



Mindfulness related to the body

MN 119 translated by Ānandajoti Bhikkhu

**The Discourse about
Mindfulness related to the Body**

(Kāyagatāsatisuttam, MN 119)

Translated by Ānandajoti Bhikkhu

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The Discourse About Mindfulness related to the Body

The Setting

Thus I heard:

at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then amongst many monks, after returning from the alms-round after the meal, assembling together, and sitting in the attendance hall, this conversation arose:

“Wonderful, friend, marvellous, friend, that this was said by the Gracious One, who knows, who sees, the Worthy One, the Perfect Sambuddha: ‘Mindfulness related to the body, when it has been developed and made much of yields great fruit and brings great advantages’ ”, but this conversation amongst those monks was left unfinished.

Then the Gracious One, having risen from seclusion in the evening time, went to the assembly hall, and after going, he sat down on the prepared seat. Having sat down the Gracious One addressed the monks, (saying): “What is the talk about, monks, amongst those who are sitting here at present, and what is the conversation that you left unfinished?”

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“Here, reverend Sir, after returning from the alms-round after the meal, assembling together, and sitting in the attendance hall, this conversation arose: ‘Wonderful, friend, marvellous, friend, that this was said by the Gracious One, who knows, who sees, the Worthy One, the Perfect Sambuddha: “Mindfulness related to the body, when it has been developed and made much of yields great fruit and brings great advantages” ’, this conversation amongst us was left unfinished, then the Gracious One arrived.”

“And how, monks, does mindfulness related to the body when it has been developed and made much of yield great fruit and bring great advantages?¹

Mindfulness of Breathing

Here, monks, a monk who has gone to the wilderness, or to the root of a tree, or to an empty place, sits down. After folding his legs crosswise, setting his body straight, and establishing mindfulness at the front, ever mindful he breathes in, mindful he breathes out.

¹ 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*.

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While breathing in long, he knows “I am breathing in long”,
while breathing out long, he knows “I am breathing out long”,
while breathing in short, he knows “I am breathing in short”,
while breathing out short, he knows “I am breathing out short”,
he trains like this: experiencing the whole body I will breathe in,
he trains like this: experiencing the whole body I will breathe out,
he trains like this: making the bodily process calm I will breathe in,
he trains like this: making the bodily process calm I will breathe out.

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts² there are dependent on the household life³ are given up, and with the giving up of these the mind becomes internally⁴ stable, settles down, becomes one-pointed, and concentrated.

² Comm: 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.

³ Comm: *herein, dependent on the household life means depending on the five strands of sense pleasure.*

⁴ Comm: *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.

Like this, monks, does a monk develop mindfulness related to the body.⁵

The Postures

Moreover, monks, a monk while going knows “I am going”; or, standing he knows “I am standing”; or, sitting he knows “I am sitting”; or, while lying down he knows “I am lying down”; or, in whatever way his body is disposed, he knows it is (disposed) in just that way.

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

⁵ Comm: *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.

Full Awareness

Moreover, monks, a monk in going forwards, in going back, is one who practises with full awareness; in looking ahead, or in looking around, he is one who practises with full awareness; in bending or in stretching, he is one who practises with full awareness; in bearing his double-robe, bowl, and (other) robes, he is one who practises with full awareness; in eating, in drinking, in chewing, in tasting, he is one who practises with full awareness; in passing stool and urine, he is one who practises with full awareness; in going, in standing, in sitting; in sleeping, in waking; in talking, and in maintaining silence, he is one who practises with full awareness.

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

Applying the Mind to Repulsiveness

Moreover, monks, a monk in regard to this very body - from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and full of manifold impurities - reflects (thus): ‘There are in this body:

hairs of the head, body hairs, nails, teeth, skin,
flesh, sinews, bones, bone-marrow, kidneys,
heart, liver, pleura, spleen, lungs,
intestines, mesentery, undigested food, excrement,
bile, phlegm, pus, blood, sweat, fat,
tears, grease, spit, mucus, synovial fluid, urine.’

