
KÄYAGATĀSATISUTTAM

Majjhima Nikāya, uparipannāsapāli, 2. anupadavaggo, 9. kāyagatāsatisuttaṃ (MN middle collection - 119)

- Mindfulness of the Body

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

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

atha kho sambahulaṇaṃ bhikkhūnaṃ pacchābhattāṃ pindapāpatikkantānaṃ
then indeed many - afternoon alms.back from
upathānasālayaṃ sannisinnaṇaṃ samnipattānaṃ 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! yāvañcidāṃ tena bhagavatā jānatā
wonderful friend marvelous friend as far as because of blessed know
passatā arahatā sammāsambuddhena kāyagatāsati bhāvita bahulīkatā
see worthy perfect.enlightened body.direct.mindful developed increased
mahapphalā vuttā mahānisaṃsā”ti.
great.fruit habit great.benefit

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

ayaṃca hidaṃ tesāṃ bhikkhūnaṃ antarākathā vippakatā hoti, atha kho bhagavā
then.and this that - between talk unfinished to be then indeed blessed know
sāyanhasamayaṃ patisaḷlāṇā vutthito yena upathānasālā tenupasanankami;
evening seclusion emerged from because of assembly hall approach
upasanankamitvā paṇṇatte 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 āmanesi; “kāya nutha, bhikkhave,
having sat indeed blessed address body (affirm. part.) -
etarahi kathāya sannisinna, kā ca pana vo antarākathā vippakatā”ti?
at present talk settled which and yet to you between talk unfinished

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

“idha, bhante, amhākaṃ pacchābhattāṃ pindapāpatikkantānaṃ upathānasālayaṃ
here Sir we are afternoon alms.back from
sannisinnaṇaṃ samnipattānaṃ 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! yāvañcidāṃ tena bhagavatā jānatā
wonderful friend marvelous friend as far as because of blessed know
passatā arahatā sammāsambuddhena kāyagatāsati bhāvita bahulīkatā
see worthy perfect.enlightened body.direct.mindful developed increased
mahapphalā vuttā mahānisaṃsā”ti.
great.fruit habit great.benefit

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

ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.
this indeed (neg) Sir between talk unfinished then blessed arrived
This was our discussion, venerable sir, that was interrupted when the Blessed One arrived.”

154. “katham bhāvītā ca, bhikkhave, kāyagatāsati katham bahulīkāā
 - *and how developed and - body, direct, mindful and how increased*
 mahapphalaṃ hoti mahānisaṃsā?
 - *great fruit to be great benefit*
 “And how, bhikkhus, is mindfulness of the body developed and cultivated so that it is of great fruit and great benefit?”
- idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgagato vā
 - *here - go forest or foot tree or empty house, go or*
 nisīdati pallāṅkam ābhujitvā ujum kāyam paṇidhāya paṇṇukham satum
 - *sit down cross-leg bent up-right the body have aspired round mouth mindful*
 upatthapetvā.
 - *put forth*
- “Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him,
- so satoya assasati satoya passasati;
 - *he mindful inhales mindful exhales*
 dīgham vā assasanto ‘dīgham assasāmi’ ti pajānāti,
 - *long or inhale long inhale know clearly*
 Breathing in long, he understands: ‘I breathe in long’;
 dīgham vā passasanto ‘dīgham passasāmi’ ti pajānāti;
 - *long or exhale long exhale know clearly*
 or breathing out long, he understands: ‘I breathe out long’;
- rassam vā assasanto ‘rassam assasāmi’ ti pajānāti,
 - *short or inhale short inhale know clearly*
 Breathing in short, he understands: ‘I breathe in short’;
 rassam vā passasanto ‘rassam passasāmi’ ti pajānāti;
 - *short or exhale short exhale know clearly*
 or breathing out short, he understands: ‘I breathe out short’;
- ‘sabbakāyapaṭisaveḍi assasissāmi’ ti sikkhati,
 - *all body, experience inhales trains*
 He trains thus: ‘I shall breathe in experiencing the whole body’;
 ‘sabbakāyapaṭisaveḍi passasissāmi’ ti sikkhati;
 - *all body, experience exhales trains*
 he trains thus: ‘I shall breathe out experiencing the whole body’.
- ‘passambhayaṃ kāyasankhāraṃ assasissāmi’ ti sikkhati,
 - *calms down body, formation inhales trains*
 He trains thus: ‘I shall breathe in tranquillising the bodily formation’;
 ‘passambhayaṃ kāyasankhāraṃ 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 gehasiā
 - *he thus careful ardent able, truth abides whatever family life*
 sarasankappā te pahiyanti,
 - *memory, intention his abandoned*
 As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned;
- tesaṃ pahānā ajjhataṃeva cittaṃ santitthati sammisīdati ekod’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*
 “Again, bhikkhus, when walking, a bhikkhu understands: ‘I am walking’;
 ṭhito vā ‘ṭhitomhi’ ti pajānāti,
 - *stand or stand, I know clearly*
 when standing, he understands: ‘I am standing’;

