
KĀYAGATĀSATISUTTAM

Mindfulness of the Body

153. evaṃ me sutāṃ. ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
- thus to me hear one time blessed in Kosala dwells jetagrove
anāthapiṇḍika arāme.

anāthapiṇḍika park

Thus have I heard. On one occasion the Blessed One was living at Sāvattī in Jeta's Grove, Anāthapiṇḍika's Park.

atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ
then indeed many - afternoon alms.back from
upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi;
assembly hall settled assembled them.discussion arose

Now a number of bhikkhus were sitting in the assembly hall, where they had met together on returning from their almsround, after their meal, when this discussion arose among them:

“acchariyaṃ, āvuso, abbhutaṃ, āvuso! yāvañcidaṃ tena bhagavatā jānataṃ
wonderful friend marvelous friend as far as because of blessed know
passatā arahatā sammāsambuddhena kāyagatāsati bhāvitā bahulikataṃ
see worthy perfect.enlightened body.direct.mindful developed increased
mahapphalā vuttā mahānisaṃsā'ti.
great.fruit habit great.benefit

“It is wonderful, friends, it is marvellous, how it has been said by the Blessed One who knows and sees, accomplished and fully enlightened, that mindfulness of the body, when developed and cultivated, is of great fruit and great benefit.”

ayaṇca hidaṃ tesāṃ bhikkhūnaṃ antarākathā vippakatā hoti, atha kho bhagavā
then.and this that - between talk unfinished to be then indeed blessed
sāyanhasamayaṃ patisallānā vuṭṭhito yena upaṭṭhānasālā tenupasankami;
evening seclusion emerged from because of assembly hall approach
upasankamitvā paññatte āsane nisīdi.
approached prepared seat sat down

However, their discussion was interrupted; for the Blessed One rose from meditation when it was evening, went to the assembly hall, and sat down on a seat made ready.

nisajja kho bhagavā bhikkhū āmantesi; “kāya nuttha, bhikkhave,
having sat indeed blessed - address body (affirm. part.) -
etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?
at present talk settled which and yet to you between talk unfinished

Then he addressed the bhikkhus thus: “Bhikkhus, for what discussion are you sitting together here now? And what was your discussion that was interrupted?”

“idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ upaṭṭhānasālāyaṃ
here Sir we are afternoon alms.back from assembly hall
sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi;
settled assembled them.discussion arose

“Here, venerable sir, we were sitting in the assembly hall, where we had met together on returning from our almsround, after our meal, when this discussion arose among us:

‘acchariyaṃ, āvuso, abbhutaṃ, āvuso! yāvañcidaṃ tena bhagavatā jānataṃ
wonderful friend marvelous friend as far as because of blessed know
passatā arahatā sammāsambuddhena kāyagatāsati bhāvitā bahulikataṃ
see worthy perfect.enlightened body.direct.mindful developed increased
mahapphalā vuttā mahānisaṃsā'ti.
great.fruit habit great.benefit

‘It is wonderful, friends, it is marvellous, how it has been said by the Blessed One who knows and sees, accomplished and fully enlightened, that mindfulness of the body, when developed and cultivated, is of great fruit and great benefit.’

ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.
this indeed (neg) Sir between talk unfinished then blessed arrived

This was our discussion, venerable sir, that was interrupted when the Blessed One arrived.”

154. "kathaṃ bhāvitā ca, bhikkhave, kāyagatāsati kathaṃ bahulikāṭā
- and how developed and - body.direct.mindful and how increased
mahapphalā hoti mahānisamsā?
great.fruit to be great.benefit

"And how, bhikkhus, is mindfulness of the body developed and cultivated so that it is of great fruit and great benefit?

idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā
here - go forest or foot tree or empty.house.go or
nisidati pallankam ābhujitvā ujum kāyam paṇidhāya parimukham satim
sit down cross-leg bent up-right the body have aspired round.mouth mindful
upatthapetvā.
put forth

"Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him,

so satova assasati satova passasati;
he mindful inhales mindful exhales
ever mindful he breathes in, mindful he breathes out.

dīghaṃ vā assasanto 'dīghaṃ assasāmi'ti pajānāti,
long or inhale long inhale know clearly
Breathing in long, he understands: 'I breathe in long';

dīghaṃ vā passasanto 'dīghaṃ passasāmi'ti pajānāti;
long or exhale long exhale know clearly
or breathing out long, he understands: 'I breathe out long.'

rassaṃ vā assasanto 'rassaṃ assasāmi'ti pajānāti,
short or inhale short inhale know clearly
Breathing in short, he understands: 'I breathe in short';

rassaṃ vā passasanto 'rassaṃ passasāmi'ti pajānāti;
short or exhale short exhale know clearly
or breathing out short, he understands: 'I breathe out short.'

'sabbakāyapaṭisaṃvedī assasissāmi'ti sikkhati,
all.body.experience inhales trains
He trains thus: 'I shall breathe in experiencing the whole body';

'sabbakāyapaṭisaṃvedī passasissāmi'ti sikkhati;
all.body.experience exhales trains
he trains thus: 'I shall breathe out experiencing the whole body.

'passambhayaṃ kāyasaṅkhāraṃ assasissāmi'ti sikkhati,
calms down body.formation inhales trains
He trains thus: 'I shall breathe in tranquillising the bodily formation';

'passambhayaṃ kāyasaṅkhāraṃ passasissāmi'ti sikkhati.
calms down body.formation exhales trains
he trains thus: 'I shall breathe out tranquillising the bodily formation.'

