

# ḲĀYAGATĀSATIṢUTTA

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## Mindfulness of the Body

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

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:

"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."

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.

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

"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:

'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.'

This was our discussion, venerable sir, that was interrupted when the Blessed One arrived."

"And how, bhikkhus, is mindfulness of the body developed and cultivated so that it is of great fruit and great benefit?

"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,

ever mindful he breathes in, mindful he breathes out.

Breathing in long, he understands: 'I breathe in long';

or breathing out long, he understands: 'I breathe out long.'

Breathing in short, he understands: 'I breathe in short';

or breathing out short, he understands: 'I breathe out short.'

He trains thus: 'I shall breathe in experiencing the whole body';

he trains thus: 'I shall breathe out experiencing the whole body.

He trains thus: 'I shall breathe in tranquillising the bodily formation';

he trains thus: 'I shall breathe out tranquillising the bodily formation.'

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

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

That is how a bhikkhu develops mindfulness of the body.

"Again, bhikkhus, when walking, a bhikkhu understands: 'I am walking';

when standing, he understands: 'I am standing';

when sitting, he understands: 'I am sitting';

when lying down, he understands: 'I am lying down';

Majjhima Nikāya, uparipañṇāsapāli, 2. anupadavaggo, 9. kāyagatāsatisuttaṃ (MN 119) 153. evaṃ me suttaṃ. ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārame.

atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi;

“acchariyaṃ, āvuso, abbhutaṃ, āvuso! yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā mahānisaṃsā”ti.

ayañca hidaṃ tesāṃ bhikkhūnaṃ antarākathā vippakatā hoti, atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

nisajja kho bhagavā bhikkhū āmantesi; “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

“idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi;

‘acchariyaṃ, āvuso, abbhutaṃ, āvuso! yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā mahānisaṃsā”ti.

ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anupatto”ti.

154. “kathaṃ bhāvitā ca, bhikkhave, kāyagatāsati kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā?

idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

so satova assasati satova passasati;

dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti,

dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti;

rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti,

rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;

‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati,

‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati,

‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

evaṃ, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti,

ṭhito vā ‘ṭhitomhī’ti pajānāti,

nisinno vā ‘nisinnomhī’ti pajānāti,

sayāno vā ‘sayānomhī’ti pajānāti.

or he understands accordingly however his body is disposed.

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

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.

“Again, bhikkhus, a bhikkhu is one who acts in full awareness when going forward and returning;

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

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

who acts in full awareness when wearing his robes and carrying his outer robe and bowl;

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

who acts in full awareness when defecating or urinating;

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

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

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.

“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:

‘In this body there are

head-hairs, body-hairs, nails, teeth, skin,

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

heart, liver, diaphragm, spleen, lungs,

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

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

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

Just as though there were a bag with an opening at both ends full of many sorts of grain, such as

hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus:

‘This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice’;

so too, a bhikkhu reviews this same body as full of many kinds of impurity thus:

‘In this body there are

head-hairs, body-hairs, nails, teeth, skin,

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

heart, liver, diaphragm, spleen, lungs,

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

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

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

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

yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā naṃ pajānāti.  
tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te  
pahīyanti.  
tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.  
“puna caparaṃ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti,

ālokite vilokite sampajānakārī hoti,  
samiñjite pasārite sampajānakārī hoti,  
saṅghātipattacīvaradhāraṇe sampajānakārī hoti,  
asite pīte khāyite sāyite sampajānakārī hoti,  
uccārapassāvakamme sampajānakārī hoti,  
gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te  
pahīyanti.  
tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. evampi,  
bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.  
“puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā  
tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati;  
‘atthi imasmiṃ kāye  
kesā lomā nakhā dantā taco  
maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkam  
hadayaṃ yakanāṃ kilomakaṃ pihakaṃ papphāsaṃ  
antaṃ antaguṇaṃ udariyaṃ karisaṃ pittaṃ  
semhaṃ pubbo lohitaṃ sedo medo assu  
vasā kheḷo siṅghāṇikā lasikā muttan’ti.  
“seyyathāpi, bhikkhave, ubhatomukhā putoli pūrā nānāvihitassa dhañṇassa, seyyathidaṃ;

sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ, tamenāṃ cakkhumā puriso  
muñcitvā paccavekkheyya;  
‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti;

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā  
tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati;  
‘atthi imasmiṃ kāye  
kesā lomā nakhā dantā taco  
maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkam  
hadayaṃ yakanāṃ kilomakaṃ pihakaṃ papphāsaṃ  
antaṃ antaguṇaṃ udariyaṃ karisaṃ pittaṃ  
semhaṃ pubbo lohitaṃ sedo medo assu  
vasā kheḷo siṅghāṇikā lasikā muttan’ti.  
tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te  
pahīyanti.

