
KĀYAGATĀSATISUTTAM

153. evaṃ me sutam. ekaṃ samayam bhagavā sāvaṭṭhiyaṃ viharatī jetavane anāthapiṇḍikassa
- *thus to me hear one time blessed in Kosala dwells jetagrove anāthapiṇḍika*
ārāme.

park

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

atha kho sambhulūṇaṃ bhikkhūnaṃ paccehābhutaṃ piṇḍapāpātikkaṃtānaṃ upatthānasālāyaṃ
then indeed many afternoon alms,back from assembly hall
saṃnissimānaṃ saṃnipatitānaṃ ayamantarākathā udapādi;
settled assembled then,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.

“acchariyam, āvuso, abbhutaṃ, āvuso! yāvañcīdaṃ tena bhagavatā jānatā passatā arahatā
wonderful friend marvelous friend as far as because of blessed know see worthy
saṃmasambuddhena kāyagatāsati bhāvitā bahulīkatā mahapphalā vuttā mahānisāṃsā”ti.
perfect,enlightened body,direct,mindful developed increased great,fruit habit great benefit
“It is wonderful, friends, it is marvelous, 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 sāyaṃhasamayam
then, and this that - yena between talk unfinished to be then indeed blessed evening
patissallāna vuttiṭṭho yena upatthānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane
seclusion emerged from because of assembly hall approach approached prepared seat
misiḍḍi.

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, etarahi kathāya
having sat indeed blessed - address body (affirm, part.) - at present talk
saṃnissimā, kā ca pana vo antarākathā vippakatā”ti?
settled which and yet to you between talk unfinished
Then he addressed the bhikkhus thus: “Bhikkhus, for what discussion are you sitting together here now? And what was your discussion that was interrupted?”

“idha, bhante, amhākaṃ paccehābhutaṃ piṇḍapāpātikaṃtānaṃ upatthānasālāyaṃ saṃnissimānaṃ
here Sir we are afternoon alms,back from assembly hall settled
saṃnipattitānaṃ ayamantarākathā udapādi;
assembled then,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:

“acchariyam, āvuso, abbhutaṃ, āvuso! yāvañcīdaṃ tena bhagavatā jānatā passatā arahatā
wonderful friend marvelous friend as far as because of blessed know see worthy
saṃmasambuddhena kāyagatāsati bhāvitā bahulīkatā mahapphalā vuttā mahānisāṃsā”ti.

perfect,enlightened body,direct,mindful developed increased great,fruit habit great benefit
“It is wonderful, friends, it is marvelous, 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 anuppato”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 bhāvīā ca, bhikkhave, kāyagatāsati katham bahulīkatā mahapphalā hoti
- *and how developed and - body,direct,mindful and how increased great,fruit to be*
mahānisāṃsā?
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 rukkhamaṇḍagato vā suññāgāragato vā nisīdati palāṅkaṃ
here - go forest or foot tree or empty,house,go or sit down cross-leg
ābhuyitvā ujum kāyaṃ paṇḍhāya paṇṇukhaṃ satim upatthapetvā.
bent up-right the body have aspired round,mouth mindful put forth

“Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down, having folded his legs crosswise, set his body erect, and established mindfulness in front of him.

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

dīghaṃ vā assasanto ‘dīghaṃ assasāmi’^{ti} pajānāti,
long or inhale long inhale know clearly

Breathing in long, he understands: ‘I breathe in long’;

dīghaṃ vā passasanto ‘dīghaṃ passasāmi’^{ti} pajānāti;
long or exhale long exhale know clearly
or breathing out long, he understands: ‘I breathe out long.’

rassaṃ vā assasanto ‘rassaṃ assasāmi’^{ti} pajānāti,
short or inhale short inhale know clearly

Breathing in short, he understands: ‘I breathe in short’;

rassaṃ vā passasanto ‘rassaṃ passasāmi’^{ti} pajānāti;
short or exhale short exhale know clearly
or breathing out short, he understands: ‘I breathe out short.’

‘sabbakāyapaṭisaṃvedī assasissāmi’^{ti} sikkhati,
all.body.experience inhales trains
He trains thus: ‘I shall breathe in experiencing the whole body’;

‘sabbakāyapaṭisaṃvedī passasissāmi’^{ti} sikkhati;
all.body.experience exhales trains
he trains thus: ‘I shall breathe out experiencing the whole body.’

