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# KĀYAGATĀSATISUTTAM

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

*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 upaṭṭhānasālāyaṃ  
- *then indeed many - afternoon alms.back from assembly hall*

sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi;

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

ayañca hidaṃ tesaṃ bhikkhūnaṃ antarākathā vippakatā hoti, atha kho bhagavā sāyanhasamayaṃ  
*then.and this that - between talk unfinished to be then indeed blessed evening*  
paṭisallānā vutthito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane  
*seclusion emerged from because of assembly hall approach approached prepared seat*  
nisīdi.

*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 sannisinnānaṃ  
*here Sir we are afternoon alms.back from assembly hall settled*  
sannipatitānaṃ ayamantarākathā udapādi;  
*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 arahatā  
*wonderful friend marvelous friend as far as because of blessed know see worthy*  
sammāsambuddhena kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā mahānisamsā”ti.  
*perfect.enlightened body.direct.mindful developed increased 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 anupatto”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 hoti  
- *and how developed and - body.direct.mindful and how increased great.fruit to be*  
mahānisamsā?  
*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 pallaṅkaṃ  
*here - go forest or foot tree or empty.house.go or sit down cross-leg*  
ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.  
*went 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,

so satova assasati satova passasati;  
*he mindful inhales mindful exhales*

ever mindful he breathes in, mindful he breathes out.

ḍīghaṃ vā assasanto ‘ḍīghaṃ assasāmi’ti pajānāti,  
long or inhale long inhale know clearly  
Breathing in long, he understands: ‘I breathe in long’;

ḍīghaṃ vā passasanto ‘ḍīghaṃ 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 sarasaṅkappā te  
he thus careful ardent able.truth abides whatever family life memory.intention his  
pahiyanti.  
abandoned

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

tesaṃ pahānā ajjhattameva 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.

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 ‘ṭhitomhī’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 sarasaṅkappā te  
he thus careful ardent able.truth abides whatever family life memory.intention his  
pahiyanti.  
abandoned

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

tesaṃ pahānā ajjhattameva 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 abhikkante patikkante 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;

ālokitē 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 tuṇhībhāve 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 sarasāṅkappā 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 santitṭhāti sannisīdati ekodī 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  
tacapariyaṇtaṃ pūraṃ nānappakāraṣa 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 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 atṭhi atṭhimiñjaṃ vakkam  
flesh sinew bone bonemarrow kidney  
flesh, sinews, bones, bone-marrow, kidneys,

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

antaṃ antagaṇaṃ 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.’

“seyyathāpi, bhikkhave, ubhatomukhā putoli pūrā nānāvihitassa dhañṇassa, 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 muñcitvā  
fine rice paddy green pea bean sesamum rice-grain - with eyes man loosened  
paccavekkheyya;  
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 uddham 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 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 vakkamā  
flesh sinew bone bonemarrow kidney  
flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ yakanāṃ kilomakam pihakam 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,

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

vasā kheḷo siṅghānikā 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 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 imameva kāyaṃ yathāṭhitaṃ 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 imasmiṃ 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 gāviṃ vadhitvā catumahāpathe  
just as - skilled butcher or butcher.pupil or cow have killed 4.road  
bīlaso vibhajitvā nisinna assa;  
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 yathāṭhitaṃ yathāpaṇihitaṃ 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 imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu’<sup>ti</sup>.

*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 ajjhataṃveva cittaṃ santitṭhāti 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  
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 evaṃanattīto’<sup>ti</sup>.  
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 santitṭhāti 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 kākehi  
again then - - just as aside the body safe.body abandoned crow  
vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ  
or consumed hawk or consumed vulture or consumed heron or consumed  
sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā  
dog or consumed tiger or consumed panther or consumed jackel or  
khajjamānaṃ vīvidhehi vā paṇakajātehi khajjamānaṃ.  
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 evaṃanattīto’<sup>ti</sup>.  
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 santitṭhāti 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 caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitaṃ  
again then - - just as aside the body safe.body abandoned  
aṭṭhikasāṅkhalikam samamsalohitam nhārusambandham.  
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 imeva 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  
pahiyanti.  
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 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 caparam, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikasāṅkhalikam  
again then - - just as aside bone.chain  
nimmaṃsalohitamakkhitaṃ nhārusambandham  
without.flesh.blood.smear sinew.connect

