

36. (1) The meditator should define it *by its colour* thus: “This is the body of one who is black or white or yellow-skinned.”
37. (2) Instead of defining it by the female mark or the male mark, he should define it *by its mark* thus: “This is the body of one who was in the first phase of life, in the middle phase, in the last phase.”
38. (3) *By its shape*: he should define it only by the shape of the bloated thus: “This is the shape of its head, this is the shape of its neck, this is the shape of its hand, this is the shape of its chest, this is the shape of its belly, this is the shape of its navel, this is the shape of its hips, this is the shape of its thigh, this is the shape of its calf, this is the shape of its foot.”
39. (4) He should define it *by its direction* thus: “There are two directions in this body, that is, down from the navel as the lower direction, and up from it as the upper direction.” Or alternatively, he can define it thus: “I am standing in this direction; the sign of foulness is in that direction.”
40. (5) He should define it *by its location* thus: “The hand is in this location, the foot in this, the head in this, the middle of the body in this.” Or alternatively, he can define it thus: “I am in this location; the sign of foulness is in that.”
41. (6) He should define it *by its delimitation* thus: “This body is delimited below by the soles of the feet, above by the tips of the hair, all round by the skin; the space so delimited is filled up with thirty-two pieces of corpse.” Or alternatively, he can define it thus: “This is the delimitation of its hand, this is the delimitation of its foot, this is the delimitation of its head, this is the delimitation of the middle part of its body.” Or alternatively, he can delimit as much of it as he has apprehended thus: “Just this much of the bloated is like this.”
42. However, a female body is not appropriate for a man or a male one for a woman; for the object, [namely, the repulsive aspect], does not make its appearance in a body of the opposite sex, which merely becomes a condition for the wrong kind of excitement.⁶ To quote the Majjhima Commentary: “Even

5. *Vanīta*—“inflated”: glossed by Vism-mhṭ with *sūna* (swollen). Not in PED in this sense.

6. *Vipphandana*—“wrong kind of excitement”: Vism-mhṭ says here “*Kilesa-paripphandanass’ eva nimittam hoti ti attho* (the meaning is, it becomes the sign for interference by (activity of) defilement” (Vism-mhṭ 170). *Phandati* and *vipphandati* are both given only such meanings as “to throb, stir, twitch” and *paripphandati* is not in PED. For the sense of wrong (*vi*-) excitement (*phandana*) cf. IV89 and XIV132 and note. There seems to be an association of meaning between *vipphāra*, *vyāpāra*, *vipphandana*, *ihaka*, and *paripphandana* (perhaps also *ābhoga*) in the general senses of interestedness, activity, concern, interference, intervention, etc.

when decaying,⁷ a woman invades a man's mind and stays there." That is why the sign should be apprehended in the six ways only in a body of the same sex.

43. But when a clansman has cultivated the meditation subject under former Enlightened Ones, kept the ascetic practices, threshed out the great primary elements, discerned formations, defined mentality-materiality, eliminated the perception of a being, done the ascetic's [185] duties, lived the moral life, and developed the development, when he contains the seed [of turning away from formations], and has mature knowledge and little defilement, then the counterpart sign appears to him in the place while he keeps looking. If it does not appear in that way, then it appears to him as he is apprehending the sign in the six ways.

44. But if it does not appear to him even then, he should apprehend the sign again in five more ways: (7) by its joints, (8) by its openings, (9) by its concavities, (10) by its convexities, and (11) all round.

45. Herein, (7) *by its joints* is [properly] by its hundred and eighty joints. But how can he define the hundred and eighty joints in the bloated? Consequently he can define it by its fourteen major joints thus: Three joints in the right arm, three in the left arm, three in the right leg, three in the left leg, one neck joint, one waist joint.

46. (8) *By its openings*: an "opening" is the hollow between the arm [and the side], the hollow between the legs, the hollow of the stomach, the hollow of the ear. He should define it by its openings in this way. Or alternatively, the opened or closed state of the eyes and the opened or closed state of the mouth can be defined.

47. (9) *By its concavities*: he should define any concave place on the body such as the eye sockets or the inside of the mouth or the base of the neck. Or he can define it thus: "I am standing in a concave place, the body is in a convex place."

48. (10) *By its convexities*: he should define any raised place on the body such as the knee or the chest or the forehead. Or he can define it thus: "I am standing in a convex place, the body is in a concave place."