‘passambhayaṃ kāyasāṅkhāraṃ assasissāmi’^{ti} sikkhati,
calms down body.formatation inhales trains
He trains thus: ‘I shall breathe in tranquillising the bodily formation’;

‘passambhayaṃ kāyasāṅkhāraṃ passasissāmi’^{ti} sikkhati.
calms down body.formatation exhales trains
he trains thus: ‘I shall breathe out tranquillising the bodily formation.’

tassa evaṃ appamattassa ātāpino pahitattassa vīharato ye gehasitā sarasaṅkappā te
he thus thus careful ardent able.truth abides whatever family life memory.intention his
pahīyaṇi.
abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning this mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evaṃ, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

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

“puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmi’^{ti} pajānāti,
again then - - walking or walk.I know clearly

“Again, bhikkhus, when walking, a bhikkhu understands: ‘I am walking’;

ṭhito vā ‘ṭhitomhi’^{ti} pajānāti,
stand or stand.I know clearly
when standing, he understands: ‘I am standing’;

nisinno vā ‘nisinnomhi’^{ti} pajānāti,
sit or sit.I know clearly
when sitting, he understands: ‘I am sitting’;

sayāno vā ‘sayānomhi’^{ti} pajānāti.
sleeping or sleep.I know clearly
when lying down, he understands: ‘I am lying down’;

yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā naṃ pajānāti.
as as or - body directed to be so so not know clearly
or he understands accordingly however his body is disposed.

tassa evaṃ appamattassa ātāpino pahitattassa vīharato ye gehasitā sarasaṅkappā te
he thus thus careful ardent able.truth abides whatever family life memory.intention his
pahīyaṇi.
abandoned

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

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

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

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

“puna caparām, bhikkhava, bhikkhu abhikkāme patikkāme sampajāṇakārī hoti, *again then* - - - *approaching gone back mindful* *to be*

“ālokie vilokie sampajāṇakārī hoti, *look ahead look back mindful* *to be*

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

samijjīte paṣārite sampajāṇakārī hoti, *moves stretch mindful* *to be*

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

saṅgēhāpattacāyarahāraṇe 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;

asīe pīe khāyīe sāyīe sampajāṇakārī hoti, *eat drink consume taste mindful* *to be*

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

uccārappassāvakaṃme sampajāṇakārī hoti, *excrete,urinate mindful* *to be*

who acts in full awareness when defecating or urinating;

gate jhīe mīṣṇe sutte jāgarīe bhāṣīte tuṇṇhāve sampajāṇakārī hoti, *gate* *jhīe* *mīṣṇe* *sutte* *jāgarīe* *bhāṣīte* *tuṇṇhāve* *sampajāṇakārī* *hoti*, *walk stand sit 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 pahīatassa vīharato ye *he thus careful ardent able/truth abides* *whatever family life memory:intention his paḥiyanti, abandoned*

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

tesaṃ pahāṇā ajjhattameva cittaṃ santīṭṭhāi sanniṣīdati ekodī hoti samādhīyati, evampi, *that remove internally mind steadied settled single to be concentrated that to bhikkhava, bhikkhu kāyagāṣāsaṃ bhāveti, relate to body develops*

with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated. That too is how a bhikkhu develops mindfulness of the body.

“puna caparām, bhikkhava, bhikkhu imameva kāyaṃ uddham pēdatarā adho kesamathakā *again then* - - - *this the body upward sole foot below hair/head*

tacaparīyantaṃ pūrāṃ nānapākārāssa asucīno paccavekkhāti; *skin-bound full of many kind unclean contemplate*

“Agaṃ, 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:

‘aṭṭhi imasmim kāye *exist this body*

‘in this body there are

kesā lomā nakhā danā tāco *head-hair, body-hair, nails, teeth, skin*

headhair bodyhair nail teeth skin

maṃsaṃ nhāru aṭṭhi aṭṭhimijjāṃ vakkhaṃ *flesh sinew bone bonemarrow kidney*

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

hadayaṃ yakanāṃ kilomakāṃ piḥakāṃ papphāsāṃ *heart liver pleura spleen lungs*

heart, liver, diaphragm, spleen, lungs,

antaṇṇaṃ antagunāṃ udariyaṃ kaṇṇsaṃ pītaṃ *intestine mesentery undig, food excrement bile*

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

seṇhaṃ pubbo lohitaṃ sedo medo assu *phlegm pus blood sweat fat tears*

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

vasā khelo singhāṇikā lasikā *muttan’ti*, *grease saliva mucus synovic,fluid urine*

grease, spitte, snot, oil of the joints, and urine.

“seyyathāpi, bhikkhava, ubhatomukhā putojī pūrā nāṇāvīhiṭṭassa dhañhassa, seyyathidam; *just as* - *double mouthed bag full various grain such as*

vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajāṇā, *released or mind released mind* *know clearly unreleased or mind unreleased mind*

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

(viii) “so anekavīhiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidam — ekampi jātūṃ dvepi jātūyo tissoopi *he many,prepared formerabode remembers such as* - *one birth two birth three*

jātiyo catassopi jātīyo pañcapi jātīyo dasapi jātīyo vīsampi jātīyo timsampi jātīyo catārisampi *birth four birth five birth ten birth twenty birth thirty birth forty*

jātiyo pañhasampi jātīyo jātisatampi jātisahasampi jātisatasahasampi *birth fifty birth hundred birth,thousand birth,hundred,thousand*