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

so imeva 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  
pahiyanti.  
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 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 caparam, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikasāṅkhalikam apagatamaṃsalohitam  
again then - - just as aside bone.chain removed.flesh.blood  
nhārusambandham.  
sinew.connect

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

so imeva 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  
pahiyanti.  
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 seyyathāpi passeyya aṭṭhikāni apagatasambandhāni  
again then - - just as aside bone removed.connection  
disāvidisāvikkhittāni aññena hatthaṭṭhikāṃ aññena pādāṭṭhikāṃ aññena goppakaṭṭhikāṃ aññena  
directions.upset other hand.bone other leg.bone other ankle.bone other  
jaṅghaṭṭhikāṃ aññena ūruṭṭhikāṃ aññena kaṭṭhikāṃ aññena phāsukaṭṭhikāṃ aññena piṭṭhiṭṭhikāṃ  
shine.bone other thigh.bone other hip.bone other rib.bone other back.bone  
aññena khandhaṭṭhikāṃ aññena givaṭṭhikāṃ aññena hanukaṭṭhikāṃ aññena dantaṭṭhikāṃ aññena  
other breast.bone other neck.bone other jaw.bone other tooth.bone other  
sīsakaṭṭhikāṃ.  
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 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 sarasankappā 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 seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ; aṭṭhikāni  
again then - - just as aside the body safe.body abandoned bone  
setāni saṅkhavaṇṇapaṭibhāgāni.  
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 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 sarasankappā 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 seyyathāpi passeyya aṭṭhikāni puñjakatāni 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  
pahiyanti.

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 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 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  
pahiyanti.

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 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 akusalehi dhammehi

- again then - - separate from pleasures separate from unskillful states

savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati.

with.applied with.investigate secluded rapture.joy first 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 paripureti parippharati, nāssa

he this the body seclusion rapture.joy overflow fill become full completely no.is

kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

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 nhānīyacuṇṇāni

just as - skilled bathman or bathman.pupil or metal dish bath.powder

ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhānīyapiṇḍi snehānugatā

pour water completely completely mixes with.it bath.ball moise.accompanied

snehaparetā santarabāhiraṃ phutā snehena na ca paggharīṇi;