nisinno vā ‘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 paṇassa kāyo paṇihito hoti, tathā tathā nam pajānāti.
as as or - body directed to be so so not know clearly
or he understands accordingly however his body is disposed.

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

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

tesaṃ pahānā ajjhattameva cittaṃ santīṭhati samisīdati 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 sampajāṇakārī 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;

ālokithe vīlokithe sampajāṇakārī hoti,
look ahead look back mindful to be

who acts in full awareness when looking ahead and looking away;

samiñjite pasārite sampajāṇakārī hoti,
moves stretch mindful to be

who acts in full awareness when flexing and extending his limbs;

saṅghātipattācyaradhāraṇe sampajāṇakārī 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 sampajāṇakārī hoti,
eat drink consume taste mindful to be

who acts in full awareness when eating, drinking, consuming food, and tasting;

uccārapassāvākamme sampajāṇakārī hoti,
excrete.urinate mindful to be

who acts in full awareness when defecating or urinating;

gate thite nisinne suite jāgarite bhāsīte tunhībhāve sampajāṇakārī hoti.
walk stand sat down sleep awake speak silent mindful to be

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

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

sarasankappā te pahīyanti.
memory.intention his abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ santīṭhati samisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

that.to - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

(ix) “dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne
upapajjamāne hīne paṇiṭe suvaṇṇe dūbbhaṇe, sugate duggate yathākamūṭṭhipe
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) “āśavānaṃ khayā anāsavaṃ cetovimuttinṃ paññāvimuttinṃ diṭṭheva dhamme

sayam abhiññā sacchikatvā upasampajja viharatī.

have attained dwells

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

“kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya
body.directed - mindful frequent.pract develop cultivate made a habit of

vathukatāya anuññitāya paricīṭṭāya susamaraddhāya ime dasānisamsā paṭīkankhā’ 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)

antam̐ antagunam̐ udariyam̐ karīsam̐ pittaṁ
intestines mesentery undig. food excrement bile
 semham̐ pubbo lohitam̐ sedo medo assu
phlegm pus blood sweat fat tears
 phlegm, pus, blood, sweat, fat, tears,
 vasā khelo singhānikā lasikā muttan̐ ti.
grease saliva mucus synovic fluid urine
 grease, spittle, snot, oil of the joints, and urine.

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

tesam̐ pahānā ajjhattameva cittaṁ santitthati sammisidati 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 caparam̐, bhikkhave, bhikkhu imameva kāyam̐ yathāhītaṁ yathāpanihitaṁ
again then this the body as it stand as it directed
 dhātuso paccavekkhati;
element contemplate
 “Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus:

“atthi imasmim̐ kāye pathavīdhātu āpodhātu tejo dhātu 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 gāvim vadhitvā
just as skilled butcher or butcher:pupil or cow have killed
 catumahāpathe bilaso vibhajitvā nisimno 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 kāyam̐ yathāhītaṁ yathāpanihitaṁ
only indeed this the body as it stand as it directed
 dhātuso paccavekkhati;
element contemplate
 so too, a bhikkhu reviews this same body however it is placed, however disposed, as consisting of elements thus:

“atthi imasmim̐ kāye pathavīdhātu āpodhātu tejo dhātu 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 evaṁ appamattassa ātāpino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
 sarasankappā te pahiyanti.
memory.intention his abandoned
 As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned:

tesam̐ pahānā ajjhattameva cittaṁ santitthati sammisidati 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.

ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti,
to be to be
 having been one, he becomes many; having been many, he becomes one;
 āvibhavam̐ tirobhāvam̐; tirokuṭṭam̐ tiroṇākāram̐ tiropabbatam̐ 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 ummujjanimujjam̐ karoti, seyyathāpi udake;
just as water

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

udakepi abhijjamāne gacchati, seyyathāpi pathaviyam̐;
just as

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

ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuno;
just as

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

imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimasati
 parimājjati,
 with his hand one touches and strokes the moon and sun so powerful and mighty;

yāva brahmalokāpi kāyena vasam̐ vatteti.
which body

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

(vi) “dibbāya sotadhātuyā visuddhāya aikkantamānusikāya ubho sadde supāṇi
 dibbe ca 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) “parasattānaṁ parapuggalānaṁ cetasā cetō paricca pajānāti.
mind know clearly

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

sarāgam̐ vā cittaṁ ‘sarāgam̐ cittaṁ’ti pajānāti, vītārāgam̐ vā cittaṁ ‘vītārāgam̐
 cittaṁ’ti pajānāti,
know clearly or mind or mind

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

sadosam̐ vā cittaṁ ‘sadosam̐ cittaṁ’ti pajānāti, vītadosam̐ vā cittaṁ ‘vītadosam̐
 cittaṁ’ti pajānāti,
know clearly or mind or mind

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

samoham̐ vā cittaṁ ‘samoham̐ cittaṁ’ti pajānāti, vītamoham̐ vā cittaṁ
 ‘vītamoham̐ cittaṁ’ti pajānāti,
know clearly or mind or mind

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

samkhittam̐ vā cittaṁ ‘samkhittam̐ cittaṁ’ti pajānāti, vikkhittam̐ vā cittaṁ
 ‘vikkhittam̐ cittaṁ’ti pajānāti,
know clearly or mind or mind

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

seyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājāṇaratho yutto assa
just as well-ground 4.road good breed.chariot yoked to be
 ittho odhasatapoto; tamenam dakkho yogācariyo assadammasaratho abhrihūtiṃ
stand lying.goad skilled suitable horse.tamed.driver ascends
 vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodam gahetvā
left hand rein have taken right hand goad have taken
 yeneccakam yadicchakam sareyyapi paccāsāreyyapi;
where.desire if.desire move along make go

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

evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvītā bahulikatā,
only indeed anyone who body.direct.mindful developed increased
 so yassa yassa abhinñāsacchikarāṇiyassa dhammassa cittaṃ abhininnameti
he anyone anyone high-knowledge.fit to know nature mind towards
 abhinñāsacchikiriyāya, tatra tatveva sakkhibhābatam pāpunāti sati
high-knowledge.fit to know there therein witness.ability attains mindful
 satīyavatane.
mindful.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, sativā āsevitāya bhāvītāya bahulikatāya
body.directed body.ended body.frequent.pract develop cultivate
 yānikatāya vathukatāya anuññitāya parititāya susamāradhāya dasānisamsā
made a habit of made basis accumulate well undertaken ten.benefit
 pāṭikanikhā.
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) “araritratisaḥo hoti, na ca taṃ aratī sahati, uppannaṃ aratīṃ abhibhuyya
to be not and that to be not and that
 viharati.
dwells

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

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

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

(iii) “khamo hoti sitassa uñhassa jighacchāya pipāsāya
to be to be

daṇṇisamakasaṃvāṭāpasarisāpasamphassānaṃ duruttānaṃ durāgatānaṃ

vacanapathānaṃ, uppannānaṃ sārrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ

kharānaṃ kaṭṭakānaṃ asāṭānaṃ amanāpānaṃ pāṇaharānaṃ adhiṃvāsakajāṭiko hoti,
 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 dīṭṭhadhammasukkhavihārānaṃ

nikāmalābhī hoti akiccalābhī akasirālābhī.