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
sarasaṅkappā te pahīyanti.
memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned;

tesaṃ paṇānā ajjhataṃeva cittaṃ santitṭhati sannisiḍati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evaṃ, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
thus - relate to body develops
Thus is how a bhikkhu develops mindfulness of the body.

"puna caparaṃ, bhikkhave, bhikkhu gacchanto vā 'gacchāmi'ti pajānāti,
again then - walking or walk.I know clearly
"Again, bhikkhus, when walking, a bhikkhu understands: 'I am walking';

thito vā 'thitomhī'ti pajānāti,
stand or stand.I know clearly
when standing, he understands: 'I am standing';

nisinno vā 'nisinnomhī'ti pajānāti,
sat or sit.I know clearly
when sitting, he understands: 'I am sitting';

sayāno vā 'sayānomhī'ti pajānāti.
sleeping or sleep.I know clearly
when lying down, he understands: 'I am lying down';

yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā naṃ pajānāti.
as as or - body directed to be so so not know clearly
or he understands accordingly however his body is disposed.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
sarasāṅkappā te pahīyanti.
memory.intention his abandoned
As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned;

tesaṃ pahānā ajjhataṃeva cittaṃ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti,
again then - - approaching gone back mindful to be
“Again, bhikkhus, a bhikkhu is one who acts in full awareness when going forward and returning;

ālokite vilokite sampajānakārī hoti,
look ahead look back mindful to be
who acts in full awareness when looking ahead and looking away;

samiñjite pasārite sampajānakārī hoti,
moves stretch mindful to be
who acts in full awareness when flexing and extending his limbs;

saṅghātipattacīvaradhāraṇe sampajānakārī hoti,
outrobe.bowl.robe.carry mindful to be
who acts in full awareness when wearing his robes and carrying his outer robe and bowl;

asite pīte khāyite sāyite sampajānakārī hoti,
eat drink consume taste mindful to be
who acts in full awareness when eating, drinking, consuming food, and tasting;

uccārapassāvakamme sampajānakārī hoti,
excrete.urinate mindful to be
who acts in full awareness when defecating or urinating;

gate thite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.
walk stand sat down sleep awake speak silent mindful to be
who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
sarasāṅkappā te pahīyanti.
memory.intention his abandoned
As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned;

tesaṃ pahānā ajjhataṃeva cittaṃ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - - relate to body develops
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated. That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu imeva kāyaṃ uddhaṃ pādatalā adho
again then - this the body upward sole foot below
 kesamatthakā tacapariyaṇtaṃ pūraṃ nānappakāraṣa asucino paccavekkhati;
hair:head skin:bound full of many kind unclean contemplate
 “Again, bhikkhus, a bhikkhu reviews this same body up from the soles of the feet and down from the top
 of the hair, bounded by skin, as full of many kinds of impurity thus:

‘atthi imasmiṃ kāye
exist this body

‘In this body there are

kesā lomā nakhā dantā taco
headhair bodyhair nail teeth skin
 head-hairs, body-hairs, nails, teeth, skin,

maṃsaṃ nhāru atthi atthimiñjaṃ vakkāṃ
flesh sinew bone bonemarrow kidney
 flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ
heart liver pleura spleen lungs
 heart, liver, diaphragm, spleen, lungs,

antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ
intestine mesentery undig. food excrement bile
 intestines, mesentery, contents of the stomach, feces, bile,

semaṃ pubbo lohitaṃ sedo medo assu
phlegm pus blood sweat fat tears
 phlegm, pus, blood, sweat, fat, tears,

vasā kheḷo siṅghāṇikā lasikā muttan’ti.
grease saliva mucus synovial fluid urine
 grease, spittle, snot, oil of the joints, and urine.’

“seyyathāpi, bhikkhave, ubhatomukhā putoli pūrā nānāvihitassa dhañṇassa,
just as - double mouthed bag full various grain
 seyyathidam;
such as

Just as though there were a bag with an opening at both ends full of many sorts of grain, such as

sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ, tamenāṃ cakkhumā
fine rice paddy green pea bean sesamum rice-grain - with eyes
 puriso muñcitvā paccavekkheyya;
man loosened reviews

hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and
 review it thus:

‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti;
this fine rice this paddy this green pea this bean this sesamum this rice-grain
 ‘This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice’;

evameva kho, bhikkhave, bhikkhu imeva kāyaṃ uddhaṃ pādatalā adho
only indeed - this the body upward sole foot below
 kesamatthakā tacapariyaṇtaṃ pūraṃ nānappakāraṣa asucino paccavekkhati;
hair:head skin:bound full of many kind unclean contemplate
 so too, a bhikkhu reviews this same body as full of many kinds of impurity thus:

‘atthi imasmiṃ kāye
exist this body

‘In this body there are

kesā lomā nakhā dantā taco
headhair bodyhair nail teeth skin
 head-hairs, body-hairs, nails, teeth, skin,

maṃsaṃ nhāru atthi atthimiñjaṃ vakkāṃ
flesh sinew bone bonemarrow kidney
 flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ
heart liver pleura spleen lungs
 heart, liver, diaphragm, spleen, lungs,

antam antaḡaṇam udariyam karīsam pittaṁ
intestine mesentery undig. food excrement bile
intestines, mesentery, contents of the stomach, feces, bile,

semham pubbo lohitaṁ sedo medo assu
phlegm pus blood sweat fat tears
phlegm, pus, blood, sweat, fat, tears,

vasā kheḷo siṅghāṇikā lasikā muttan'ti.
grease saliva mucus synovial fluid urine
grease, spittle, snot, oil of the joints, and urine.'

