
KĀYAGATĀSATISUTTAM

195. caraṃ vā yaḍi vā tiṭṭhaṃ,
- *walks or if or stands*

193. When one is walking or standing,

nisinno uḍa vā sayamaṃ.
sat down or or lies down
sitting or lying down,

samiñjeti pasāreti,
doubles up stretches out
when one bends and stretches —

esā kāyassa iñjanā.
this the body motion
this is the motion of the body. (1)

196. aṭṭhinahārusaṃyutto,
- *bone.sinew.bound*

194. Bound together by bones and sinews,

tacamaṃsāvalepano.
skin.flesh.plastered
plastered with skin and flesh,

chaviyā kāyo paṭicchanno,
outer skin body covered
covered by the epidermis,

yathābhūtaṃ na dissati.
as.become not seeming
the body is not seen as it really is — (2)

197. antapūro udarapūro,

195. as filled with intestines,

yakanapeḷassa vatthino.

filled with the stomach,

hadayassa papphāsassa,

with the liver and bladder,

vakkassa pihakassa ca.

the heart, lungs, kidneys, and spleen; (3)

198. siṅghāṇikāya kheḷassa,

196. with snot and saliva,

sedassa ca medassa ca.

with sweat and fat,

lohitassa lasikāya,

with blood and oil of the joints,

pittassa ca vasāya ca.

with bile and grease. (4)

199. athassa navahi sotehi,

197. Further, from its nine openings

asuci savati sabbadā.

impurity flows constantly:

akkhimhā akkhigūthako,

muck from the eyes,

kaṇṇamhā kaṇṇagūthako.

wax from the ears, (5)

200. siṅghāṇikā ca nāsato,

198. snot from the nostrils;

mukhena vamatekadā.

and from the mouth one sometimes

pittaṃ semhañca vomati,

vomits bile and vomits phlegm;

kāyamhā sedajallikā.

sweat and dirt flow from the body. (6)

201. athassa susiraṃ sīsaṃ,

199. Then its hollow head

matthaluṅgassa pūritaṃ.

is filled with the brain.

subhato naṃ maññati,

Led on by ignorance, the fool

bālo avijjāya purakkhato.

conceives it as beautiful. (7)

202. yadā ca so mato seti,

200. And when it is lying dead,

uddhumāto vinīlako.

bloated and discolored,

apaviddho susānasmim,

cast off in a charnel ground,

anapekkhā honti ñātayo.

the relatives are unconcerned with it. (8)

203. khādanti naṃ suvānā ca,

201. Dogs then devour it,

siṅgālā vakā kimī.

as do jackals, wolves, and worms;

kākā gijjhā ca khādanti,

crows and vultures devour it,

ye caññe santi pāṇino.

and whatever other beings there are. (9) [35]

204. sutvāna buddhavacanam,

202. Having heard the Word of the Buddha,

bhikkhu paññāṇavā idha.

a bhikkhu possessing wisdom here

so kho naṃ parijānāti,

fully understands it,

yathābhūtañhi passati.

because he sees it as it really is: (10)

205. yathā idaṃ tathā etaṃ,

203. “As this, so that;

yathā etaṃ tathā idaṃ.

as that, so this”;

ajjhattañca bahiddhā ca,

internally and externally

kāye chandaṃ virājaye.

one should expunge desire for the body. (11)

206. chandarāgaviratto so,

204. That bhikkhu possessing wisdom here

bhikkhu paññāṇavā idha.

who has expunged desire and lust

ajjhagā amataṃ santiṃ,

has attained the deathless, peace,

nibbānaṃ padamaccutaṃ.

the imperishable state of nibbāna. (12)

207. dvipādakoyaṃ asuci,

205. This two-footed body,

duggandho parihāreti.

impure and foul-smelling, is cherished,

nānakuṇapaparipūro,

though filled with various kinds of filth

vissavanto tato tato.

and oozing here and there. (13)

208. etādisena kāyena,

206. One who, because of such a body,

yo maññe uṇṇameta.

would think to exalt himself

paraṃ vā avajāneyya,

or
or who would disparage others —

kimaññatra adassanāti.

what is this due to but lack of vision? (14)

vijayasuttaṃ ekādasamaṃ niṭṭhitaṃ.

Victory Sutta eleven complete