
KĀYAGATĀSATISUTTAM

153. evaṃ me sutam. ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
- thus to me hear one time blessed in Kosala dwells jetagroove
anāthapiṇḍikassa ārāme.

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 piṇḍapāṭapaṭikkantānaṃ
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 jānatā passatā
wonderful friend marvelous friend as far as because of blessed know see
arahatā sammāsambuddhena kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā
worthy perfect.enlightened body.direct.mindful developed increased great.fruit habit
mahānisamsā”ti.

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.”

ayañca hidam tesam bhikkhūnaṃ antarākathā vippakatā hoti, atha kho bhagavā
then.and this that - between talk unfinished to be then indeed blessed
sāyanhasamayaṃ patisallānā vutthito yena upaṭṭhānasālā tenupasaṅkami;
evening seclusion emerged from because of assembly hall approach
upasaṅkamitvā 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, etarahi kathāya
having sat indeed blessed - address body (affirm. part.) - at present talk
sannisinnā, kā ca pana vo antarākathā vippakatā”ti?
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 piṇḍapāṭapaṭikkantānaṃ 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 jānatā passatā
wonderful friend marvelous friend as far as because of blessed know see
arahatā sammāsambuddhena kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā
worthy perfect.enlightened body.direct.mindful developed increased great.fruit habit
mahānisamsā”ti.

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 bahulikatā mahapphalā
- and how developed and - body.direct.mindful and how increased great.fruit
hoti mahānisamsā?
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 nisīdati
here - go forest or foot tree or empty.house.go or sit down
pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.
cross-leg bent up-right the body have aspired round.mouth mindful 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,

tatrāpāsiṃ 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 anekavihitaṃ pubbenivāsaṃ anussarati.

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

(ix) “dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne
- - - - -
upapajjamāne hīne paṇīte 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) “āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ
- - - - -
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 yānīkatāya
body.directed - *mindful frequent.pract* *develope* *cultivate* *made a habit of*
vatthukatāya anuṭṭhitāya paricīṭāya susamāradhāya ime dasānisaṃsā pāṭikaṅkhā”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)

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 kāyaśaṅkhāraṃ assasissāmi’ti sikkhati,
calms down body.formation inhales trains
He trains thus: ‘I shall breathe in tranquillising the bodily formation’;

‘passambhayaṃ kāyaśaṅkhāraṃ 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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned

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

tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.
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
That 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’;

ṭhito vā ‘ṭhitomhi’ti pajānāti,
stand or stand.I know clearly
when standing, he understands: ‘I am standing’;

nisinno vā ‘nisinnomhi’ti pajānāti,
sat or sit.I know clearly
when sitting, he understands: ‘I am sitting’;

sayāno vā ‘sayānomhi’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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned

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

tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.
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 ṭhite nisinne sutte jāgarite bhāsīte tunhībhāve 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 sarasaṅkappā te

he thus careful ardent able.truth abides whatever family life 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 ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. evampi,

that removal internally mind steadied settled single to be concentrated that.to

bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

- - 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 imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā

again then - - this the body upward sole foot below hair.head

tacapariyantaṃ pūraṃ nānappakāraṣsa asucino paccavekkhati;

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 imasmim 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 vakkam

flesh sinew bone bonemarrow kidney

flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ yakanam kilomakam pihakam papphasam

heart liver pleura spleen lungs

heart, liver, diaphragm, spleen, lungs,

antam antagunam udariyam karisam pittam

intestine mesentery undig. food excrement bile

intestines, mesentery, contents of the stomach, feces, bile,

semham pubbo lohitaṃ sedo medo assu

phlegm pus blood sweat fat tears

phlegm, pus, blood, sweat, fat, tears,

vasa kheḷo siṅghānikā lasikā muttan’ti.

grease saliva mucus synovic fluid urine

grease, spittle, snot, oil of the joints, and urine.’

sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ti
- or mind - know clearly - or mind -
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 cittaṃ’ti
- or mind - know clearly - or mind -
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 ‘vītamohaṃ
- or mind - know clearly - or mind -
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 ‘vikkhittaṃ
- or mind - know clearly - or mind -
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 cittaṃ’ti
- or mind - know clearly - or mind -
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 ‘asamāhitaṃ
- or mind - know clearly - or mind -
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 cittaṃ’ti
- or mind - know clearly - or mind -
pajānāti.
know clearly

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

(viii) “so anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ — ekampi jātiṃ dvepi jātiyo
- he - such as -
tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo
- -
cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi
- -

(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:

‘amutrāsiṃ 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;

(i) ”aratiratisaho hoti, na ca tam arati sahati, uppannam aratim abhibhuyya viharati.
- - *to be not and that* - - - - *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 tam bhayabheravam sahati, uppannam bhayabheravam
- - *to be not and that* - - - -
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* - - - -
ḍaṃsamakasavātātāpasarīsapasamphassānam duruttānam durāgatānam vacanapathānam,
- -
uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam asātānam
- -
amanāpānam pāṇaharānam adhvāsakajātiko 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) “catunnam jhānānam ābhicetasikānam diṭṭhadhammasukhavihārānam nikāmalābhī hoti
- - - - *to be*
akicchalābhī akasiralābhī.

