane(when holding over-coat,bowl,gar) 8. asite (when eating) 9. piite (when drinking) 10.khaayite (when biting)</p> <p>11.saayite (when licking) 12.uccaara kamme(when defecating) 13.passaava kamme(when urinating) 14.gate (when going) 15..thite (when standing still) 16.nissinne (when sitting) 17.sutte (when going to sleep) 18.jaagarite (when waking) 19.bhaasite (when speaking) 20.tunhniibhaave(when being silent)</p> <p>There arise ruupa in own body when these 20 detail movements are done. The meditator notes on them and understand them. When these ruupas are understood then he may sometimes perceives that these ruupas will be arising in others' body when they are in these 20 detail movements. And sometimes the meditator will be happy to perceive that 'ruupas will have been arising in both his or her own body and others' body when these 20 detail movements are done'.</p> <p>These 60 movements do have originations and they are contemplated. When they vanish then dissolutions are also contemplated. Sometimes the meditator will be perceiving both origination and dissolution factors. So there are 3 extra contemplations related to these 20 movements. So there are 63 contemplations on 'detail movements of body'.</p>
4) 99 contemplations on 'body part'	<p>32 body parts are (first 20 earth-element and last 12 water-element)</p> <p>20 pathavi-dhaatu or 20 earth-element of 'body part'</p>

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	<ol style="list-style-type: none">1. kesaa (hair)2. lomaa (body hairs)3. nakhaa(thumb nail, finger nails & toe nails)4. dantaa(teeth, canines)5. taco (skin) 6. ma.msa.m (flesh)7. hnaaru (ligment)8. a.t.thi(bones)9. a.t.thimi~nja.m (bone marrow)10.vakka.m (kidney) 11. hadaya.m (heart)12. yakana.m (liver)13. kilomaka.m (membrane)14. pihaka.m (spleen)15. papphaasa.m (lungs) 16. anta.m (intestine)17. antagu.na.m (mesentery)18. udariya.m (gorge)19. kariisa.m (feces)20. matthalu`nga.m (brain) 12 apo dhaatu or water-element of body part 21. pitta.m (bile)22. sehma.m (phlegm)23. pubbo (pus)24. lohita.m(blood)25. sedo (sweat)26. medo (solid fat) 27. assu (tear)
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	<p>28. vasaa (liquid fat) 29. khe.lo(sлива) 30. si`nghaanikaa (mucus) 31. lasikaa (synivial fluid) 32. mutta.m (urine)</p> <p>There are 32 body parts. So there are 32 contemplations on own body. Sometimes the meditator contemplates that 'naamas' or 'ruupas' are arising when he contemplates on others' body-part. So there are 32 contemplations on others' body-part. Sometimes the meditator contemplates that 'naamas' 'ruupas' are arising when he contemplates on 32 body-part of both his own body and others' body. So there are 96 contemplations on 'body part'.</p> <p>Sometimes the meditator contemplates on origination, sometimes on dissolution, and sometimes on both origination and dissolution. So there are 3 extra contemplations on 'body part'. Therefore, there are in total 99 contemplations on 'body part'.</p>
5) 15 contemplations on 'body element'	<p>Like sections on 'breathing' 'posture', there are 15 contemplations.</p> <p>The practitioner contemplates on 'earth-element' as earth-element, 'fire-element' as fire-element, 'water-element' as water element, and 'wind-element' as wind element. So there are 4 contemplations on 4 elements that exist in own body.</p> <p>Sometimes the practitioner perceives these elements would be there in others' body. So there are another 4 contemplations. Sometime the practitioner perceives these 4 elements are there in both in own body and others' body. So there are 12 contemplations on 'body elements'.</p> <p>There are 3 extra elements. They are contemplation on origination, contemplation on dissolution, and contemplation on both origination and dissolution. So there are 15 contemplation on 'body element'.</p>
6) 6 contemplations on 'body foulness at stage 1'	<p>stage 1 (6 contemplations)</p> <p>Again, another way of contemplation on 'body' is to contemplate and perceive 'body' as if a corpse of one-</p>