to be to be

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

(v) “so anekavihitaṃ iddhiṃvidhaṃ paccānubhoti.
he

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

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya
again then just as aside the body safe.body
 chadditaṃ ekāhamatani vā dvīhamatani vā tīhamatani vā uddhumatākaṃ vimlakaṃ
abandoned one day or two days or three days or bloated discolored
 vipubbakajātani.
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 upasañharatī;

he this the body compare

a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanaṭṭo’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 āṭṭapino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
 sarasaṅkappā te pahiyanti.
memory.intention his abandoned

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

tesaṃ pāhānā aṭṭhattameva cittaṃ santitṭhati sammisidatī ekodī hoti samādhiyati.
that removal internally mind steadied settled single to be concentrated
 with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

that.to relate to body develops

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

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya
again then just as aside the body safe.body
 chadditaṃ kākhehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā
abandoned crow or consumed hawk or consumed vulture or
 khajjamānaṃ kaṇkehi vā khajjamānaṃ smakhehi vā khajjamānaṃ byagghehi vā
consumed heron or consumed dog or consumed tiger or
 khajjamānaṃ dippihi vā khajjamānaṃ singalehi vā khajjamānaṃ vīviddhehi vā
consumed panther or consumed jackel or consumed various or
 panakajāṭehi khajjamānaṃ.
insect consumed

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

so imameva kāyaṃ upasañharatī;

he this the body compare

a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanaṭṭo’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 āṭṭapino pahitattassa viharato ye gehasitā
he thus careful ardent able.truth abides whatever family life
 sarasaṅkappā te pahiyanti.
memory.intention his abandoned

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

tesaṃ pāhānā aṭṭhattameva cittaṃ santitṭhati sammisidatī ekodī 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 seyyathāpi passeyya sarīraṃ sivathikāya *again then aside the body safe/body abandoned bone chain samānāsalohitaṃ nharusambandham.* 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 upasamharati; *he this the body compare* a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanañño’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 āāpino pahitattassa viharato ye *he thus careful ardent able/truth abides whatever family life*

sarasankappā te pahiyanti. *memory/intention his abandoned*

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

tesaṃ pahānā ajjhataṃveva cittaṃ samādhīya 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 atthikasāṅhalikam *again then aside bone.chain*

nimmamsalohitamakkhitaṃ nharusambandham *without/flesh/blood/smeared sinew/connect*

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

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

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanañño’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 āāpino pahitattassa viharato ye *he thus careful ardent able/truth abides whatever family life*

sarasankappā te pahiyanti. *memory/intention his abandoned*

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

tesaṃ pahānā ajjhataṃveva cittaṃ samādhīya 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 atthikasāṅhalikam *again then aside bone.chain*

apagatamānāsalohitaṃ nharusambandham. *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 upasamharati; *he this the body compare* a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanañño’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.’

“no hetam, bhante”.

(neg) indeed.this Sir

“No, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati *only indeed anyone who body/direct/mindful developed increased*

na tassa labhati māro oāraṇi, na tassa labhati māro ārammaṇaṃ”.

not he attains Mara access not he attains Mara 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 *anyone who body/direct/mindful developed increased*

yassa yassa abhinnāsacchikarāṇiyassa dhammassa cittaṃ abhinnaṃmeti *because anyone high-knowledge/fit to know nature mind towards*

abhinnāsacchikiriyāya, ta tatra sakkhibbatam pāpunāti sati *high-knowledge/fit to know that there witness/ability attains mindful mind/sphere*

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

seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo *just as water.jar full water crow/drinkable*