49. (11) *All round*: the whole body should be defined all round. After working over the whole body with knowledge, he should establish his mind thus, "The bloated, the bloated," upon any part that appears clearly to him. If it has not appeared even yet, and if there is special intensity of the bloatedness in the belly,⁸ he should establish his mind thus, "The bloated, the bloated," on that.

50. Now, as to the words, *he sees that the sign is properly apprehended*, etc., the explanation is this. The meditator should apprehend the sign thoroughly in that body in the way of apprehending the sign already described. He should

7. The Harvard text has *ugghāṭita*, but Vism-mhṭ (p. 170) reads "*ugghāṇitā* (not in PED) *pī-tī uddhumātakabhāvaappattā pi sabbaso kuthita-sarīrā-pī-ti attho*."

8. "*Udara-pariyosānaṃ uparisarīram*" (Vism-mhṭ 172). *Pariyosāna* here means "intensity" though normally it means "end"; but see PED *pariyosita*.

advert to it with well-established mindfulness. He should see that it is properly remembered, properly defined, by doing that again and again. Standing in a place not too far from and not too near to the body, he should open his eyes, look and apprehend the sign. [186] He should open his eyes and look a hundred times, a thousand times, [thinking], “Repulsiveness of the bloated, repulsiveness of the bloated,” and he should close his eyes and advert to it.

51. As he does so again and again, the learning sign becomes properly apprehended by him. When is it properly apprehended? When it comes into focus alike whether he opens his eyes and looks or closes his eyes and adverts, then it is called properly apprehended.

52. When he has thus properly apprehended the sign, properly remembered it, and properly defined it, then if he is unable to conclude his development on the spot, he can go to his own lodging, alone, in the same way as described of his coming, with no companion, keeping that same meditation subject in mind, with mindfulness well established, and with his mind not turned outwards owing to his faculties being turned inwards.

53. As he leaves the charnel ground he should define the path he comes back by thus: “The path by which I have left goes in an easterly direction, westerly ... northerly ... southerly direction,” or “It goes in an intermediate direction”; or “In this place it goes to the left, in this place to the right”; and “In this place there is a stone, in this a termite-mound, in this a tree, in this a bush, in this a creeper.”

54. When he has defined the path he has come back by and when, once back, he is walking up and down, he should see that his walk is oriented towards it too; the meaning is that he should walk up and down on a piece of ground that faces in the direction of the sign of foulness. And when he sits, he should prepare a seat oriented towards it too.

55. But if there is a bog or a ravine or a tree or a fence or a swamp in that direction, if he cannot walk up and down on a piece of ground facing in that direction, if he cannot prepare his seat thus because there is no room for it, then he can both walk up and down and sit in a place where there is room, even though it does not face that way; but he should turn his mind in that direction.

56. Now, as to the questions beginning with *what is the purpose ... characterizing the surrounding signs?* The intention of the answer that begins with the words, *has non-delusion for its purpose*, is this: If someone goes at the wrong time to the place where the sign of the bloated is, and opens his eyes for the purpose of apprehending the sign by characterizing the surrounding signs, then as soon as he looks the dead body appears [187] as if it were standing up and threatening⁹ and pursuing him, and when he sees the hideous and fearful object, his mind reels, he is like one demented, gripped by panic, fear and terror, and his hair stands on end. For among the thirty-eight meditation subjects expounded in the texts no object is so frightening as this one. There are some who lose jhāna in this meditation subject. Why? Because it is so frightening.

9. There is no sense of *ajjhottharati* given in PED that fits here. Cf. I.56.

57. So the meditator must stand firm. Establishing his mindfulness well, he should remove his fears in this way: “No dead body gets up and pursues one. If that stone or that creeper close to it were to come, the body might come too; but since that stone or that creeper does not come, the body will not come either. Its appearance to you in this way is born: of your perception, created by your perception. Today your meditation subject has appeared to you. Do not be afraid, bhikkhu.” He should laugh it off and direct his mind to the sign. In that way he will arrive at distinction. The words “Characterizing the surrounding signs has non-delusion for its purpose” are said on this account.

58. To succeed in apprehending the sign in the eleven ways is to anchor the meditation subject. For the opening of his eyes and looking conditions the arising of the learning sign; and as he exercises his mind on that the counterpart sign arises; and as he exercises his mind on that he reaches absorption. When he is sure of absorption, he works up insight and realizes Arahantship. Hence it was said: *apprehending the sign in the [other] eleven ways has anchoring [the mind] for its purpose.*

59. *The reviewing of the path gone by and come by has keeping [the mind] on the track for its purpose:* the meaning is that the reviewing of the path gone by and of the path come back by mentioned is for the purpose of keeping properly to the track of the meditation subject.