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	<p>day-old or two-day-old or three-day-old , which has been discarded at cemetery. The corpse is swollen or blackened or putrified according to its age (1 day or 2 days or 3 days).</p> <p>This body (my body) will follow the natural course like this corpse, this body will become a corpse like this, this body will not overcome this stage of foulness seen in this corpse. This stage one will have happened in others' body. This stage will have happened in both 'this body' and 'others' body'.(3 contemplations_self, others, self & others).</p> <p>Extra 3 contemplations are contemplation or origination, on dissolution, on both origination & dissolution.</p>
7) 6 contemplations on 'body foulness at stage 2'	<p>stage 2 (6 contemplations)</p> <p>Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, on which crows have bitten, hawks have bitten, vultures have bitten, ravens have bitten, jackals have bitten, tigers have bitten, leopards have bitten,foxes have bitten, worms have eaten. This body will follow this course, will become the corpse like this, will not overcome this stage of body foulness. (3 contemplations). And then 3 extra contemplations as in stage 1.</p>
8) 6 contemplations on 'body foulness at stage 3'	<p>stage 3 (6 contemplations)</p> <p>Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, with residual flesh, smeared with blood, well-bound skeleton with tendons. There are 6 contemplations as in other 'foulness meditation' of stage 1 and stage 2.</p>
9) 6 contemplations on 'body foulness at stage 4'	<p>stage 4 (6 contemplations)</p> <p>Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, without any flesh but smeared with blood, well-bound skeleton with tendons.</p>
10) 6 contemplations on 'body foulness at stage 5'	<p>stage 5 (6 contemplations)</p> <p>Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse</p>

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	discarded at cemetery, without any flesh, without any blood, well-bound skeleton with tendons.
11) 6 contemplations on 'body foulness at stage 6'	<p>stage 6 (6 contemplations)</p> <p>Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, unbounded loose bones scatter here and there as hand bone, foot bone, ankle bone, leg bone, thigh bone, hip bone, rib bone, back bone, shoulder bone, neck bone, jaw bone, tooth bone, skull bone.</p>
12) 6 contemplations on 'body foulness at stage 7'	<p>stage 7 (6 contemplations)</p> <p>Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, in which scattered bones become white and dry.</p>
13) 6 contemplations on 'body foulness at stage 8'	<p>stage 8 (6 contemplations)</p> <p>Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, in which bones become a year old and heap up.</p>
14) 6 contemplations on 'body foulness at stage 9'	<p>stage 9 (6 contemplations)</p> <p>Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, in which bones become rotten, crushed, moth-eaten and become bone dust.</p> <p>In each of these 9 stages of foulness there are 6 contemplations and so there are 54 contemplations on the body foulness.</p>
<p>2. vedanaanupassanaa satipatthaana or 'contemplation on feeling'</p>	

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30 contemplations on feeling 1) 9 contemplations on feeling of 'self'	9 contemplations are 3 contemplations on 1.dukkha, 2.sukha, 3. adukkhamasukha, 3 contemplations on 1. saamisa dukkha or dukkha related to kaama-bait, 2. saamisa sukha, 3. saamisa adukkhamasukha, 3 contemplations on 1. niraamisa dukkha or dukkha not related to kaama-bait, 2. niraamisa sukha, 3. niraamisa adukkhamasukha.
2) 9 contemplations on feeling of 'others'	9 contemplations are 3 contemplations on 1.dukkha, 2.sukha, 3. adukkhamasukha, 3 contemplations on 1. saamisa dukkha or dukkha related to kaama-bait, 2. saamisa sukha, 3. saamisa adukkhamasukha, 3 contemplations on 1. niraamisa dukkha or dukkha not related to kaama-bait, 2. niraamisa sukha, 3. niraamisa adukkhamasukha.
3) 9 contemplations on feeling of 'both self & others'	9 contemplations are 3 contemplations on 1.dukkha, 2.sukha, 3. adukkhamasukha, 3 contemplations on 1. saamisa dukkha or dukkha related to kaama-bait, 2. saamisa sukha, 3. saamisa adukkhamasukha, 3 contemplations on 1. niraamisa dukkha or dukkha not related to kaama-bait, 2. niraamisa sukha, 3. niraamisa adukkhamasukha.
4) 3 extra contemplation on origination, dissolution, and both	9 contemplations are 3 contemplations on 1.dukkha, 2.sukha, 3. adukkhamasukha, 3 contemplations on 1. saamisa dukkha or dukkha related to kaama-bait, 2. saamisa sukha, 3. saamisa adukkhamasukha, 3 contemplations on 1. niraamisa dukkha or dukkha not related to kaama-bait, 2. niraamisa sukha, 3. niraamisa adukkhamasukha.
3. citta-anupassana satipatthana or 'contemplation on consciousness'	
51 contemplations on consciousness 1) 16 contemplations on consciousness in self 2) 16 contemplations on consciousness in others 3) 16 contemplations on consciousness in 'both self and others' 4) 3 extra contemplations on origination, dissolution, and both ----- 51 contemplations on consciousness	1) contemplations on consciousness in self 16 contemplations are 1. this is raaga-citta 2. this is dosa-citta 3. this is moha-citta 4. this is non-raaga citta 5. this is non-dosa citta