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.

“Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus:

‘In this body there are the earth element, the water element, the fire element, and the air element.’

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;

so too, a bhikkhu reviews this same body however it is placed, however disposed, as consisting of elements thus:

‘In this body there are the earth element, the water element, the fire element, and the air element.’

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

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.

“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,

a bhikkhu compares this same body with it thus:

‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

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

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.

“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,

a bhikkhu compares this same body with it thus:

‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

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

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.

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,

a bhikkhu compares this same body with it thus:

‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

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.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu imeva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati;

‘atthi imasmiṃ kāye pathaviḍhātu āpodhātu tejodhātu vāyodhātū’ti.

“seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe bilaso vibhajitvā nisinno assa;

evameva kho, bhikkhave, bhikkhu imeva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati;

‘atthi imasmiṃ kāye pathaviḍhātu āpodhātu tejodhātu vāyodhātū’ti.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātaṃ vinīlakaṃ vipubbakajātaṃ. so imeva kāyaṃ upasaṃharati;

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātīto’ti.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpihi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vividhehi vā paṇakajātehi khajjamānaṃ. so imeva kāyaṃ upasaṃharati;

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātīto’ti.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ. so imeva kāyaṃ upasaṃharati;

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātīto’ti.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

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.

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

a bhikkhu compares this same body with it thus:

‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

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

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.

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

a bhikkhu compares this same body with it thus:

‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

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

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.

”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,

a bhikkhu compares this same body with it thus:

‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

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

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.

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

a bhikkhu compares this same body with it thus:

‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

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

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.

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



tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikasaṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nhārusambandhaṃ

so imameva kāyaṃ upasaṃharati;

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātīto’ti.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ.

so imameva kāyaṃ upasaṃharati;

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātīto’ti.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikāni apagatasambandhāni disāvidisāvikkhittāni aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena goppakaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sisakaṭṭhikaṃ.

so imameva kāyaṃ upasaṃharati;

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātīto’ti.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ; aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni.

so imameva kāyaṃ upasaṃharati;

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātīto’ti.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikāni puñjakitāni terovassikāni

a bhikkhu compares this same body with it thus:

‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

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

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.

‘Again, as though he were to see bones more than a year old, rotted and crumbled to dust, a bhikkhu compares this same body with it thus:

‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

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

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.

‘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.

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.

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;

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.

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

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.

‘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.

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.

Just as though there were a lake whose waters welled up from below;

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

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;

so imameva kāyaṃ upasaṃharati;  
'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattīti'.  
tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te  
pahīyanti.  
tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.  
"puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikāni pūṭini cuṇṇakajātāni.  
so imameva kāyaṃ upasaṃharati;  
'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattīti'.  
tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te  
pahīyanti.  
tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.  
55. "puna caparaṃ, bhikkhave, bhikkhu vivicceva kāmehi, vivicca akusalehi dhammehi  
savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati.

so imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati,  
nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kaṃsathāle nhānīyacuṇṇāni  
ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhānīyapiṇḍi  
snehānugatā snehāparetā santarabāhirā phuṭā snehena na ca pagghariṇī;  
evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti  
parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena  
apphutaṃ hoti.  
tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te  
pahīyanti.  
tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.  
"puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanāṃ  
cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhījaṃ pītisukhaṃ dutiyaṃ jhānaṃ  
upasampajja viharati.  
so imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti  
parippharati; nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti.

seyyathāpi, bhikkhave, udakarahado gambhīro ubbhīdodako.  
tassa nevassa puratthimāya disāya udakassa āyamukhaṃ na pacchimāya disāya udakassa  
āyamukhaṃ na uttarāya disāya udakassa āyamukhaṃ na dakkhiṇāya disāya udakassa  
āyamukhaṃ;  
devo ca na kālena kālaṃ sammā dhāraṇā anuppaveccheyya; atha kho tamhāva udakarahadā  
sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya  
paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphutaṃ  
assa;

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.