60. For if this bhikkhu is going along with his meditation subject and people on the way ask him about the day, “What is today, venerable sir?” or they ask him some question [about Dhamma], or they welcome him, he ought not to go on in silence, thinking “I have a meditation subject.” The day must be told, the question must be answered, even by saying “I do not know” if he does not know, a legitimate welcome must be responded to. [188] As he does so, the newly acquired sign vanishes. But even if it does vanish, he should still tell the day when asked; if he does not know the answer to the question, he should still say “I do not know,” and if he does know it, he should explain it surely;¹⁰ and he must respond to a welcome. Also reception of visitors must be attended to on seeing a visiting bhikkhu, and all the remaining duties in the Khandhakas must be carried out too, that is, the duties of the shrine terrace, the duties of the Bodhi-tree terrace, the duties of the Uposatha house, the duties of the refectory and the bath house, and those to the teacher, the preceptor, visitors, departing bhikkhus, and the rest.

61. And the newly acquired sign vanishes while he is carrying out these too. When he wants to go again, thinking “I shall go and take up the sign,” he finds he cannot go to the charnel ground because it has been invaded by non-human beings or by wild beasts, or the sign has disappeared. For a bloated corpse only lasts one or two days and then turns into a livid corpse. Of all the meditation subjects there is none so hard to come by as this.

62. So when the sign has vanished in this way, the bhikkhu should sit down in his night quarters or in his day quarters and first of all review the path gone by and come by up to the place where he is actually sitting cross-legged, doing it in

10. Reading *ekamsena* (surely) with Harvard text rather than *ekadesena* (partly).

this way: “I went out of the monastery by this gate, I took a path leading in such and such a direction, I turned left at such and such a place, I turned right at such and such a place, in one part of it there was a stone, in another a termite-mound or a tree or a bush or a creeper; having gone by that path, I saw the foulness in such and such a place, I stood there facing in such and such a direction and observed such and such surrounding signs, I apprehended the sign of foulness in this way; I left the charnel ground in such and such a direction, I came back by such and such a path doing this and this, and I am now sitting here.”

63. As he reviews it in this way, the sign becomes evident and appears as if placed in front of him; the meditation subject rides in its track as it did before. Hence it was said: *the reviewing of the path gone by and come by has keeping [the mind] on the track for its purpose.*

64. Now, as to the words, when he has established reverence for it by seeing its advantages and by perceiving it as a treasure and so come to love it, he anchors the mind on that object: here, having gained *jhāna* by exercising his mind on the repulsiveness in the bloated, he should increase insight with the *jhāna* as its proximate cause, and then he should see the advantages in this way: [189] “Surely in this way I shall be liberated from ageing and death.”

65. Just as a pauper who acquired a treasure of gems would guard and love it with great affection, feeling reverence for it as one who appreciates the value of it, “I have got what is hard indeed to get!” so too [this *bhikkhu*] should guard the sign, loving it and feeling reverence for it as one who appreciates the value of it, “I have got this meditation subject, which is indeed as hard to get as a very valuable treasure is for a pauper to get. For one whose meditation subject is the four elements discerns the four primary elements in himself, one whose meditation subject is breathing discerns the wind in his own nostrils, and one whose meditation subject is a *kaṣiṇa* makes a *kaṣiṇa* and develops it at his ease, so these other meditation subjects are easily got. But this one lasts only one, or two days, after which it turns into a livid corpse. There is none harder to get than this one.” In his night quarters and in his day quarters he should keep his mind anchored there thus, “Repulsiveness of the bloated, repulsiveness of the bloated.” And he should advert to the sign, bring it to mind and strike at it with thought and applied thought over and over again.

66. As he does so, the counterpart sign arises. Here is the difference between the two signs. The learning sign appears as a hideous, dreadful and frightening sight; but the counterpart sign appears like a man with big limbs lying down after eating his fill.