tassa evaṁ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
sarasāṅkappā te pahiyanti.
memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned;

tesaṁ pahānā ajjhataṁeva cittaṁ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṁ bhāveti.
that.to - - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṁ, bhikkhave, bhikkhu imameva kāyaṁ yathāthitaṁ yathāpanihitaṁ
again then - - this the body as it stand as it directed
dhātuso paccavekkhati;
element contemplate

“Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus:

‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.
exist this body earth.elem water.elem fire.elem air.elem

‘In this body there are the earth element, the water element, the fire element, and the air element.’

“seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṁ vadhitvā
just as - skilled butcher or butcher.pupil or cow have killed
catumahāpathe bilaso vibhajitvā nisinno assa;
4.road portions have dissected sat to be

Just as though a skilled butcher or his apprentice had killed a cow and were seated at the crossroads with it cut up into pieces;

evameva kho, bhikkhave, bhikkhu imameva kāyaṁ yathāthitaṁ yathāpanihitaṁ
only indeed - - this the body as it stand as it directed
dhātuso paccavekkhati;
element contemplate

so too, a bhikkhu reviews this same body however it is placed, however disposed, as consisting of elements thus:

‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.
exist this body earth.elem water.elem fire.elem air.elem

‘In this body there are the earth element, the water element, the fire element, and the air element.’

tassa evaṁ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
sarasāṅkappā te pahiyanti.
memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṁ pahānā ajjhataṁeva cittaṁ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṁ bhāveti.
that.to - - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya
again then - just as aside the body safe.body
chadditaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakam
abandoned one day or two days or three days or bloated discolored
vipubbakajātāṃ.
festering

“Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter,

so imameva kāyaṃ upasaṃharati;
he this the body compare
a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātīto’ti.
this.also indeed body this.nature this.become this.not.overcome
‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
sarasāṅkappā te pahīyanti.
memory.intention his abandoned
As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhattameva cittaṃ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya
again then - just as aside the body safe.body
chadditaṃ kakehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā
abandoned crow or consumed hawk or consumed vulture or
khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā
consumed heron or consumed dog or consumed tiger or
khajjamānaṃ dīpihi vā khajjamānaṃ singālehi vā khajjamānaṃ vividhehi vā
consumed panther or consumed jackel or consumed various or
pañakajātehi khajjamānaṃ.
insect consumed

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

so imameva kāyaṃ upasaṃharati;
he this the body compare
a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātīto’ti.
this.also indeed body this.nature this.become this.not.overcome
‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
sarasāṅkappā te pahīyanti.
memory.intention his abandoned
As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhattameva cittaṃ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya
again then - just as aside the body safe.body
chadditaṃ atthikasāṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ.
abandoned bone.chain with.flesh.blood sinew.connect

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

so imameva kāyaṃ upasaṃharati;
he this the body compare

a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanaṭīti’.

this.also indeed body this.nature this.become this.not.overcome

‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life

sarasāṅkappā te pahīyanti.

memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhataṃeva cittaṃ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated

with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

that.to - relate to body develops

That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya atthikasāṅkhalikaṃ
again then - just as aside bone.chain

nimmaṃsalohitamakkhitaṃ nhārusambandhaṃ

without.flesh.blood.smear sinew.connect

Again, as though he were to see a fleshless skeleton smeared with blood, held together with sinews,

so imameva kāyaṃ upasaṃharati;

he this the body compare

a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanaṭīti’.

this.also indeed body this.nature this.become this.not.overcome

‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life

sarasāṅkappā te pahīyanti.

memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhataṃeva cittaṃ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated

with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

that.to - relate to body develops

That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya atthikasāṅkhalikaṃ
again then - just as aside bone.chain

apagatamaṃsalohitaṃ nhārusambandhaṃ.

removed.flesh.blood sinew.connect

“Again, as though he were to see a skeleton without flesh and blood, held together with sinews,

so imameva kāyaṃ upasaṃharati;

he this the body compare

a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanaṭīti’.

this.also indeed body this.nature this.become this.not.overcome

‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
sarasāṅkappā te pahīyanti.
memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhataṃveva cittaṃ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya atthikāni
again then - - just as aside bone
apagatasambandhāni disāvīdisāvikkhittāni aññena hatthattikāṃ aññena
removed.connection directions.upset other hand.bone other
pādattikāṃ aññena gopphakattikāṃ aññena jaṅghattikāṃ aññena ūrutthikāṃ
leg.bone other ankle.bone other shine.bone other thigh.bone
aññena kaṭṭhikāṃ aññena phāsukattikāṃ aññena piṭṭhitthikāṃ aññena
other hip.bone other rib.bone other back.bone other
khandhattikāṃ aññena gīvattikāṃ aññena hanukattikāṃ aññena dantattikāṃ
breast.bone other neck.bone other jaw.bone other tooth.bone
aññena sīsakaṭāhaṃ.
other skull.bone