Just as though, monks, there were a bag open at both ends, full of various kinds of grain, such as: hill rice, white rice, mung beans, kidney beans, sesame seeds, chickpeas; and a man with good vision having opened it were to reflect (thus): ‘This is hill rice, this is white rice, these are mung beans, these are sesame seeds, these are chickpeas’; even so, monks, a monk in regard to this very body - from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and full of manifold impurities - reflects (thus): ‘There are in this body,

hairs of the head, body hairs, nails, teeth, skin,
flesh, sinews, bones, bone-marrow, kidneys,
heart, liver, pleura, spleen, lungs,
intestines, mesentery, undigested food, excrement,

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bile, phlegm, pus, blood, sweat, fat,
tears, grease, spit, mucus, synovial fluid, urine.’

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

Applying the Mind to the Elements

Moreover, monks, a monk, in regard to this very body, however placed, however disposed, reflects by way of the elements: ‘There are in this body,

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

Just as though, monks, a clever butcher, or a butcher’s apprentice, after slaughtering a cow, were sitting down at a crossroads after dividing it into portions; even so, monks, a monk in regard to this very body, however placed, however disposed, reflects by way of the elements: ‘There are in this body,

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

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The First Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, dead for one day, or dead for two days, or dead for three days, bloated, discoloured, having become quite rotten. He then compares it with his very own body (thinking): 'This body also has such a nature, has such a constitution, has not gone beyond this.'

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The Second Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, being eaten by crows, or being eaten by hawks, or being eaten by vultures, or being eaten by dogs, or being eaten by jackals, or being eaten by various kinds of worms. He then compares it with his very own body (thinking): 'This body also has such a nature, has such a constitution, has not gone beyond this.'

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The Third Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, a skeleton, with flesh and blood, bound together by tendons. He then compares it with his very own body (thinking): 'This body also has such a nature, has such a constitution, has not gone beyond this.'

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For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The Fourth Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, a skeleton, without flesh, smeared with blood, bound together by tendons. He then compares it with his very own body (thinking): 'This body also has such a nature, has such a constitution, has not gone beyond this.'

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The Fifth Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, a skeleton, no longer having flesh and blood, bound together by tendons. He then compares it with his very own body (thinking): 'This body also has such a nature, has such a constitution, has not gone beyond this.'

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The Sixth Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, with bones no longer bound together, scattered in all directions, with a hand-bone here, with a foot-bone there, with a knee-bone here, with a thigh-bone there, with a hip-bone here, with a bone of the back there, with the skull here. He then compares it with his very own body (thinking): 'This body also has such a nature, has such a constitution, has not gone beyond this.'

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The Seventh Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, having white bones, like the colour of a conch. He then compares it with his very own body (thinking): 'This body also has such a nature, has such a constitution, has not gone beyond this.'

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The Eighth Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, a heap of bones more than a year old. He then compares it with his very own body (thinking): 'This body also has such a nature, has such a constitution, has not gone beyond this.'

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The Ninth Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, rotten bones that have become like powder. He then compares it with his very own body (thinking): 'This body also has such a nature, has such a constitution, has not gone beyond this.'

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the

mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The First Absorption

Moreover, monks, a monk, quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and joy born of seclusion, dwells having attained the first absorption.

He floods his very own body all through with the happiness and joy born of seclusion, he floods it all round, completely fills it, and completely suffuses it, so that there is no part of his body that is unpervaded by the happiness and joy born of seclusion.

Just as if, monks, a clever bath attendant or bath attendant's apprentice, having sprinkled bath-powder on a brass plate with water, would knead his bathing ball until it has become completely drenched,⁶ soapy and slippery to the touch both inside and outside, but (still) it does not overflow with soap.

Even so, monks, a monk floods his very own body all through with the happiness and joy born of seclusion, he floods it all round,

⁶ Repetition of a word in Pāḷi may express completion as here.

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completely fills it, and completely suffuses it, so that there is no part of his body unpervaded by the happiness and joy born of seclusion.