ādāre thapito. *stand placed*

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

tamaṇaṃ balavā puriso yato yato āvincheyya, 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 *only indeed anyone who body/direct/mindful developed increased*

so, yassa yassa abhinnāsacchikarāṇiyassa dhammassa cittaṃ abhinnaṃmeti *he anyone anyone high-knowledge/fit to know nature mind towards*

abhinnāsacchikiriyāya, tatra tatreva sakkhibbatam pāpunāti sati *high-knowledge/fit to know there therein witness/ability attains mindful mind/sphere*

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

seyyathāpi, bhikkhave, same bhūmibhāge caturassā pokkharāṇi assa ālībandhā *just as level plot o’land square pond to be embank/bound*

pūrā udakassa samatittikā kākapeyyā. *full water brimful crow/drinkable*

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

tamaṇaṃ balavā puriso yato yato ālīmi *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 *only indeed anyone who body/direct/mindful developed increased*

so yassa yassa abhinnāsacchikarāṇiyassa dhammassa cittaṃ abhinnaṃmeti *he anyone anyone high-knowledge/fit to know nature mind towards*

abhinnāsacchikiriyāya, tatra tatreva sakkhibbatam pāpunāti sati *high-knowledge/fit to know there therein wine/ss/ability attains mindful mind/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, puriso lahukam suttagulam sabbasāramaye aggalaṭṭhalake
just as man light string-ball all-pith-made door-panel
 pakkhiṭṭheyya.
throws into

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

taṃ kiṃ maññatha, bhikkhave,

that who imagines

What do you think, bhikkhus?

api nu so puriso taṃ lahukam suttagulam sabbasāramaye aggalaṭṭhalake
and even (affirm) he man that light string-ball all-pith-made door-panel
 labhetha oṭāraṃ? ‘ti?
attains access

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

“no hetam, bhante”.

(neg) indeed.this Sir

“No, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvīṭṭā bahulikaṭṭā,
only indeed - anyone who body.direct.mindful developed increased

na tassa labhati māro oṭāraṃ, na tassa labhati māro ārammanam.

not he attains Māra access not he attains Māra foundation

“So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, Māra cannot find

an opportunity or a support in him.

seyyathāpi, bhikkhave, allam kattham sasneham; atha puriso āgaccheyya
just as wet piece wood then man comes to

uttarāraṇim ādāya;
upper;firestick have taken

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

‘aggim abhinibbatesāmi, 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 allam kattham sasneham uttarāraṇim ādāya
and even (affirm) he man up to wet piece wood with.oily upper;firestick have taken
 abhinantheno aggam abhinibbāteyya, tejo pātukareyya? ‘ti?
agitate fire produced heat manifest

Could the man light a fire and produce heat by taking the upper fire-stick and rubbing it against the wet

sappy piece of wood?

“no hetam, bhante”.

(neg) indeed.this Sir

—“No, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvīṭṭā bahulikaṭṭā,
only indeed - anyone who body.direct.mindful developed increased

na tassa labhati māro oṭāraṃ, na tassa labhati māro ārammanam.

not he attains Māra access not he attains Māra foundation

“So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, Māra cannot find

an opportunity or a support in him.

seyyathāpi, bhikkhave, udakamaniko puro udakassa samatitiko kākapeyyo
just as water;jar full water brimful crow.drinkable

adhāre thaṇṇito; atha puriso āgaccheyya udakabhāram ādāya
stand placed then man comes to water-load have taken

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

drink from it, and a man came with a supply of water.

taṃ kiṃ maññatha, bhikkhave,

that who imagines

What do you think, bhikkhus?

api nu so puriso labhetha udakassa nikkhepanan” ti?

and even (affirm) he man attains water put down

Could the man pour the water into the jug?”

tassa evaṃ appamattassa āāpino pahitattassa viharato ye gehasiṭṭā
he thus careful ardent able.truth abides whatever family life
 sarasankappa te pahiyanti.
memory.intention his abandoned

