KĀYAGATĀSATISUTTAM

Maijhima Nikāya, uparipaņņāsapāļi, 2. anupadavaggo, 9. kāyagatāsatisuttam (MN middle collection

Mindfulness of the Body

153. evain me sutain. ekain samayain bhagavā sāvatthiyain viharati jetavane thus to me hear one time blessed in Kosala dwells jetagrove anāthapindikassa ārāme.

anāthapiṇdika park Thus have I heard. On one occasion the Blessed One was living at Sāvatī in Jeta's Grove,

Anāthapiņdika's Park.

atta many annishmanan sannishmanan sannishtianan ayamantarakatha udapādi; assembly hall sented massababad assembled hen discussion arose how a number of bhikkhus were sitting in the assembly hall, where they had net together on returning from their almsround, after their meal, when this discussion arose among them: atha kho sambahulānam bhikkhūnam pacchābhattam pindapātapatikkantānam

"acchariyain, āvuso, abbhutain, āvuso! yāvañcidain tena bhagavatā jānatā wonderful friend marvelous friend as far as because of blessed know passatā arahatā sammāsambuddhena kāyagatāsati bhāvītā bahulīkatā see worthy perfectenlightened body.direct.mindful developed increased mahapphalā vutta mahājaisamsa"ti.

"It is wonderful, littends, 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."

ayañca hidam tesam bhikkhūnam antarakathā vippakatā hoti, atha kho bhagavā hen. and this that that the between talk unfinished to be then indeed blessed sayanthasamayam patisallānā vuṭthito yena upaṭṭṭhānasālā tenupasankami; sectusion emerged from because of assembly hall approach upasankamitvā pañāatte āsane nisīdi.

upasankamitvā pañāatte āsane nisīdi.
However, their discussion was interupted; for the Blessed One rose from meditation when it was evening, went to the assembly hall, and sat down on a seat made ready.

nisajja kho bhagavā bhikkhū āmantesi; "Kāya nuttha, bhikkhave, having sat indeed blessed - address body (affirm. part.) - etarāhi kathāya samnisimā, kā ca pana vo antārākahā vippakatā"ti? ad present talk settled which and yet to you between talk unfinished. Then he addressed the bhikkhus thus: "Blikkhus, for what discussion are you siting together here now? And what was your discussion that was interrupted?"

"idha, bhante, amhākam pacchābhattam pindapātapatikkantānam upatthānasālāyam here Sir we are afternoon alms.back from assembly hall here Sir we are afternoon alnis back from assembly hall sannisinnanain sannipattianain ayamantarakatha udapadi;
settled sasembled them. discussion arose
There, 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:

'acchariyain, āvuso, abbhutain, āvuso! yāvancidain tena bhagavatā jānatā wonderful friend marvelous friend as far as because of blessed know passatā arahdā sammāsambudhena kāyagatāsati bhāvitā bahulīkatā sammahappalā vuttā mahānisamsā'ii.

great fruit habi great benifit tis narvellous, 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.

ayanii kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto"ti. Ihis 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 bhāvitā ca, bhikkhave, kāyagatāsati katham bahulīkatā and how developed and body.direct.mindful and how increased malapphala hot mahānisamsā? great,fruit to be great,bentfut when, bhikkhus, is mindfulness of the body developed and cultivated so that it is of great fruit and "And how, bhikkhus, is mindfulness of the body developed and cultivated so that it is of great fruit and

idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññagāragato vā here or empv, house go or misīdati pallaikam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā.

upaṭṭhapetvā.

upaṭṭhapetvā.

upaṭṭhapetvā.

upaṭṭhapetvā.

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

dīghain vā assasanto 'dīghain assasāmī'ti pajānāti, long or inhale long inhale know clearly long or inhate tong

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

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

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

rassam vā passasanto 'rassam passasāmī'ti pajānāti; short or exhale short exhale know clearly

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

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

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

passambhayain kāyasaikhārani assasissāmī'ti sikkhati, calms down body.formation inhales trains calms down bodysformation inhales trains He trains thus: 'I shall breathe in tranquillising the bodily formation';

'passambhayam kāyasankhāram passasissāmī'ti sikkhati. calms down body.formation exhales trains he trains thus: 'I shall breathe out tranquillising the bodily formation.'

tassa evani appamattassa ätäpino pahitattassa viharato ye gehasitä he hus careful andent able.ruth abides whatever famity life sarasanikapä te pahiyanti.
memory.intention his abandoned
As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned:

tesarin pahānā ajjhattarneva cittarin santiṭthati sannisīdati ekodi hoti samādhiyati. that removal internally mind steadied settled single to be concentrated concentrated singleness, and concentrated.

evain, bhikkhave, bhikkhu kāyagatāsatim bhāveti. thus relate to body develops That is how a bhikkhu develops mindfulness of the body.

'puna caparam, bhikkhave, bhikkhu gacchanto vā 'gacchāmī'ti pajānāti, ngain then walking or walk.I know clearly 'Again, bhikkhus, when walking, a bhikkhu understands: 'I am walking':

thito vā 'thitomhī'ti pajānāti, stand or siand.I know clearly when standing, he understands: 'I am standing';

As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned; tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā he tijus careful ardent able.ruth abides whatever famity life yathā yathā vā panassa kāyo panihito hoti, tathā tathā nam pajānāti. as as or body directed to be so so not know clearly or he understands accordingly however his body is disposed. when lying down, he understands: 'I am lying down'; nisinno vā 'nisinnomhī'ti pajānāti, sat or sit.I know clearly now clearly when sitting, he understands: 'I am sitting'; he thus cârêful ardent sarasankappā te pahīyanti. memory.intention his abandoned sayāno vā 'sayānomhī'ti pajānāti.