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  
apphutaṃ 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 sarasāṅkappā 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 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 vitakkavicāraṇaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso  
again then - - apply.investigate allaying self tranquilizing mind  
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhījaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja  
onepointedness not.applied not.investigate from concentration rapture.joy second jhāna have attained  
viharaṇi.  
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 parippharati;  
he this the body from concentration rapture.joy overflow fill become full completely  
nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti.  
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 ubbhīdodako.  
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 udakarahadā  
- and not time time is appeased showers supply then indeed that water.lake  
sītā vāridhārā ubbhijjivā tameva udakarahadam sītena vārinā abhisandeyya parisandeyya  
cool rain cloud springs up it.even water.lake cool water overflow fill  
paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphutaṃ assa;  
become full completely no.is that entire 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 abhisandeti  
only indeed - - this the body from concentration rapture.joy overflow  
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena  
fill become full completely no.is that entire body from concentration rapture.joy  
apphutaṃ hoti.  
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 sarasāṅkappā 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 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 caparam, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca  
again then - - joy and dispassion equanimity and dwells mindful and  
sampajāno, sukhañca kāyena paṭisamvedeti, yaṃ tam ariyā ācikkhanti: “upekkhako satimā  
full aware happy.and body experience which that noble relates equanimity mindful  
sukhavahārī”ti, tatiyaṃ jhānaṃ upasampajja viharati.  
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 parippharati, nāssa  
he this the body free.joy happiness overflow fill become full completely no.is  
kiñci sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti.  
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, uppalinīyaṃ vā padumīniyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni  
just as - lotuspond or lotus or white lotus or some  
uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakanuggatāni  
waterlily or lotus or white lotus or water arisen water grown up water.above  
antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni  
within that which and.tips which and and.roots cool water overflow drench  
paripūrāni paripphutāni, nāssa kiñci sabbāvataṃ uppalanāṃ vā padumānaṃ vā puṇḍarīkānaṃ vā  
fill completely no.is that entire waterlily or lotus or white lotus or  
sītena vārinā apphutaṃ assa;  
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 imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti  
only indeed - - this the body free.joy happiness overflow fill  
paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti.  
become full completely no.is that entire body 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 sarasaṅkappā te  
he thus careful ardent able.truth abides whatever family life memory.intention his  
pahiyanti.  
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 caparam, bhikkhave, bhikkhu sukhassa ca pahānā pubbeva somanassadomanassānaṃ  
again then - - happiness and removal prior joy.grief  
atthaṅgamā adukkhamasukhaṃ upekkhāsati paṭisuddhiṃ catuttham jhānaṃ upasampajja viharati.  
setting down pleasure.pain equanimity.mindful.pure 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; nāssa kiñci sabbāvato  
he this the body purified mind pure.bright unpervaded sat to be no.is that entire  
kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.  
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 pārupitvā nisinno assa, nāssa kiñci  
just as - man white cloth upto head cover sat to be no.is that  
sabbāvato kāyassa odātena vatthena apphutaṃ assa;  
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 pariyodātena pharivā  
only indeed - this the body purified mind pure.bright pervaded  
nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.  
sat to be no.is that entire body purified 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 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 samādhīyati.  
their 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 bahulikatā, antogadhāvāssa kusalā  
- anyone who - body.direct.mindful developed increased included good  
dhammā ye keci vijjābhāgiyā.  
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 kunnadiyo  
just as - anyone who great.ocean mind pervaded included stream  
yā kāci samuddaṅgamā;  
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 bahulikatā, antogadhāvāssa  
only indeed - anyone who body.direct.mindful developed increased included  
kusalā dhammā ye keci vijjābhāgiyā.  
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 abahulikatā, labhati tassa māro otāraṃ,  
anyone who - body.direct.mindful not developed not cultivate attains he Māra access  
labhati tassa māro ārammaṇaṃ.  
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 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 abahulikatā, labhati  
only indeed - anyone who body.direct.mindful not developed not cultivate attains  
tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.  
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 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 sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya  
and even (affirm) he man up to dry piece wood sapless upper.firestick have taken  
abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā”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 abahulikatā, labhati  
only indeed - anyone who body.direct.mindful not developed not cultivate attains  
tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.  
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 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 abahulikatā, labhati  
only indeed - anyone who body.direct.mindful not developed not cultivate attains  
tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ”.  
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 bahulikatā, na tassa labhati māro  
- anyone who - body.direct.mindful developed increased not he attains Māra  
otāraṃ, na tassa labhati māro ārammaṇaṃ.  
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 aggāḷaphalake pakkhipeyya.  
just as - man light string.ball all.pith.made door panel 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 aggāḷaphalake 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?”

“no hetam, bhante”.

(neg) indeed.this Sir

“No, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, na tassa labhati  
only indeed - anyone who body.direct.mindful developed increased not he attains  
māro otāraṃ, na tassa labhati māro ārammaṇaṃ.  
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 uttarāraṇiṃ ādāya;  
just as - wet piece wood with.oily then man comes to upper.firestick have taken

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

‘aggiṃ abhinibbattessāmi, tejo pātukarissāmi”ti.

fire produce heat manifest

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

tāṃ kiṃ maññātha, bhikkhave,  
that who imagines -  
What do you think, bhikkhus?

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimanthento  
and even (affirm) he man up to wet piece wood with.oily upper.firestick have taken agitate  
aggiṃ abhinibbatteyya, tejo pātukareyyā”ti?  
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 hetāṃ, bhante”.

(neg) indeed.this Sir

—“No, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati  
only indeed - anyone who body.direct.mindful developed increased not he attains  
māro otāraṃ, na tassa labhati māro ārammaṇaṃ.  
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 kākapeyyo ādhāre ṭhapito; atha  
just as - water.jar full water brimful crow.drinkable stand placed then  
puriso āgaccheyya udakabhāraṃ ādāya.  
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.

tāṃ kiṃ maññātha, 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 hetāṃ, bhante”.