(viii) “One recollects ones manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, one evariṃ, a hundred thousand births.

anekepi saṇvātīkappe anekepi vivātīkappe anekepi saṇvātīvātīkappe; *many contract cycle,aeon many expand,cycle,aeon many worldcontraction,worldexpansion*

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

‘amutrāsīm evaṃmāno evaṃgotto evaṃvaṃno evamañāro evaṃsukhadukkhapatisaṇvedī *such life,term such place,I was such,place I was such,clan such,appearance such,nutriment such,pleasure,pain,experience*

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

so tato cuto amutra udapādin; *he from there passing away such place arose*

and passing away from there, I reappeared elsewhere;

tatpāpāsīm evamaṃno evaṃgotto evaṃvaṃno evamañāro evaṃsukhadukkhapatisaṇvedī *there,I was such,name such,clan such,appearance such,nutriment such,pleasure,pain,experience*

evamaṇvaparīyanto, *such life,term*

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

so tato cuto idhupapanno’ti, *he from there passing away here, reappear*

and passing away from there, I reappeared here.

ii sākāraṃ sauddesaṃ anekavīhiṭṭaṃ pubbenivāsaṃ anussarati. *thus character/stices explanation many,prepared former,abode members*

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

(ix) ‘albhena cakkhunā visuddhena atikkantaṇṇusakena satte passatī cavaṃāne upapaḍḍamaṇe *divine eye purified beyond,human being sees pass away reappear*

hīne paññe suvaṇṇe dubbaṇe, sugate duggate yathākammaṇṇage satte pajāṇāi. *inferior superior beautiful ugly fortunate unfortunate accord to action,going to being know clearly*

(ix) “With the divine eye, which is purified and surpasses the human, one sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and one understands how beings pass on according to their actions.

(x) “āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭhava dhamme sayam *destruction free,taints mind liberated wisdom,libertued vision the Norm by oneself*

abhiññā sacchikarivā upasampajja vīharati. *knowing have realized have attained dwells*

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

“kāyagatāya, bhikkhava, satīyā āseviṭāya bhāvīyā bahulīkatāya yāṃkatāya yathūkatāya *body,directed - mindful frequent,prcti develop cultivate mode a habit mode hosts*

anuttīhiyā paricītiyā susamāradhaya ime dasāṃsaṇṇsā pākāṇhā”ti. *exatiblish accumulate well undertaken his ten,benefit expect*

“Bhikkhus, when mindfulness of the body has been repeatedly practised, developed, cultivated, used as a basis, established,

idāmapoca bhagavā, attamaṇā te bhikkhū bhagavato bhāsītaṃ abhinanduntī. *this he said blessed delighted his - fortunate said rejoiced at*

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

kāyagatāsatsuttaṃ nīṭṭhitaṃ naṇvamaṇṇ.

body,;repeated,mindful finished ninth

Contemplation of the body, concludes, 11(9)

āvibhāvaṃ tirobhāvaṃ; tirokuttaṃ tiroṇabbatāṃ asajjamāno gacchati,
before eye become disappear through wall through enclosure through mountain not touching goes
seyyathāpi ākāse;
just as space
one appears and vanishes; one goes unhindered through a wall, through an enclosure, through a mountain as though through space;

pathaviyāpi ummuṇijamuijamaṃ karoti, seyyathāpi udake;
earth emerge/dive does just as water
one dives in and out of the earth as though it were water;

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

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

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

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

(vi) “dibbāya sotadhātuyā visuddhāya atikkantaṃānusikāya ubho sadde suṇāti dibbe ca mānuse
- *divine ear/element purified surpassed human heap both sound hears divine and human*
ca, ye dūre santi ke ca.
and whatever far near and
far as well as near.

(vii) “paraśattāṇaṃ parapuggalāṇaṃ cetasā ceto paricca pajāṇāti.
- *other:being other:person mind mind encompass know clearly*
(vii) “One understands the minds of other beings, of other persons, having encompassed them with one’s own mind.

sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajāṇāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ti
with lust or mind with lust mind know clearly passionless or mind passionless mind
pajāṇāti,
know clearly
One understands a mind affected by lust as a mind unaffected by lust as unaffected by lust;

sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajāṇāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti
with hate or mind with hate mind know clearly without hate or mind without hate mind
pajāṇāti,
know clearly
one understands a mind affected by hate as a mind unaffected by hate as unaffected by hate;

samoḥaṃ vā cittaṃ ‘samoḥaṃ cittaṃ’ti pajāṇāti, vītaṃoḥaṃ vā cittaṃ ‘vītaṃoḥaṃ
with delusion or mind with delusion mind know clearly without delusion or mind without delusion
cittaṃ’ti pajāṇāti,
mind know clearly
one understands a mind affected by delusion as a mind unaffected by delusion as unaffected by delusion;