“Again, as though he were to see disconnected bones scattered in all directions—here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull,

so imameva kāyaṃ upasaṃharati;
he this the body compare
a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātīto’ti.
this.also indeed body this.nature this.become this.not.overcome
‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
sarasāṅkappā te pahīyanti.
memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhataṃveva cittaṃ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya
again then - - just as aside the body safe.body
chadditaṃ; atthikāni setāni saṅkhavaṇṇapaṭibhāgaṇi.
abandoned bone white conch.color.resemble

“Again, as though he were to see a corpse thrown aside in a charnel ground, bones bleached white, the colour of shells,

so imameva kāyaṃ upasaṃharati;
he this the body compare
a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātīto’ti.
this.also indeed body this.nature this.become this.not.overcome
‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
sarasāṅkappā te pahīyanti.
memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhataṃveva cittaṃ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya atthikāni puñjakatāni
again then - - just as aside bone heap
terovassikāni
3.year

“Again, as though he were to see bones heaped up,

so imameva kāyaṃ upasaṃharati;
he this the body compare
a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātito’ti.
this.also indeed body this.nature this.become this.not.overcome
‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
sarasāṅkappā te pahīyanti.
memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhataṃveva cittaṃ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya atthikāni pūṭini
again then - - just as aside bone rotten
cunnakajātāni.
powder.arisen

“Again, as though he were to see bones more than a year old, rotted and crumbled to dust,

so imameva kāyaṃ upasaṃharati;
he this the body compare
a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātito’ti.
this.also indeed body this.nature this.become this.not.overcome
‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
sarasāṅkappā te pahīyanti.
memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhataṃveva cittaṃ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - - relate to body develops
 That too is how a bhikkhu develops mindfulness of the body.

55. “puna caparaṃ, bhikkhave, bhikkhu vivicca kāmehi, vivicca
- again then - - separate from pleasures separate from
 akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ
unskillful states with.applied with.investigate secluded rapture.joy first
 jhānaṃ upasampajja viharati.
jhāna have attained dwells

“Again, bhikkhus, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

so imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti
he this the body seclusion rapture.joy overflow fill become full
 parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.
completely no.is that entire body seclusion rapture.joy unpervaded to be
 He makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.

seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kamsathāle
just as - skilled bathman or bathman.pupil or metal dish
 nhāniyacunnāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ
bath.powder pour water completely completely mixes with.it
 nhāniyapiṇḍi snehānugatā snehaparetā santarabāhira phutā snehena na
bath.ball moise.accompanied moise.overcome pervaded permeate moist not
 ca pagghariṇi;
and ooze

Just as a skilled bath man or a bath man’s apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it till the moisture wets his ball of bath powder, soaks it and pervades it inside and out, yet the ball itself does not ooze;

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena
only indeed - - this the body seclusion rapture.joy
 abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa
overflow fill become full completely no.is that entire body
 vivekajena pītisukhena apphutaṃ hoti.
seclusion rapture.joy unpervaded to be

so too, a bhikkhu makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
 sarasāṅkappā te pahīyanti.
memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
 with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - - relate to body develops
 That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ
again then - - apply.investigate allaying self
 sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhījaṃ
tranquilizing mind onepointedness not.applied not.investigate from concentration
 pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.
rapture.joy second jhāna have attained dwells

“Again, bhikkhus, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration.

so imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti
he this the body from concentration rapture.joy overflow fill
 paripūreti parippharati; nāssa kiñci sabbāvato kāyassa samādhijena
become full completely no.is that entire body from concentration
 pītisukhena apphutaṃ hoti.
rapture.joy unpervaded to be

He makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration.

seyyathāpi, bhikkhave, udakarahado gambhīro ubbhidodako.
just as - water.lake deep welling-up
 Just as though there were a lake whose waters welled up from below;

tassa nevassa puratthimāya disāya udakassa āyamukhaṃ na pacchimāya disāya
he not.it eastern direction water inflow not western direction
 udakassa āyamukhaṃ na uttarāya disāya udakassa āyamukhaṃ na dakkhiṇāya
that water.lake inflow not northern direction water inflow not southern
 disāya udakassa āyamukhaṃ;
direction water inflow

and it had no inflow from east, west, north, or south;

devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya; atha kho
- and not time time is appeased showers supply then indeed
 tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena
that water.lake cool rain cloud springs up it.even water.lake cool
 vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato
water overflow fill become full completely no.is that entire
 udakarahadassa sītena vārinā apphutaṃ assa;
water.lake cool water unpervaded to be

and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water;

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena
only indeed - this the body from concentration rapture.joy
 abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa
overflow fill become full completely no.is that entire body
 samādhijena pītisukhena apphutaṃ hoti.
from concentration rapture.joy unpervaded to be

so too, a bhikkhu makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
 sarasaṅkappā te pahīyanti.
memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhattameva cittaṃ santitthati sannisiḍati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
 with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - relate to body develops
 That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati
again then - joy and dispassion equanimity and dwells
 sāto ca sampajāno, sukhañca kāyena patisaṃvedeti, yaṃ taṃ ariyā ācikkhanti:
mindful and full aware happy.and body experience which that noble relates
 “upekkhako satimā sukhavihārī”ti, tatiyaṃ jhānaṃ upasampajja viharati.
equanimity mindful pleasant.abide third jhāna have attained dwells

“Again, bhikkhus, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’”

so imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti
he this the body free.joy happiness overflow fill become full
 parippharati, nassa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti.
completely no.is that entire body free.joy happiness unpervaded to be
 He makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.