(neg) indeed.this Sir

“No, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati  
only indeed - anyone who body.direct.mindful developed increased not he attains  
māro otāraṃ, na tassa labhati māro ārammaṇaṃ”.

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  
abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriya, ta tatre  
high-knowledge.fit to know nature mind towards high-knowledge.fit to know that there  
sakkhibhabbatāṃ pāpuṇāti sati satiāyatane.  
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 ādhāre ṭhapito.

just as - water.jar full water brimful crow.drinkable 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.

tamenāṃ 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 bahulīkatā so, yassa yassa  
only indeed - anyone who body.direct.mindful developed increased he anyone anyone  
abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriya, tatra tatreva  
high-knowledge.fit to know nature mind towards high-knowledge.fit to know there therein  
sakkhibhabbatāṃ pāpuṇāti sati satiāyatane.  
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 pokkharanī assa ālibandhā pūrā udakassa  
just as - level plot o'land square pond to be embank.bound full water

samatittikā kākapeyyā.  
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 āgacceyya 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 bhāvītā bahuḷikatā, so yassa yassa  
only indeed - anyone who body.direct.mindful developed increased he anyone anyone  
abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriya, tatra tatveva  
high-knowledge.fit to know nature mind towards high-knowledge.fit to know there therein  
sakkhibhabbatam pāpunāti sati satiāyatane.  
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 hatthena  
lying.goad - skilled suitable horse.tamed.driver ascends left hand  
rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakam yadicchakam sāreyyāpi  
rein have taken right hand goad have taken where.desire if.desire move along  
paccāsāreyyāpi;  
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 bahuḷikatā, so yassa yassa  
only indeed - anyone who body.direct.mindful developed increased he anyone anyone  
abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriya, tatra tatveva  
high-knowledge.fit to know nature mind towards high-knowledge.fit to know there therein  
sakkhibhabbatam pāpunāti sati satiāyatane”.

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, satiya āsevitāya bhāvītāya bahuḷikatāya yānikatāya vatthukatāya  
- body.directed - mindful frequent.pract.develop cultivate made a habit made basis  
anuttaritāya paricitāya susamāradhāya dasānisamsā pāṭikāṅkhā.  
establish 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?

(i) “aratiratisaho hoti, na ca taṃ arati sahati, uppannam aratiṃ abhibhuyya viharati.

- dislike.like.endure to be not and that dislike enduring arisen dislike conqueror dwells

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

(ii) “bhayaabheravasaho hoti, na ca taṃ bhayaabheravaṃ sahati, uppannam bhayaabheravaṃ

- fear.dread.endure to be not and that fear.dread enduring arisen fear.dread

abhibhuyya viharati.

conqueror 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 daṃsamakasavātātapasariṣapasamphassanāṃ

- bears to be cold heat hungry thirst fly.mosquito.wind.heat.reptile.contact

duruttanāṃ durāgatānāṃ vacanapathānāṃ, uppannānāṃ sārīrikānāṃ vedanānāṃ dukkhānāṃ

bad speech off.color way spoken arisen body connected sensation painful

tibbanāṃ kharanāṃ kaṭukānāṃ asātānāṃ amanāpānāṃ pāṇaharānāṃ adhivāsakajātiko hoti.

piercing rough severe disagreeable detestful taking life endures 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 jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti

- four jhāna radiant.mind seen.dhamma.pleasant.abide desire.gain to be

akicchalābhī akasiralābhī.

not.difficult.gain not.trouble.gain

(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 anekavihitāṃ iddhividham paccānubhoti.

- he many.prepared power.kind partake

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

ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti,

one having been many to be many having been one to be

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

āviḥhāvaṃ tirobhāvaṃ; tirokuttaṃ tiropākāraṃ tiropabbataṃ asajjamaṇo gacchati,  
*before eye.become disappear through.wall through.enclosure through.mountain not.touching goes*  
seyyathāpi ākāse;  
*just as space*  
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;  
*earth emerge.dive does just as water*  
one dives in and out of the earth as though it were water;

udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ;  
*water not breaking goes just as earth*  
one walks on water without sinking as though it were earth;

ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo;  
*space cross-legged goes just as winged-one bird*  
seated cross-legged, one travels in space like a bird;

imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasati parimajjati,  
*- moon.sun like.great.power like.great.majesty hand completely strokes*  
with his hand one touches and strokes the moon and sun so powerful and mighty;

yāva brahmalokāpi kāyena vasaṃ vatteti.  
*which brahma.world body control exercise*  
one wields bodily mastery even as far as the Brahma-world.

