
KĀYAGATĀSATISUTTAM

153. evaṃ me sutāṃ. ekaṃ samayaṃ bhagavā sāvattṭhiyaṃ viharati jetavane
- thus to me hear one time blessed in Kosala dwells jetagrove
anāthapiṇḍika 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 piṇḍapātapaṭikkantānaṃ
then indeed many - afternoon alms.back from
upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi;
assembly hall settled assembled them.discussion arose

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

“acchariyaṃ, āvuso, abbhutaṃ, āvuso! yāvañcidaṃ tena bhagavatā 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
mahānisaṃsā”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.”

ayaṃca hidam tesam bhikkhūnaṃ antarākathā vippakatā hoti, atha kho bhagavā
then.and this that - between talk unfinished to be then indeed blessed
sāyanhasamayaṃ paṭisallānā vuṭṭhito 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 piṇḍapātapaṭikkantānaṃ upaṭṭhānasālāyaṃ
here Sir we are afternoon alms.back from assembly hall
sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi;
settled assembled them.discussion arose

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

‘acchariyaṃ, āvuso, abbhutaṃ, āvuso! yāvañcidaṃ tena bhagavatā 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
mahānisaṃsā”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 mahānisaṃsā?
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
pallāṅkaṃ 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,

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

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

ḍiḥam vā passasanto ‘ḍiḥam passasāmī’ti pajānāti;
long or exhale long exhale know clearly
or breathing out long, he understands: ‘I breathe out long.’

rassam vā assasanto ‘rassam assasāmī’ti pajānāti,
short or inhale short inhale know clearly
Breathing in short, he understands: ‘I breathe in short’;

rassam vā passasanto ‘rassam passasāmī’ti pajānāti;
short or exhale short exhale know clearly
or breathing out short, he understands: ‘I breathe out short.’

‘sabbakāyapaṭisaṁvedī assasissāmī’ti sikkhati,
all.body.experience inhales trains
He trains thus: ‘I shall breathe in experiencing the whole body’;

‘sabbakāyapaṭisaṁvedī passasissāmī’ti sikkhati;
all.body.experience exhales trains
he trains thus: ‘I shall breathe out experiencing the whole body.’

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

‘passambhayaṁ kāyasāṅkhāraṁ passasissāmī’ti sikkhati.
calms down body.formation exhales trains
he trains thus: ‘I shall breathe out tranquillising the bodily formation.’

tassa evaṁ 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;

tesaṁ pahānā ajjhataṁeva cittaṁ 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.

evaṁ, bhikkhave, bhikkhu kāyagatāsatiṁ bhāveti.
thus - - relate to body develops
That is how a bhikkhu develops mindfulness of the body.

‘puna caparaṁ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’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 naṁ pajānāti.
as as or - body directed to be so so not know clearly
or he understands accordingly however his body is disposed.

tassa evaṁ 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;

tesaṁ pahānā ajjhataṁeva cittaṁ 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 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;

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,
outerobe.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 tuṇhībhave sampajānakārī hoti.

walk stand sat down sleep awake speak silent mindful to be

who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā 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 santitṭhanti 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 uddham pādatalā adho kesamatthakā
again then - - this the body upward sole foot below hair.head

tacapariyaṇtaṃ pūraṃ nānappakāraṇa 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 aṭṭhi aṭṭhimiñjaṃ 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 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 siṅghānikā lasikā muttan’ti.

grease saliva mucus synovial fluid urine

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

“seyyathāpi, bhikkhave, ubhatomukhā putoli pūrā nānāvihitassa dhaññassa, seyyathidam;
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

sālīnam vīhīnam muggānam māsānam tilānam taṇḍulānam, tamenam cakkhumā puriso
fine rice paddy green pea bean sesamum rice-grain - with eyes man
muñcivā 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 kāyam uddham pādatalā adho kesamatthakā
only indeed - this the body upward sole foot below hair/head
tacapariyantam pūram 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,

maṁsam nhāru atthi atthimiñjam vakkam
flesh sinew bone bonemarrow kidney
flesh, sinews, bones, bone-marrow, kidneys,

hadayam yakanam kilomakam pihakam papphāsam
heart liver pleura spleen lungs
heart, liver, diaphragm, spleen, lungs,

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

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

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

tassa evaṁ appamattassa ātāpino pahitattassa viharato ye gehasitā 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;

tesaṁ pahānā ajjhataṁveva cittaṁ 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 kāyagatāsatiṁ bhāveti.
that.to - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparam, bhikkhave, bhikkhu imameva kāyam yathāṭhitaṁ yathāpaṇihitaṁ 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 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.’

“seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāvaṁ 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 yathāthitaṃ yathāpaṇihitaṃ dhātuso
only indeed - - this the body as it stand as it directed element
paccavekkhāti;
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 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
ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumākaṃ 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 evaṃanātito’ti.
this.also indeed body this.nature this.become this.not.overcome
‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā 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 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
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 byaggehi vā khajjamānaṃ dīpīhi vā
or consumed dog or consumed tiger or consumed panther or
khajjamānaṃ siṅgalehi vā khajjamānaṃ vīvidhehi vā pānakajātehi 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 evaṃanātito’ti.
this.also indeed body this.nature this.become this.not.overcome
‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā 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 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
aṭṭhikasaṅkhalikāṃ samāṃsalohitaṃ 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 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 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 aṭṭhikasaṅkhalikāṃ
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 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 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 aṭṭhikasaṅkhalikāṃ
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 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 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 atthikāni apagatasambandhāni
again then - - just as aside bone removed.connection
disāvidisāvikkhittāni aññena hatthaṭṭhikāṃ aññena pādattṭhikāṃ aññena gopphakattṭhikāṃ
directions.upset other hand.bone other leg.bone other ankle.bone
aññena jaṅghattṭhikāṃ aññena ūrutṭhikāṃ aññena kaṭṭhikāṃ aññena phāsukaṭṭhikāṃ
other shine.bone other thigh.bone other hip.bone other rib.bone
aññena piṭṭhittṭhikāṃ aññena khandhaṭṭhikāṃ aññena gīvattṭhikāṃ aññena hanukaṭṭhikāṃ
other back.bone other breast.bone other neck.bone other jaw.bone
aññena dantattṭhikāṃ 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 imameva kāyaṃ upasaṃharati;
he this the body compare

a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evambhāvī evamaṇaṭṭito’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 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;
again then - - just as aside the body safe.body abandoned
atthikāni setāni saṅkhavaṇṇapatibhāgāni.
bone white conch.color.resemble

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

so imameva kāyaṃ upasaṃharati;
he this the body compare

a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evambhāvī evamaṇaṭṭito’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 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 atthikāni puñjakitāni terovassikāni
again then - - just as aside bone heap 3.year

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

so imameva kāyaṃ upasamharati;

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 santitthati sannisīdati ekodi hoti samādhīyati.

that removal internally mind steadied settled single to be concentrated

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

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

that.to - - relate to body develops

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

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya atthikāni pūṭini cunnakajātāni.

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 upasamharati;

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 santitthati sannisīdati ekodi hoti samādhīyati.

that removal internally mind steadied settled single to be concentrated

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

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

that.to - - relate to body develops

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

55. “puna caparaṃ, bhikkhave, bhikkhu vivicceva kāmehi, vivicca akusalehi
- again then - - separate from pleasures separate from unskillful
dhammehi savitakkaṃ savicāraṃ vivekaṃ 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 apphutaṃ 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 nhāniyacunṇāni
just as - skilled bathman or bathman.pupil or metal dish bath.powder

ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhāniyapiṇḍi

pour water completely completely mixes with.it bath.ball

snehānugatā snehaparetā santarabāhirā phutā 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
 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 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 vitakkavicārānaṃ vūpasamā ajjhataṃ 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 apphutaṃ 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 ubbhidadodako.
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 apphutaṃ assa;
water unpervaded to be

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

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

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

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā 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 paḥānā 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 viragā upekkhako ca viharati sato
again then - - joy and dispassion equanimity and dwells mindful
ca sampajāno, sukhāṇa 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 imameva 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, uppalinīyaṃ vā padumīniyaṃ vā puṇḍarikīniyaṃ vā appekaccāni
just as - - lotuspond or lotus or white lotus or some
uppalāni vā padumāni vā puṇḍarikāni vā uḍake jātāni uḍake saṃvaddhāni uḍakānuggatāni
waterlily or lotus or white lotus or water arisen water grown up water.above
antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni
within that which and.tips which and and.roots cool water overflow
parisannāni paripūrāni paripphutāni, nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā
drench fill completely no.is that entire waterlily or lotus or
puṇḍarikānaṃ 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 imameva 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 saraṇakappā 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 paḥānā 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 sukhassa ca paḥānā pubbeva somanassadomanassānaṃ
again then - - happiness and removal prior joy.grief
atthaṅgamā adukkhamasukhaṃ upekkhāsati paṭisuddhiṃ catuttham 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 imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nāssa kiñci
he this the body purified mind pure.bright pervaded sat to be no.is that
sabbāvato kāyassa parisuddhena cetasā pariyodātena 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.