samkhittāṃ vā cittaṃ ‘samkhittāṃ cittaṃ’ti pajāṇāti, vikkhittāṃ vā cittaṃ ‘vikkhittāṃ cittaṃ’ti
contracted or mind contracted mind know clearly distracted or mind distracted mind
pajāṇāti,
know clearly
one understands a contracted mind as contracted and a distracted mind as distracted;

mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajāṇāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ
exalted or mind exalted mind know clearly unexalted or mind unexalted
cittaṃ’ti pajāṇāti,
mind know clearly
one understands an exalted mind as exalted and an unexalted mind as unexalted;

sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajāṇāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti
surpassed or mind surpassed mind know clearly unsurpassed or mind unsurpassed mind
pajāṇāti,
know clearly
one understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed;

samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajāṇāti, asaṃāhitaṃ vā cittaṃ ‘asaṃāhitaṃ cittaṃ’ti
collected or mind collected mind know clearly uncollected or mind uncollected
pajāṇāti,
know clearly
one understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated;

sālīnaṃ vīṇaṃ muggāṇaṃ māsānaṃ tīlānaṃ taṇḍulānaṃ, tamenāṃ cakkhumā puriso mūñcitvā
fine rice paddy green pea bean sesamum rice-grain with eyes man loosened
paccavekkheyya;

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

‘ime sālī ime vīṇī ime muggā ime māsā ime tīlā ime taṇḍulā’ti;
this fine rice this paddy this green pea this bean this sesamum this rice-grain
‘This is hill rice, this is red rice, these are beans, this is millet, this is white rice’;

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhamā pādatalā adho kesamathakā
only indeed - - this the body upward sole foot below hair/head
tacaparīyaṇtaṃ pūraṃ nānappakārassa asucino paccavekkhāti;
skin bound full of many kind unclean contemplate
so too, a bhikkhu reviews this same body as full of many kinds of impurity thus:

‘aṭṭhi imasmiṃ kāye
exist this
‘In this body there are

kesā lomā nakhā dantā taco
head/hair body/hair nail teeth skin
head-hairs, body-hairs, nails, teeth, skin,

maṃsaṃ nhāru aṭṭhi aṭṭhimijjāṃ vakkāṃ
flesh sinew bone bone-narrow kidney
flesh, sinews, bones, bone-narrow, kidneys,

hodayaṃ yakanāṃ kilomakaṃ pihakaṃ papphāsāṃ
heart liver pleura spleen lungs
heart, liver, diaphragm, spleen, lungs,

antaṃ antagunāṃ udariyaṃ karīsaṃ pittaṃ
intestine mesentery undig food excrement bile
intestines, mesentery, contents of the stomach, feces, bile,

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

vasā khelo singhānikā lasikā muttaṇ’ti.
grease saliva mucus synovic fluid urine
grease, spittle, snot, oil of the joints, and urine.’

tassa evaṃ appamattassa āāpino pahitattassa vīharato ye gehasitā sarasaṅkappā te
he thus careful ardent able/truth abides whatever family life memory/intention his
pahīyaṇti.
abandoned
As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned;

tesaṃ pahāṇā ajjhattameva cittaṃ santiṭṭhāti sammīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

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

“puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso
again then - this the body as it stand as it directed element
paccavekkhāti;
contemplate
“Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus:

‘aṭṭhi imasmiṃ kāye pathavīdhātu āpodhātu tejo dhātu vāyodhātū’ti.
exist this body earth/element water/element fire/element air/element
‘In this body there are the earth element, the water element, the fire element, and the air element.’

“seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī or vadhivā catumahāpathe
just as - skilled butcher or butcher/pupil or cow have killed 4-road
bilaso vibhajitvā nisīnno assa;
portions have dissected sat to be
Just as though a skilled butcher or his apprentice had killed a cow and were seated at the crossroads with it cut up into pieces;

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso
only indeed - this the body as it stand as it directed element
paccavekkhāti;
contemplate
so too, a bhikkhu reviews this same body however it is placed, however disposed, as consisting of elements thus:

‘atthi imasmiñ kāye pathavīḥaṭu āpodhaṭu tejoḥaṭu vāyodhaṭu’i.

exist this body earth elem water elem fire elem air elem
In this body there are the earth element, the water element, the fire element, and the air element.

tassa evaṃ appamattassa āāpīno pahīatassa vīharato ye gehasiā sarasaṅkāppā te
he *thus careful ardent able truth abides whatever family life memory intention his*
pahīyaṃti.
abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ sanīṭṭhāti sammisīdati ekodi hoti samādhīyati.

that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

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

‘puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivaṭhikāya chadditaṃ
again then - just as aside the body safe body abandoned
ekāhamatāṃ vā dvīhamatāṃ vā ṭīhamatāṃ vā uddhumātakaṃ vīṇīkakaṃ vipubbakajātāṃ.
one day or two days or three days or bloated discolored festering