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<p>1) 16 contemplations on consciousness in self</p>	<p>6. this is non-moha citta</p> <p>7. this is withdrawn citta (thina-middha)</p> <p>8. this is wandering citta (uddhacca)</p> <p>9. this is jhana citta or mahaggata citta</p> <p>10.this is non-jhana citta or amahaggata citta or kaama citta</p> <p>11.this is inferior citta (sauttara citta)</p> <p>12.this is superior citta (anuttara citta)</p> <p>13.this is concentrated citta (samahita)</p> <p>14.this is non-concentrated citta (asamahita citta)</p> <p>15.this is released citta (vimutta citta)</p> <p>16.this is non-released citta (avimutta citta).</p>
<p>2) 16 contemplations on consciousness in others</p>	<p>2) 16 contemplations on consciousness in others</p> <p>16 contemplations are</p> <p>1. this is raaga-citta</p> <p>2. this is dosa-citta</p> <p>3. this is moha-citta</p> <p>4. this is non-raaga citta</p> <p>5. this is non-dosa citta</p> <p>6. this is non-moha citta</p> <p>7. this is withdrawn citta (thina-middha)</p> <p>8. this is wandering citta (uddhacca)</p>

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	<p>9. this is jhana citta or mahaggata citta 10.this is non-jhana citta or amahaggata citta or kaama citta</p> <p>11.this is inferior citta (sauttara citta) 12.this is superior citta (anuttara citta)</p> <p>13.this is concentrated citta (samahita) 14.this is non-concentrated citta (asamahita citta)</p> <p>15.this is released citta (vimutta citta) 16.this is non-released citta (avimutta citta).</p>
<p>3) 16 contemplations on consciousness in 'both self and others'</p>	<p>3) 16 contemplations on consciousness in 'both self and others'</p> <p>16 contemplations are</p> <p>1. this is raaga-citta 2. this is dosa-citta 3. this is moha-citta</p> <p>4. this is non-raaga citta 5. this is non-dosa citta 6. this is non-moha citta</p> <p>7. this is withdrawn citta (thina-middha) 8. this is wandering citta (uddhacca)</p> <p>9. this is jhana citta or mahaggata citta 10.this is non-jhana citta or amahaggata citta or kaama citta</p> <p>11.this is inferior citta (sauttara citta) 12.this is superior citta (anuttara citta)</p>

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	<p>13.this is concentrated citta (samahita) 14.this is non-concentrated citta (asamahita citta)</p> <p>15.this is released citta (vimutta citta) 16.this is non-released citta (avimutta citta).</p>
<p>4) 3 extra contemplations on origination, dissolution, and both</p>	<p>4) 3 extra contemplations on origination, dissolution, and both</p> <p>16 contemplations are</p> <ol style="list-style-type: none"> 1. this is raaga-citta 2. this is dosa-citta 3. this is moha-citta 4. this is non-raaga citta 5. this is non-dosa citta 6. this is non-moha citta 7. this is withdrawn citta (thina-middha) 8. this is wandering citta (uddhacca) 9. this is jhana citta or mahaggata citta 10.this is non-jhana citta or amahaggata citta or kaama citta 11.this is inferior citta (sauttara citta) 12.this is superior citta (anuttara citta) 13.this is concentrated citta (samahita) 14.this is non-concentrated citta (asamahita citta) 15.this is released citta (vimutta citta)