seyyathāpi, bhikkhave, uppālīniyaṃ vā padumīniyaṃ vā pundarīkīniyaṃ vā
just as - lotuspond or lotus or white lotus or
 appekaccāni uppālāni vā padumāni vā pundarīkāni vā udaye jātāni udaye
some waterlily or lotus or white lotus or water arisen water
 samvaddhāni udakānuggatāni antonimuggapossini, tāni yāva caggā yāva ca
grown up water.above within that which and.tips which and
 mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphutāni, nassa
and.roots cool water overflow drench fill completely no.is
 kiñci sabbāvataṃ uppālānaṃ vā padumānaṃ vā pundarīkānaṃ vā sītena vārinā
that entire waterlily or lotus or white lotus or cool water
 apphutaṃ assa;
unpervaded to be

Just as in a pond of blue or white or red lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and cool water drenches, steeps, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water;

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukhena
only indeed - this the body free.joy happiness
 abhisandeti parisandeti paripūreti parippharati, nassa kiñci sabbāvato kāyassa
overflow fill become full completely no.is that entire body
 nippītikena sukhena apphutaṃ hoti.
free.joy happiness unpervaded to be

so too, a bhikkhu makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
 saraṇakappā te pahīyanti.
memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhataṃveva cittaṃ santitthati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
 with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - relate to body develops
 That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā pubbeva
again then - happiness and removal prior
 somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ
joy.grief setting down pleasure.pain equanimity.mindful.pure
 cātutthaṃ jhānaṃ upasampajja viharati.
fourth jhāna have attained dwells

“Again, bhikkhus, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

so imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nassa
he this the body purified mind pure.bright pervaded sat to be no.is
 kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.
that entire body purified mind pure.bright unpervaded to be
 He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind.

seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṃ pārūpitvā nisinno assa,
just as - man white cloth upto head cover sat to be
 nassa kiñci sabbāvato kāyassa odātena vatthena apphutaṃ assa;
no.is that entire body white cloth unpervaded to be

Just as though a man were sitting covered from head down with a white cloth, so that there would be no part of his whole body not covered by the white cloth;

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā
only indeed - this the body purified mind
 pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena
pure.bright pervaded sat to be no.is that entire body purified
 cetasā pariyodātena apphutaṃ hoti.
mind pure.bright unpervaded to be
 so too, a bhikkhu sits pervading this body with a pure bright mind, so that there is no part of his whole
 body unpervaded by the pure bright mind.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
 sarasaṅkappā te pahīyanti.
memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life
 are abandoned;

tesaṃ pahnā ajjhattameva cittaṃ santitthati sannisiḍati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
 with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and
 concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.
that.to - relate to body develops
 That too is how a bhikkhu develops mindfulness of the body.

156. “yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā,
- anyone who - body.direct.mindful developed increased
 antogadhāvassa kusalā dhammā ye keci vijjābhāgiyā.
included good states whatever which true knowledge

“Bhikkhus, anyone who has developed and cultivated mindfulness of the body has included within
 himself whatever wholesome states there are that partake of true knowledge.

seyyathāpi, bhikkhave, yassa kassaci mahāsamuddo cetasā phuṭo, antogadhāvassa
just as - anyone who great.ocean mind pervaded included
 kunnadiyo yā kāci samuddaṅgamā;
stream whatever which ocean.go

Just as anyone who has extended his mind over the great ocean has included within it whatever streams
 there are that flow into the ocean;

evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā,
only indeed - anyone who body.direct.mindful developed increased
 antogadhāvassa kusalā dhammā ye keci vijjābhāgiyā.
included good states whatever which true knowledge

so too, anyone who has developed and cultivated mindfulness of the body has included within himself
 whatever wholesome states there are that partake of true knowledge.

“yassa kassaci, bhikkhave, kāyagatāsati abhāvitā abahulīkatā, labhati tassa
anyone who - body.direct.mindful not developed not cultivate attains he
 māro otāraṃ, labhati tassa māro ārammaṇaṃ.
Māra access attains he Māra foundation

“Bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an
 opportunity and a support in him.

seyyathāpi, bhikkhave, puriso garukaṃ silāgulaṃ allamattikāpuñje pakkhipeyya.
just as - man heavy stone.ball wet.clay.mound throws into
 Suppose a man were to throw a heavy stone ball upon a mound of wet clay.

taṃ kiṃ maññatha, bhikkhave,
that who imagines -
 What do you think, bhikkhus?

api nu taṃ garukaṃ silāgulaṃ allamattikāpuñje labhetha otāraṇ”ti?
and even (affirm) that heavy stone.ball wet.clay.mound attains access
 Would that heavy ball find entry into that mound of wet clay?”

“evaṃ, bhante”.
thus Sir
 “Yes, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā
only indeed - anyone who body.direct.mindful not developed
abahulīkatā, labhati tassa māro otāram, labhati tassa māro ārammaṇaṃ.
not cultivate attains he Māra access attains he Māra foundation

“So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

seyyathāpi, bhikkhave, sukkhaṃ kaṭṭhaṃ kolāpaṃ; atha puriso āgaccheyya
just as - dry piece wood sapless then man comes to
uttarāraṇiṃ ādāya
upper.firestick have taken

“Suppose there were a dry sapless piece of wood, and a man came with an upper fire-stick, thinking:

‘aggim abhinibbattessāmi, tejo pātukarissāmi’^{ti}.
fire produce heat manifest

‘I shall light a fire, I shall produce heat.’

taṃ kiṃ maññatha, bhikkhave,
that who imagines -

What do you think, bhikkhus?

