



Kāyagatāsatisuttam

THE DISCOURSE ABOUT MINDFULNESS RELATED TO THE BODY

MN 119 EDITED AND TRANSLATED BY

ĀNANDAJOTI BHIKKHU

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Ānandajoti Bhikkhu

(November 2008)

Preface

Primary Texts

BJT: Śrī Laṃkan edition, *from the* Buddha Jayanti Tripitaka Series, Volume XII (Colombo, 1974/2517, reprinted with corrections 2005).

PTS: European edition, Majjhima-nikāya, Vol. III, (London 1899, reprinted Oxford, 1994).

Thai: Thai edition, as found on Budsir for Windows CD-ROM (version 2.0, Bangkok, 1996).

ChS: Burmese edition as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date but = 1999).

Commentaries

Comm: Mahāparinibbānasuttavaṇṇanā, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

Translations

MLD: Middle Length Discourses of the Buddha, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (Wisdom Publications, 2001).

Ānandajoti Bhikkhu
November 2008

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Kāyagatāsatisuttam

The Discourse about Mindfulness related to the Body

The Setting

Evam me¹ sutam:

Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Fortunate One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa² ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Atha kho sambahulānam bhikkhūnam,
Then amongst many monks,

pacchābhattam piṇḍapātaṭikkantānam,
after returning from the alms-round after the meal,

upaṭṭhānasālāyam sannisinnānam sannipatitānam,
assembling together, and sitting in the attendance hall,

ayam-antarākathā udapādi:
this conversation arose:

“Acchariyam āvuso, abbhutam³ āvuso,
“Wonderful, friend, marvellous, friend,

yāvañ-cidam tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena
* that this was said by the Fortunate One, who knows, who sees, the Worthy One, the Perfect Sambuddha:

“Kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā mahānisamsā’ ” ti,
“Mindfulness related to the body, when it has been developed and made much of yields great fruit and brings great advantages’ ”,

ayam ca⁴ hidam tesam bhikkhūnam antarākathā vippakatā hoti.
but this conversation amongst those monks was left unfinished.

¹ Thai: *Evamme*, sandhi form.

² PTS: *Anātha-*, possibly a printer's error.

³ Thai: *abbhūtam*, and below, as though we were dealing with an etymology: *a* + *bhūtam*, but with unexplained gemination.

⁴ Thai: *kho*.

Atha kho Bhagavā sāyanhasamayam⁵ paṭisallānā⁶ vuṭṭhito,

Then the Fortunate One, having risen from seclusion in the evening time,

yenupaṭṭhānasālā⁷ tenupasaṅkami,

went to the assembly hall,

upasaṅkamtivā, paññatte āsane nisīdi.

and after going, he sat down on the prepared seat.

Nisajja kho Bhagavā bhikkhū āmantesi:

Having sat down the Fortunate One addressed the monks, (saying):

“Kāyanuttha bhikkhave etarahi kathāya sannisinnā,⁸

“What is the talk about, monks, amongst those who are sitting here at present,

kā ca pana vo antarākathā vippakatā?” ti.

and what is the conversation that you left unfinished?”

“Idha bhante amhākaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ,

“Here, reverend Sir, after returning from the alms-round after the meal,

upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ,

assembling together, and sitting in the attendance hall,

ayam-antarākathā udapādi:

this conversation arose:

‘Acchariyaṃ āvuso, abbhutaṃ āvuso,

‘Wonderful, friend, marvellous, friend,

yāvañ-cidaṃ tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena

* that this was said by the Fortunate One, who knows, who sees, the Worthy One, the Perfect Sambuddha:

“Kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā mahānisamsā” ’ ti,

“Mindfulness related to the body, when it has been developed and made much of yields great fruit and brings great advantages” ’,

ayam no⁹ bhante antarākathā vippakatā, atha Bhagavā anuppatto” ti.

this conversation amongst us was left unfinished, then the Fortunate One arrived.”

⁵ PTS, Thai: *sāyanha-*, *-n-* and *-ṇ-* are regularly confused in the texts, possible as a result of unclear articulation.

⁶ PTS: *paṭisallānā*, probably a printer’s error, as *-ṇ-* doesn’t normally appear in this word.

⁷ ChS, Thai: *yena upaṭṭhānasālā*, parsed form of word in the text.

⁸ PTS adds *sannipatitā*.

⁹ ChS: *ayam kho no*.

“Katham bhāvitā ca bhikkhave kāyagatāsati katham bahulikatā

“And how, monks, does mindfulness related to the body when it has been developed and made much of

mahapphalā hoti mahānisaṃsā?

yield great fruit and bring great advantages?¹⁰

Mindfulness while Breathing

Idha bhikkhave bhikkhu araṇṇagato vā, rukkhamūlagato vā,

Here, monks, a monk who has gone to the wilderness, or to the root of a tree,

suñṇāgāragato vā, nisīdati.

or to an empty place, sits down.

Pallaṅkam ābhujitvā, ujum kāyaṃ paṇidhāya,

After folding his legs crosswise, setting his body straight,

parimukhaṃ satim upaṭṭhapetvā,

and establishing mindfulness at the front,

so sato va assasati, sato¹¹ passasati.

ever mindful he breathes in, mindful he breathes out.

Dīgham vā assasanto “dīgham assasāmī” ti pajānāti,

While breathing in long, he knows “I am breathing in long”,

dīgham vā passasanto “dīgham passasāmī” ti pajānāti,

while breathing out long, he knows “I am breathing out long”,

rassam vā assasanto “rassam assasāmī” ti pajānāti,

while breathing in short, he knows “I am breathing in short”,

rassam vā passasanto “rassam passasāmī” ti pajānāti,

while breathing out short, he knows “I am breathing out short”,

sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,

he trains like this: experiencing the whole body I will breathe in,

sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati,

he trains like this: experiencing the whole body I will breathe out,

¹⁰ The sequence of meditation exercises that follow are exactly the same as appear in the *Kāyānupassanā* section of *Mahāsatipaṭṭhānasutta* elsewhere on this website. For notes to the first section see the translation of *The Discourse about Mindfulness while Breathing*; and for the notes to the others see *The Ways of Attending to Mindfulness*.

¹¹ ChS: *satova*.

passambhayam kāyasaṅkhāram assasissāmī ti sikkhati,

he trains like this: making the bodily process calm I will breathe in,

passambhayam kāyasaṅkhāram passasissāmī ti sikkhati.

he trains like this: making the bodily process calm I will breathe out.

* * *

Tassa evam¹² appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye¹³ gehasitā sarasaṅkappā te pahīyanti,

whatever rushing thoughts¹⁴ there are dependent on the household life¹⁵ are given up,

tesam¹⁶ pahānā ajjhattam-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally¹⁷ stable,

sannisīdati ekodi hoti¹⁸ samādhīyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi¹⁹ bhikkhave bhikkhu kāyagataṃ satim²⁰ bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.²¹

¹² PTS: *evam*, sandhi form; once or twice PTS writes *evam* in this position.

¹³ PTS: *ye te*, throughout.

¹⁴ Comm: *sarasaṅkappā ti dhāvanasaṅkappā*; *rushing thoughts means running thoughts*.

Ñāṇamoli and Bodhi take it as a *dvanda* compound and render it as ‘*memories and intentions*’, but the commentary is clearly taking it as a *kammadhāraya* compound.

¹⁵ Comm: *tattha gehasitā ti pañcakāmaguṇanissitā*; herein, *dependent on the household life means depending on the five strands of sense pleasure*.

¹⁶ PTS: *tesam*, sandhi form, throughout.

¹⁷ Comm: *ajjhattam-evā ti gocarajjhattasmim yeva*; *internally means within the proper range*. A monk’s proper range (*gocara*) is described elsewhere in terms of the four ways of attending to mindfulness.

¹⁸ Thai: *ekodibhoti*, alternative form, throughout.

¹⁹ ChS: *Evam* here, but *evampi* hereafter.

²⁰ ChS: *kāyagatasatim*, compound form, throughout in this position.