tesain pahānā ajjhattameva cittain santitthati sannisīdati ekodi hoti samādhiyati. that removal internally mind steadied settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and

evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti. that.to

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

"puna caparam, bhikkhave, bhikkhu abhikkante patikkante sampajānakārī hoti, again then approaching gone back mindful to be Asain, bhikkhus, a bhikkhu is one who acts in full awareness when going forward and returning:

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

kāyagatāsatisuttam nitthitam navamam. Contemplation of the body, concludes, 11(9)

gate thite nisinne sutte jāgarite bhāsite tunhībhāve sampajānakārī hoti. walk stand sat down sleep awake speak silent mindful sanghāṭipattacīvaradhārane sampajānakārī hoti, outrobe.bowl.robe.carry mindful to be 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; look ahead look back mindful to be who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; asite pīte khāyite sāyite sampajānakārī hoti, eat drink consume taste mindful uccārapassāvakamme sampajānakārī hoti, excrete.urinate mindful to be who acts in full awareness when defecating or urinating; ālokite vilokite sampajānakārī hoti, look ahead look back mindful to be samiñjite pasārite sampajānakārī hoti,

As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life tesam pahānā ajjhattameva cittam santitthati sannisīdati ekodi hoti samādhiyati har remonaļi mernaļly, nind sigadied settled single to be concentrated

that removal internally mind steadied settled single to be concent evampt, bhikkhave, bhikkhu kāyagatāsatiri bhāveti.

India.10 — relate to body develops with their abandoning his mind becomes steaded internally, quieted, brought to singleness, and concentrated. That too is how a bhikkhu develops mindfulness of the body.

walk stand sat down sleep awake speak stlent mindful to be who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and

tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā he thus careful ardent able.truth abides whatever famity tife

he thus câreful sarasankappā te pahīyanti. memory.intention his abandoned

are abandoned;

"Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya body.dimected - mindfint frequent.pract develope cultivate made a habit of vathukatāya anutthitāya paricitāga susamāraddhāya ime dasānisamisā pāṭikankhā"ti. made basis - cacmundate well undertaken titis 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." (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. (ix) "dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paņīte suvaņņe dubbaņņe, sugate duggate yathākammūpage (x) "āsavānam khayā anāsavam cetovimuttim paññāvimuttim diţtheva dhamme (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 tainless with the destruction of the taints. idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitam abhinandunti. sayam abhiññā sacchikatvā upasampajja viharati.

have attained dwells satte pajānāti.

sauttararin vā cittarin 'sauttararin cittan'ti pajānāti, anuttararin vā cittarin 'anuttararin or mind vimuttarin vā cittarin 'vimuttarin cittan'ti pajānāti, avimuttarin vā cittarin 'avimuttarin' or mind or mind he such as dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo (viii) "One recollects ones manifold past lives, that is, one birth, two births, three births, four births; five births, returns, wently births, thirty births, forty births, fifty births, a hundred births, at thousand births, a binned thousand births, a binned births, and births. many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: amahaggatam vā cittam or mind 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; timsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi (viii) "so anekavihitam pubbenivāsam anussarati, seyyathidam — ekampi jātim - or mind - or mind - asamāhitam cittan'ti pajānāti, - know clearly - or mind know clearly - or mind one understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; samāhitam vā cittam 'samāhitam cittan'ti pajānāti, asamāhitam vā cittam or mind or nind 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; anekepi samvattakappe anekepi vivattakappe anekepi samvattavivattakappe; one understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; one understands a liberated mind as liberated and an unliberated mind as unliberated. hnow clearly one understands an exalted mind as unexalted; 'amutrāsim evamnāmo evamgotto evamvaņņo evamāhāro iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. tatrāpāsim evamnāmo evamgotto evamvanno evamāhāro Thus with their aspects and particulars one recollects ones manifold past lives mahaggatam vā cittam 'mahaggatam cittan'ti pajānāti, an or mind - know clearly evanisukhadukkhappatisanivedī evamāyupariyanto, evamsukhadukkhappatisamvedī evamāyupariyanto, and passing away from there, I reappeared elsewhere; and passing away from there, I reappeared here.' or mind - or mind - amahaggatam cittan'ti pajānāti, so tato cuto amutra udapādim; so tato cuto idhūpapanno'ti. know clearly know clearly jātisatasahassampi or mind cittan'ti pajānāti. cittan'ti pajānāti,