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

tesaṃ pahāṇā ajjhattameva cittaṃ santitthati sammisidati ekodi hoti samādhivāyi.
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
again then - just as aside bone

apagaṭṭasambandhāni disāvidisāvikkhittāni aññena hatthāṭṭhikam aññena
removed.connection directions.upset other hand.bone other

padatṭhikam aññena gopphakattikam aññena jaṅghattikam aññena ūruttṭhikam
leg.bone other ankle.bone other shine.bone other thigh.bone

aññena katṭhikam aññena phasukattikam aññena piṭṭhikam aññena
other hip.bone other rib.bone other back.bone other

khandhattikam aññena givattṭhikam aññena hanukattṭhikam aññena dantattṭhikam
breast.bone other neck.bone other jaw.bone other tooth.bone

aññena sisakattāham.
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, here 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 evandhammo evaṃbhāvī evaṃanaṭṭo’ 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 āāpino pahitattassa viharato ye gehasiṭṭā
he thus careful ardent able.truth abides whatever family life
 sarasankappa te pahiyanti.
memory.intention his abandoned

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

tesaṃ pahāṇā ajjhattameva cittaṃ santitthati sammisidati ekodi hoti samādhivāyi.
that removal internally mind steadied settled single to be concentrated

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

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

that.to - relate to body develops

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

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya
again then - just as aside the body safe.body

chadditā; aṭṭhikāni seṭāni saṅkhavannapātibhāgaṃ.
abandoned bone white conch.color;resemble

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

so imameva kāyaṃ upasaṃharati;

he this the body compare

a bhikkhu compares this same body with it thus:

‘ayampi kho kāyo evandhammo evaṃbhāvī evaṃanaṭṭo’ 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 āāpino pahitattassa viharato ye gehasiā
he thus careful ardent able.truth abides whatever family life
 sarasankappa te pahiyanti.
memory.intention his abandoned
 household life are abandoned;

tesaṃ pahānā ajjhattameva cittaṃ santitthati sammisidati ekodi hoti samādhivati.
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 puñjaktāni
again then heap
 terovassikāni
 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 evaṃbhāvē evaṃanaṭṭo’ 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 āāpino pahitattassa viharato ye gehasiā
he thus careful ardent able.truth abides whatever family life
 sarasankappā te pahiyanti.
memory.intention his abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ santitthati sammisidati ekodi hoti samādhivati.
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 pūṭṇi
again then heap
 cunnakajāni.
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 evaṃbhāvē evaṃanaṭṭo’ 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 āāpino pahitattassa viharato ye gehasiā
he thus careful ardent able.truth abides whatever family life
 sarasankappa te pahiyanti.
memory.intention his abandoned

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

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

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvītā
only indeed anyone who body.direct.mindful not developed
 abahulikatā, labhati tassa māro oṭāram, labhati tassa māro ārammanāṃ.
not cultivate attains he Māra access attains he Māra foundation
 “So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

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

“Suppose there were a dry sapless piece of wood, and a man came with an upper fire-stick, thinking:
 ‘aggim abhinibbattessāmi, tejo pātukarissāmī’ ti.
fire produce heat manifest

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

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

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ kolāpaṃ uttarārāniṃ
and even (affirm) he man up to dry piece wood sapless upper;firestick
 ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyya’ ti?
have taken agitate fire produced heat manifest
 Could the man light a fire and produce heat by rubbing the dry sapless piece of wood with an upper fire-stick?”

“evaṃ, bhante”.

thus Sir

“Yes, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvītā
only indeed anyone who body.direct.mindful not developed
 abahulikatā, labhati tassa māro oṭāram, labhati tassa māro ārammanāṃ.
not cultivate attains he Māra access attains he Māra foundation
 “So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

seyyathāpi, bhikkhave, udakamaniko rito tuccho ādhāre ṭhapito; atha puriso
just as water;jar empty devoid stand placed then man
 āgaccheyya udakabhāraṃ ādāya.
comes to water;load have taken
 “Suppose there were a hollow empty water jug set out on a stand, and a man came with a supply of water.

tam 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 abhāvītā
only indeed anyone who body.direct.mindful not developed
 abahulikatā, labhati tassa māro oṭāram, labhati tassa māro ārammanāṃ.
not cultivate attains he Māra access attains he Māra foundation
 “So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