²¹ Comm: *kāyagatāsatin-ti kāyapariggāhikam-pi kāyārammaṇam-pi satim*. *Kāyapariggāhikan-ti vutte samatho kathito hoti, kāyārammaṇan-ti vutte vipassanā*; *mindfulness related to the body means mindfulness that takes hold of the body and that which takes the body as sense object*. *When mindfulness that grasps the body is said calm is spoken of, when taking the body as sense object (is said) insight is spoken of*.

The Postures

Puna ca param, bhikkhave bhikkhu gacchanto vā “gacchāmī” ti pajānāti;
Moreover, monks, a monk while going knows “I am going”;

ṭhito vā “ṭhitomhī” ti pajānāti, nisinno vā “nisinnomhī” ti pajānāti;
or, standing he knows “I am standing”; or, sitting he knows “I am sitting”;

sayāno vā “sayānomhī” ti pajānāti;
or, while lying down he knows “I am lying down”;

yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā nam pajānāti.
or, in whatever way his body is disposed, he knows it is (disposed) in just that way.

* * *

Tassa evaṃ appamattassa ātāpino pahitattassa viharato
For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahiyanti,
whatever rushing thoughts there are dependent on the household life are given up,

tesaṃ pahānā ajjhattam-eva cittaṃ santiṭṭhati,
and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhiyati.
settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.
Like this, monks, does a monk develop mindfulness related to the body.

Full Awareness

Puna ca param, bhikkhave bhikkhu abhikkante paṭikkante sampajānakārī hoti;
Moreover, monks, a monk in going forwards, in going back, is one who practises with full awareness;

ālokite vilokite sampajānakārī hoti;
in looking ahead, or in looking around, he is one who practises with full awareness;

sammiñjite²² pasārite sampajānakārī hoti;
in bending or in stretching, he is one who practises with full awareness;

²² ChS: *samiñjite*, here and below. There is no historical reason for gemination in this word, but according to the evidence of the majority of the texts it seems to take place

saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti;

in bearing his double-robe, bowl, and (other) robes, he is one who practises with full awareness;

asite pīte khāyite sāyite sampajānakārī hoti;

in eating, in drinking, in chewing, in tasting, he is one who practises with full awareness;

uccārapassāvakamme sampajānakārī hoti;

in passing stool and urine, he is one who practises with full awareness;

gate ṭhite nisinne; sutte jāgarite; bhāsīte tuṅhībhāve sampajānakārī hoti.

in going, in standing, in sitting; in sleeping, in waking; in talking, and in maintaining silence, he is one who practises with full awareness.

* * *

Tassa evaṃ appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,

whatever rushing thoughts there are dependent on the household life are given up,

tesaṃ pahānā ajjhattam-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhiyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

Applying the Mind to Repulsiveness

Puna ca param, bhikkhave bhikkhu imam-eva kāyaṃ -

Moreover, monks, a monk in regard to this very body -

uddhaṃ pādatalā, adho kesamatthakā, tacapariyantam,

from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūram²³ nānappakārassa asucino paccavekkhati:

and full of manifold impurities - reflects (thus):

²³ PTS, Thai: *pūran*, sandhi form, here and below.

‘Atthi imasmim kāye:

‘There are in this body:

kesā, lomā, nakhā, dantā, taco,
hairs of the head, body hairs, nails, teeth, skin,

maṃsam, nahāru,²⁴ aṭṭhī,²⁵ aṭṭhimiñjam,²⁶ vakkam,
flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ, yakanam, kilomakam, pihakam, papphasam,
heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karisam,
intestines, mesentery, undigested food, excrement,

pittam, semham, pubbo, lohitaṃ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan’-ti.
tears, grease, spit, mucus, synovial fluid, urine.’

Seyyathā pi, bhikkhave ubhatomukhā mutoḷi²⁷ pūrā nānāvihitassa dhaññassa,
Just as though, monks, there were a bag open at both ends, full of various kinds of grain,

seyyathīdam:²⁸ sālīnam vihīnam muggānam māsānam tilānam taṇḍulānam;
such as: hill rice, white rice, mung beans, kidney beans, sesame seeds, chickpeas;

tam-enam cakkhumā puriso muñcivā paccavekkheyya:
and a man with good vision having opened it were to reflect (thus):

‘Ime sālī, ime vihī, ime muggā, ime māsā, ime tilā, ime taṇḍulā’ ti;
‘This is hill rice, this is white rice, these are mung beans, these are sesame seeds, these are chickpeas’;

evam-eva kho bhikkhave bhikkhu²⁹ imam-eva kāyaṃ -
even so, monks, a monk in regard to this very body -

²⁴ ChS: *nhāru*, without the epenthetic vowel, here and below.

²⁵ BJT, PTS, Thai: *aṭṭhi*, singular form, here and below.

²⁶ BJT: *aṭṭhimiñjā*, plural form, here and below; PTS: *nahārū aṭṭhī aṭṭhimiñjā*, here and below.

²⁷ PTS: *mūtoḷi*, ChS: *putoḷi*, Thai: *mūtoḷī*; the correct form of this word is very confused in the texts.

²⁸ ChS: *seyyathīdam*, throughout, with ellipsis (*seyyath’* + *īdam*) rather than sandhi.

²⁹ PTS omits *bhikkhu*, but a subject is required.

uddham pādatalā, adho kesamatthakā, tacapariyantam,

from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūram nānappakārassa asucino paccavekkhati:

and full of manifold impurities - reflects (thus):

‘Atthi imasmim kāye,

‘There are in this body,

kesā, lomā, nakhā, dantā, taco,

hairs of the head, body hairs, nails, teeth, skin,

maṁsam, nahāru, aṭṭhi, aṭṭhimiñjam, vakkam,

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

hadayam, yakanam, kilomakam, pihakam, papphasam,

heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karisam,

intestines, mesentery, undigested food, excrement,

pittam, semham, pubbo, lohitaṁ, sedo, medo,

bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan’-ti.

tears, grease, spit, mucus, synovial fluid, urine.’

* * *

Tassa evam appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahiyanti,

whatever rushing thoughts there are dependent on the household life are given up,

tesam pahānā ajjhattam-eva cittaṁ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhiyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṁ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

Applying the Mind to the Elements

Puna ca param, bhikkhave bhikkhu imam-eva kāyaṃ,

Moreover, monks, a monk, in regard to this very body,

yathāññitaṃ yathāpaññitaṃ dhātuso paccavekkhati:

however placed, however disposed, reflects by way of the elements:

‘Atthi imasmim kāye,

‘There are in this body,

paṭhavīdhātu³⁰ āpodhātu tejjodhātu vāyodhātū’ ti.

the earth element, the water element, the fire element, the wind element.’

Seyyathā pi, bhikkhave dakkho goghātako vā goghātakantevāsī vā,

Just as though, monks, a clever butcher, or a butcher’s apprentice,

gāviṃ vadhivā cātummahāpathe³¹ bilaso³² vibhajivā³³ nisinno assa;

after slaughtering a cow, were sitting down at a crossroads after dividing it into portions;

evam-eva kho bhikkhave bhikkhu imam-eva kāyaṃ,

even so, monks, a monk in regard to this very body,

yathāññitaṃ yathāpaññitaṃ dhātuso paccavekkhati:

however placed, however disposed, reflects by way of the elements:

‘Atthi imasmim kāye,

‘There are in this body,

paṭhavīdhātu āpodhātu tejjodhātu vāyodhātū’ ti.

the earth element, the water element, the fire element, the wind element.’

* * *

Tassa evaṃ appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahiyanti,

whatever rushing thoughts there are dependent on the household life are given up,

³⁰ ChS: *pathavī-*, showing the dental/cerebral alternation found in the texts. ChS always uses this form.

³¹ ChS: *cātumahāpathe*, but we would expect *cātu-* to develop *cātur-* > *cātum-*.

³² Thai: *vilaso*, showing the *v/b* alternation found in the texts.