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	16.this is non-released citta (avimutta citta).
4. dhammaanupassanaa satipatthaana or 'contemplation on dhamma'	
<p>108 contemplations on dhamma</p> <p>1. 25 contemplations on hindrance (nivarana)</p> <p>2. 15 contemplations on aggregate (khandha)</p> <p>3. 36 contemplations on sense-base (ayatana)</p> <p>4. 28 contemplations on enlightenment-factors (bojjhanga)</p> <p>5. 4 contemplations on Noble Truths (sacca)</p> <p>-----</p> <p>108 contemplations on dhamma</p> <p>1. 25 contemplations on hindrance (nivarana)</p>	<p>1. 25 hindrance-contemplations</p> <p>Here it is required to understand what hindrances are. 5 contemplations on each of 5 hindrances make 25 hindrance-contemplations.</p> <p>5 hindrances</p> <p>1. kaamacchanda-niivarana or 'thoughts of lust'</p> <p>2. byaapaada-niivarana or 'thoughts of aversion'</p> <p>3. thina-middha-niivarana or 'thoughts with sloth & torpor'</p> <p>4. uddhacca-kukkucca-niivarana or 'thoughts of wandering & worrying'</p> <p>5. vicikicchaa-niivarana or 'thoughts of suspicion'</p> <p>5 contemplations</p> <p>1. there is this hindrance arises</p> <p>2. there does not exist this hindrance</p> <p>3. this hindrance arises because of inappropriate attention</p> <p>4. this hindrance passes away because of wise attention</p> <p>5. this hindrance will never arise again because of this path-knowledge.</p>
<p>2. 15 aggregate-contemplations</p>	<p>2. 15 aggregate-contemplations</p> <p>Here, it is important to understand what khandhas are</p> <p>There are 5 aggregates or 5 khandhas and there are 3 contemplations on each of these 5 khandhas. So there are 15 contemplations on khandhas or aggregates.</p>

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	<p>5 khandhas</p> <ol style="list-style-type: none"> 1. aggregate of materials (ruupa-kkhandhaa) 2. aggregate of feeling (vedana-kkhandhaa) 3. aggregate of perception(sanna-kkhandhaa) 4. aggregate of formation (sankhaara-kkhandhaa) 5. aggregate of consciousness(vinnaana-kkhandhaa) <p>3 contemplations on khandhas</p> <ol style="list-style-type: none"> 1. this is this khandhaa 2. this is origination of that khandhaa 3. this is dissolution of that khandhaa
<p>3. 36 sense-base-contemplations</p>	<p>3. 36 sense-base-contemplations</p> <p>Here it is very important to understand what sense-bases are.</p> <p>There are 6 pairs of ayatanas and there are 6 contemplations on each pair. So there are 36 sense-base-contemplation.</p> <p>6 pairs of sense-base of ayatana</p> <ol style="list-style-type: none"> 1. cakkhaayatana(eye-sense-base)& ruupaayatana (form-sense-base) 2. sotaayatana(ear-sense-base) & saddhaayatana (sound-sense-base) 3. ghaanaayatana(nose-sense-base)& gandhaayatana(smell-sense-base) 4. jivhaayatana(tongue-sense-base)& rasaayatana(taste-sense-base) 5. kaayaayatana(body-sense-base)& phothhabbaayatana(touch-sense-base) 6. manaayatana (mind-sense-base)&dhammaayatana(mind-object-sense-base) <p>6 contemplations on these 6 sense-bases pairs are</p> <ol style="list-style-type: none"> 1. this is cakkhaayatana (the first in each pair) 2. this is ruupaayatana (the second in each pair)