‘Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, one, two, or three days’ dead, bloated, livid, and oozing matter,

so imameva kāyaṃ upasaṃharati;

he thus the body compare
a bhikkhu compares this same body with it thus:

‘ayaṃpi kho kāyo evaṇidhammo evaṇbhāvī evaṇanaṭṭho’i.
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 āāpīno pahīatassa vīharato ye gehasiā sarasaṅkāppā te
he *thus careful ardent able truth abides whatever family life memory intention his*
pahīyaṃti.
abandoned

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

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

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

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

‘puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivaṭhikāya chadditaṃ kakehi
again then - just as aside the body safe body abandoned crow
vā khajjamaṇaṃ kulalehi vā khajjamaṇaṃ giṇṇhehi vā khajjamaṇaṃ kakehi vā khajjamaṇaṃ
or consumed hawk or consumed vulture or consumed heron or consumed
sunakhehi vā khajjamaṇaṃ byaggehi vā khajjamaṇaṃ dīpihi vā khajjamaṇaṃ singalehi vā
dog or consumed tiger or consumed panther or consumed jackel or
khajjamaṇaṃ vividhehi vā paṇakajāṇehi khajjamaṇaṃ.
consumed various or insect consumed

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

so imameva kāyaṃ upasaṃharati;

he thus the body compare
a bhikkhu compares this same body with it thus:

‘ayaṃpi kho kāyo evaṇidhammo evaṇbhāvī evaṇanaṭṭho’i.
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 āāpīno pahīatassa vīharato ye gehasiā sarasaṅkāppā te
he *thus careful ardent able truth abides whatever family life memory intention his*
pahīyaṃti.
abandoned

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

tesaṃ pahānā ajjhattameva cittaṃ sanīṭṭhāti sammisīdati 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.

tamevaṃ balavā puriso yato yato ālīṇaṃ muñceyya āgaccheyya udakaṃ”u’?

- powerful man since since embarkment release comes to water
Whenever a strong man hoovers the embarkment, 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 he anyone anyone
abhiññāscchikaranyassa dhammassa cittaṃ abhinimāmeti abhiññāscchikarīyā, tatra tatteva

high-knowledge-fit to know nature mind towards
sakkhībhabbaṃ papunāti sati satāyatane.

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, subhūmyaṃ caumaḥāpae ājāṇāratho yutto assa ṭṭho

just as well ground 4 road good breed chariot yoked to be stand
odhasapatoḍo; tamenāṃ dakkho yoggecarīyo assadammasarathī abhinuṇṇvā vāmetā hatthena

lying god skilled suitable horse tamed driver ascends left hand
rasmiyo gahervā dakkhineṇa hatthena patodaṃ gahervā yenichakāṃ yaḍichakāṃ sāreyyāpi

rein have taken right hand good have taken where desire if desire move along
paccaṣeyyāpi;
middle go

“Suppose there were a chariot on even ground at the crossroads, harnessed to thoroughbreds, waiting with good 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 bhāvīti bahulīkatā, so yassa yassa
only indeed - anyone who body direct mindful developed increased he anyone anyone
abhiññāscchikaranyassa dhammassa cittaṃ abhinimāmeti abhiññāscchikarīyā, tatra tatteva
high-knowledge-fit to know nature mind towards
sakkhībhabbaṃ pāpunāti sati satāyatane”.

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.

159. “kāyagatāya, bhikkhave, satīyā āseviṭṭā bhāvīṭṭā bahulīkatāya yāṃkatāya yathukatāya
- body directed - mindful frequent/practi develop cultivate made a habit mode basis
anuttīṭṭhāya parīṭṭhāya susamaraddhaya dasānisānā pāṭīkaṃkhā.
established accumulate well undertaken ten benefit expect

“Bhikkhus, when mindfulness of the body has been repeatedly practised, developed, cultivated, used as a basis, established, consolidated, and well undertaken, these ten benefits may be expected. What ten?”

(i) “arutritisaho hoti, na ca taṃ aratī sabhātī, uppannaṃ aratīṃ abhiḥhuyya vīharatī.

- dislike like endure to be not and that dislike enduring arisen dislike conqueror dwells
(i) “One becomes a conqueror of discontent and delight, and discontent does not conquer oneself; one abides overcoming discontent whenever it arises.

(ii) “bhayabheravasaḥo hoti, na ca taṃ bhayabheravam sabhātī, uppannaṃ bhayabheravam
- fear-dread endure to be not and that fear-dread enduring arisen fear-dread
abhiḥhuyya vīharatī.
conqueror dwells

(iii) “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.