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ kolāpaṃ uttarāraṇiṃ
and even (affirm) he man up to dry piece wood sapless upper.firestick
ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyya^{ti}?
have taken agitate fire produced heat manifest

Could the man light a fire and produce heat by rubbing the dry sapless piece of wood with an upper fire-stick?”

“evaṃ, bhante”.
thus Sir

“Yes, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā
only indeed - anyone who body.direct.mindful not developed
abahulīkatā, labhati tassa māro otāram, labhati tassa māro ārammaṇaṃ.
not cultivate attains he Māra access attains he Māra foundation

“So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

seyyathāpi, bhikkhave, udakamaṇiko ritto tuccho ādhāre ṭhapito; atha puriso
just as - water.jar empty devoid stand placed then man
āgaccheyya udakabhāraṃ ādāya.
comes to water.load have taken

“Suppose there were a hollow empty water jug set out on a stand, and a man came with a supply of water.

taṃ kiṃ maññatha, bhikkhave,
that who imagines -

What do you think, bhikkhus?

api nu so puriso labhetha udakassa nikkhepanan^{ti}?
and even (affirm) he man attains water put down

Could the man pour the water into the jug?”

“evaṃ, bhante”.
thus Sir

“Yes, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā
only indeed - anyone who body.direct.mindful not developed
abahulīkatā, labhati tassa māro otāram, labhati tassa māro ārammaṇaṃ”.
not cultivate attains he Māra access attains he Māra foundation

“So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

157. “yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, na tassa
- anyone who - body.direct.mindful developed increased not he
labhati māro otāram, na tassa labhati māro ārammaṇaṃ.
attains Māra access not he attains Māra foundation

“Bhikkhus, when anyone has developed and cultivated mindfulness of the body, Māra cannot find an opportunity or a support in him.

seyyathāpi, bhikkhave, puriso lahukam suttagulam sabbasāramaye aggaḷaphalake
just as - man light string.ball all.pith.made door panel
pakkhipeyya.
throws into

Suppose a man were to throw a light ball of string at a door-panel made entirely of heartwood.

taṃ kiṃ maññatha, bhikkhave,
that who imagines -

What do you think, bhikkhus?

api nu so puriso taṃ lahukam suttagulam sabbasāramaye aggaḷaphalake
and even (affirm) he man that light string.ball all.pith.made door panel
labhetha oṭāraṇaṃ? ^{ti?}
attains access

Would that light ball of string find entry through that door-panel made entirely of heartwood?"

"no hetam, bhante".

(neg) indeed.this Sir

"No, venerable sir."

"evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahuḷikatā,
only indeed - anyone who body.direct.mindful developed increased
na tassa labhati māro oṭāraṇaṃ, na tassa labhati māro ārammaṇaṃ.
not he attains Māra access not he attains Māra foundation

"So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, Māra cannot find an opportunity or a support in him.

seyyathāpi, bhikkhave, allaṃ kaṭṭhaṃ sasnehaṃ; atha puriso āgaccheyya
just as - wet piece wood with.oily then man comes to
uttarāraṇiṃ ādāya;
upper.firestick have taken

"Suppose there were a wet sappy piece of wood, and a man came with an upper fire-stick, thinking:

'aggim abhinibbattessāmi, tejo pātukarissāmi'ti.

fire produce heat manifest

'I shall light a fire, I shall produce heat.'

taṃ kiṃ maññatha, bhikkhave,
that who imagines -

What do you think, bhikkhus?

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya
and even (affirm) he man up to wet piece wood with.oily upper.firestick have taken
abhimanthento aggim abhinibbatteyya, tejo pātukareyyā'ti?
agitate fire produced heat manifest

Could the man light a fire and produce heat by taking the upper fire-stick and rubbing it against the wet sappy piece of wood?

"no hetam, bhante".

(neg) indeed.this Sir

—"No, venerable sir."

"evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahuḷikatā,
only indeed - anyone who body.direct.mindful developed increased
na tassa labhati māro oṭāraṇaṃ, na tassa labhati māro ārammaṇaṃ.
not he attains Māra access not he attains Māra foundation

"So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, Māra cannot find an opportunity or a support in him.

seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākaṭṭheyyo
just as - water.jar full water brimful crow.drinkable
ādhāre thapito; atha puriso āgaccheyya udakabhāraṃ ādāya.
stand placed then man comes to water.load have taken

"Suppose, set out on a stand, there were a water jug full of water right up to the brim so that crows could drink from it, and a man came with a supply of water.

taṃ kiṃ maññatha, bhikkhave,
that who imagines -

What do you think, bhikkhus?

api nu so puriso labhetha udakassa nikkhepanaṃ'ti?
and even (affirm) he man attains water put down

Could the man pour the water into the jug?"

“no hetam, bhante”.

(neg) indeed.this Sir

“No, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahuḷikatā,
only indeed - anyone who body.direct.mindful developed increased
na tassa labhati māro otāram, na tassa labhati māro ārammaṇam”.

not he attains Māra access not he attains Māra foundation

“So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, Māra cannot find an opportunity or a support in him.