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The Second Absorption

Moreover, monks, with the calming down of thinking and reflection, with internal clarity, and one-pointedness of mind, being without thinking, without reflection, having the happiness and joy born of concentration, he dwells having attained the second absorption.

He floods his very own body all through with the happiness and joy born of concentration, he floods it all round, completely fills it, and completely suffuses it, so that there is no part of his body that is unpervaded by the happiness and joy born of concentration.

Just as if, monks, there were a lake with water rising from the depths, and water does not flow into it from the East, nor does water flow into it from the West, nor does water flow into it from the North, nor does water flow into it from the South, and nor does the (rain) god

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from time to time send a good shower, and then from those cool streams of water, after rising from that lake, would flood the lake with cool water all through, would flood it all round, completely fill it, and completely suffuse it, so that there is no part of the lake that is unpervaded by the cool water.

Even so monks, a monk floods his very own body all through with the happiness and joy born of concentration, he floods it all round, completely fills it, and completely suffuses it, so that there is no part of his body unpervaded by the happiness and joy born of concentration.

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The Third Absorption

Moreover, monks, a monk, with the fading away of joy dwells equanimous, mindful, fully aware, experiencing happiness through the body, about which the Noble Ones declare: 'He dwells pleasantly, mindful, and equanimous,' and dwells having attained the third absorption.

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He floods his very own body all through with happiness but without joy,⁷ he floods it all round, completely fills it, and completely suffuses it, so that there is no part of his body unpervaded by happiness but without joy.

Just as if, monks, in a pond full of water-lilies or a pond full of lotuses or a pond full of white lotuses some of those water-lilies or lotuses or white lotuses, born in the water, flourishing in the water, not rising above water, which are nourished from inside the depths, would from the top unto the root be flooded with cool water, flooded all round, completely filled, and completely suffused, so that there are no water-lilies or lotuses or white lotuses that are unpervaded by the cool water.

Even so monks, a monk floods his very own body all through with happiness but without joy, he floods it all round, completely fills it, and completely suffuses it, so that there is no part of his body unpervaded by happiness but without joy.

* * *

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the

⁷ Joy belongs to the constituent part that is a (mental) process (*sañkhārakkhandā*) and is therefore much more gross than happiness (or pleasure) which belongs to the constituent part that is feeling (*vedanākkhandā*).

household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The Fourth Absorption

Moreover, monks, a monk, having abandoned pleasure and abandoned pain, and with the previous passing away of mental happiness and sorrow, without pain, without pleasure, and with complete purity of mindfulness owing to equanimity, dwells having attained the fourth absorption.

He sits suffusing his very own body with complete purity that comes from a cleansed mind, so that there is no part of his body unpervaded by the complete purity that comes from a cleansed mind.

Just as if, monks, a man was sitting down after covering (his body) up to his head with a white cloth, so that there is no part of his body uncovered by the white cloth.

Even so monks, a monk sits suffusing his very own body with complete purity that comes from a cleansed mind, so that there is no part of his body unpervaded by the complete purity that comes from a cleansed mind.

For the one who is living heedful, ardent, and resolute in this way whatever rushing thoughts there are dependent on the household life are given up, and with the giving up of these the mind becomes internally stable, settles down, becomes one-pointed, and concentrated. Like this, monks, does a monk develop mindfulness related to the body.

The Similies

For whoever, monks, mindfulness related to the body has been developed and made much of for him are included whatever wholesome things there are partaking of understanding.⁸

Just as, monks, for whoever has encompassed the great ocean with his mind for him are included whatever small rivers there are that flow to the ocean, just so, monks, for whoever mindfulness related to the body has been developed and made much of for him are included whatever wholesome things there are partaking of understanding.

For whoever, monks, mindfulness related to the body is undeveloped and has not been made much of Māra finds an opening in him, Māra gets an opportunity with him.⁹

⁸ Comm: *herein, insight knowledge, mind-created psychic power, and the six deep knowledges are the eight understandings.*

⁹ Comm: *opening means a fissure, a hole, opportunity means a support for the arising of defilements.*

Just as, monks, a person might throw a heavy stone ball into a mass of soft clay, what do you think, monks, would that heavy stone ball get an opening into that mass of soft clay?”