157. “yassa kassaci, bhikkhave, kāyagatāsati bhāvītā bahulikatā, na tassa
anyone who body;direct.mindful developed increased not he
 labhati māro oṭāram, na tassa labhati māro ārammanāṃ.
attains Māra access not he attains Māra foundation

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

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

tassa evaṃ appamattassa āāpino pahittatassa viharato ye gehasiā
he thus careful ardent able.truth abides whatever family life
 sarasaṅkappā te pahiyanti,
memory.intention his abandoned
 As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life
 are abandoned;

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

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

156. “yassa kassaci, bhikkhave, kāyagatāsati bhāvītā bahulīkatā,
- anyone who body.direct.mindful developed increased
 antogadhavassa kusalā dhammā ye keci vijjābhagiya,
included good states whatever which true knowledge
 “Bhikkhus, anyone who has developed and cultivated mindfulness of the body has included within
 himself whatever wholesome states there are that partake of true knowledge.

seyyathāpi, bhikkhave, yassa kassaci mahāsamuddo cetasā phuṭo, antogadhāvassa
just as anyone who great.ocean mind pervaded included
 kunnadiyo yā kaci samuddangama;
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 bhāvītā bahulīkatā,
only indeed - anyone who body.direct.mindful developed increased
 antogadhavassa kusalā dhammā ye keci vijjābhagiya,
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 abhāvītā abahulīkatā, labhati tassa
just as anyone who body.direct.mindful not developed not cultivate attains he
 māro oṭāraṃ, labhati tassa māro ārammaṇaṃ.
Mara access attains he Mara foundation
 “Bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Mara finds an
 opportunity and a support in him.

seyyathāpi, bhikkhave, puriso garukaṃ silāgulaṃ alamatikāpūṇje 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.

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

api nu taṃ garukaṃ silāgulaṃ alamatikāpūṇje labhetha oṭāraṃ“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.”

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 viviceva kāmehi, vivicca
- again then separate from pleasures separate from
 akusalehi dhammehi savitakkamā savicāraṃ vivekajam pītisukkam paṭhamam
unskillful states with-applied with.investigate secluded rapture.joy first
 jhānaṃ upasampajja viharati.
jhāna have attained dwells

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

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

seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kamsathāle
just as skilled bathman or bathman.pupil or metal dish
 nhānyacūṇṇāni ākiritvā udakena paripphosakam paripphosakam samneyya, sāyaṃ
bath.powder pour water completely completely mixes with.it
 nhānyapindi snehanugatā snehaparetā santarabhārā phutā snehena na
bath.ball noise.accompanied noise.overcome pervaded permeate moist
 ca paggharipi;
and noise

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

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

so too, a bhikkhu makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this
 body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.
 tassa evaṃ appamattassa āāpino pahittatassa viharato ye gehasiā
he thus careful ardent able.truth abides whatever family life

sarasaṅkappā te pahiyanti,
memory.intention his abandoned
 As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the
 household life are abandoned.

tesaṃ pahānā ajjhattameva cittaṃ santitthati sammisidati ekodi hoti samādhivati.
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 vitakkaavicāraṇaṃ vūpasamā ajjhantaṃ
again then apply.investigate allaying self
 sampasādanam cetaso ekodibhāvaṃ avitakkamā avicāraṃ samādhijam
tranquilizing mind onepointedness not.applied not.investigate from concentration
 pītisukkam dutiyam jhānaṃ upasampajja viharati.
rapture.joy second jhāna have attained dwells

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

so imameva kāyaṃ, sammādhijena pītisukhena abhisandeti parisandeti
he this the body from concentration rapture/joy overflow fill
 paripureti paripharati; nassa kiñci sabbāvato kāyassa samādhijena
completely no.is that entire body from concentration
 pītisukhena apphutam hoti.
rapture/joy unpervaded to be

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

seyyathāpi, bhikkhave, udakarahado gambhīro 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
he not eastern direction water inflow not western direction
 udakassa āyamukhaṃ na uttarāya disāya udakassa āyamukhaṃ na dakkhiṇāya
water inflow not northern direction water inflow not southern
 disāya udakassa āyamukhaṃ;
direction water inflow