"puna caparain, bhikkhave, bhikkhu imameva kāyain uddhain pādatalā adho again then then the body upward sole foot below kesamatthakā tacapariyantain pūrain inānappakārassa asucino paccavekkhati; hairinead skin.bound full of many kind unclean contemplate "Again, bilikhus, a bilikhu 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 impunity thus: sālīnam vīhīnam muggānam māsānam tilānam tandulānam, tamenam cakkhumā evameva kho, bhikkhave, bhikkhu imameva kāyain uddhain pādatalā adho only indeed a pikkhave, bhikkha ihis a he body upward sole foot below kesamathakā teapariyantain pūrain inānappakārassa asuotino paccavekkhati; hairhead skin bound full of many kind unclean contemplate so too, a bhikkhu reviews this same body as full of many kinds of impurity thus: 'seyyathāpi, bhikkhave, ubhatomukhā putoļi pūrā nānāvihitassa dhaññassa, ust as double mouthed bag full various grain hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and 'ime sālī ime vīhī ime muggā ime māsā ime tilā ime tandulā'ti; his fine rice this paddy this green pea this bean this sesamum this rice-grain. This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice'; seyyathidam;
seyyathidam;
such as
Just as though there were a bag with an opening at both ends full of many sorts of grain, such as sesamum rice-grain hadayari yakanari kilomakari pihakari papphāsari heart liver pleura spleen lungs hadayani yakanani kilomakani pihakani papphāsani heart liver pleura spleen lungs antam antagunam udariyam karīsam pitam intestine mesentery undig. food excrement bile intestines, mesentery, contents of the stomach, feces, bile, muttan'ti. mamsam nhāru atthi atthimiñjam vakkam flesh sinew bone bonemarrow kidney flesh, sinews, bones, bone-marrow, kidneys, mamsam nhāru atthi atthimiñjam vakkam flesh sinew bone bonemarrow kidney semham pubbo lohitam sedo medo assu synovic fluid urine grease, spittle, snot, oil of the joints, and urine. kesā lomā nakhā dantā taco headhair bodyhair nail teeth skin head-hairs, body-hairs, nails, teeth, skin, kesā lomā nakhā dantā taco headhair bodyhair nail teeth skin flesh, sinews, bones, bone-marrow, kidneys, fine rice paddy green pea bean puriso muñcitvā paccavekkheyya; man loosened reviews sweat fat headhair bodyhair nail teeth sk head-hairs, body-hairs, nails, teeth, skin, vasā khelo singhānikā lasikā heart, liver, diaphragm, spleen, lungs, neart tiver pleura heart, liver, diaphragm, spleen, lungs, phlegm, pus, blood, sweat, fat, tears, 'atthi imasmim kāye atthi imasmim kāye grease saliva mucus In this body there are In this body there are review it thus:

As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned; tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā he tius careful anderr able-truth abides whatever famity tife antam antagunam udariyam karīsam pittam intestine mesentery undig, food excrement bile intestines, mesentery, contents of the stomach, feces, bile, vasā khelo singhānikā lasikā muttan'ti. grease saliva mucus synovic fluid urine semham pubbo lohitam sedo medo assu grease, spittle, snot, oil of the joints, and urine. he thus câreful ardent sarasankappā te pahīyanti. memory:intention his abandoned phlegm pus blood sweat phlegm, pus, blood, sweat, fat, tears,

tesam pahānā ajjhattameva cittam santithati sannisīdati ekodi hoti samādhiyati. that removal internally mind steadied settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and

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

"puna caparam, bhikkhave, bhikkhu imameva kāyam yathāthitam yathāpanihitam again then as it directed again then dhātuso paccavekkhati;

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

'atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu'ti.
exist this body earth.elem water.elem fire.elem air.elem
'In this body there are the earth element, the water element, the fire element, and the air element.'

"seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāvim vadhitvā jast as skilled butcher or butcherpupil or cow have killed catumahāpathe blaso vibhajitvā misimo assa; portions have disacred sat to be lust as though a skilled butcher or his apprentice had killed a cow and were seated at the crossroads with

evameva kho, bhikkhave, bhikkhu imameva kāyam yathāthitam yathāpanihitam only indeed sit stand as it directed

only indeed -chatuso paccavekkhati;

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

'atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu'ti.
exist this body earth.elem water.elem fire.elem air.elem
'In this body there are the earth element, the water element, the fire element, and the air element.'

tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā he tijus careful ardent able.ruth abides whatever famity tife he thus careful artem able, truth abides whatever family life sarasankappa to pahiyanti.

nemory, intention his abondoned

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

tesam pahānā ajjhattameva cittam santithati sannisīdati ekodi hoti samādhiyati. that removal internally mind steadied settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and

vikkhittam vā cittam or mind

samkhittam vā cittam 'samkhittam cittan'ti pajānāti, or mind 'samkhittam'samkhittam'samkhittam's

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

know clearly

or mind - vikkhittam cittan'ti pajānāti,

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

one appears and vanishes; one goes unhindered through a wall, through an enclosure, through a mountain as though through space; know clearly
 One understands a mind affected by lust as affected by lust as unaffected by or mind - know clearly - or mind - 'vītamoham cittan' ti pajānāti, 'vītamoham cittan' ti pajānāti, one understands a mind affected by delusion as affected by delusion; and a mind unaffected by delusion; (vii) "One understands the minds of other beings, of other persons, having encompassed them with one's āvibhāvam tirobhāvam; tirokuttam tiropākāram tiropabbatam asajjamāno gacchati, sarāgam vā cittam 'sarāgam cittan'ti pajānāti, vītarāgam vā cittam 'vītarāgam or mind or mind vītadosam vā cittam 'vītadosam know clearly one understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected (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. (vi) "dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suņāti imepi candimasūriye evammahiddhike evammahānubhāve pāṇinā parimasati vītamoham vā cittam (vii) "parasattānam parapuggalānam cetasā ceto paricca pajānāti. with his hand one touches and strokes the moon and sun so powerful and mighty; ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti, to be having been one, he becomes many; having been many, he becomes one; pathaviyāpi ummujjanimujjam karoti, seyyathāpi udake; samoham vā cittam 'samoham cittan'ti pajānāti, vo or mind udakepi abhijjamāne gacchati, seyyathāpi pathaviyam; akāsepi pallankena kamati, seyyathāpi pakkhī sakuno; just as sadosam vā cittam 'sadosam cittan'ti pajānāti, vī or mind - know clearly dure santike ca. just as - just a one wields bodily mastery even as far as the Brahma-world. one dives in and out of the earth as though it were water; yāva brahmalokāpi kāyena vasam vatteti. seated cross-legged, one travels in space like a bird; dibbe ca mānuse ca, ye dī and whatever seyyathāpi ākāse; or mind cittan'ti pajānāti, cittan'ti pajānāt