158. “yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahuḷikatā, so
- anyone who - body.direct.mindful developed increased he
yassa yassa abhiññāsacchikarāṇīyassa dhammassa cittaṃ abhininnāmeti
anyone anyone high-knowledge.fit to know nature mind towards
abhiññāsacchikiriyāya, ta tatre sakkhibhabbatam pāpunāti sati satīyātane.
high-knowledge.fit to know that there witness.ability attains mindful mindfl.sphere

“Bhikkhus, when anyone has developed and cultivated mindfulness of the body, then when he inclines his mind towards realising any state that may be realised by direct knowledge, he attains the ability to witness any aspect therein, there being a suitable basis.

seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo
just as - water.jar full water brimful crow.drinkable
ādhāre thapito.
stand placed

Suppose, set out on a stand, there were a water jug full of water right up to the brim so that crows could drink from it.

tamenam balavā puriso yato yato āviñcheyya, āgaccheyya udakan”ti?

- powerful man since since turn comes to water

Whenever a strong man tips it, would water come out?”

“evam, bhante”.

thus Sir

“Yes, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahuḷikatā
only indeed - anyone who body.direct.mindful developed increased
so, yassa yassa abhiññāsacchikarāṇīyassa dhammassa cittaṃ abhininnāmeti
he anyone anyone high-knowledge.fit to know nature mind towards
abhiññāsacchikiriyāya, tatra tatveva sakkhibhabbatam pāpunāti sati satīyātane.
high-knowledge.fit to know there therin witness.ability attains mindful mindfl.sphere

“So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, then when he inclines his mind towards realising any state that may be realised by direct knowledge, he attains the ability to witness any aspect therein, there being a suitable basis.

seyyathāpi, bhikkhave, same bhūmibhāge caturassā pokkharāṇī assa āḷibandhā
just as - level plot o'land square pond to be embank.bound
pūrā udakassa samatittikā kākapeyyā.
full water brimful crow.drinkable

“Suppose there were a square pond on level ground, surrounded by an embankment, full of water right up to the brim so that crows could drink from it.

tamenam balavā puriso yato yato ālīm muñceyya āgaccheyya udakan”ti?

- powerful man since since embankment release comes to water

Whenever a strong man loosens the embankment, would water come out?

“evam, bhante”.

thus Sir

“Yes, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahuḷikatā,
only indeed - anyone who body.direct.mindful developed increased
so yassa yassa abhiññāsacchikarāṇīyassa dhammassa cittaṃ abhininnāmeti
he anyone anyone high-knowledge.fit to know nature mind towards
abhiññāsacchikiriyāya, tatra tatveva sakkhibhabbatam pāpunāti sati satīyātane.
high-knowledge.fit to know there therin witness.ability attains mindful mindfl.sphere

“So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, then when he inclines his mind towards realising any state that may be realised by direct knowledge, he attains the ability to witness any aspect therein, there being a suitable basis.

seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa
just as - well.ground 4.road good breed.chariot yoked to be
 thito odhastapatodo; tamenam dakkho yoggacariyo assadammasārathi abhiruhtvā
stand lying.goad - skilled suitable horse.tamed.driver ascends
 vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā
left hand rein have taken right hand goad have taken
 yenicchakaṃ yadicchakaṃ sāreyyāpi paccāsāreyyāpi;
where.desire if.desire move along make go

“Suppose there were a chariot on even ground at the crossroads, harnessed to thoroughbreds, waiting with goad lying ready, so that a skilled trainer, a charioteer of horses to be tamed, might mount it, and taking the reins in his left hand and the goad in his right hand, might drive out and back by any road whenever he likes.

evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvītā bahulīkatā,
only indeed - anyone who body.direct.mindful developed increased
 so yassa yassa abhiññāsacchikarāṇi yassa dhammassa cittaṃ abhininnāmeti
he anyone anyone high-knowledge.fit to know nature mind towards
 abhiññāsacchikiriyāya, tatra tatreva sakkhibhaddatā pāpunāti sati
high-knowledge.fit to know there therein witness.ability attains mindful
 satīyātane”.
mindfl.sphere

So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, then when he inclines his mind towards realising any state that may be realised by direct knowledge, he attains the ability to witness any aspect therein, there being a suitable basis.

159. “kāyagatāya, bhikkhave, satiyā āsevītāya bhāvītāya bahulīkatāya
- body.directed - mindful frequent.pract develop cultivate
 yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya dasānisamsā
made a habit of made basis - accumulate well undertaken ten.benefit
 pāṭikaṅkhā.
expect

“Bhikkhus, when mindfulness of the body has been repeatedly practised, developed, cultivated, used as a vehicle, used as a basis, established, consolidated, and well undertaken, these ten benefits may be expected. What ten?

(i) ”aratiratisaho hoti, na ca taṃ arati sahati, uppannaṃ aratiṃ abhibhuyya
to be not and that - - -
 viharati.
dwells

(i) “One becomes a conqueror of discontent and delight, and discontent does not conquer oneself; one abides overcoming discontent whenever it arises.

(ii) “bhayabheravasaho hoti, na ca taṃ bhayabheravaṃ sahati, uppannaṃ
- - - to be not and that - - -
 bhayabheravaṃ abhibhuyya viharati.
- - - dwells

(ii) “One becomes a conqueror of fear and dread, and fear and dread do not conquer oneself; one abides overcoming fear and dread whenever they arise.