67. Simultaneously with his acquiring the counterpart sign, his lust is abandoned by suppression owing to his giving no attention externally to sense desires [as object]. And owing to his abandoning of approval, ill will is abandoned too, as pus is with the abandoning of blood. Likewise stiffness and torpor are abandoned through exertion of energy, agitation and worry are abandoned through devotion to peaceful things that cause no remorse; and uncertainty about the Master who teaches the way, about the way, and about the fruit of the way, is abandoned through the actual experience of the distinction attained. So

the five hindrances are abandoned. And there are present applied thought with the characteristic of directing the mind on to that same sign, and sustained thought accomplishing the function of pressing on the sign, and happiness due to the acquisition of distinction, and tranquillity due to the production of tranquillity in one whose mind is happy, and bliss with that tranquillity as its sign, [190] and unification that has bliss as its sign due to the production of concentration in one whose mind is blissful. So the jhāna factors become manifest.

68. Thus access, which is the obverse of the first jhāna, is produced in him too at that same moment. All after that up to absorption in the first jhāna and mastery in it should be understood as described under the earth kasiṇa.

69. As regards the livid and the rest: the characterizing already described, starting with the going in the way beginning “One who is learning the bloated sign of foulness goes alone with no companion, with unremitting mindfulness established” (§19), should all be understood with its exposition and intention, substituting for the word “bloated” the appropriate word in each case thus: “One who is learning the livid sign of foulness ...”, “One who is learning the festering sign of foulness ...” But the differences are as follows.

[THE LIVID]

70. *The livid* should be brought to mind as “Repulsiveness of the livid, repulsiveness of the livid.” Here the learning sign appears blotchy-coloured; but the counterpart sign’s appearance has the colour which is most prevalent.

[THE FESTERING]

71. *The festering* should be brought to mind as “Repulsiveness of the festering, repulsiveness of the festering.” Here the learning sign appears as though trickling; but the counterpart sign appears motionless and quiet.

[THE CUT UP]

72. *The cut up* is found on a battlefield or in a robbers’ forest or on a charnel ground where kings have robbers cut up or in the jungle in a place where men are torn up by lions and tigers. So, if when he goes there, it comes into focus at one adverting although lying in different places, that is good. If not, then he should not touch it with his own hand; for by doing so he would become familiar with it.¹¹ He should get a monastery attendant or one studying to become an ascetic or someone else to put it together in one place. If he cannot find anyone to do it, he should put it together with a walking stick or a staff in such a way that there is only a finger’s breadth separating [the parts]. Having put it together thus, he should bring it to mind as “Repulsiveness of the cut up, repulsiveness of the cut up.” Herein, the learning sign appears as though cut in the middle; but the counterpart sign appears whole. [191]

11. “He would come to handle it without disgust as a corpse-burner would” (Vism-mhṭ 176.).

[THE GNAWED]

73. *The gnawed* should be brought to mind as “Repulsiveness of the gnawed, repulsiveness of the gnawed.” Here the learning sign appears as though gnawed here and there; but the counterpart sign appears whole.

[THE SCATTERED]

74. After getting *the scattered* put together or putting it together in the way described under the cut up so that there is only a finger’s breadth, separating [the pieces], it should be brought to mind as “Repulsiveness of the scattered, repulsiveness of the scattered.” Here the learning sign appears with the gaps evident; but the counterpart sign appears whole.

[THE HACKED AND SCATTERED]

75. *The hacked and scattered* is found in the same places as those described under the cut up. Therefore, after going there and getting it put together or putting it together in the way described under the cut up so that there is only a finger’s breadth separating [the pieces], it should be brought to mind as “Repulsiveness of the hacked and scattered, repulsiveness of the hacked and scattered.” Here, when the learning sign becomes evident, it does so with the fissures of the wounds; but the counterpart sign appears whole.

[THE BLEEDING]

76. *The bleeding* is found at the time when [blood] is trickling from the openings of wounds received on battlefields, etc., or from the openings of burst boils and abscesses when the hands and feet have been cut off. So on seeing that, it should be brought to mind as “Repulsiveness of the bleeding, repulsiveness of the bleeding.” Here the learning sign appears to have the aspect of moving like a red banner struck by wind; but the counterpart sign appears quiet.

[THE WORM-INFESTED]

77. There is a *worm-infested* corpse when at the end of two or three days a mass of maggots oozes out from the corpse’s nine orifices, and the mass lies there like a heap of paddy or boiled rice as big as the body, whether the body is that of a dog, a jackal, a human being,¹² an ox, a buffalo, an elephant, a horse, a python, or what you will. It can be brought to mind with respect to anyone of these as “Repulsiveness of the worm-infested, repulsiveness of the worm-infested.” For the sign arose for the Elder Cūḷa-Piṇḍapātika-Tissa in the corpse of an elephant’s carcass in the Kāḷadīghavāpi reservoir. Here the learning sign appears as though moving; but the counterpart sign appears quiet, like a ball of boiled rice.