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 apphutaṃ 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 imameva 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
 apphutaṃ 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 steadily 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
- 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 bahulikatā,
only indeed - anyone who body.direct.mindful developed increased
 antogadhāvāssa kusalā dhammā ye keci vijjābhāgiyā.
included good states whatever which true knowledge

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

“yassa kassaci, bhikkhave, kāyagatāsati abhāvitā abahulikatā, 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 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,
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, sukkhaṃ katthaṃ 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 katthaṃ koḷāpaṃ uttarāraṇiṃ ādāya
and even (affirm) he man up to dry piece wood sapless upper.firestick have taken
abhimanthento aggim abhinibbatteyya, tejo pātukareyyā^{”ti}?

agitate fire produced heat manifest

Could the man light a fire and produce heat by 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,
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 abahulikatā,
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 bahulikatā, 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 aggaḷaphalake
just as - man light string.ball all.pith.made door panel

pakkhipeyya.

throws into

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

taṃ kiṃ maññatha, bhikkhave,

that who imagines -

What do you think, bhikkhus?

api nu so puriso taṃ lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake 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 bahulīkatā, na tassa
only indeed - anyone who body.direct.mindful developed increased not he
labhati māro otāram, na tassa labhati māro ārammaṇaṇ.
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 kattham 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 pātukareyyā’^{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 kattham sasneham uttarāraṇim ādāya
and even (affirm) he man up to wet piece wood with.oily upper.firestick have taken
abhimanthento aggim abhinibbatteyya, tejo pātukareyyā’^{ti}?
agitate fire produced heat manifest

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

“no hetam, bhante”.

(neg) indeed.this Sir

—“No, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa
only indeed - anyone who body.direct.mindful developed increased not he
labhati māro otāram, na tassa labhati māro ārammaṇaṇ.
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 kākapeyyo ādhāre
just as - water.jar full water brimful crow.drinkable stand
thapito; atha puriso āgaccheyya udakabhāram 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 ārammaṇaṇ.
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
abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriya, ta
high-knowledge.fit to know nature mind towards high-knowledge.fit to know that
tatre sakkhībhābataṃ pāpuṇāti satī satīyatane.
there witness.ability attains mindful mindfl.sphere

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

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

tamaṇaṁ 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?”

“evaṁ, 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 cittaṁ abhininnāmeti abhiññāsacchikiriyaṃ,
anyone high-knowledge.fit to know nature mind towards high-knowledge.fit to know
 tatra tatreva sakkhibhābataṁ 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 ālibandhā 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.

tamaṇaṁ balavā puriso yato yato ālīṁ muñcheyya āgaccheyya udakan”ti?
- powerful man since since embankment release comes to water

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

“evaṁ, 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 cittaṁ abhininnāmeti abhiññāsacchikiriyaṃ,
anyone high-knowledge.fit to know nature mind towards high-knowledge.fit to know
 tatra tatreva sakkhibhābataṁ 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, subhūmiyaṁ catumahāpathe ājaññaratho yutto assa ʾthito
just as - well.ground 4.road good breed.chariot yoked to be stand
 odhastapatoḍo; tamaṇaṁ dakkho yoggācariyo assadammaśārathi abhiruhitvā vāmena
lying.goad - skilled suitable horse.tamed.driver ascends left
 hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṁ gahetvā yenicchakaṁ
hand rein have taken right hand goad have taken where.desire
 yadicchakaṁ 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 cittaṁ abhininnāmeti abhiññāsacchikiriyaṃ,
anyone high-knowledge.fit to know nature mind towards high-knowledge.fit to know
 tatra tatreva sakkhibhābataṁ pāpuṇāti sati satīyātane”.

“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 paricittāya susamāraddhāya dasānisamsā pāṭikākhā.
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?

(i) "aratiratisaho hoti, na ca taṃ arati sahati, uppannaṃ aratiṃ 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 taṃ bhayabheravaṃ sahati, uppannaṃ bhayabheravaṃ
to be not and that 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) "khama hoti sītassa uṇhassa jighacchāya pipāsāya
to be

ḍaṃsamakasavātātāpasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ,
uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ
amanāpānaṃ pāṇaharānaṃ adhvīvasakajātiko hoti.
to be

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

(iv) "catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ 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 anekavihiṭaṃ iddhividhaṃ paccānubhoti.
he

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

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

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

āvibhāvaṃ tirobhāvaṃ; tirokuttaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati,

seyyathāpi ākāse;
just as

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

pathaviyāpi ummujjanimujjaṃ karoti, seyyathāpi udaye;
just as water

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

udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ;
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 vasaṃ vatteti.
which body

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

(vi) "dibbāya sotadhātuyā viśuddhāya 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) "parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti.
mind know clearly

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

sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti, 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:

‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī
 -
 evamāyupariyanto,

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

so tato cuto amutra udapādīṃ;

he - - -
 and passing away from there, I reappeared elsewhere;

tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī
evamāyupariyanto,

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

so tato cuto idhūpapanno'ti.

he - -
and passing away from there, I reappeared here.'

iti sākāraṃ sauddesaṃ 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 sayam

abhiññā sacchikavā 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 āsevītāya bhāvitāya bahulīkatāya yānikatāya
body.directed - mindful frequent.pract develop cultivate made a habit of
vatthukatāya anuṭṭhitāya paricitāya 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 abhinanduntī.

- 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)