(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 iddhiividham 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;

āvibhāvam tirobhāvam; tirokuṭṭam tiropākāram tiropabbatam 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 ummujjanimujjam karoti, seyyathāpi udaye;
- - - *just as* *water*

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

udakepi abhijjamāne gacchati, seyyathāpi pathaviyam;
- - - *just as* -

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

ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo;
- - - *just as* -

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 vasam vatteti.
which - *body* - -

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

(vi) “dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca
- - - - *and*
mānuse ca, ye dūre santike ca.
- *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) “parasattānam parapuggalānam 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.

“seyyathāpi, bhikkhave, ubhatomukhā putoli pūrā nānāvihitassa dhaññassa, seyyathidaṃ;
just as - double mouthed bag full various grain 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 puriso
fine rice paddy green pea bean sesamum rice-grain - with.eyes man
muñcitvā paccavekkheyya;
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 imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā
only indeed - this the body upward sole foot below hair.head
tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati;
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 imasmim 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 atthimiññaṃ vakkhaṃ
flesh sinew bone bonemarrow kidney
flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ
heart liver pleura spleen lungs
heart, liver, diaphragm, spleen, lungs,

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

semhaṃ 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.’

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
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 imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso
again then - this the body as it stand as it directed element
paccavekkhati;
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 gāvīm 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 kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso
only indeed - - this the body as it stand as it directed element
paccavekkhati;
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 vāyodhātu’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 evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ santitṭhati sannisīdati ekodi hoti samādhiyati.
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 chaḍḍitaṃ
again then - - just as aside the body safe.body abandoned
ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakam vinīlakam vipubbakajātaṃ.
one day or two days or three days or bloated discolored 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 evaṃanatīto’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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ santitṭhati sannisīdati ekodi hoti samādhiyati.
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 chaḍḍitaṃ
again then - - just as aside the body safe.body abandoned
kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi
crow or consumed hawk or consumed vulture or consumed heron
vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā
or consumed dog or consumed tiger or consumed panther or
khajjamānaṃ siṅgālehi vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ.
consumed jackel or consumed various or 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 evaṃanatīto’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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned

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

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

“evaṃ, bhante”.

thus Sir

“Yes, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā so, yassa
only indeed - anyone who body.direct.mindful developed increased he anyone
 yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya,
anyone high-knowledge.fit to know nature mind towards high-knowledge.fit to know
 tatra tatveva sakkebhābhatam pāpuṇāti sati satīyātane.
there therein 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 pokkharāṇi assa ālībandhā pūrā
just as - level plot o’land square pond to be embank.bound full
 udakassa samatittikā kākapeyyā.
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?”

“evaṃ, bhante”.

thus Sir

“Yes, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, so yassa
only indeed - anyone who body.direct.mindful developed increased he anyone
 yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya,
anyone high-knowledge.fit to know nature mind towards high-knowledge.fit to know
 tatra tatveva sakkebhābhatam pāpuṇāti sati satīyātane.
there therein 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 ṭhito
just as - well.ground 4.road good breed.chariot yoked to be stand
 odhastapatodo; tamenam dakkho yoggācariyo assadammasārathi abhiruhitvā vāmena
lying.goad - skilled suitable horse.tamed.driver ascends left
 hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ
hand rein have taken right hand goad have taken where.desire
 yadicchakaṃ sāreyyāpi paccāsāreyyāpi;
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 bhāvitā bahulikatā, so yassa
only indeed - anyone who body.direct.mindful developed increased he anyone
 yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya,
anyone high-knowledge.fit to know nature mind towards high-knowledge.fit to know
 tatra tatveva sakkebhābhatam pāpuṇāti sati satīyātane”.
there therein 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.

159. “kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulikatāya yānikatāya
- body.directed - mindful frequent.pract develop cultivate made a habit of
 vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya dasānisamsā pātikaṅkhā.
made basis - accumulate well undertaken 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. What ten?

“no hetam, bhante”.