(vi) “dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse  
*- divine ear.element purified surpassed.human.heap both sound hears divine and human*  
ca, ye dūre santike ca.  
*and whatever far near 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.  
*- other.being other.person mind mind encompass 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, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ti  
*with.lust or mind with.lust mind know clearly passionless or mind passionless 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  
*with.hate or mind with.hate mind know clearly without.hate or mind without.hate 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  
*with.delusion or mind with.delusion mind know clearly without.delusion or mind without.delusion*  
cittaṃ’ti pajānāti,  
*mind 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 cittaṃ’ti  
*contracted or mind contracted mind know clearly distracted or mind distracted mind*  
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 ‘amahaggataṃ  
*exalted or mind exalted mind know clearly unexalted or mind unexalted*  
cittaṃ’ti pajānāti,  
*mind 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  
*surpassed or mind surpassed mind know clearly unsurpassed or mind unsurpassed 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 cittaṃ’ti  
*collected or mind collected mind know clearly uncollected or mind uncollected mind*  
pajānāti,  
*know clearly*

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



vimuttamā vā cittam ‘vimuttaṃ cittan’ti pajānāti, avimuttaṃ vā cittam ‘avimuttaṃ cittan’ti released or mind released mind know clearly unreleased or mind unreleased mind pajānāti.

know clearly

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

(viii) “so anekavihiṭam pubbenivāsaṃ anussarati, seyyathidaṃ — ekampi jātīm dvepi jātīyo tissopi - he many.prepared former.abode remembers such as - one birth two birth three jātīyo catassopi jātīyo pañcapi jātīyo dasapi jātīyo viṣampi jātīyo timsampi jātīyo cattārisampi birth four birth five birth ten birth twenty birth thirty birth forty jātīyo paññāsampi jātīyo jātisatampi jātisahassampi jātisatasahassampi birth fifty birth birth.hundred birth.thousand birth.hundred.thousand

(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,

anekapi saṃvaṭṭakappe anekapi vivaṭṭakappe anekapi saṃvaṭṭavivaṭṭakappe;  
many contract.cycle.aeon many expand.cycle.aeon many worldcontraction.worldexpansion  
many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion:

‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappatisaṃvedī  
such.place.i was such.name such.clan such.appearance such.nutriment such.pleasure.pain.experience  
evamāyupariyanto,  
such.life.term

“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 from there passing away such.place arose

and passing away from there, I reappeared elsewhere;

tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappatisaṃvedī  
there.I was such.name such.clan such.appearance such.nutriment such.pleasure.pain.experience  
evamāyupariyanto,  
such.life.term

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 from there passing away here.reappear

and passing away from there, I reappeared here.’

iti sākāraṃ sauddesaṃ anekavihiṭam pubbenivāsaṃ anussarati.

thus characteristics explanation many.prepared former.abode remembers

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

(ix) “dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne - divine eye purified beyond.human being sees pass away reappear hīne pañīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. inferior superior beautiful ugly fortunate unfortunate accord.to.action.going.to being 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 ditṭheva dhamme sayam

- taints destruction free.taints mind.liberated wisdom.liberated vision the Norm by oneself

abhiññā sacchikatvā upasampajja viharati.

knowing have realized 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 tainted with the destruction of the taints.

“kāyagatāya, bhikkhave, satiā āsevitāya bhāvitāya bahulikātāya yānikātāya vatthukatāya body.directed - mindful frequent.pract.develope cultivate made a habit made basis

anuttṛitāya paricitāya susamāraddhāya ime dasānisamsā paṭikāṅkhā”ti.

establish 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 abhinanduntī.

this.he said blessed delighted his - fortunate said rejoiced at

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

kāyagatāsatisuttaṃ nīthitaṃ navamaṃ.

body.related.mindful finished ninth

Contemplation of the body, concludes, 11(9)