“Yes, reverend Sir.”

“Just so, monks, for whoever mindfulness related to the body is undeveloped and has not been made much of Māra finds an opening in him, Māra gets an opportunity with him.

* * *

Just as if, monks, there were a dry piece of wood from a dead tree then a person might come along and having taken an upper kindling-stick, (thinking): ‘I will kindle a fire, I will make heat’, what do you think, monks, that person, after taking that upper kindling-stick to that dry piece of wood from a dead tree, while rubbing it might he kindle a fire, might he make heat?”

“Yes, reverend Sir.”

“Just so, monks, for whoever mindfulness related to the body is undeveloped and has not been made much of Māra finds an opening in him, Māra gets an opportunity with him.

* * *

Just as if, monks, there was an empty, hollow water jar placed on a stand, and a person would come after taking a load of water, what do you think, monks, would that person be able to pour water into it?”

“Yes, reverend Sir.”

“Just so, monks, for whoever mindfulness related to the body is undeveloped and has not been made much of Māra finds an opening in him, Māra gets an opportunity with him.

* * *

For whoever, monks, mindfulness related to the body has been developed and made much of Māra does not find an opening in him, Māra does not get an opportunity with him.

Just as if, monks, a person would throw a light ball of string at a crossbar of a door made out of solid heartwood, what do you think, monks, would that person be able to pierce the crossbar of a door made out of solid heartwood with that light ball of string?”

“Certainly not, reverend Sir.”

“Just so, monks, for whoever mindfulness related to the body is developed and has been made much of Māra does not find an opening in him, Māra does not get an opportunity with him.

* * *

Just as if, monks, there were a moist piece of wood still having sap, then a person might come along and having taken an upper kindling-stick, (thinking): ‘I will kindle a fire, I will make heat’, what do you think, monks, that person, after taking that upper kindling-stick to that moist piece of wood still having sap, while rubbing it might he kindle a fire, might he make heat?”

“Certainly not, reverend Sir.”

“Just so, monks, for whoever mindfulness related to the body is developed and has been made much of Māra does not find an opening in him, Māra does not get an opportunity with him.

* * *

Just as if, monks, there was a water jar full of water, so brimful that a crow could drink from it, placed on a stand, and a person would come after taking a load of water, what do you think, monks, would that person be able to pour water into it?”

“Certainly not, reverend Sir.”

“Just so, monks, for whoever mindfulness related to the body is developed and has been made much of Māra does not find an opening in him, Māra does not get an opportunity with him.

For whoever, monks, mindfulness related to the body is developed and has been made much of whatever deep knowledge pertaining to things that can be realised he turns his mind to for realisation of deep

knowledge, right there he attains a realisation of it, while there is a basis for mindfulness.¹⁰

* * *

Just as if, monks, there was a full water jar, so brimful with water that a crow could drink from it placed on a stand, and a strong man were to disturb it from whatever place, would water flow out?”

“Yes, reverend Sir.”

“Just so, monks, for whoever mindfulness related to the body is developed and has been made much of whatever deep knowledge pertaining to things that can be realised he turns his mind to for realisation of deep knowledge, right there he attains a realisation of it, while there is a basis for mindfulness.

* * *

Just as if, monks, there were a square pond on an even piece of ground, bound with an embankment, full of water, so brimful that a crow could drink from it, and a strong man were to loosen that embankment from whatever place, would water flow out?”

“Yes, reverend Sir.”

¹⁰ 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.

“Just so, monks, for whoever mindfulness related to the body is developed and has been made much of whatever deep knowledge pertaining to things that can be realised he turns his mind to for realisation of deep knowledge, right there he attains a realisation of it, while there is a basis for mindfulness.

* * *

Just as if, monks, there were at the cross roads on good ground a chariot yoked with well-bred horses standing and a goad made ready, a clever driver, a trainer for those horses who need taming, after ascending, grasping the reigns with his left hand, grasping the goad with his right hand, could lead them out and could lead them back whichever way he liked just as he liked.