(iv) “khamo hoti sīlassa uḥhassa jīghacchāya pipāsāya daṇṣamakasaṇḍatāpasarāpissasampassanaṃ
- bears to be cold heat hunger thirst fly mosquito wind heat reptile contact
duruttānaṃ duragatānaṃ vacanapattānaṃ, uppannaṃ naṇaṃ sarīrikāṇaṃ vedanānaṃ dukkhānaṃ
bad speech off-color way spoken arisen body connected sensation painful
tibbānaṃ kharānaṃ kaṇṭhānaṃ asāṇaṃ amanāṇaṃ pāṇabaraṇaṃ adhivāsakajātiko hoti.
piercing rough severe disagreeable detestful taking life endures
(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) “caṇṇaṃ jhāṇaṇaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavīhāṇaṇaṃ nīkāṇālābhī hoti
- four joy pleasure radiant mind seen dharma, pleasant, abide desire gain to be
akiccheḷābhī akasirāḷbhī.
not difficult gain not trouble gain

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

(v) “so anekavīhitaṃ iddhiṇivadhāṃ paccānubhoti.

- he many/prepared power kind partake
(v) “One wields the various kinds of supernatural power:

ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti,
one having been many to be many having been one to be
having been one, he becomes many; having been many, he becomes one;

taṃ kiṃ maññaṭha, bhikkhave,
that who imagines -
What do you think, bhikkhus?

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimaññento
and even (affirm) he man up to wet piece wood with.oily upper.firestick have taken agitate
aggiṃ abhinibbatteyya, tejo patukareyyā”ti?
fire produced heat manifest

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

“no hetarī, bhante”.
(neg) indeed.this Sir
—“No, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvītā bahulīkatā, na tassa labhati
only indeed - anyone who body.direct.mindful developed increased not he attains
māro oḷārāṃ, na tassa labhati māro ārammaṇaṃ.
Māra access not he attains Māra foundation

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

seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre thapito; atha
just as - water.jar full water brimful crow.drinkable stand placed then
puriso āgaccheyya udakabhāraṃ ādāya.
man comes to waterload 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 maññaṭha, bhikkhave,
that who imagines -
What do you think, bhikkhus?

api nu so puriso labhettha udakassa nikkhepanaṃ”ti?
and even (affirm) he man attains water put down

Could the man pour the water into the jug?”

“no hetarī, bhante”.
(neg) indeed.this Sir
—“No, venerable sir.”

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

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

158. “yassa kassaci, bhikkhave, kāyagatāsati bhāvītā bahulīkatā, so yassa yassa
- anyone who body.direct.mindful developed increased he anyone
abhinñāsacchikaraṇiyassa dhammassa cittaṃ abhinnaṇāmeti abhinñāsacchikiriyāya, ta tatte
high-knowledge.fit to know nature mind towards high-knowledge.fit to know that there
sakkhibhābataṃ pāpuṇāti sati
witness.ability attains mindful mindfl.sphere

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

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

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

tamenaṃ balavā puriso yato yato āvīcheyya, āgaccheyya udakaṃ”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 bhāvītā bahulīkatā so, yassa yassa
only indeed - anyone who body.direct.mindful developed increased he anyone
abhinñāsacchikaraṇiyassa dhammassa cittaṃ abhinnaṇāmeti abhinñāsacchikiriyāya, tatra tatteva
high-knowledge.fit to know nature mind towards high-knowledge.fit to know there therein
sakkhibhābataṃ pāpuṇāti sati
witness.ability attains mindful mindfl.sphere

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

seyyathāpi, bhikkhave, same bhūmibhāge caturassā pokkharāṇi assa ālībandhā pūrā udakassa
just as level plot o'land square pond
samatittikā kākapeyyā.
brimful crow.drinkable

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

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ
again then - just as aside
aṭṭikasāṅkhalikāṃ samānisaḷohitaṃ nhr̥usambandhaṃ.
bone.chain with.flesh.blood sinew.connect

Again, as though he were to see a corpse thrown aside in a charnel ground, a skeleton with flesh and blood, held together with sinews,

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

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanaṭito’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 gehasitā sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned

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

tesaṃ pahnā ajjhattameva cittaṃ santiṭṭhati sammisidati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning this 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 aṭṭikasāṅkhalikāṃ
again then - just as aside
ninnamaṃsaḷohitamakkhitaṃ nhr̥usambandhaṃ
without.flesh.blood.smear sinew.connect

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

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

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanaṭito’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 gehasitā sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned

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

tesaṃ pahnā ajjhattameva cittaṃ santiṭṭhati sammisidati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning this 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 aṭṭikasāṅkhalikāṃ apagatamaṃsaḷohitaṃ
again then - just as aside bone.chain removed.flesh.blood
nhr̥usambandhaṃ.
sinew.connect

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

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

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanaṭito’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 gehasitā sarasaṅkappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahīyanti.
abandoned