seyyathāpi, bhikkhave, subhūmiyam catumahāpathe ājañāratho yutto assa jūst as well.ground 4.road good breed.chariot sokled to be thito odhastapatodo; tamenam dakkho yogāgacariyo assadammasārathi abhīruhīvā sand kilied suitāble horse.tamed.drīver assends vāmenā hāthena rasmiyo galeevā dakkhinena hatthena patodam galeevā left hand rein hatte arsmiyo galeeva dakkhinena hatthena patodam galeeva left hand new taken right hand kow taken right hand saleeva assends well galeeva assends with good piecekami sāreyyāpi paccāsāreyyāpi; where desire lifeksire move along make go "Suppose there were a chariot on even ground at her crossroads, harnessed to thoroughbreds, waiting with good lying ready, so that a skilied trainer, a chariotere of horses to be tamed, might mountit, and taking the eins in his left hand and the good in his right hand, might drive out and back by any road

whenever he likes.

evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, only indeed - burvone who body-direct.nindful developed increased so yassa yassa abhiññāsacchikaranyassa dhammassa citam abhininnāmeti he anyone anyone high-towledge, fit to know nature mind towards abhiññāsacchikiriyāya, tatra tatreva sakkhibhabatam pāpunāti sati high-towledge, fit to know there therin wimess. ability attains mindful satiangalane; mod bikkhus, 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 wimess any aspect therein, there being a suitable basis.

body.directed mindful frequent.pract develope cultivate yanIkatāya paricitāya paricitāya paricitāya paricitāya anutihitāya paricitāya susamāraddhāya dasānisamsā accumulate well undertaken ten.benefit pāṭikanikhā.

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

(i) "aratiratisaho hoti, na ca tam arati sahati, uppannam aratim abhibhuyya to be not and that

viharati.

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

(ii) "bhayabheravasaho hoti, na ca tam bhayabheravam sahati, uppannam to be not and that bhayabheravam abhibhuyya viharati.

(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. dwells

(iii) "Khamo hoti sītassa unhassa jighacchāya pipāsāya

damsamakasavātātapasarīsapasamphassānam duruttānam durāgatānam

vacanapathānam, uppannānam sārīrikānam vedanānam dukkhānam tibbānam

(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. kharānam katukānam asātānam amanāpānam pānaharānam adhivāsakajātiko hoti

(iv) "catunnam jhānānam ābhicetasikānam diṭṭhadhammasukhavihārānam

nikāmalābhī hoti akicchalābhī akasiralābhī.

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

(v) "so anekavihitam iddhividham paccānubhoti.

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

"puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya again then caparam, bara a side the body safe,body chadditam ekāhamatam vā dvīhamatam va ürbamatam vā uddhumātakam vinīlakam donidoned on two days or three days or bloated discolored abandoned one day vipubbakajātam.

'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 kāyam upasamharati; he this the body compare a bhikkhu compares this same body with it thus:

'ayampi kho kāyo evanidhammo evanibhāvī evanianatīto'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 evam appamattassa ātāpino pahitattassa viharato ye gehasitā he thus careful ardent able.truth abides whatever famity tife he thus careful ardent able.truth abides whatever famity life sarasankappā te palīyanti.
memory.intention his abandoned
As he abides thus sliigent, ardent, and resolute, his memories and intentions connected with the household life are abadoned;

tesam pahānā ajjhattameva cittam santiṭṭhati sannisīdati ekodi hoti samādhiyati. that removal mernatly mind steadied settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

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

"puna caparain, bhikkhave, bhikkhu seyyathāpi passeyya sarīrain sivathikāya again then caparain, the body safe body again the chadditain the consumed safe body safe body abaidoned crow or consumed have or consumed vitture or khijiamānan sunakhehi vā khijiamānan hogaghehi vā consumed heron or consumed dog or consumed theron or consumed dog or consumed the consumed dog or consumed to consumed dog or consumed to consumed to consumed to consumed to consumed to consumed pander or 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 kāyam upasamharati; he this the body compare

a bhikkhu compares this same body with it thus:

'ayampi kho kāyo evanidhammo evanibhāvī evanianatīto'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 evarii appamattassa ātāpino pahitattassa viharato ye gehasitā he hius careful ardeni able.truth abides whatever family life sarasankappā te pahīyanti.
memory.intention his abandoned

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

tesam pahānā ajjhattameva cittam santiṭthati sannisīdati ekodi hoti samādhiyati. that removal imernally mind steadled settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and

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

"puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya aguin then sagur hen loody safe.body chadditam athikasankhalikam samamsalohitam nhārusambandham. 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 kāyam upasamharati; he this the body compare

a bhikkhu compares this same body with it thus:

'ayampi kho kāyo evaindhammo evainbhāvī evainanatīto'ti.
this.also indeed body this.nature this.become this.not.overcome

tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā he thus careful ardent able.truth abides whatever family tife This body too is of the same nature, it will be like that, it is not exempt from that fate."

he thus căreful ardent able.truth abides whatever famity tife sarasankappa te pahyanti. memory.intention his abandoned As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the

household life are abandoned;

tesam pahānā ajjhattameva cittam santithati sannisīdati ekodi hoti samādhiyati. that removal internally mind steadied settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and

evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti. that to - relate to body develops

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

"puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya atthikasankhalikam again then ggam then nimmamsalohitamakkhitam nhārusambandham

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 kāyam upasamharati; he this the body compare

a bhikkhu compares this same body with it thus:

'ayampi kho kāyo evanidhammo evanibhāvī evanianafīto'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 evarii appamattassa ātāpino pahitattassa viharato ye gehasitā he hius careful ardent able.rruth abides whatever family life sarasankappā te pahiyanti memory, intention his abandoned

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

tesam pahānā ajjhattameva cittam santitthati sannisīdati ekodi hoti samādhiyati. that removal internally mind steadied settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

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

"puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya atthikasankhalikam again then just as aside bone.chain apagatamamsalohitam nhārusambandham.