Just so, monks, for whoever mindfulness related to the body is developed and has been made much of whatever deep knowledge pertaining to things that can be realised he turns his mind to for realisation of deep knowledge, right there he attains a realisation of it, while there is a basis for mindfulness.

Ten Advantages of Practising Mindfulness related to the Body

When mindfulness related to the body, monks, is practised, developed, made much of, carried on, established, maintained, augmented, and properly instigated, these ten advantages are to be expected. Which ten?

1. He is one who has overcome liking and disliking, he is not overcome by disliking, when disliking arises he dwells on having overcome it.
2. He is one who has overcome fear and fright, he is not overcome by fear and fright, when fear and fright arise he dwells on having overcome it.
3. He is one who bears up with cold, heat, hunger, thirst, gadflies, mosquitoes, wind, the heat (of the sun), and creeping things, badly spoken, unwelcome ways of speaking; and towards arisen bodily unpleasant feeling (that is) sharp, harsh, bitter, disagreeable, unwanted, life-threatening, he is one who endures it.
4. In regard to the four absorptions, the purest mentalities, which are a pleasant living here and now, he is one who obtains (them) at will, obtains (them) without difficulty, obtains (them) without trouble.

5. He experiences various kinds of psychic power:¹¹ having been one he becomes many; having been many he becomes one; he appears and disappears; he goes unhindered through a wall, through a fence, through a mountain, as though in the sky; he dives into and emerges from the earth, as though in water; he crosses water without sinking, as though on earth; he goes cross-legged though the sky, as though he were a bird with wings; this moon and sun, which are so powerful, so majestic, he touches, he strokes with his hand; he exercises power as far as the Brahma worlds with his body.

6. With the divine ear-element which is purified and surpasses that of (normal) men he listens to both (kinds of) sounds: of the divinities and of men, whether far or near.

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

when a mind has passion he knows “the mind has passion”,

or when a mind is without passion he knows “the mind is without passion”;

or when a mind has hate he knows “the mind has hate”,

or when a mind is without hate he knows “the mind is without hate”;

or when a mind has delusion he knows “the mind has delusion”,

¹¹ This and the following five advantages constitute the six deep knowledges (*abhiññā*).

or when a mind is without delusion he knows “the mind is without delusion”;

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

or when a mind is scattered he knows “the mind is scattered”;

or when a mind has become very great he knows “the mind has become very great”,

or when a mind has not become very great he knows “the mind has not become very great”;

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

or when a mind is unsurpassable he knows “the mind is unsurpassable”;

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

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

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

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

8. He recollects various previous existences, such as: one life, two lives, three lives, four lives, five lives, ten lives, twenty lives, thirty lives, forty lives, fifty lives, a hundred lives, a thousand lives, a hundred thousand lives, innumerable aeons of devolution, innumerable aeons of evolution, innumerable aeons of devolution and evolution:

in such and such a place I had this name, this family, this class, this food, this experience of pleasure and pain, this life term;

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passing away from there I arose in another state of existence, and in that place I had this name, this family, this class, this food, this experience of pleasure and pain, this life term, and passing away from there I arose here, and so with their characteristics and with their details he recollects his various previous existences.

9. With the divine eye which is purified and surpasses that of (normal) men he sees the passing away and arising of beings, inferior, superior, beautiful, ugly, in a good destiny, in a bad destiny, and he knows beings arise according to their (good and bad) actions.

10. Through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom, he dwells having known, having directly experienced, and having attained (Nibbāna) himself in this very life.

When, monks, mindfulness related to the body is practised, developed, made much of, carried on, established, maintained, augmented, and properly instigated, these ten advantages are to be expected.”

The Gracious One said this,

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

The Discourse about Mindfulness related to the Body is Finished

One of the most important discourses in the Canon dealing with meditation, in this case the various subjects for mindfulness of the body, culminating with the benefits accruing from the practice, right up to Awakening.