³³ PTS: *paṭibhajivā*; Thai: *paṭivibhajivā*; all 3 forms have the same meaning.

tesaṃ pahānā ajjhattam-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhiyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

The First Charnel Ground

Puna ca param, bhikkhave bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīraṃ sīvathikāya³⁴ chaḍḍitaṃ,

might see a body thrown into a charnel ground,

ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā,

dead for one day, or dead for two days, or dead for three days,

uddhumātakam vinīlakam vipubbakajātam.

bloated, discoloured, having become quite rotten.

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

‘Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ³⁵ anatīto.’ ti

‘This body also has such a nature, has such a constitution, has not gone beyond this.’

* * *

Tassa evaṃ appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,

whatever rushing thoughts there are dependent on the household life are given up,

tesaṃ pahānā ajjhattam-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

³⁴ PTS: *sīvathikāyaṃ*, alternate form of the locative; ChS: *sivathikāya*, throughout, the etymology is unknown and either form may be correct.

³⁵ PTS, Thai: *evaṃ*, ChS: *evam*, throughout; it seems to me that *etaṃ* makes more sense here, and *evaṃ* is probably a result of regularisation.

sannisīdati ekodi hoti samādhīyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

The Second Charnel Ground

Puna ca param, bhikkhave bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīram sīvathikāya chaḍḍitam,

might see a body thrown into a charnel ground,

kākehi vā khajjamānaṃ, kulalehi vā khajjamānaṃ,³⁶ gijjhehi vā khajjamānaṃ,³⁷
being eaten by crows, or being eaten by hawks, or being eaten by vultures,

suvāṇehi³⁸ vā khajjamānaṃ, sigālehi³⁹ vā khajjamānaṃ,
or being eaten by dogs, or being eaten by jackals,

vividhehi vā pāṇakajātehi khajjamānaṃ.

or being eaten by various kinds of worms.

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

‘Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto’ ti.

‘This body also has such a nature, has such a constitution, has not gone beyond this.’

* * *

Tassa evaṃ appamattassa⁴⁰ ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,

whatever rushing thoughts there are dependent on the household life are given up,

³⁶ Thai reverses the order of *kulalehi* and *gijjhehi*.

³⁷ ChS inserts *kaṅkehi vā khajjamānaṃ*; *eaten by herons*, ChS has many additions to the other texts which are inserted for emphasis.

³⁸ ChS: *sunakhehi*.

³⁹ Thai: *siṅgālehi*; probably from Vedic *śṛgāla*, in which case the nasal is not justified; ChS inserts *byagghehi vā khajjamānaṃ, dīpīhi vā khajjamānaṃ, siṅgālehi*; *eaten by tigers, eaten by leopards*.

⁴⁰ Thai, ChS, abbreviate with *...pe...* until *evam-pi bhikkhave* below.

tesam pahānā ajjhattam-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhīyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

The Third Charnel Ground

Puna ca param, bhikkhave bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

aṭṭhisāṅkhalikaṃ⁴¹ samaṃsalohitaṃ nahārusambandhaṃ.⁴²

a skeleton, with flesh and blood, bound together by tendons.

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

‘Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto’ ti.

‘This body also has such a nature, has such a constitution, has not gone beyond this.’

* * *

Tassa evaṃ appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,

whatever rushing thoughts there are dependent on the household life are given up,

tesam pahānā ajjhattam-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhīyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

⁴¹ PTS, ChS: *aṭṭhikasāṅkhalikaṃ*, also elsewhere, the meaning is the same.

⁴² ChS: *nhārusambaddhaṃ*, similarly below, without the epenthetic vowel. BJT, Thai and ChS abbreviate with ...*pe*... most of the charnel ground reflections that follow; Thai marks with ...; PTS also abbreviates, but doesn't mark it in any way.

The Fourth Charnel Ground

Puna ca param, bhikkhave bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīram sīvathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

aṭṭhisāṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nahārusambandhaṃ.

a skeleton, without flesh, smeared with blood, bound together by tendons.

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

‘Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto’ ti.

‘This body also has such a nature, has such a constitution, has not gone beyond this.’

* * *

Tassa evaṃ appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,

whatever rushing thoughts there are dependent on the household life are given up,

tesaṃ pahānā ajjhataṃ-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhiyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

The Fifth Charnel Ground

Puna ca param, bhikkhave bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīram sīvathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

aṭṭhisāṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ.

a skeleton, no longer having flesh and blood, bound together by tendons.

So imam-eva kāyam upasamharati:

He then compares it with his very own body (thinking):

‘Ayam-pi kho kāyo evamdhammo evambhāvī etaṃ anatīto’ ti.

‘This body also has such a nature, has such a constitution, has not gone beyond this.’

* * *

Tassa evaṃ appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahiyanti,

whatever rushing thoughts there are dependent on the household life are given up,

tesaṃ pahānā ajjhattam-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhīyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

The Sixth Charnel Ground

Puna ca param, bhikkhave bhikkhu seyyathā pi

Moreover, monks, it’s as if a monk

passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

aṭṭhikāni apagatasambandhāni,⁴³ disāvidisāsu vikkhittāni,⁴⁴

with bones no longer bound together, scattered in all directions,

⁴³ Thai: *apagatanahārusambandhāni* = with bones and tendons no longer bound together.

⁴⁴ Thai: *disā vidisā vikkhittāni*, but a locative is needed in the directions; ChS: *disāvidisāvikkhittāni*, sandhi form of text.

aññena hatthaṭṭhikam, aññena pādaṭṭhikam,⁴⁵ aññena jaṅghaṭṭhikam,
with a hand-bone here, with a foot-bone there, with a knee-bone here,

aññena ūruṭṭhikam,⁴⁶ aññena kaṭaṭṭhikam,⁴⁷ aññena piṭṭhiṭṭhakam,⁴⁸
with a thigh-bone there, with a hip-bone here, with a bone of the back there,

aññena sīsakaṭāham.
with the skull here.

So imam-eva kāyam upasaṃharati:

He then compares it with his very own body (thinking):

‘Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto’ ti.

‘This body also has such a nature, has such a constitution, has not gone beyond this.’

* * *

Tassa evaṃ appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,

whatever rushing thoughts there are dependent on the household life are given up,

tesaṃ pahānā ajjhataṃ-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhīyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

The Seventh Charnel Ground

Puna ca param, bhikkhave bhikkhu seyyathā pi

Moreover, monks, it’s as if a monk

passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

⁴⁵ ChS inserts *aññena gopphakaṭṭhikam*, ankle bone.

⁴⁶ BJT: *ūraṭṭhikam*, alternative spelling.

⁴⁷ PTS, Thai, ChS: *kaṭṭhikam*, alternative spelling; ChS inserts *aññena phāsukaṭṭhikam*, rib bone.

⁴⁸ BJT, PTS: *piṭṭhikaṇṭhakam*, Thai: *piṭṭhikaṇṭhakaṭṭhikam*, both meaning the spinal bone, the former reading has an unwarranted aspiration; ChS inserts *aññena khandhaṭṭhikam*, *aññena gīvaṭṭhikam*, *aññena hanukaṭṭhikam*, *aññena dantaṭṭhikam* = shoulder bone, neck bone, jaw bone, tooth bone, probably added for emphasis.

aṭṭhikāni setāni saṅkhavaṇṇūpanibhāni.⁴⁹

having white bones, like the colour of a conch.

So imam-eva kāyaṃ upasamharati:

He then compares it with his very own body (thinking):

‘Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto’ ti.

‘This body also has such a nature, has such a constitution, has not gone beyond this.’

* * *

Tassa evaṃ appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,

whatever rushing thoughts there are dependent on the household life are given up,

tesaṃ pahānā ajjhattam-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhiyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

The Eighth Charnel Ground

Puna ca param, bhikkhave bhikkhu seyyathā pi

Moreover, monks, it’s as if a monk

passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

aṭṭhikāni puñjakitāni⁵⁰ **terovassikāni.**

a heap of bones more than a year old.

So imam-eva kāyaṃ upasamharati:

He then compares it with his very own body (thinking):

‘Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto’ ti.

‘This body also has such a nature, has such a constitution, has not gone beyond this.’