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

so imameva kāyam upasamharati; he this the body compare

a bhikkhu compares this same body with it thus:

'ayampi kho kāyo evaindhammo evainbhāvī evainanatīto'ti. this.also indeed body this.nature this.become this.not.overcome This body too is of the same nature, it will be like that, it is not exempt from that fate.'

"no hetari, bhante". (neg) indeed.this Sir

"evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, only indeed anyone who body, direct.mindjul developed increased ansa laskal abdati māro ārammaṇam". nat assa labhati māro ārammaṇam". not he attains Māra access not he attains Māra foundation

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

sati satiāyatane. 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. 158. "yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, so anyone who hinānāsacchikaranīyassa dhammassa cittam abhininameti anyone anyone nigh-knovledge fit of know nature mind towards abhinānsacchikiriyay, ta tare sakkhibabbatam pāpunāti sati satiāyata nigh-knowledge fit to know that there witness ability attains mindful mindful mindful pindfu.spl

seyyathāpi, bhikkhave, udakamaniko pūro udakassa samatittiko kākapeyyo iustas waterjar full water brinful crow.drinkable just as ādhāre thapito.

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. placed

tamenarin balavā puriso yato yato āviñcheyya, āgaccheyya udakan"ti?

- powerful man since since turn comes to water
Whenever a strong man tips it, would water come out?"

"evam, bhante".

"Yes, venerable sir."

"evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā only indeed increased karvone who body,kirectmindţiul developed increased so, yassa yassa abhiñāsacchikaranjyasa dhammasa cittam abhininnāmeti he anyone anyone angele fire know nature sabhiñāsacchikiriyāya, tatra tatreva sakkhibabbabatan pāpunjāt sati satiāyatane, high-knowledge,fit to know interes abhinināsacchikiriyāya, tatra tatreva sakkhibabbabatan pāpunjāt sati satiāyatane, high-knowledge,fit to know here herm wimess, ability artians mindţiul mindţi, sphere inclines his mind towards realsing any sate that may be realised by direct knowledge, he attains the ability to witness any aspect thereon, there benis, a suitabbe basis.

seyyathāpi, bhikkhave, same bhūmibhāge caturassā pokkharanī assa ālibandhā just ar just ar to be embank.bound pint aldakassa samatithā kakapeyyā. Jul water brinful 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.

tamenam balavā puriso yato yato ālim muñceyya āgaccheyya udakan"ti? - powerful man since since embankment release comes to water

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

"evain, bhante".

'Yes, venerable sir."

"evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, only indeed inceased inceased only indeed propose who body, directimindiil developed inceased so yassa abhiñāsachikaranyassa dhammassa cittam abhininameti he ansone ansone high-knowledge fit to know nature mind towards abhiñāsacchikiriyāva, tatra taireva sakkhibhabbatani pāpuniati sail satīgatane, high-knowledge fit to know here therin witness, ability attains mindful mindfi. sphere "So too, bhikkhus, when anyone has developed an 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 thereofi, there benished a suitable basis.

seyyathāpi, bhikkhave, puriso lahukani suttagulani sabbasāramaye aggalaphalake justas, just as pakkhipeyya.

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

tam kim maññatha, bhikkhave,

that who imagines -What do you think, bhikkhus?

api nu so puriso tani lahukam suttagulam sabbasāramaye aggalaphalake and even (affirm) he man that light string.ball all.pith.made door panel labhetha otāran".ti?

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

bhante" "no hetam,

(neg) indeed this Sir

"evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, only indeed — anyone who body.direct.mindful developed increased na tassa labhati māro ofaram, na tassa labhati māro arammanam. not he attains Māra access not he attains Māra todese na dreins who has alveloped and cultivated mindfulness of the body. Māra cannot find an opportunity or a support in him.

kattham sasneham; atha puriso āgaccheyya piece wood with oily then man comes to seyyathāpi, bhikkhave, allam kattham

just as uttarāranim ādāya; upper.firestick have taken

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

'aggim abhinibbattessāmi, tejo pātukarissāmī'ti. heat manifest

'I shall light a fire, I shall produce heat.'

tam kim maññatha, bhikkhave, that who imagines

What do you think, bhikkhus?

api nu so puriso amumi allam kaṭṭham sasneham uttarāraṇim ādāya and even (affirm) he man up to wet piece wood with oily upper.firestick have taken abbimanthento aggim abbimibbatteyya, tejo pātukareyyā"ti?

agitate fire produced heat manifest Could the man jatu aire and produce heat by taking the upper fire-stick and rubbing it against the wet sappy piece of wood?

bhante". "no hetam, bha (neg) indeed.this Sir

"No, venerable sir."

"evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, onty indeed - anyone who body.direct.mindful developed increased na tassa labhati māro ofaram, na tassa labhati māro ārammaṇam. not he attains Māra acress not he attains Māra tome has developed and cultivas Mora body. Māra cannot find an opportunity or a support in him.

seyyathāpi, bhikkhave, udakamaniko pūro udakassa samatitūko kākapeyyo iustas

jusī as water.jar full water brimful adhāre thapito; atha puriso āgaccheyya udakabhāram ādāya. stand placed then man comes to water.load have taken

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

taṁ kiṁ maññatha, bhikkhave, that who imagines -

What do you think, bhikkhus?