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

tesan pahānā ajjhattameva cittaṃ sanñitṭhaṃ sanñisīdati ekodī hoi 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 kāyagatāsātin bhāveṭi.
that.to - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikāni apagatasambandhāni
again then - just as aside bone removed,connection
disāvidisavikkhittāni aññena haṭṭhāṭṭhikāṃ aññena paḍaṭṭhikāṃ aññena goṇṇakāṭṭhikāṃ aññena
directions,upper other hand,bone other leg,bone other ankle,bone other
jaṇṇaṭṭhikāṃ aññena uruṭṭhikāṃ aññena kaṭṭhikāṃ aññena phāsukaṭṭhikāṃ aññena piṭṭhikāṃ
stirre,bone other thigh,bone other hip,bone other rib,bone other back,bone
aññena khaṇḍaṭṭhikāṃ aññena gṇaṭṭhikāṃ aññena hanuṇṇaṭṭhikāṃ aññena dantaṭṭhikāṃ aññena
other breast,bone other neck,bone other jaw,bone other tooth,bone other
sisakāḍhaṃ.

skull,bone
“Again, as though he were to see disconnected bones scattered in all directions—here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a hip-bone, there the skull,

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

“ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattō’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 appamatṭassa āāpīno pahiatṭassa viharato ye
he thus careful ardent able,truth abides whatever family life memory,mention this abandoned.
pāhīyaṃti.

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;
tesaṃ pahānā ajjhattameva cittaṃ sanñitṭhaṃ sanñisīdati ekodī hoi 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 kāyagatāsātin bhāveṭi.
that.to - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ, aṭṭhikāni
again then - just as aside the body safe,body abandoned bone
setaṃ saṅkhavannaṇapātibhāgāni.

white conch,color, resemble
“Again, as though he were to see a corpse thrown aside in a charnel ground, bones bleached white, the colour of shells,
so imameva kāyaṃ upasaṃharati;
he this the body compare
a bhikkhu compares this same body with it thus:

“ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattō’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 appamatṭassa āāpīno pahiatṭassa viharato ye
he thus careful ardent able,truth abides whatever family life memory,intention this abandoned.
pāhīyaṃti.

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;
tesaṃ pahānā ajjhattameva cittaṃ sanñitṭhaṃ sanñisīdati ekodī hoi 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 kāyagatāsātin bhāveṭi.
that.to - relate to body develops
That too is how a bhikkhu develops mindfulness of the body.

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikāni puṇṇaktāni terovassikāni
again then - just as aside bone heap 3,year
“Again, as though he were to see bones heaped up,

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

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ āḍḍya
and even (affirm) he man up.to dry piece wood sapless upper,firestick have taken
abhinnaṃtento aḍḍiṃ abhinbhateyya, tejo pātukareyyā’ti?
agitate fire produced heat manifest

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

“evan, bhante”.
thus Sir
“Yes, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvīā abahuḷkaṭā, labhati
only indeed - anyone who body,direct,mindful not developed not cultivate attains
tassa māro oṭarāṇ, labhati tassa māro ārammaṇaṃ.

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

seyyathāpi, bhikkhave, udakamaniko rito tuccho āḍḍhāre ṭhapio; atha puriso āgaccheyya
just as - water,for empty devoid stand placed then man comes to
udakabhāraṇ āḍḍya.

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

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

api nu so puriso labhetha udakassa nikkepanaṃ’ti?
and even (affirm) he man attains water put down
Could the man pour the water into the jug?”

“evan, bhante”.
thus Sir
“Yes, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvīā abahuḷkaṭā, labhati
only indeed - anyone who body,direct,mindful not developed not cultivate attains
tassa māro oṭarāṇ, labhati tassa māro ārammaṇaṃ”.

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

157. “yassa kassaci, bhikkhave, kāyagatāsati bhāvīā bahuḷkaṭā, na tassa labhati māro
- anyone who body,direct,mindful developed increased not he attains Mara
oṭarāṇ, na tassa labhati māro ārammaṇaṃ.

access not he attains Mara foundation
“Bhikkhus, when anyone has developed and cultivated mindfulness of the body, Mara cannot find an opportunity or a support in him.

seyyathāpi, bhikkhave, puriso labhukāṃ suttagulāṃ sabbasāramaye aḍḍaphalake pakkhippeyya.
just as - man light string,ball all,pith,made door panel throws into
Suppose a man were to throw a light ball of string at a door-panel made entirely of heartwood.

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

api nu so puriso taṃ labhukāṃ suttagulāṃ sabbasāramaye aḍḍaphalake labhetha
and even (affirm) he man that light string,ball all,pith,made door panel attains
oṭarāṇ’ti?

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

“no betan, bhante”.
(neg) indeed,this Sir
“No, venerable sir.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvīā bahuḷkaṭā, na tassa labhati
only indeed - anyone who body,direct,mindful developed increased not he attains
māro oṭarāṇ, na tassa labhati māro ārammaṇaṃ.