* * *

⁴⁹ BJT, ChS: *vaṇṇupanibhāni*, but we would expect the sandhi form.

⁵⁰ PTS: *puñjakajātāni*, alternate form; PTS abbreviation here is unmarked and confused: *aṭṭhikāni puñjakitāni terovassikāni pūtīni cuṇṇakajātāni*.

Tassa evaṃ appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,

whatever rushing thoughts there are dependent on the household life are given up,

tesaṃ pahānā ajjhattam-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhīyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

The Ninth Charnel Ground

Puna ca param, bhikkhave bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

aṭṭhikāni pūtīni cuṅṅakajātāni.

rotten bones that have become like powder.

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

‘Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto’ ti.

‘This body also has such a nature, has such a constitution, has not gone beyond this.’

* * *

Tassa evaṃ appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,

whatever rushing thoughts there are dependent on the household life are given up,

tesaṃ pahānā ajjhattam-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhīyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

The First Absorption

Puna ca param bhikkhave bhikkhu vivicca kāmehi,⁵¹ vivicca akusalehi dhammehi,

Moreover, monks, a monk, quite secluded from sense desires, secluded from unwholesome things,

savitakkam, savicāram, vivekaṃ pītisukham,

having thinking, reflection, and the happiness and joy born of seclusion,

paṭhamam jhānam⁵² upasampajja viharati.

dwells having attained the first absorption.

So imam-eva kāyam vivekajena pītisukhena abhisandeti,

He floods his very own body all through with the happiness and joy born of seclusion,

parisandeti⁵³ paripūreti parippharati,

he floods it all round, completely fills it, and completely suffuses it,

nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam⁵⁴ hoti.

so that there is no part of his body that is unpervaded by the happiness and joy born of seclusion.

Seyyathā pi bhikkhave dakkho nahāpako⁵⁵ vā nahāpakantevāsī vā,

Just as if, monks, a clever bath attendant or bath attendant's apprentice,

kamsathāle nahāniyacuṇṇāni⁵⁶ ākiritvā⁵⁷ udakena,

having sprinkled bath-powder on a brass plate with water,

paripphosakam paripphosakam sanneyya sāssa⁵⁸ nahāniyapiṇḍi,⁵⁹

would knead his bathing ball until it has become completely drenched,⁶⁰

⁵¹ ChS abbreviates with ...*pe*... up to *paṭhamam jhānam*.

⁵² PTS: *paṭhamajjhānam*, sandhi form, similarly with the other *jhānā* below.

⁵³ Thai: *abhisanneti*, *parisanneti*, throughout, etymologically derived from root *syad*, so we would expect the *-d-*.

⁵⁴ PTS, Thai: *apphutam*, alternate form, also below.

⁵⁵ ChS: *nahāpako*, minus the epenthetic vowel, similarly with all related words below.

⁵⁶ PTS: *nahāniya-*, showing the *i/ī* alternation.

⁵⁷ Thai: *ākiritvā*, possibly a printer's error.

⁵⁸ ChS: *sāyam*, I cannot see what this could mean.

⁵⁹ BJT, PTS, ChS: *nahāniyapiṇḍi*, plural form.

⁶⁰ Repetition of a word in Pāli may express completion as here.

snehānugatā⁶¹ snehaparetā⁶² santarabāhirā phuṭṭhā,⁶³ snehena na ca pagghariṇī.⁶⁴

soapy and slippery to the touch both inside and outside, but (still) it does not overflow with soap.

Evam-eva kho bhikkhave bhikkhu

Even so, monks, a monk

imam-eva kāyaṃ vivekajena pītisukhena abhisandeti,

floods his very own body all through with the happiness and joy born of seclusion,

parisandeti paripūreti parippharati,

he floods it all round, completely fills it, and completely suffuses it,

nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭṭam hoti.

so that there is no part of his body unpervaded by the happiness and joy born of seclusion.

* * *

Tassa evaṃ appamattassa⁶⁵ ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,

whatever rushing thoughts there are dependent on the household life are given up,

tesaṃ pahānā ajjhattam-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhiyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

⁶¹ Thai: *snehānuggatā*, but gemination is not justified in this wor.

⁶² PTS: *snehapparetā*, but gemination is not justified in this word.

⁶³ PTS: *phutā*; ChS: *phuṭā* and similarly below, the form this word takes is confused in the texts.

⁶⁴ Thai: *paggharinī*, showing the *n/ṇ* alternation.

⁶⁵ PTS abbreviates: *Tassa evaṃ appamattassa ... satim bhāveti*, and similarly below; and Thai, ChS abbreviate *Tassa evaṃ appamattassa ... evam-pi bhikkhave kāyagataṃ* (ChS: *kāyagatā satim bhāveti*).

The Second Absorption

Puna ca param bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā,⁶⁶

Moreover, monks, with the calming down of thinking and reflection,

ajjhattaṃ sampasādanaṃ, cetaso ekodibhāvaṃ,

with internal clarity, and one-pointedness of mind,

avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ,

being without thinking, without reflection, having the happiness and joy born of concentration,

dutiyaṃ jhānaṃ upasampajja viharati.

he dwells having attained the second absorption.

So imam-eva kāyaṃ samādhijena pītisukhena abhisandeti,

He floods his very own body all through with the happiness and joy born of concentration,

parisandeti paripūreti parippharati,

he floods it all round, completely fills it, and completely suffuses it,

nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

so that there is no part of his body that is unpervaded by the happiness and joy born of concentration.

Seyyathā pi bhikkhave udakarahado gambhīro⁶⁷ **ubbidodako,**

Just as if, monks, there were a lake with water rising from the depths,

tassa⁶⁸ **nevassa Puratthimāya disāya udakassāyamukhaṃ,**⁶⁹

and water does not flow into it from the East,

na Pacchimāya disāya udakassāyamukhaṃ,⁷⁰

nor does water flow into it from the West,

na Uttarāya disāya udakassāyamukhaṃ,

nor does water flow into it from the North,

⁶⁶ Thai, ChS abbreviates with ...*pe*... up to *dutiyaṃ jhānaṃ*.

⁶⁷ PTS, Thai omit *gambhīro*, which is needed by the context.

⁶⁸ Thai omits *tassa*, which is needed by the context.

⁶⁹ ChS: *udakassa āyamukhaṃ*, parsed form of the words in the text, similarly below.

⁷⁰ PTS: *āyumukhaṃ*, only here and below, but first time *āyamukhaṃ*.

na Dakkhiṇāya disāya udakassāyamukhaṃ,
nor does water flow into it from the South,

devo ca na⁷¹ kālena kālaṃ sammā dhāraṃ anuppaveccheyya,
and nor does the (rain) god from time to time send a good shower,

atha kho tamhā va⁷² udakarahadā sītā vāridhārā ubbhijjivā,
and then from those cool streams of water, after rising from that lake,

tam-eva udakarahadaṃ sītena vārinā abhisandeyya,
would flood the lake with cool water all through,

parisandeyya paripūreyya paripphareyya,
would flood it all round, completely fill it, and completely suffuse it,

nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa.
so that there is no part of the lake that is unpervaded by the cool water.

Evam-eva kho bhikkhave bhikkhu
Even so monks, a monk

imam-eva kāyaṃ samādhijena pītisukhena abhisandeti,
floods his very own body all through with the happiness and joy born of concentration,

parisandeti paripūreti parippharati,
he floods it all round, completely fills it, and completely suffuses it,

nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.
so that there is no part of his body unpervaded by the happiness and joy born of concentration.

* * *

Tassa evaṃ appamattassa ātāpino pahitattassa viharato
For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,
whatever rushing thoughts there are dependent on the household life are given up,

tesaṃ pahānā ajjhattam-eva cittaṃ santiṭṭhati,
and with the giving up of these the mind becomes internally stable,

⁷¹ PTS, Thai omit *na*, reversing the meaning.