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

devo ca na kālena kālaṃ sammā dhāraṇā anupavececheyya; atha kho

- and not time time is appeased showers supply

tamhava udakarahadā sitā varidhara ubbhijjiva tameva udakarahadam sītena
that water/lake cool rain/cloud springs up it/even water/lake cool

vārinā abhisandeyya parisandeyya paripureyya paripharateyya, nassa kiñci sabbāvato
water overflow fill become full completely no.is that entire

udakarahadassa sītena vārinā apphutam assa;

water/lake cool water unpervaded to be

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

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena
only indeed - this the body from concentration rapture/joy

abhisandeti parisandeti paripureti paripharati, nassa kiñci sabbāvato kāyassa
overflow fill become full completely no.is that entire

samādhijena pītisukhena apphutam 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 āāpino pahitattassa viharato ye

he thus careful ardent able.truth abides whatever family life

sarasankappā te pahiyanti.

memory/intention his abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ santitthati sammisidati ekodi hoti samādhivati.
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 pīṭiyā ca virāgā upekkhako ca viharati
again then joy and dispassion equanimity and dwells

sato ca sampajāno, sukhāṇca kāyena patisamvedeti, yaṃ tam ariyā ācikkhanti;
mindful and full aware happy-and body experience which that noble relates

“upekkhako satimā sukhavīharī”ti, tatiyaṃ jhānaṃ upasampajja viharati.
“equanimity mindful pleasant abide third jhana 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, nippīṭikena sukhena abhisandeti parisandeti paripureti
he this the body free/joy happiness overflow fill
 paripharati, nassa kiñci sabbāvato kāyassa nippīṭikena sukhena apphutam hoti.
completely no.is that entire body free/joy happiness unpervaded to be
 He makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.

seyyathāpi, bhikkhave, uppalinīyaṃ vā paduminiyaṃ vā pundaṛkīniyaṃ vā
just as - lotus/pond or lotus or white lotus or white lilies or

appekaccāni uppālāni va padumāni va pundaṛkāni vā udake jātaṃ udake
some waterlily or lotus or white lotus or white lilies or water arisen water

samvaddhāni udakanuggatāni antonimuggaposimi, tāni yava cagga yava ca
grown up water/above within that which and tips which and

mūlā sītena vārinā abhisannāni parisannāni paripurāni paripphutāni, nassa
and/roots cool water overflow drench fill completely no.is

kiñci sabbāvataṃ uppālānaṃ vā padumānaṃ vā pundaṛkānaṃ vā sītena vārinā
that entire waterlily or lotus or white lotus or cool water

apphutam assa;
unpervaded to be

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

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippīṭikena sukhena
only indeed - this the body free/joy happiness

abhisandeti parisandeti paripureti paripharati, nassa kiñci sabbāvato kāyassa
overflow fill become full completely no.is that entire

nippīṭikena sukhena apphutam hoti.

free/joy happiness unpervaded to be

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

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

sarasankappā te pahiyanti.
memory/intention his abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ santitthati sammisidati ekodi hoti samādhivati.
that removal internally mind steadied settled single to be concentrated

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

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

that.to - relate to body develops

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

“puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā pubbeva
again then happiness and removal prior

soṇaṇassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati;parisuddhiṃ
joy/grief setting down pleasure/pain equanimity,mindful,pure

cautthaṃ jhānaṃ upasampajja viharati.

fourth jhana have attained dwells

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

so imameva kāyaṃ, parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nassa
he this the body purified mind pure/bright pervaded sat to be no.is

kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutam hoti.
that entire body purified mind pure/bright unpervaded to be

He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind.

seyyathāpi, bhikkhave, puriso odātena vathena sasīsaṃ pārupitvā nisinno assa,
just as man white cloth upon head cover sat

nassa kiñci sabbāvato kāyassa odātena vathena apphutam assa;
no.is that entire body white cloth unpervaded to be

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