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

gehasitā family life tassa evam appamattassa āfāpino pahitattassa viharato ye her flus carețiil ardent able.rruth abides whatever sansankappă te pahīyanti. memory.intention his abandoned.

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

esam pahānā ajjhattameva cittam santitthati sannisīdati ekodi hoti samādhiyati. hat removal internally mind steadied settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and

evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti. *ihat.to - relate to body develops* That too is how a bhikkhu develops mindfulness of the body.

removed.compection directions.upset other hand.bone other padatthikam annean uruthikam padatthikam annean uruthikam padatthikam annean uruthikam padatthikam annean uruthikam other annean other thigh bone other thigh bone annean katithikam annean phasukatthikam annean other tib bone other bib bone other bib bone other bib bone annean annean annean annean begas. Khandhatthikam annean agvatthikam annean hannkatthikam annean annean there begas bonje the begas bo again then justas aside bone apagatasambandhāni disāvidisāvikkhittāni aññena hatthatthikam aññena 'puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikāni *breast.bone other* aññena sīsakatāham. "Again, as though he were to see disconnected bones scattered in all directions—here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull

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

'ayampi kho kāyo evamdhammo evambhāvī evamanatīto'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.

assa evam appamattassa ātāpino pahitatassa viharato ye gehasitā he thus careful ardent able.truth abides whatever famity tife he thus careful ard sarasankappā te pahīyanti. memory.intention his abandoned

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

tesam pahānā ajjhattameva cittam santitthati sannisīdati ekodi hoti samādhiyati. that removal internally mind steadied settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

develops

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

puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram siyathikāya gain then just as aside the body safe body

again then chaditam; atthikāni setāni sankhavannapatibhāgāni.

chadditam; atthikāni setāni sankhavannapatibhāgāni.

abandoned bone white conch.color;resemble
"Ygain... a though he were to see a corpse thrown aside in a charnel ground, bones bleached white, the colour of shells.

so imameva kāyam upasamharati;

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

'ayampi kho kāyo evarindhammo evarinbhāvī evarinanatīto'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 evam appamattassa ātāpino pahitattassa viharato ye gehasitā he thus careful ardent able.ruth abides whatever family life sarasankappā te pahīyanti. memory.intention its abandoned

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

tesam pahānā ajjhattameva cittam santithati sannisīdati ekodi hoti samādhiyati. that removal internally mind steadied settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and

evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

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

"puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya aṭṭhikāni puñjakitāni again then heap heap

terovassikāni

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

so imameva kāyam upasamharati; he this the body compare

a bhikkhu compares this same body with it thus:

'ayampi kho kāyo evaindhammo evainbhāvī evainanatīto'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.

he thus căreful ardent âble.truth abides whatever famity tife sarasankăappă le pahīyanti.
memory.intention his abandoned
As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned; tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā he tijus careful adent ablestruth abides whatever famity tife

tesarin pahānā ajilhattameva cittarin santitthati sannisīdati ekodi hoti samādhiyati. that removal internally mind steadfed settled single to be concentrated with their abandoning his mind becomes steadfed internally, quieted, brought to singleness, and concentrated.

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

"puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya atthikāni pūtīmi again then inden just as aside bone rotten

cunnakajātāni.

powder: arisen "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 evaindhammo evainbhāvī evainanatīto'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 evam appamattassa ātāpino pahitattassa viharato ye gehasitā he tijus careful addent able.ruth abides whatever famity life

he thus căreful ardent sarasankappā te pahīyanti. memory.intention his abandoned

As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned; tesam pahānā ajjhattameva cittam santitthati sannisīdati ekodi hoti samādhiyatı. Ihat removal internally mind steadied settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and

only indeed amyone who body. Girect. mindful not developed abahulf. Rata, labhait tassa māro ofāram, labhait tassa māro ārammanam. not cultivate attains he Māra access attains he Māra foundation. "So too, bhikhus, when anyone has not developed and cultivated mindtinless of the body. Māra finds an bhikkhave, yassa kassaci kāyagatāsati 'evameva kho,

seyyathāpi, bhikkhave, sukkham kattham kolāpam; atha puriso āgaccheyya just as then man comes to opportunity and a support in him.

Justiarianini ādāya "", "Tustiarianini ādāya "", "Tustiarianini adāya "Jupper, firestick have taken "Suppose there were a dry sapless piece of wood, and a man came with an upper fire-stick, thinking:

'aggim abhinibbattessāmi, tejo pātukarissāmī'ti. fire produce

ire produce heat i I shall light a fire, I shall produce heat.'

tam kim maññatha, bhikkhave,

that who imagines -What do you think, bhikkhus?

api nu so puriso amum sukkham kaitham kolāpam uttarāramim and even (affirm) he man up to dry piece wood sapless upperfirestick and a abhimanthento agaim abhimbatteyya, tejo pātukareyyā'ti? have taken agaitate fire produced hea manifests

have taken agitate fire produced heat manifest

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

'evam, bhante".

"Yes, venerable sir."

"evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā only indeed - anyone who body.direct.mindjul not developed abahulf.katā, labhati tassa māro ofārami, labhati tassa māro ārammanami. not cultivate attains he Māra access attains he Māra gousess attains he bady. Māra finds an "So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body. Māra finds an

opportunity and a support in him.

seyyathāpi, bhikkhave, udakamaniko ritto tuccho ādhāre thapito; atha puriso just as, waterjar empry devoid stand placed then man just as agaccheyya udakabhāram adaya. comes to water.load have taken

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

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

api nu so puriso labhetha udakassa nikkhepanan"ui? and even (affirm) he man attains water put down Could the man pour the water into the jug?"