⁷² Thai omits *va*.

sannisīdati ekodi hoti samādhīyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

The Third Absorption

Puna ca param bhikkhave bhikkhu pītiyā ca virāgā⁷³ upekkhako⁷⁴ ca viharati,
Moreover, monks, a monk, with the fading away of joy dwells equanimous,

sato ca sampajāno, sukhañ-ca kāyena paṭisaṃvedeti,
mindful, fully aware, experiencing happiness through the body,

yan-taṃ⁷⁵ Ariyā ācikkhanti: ‘Upekkhako satimā sukhavihārī’ ti,
about which the Noble Ones declare: ‘He dwells pleasantly, mindful, and equanimous,’

⁷⁶tatīyaṃ jhānaṃ upasampajja viharati.
and dwells having attained the third absorption.

So imam-eva kāyaṃ nippītikena sukkena⁷⁷ abhisandeti,
He floods his very own body all through with happiness but without joy,⁷⁸

parisandeti paripūreti parippharati,
he floods it all round, completely fills it, and completely suffuses it,

nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭaṃ hoti.
so that there is no part of his body unpervaded by happiness but without joy.

Seyyathā pi bhikkhave uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā
Just as if, monks, in a pond full of water-lilies or a pond full of lotuses or a pond full of white lotuses

⁷³ Thai, ChS abbreviate with ...*pe*... up to *tatīyaṃ jhānaṃ*.

⁷⁴ PTS: *upekh-*, a variant form normally found in PTS.

⁷⁵ BJT: *yan-taṃ*, sandhi form.

⁷⁶ BJT inserts *taṃ* here, which is unwarranted.

⁷⁷ PTS: *nippītisukkena*, sandhi form, here but *nippītikena sukkena* just below.

⁷⁸ Joy belongs to the constituent part that is a (mental) process (*saṅkhārakkhanda*) and is therefore much more gross than happiness (or pleasure) which belongs to the constituent part that is feeling (*vedanākkhanda*).

appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā,
some of those water-lilies or lotuses or white lotuses,

udake jātāni udake samvaddhāni⁷⁹ udakānuggatāni anto nimuggapositāni,⁸⁰
born in the water, flourishing in the water, not rising above water, which are
nourished from inside the depths,

yāva ca aggā⁸¹ yāva ca mūlā sītena vārinā abhisannāni,
would from the top unto the root be flooded with cool water,

parisannāni paripūrāni paripphutāni,⁸²
flooded all round, completely filled, and completely suffused,

nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā
so that there are no water-lilies or lotuses or white lotuses

sītena vārinā apphuṭaṃ assa.
that are unpervaded by the cool water.

Evam-eva kho bhikkhave bhikkhu
Even so monks, a monk

imam-eva kāyaṃ nippītikena sukkena abhisandeti,
floods his very own body all through with happiness but without joy,

parisandeti paripūreti parippharati,
he floods it all round, completely fills it, and completely suffuses it,

nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭaṃ hoti.
so that there is no part of his body unpervaded by happiness but without joy.

* * *

Tassa evaṃ appamattassa ātāpino pahitattassa viharato
For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,
whatever rushing thoughts there are dependent on the household life are given up,

tesaṃ pahānā ajjhattam-eva cittaṃ santiṭṭhati,
and with the giving up of these the mind becomes internally stable,

⁷⁹ BJT, PTS: *samvaddhāni*, PED = *samvaddh-*; Thai: *sambandhāni* = *joined (to the water)*.

⁸⁰ BJT, PTS, ChS: *nimuggaposinī tāni*, which is hard to explain.

⁸¹ ChS: *caggā*, ellipsis form = *c' aggā*.

⁸² BJT, ChS: *paripphutāni*, showing the *t/ṭ* alternation.

sannisīdati ekodi hoti samādhīyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

The Fourth Absorption

Puna ca param bhikkhave bhikkhu sukhasa ca pahānā,⁸³ dukkhasa ca pahānā,
Moreover, monks, a monk, having abandoned pleasure and abandoned pain,

pubbeva somanassadomanassānaṃ atthaṅgamā,⁸⁴

and with the previous passing away of mental happiness and sorrow,

adukkham-asukham,⁸⁵ upekkhāsati pārisuddhim,

without pain, without pleasure, and with complete purity of mindfulness
owing to equanimity,

catuttham jhānam upasampajja viharati.

dwells having attained the fourth absorption.

So imam-eva kāyam parisuddhena cetasā pariyodātena pharivā nisinno hoti,

He sits suffusing his very own body with complete purity that comes from a cleansed
mind,

**nāssa⁸⁶ kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭam
hoti.**

so that there is no part of his body unpervaded by the complete purity that comes from
a cleansed mind.

Seyyathā pi bhikkhave puriso odātena vatthena sasīsam pārūpitvā nisinno assa,

Just as if, monks, a man was sitting down after covering (his body) up to his head with
a white cloth,

nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭam assa.

so that there is no part of his body uncovered by the white cloth.

Evam-eva kho bhikkhave bhikkhu

Even so monks, a monk

imam-eva kāyam parisuddhena cetasā pariyodātena pharivā nisinno hoti,

sits suffusing his very own body with complete purity that comes from a cleansed
mind,

⁸³ ChS abbreviates with ...*pe*... up to *catuttham jhānam*.

⁸⁴ PTS: *atthagamā*, PTS always uses this denasalised form.

⁸⁵ BJT, PTS: *adukkham asukham*, parsed form.

⁸⁶ Thai: *tassa*, by mistake?

nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭam hoti.
so that there is no part of his body unpervaded by the complete purity that comes from
a cleansed mind.

* * *

Tassa evam appamattassa ātāpino pahitattassa viharato

For the one who is living heedful, ardent, and resolute in this way

ye gehasitā sarasaṅkappā te pahīyanti,

whatever rushing thoughts there are dependent on the household life are given up,

tesam pahānā ajjhattam-eva cittaṃ santiṭṭhati,

and with the giving up of these the mind becomes internally stable,

sannisīdati ekodi hoti samādhīyati.

settles down, becomes one-pointed, and concentrated.

Evam-pi bhikkhave bhikkhu kāyagataṃ satim bhāveti.

Like this, monks, does a monk develop mindfulness related to the body.

The Similies

Yassa kassaci bhikkhave kāyagatāsati bhāvitā bahulikatā,

For whoever, monks, mindfulness related to the body has been developed and made
much of

antogadhā tassa⁸⁷ kusalā dhammā ye keci vijjābhāgiyā.

for him are included whatever wholesome things there are partaking of
understanding.⁸⁸

Seyyathā pi bhikkhave yassa kassaci mahāsamuddo cetasā phuṭo

Just as, monks, for whoever has encompassed the great ocean with his mind

antogadhā tassa kunnadiyo yā kāci samuddaṅgamā,

for him are included whatever small rivers there are that flow to the ocean,

evam-eva kho bhikkhave yassa kassaci kāyagatāsati bhāvitā bahulikatā

just so, monks, for whoever mindfulness related to the body has been developed and
made much of

antogadhā tassa kusalā dhammā ye keci vijjābhāgiyā.

for him are included whatever wholesome things there are partaking of understanding.

⁸⁷ ChS: *antogadhāvāssa*, and similarly throughout. I cannot see how we could parse this
successfully.

⁸⁸ Comm: *tattha vipassanāñāṇaṃ, manomayiddhi, cha abhiññā ti aṭṭha vijjā*; herein, insight
knowledge, mind-created psychic power, and the six deep knowledges are the eight
understandings.

Yassa kassaci bhikkhave kāyagatāsati abhāvitā abahulīkatā,

For whoever, monks, mindfulness related to the body is undeveloped and has not been made much of

labhati tassa Māro otāraṃ, labhati tassa Māro ārammaṇaṃ.

Māra finds an opening in him, Māra gets an opportunity with him.⁸⁹

Seyyathā pi bhikkhave puriso garukaṃ silāguḷaṃ⁹⁰ allamattikāpuñje pakkhipeyya,

Just as, monks, a person might throw a heavy stone ball into a mass of soft clay,

taṃ kim-maññaṭṭha⁹¹ bhikkhave api nu taṃ garukaṃ silāguḷaṃ

what do you think, monks, would that heavy stone ball

allamattikāpuñje labhetha otāraṃ?”-ti

get an opening into that mass of soft clay?”

