**Mindfulness of Elements meditation**

**This body contains these solid parts…**

Head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys. heart, liver, diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach, feces.

In this way, all these things have the nature of transforming into the soil. They are earth element- pathavi dhātu. There are also things in this body that dissolve.

**This body contains this liquid parts…**

Bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of joint, urine.

These are the things that belong to the water element - āpō dhātu. They dissolve in water.

**This body contains these fiery parts…**

fire by which one is warmed,

fire by which one is aged, fire by which one is consumed, fire by which what is eaten, drink, consumed and tasted gets completely digested, and whatever else is fiery.

These are the things that belong to heat element - thejo dhātu. They dissolve in the worm.

**This body, there are these airy parts…**

up-going winds. down going winds, winds in the belly, winds in the bowels, winds that course through the limbs, the in-breath, the out breath.

These are the things that belong to air element - Vayo dhātu. They dissolve in the air.

* the body which is assumed as mine contains 4 elements.
* the bodies which are assumed as others contain 4 elements.
* the bodies which are assumed as mine, as well as the bodies which are assumed as others contains 4 elements.

the body which is assumed as mine, originates from food, at the cessation of food, the body cease.

the bodies which are assumed as others, originates from food, at the cessation of food, the bodies cease.

the body which is assumed as mine, as well as the bodies which are assumed as others originates from food, at the cessation of food, the bodies cease.

* the body which is assumed as mine, is impermanent, suffering, and subject to change.
* the bodies which are assumed as others, are impermanent, suffering, and subject to change.
* the body which is assumed as mine, as well as the bodies which are assumed as others are impermanent, suffering, and subject to change.

the body which is assumed as mine, is not mine, not I am, not myself.

the bodies which are assumed as others, are not mine, not I am, not myself.

the body which is assumed as mine, as well as the bodies which are assumed as others are not mine, not I am, not myself.