Mara access not he attains Mara foundation
“So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, Mara cannot find an opportunity or a support in him.

seyyathāpi, bhikkhave, allaṃ kaṭṭhaṃ saseṇhaṃ; atha puriso āgaccheyya uttarāraṇiṃ āḍḍya;
just as - wet piece wood with,only then man comes to upper,firestick have taken
“Suppose there were a wet sappy piece of wood, and a man came with an upper fire-stick, thinking:

‘aḍḍiṃ abhinbhatessāmi, tejo pātukarissāmi’ti.
fire produce heat manifest
‘I shall light a fire, I shall produce heat.’

evameva kho, bhikkhave, bhikkhu imameva kāyam parisuddhena cetasā pariyoḍātena pharitvā
only indeed - this the body purified mind pure.bright pervaded
nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyoḍātena apphutaṃ hoti.
sat to be no.is that entire body purified mind pure.bright unpervaded to be
so too, a bhikkhu sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind.
tassa evaṃ appamattassa āāpino pahitattassa viharato ye gehasitā sarasankappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahiyanti.
abandoned

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

tesaṃ pahnā ajjhattameva cittaṃ santiṭṭhataṃ sammisīdati 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.

156. “yassa kassaci, bhikkhave, bhāvitā bahulikatā, antogadhāvāssa kusalā
- anyone who - body.direct.mindful developed increased included good
dhammā ye keci vijjābhāgiyā.

states whatever which true knowledge

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

seyyathāpi, bhikkhave, yassa kassaci mahāsamuddo cetasā phuṭo, antogadhāvāssa kunnadiyo
just as - anyone who great.ocean mind pervaded included stream
yā kāci samuddangamā;

whatever which ocean.go

Just as anyone who has extended his mind over the great ocean has included within it whatever streams there are that flow into the ocean;

evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, antogadhāvāssa
only indeed - anyone who body.direct.mindful developed increased included
kusalā dhammā ye keci vijjābhāgiyā.

good states whatever which true knowledge

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

“yassa kassaci, bhikkhave, kāyagatāsati abhāvitā abahulikatā, labhati tassa māro oṭāraṃ,
anyone who - body.direct.mindful not developed not cultivate attains he Māra access
labhati tassa māro ārammanāṃ.
attains he Māra foundation

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

seyyathāpi, bhikkhave, puriso garukaṃ silāgulaṃ allamatikāpuñje pakkhipeyya.
just as - man heavy stone.ball wet.clay.mound throws into

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

taṃ kiṃ maññatha, bhikkhave,

What do you think, bhikkhus?

api nu taṃ garukaṃ silāgulaṃ allamatikāpuñje 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.”

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulikatā, labhati
only indeed - anyone who body.direct.mindful not developed not cultivate attains
tassa māro oṭāraṃ, labhati tassa māro ārammanāṃ.
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 uttarāraṇiṃ
just as - dry piece wood sapless then man comes to upper.firestick
ādāya
have taken

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

“aggiri abhinibbattessāmi, tejo pātukarissāmi”ti.

fire produce heat manifest

“I shall light a fire; I shall produce heat.”

so imameva kāyam 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 gehasitā sarasankappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahiyanti.
abandoned

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

tesaṃ pahnā ajjhattameva cittaṃ santiṭṭhataṃ sammisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

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

“puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikāni pūṇi cunnakajātāni.

again then - just as aside bone rotten powder.artisen

“Again, as though he were to see bones more than a year old, rotted and crumbled to dust,

so imameva kāyam 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 gehasitā sarasankappā te
he thus careful ardent able.truth abides whatever family life memory.intention his
pahiyanti.
abandoned

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

tesaṃ pahnā ajjhattameva cittaṃ santiṭṭhataṃ sammisīdati ekodi hoti samādhīyati.
that removal internally mind steadied settled single to be concentrated
with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

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

55. “puna caparaṃ, bhikkhave, bhikkhu viviceva kāmehi, vivicca akusalehi dhammehi
- again then - separate from pleasures separate from unskillful states
savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati.
with.applied from.investigate secluded rapture.joy first jhāna have attained dwells

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

so imameva kāyam vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati. nāssa
he this the body seclusion rapture.joy overflow fill become full completely no.is

kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

that entire body seclusion rapture.joy unpervaded to be

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

seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kaṇisathāle nhāṇiyacunnāni
just as skilled bathman or bathman.pupil or metal dish bath.powder

ākīrivā udakena paripphosakam paripphosakam samneyya, sāyaṃ nhāṇiyapiṇḍī snehānugatā
pour water completely completely mixes with.it bath.ball moise.accompanied
snehapareṭā santarabāhirā phutā snehena na ca paggharhiṃ;
moise.overcome pervaded permeate moist not and ooze

Just as a skilled bath man or a bath man's apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it till the

moisture wets his ball of bath powder, soaks it and pervades it inside and out, yet the ball itself does not ooze;