“Evaṃ Bhante.”

“Yes, reverend Sir.”

“Evaṃ-eva kho bhikkhave yassa kassaci kāyagatāsati abhāvitā abahulīkatā

“Just so, monks, for whoever mindfulness related to the body is undeveloped and has not been made much of

labhati tassa Māro otāraṃ, labhati tassa Māro ārammaṇaṃ.

Māra finds an opening in him, Māra gets an opportunity with him.

* * *

Seyyathā pi bhikkhave sukkhaṃ kaṭṭhaṃ koḷāpaṃ

Just as if, monks, there were a dry piece of wood from a dead tree

atha puriso āgaccheyya uttarāraṇiṃ ādāya,

then a person might come along and having taken an upper kindling-stick,

⁸⁹ Comm: *otāraṃ-ti vivaraṃ chiddaṃ, ārammaṇaṃ-ti kilesuppattipaccayaṃ; opening means a fissure, a hole, opportunity means a support for the arising of defilements.*

⁹⁰ BJT: *silāguḷaṃ*, and similarly below, though later it writes *suttaḡuḷaṃ*; showing the *!!* alternation.

⁹¹ Thai, ChS: *kim maññaṭṭha*, parsed form, similarly throughout.

‘aggim abhinibbattessāmi tejo pātukarissāmī’ ti,⁹²

(thinking): ‘I will kindle a fire, I will make heat’,

taṃ kim-maññaṭṭha bhikkhave api nu so puriso,

what do you think, monks, that person,

amum sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇim ādāya,⁹³

after taking that upper kindling-stick to that dry piece of wood from a dead tree,

abhimatthento aggim abhinibbatteyya tejo pātukareyyā?” ti.

while rubbing it might he kindle a fire, might he make heat?”

“Evaṃ Bhante.”

“Yes, reverend Sir.”

“Evaṃ-eva kho bhikkhave yassa kassaci kāyagatāsati abhāvitā abahulīkatā

“Just so, monks, for whoever mindfulness related to the body is undeveloped and has not been made much of

labhati tassa Māro otāraṃ, labhati tassa Māro ārammaṇaṃ.

Māra finds an opening in him, Māra gets an opportunity with him.

* * *

Seyyathā pi bhikkhave udakamaṇiko ritto tuccho ādhāre ṭhapito,⁹⁴

Just as if, monks, there was an empty, hollow water jar placed on a stand,

atha puriso āgaccheyya udakabhāraṃ ādāya,

and a person would come after taking a load of water,

taṃ kim-maññaṭṭha bhikkhave api nu so puriso

what do you think, monks, would that person

labhetha udakassa nikkhepanan?”-ti

be able to pour water into it?”

“Evaṃ Bhante.”

“Yes, reverend Sir.”

“Evaṃ-eva kho bhikkhave yassa kassaci kāyagatāsati abhāvitā abahulīkatā

“Just so, monks, for whoever mindfulness related to the body is undeveloped and has not been made much of

⁹² Thai: *tejodhātum karissāmīti*, similarly below = *I will make the heat element*.

⁹³ BJT: *adāya*, printer’s error.

⁹⁴ PTS: *ṭhito*, alternate form.

labhati tassa⁹⁵ Māro otāram, labhati tassa Māro ārammaṇam.
Māra finds an opening in him, Māra gets an opportunity with him.

* * *

Yassa kassaci bhikkhave kāyagatāsati bhāvitā bahulikatā,
For whoever, monks, mindfulness related to the body has been developed and made much of

na tassa labhati Māro otāram, na tassa labhati Māro ārammaṇam.
Māra does not find an opening in him, Māra does not get an opportunity with him.

Seyyathā pi bhikkhave puriso lahukam suttaguḷam
* Just as if, monks, a person would throw a light ball of string

sabbasāramaye aggaḷaphalake⁹⁶ pakkhipeyya,
at a crossbar of a door made out of solid heartwood,

taṃ kim-maññaṭha bhikkhave api nu so puriso⁹⁷
what do you think, monks, would that person

taṃ lahukam suttaguḷam sabbasāramaye aggaḷaphalake labhetha otāran?”-ti.
be able to pierce the crossbar of a door made out of solid heartwood with that light ball of string?”

“No hetam Bhante.”
“Certainly not, reverend Sir.”

“Evam-eva kho bhikkhave yassa kassaci kāyagatāsati bhāvitā bahulikatā
“Just so, monks, for whoever mindfulness related to the body is developed and has been made much of

na tassa labhati Māro otāram, na tassa labhati Māro ārammaṇam.
Māra does not find an opening in him, Māra does not get an opportunity with him.

* * *

Seyyathā pi bhikkhave allam kaṭṭham sasneham,
Just as if, monks, there were a moist piece of wood still having sap,

atha puriso āgaccheyya uttarāraṇim ādāya,
then a person might come along and having taken an upper kindling-stick,

⁹⁵ PTS: *tāssa*, printer’s error.

⁹⁶ BJT: *aggala-*, similarly below, showing the *ll* alternation.

⁹⁷ PTS omits *so puriso*, which is needed by the context.

‘aggim abhinibbattessāmi tejo pātukarissāmī’ ti,
(thinking): ‘I will kindle a fire, I will make heat’,

taṃ kim-maññaṭṭha bhikkhave api nu so puriso,
what do you think, monks, that person,

amuṃ allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya
after taking that upper kindling-stick to that moist piece of wood still having sap,

abhimatthento aggim abhinibbatteyya tejo pātukareyyā?” ti.
while rubbing it might he kindle a fire, might he make heat?”

“No hetam Bhante.”
“Certainly not, reverend Sir.”

“Evam-eva kho bhikkhave yassa kassaci kāyagatāsati bhāvitā bahulikatā
“Just so, monks, for whoever mindfulness related to the body is developed and has been made much of

na tassa labhati Māro otāram, na tassa labhati Māro ārammaṇaṃ.
Māra does not find an opening in him, Māra does not get an opportunity with him.

* * *

Seyyathā pi bhikkhave udakamaṇiko pūro udakassa
Just as if, monks, there was a water jar full of water,

samatittiko kākapeyyo, ādhāre ṭhapito,
so brimful that a crow could drink from it, placed on a stand,

atha puriso āgaccheyya, udakabhāram ādāya,
and a person would come after taking a load of water,

taṃ kim-maññaṭṭha bhikkhave api nu so puriso
what do you think, monks, would that person

labhetha udakassa nikkhepanan?”-ti
be able to pour water into it?”

“No hetam Bhante.”
“Certainly not, reverend Sir.”

“Evam-eva kho bhikkhave yassa kassaci kāyagatāsati bhāvitā bahulikatā
“Just so, monks, for whoever mindfulness related to the body is developed and has been made much of

na tassa labhati Māro otāram, na tassa labhati Māro ārammaṇaṃ.
Māra does not find an opening in him, Māra does not get an opportunity with him.

Yassa kassaci bhikkhave kāyagatāsati bhāvitā bahulikatā,

For whoever, monks, mindfulness related to the body is developed and has been made much of

so yassa yassa abhiññā sacchikaraṇīyassa dhammassa

whatever deep knowledge pertaining to things that can be realised

cittam abhininnāmeti abhiññā sacchikiriyāya,

he turns his mind to for realisation of deep knowledge,

tatra tatreva⁹⁸ sakkebhābhataṃ⁹⁹ pāpuṇāti, sati sati-āyatane.

right there he attains a realisation of it, while there is a basis for mindfulness.¹⁰⁰

* * *

Seyyathā pi bhikkhave udakamaṇiko pūro udakassa samatittiko

Just as if, monks, there was a full water jar, so brimful with water

kākaṭṭhāya ādhāre ṭhapito,

that a crow could drink from it placed on a stand,

tam-enam balavā puriso yato yato āviñjeyya,¹⁰¹ āgaccheyya udakan?”-ti

and a strong man were to disturb it from whatever place, would water flow out?”