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

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.

“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.’

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.

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;

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.

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

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.

“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.

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.

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;

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.

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

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.

“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.

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: “upekkhako satimā sukhavihārī”ti, tatiyaṃ jhānaṃ upasampajja viharati.

so imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

seyyathāpi, bhikkhave, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uduke jātāni uduke saṃvaḍḍhāni udakānuggaṭāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa;

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

so imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa;

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

156. “yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa kusalā dhammā ye keci vijjābhāgiyā.

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;

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.

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

Suppose a man were to throw a heavy stone ball upon a mound of wet clay.

What do you think, bhikkhus?

Would that heavy ball find entry into that mound of wet clay?”

“Yes, venerable sir.”

“So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

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

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

What do you think, bhikkhus?

Could the man light a fire and produce heat by rubbing the dry sapless piece of wood with an upper fire-stick?”

“Yes, venerable sir.”

“So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

“Suppose there were a hollow empty water jug set out on a stand, and a man came with a supply of water.

What do you think, bhikkhus?

Could the man pour the water into the jug?”

“Yes, venerable sir.”

“So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

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

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

What do you think, bhikkhus?

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

“No, venerable sir.”

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

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

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

What do you think, bhikkhus?

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?

seyyathāpi, bhikkhave, yassa kassaci mahāsamuddo cetasā phuṭo, antogadhāvāssa kunnadiyo yā kāci samuddaṅgamā;  
evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa kusalā dhammā ye keci vijjābhāgiyā.

“yassa kassaci, bhikkhave, kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

seyyathāpi, bhikkhave, puriso garukaṃ silāguḷaṃ allamattikāpuñje pakkhipeyya.

taṃ kiṃ maññatha, bhikkhave,

api nu taṃ garukaṃ silāguḷaṃ allamattikāpuñje labhetha otāraṃ”ti?

“evaṃ, bhante”.

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

seyyathāpi, bhikkhave, sukkhaṃ kaṭṭhaṃ koḷāpaṃ; atha puriso āgaccheyya uttarāraṇiṃ ādāya

‘aggīṃ abhinibbattessāmi, tejo pātukarissāmi’ti.

taṃ kiṃ maññatha, bhikkhave,

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimanthento

aggīṃ abhinibbatteyya, tejo pātukareyyā”ti?

“evaṃ, bhante”.

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

seyyathāpi, bhikkhave, udakamaṇiko ritto tuccho ādhāre ṭhapito; atha puriso āgaccheyya udakabhāraṃ ādāya.

taṃ kiṃ maññatha, bhikkhave,

api nu so puriso labhetha udakassa nikkhepanaṃ”ti?

“evaṃ, bhante”.

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ”.

157. “yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ.

seyyathāpi, bhikkhave, puriso lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake pakkhipeyya.

taṃ kiṃ maññatha, bhikkhave,

api nu so puriso taṃ lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake labhetha otāraṃ”ti?

“no hetuṃ, bhante”.

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ.

seyyathāpi, bhikkhave, allaṃ kaṭṭhaṃ sasnehaṃ; atha puriso āgaccheyya uttarāraṇiṃ ādāya;

‘aggīṃ abhinibbattessāmi, tejo pātukarissāmi’ti.

taṃ kiṃ maññatha, bhikkhave,

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimanthento aggīṃ abhinibbatteyya, tejo pātukareyyā”ti?

—“No, venerable sir.”

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

“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.

What do you think, bhikkhus?

Could the man pour the water into the jug?”

“No, venerable sir.”

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

“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.

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.

Whenever a strong man tips it, would water come out?”

“Yes, venerable sir.”

“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.

“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.

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

“Yes, venerable sir.”

“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.

“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.

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.

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

(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.



“no hetam, bhante”.

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṇaṃ, na tassa labhati māro ārammaṇaṃ.

seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito; atha puriso āgaccheyya udakabhāraṃ ādāya.

taṃ kiṃ maññatha, bhikkhave,

api nu so puriso labhetha udakassa nikkhepanaṃ”ti?