(neg) indeed.this Sir

“No, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa
only indeed - anyone who body.direct.mindful developed increased not he
labhati māro otāram, na tassa labhati māro ārammaṇam.
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, allam kaṭṭham sasneham; atha puriso āgaccheyya uttarāraṇim
just as - wet piece wood with.oily then man comes to upper.firestick
ādāya;
have taken

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

‘aggim abhinibbattessāmi, tejo pātukarissāmī’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 amum allam kaṭṭham sasneham uttarāraṇim ādāya
and even (affirm) he man up to wet piece wood with.oily upper.firestick have taken
abhinanthento aggim abhinibbatteyya, tejo pātukareyya”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 bahulīkatā, na tassa
only indeed - anyone who body.direct.mindful developed increased not he
labhati māro otāram, na tassa labhati māro ārammaṇam.
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 kākaṭṭhāya ādhāre
just as - water.jar full water brimful crow.drinkable stand
ṭhapito; atha puriso āgaccheyya udakabhāraṇim ādāya.
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 nikkhepanan”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 bahulīkatā, na tassa
only indeed - anyone who body.direct.mindful developed increased not he
labhati māro otāram, na tassa labhati māro ārammaṇam”.

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 bahulīkatā, so yassa yassa
- anyone who - body.direct.mindful developed increased he anyone anyone
abhiññāsacchikarāṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, ta
high-knowledge.fit to know nature mind towards high-knowledge.fit to know that
tatre sakkhibhabbatam pāpuṇāti sati satiāyatane.
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.

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 seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ
again then - - just as aside the body safe.body abandoned
aṭṭhikaṣaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ.
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 evaṃanattito’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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
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 seyyathāpi passeyya aṭṭhikaṣaṅkhalikaṃ
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 evaṃanattito’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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
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 seyyathāpi passeyya aṭṭhikaṣaṅkhalikaṃ
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 evaṃanattito’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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
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 seyyathāpi passeyya aṭṭhikāni apagatasambandhāni
again then - - just as aside bone removed.connection
disāvidisāvikkhittāni aññena hatthaṭṭhikāṃ aññena pādaṭṭhikāṃ aññena goppakaṭṭhikāṃ
directions.unset other hand.bone other leg.bone other ankle.bone
aññena jaṅghaṭṭhikāṃ aññena ūrutṭhikāṃ aññena kaṭiṭṭhikāṃ aññena phāsukaṭṭhikāṃ
other shine.bone other thigh.bone other hip.bone other rib.bone
aññena piṭṭhiṭṭhikāṃ aññena khandhaṭṭhikāṃ aññena gīvāṭṭhikāṃ aññena hanukaṭṭhikāṃ
other back.bone other breast.bone other neck.bone other jaw.bone
aññena dantaṭṭhikāṃ aññena sīsakaṭṭhikāṃ.
other tooth.bone 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 imeva 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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
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 seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ;
again then - - just as aside the body safe.body abandoned
aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni.
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 imeva 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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
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.

seyyathāpi, bhikkhave, sukkham kaṭṭham koḷāpaṃ; atha puriso āgaccheyya uttarāraṇiṃ
just as - dry piece wood sapless then man comes to upper.firestick
ādāya
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 sukkham kaṭṭham koḷāpaṃ uttarāraṇiṃ ādāya
and even (affirm) he man up to dry piece wood sapless upper.firestick have taken
abhimanthento aggim abhinibbatteyya, tejo pātukareyya^{”ti}?

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 abahulīkatā,
only indeed - anyone who body.direct.mindful not developed not cultivate

labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

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 thapito; atha puriso āgaccheyya
just as - water.jar empty devoid stand placed then man comes to
udakabhāraṃ ādāya.

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 abahulīkatā,
only indeed - anyone who body.direct.mindful not developed not cultivate

labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ”.

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 labhati
- anyone who - body.direct.mindful developed increased not he attains
māro otāraṃ, na tassa labhati māro ārammaṇaṃ.

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 lahukaṃ suttaguḷaṃ sabbasāramaye aggalaṭṭhalake
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 lahukaṃ suttaguḷaṃ sabbasāramaye aggalaṭṭhalake labhetha
and even (affirm) he man that light string.ball all.pith.made door panel attains

otāraṃ^{”ti}?