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	<ol style="list-style-type: none"> 3. these are fetters (samyojanas) arise from this pair 4. this arising of unarisen fetter is due to inappropriate attention 5. this dissolution of fetter is due to wise attention 6. this fetter is gone forever because of this path-knowledge
4. 28 enlightenment-factor-contemplations	<p>4. 28 enlightenment-factor-contemplations</p> <p>Here, it is crucial to understand what enlightenment factors are.</p> <p>There are 7 enlightenment factors and there are 4 contemplations on each of these 7 factors. So there are 28enlightenment-factor-contemplations.</p> <p>7 enlightenment factors</p> <ol style="list-style-type: none"> 1. sati-sam-bojjhanga or 'enlightenment factor of mindfulness' 2. dhammaavicaya-sam-bojjhanga or 'E F of investigation' 3. piiti-sam-bojjhanga or 'E F of joy' 4. passaddhi-sam-bojjhanga or 'E F of tranquility' 5. viiriya-sam-bojjhanga or 'E F of effort' 6. samaadhi-sam-bojjhanga or 'E F of concentration' 7. upekkhaa-sam-bojjhanga or 'E F of equanimity' <p>4 contemplations on these 7 enlightenment factors are</p> <ol style="list-style-type: none"> 1. there is this enlightenment factor 2. there is not this enlightenment factor 3. this arising of this enlightenment factor is due to wise attention 4. this enlightenment factor is perfected because of arahatta magga
5. 4 Noble-Truth-contemplation	5. 4 Noble-Truth-contemplation

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1. this is suffering
2. this is the cause of suffering
3. this is cessation of suffering
4. this is the way leading to cessation of suffering

1. this is suffering

'Idha.m dukkhanti yathaabhuta.m pajaanaati'. Idham means 'this'. Dukkanti (dukkham + iti). Dukkha means 'suffering'. Dukkanti means 'as suffering'. Yathaa means 'as it is'. Bhuuta means 'ground' 'solid' 'base'. Yathaabhuta means 'in truth' 'in real' 'definitely' 'absolutely'. Pajaanaati means 'know'.

'Idham dukkhanti yathabhutam pajaanaati'.

This is suffering (thus he knows as it is in its absolute essence)

2. this is the cause of suffering

'Ayam dukkha samudayo hoti yathabhutam pajaanaati'.

Ayam means 'this' 'these'. Samudayo means 'a cause' and samudayaa means 'causes'. Hoti means 'state of being' or 'being'.

This is 'the cause of suffering (thus he knows as it is in its absolute essence).

3. this is cessation of suffering

'Ayam dukkha nirodhoti yathaabhutam pajaanaati'.

Nirodhoti = nirodho_cessation + iti_this, like this.

This is cessation of suffering (thus he knows as it is in its absolute essence).

4. this is the way leading to cessation of suffering

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	<p>'Ayam dukkhanirodha gaaminii pa.tipadaati yathaabhut tam pajaanaati'</p> <p>gaama means 'going' 'going to' 'able to go' 'leading to'. gaamin means 'leading to' 'making for' pa.tipadaa means 'means of reaching the goal or destination'.</p> <p>This is the way leading to cessation of suffering (thus he knows as it is in its absolute essence)</p>
<h3>5. Noble-Truth-contemplations (saccaanupassanaa)</h3>	
<p>99 Noble-Truth-contemplations (saccaanupassanaa)</p> <p>There are 99 contemplations on sacca or 4 Noble Truths.</p> <p>In all 4 saccaanupassanaa there are 3 extra contemplations. They are contemplation on 'origination', contemplation on 'dissolution' and contemplation on 'both origination & dissolution'.</p> <p>Plus two a) dukkha-saccaanupassanaa. It has to be contemplated on 'own' on 'others' and on 'both own & others'. b) magga-saccaanupassanaa. It also has to be contemplated on 'own' on 'others' and on 'both own & others'</p>	<p>1. 12 contemplations on dukkha sacca or 'suffering the truth'</p> <ol style="list-style-type: none"> 1. this is jati (birth) & it is suffering 2. this is jaraa(ageing)& it is suffering 3. this is marana(death)& it is suffering 4. this is soka (sorrow)& it is suffering 5. this is parideva(lamentation)& it is suffering 6. this is dukkha (physical pain)& it is suffering 7. this is domanassa(mental displeasure)& it is suffering 8. this is upayaasaa(despair)& it is suffering 9. this is appiyehi-sampayogo(association with the dislike)& suffering 10.this is piyehi-vippayogo(dissociation with the like)& suffering 11.this is yampiccham-na-labhati(non-achievement of the wanted)& suff. 12.this is pancupadaanakkhandhaa(5-clinging aggregates)& suffering

