

# **Tranquillity and Insight in Early Buddhist Discourse**

by Bhikkhu Anālayo

## **lecture 9**

### **MA 81 – Discourse on Mindfulness of the Body** (Parallel to MN 119/ MN III 88)

The Blessed One said again to the monks: "Why did I declare that by cultivating mindfulness of the body widely and in detail one will obtain great fruits?"

Then, the monks said to the Blessed One: "The Blessed One is the source of the Dharma, the Blessed One is the master of the Dharma, the Dharma comes from the Blessed One. May he explain it! Having heard it, we will come to know its meaning fully."

The Buddha said: "Listen closely and pay careful attention! I shall explain its meaning to you." Then the monks listened to receive instruction.

The Buddha said: "How does a monk cultivate mindfulness of the body? When walking, a monk knows he is walking; when standing, he knows he is standing; when sitting, he knows he is sitting; when lying down, he knows he is lying down; when falling asleep, he knows he is falling asleep; when waking up, he knows he is waking up; when falling asleep or waking up, he knows he is falling asleep or waking up.

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. When going out and coming in, a monk clearly knows, contemplates, and discerns [this action] well; when bending or stretching, lowering or raising [any of his limbs], he does so with appropriate deportment; when wearing his outer robe and other robes, and [carrying his] bowl, he does so properly; when walking, standing, sitting, lying down, falling asleep, waking up, speaking, and keeping silent – all [these activities] he clearly knows.

In this way a monk ... cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. When evil and unwholesome thoughts arise, a monk controls, abandons, eradicates, and stops them by recollecting wholesome states.

It is just as a carpenter or a carpenter's apprentice might apply an inked string to a piece of wood [to mark a straight line] and then cut the wood with a sharp adze to make it straight.

In the same way ... In this way a monk ... cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. With teeth clenched and tongue pressed against his palate a monk uses [the will-power of his own] mind to control his mind, to control, abandon, eradicate, and stop [evil thoughts].

It is just as two strong men might grab a weak man and, turning him this way and that, might beat him up as they wish.

In the same way ... In this way ... a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk is mindful of breathing in and knows he is mindful of

breathing in; he is mindful of breathing out and knows he is mindful of breathing out. When breathing in long, he knows he is breathing in long; when breathing out long, he knows he is breathing out long. When breathing in short, he knows he is breathing in short; when breathing out short, he knows he is breathing out short.

He trains [in experiencing] the whole body when breathing in; he trains [in experiencing] the whole body when breathing out. He trains in calming bodily activities when breathing in; he trains in calming verbal activities when breathing out.<sup>1</sup>

In this way a monk ... cultivates mindfulness of the body.

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<sup>1</sup> The reference to calming 'verbal activities' when breathing out seems to be a textual error.