“no hetam, bhante”.

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṇaṃ, na tassa labhati māro ārammaṇaṃ”.

158. “yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, ta tatre sakkhibhabbataṃ pāpuṇāti sati satīyātane.

seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito.

tamenam balavā puriso yato yato āviñcheyya, āgaccheyya udakaṃ”ti?

“evaṃ, bhante”.

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā so, yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbataṃ pāpuṇāti sati satīyātane.

seyyathāpi, bhikkhave, same bhūmibhāge caturassā pokkharaṇī assa ālībandhā pūrā udakassa samatittikā kākapeyyā.

tamenam balavā puriso yato yato ālīṃ muñceyya āgaccheyya udakaṃ”ti?

“evaṃ, bhante”.

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbataṃ pāpuṇāti sati satīyātane.

seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo; tamenam dakkho yoggācariyo assadammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ yadicchakaṃ sāreyyāpi paccāsāreyyāpi;

evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbataṃ pāpuṇāti sati satīyātane”.

159. “kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya dasānisaṃsā pāṭikaṅkhā.

(i) ”aratiratisaho hoti, na ca taṃ arati sahati, uppannaṃ aratiṃ abhibhuyya viharati.

(ii) “bhayabheravasaho hoti, na ca taṃ bhayabheravaṃ sahati, uppannaṃ bhayabheravaṃ abhibhuyya viharati.

(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) "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) "One wields the various kinds of supernatural power:

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

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

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

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

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

with his hand one touches and strokes the moon and sun so powerful and mighty;

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

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

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

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

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

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

one understands an exalted mind as exalted and an unexalted mind as unexalted;

one understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed;

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

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

(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,

many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion:

'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;

and passing away from there, I reappeared elsewhere;

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;

(iii) “khamo hoti sītassa uṇhassa jighacchāya pipāsāya  
ḍaṃsamakasavātātapasarīsapasaṃphassānaṃ durāgatānaṃ vacanapathānaṃ,  
uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ  
asātānaṃ amanāpānaṃ pāṇahārānaṃ adhivāsakajātiko hoti.

(iv) “catunnaṃ jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī  
hoti akicchalābhī akasiralābhī.

(v) “so anekavihiṭṭaṃ iddhiḍḍhaṃ paccānubhoti.

ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti,  
āviḍḍhānaṃ tirobhāvaṃ; tirokuṭṭaṃ tiroṇākaṃ tiroṇābbaṃ asajjamāno gacchati,  
seyyathāpi ākāse;

pathaviyāpi ummuḍḍanimuḍḍaṃ karoti, seyyathāpi udake;

udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ;

ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuno;

imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasati parimajjati,  
yāva brahmalokaṃ kāyena vasaṃ vatteti.

(vi) “dibbāya sotadhātuyā visuddhāya atikkantamānusiḍḍhā ubho sadde suṇāti dibbe ca  
mānuse ca, ye dūre santike ca.

(vii) “parasattānaṃ parapuggalānaṃ cetasaṃ ceto paricca pajānāti.

sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti,

vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ti pajānāti,

sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti,

vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānāti,

samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti,

vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānāti,

saṃkhittaṃ vā cittaṃ ‘saṃkhittaṃ cittaṃ’ti pajānāti,

vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānāti,

mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānāti,

amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānāti,

sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajānāti,

anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti pajānāti,

samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajānāti,

asamāhitaṃ vā cittaṃ ‘asamāhitaṃ cittaṃ’ti pajānāti,

vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānāti,

avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānāti.

(viii) “so anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ — ekampi jātīm dvepi  
jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi  
jātiyo cattārisampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi  
anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe;

‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī  
evaṃyupariyanto,

so tato cuto amutra uḍapādiṃ;

tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī  
evaṃyupariyanto,

and passing away from there, I reappeared here.’

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

(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) “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.

“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.”

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

Contemplation of the body, concludes, 11(9)

so tato cuto idhūpapanno'ti.

iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

(ix) “dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

(x) “āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

“kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamārad dhāya ime dasānisaṃsā pāṭikaṅkhā”ti.

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

kāyagatāsatisuttaṃ niṭṭhitaṃ navamaṃ.