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<p>Contemplations on Noble Truths (saccaanupassanaa)</p> <p>1. 12 contemplations on 'dukkha saccaa' or 'suffering the truth'</p> <p>2. 30 contemplations on 'samudaya sacca' or 'cause the truth'</p> <p>3. 30 contemplations on 'nirodha sacca' or 'cessation the truth'</p> <p>4. 27 contemplations on 'magga sacca' or 'Path the truth'</p> <p>-----</p> <p>+++99 contemplations on Noble Truth or saccaanupassanaa</p> <p>1. 12 contemplations on dukkha sacca or 'suffering the truth'</p>	
<p>2. 30 contemplations on samudaya sacca or 'cause the truth'</p>	<p>2. 30 contemplations on samudaya sacca or 'cause the truth'</p> <p>There are 10 causes in oneself. Sometimes 10 causes in others' selves are perceived as dhamma (cause or samudaya). And sometimes 10 causes in both oneself & others' selves are perceived or contemplated. So there are 30 contemplations on causes. Basically there are 10 causes.</p> <p>These 10 causes are kaama-tanha, bhava-tanha, vibhava-tanha that arise at</p> <p>1. ajjhata ayatana or internal sense-base</p> <p>1. cakkh-ayatana (eye) 2. sota-ayatana (ear)</p>

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	<ol style="list-style-type: none">3. ghana-ayatana (nose)4. jivha-ayatana (tongue)5. kaaya-ayatana (body)6. mana-ayatana (mind) <p>2. bahiddha ayatana or external sense-base</p> <ol style="list-style-type: none">1. rupa-ayatana (visual sense-base)2. sadda-ayatana (sound)3. gandha-ayatana (smell)4. rasa-ayatana (taste)5. phothhabba-ayatana (touch-sense)6. dhamma-ayatana (mind-object). <p>3. panca-vinnaana cittas and mano-vinnaana cittas</p> <ol style="list-style-type: none">1. cakkhu-vinnaana citta or eye-sense-consciousness2. sota-vinnaana citta or ear-sense-consciousness3. ghana-vinnaana citta or nose-sense-consciousness4. jivha-vinnaana citta or tongue-sense-consciousness5. kaaya-vinnaana citta or body-sense-consciousness6. mano-vinnaana citta or mind-sense-consciousness <p>4. salasamphassa or 6 contacts</p> <ol style="list-style-type: none">1. cakkhu-samphassa or eye-contact2. sota-samphassa or ear-contact3. ghaana-samphassa or nose-contact4. jivha-samphassa or tongue-contact5. kaaya-samphassa or body-contact6. mano-samphassa or mind-contact <p>5. salaasamphassajaa vedana or 'contact-born feeling'</p>
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	<ol style="list-style-type: none">1. cakkhu-samphassajaa vedana or eye-contact-born feeling2. sota-samphassajaa vedana or ear-contact-born feeling3. ghaana-samphassajaa vedanaa or nose-contact-born feeling4. jivhaa-samphassajaa vedanaa or tongue-contact-born feeling5. kaaya-samphassajaa vedana or body-contact-born feeling6. mano-samphassajaa vedanaa or mind-contact-born feeling <p>6. salaasannaa or 6 perceptions</p> <ol style="list-style-type: none">1. rupa-sannaa or visual perception2. sadda-sannaa or auditory perception3. gandha-sanna or olfactory perception4. rasa-sanna or gustatory perception5. photthabba-sanna or tactile perception6. dhamma-sannaa or thought perception <p>7. salasancetanaa or 6 volitions/ 6 formations</p> <ol style="list-style-type: none">1. rupa-sam-cetana or visual volition2. sadda-sam-cetana or auditory volition3. gandha-sam-cetana or olfactory volition4. rasa-sam-cetana or gustatory volition5. photthabba-sam-cetanaa or tactile volition6. dhamma-sam-cetana or mind-object volition <p>8. salaatanhaa or 6 tanhaa or 6 craving</p> <ol style="list-style-type: none">1. ruupa-tanhaa or craving at visual object2. sadda-tanhaa or craving at auditory object3. gandha-tanhaa or craving at olfactory object4. rasa-tanhaa or craving at gustatory object5. photthabba-tanha or craving at tactile object6. dhamma-tanhaa or craving at mind-object
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	<p>9. salaavitakka or 6 vitakka or 6 initial-thinking (induction)</p> <ol style="list-style-type: none"> 1. rupa-vitakka or initial-thinking of visual-object 2. sadda-vitakka or initial-thinking of auditory-object 3. gandha-vitakka or initial-thinking of olfactory-object 4. rasa-vitakka or initial-thinking of gustatory-object 5. photthabba-vitakka or initial-thinking of tactile-object 6. dhamma-vitakka or initial-thinking of mind-object <p>10. salaavicaara or 6 vicaara or 6 sustained-thinking (maintenance)</p> <ol style="list-style-type: none"> 1. rupa-vicaara or sustained-thinking of visual object 2. sadda-vicaara or sustained-thinking of auditory-object 3. gandha-vicaara or sustained-thinking of olfactory-object 4. rasa-vicaara or sustained-thinking of gustatory-object 5. photthabba-vicaara or sustained-thinking of tactile-object 6. dhamma-vicaara or sustained-thinking of mind-object. <p>Tanha arises at these 10 areas. There are 3 kinds of tanha and they are kaama-tanha or craving for lust, bhava-tanha or craving for existence, and vibhava-tanha or craving for non-existence. These 3 tanhas arise at these 10 places. They are 'cause the truth' or samudaya sacca and they are nothing more than that. They are just dhamma and not a self or atta.</p>
<p>3. 30 contemplations on nirodha sacca or 'cessation the truth'</p>	<p>3. 30 contemplations on nirodha sacca or 'cessation the truth'</p> <p>Again 10 contemplations are on self, 10 are on others and another 10 are on 'both self and others' selves'. So there are 30 contemplations on nirodha sacca or 'cessation the truth'. Suffering arise because of craving arising at 10 places. And at these 10 places, all suffering cease to arise as there is no craving at these 10 places (for arahats).</p>