access

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

seyyathāpi, bhikkhave, puriso odātena vatthena sasāsaṃ pārūpitvā nisinno assa, nāssa
just as - man white cloth upto head cover sat to be no.is

kiñci sabbāvato kāyassa odātena vatthena apphūtaṃ assa;
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 imeva kāyaṃ parisuddhena cetasā pariyodātena
only indeed - this the body purified mind pure.bright

pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena
pervaded sat to be no.is that entire body purified mind pure.bright

apphūtaṃ hoti.
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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his

pahīyanti.
abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ santitthati sannisīdati ekodi hoti samādhiyati.
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, antogadhāvāssa
- anyone who - body.direct.mindful developed increased included

kusalā dhammā ye keci vijjābhāgiyā.
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, antogadhāvāssa
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

antogadhāvāssa kusala 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 māro
anyone who - body.direct.mindful not developed not cultivate attains he Māra

otāraṃ, labhati tassa māro ārammaṇaṃ.
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 silāguḷaṃ allamattikāpuṇje 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 silāguḷaṃ allamattikāpuṇje labhetha otāraṃ”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 abahulīkatā,
only indeed - anyone who body.direct.mindful not developed not cultivate

labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.
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.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikāni puñjakitāni terovassikāni
again then - - just as aside bone heap 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 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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.
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 aṭṭhikāni pūtīni cuṇṇakajātāni.
again then - - just as aside bone rotten 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 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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.
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 vivicceva kāmehi, vivicca akusalehi
- again then - - separate from pleasures separate from unskillful
dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja
states with.applied with.investigate secluded rapture.joy first jhāna have attained
vihārati.
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 parippharati,
he this the body seclusion rapture.joy overflow fill become full completely
nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphūtaṃ hoti.
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 kaṃsathāle nhānīyacuṇṇāni
just as - skilled bathman or bathman.pupil or metal dish bath.powder

ākiritvā udakena paripphosakam paripphosakam sanneyya, sāyam nhānīyapiṇḍi
pour water completely completely mixes with.it bath.ball
snehānugatā snehaparetā santarabāhirā phuṭā snehena na ca pagghariṇī;
moise.accompanied moise.overcome pervaded permeate moist not 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 abhisandeti
only indeed - - this the body seclusion rapture.joy overflow
parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena
fill become full completely no.is that entire body seclusion rapture.joy
apphuṭaṃ hoti.
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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.
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 ajjhattaṃ sampasādanaṃ
again then - - apply.investigate allaying self tranquilizing
cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ
mind onepointedness not.applied not.investigate from concentration rapture.joy second jhāna
upasampajja viharati.
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 paripūreti
he this the body from concentration rapture.joy overflow fill become full
parippharati; nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.
completely no.is that entire body from concentration 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 udakassa
he not.it eastern direction water inflow not western direction water
āyamukhaṃ na uttarāya disāya udakassa āyamukhaṃ na dakkhiṇāya disāya udakassa
inflow not northern direction water inflow not southern direction water
āyamukhaṃ;
inflow
and it had no inflow from east, west, north, or south;

devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya; atha kho tamhāva
- and not time time is appeased showers supply then indeed that
udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya
water.lake cool rain cloud springs up it.even water.lake cool water overflow
parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena
fill become full completely no.is that entire water.lake cool
vārinā apphuṭaṃ assa;
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 apphuṭaṃ 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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned

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

tesaṃ pahānā ajjhataṃveva cittaṃ santitṭhati 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 pītiyā ca virāgā upekkhako ca viharati sato
again then - - joy and dispassion equanimity and dwells mindful
ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: “upekkhako
and full aware happy.and body experience which that noble relates equanimity
satimā sukhavihārī”ti, tatiyaṃ jhānaṃ upasampajja viharati.
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 imeva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati,
he this the body free.joy happiness overflow fill become full completely
nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti.
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, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni
just as - - lotuspond or lotus or white lotus or some
uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni
waterlily or lotus or white lotus or water arisen water grown up water.above
antonimuggaposiṇi, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni
within that which and.tips which and and.roots cool water overflow
parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā
drench fill completely no.is that entire waterlily or lotus or
puṇḍarīkānaṃ vā sītena vārinā apphutaṃ assa;
white lotus or cool water 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 imeva kāyaṃ nippītikena sukhena abhisandeti
only indeed - - this the body free.joy happiness overflow
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena
fill become full completely no.is that entire body free.joy happiness
apphutaṃ hoti.
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 sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned
As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesaṃ pahānā ajjhataṃveva cittaṃ santitṭhati 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 sukhasa ca pahānā pubbeva somanassadomanassānaṃ
again then - - happiness and removal prior joy.grief
atthaṅgamā adukkhamasukhaṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja
setting down pleasure.pain equanimity.mindful.pure fourth jhāna have attained
viharati.
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 imeva kāyaṃ paṇisuddhena cetasā paṇiyodātena pharivā nisinno hoti; nāssa kiñci
he this the body purified mind pure.bright pervaded sat to be no.is that
sabbāvato kāyassa paṇisuddhena cetasā paṇiyodātena apphutaṃ hoti.
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.