(iii) “khamo hoti sītassa uṇhassa jighacchāya pipāsāya
to be - - -
 ḍaṃsamakasavātātapasarisāpasamphassānaṃ duruttānaṃ durāgatānaṃ
 vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ
 kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ adhivāsakajātiko hoti.
- - - to be

(iii) “One bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; one endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.

(iv) “catunnaṃ jhānaṇaṃ ābhicetasikānaṃ ditṭhadhammasukhavihārānaṃ
- - -
 nikāmalābhī hoti akicchālābhī akasirālābhī.
- - - to be - - -

(iv) “One obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now.

(v) “so anekavihitam iddhiṇidham paccānubhoti.
- he - - -

(v) “One wields the various kinds of supernormal power:

ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti,
- - - *to be* - - - *to be*

having been one, he becomes many; having been many, he becomes one;

āvibhāvaṃ tirobhāvaṃ; tirokuttaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati,

seyyathāpi ākāse;

just as

one appears and vanishes; one goes unhindered through a wall, through an enclosure, through a mountain as though through space;

pathaviyāpi ummujjanimujjaṃ karoti, seyyathāpi udake;

one dives in and out of the earth as though it were water;

udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ;

one walks on water without sinking as though it were earth;

ākāsepi pallaṅkena kamati, seyyathāpi pakkhī saṇṇo;

seated cross-legged, one travels in space like a bird;

imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasati

parimajjati,

with his hand one touches and strokes the moon and sun so powerful and mighty;

yāva brahmalokāpi kāyena vasaṃ vatteti.

which - - - *body* - - -
one wields bodily mastery even as far as the Brahma-world.

(vi) “dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti

dibbe ca mānuse ca, ye dūre santike ca.

- *and* - *and whatever* - - - *and*

(vi) “With the divine ear element, which is purified and surpasses the human, one hears both kinds of sounds, the divine and the human, those that are far as well as near.

(vii) “parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti.

- *mind* - - - *know clearly*

(vii) “One understands the minds of other beings, of other persons, having encompassed them with one’s own mind.

sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti, vītārāgaṃ vā cittaṃ ‘vītārāgaṃ

- *or mind* - - - *know clearly* - - - *or mind* -

cittaṃ’ti pajānāti,

- *know clearly*

One understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust;

sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ

- *or mind* - - - *know clearly* - - - *or mind* -

cittaṃ’ti pajānāti,

- *know clearly*

one understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate;

samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti, vītamohaṃ vā cittaṃ

- *or mind* - - - *know clearly* - - - *or mind*

‘vītamohaṃ cittaṃ’ti pajānāti,

- *know clearly*

one understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion;

saṃkhittaṃ vā cittaṃ ‘saṃkhittaṃ cittaṃ’ti pajānāti, vikkhittaṃ vā cittaṃ

- *or mind* - - - *know clearly* - - - *or mind*

‘vikkhittaṃ cittaṃ’ti pajānāti,

- *know clearly*

one understands a contracted mind as contracted and a distracted mind as distracted;

mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānāti, amahaggataṃ vā cittaṃ
 - or mind - know clearly - or mind
 ‘amahaggataṃ cittaṃ’ti pajānāti,
 - know clearly

one understands an exalted mind as exalted and an unexalted mind as unexalted;

sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ
 - or mind - know clearly - or mind -
 cittaṃ’ti pajānāti,
 - know clearly

one understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed;

samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajānāti, asamāhitaṃ vā cittaṃ
 - or mind - know clearly - or mind
 ‘asamāhitaṃ cittaṃ’ti pajānāti,
 - know clearly

one understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated;

vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānāti, avimuttaṃ vā cittaṃ ‘avimuttaṃ
 - or mind - know clearly - or mind -
 cittaṃ’ti pajānāti.
 - know clearly

one understands a liberated mind as liberated and an unliberated mind as unliberated.

(viii) “so anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ — ekampi jātiṃ
 - he - such as
 dvepi jātiyo tissoṇi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo
 tiṃsampi jātiyo cattārisampi jātiyo paññāsampi jātiyo jāṭisatampi jāṭisahassampi
 jāṭisatasahassampi

(viii) “One recollects ones manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births,

anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe;

many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion:

‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro
 evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto,

‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term;

so tato cuto amutra udapādim;
 he - -

and passing away from there, I reappeared elsewhere;

tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro
 evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto,

and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term;

so tato cuto idhūpapanno’ti.
 he - -

and passing away from there, I reappeared here.’

iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

Thus with their aspects and particulars one recollects ones manifold past lives.

(ix) “dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne
upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage
satte pajānāti.
- *know clearly*

(ix) “With the divine eye, which is purified and surpasses the human, one sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and one understands how beings pass on according to their actions.

(x) “āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme
sayam abhiññā sacchikatvā upasampajja viharati.
- *have attained dwells*

(x) “By realising for oneself with direct knowledge, one here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

“kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulīkatāya yānikatāya
body.directed - mindful frequent.pract develop cultivate made a habit of
vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime dasānisamsā pāṭikāṅkhā”ti.
made basis - accumulate well undertaken this ten.benefit expect

“Bhikkhus, when mindfulness of the body has been repeatedly practised, developed, cultivated, used as a vehicle, used as a basis, established, consolidated, and well undertaken, these ten benefits may be expected.”

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
- *blessed* - *his* - - - -

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

kāyagatāsatisuttaṃ niṭṭhitaṃ navamaṃ.

Contemplation of the body, concludes, 11(9)