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<p>4. 27 contemplations on magga sacca or 'Path the truth'</p>	<p>4. 27 contemplations on magga sacca or 'Path the truth'</p> <ol style="list-style-type: none"> 1. 4 contemplations on right view 2. 3 contemplations on right thinking 3. 4 contemplations on right speech 4. 3 contemplations on right action 5. 1 contemplation on right livelihood 6. 4 contemplations on right effort 7. 4 contemplations on right mindfulness 8. 4 contemplations on right concentration <p>-----</p> <p>++27 contemplations on magga sacca or 'Path the truth'</p> <ol style="list-style-type: none"> 1. 4 contemplations on right view 1. the knowledge of suffering 2. the knowledge of cause of suffering 3. the knowledge of cessation of suffering 4. the knowledge of Path leading to cessation of suffering 2. 3 contemplations on right thinking 1. thinking non-lust or nekkhamma-sankappa 2. thinking non-aversion or abyaapaada-sankappa 3. thinking non-torture or avihimsa-sankappa 3. 4 contemplations on right speech 1. not telling lie or 'musaa-vadaa veramani' 2. not telling divisive speech or 'pisuna-vaacaa veramani' 3. not telling harsh speech or 'pharussa-vaacaa veramani' 4. not telling non-sense speech or 'samphappalaapa veramani'
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	<p>4. 3 contemplations on right action</p> <ol style="list-style-type: none">1. not killing or 'paanaatipataa veramani'2. not stealing or 'adinnaadaanaa veramani'3. not abusing lust or 'kaamesu-micchaacaara veramani' <p>5. 1 contemplation on right livelihood</p> <ol style="list-style-type: none">1. avoidance of miccha-ajiiva or wrong-livelihood (living of ariyas) <p>6. 4 contemplations on right effort</p> <ol style="list-style-type: none">1. effort to prevent unarisen akusala from arising2. effort to abolish already arisen akusala3. effort to develop arising of unarisen kusala4. effort to proliferate already arisen kusala <p>7. 4 contemplations on right mindfulness</p> <ol style="list-style-type: none">1. mindfulness contemplating on body2. mindfulness contemplating on feeling3. mindfulness contemplating on consciousness4. mindfulness contemplating on dhamma <p>8. 4 contemplations on right concentration</p> <ol style="list-style-type: none">1. 1st jhaana concentration (concentration freeing hindrances)2. 2nd jhaana concentration3. 3rd jhaana concentration4. 4th jhaana concentration (all aruupa jhaana concentration)
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