“Evam Bhante.”

“Yes, reverend Sir.”

“Evam-eva kho bhikkhave yassa kassaci kāyagatāsati bhāvitā bahulikatā,

“Just so, monks, for whoever mindfulness related to the body is developed and has been made much of

so yassa yassa abhiññā sacchikaraṇīyassa dhammassa

whatever deep knowledge pertaining to things that can be realised

cittam abhininnāmeti abhiññā sacchikiriyāya,

he turns his mind to for realisation of deep knowledge,

tatra tatreva sakkebhābhataṃ pāpuṇāti, sati sati-āyatane.

right there he attains a realisation of it, while there is a basis for mindfulness.

* * *

⁹⁸ ChS: *ta tatre* ? perhaps a printer’s error.

⁹⁹ PTS: *-bhavyatam*, alternative form (-vy- developing to -bb-); Thai: *sakkebhāyatam* ?

¹⁰⁰ This is a locative absolute construction giving temporal meaning, the first *sati* is locative present participle from verb *atthi*, *is*, the second is the noun.

¹⁰¹ PTS: *āvajjeyya* = *were to upset it*; Thai: *āpajjeyya*, difficult to see a good meaning here; ChS: *āviñcheyya*, *were to toss it about*?

Seyyathā pi bhikkhave¹⁰² same bhūmibhāge caturassā pokkharāṇī,¹⁰³

Just as if, monks, there were a square pond on an even piece of ground,

āḷibaddhā,¹⁰⁴ pūrā udakassa, samatittikā kākapeyyā,

bound with an embankment, full of water, so brimful that a crow could drink from it,

tam-enam balavā puriso yato yato āḷim muñceyya,¹⁰⁵ āgaccheyya udakan?”-ti

and a strong man were to loosen that embankment from whatever place, would water flow out?”

“Evaṃ Bhante.”

“Yes, reverend Sir.”

“Evaṃ-eva kho bhikkhave yassa kassaci kāyagatāsati bhāvitā bahulikatā,

“Just so, monks, for whoever mindfulness related to the body is developed and has been made much of

so yassa yassa abhiññā sacchikaraṇīyassa dhammassa

whatever deep knowledge pertaining to things that can be realised

cittam abhininnāmeti abhiññā sacchikiriyāya,

he turns his mind to for realisation of deep knowledge,

tatra tatreva sakkhibhabbatam pāpuṇāti, sati sati-āyatane.

right there he attains a realisation of it, while there is a basis for mindfulness.

* * *

Seyyathā pi bhikkhave subhūmiyaṃ cātummahāpathe

Just as if, monks, there were at the cross roads on good ground

ājaññaratho yutto assa ṭhito odhastapatodo,¹⁰⁶

a chariot yoked with well-bred horses standing and a goad made ready,

tam-enam dakkho yoggācariyo¹⁰⁷ assadammasārathi abhiruhitvā,

a clever driver, a trainer for those horses who need taming, after ascending,

vāmena hatthena rasmiyo gahetvā,

grasping the reins with his left hand,

¹⁰² PTS omits *bhikkhave*, which is expected.

¹⁰³ BJT: *pokkharāṇi*, possibly printer’s error; BJT, ChS add *assa*.

¹⁰⁴ ChS: *āḷibandhā*, showing the *-dd/-nd-* alternation.

¹⁰⁵ Thai: *paccheyya* ?

¹⁰⁶ Thai: *ubhantarapaṭodo* ? the last word shows the *ṭḥ* alternation, which occurs also separately below.

¹⁰⁷ PTS: *yoggācariyo*, incorrect form, perhaps printer’s error.

dakkhīṇena hatthena¹⁰⁸ patodaṃ gahetvā,
grasping the goad with his right hand,

yenicchakaṃ yad-icchakaṃ sāreyyāpi paccāsāreyyāpi.¹⁰⁹
could lead them out and could lead them back whichever way he liked just as he liked.

Evam-eva kho bhikkhave yassa kassaci kāyagatāsati bhāvitā bahulikatā,
Just so, monks, for whoever mindfulness related to the body is developed and has been made much of

so yassa yassa abhiññā sacchikaraṇīyassa dhammassa
whatever deep knowledge pertaining to things that can be realised

cittaṃ abhininnāmeti abhiññā sacchikiriyāya,
he turns his mind to for realisation of deep knowledge,

tatra tatreva sakkhibhabbatam pāpuṇāti, sati sati-āyatane.
right there he attains a realisation of it, while there is a basis for mindfulness.

The Ten Advantages of Practising Mindfulness related to the Body

Kāyagatāya bhikkhave satiyā āsevitāya bhāvitāya bahulikatāya
When mindfulness related to the body, monks, is practised, developed, made much of,

yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya
carried on, established, maintained, augmented, and properly instigated,

ime¹¹⁰ dasānisāṃsā pāṭikaṅkhā. Katame dasa?¹¹¹
these ten advantages are to be expected. Which ten?

1. Aratiratisaho hoti, na ca taṃ arati sahati,
He is one who has overcome liking and disliking, he is not overcome by disliking,

uppannaṃ aratiṃ abhibhuyya¹¹² viharati.
when disliking arises he dwells on having overcome it.

¹⁰⁸ Thai: *hatkena*, printer's error.

¹⁰⁹ PTS: *yenicchakaṃ sāreyya*, would lead them wherever he liked; Thai: *yadicchakaṃ yadicchakaṃ sāreyya*, would lead them just as (emphatic through repetition) he liked.

¹¹⁰ ChS omits *ime*, which is needed from the context.

¹¹¹ Thai, ChS omit *Katame dasa*, which is to be expected in these statements.

¹¹² BJT, PTS add a second *abhibhuyya*, and also below, *having completely overcome it*.

2. Bhayabheravasaho hoti, na ca taṃ bhayabheravaṃ sahati,

He is one who has overcome fear and fright, he is not overcome by fear and fright,

uppannaṃ bhayabheravaṃ ahibhuyya viharati,

when fear and fright arise he dwells on having overcome it.

3. Khamo hoti sītassa uṇhassa jighacchāya pipāsāya,

He is one who bears up with cold, heat, hunger, thirst,

ḍamsamakasavātātapasirīmsapasamphassānaṃ¹¹³

gadflies, mosquitoes, wind, the heat (of the sun), and creeping things,

duruttānaṃ durāgatānaṃ vacanapathānaṃ;

badly spoken, unwelcome ways of speaking;

uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ,

and towards arisen bodily unpleasant feeling (that is)

tippānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ,

sharp, harsh, bitter, disagreeable, unwanted, life-threatening,

adhivāsakajātiko hoti.

he is one who endures it.

4. Catunnaṃ jhānānaṃ ābhicetasikānaṃ,

In regard to the four absorptions, the purest mentalities,

diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti,

which are a pleasant living here and now, he is one who obtains (them) at will,

akicchalābhī akasiralābhī.¹¹⁴

obtains (them) without difficulty, obtains (them) without trouble.

5. So¹¹⁵ anekavihitānaṃ iddhividhaṃ paccanubhoti:¹¹⁶

He experiences various kinds of psychic power:¹¹⁷

eko pi hutvā bahudhā hoti;

having been one he becomes many;

¹¹³ ChS: *-sirīsapa-*, which shows the *-im-/ī* alternation.

¹¹⁴ Thai: *akicchalābhī hoti akasiralābhī hoti*, possibly a result of regularisation.

¹¹⁵ PTS omits *So*, which is needed by the syntax.

¹¹⁶ ChS: *paccānubhoti*, which is not justified. The form is derived = *paṭi + anubhoti* >> *paṭy-anubhoti* >> *pacc + anubhoti*.