"evam, bhante".

"Yes, venerable sir."

"evameva kho, bhikkhave, yassa kassaci kāyagatāati abhāvitā only indeed - anyone who body.direct.mindjul not developed abahulikatā, labhati tassa māro ofārami, labhati tassa māro ārammanami". not cultivate attains he Māra access attains he Māra foundation "\$0 too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

157. "yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, na tass aayone who labhati māro otāram, na tassa labhati māro ārammaṇam. aratina Māra access not he attains Māra doudation and attains Māra doudation aratins Māra access not he attains Māra foundation." Bhikkhus, when anyone has developed and cultivated mindfulness of the body, Māra cannot find an

opportunity or a support in him.

evameva kho, bhikkhave, bhikkhu imameva kāyam parisuddhena cetasā onty indeed indeed his hariya indeed mind pariyodātena pharitvā nisimo hoti, nāssa kiñci sabbāvato kāyassa parisuddhena pariyal pervaded sar to be no is that entire body purified cetasā pariyodātena apphuṭam hoti. unpervaded to be

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

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

sarasankappa te pahryanti.

memory.intention his abandoned

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

tesam pahānā ajjhattameva cittam santithati sannisīdati ekodi hoti samādhiyati. that removal internally mind steadied settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and

evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

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

156. "yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, anyone who body,direct,mindful developed increased antogadhāvāssa kusalā dhanmā ye keci vijjābhāgiya, included good states whatever which true knowledge "Biikkhus, anyone who has developed an 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 phuto, antogadhāvāssa itst as mind pervaded included anyone who great ocean mind pervaded included just as anyone who great ocean mind pervaded included kunnadiyo yā kāci samuddangamā; sream whatever which ocean go bust 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 käyagatäsati bhāvitā bahulīkatā, only indeed anyone who body.direct.mindful developed increased antogadhavasa kusalā dhammā ye keci vijiābhāgyā. included avassa kusalā alhammā ye keci vijiābhāgyā. included avassa kusala whatever which true knowledge so too. ayone who has developed and cultivated mindfulness of the body has included within himself whatever wholesome states there are that partake of true knowledge.

abahulīkatā, labhati tassa agatāsati abhāvitā abahulīkatā, direct.mindful not developed not cultivate "yassa kassaci, bhikkhave, kāyagatāsati

anyone who body.direct.mindful not developed not cultivate attains maro ofaram, labhati tassa māro ārammanam. Māra access attains he Māra foundation "Blikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

seyyathāpi, bhikkhave, puriso garukam silāgulam allamattikāpuñje pakkhipeyya. iist as - nan heavy stone ball wer.clav.mound throws into Suppose a man were to throw a heavy stone ball upon a mound of wet clay.

tam kim maññatha, bhikkhave,

that who imagines --What do you think, bhikkhus?

api nu tam garukam silāgulam allamattikāpunje labhetha otāram"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?"

'evam', bhante".

Yes, venerable sir."

evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti. relate to body develops

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

55. "puna caparam, bhikkhave, bhikkhu vivicceva kāmehi, vivicca again then separate from pleasures separate from akusadhei dhammehi savitakkam savicāram vivekajam pītisukham pathamam unskiļidi states with applied with imestigate secluded rapture.joy first han apasampajja viharati.

have attained dwells

Ayani, birkhuis, quite sectioned 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 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 he this the body seclusion rapture.joy overflow fill become full parippharati, nāssa kīfici sabbāvato kāyassa vivekajena pītisukhena apphutam hoti. completely no.is that entire body seclusion rapture.joy unpervaded to be He makes the rapture and plesaure 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 plesaure born of seclusion.

seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kanisathāle just as nhānavantani akiiled bathman or bathman.pupil or metal dish nhāmiyacunnāni ākiritvā udakena paripphosakam paripphosakam sanneyya, sāyam bath.powder pour am completely completely mixes with it nhāmiyapindi snehānuga saccompanied moise.overcome pervaded permeate moist not bath.ball ca pagghariņī; and ooze

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

evameva kho, bhikkhave, bhikkhu imameva kāyam vivekajena pītisukhena onty indeed this his he body seclusion rapture, joy abhisandeti parisandeti paripharati; nāssa kiñci sabbāvato kāyassa overflow fili become full completely no.is that entire body vivekajena pītisukhena apphutam hoti. seclusion rapturejoy unpervaded to be seclusion aputuse and pleasure bon of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.

tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā he thus careful ardent able.truth abides whatever famity life he thus careful ardent able.truth abides whatever family life sarasankappā te palīyanti.
memory.intention his abandoned
As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned;

tesam pahānā ajjhattameva cittam santitthati sannisīdati ekodi hoti samādhiyati. that removal imernally mind steadied settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and

evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

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

again then samposagain cetaso ekodibhāvam avitākkam avicāram samādhijam ranquilīcing mind onepointedness not.applied not.investigate from concentration pritsukkam dutityam jānam upasampajja viharati. puna caparam, bhikkhave, bhikkhu vitakkavicārānam vūpasamā ajjhattam

riopinue, joy. second jitana have attanned alwelis
'Again, bilikhus, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in
the second jitana, which has self-confidence and singleness of mind without applied and sustained hought, with rapture and pleasure born of concentration.

so imameva kāyam samādhijena pītisukhena abhisandeti parisandeti her his the body from concentration rapure-joy overflow fill pariputati; nāssa kiñci sabbāvato kāyassa samādhijena become full completely, no ils that entire body from concentration pītisukhena apphutam, hoti.

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

seyyathāpi, bhikkhave, udakarahado gambhīro ubbhidodako. iust as elling-up

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

tassa nevassa puratthimāya disāya udakassa āyamukham na pacchimāya disāya he not.it eastem direction water inflow not westem direction water inflow not nestem at water inflow not northern direction water inflow not northern direction water inflow not northern direction water inflow not southern disāya udakassa āyamukham;

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

devo ca na kālena kālain sammā dhārain anuppaveccheyya; atha kho and not time is appeased shovers supply then indeed tamhāva udakarahadā sītā vāridhārā ubbhijitvā tameva udakarahadam sītena that waterlake cool vain cloud springs up iteven waterlake cool vain cloud springs up iteven waterlake cool vārinā aphisandeyya paripureyya paripphareyya, nāssa kiñci sabbāvato vārinā abhisandeyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphutam assa; waterlake cool water unpervaded to be and would make the cool water drenh, step, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water;

pītisukhena evameva kho, bhikkhave, bhikkhu imameva kāyain samādhijena pītisukhen only indeed his the body from concentration rapture joy abhisandeti parisandeti paripharati, nāssa kinci sabbāvato kāyassa overflow fill completely no is that entire body samādhijena pītisukhena apphuṭam hoti. Jom concentration rapture joy unpervaded to be so too, a biikkhu makes the rapture and pleasure bom of concentration drench, seep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of

concentration.

tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā he tiņus careful andent able.truth abides whatever family life

he thus careful ardent able.truth abides whatever family life sarsankappā te pahīyanti.
sarsanikappā te pahīyanti.
menory.intention his abandoned
As he abides thus diigen, ardent, and resolute, his memories and intentions connected with the household life are abandoned:

tesam pahānā ajjhattameva cittam santitthati sannisīdati ekodi hoti samādhiyati. with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and

evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti. that.to

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

"puna caparain, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati agagin hera agagin hera and ehvells salo ca sampajāno, sukhanīca kāyena patisanivedeti, yam tam ariyā ācikkhanti mindfial and full aware happy, and body experience which that noble relates upekkhanti and sukhav filam a sukhav flam"ti, tatiyami flamam upasampajā viharati. equammiriy mindful pletaxnat. ali tatiyāmi flamam hava angalajā viharati. equammiriy mindful pletaxnat. ali tatiyāma hava attained dwells and full aware sall feeling away as well of rapure, a bhikkhu abides in equaminity, and mindful account of which noble ones amonuece. He has a ptesamt abiding who has equaminity and is mindful.

so imameva kāyam nippītikena sukhena abhisandeti parisandeti paripūreti he this the body free_jov happiness overflow fill become full parippharati, nāssa kirici sabbāvato kāyassa nippītikena sukhena apphutam hoti. completely no.is that entite free_jov free_jov happiness unpervaded to be the makes the pleasure diversed 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.

androots cool water overflow drench fill completely no.is kiñc; asbbāvatan uppalānam vā padumānam vā pundarīkānam vā sītena vārinā hint entire waterlity or lotus or white lotus or cool water. seyyathāpi, bhikkhave, uppaliniyam vā paduminiyam vā pundarīkiniyam vā just as appekaccāni uppalāni vā pādumāni vā pundarīkāni vā udake jātāni udake some wateritiy or lotus or white lotus or water arisen waters samvaddhāni udakānuggatāmi antonimuggaposīni, tāni yāva caggā yāva ca grown up waterabove within which anditips which and mlā sītena vārina abhisannāni paripūrāmi paripūluāni, nāssa and rotos cool water overflow drench fill completely no.is that entire apphutam assa; unpervaded to be

Just as in a pond of blue or white or red lotuses, some lotuses that are born and grow in the water thrive immerscal 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 thee is no part of all those lotuses unpervaded by cool water;

evameva kho, bhikkhave, bhikkhu imameva kāyam nippītikena sukhena only indeed harisandeti parisandeti paripureti parippharati, nāssa kinči sabbāvato kāyassa overflow fill become full completely no.is that entire body fiper.joy happhatam hoti. Jiper.joy happhatam apphutam hoti. Jiper.joy napphatsu supervaded to be so oo, a bikkhu makes the pleasure divested of rapture dench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.

gehasitā family life he thus careful ardem able truth abides whatever family life sarasankappa te pahiyanti.

menory.intention his abandoned
As he abides thus dilgan, ardent, and resolute, his memories and intentions connected with the household life are abandoned; tassa evam appamattassa ātāpino pahitattassa viharato ye he thus careful ardent able.truth abides whatever

tesam pahānā ajjhattameva cittam santitthati sannisīdati ekodi hoti samādhiyati. that removal internally mind steadled settled single to be concentrated with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated

evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti. That too is how a bhikkhu develops mindfulness of the body. to body

again then somanassadomanassānam atthangamā adukkhamasukham upekkhāsatipārisuddhim puna caparam, bhikkhave, bhikkhu sukhassa ca pahānā pubbeva

joy.grief cauting lown pleasure.pain equaminity.mindful.pure cauting lown pleasure.pain equaminity.mindful.pure cautinities in the same fourth plant have attained dwells fourth blitkhus, with the abandoming 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 equaminity.

so imameva kāyam parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nāssa he his sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutam hoti. hat entire body purified mind pure bright unpervaded to be He sis pervading his body ni purified mind pure bright unpervaded to be unpervaded by the pure bright mind.

just as kiñci sabbāvato kāyassa odātena vatthena apphutam assa; no be no.is that entire body white cloth unpervaded to be no.lss that entire part from bead own white cloth unpervaded to be part of this whole body not 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; seyyathāpi, bhikkhave, puriso odātena vatthena sasīsam pārupitvā nisinno assa, seyyathāpi, bhikkhave, min cirin cirin to be