¹¹⁷ This and the following five advantages constitute the six deep knowledges (*abhiññā*).

bahudhā pi hutvā eko hoti;

having been many he becomes one;

āvibhāvaṃ¹¹⁸ tirobhāvaṃ;

he appears and disappears;

tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathā pi ākāse;

he goes unhindered through a wall, through a fence, through a mountain, as though in the sky;

paṭhaviyāpi ummujjanimmujjaṃ karoti, seyyathā pi udake;

he dives into and emerges from the earth, as though in water;

udake pi abhijjamāne¹¹⁹ gacchati, seyyathā pi paṭhaviyaṃ;

he crosses water without sinking, as though on earth;

ākāse pi pallaṅkena kamati, seyyathā pi pakkhī sakuṇo;

he goes cross-legged though the sky, as though he were a bird with wings;

ime pi candimasuriye evaṃmahiddhike evaṃmahānubhāve,

this moon and sun, which are so powerful, so majestic,

pāṇinā parimasati parimajjati;

he touches, he strokes with his hand;

yāva Brahmaloḷkā pi kāyena vasaṃ vatteti.¹²⁰

he exercises power as far as the Brahma worlds with his body.

6. Dibbāya sotadhātuyā visuddhāya atikkantaṃ mānusiḷkāya ubho sadde suṇāti:

With the divine ear-element which is purified and surpasses that of (normal) men he listens to both (kinds of) sounds:

dibbe ca mānuse ca, ye dūre¹²¹ santike ca.¹²²

of the divinities and of men, whether far or near.

¹¹⁸ Thai, ChS abbreviate with ...*pe*... up to *yāva Brahmaloḷkā pi kāyena vasaṃ vatteti* 8 lines below.

¹¹⁹ PTS: *abhijjamāno*, printer's error.

¹²⁰ Thai: *saṃvatteti*, which has no good meaning.

¹²¹ PTS adds *ca*.

¹²² ChS adds ...*pe*... here, but nothing is omitted from the normal sequence.

7. Parasattānam parapuggalānam cetasā ceto paricca pajānāti:

He knows that with his mind he can read the minds of other beings, of other persons:

sarāgam vā cittaṃ “sarāgam cittaṃ”-ti pajānāti,
when a mind has passion he knows “the mind has passion”,

vītarāgam vā cittaṃ¹²³ “vītarāgam cittaṃ”-ti pajānāti;
or when a mind is without passion he knows “the mind is without passion”;

sadosaṃ vā cittaṃ “sadosaṃ cittaṃ”-ti pajānāti,
or when a mind has hate he knows “the mind has hate”,

vītadosaṃ vā cittaṃ “vītadosaṃ cittaṃ”-ti pajānāti;
or when a mind is without hate he knows “the mind is without hate”;

samohaṃ vā cittaṃ “samohaṃ cittaṃ”-ti pajānāti,
or when a mind has delusion he knows “the mind has delusion”,

vītamohaṃ vā cittaṃ “vītamohaṃ cittaṃ”-ti pajānāti;
or when a mind is without delusion he knows “the mind is without delusion”;

saṅkhittaṃ vā cittaṃ “saṅkhittaṃ cittaṃ”-ti pajānāti,
or when a mind is collected he knows “the mind is collected”,

vikkhittaṃ vā cittaṃ “vikkhittaṃ cittaṃ”-ti pajānāti;
or when a mind is scattered he knows “the mind is scattered”;

mahaggataṃ vā cittaṃ “mahaggataṃ cittaṃ”-ti pajānāti,
or when a mind has become very great he knows “the mind has become very great”,

amahaggataṃ vā cittaṃ “amahaggataṃ cittaṃ”-ti pajānāti;
or when a mind has not become very great he knows “the mind has not become very great”;

sa-uttaraṃ vā cittaṃ “sa-uttaraṃ cittaṃ”-ti pajānāti,
or when a mind is surpassable he knows “the mind is surpassable”,

anuttaraṃ vā cittaṃ “anuttaraṃ cittaṃ”-ti pajānāti;
or when a mind is unsurpassable he knows “the mind is unsurpassable”;

samāhitaṃ vā cittaṃ “samāhitaṃ cittaṃ”-ti pajānāti,
or when a mind is concentrated he knows “the mind is concentrated”,

¹²³ Thai, ChS abbreviate from here on ... *pe... sadosaṃ vā cittaṃ ...pe... vītadosaṃ vā cittaṃ*, etc.

asamāhitam vā cittaṃ “asamāhitam cittaṃ”-ti pajānāti;

or when a mind is not concentrated he knows “the mind is not concentrated”;

vimuttam vā cittaṃ “vimuttam cittaṃ”-ti pajānāti,

or when a mind is liberated he knows “the mind is liberated”,

avimuttam vā cittaṃ “avimuttam cittaṃ”-ti pajānāti.

or when a mind is not liberated he knows “the mind is not liberated”.

8. So¹²⁴ anekavihitam pubbenivāsam anussarati, seyyathīdam:

He recollects various previous existences, such as:

ekam-pi jātim, dve pi jātiyo,¹²⁵ tisso pi jātiyo, catasso pi jātiyo, pañca pi jātiyo,
one life, two lives, three lives, four lives, five lives,

dasapi jātiyo, visam-pi jātiyo, timsam-pi jātiyo, cattārīsam-pi jātiyo,
ten lives, twenty lives, thirty lives, forty lives,

paññāsam-pi jātiyo, jātisatam-pi, jātisahassam-pi, jātisatasahassam-pi,
fifty lives, a hundred lives, a thousand lives, a hundred thousand lives,

aneke pi samvaṭṭakappe, aneke pi vivaṭṭakappe, aneke pi samvaṭṭavivaṭṭakappe:
innumerable aeons of devolution, innumerable aeons of evolution, innumerable aeons
of devolution and evolution:

amutrāsīm evamnāmo, evamgotto, evamvaṇṇo, evam-āhāro,
in such and such a place I had this name, this family, this class, this food,

evamsukhadukkhapaṭisaṃvedī evam-āyupariyanto;
this experience of pleasure and pain, this life term;

so tato cuto amutra udapādī,
passing away from there I arose in another state of existence,

tatrāpāsīm evamnāmo, evamgotto, evamvaṇṇo, evam-āhāro,
and in that place I had this name, this family, this class, this food,

evamsukhadukkhapaṭisaṃvedī evam-āyupariyanto,
this experience of pleasure and pain, this life term,

so tato cuto idhupapanno ti,
and passing away from there I arose here,

¹²⁴ PTS omits *So*, which is needed by the syntax.

¹²⁵ All editions abbreviate with ...*pe*... up and till *iti sākāram*... 10 lines below.

iti sākāraṃ sa-uddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati.

and so with their characteristics and with their details he recollects his various previous existences.

9. Dibbena cakkhunā visuddhena atikkantamānusakena

With the divine eye which is purified and surpasses that of (normal) men

satte passati cavamāne upapajjamāne,

he sees the passing away and arising of beings,

hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate,¹²⁶

inferior, superior, beautiful, ugly, in a good destiny, in a bad destiny,

yathākammūpage satte pajānāti.

and he knows beings arise according to their (good and bad) actions.

10. Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ

Through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.¹²⁷

he dwells having known, having directly experienced, and having attained (Nibbāna) himself in this very life.

Kāyagatāya bhikkhave satiyā āsevitāya bhāvitāya bahulīkatāya

When, monks, mindfulness related to the body is practised, developed, made much of,

yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya

carried on, established, maintained, augmented, and properly instigated,

ime dasānisāṃsā paṭikaṅkhā.” ti

these ten advantages are to be expected.”

Idam-avoca Bhagavā,

The Fortunate One said this,

attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

and those monks were uplifted and greatly rejoiced in what was said by the Fortunate One.

Kāyagatāsatisuttaṃ Niṭṭhitam¹²⁸

The Discourse about Mindfulness related to the Body is Finished

¹²⁶ Thai inserts *.pe.* here, but nothing is omitted from the normal sequence.

¹²⁷ Thai adds *ti*, but the Buddha has not finished speaking.

¹²⁸ BJT, PTS: *kāyagatāsatisuttaṃ navamaṃ*; Thai, ChS: *kāyagatāsatisuttaṃ niṭṭhitam navamaṃ*. *Navamaṃ* omitted here as irrelevant when out of sequence.