[A SKELETON]

78. *A skeleton* is described in various aspects in the way beginning “As though he were looking at a corpse thrown onto a charnel ground, a skeleton with flesh

12. Reading *manussa* with Sinhalese ed.

and blood, held together by sinews" (D II 296). [192] So he should go in the way already described to where it has been put, and noticing any stones, etc., with their surrounding signs and in relation, to the object, he should characterize it *by the fact of its having attained that particular individual essence* thus, "This is a skeleton," and he should apprehend the sign in the eleven ways by colour and the rest. But if he looks at it, [apprehending it only] by its colour as white, it does not appear to him [with its individual essence as repulsive], but only as a variant of the white kasiṇa. Consequently he should only look at it as 'a skeleton' in the repulsive aspect.

79. "Mark" is a term for the hand, etc., here, so he should define it *by its mark* according to hand, foot, head, chest, arm, waist, thigh, and shin. He should define it *by its shape*, however, according as it is long, short, square, round, small or large. *By its direction and by its location* are as already described (§39–40). Having defined it *by its delimitation* according to the periphery of each bone, he should reach absorption by apprehending whichever appears most evident to him. But it can also be defined *by its concavities* and *by its convexities* according to the concave and convex places in each bone. And it can also be defined by position thus: "I am standing in a concave place, the skeleton is in a convex place; or I am standing in a convex place, the skeleton is in a concave place." It should be defined *by its joints* according as any two bones are joined together. It should be defined *by its openings* according to the gaps separating the bones. It should be defined *all round* by directing knowledge to it comprehensively thus: "In this place there is this skeleton." If the sign does not arise even in this way, then the mind should be established on the frontal bone. And in this case, just as in the case of those that precede it beginning with the worm-infested, the apprehending of the sign should be observed in this elevenfold manner as appropriate.

80. This meditation subject is successful with a whole skeleton frame and even with a single bone as well. So having learnt the sign in anyone of these in the eleven ways, he should bring it to mind as "Repulsiveness of a skeleton, repulsiveness of a skeleton." Here the learning sign and the counterpart sign are alike, so it is said. That is correct for a single bone. But when the learning sign becomes manifest in a skeleton frame, what is correct [to say] is that there are gaps in the learning sign while the counterpart sign appears whole. [193] And the learning sign even in a single bone should be dreadful and terrifying but the counterpart sign produces happiness and joy because it brings access.

81. What is said in the Commentaries in this context allows that deduction. For there, after saying this, "There is no counterpart sign in the four divine abidings and in the ten kinds of foulness; for in the case of the divine abidings the sign is the breaking down of boundaries itself, and in the case of the ten kinds of foulness the sign comes into being as soon as the repulsiveness is seen, without any thinking about it," it is again said, immediately next: "Here the sign is twofold: the learning sign and the counterpart sign. The learning sign appears hideous, dreadful and terrifying," and so on. So what we said was well considered. And it is only this that is correct here. Besides, the appearance of a

woman's whole body as a collection of bones to the Elder Mahā-Tissa through his merely looking at her teeth demonstrates this here (see I.55).

[GENERAL]

82. The Divine Ruler with ten hundred eyes
 Did him with the Ten Powers eulogize,
 Who, fair in fame, made known as cause of jhāna
 This foulness of ten species in such wise.
 Now, knowing their description and the way
 To tackle each and how they are developed,
 There are some further points that will repay
 Study, each with its special part to play.

83. One who has reached jhāna in anyone of these goes free from cupidity; he resembles [an Arahant] without greed because his greed has been well suppressed. At the same time, however, this classification of foulness should be understood as stated in accordance with the particular individual essences successively reached by the [dead] body and also in accordance with the particular subdivisions of the greedy temperament.

84. When a corpse has entered upon the repulsive state, it may have reached the individual essence of the bloated or anyone of the individual essences beginning with that of the livid. So the sign should be apprehended as "Repulsiveness of the bloated," "Repulsiveness of the livid," according to whichever he has been able to find. This, it should be understood, is how the classification of foulness comes to be tenfold with the body's arrival at each particular individual essence.

85. And individually *the bloated* suits one who is greedy about shape since it makes evident the disfigurement of the body's shape. *The livid* suits one who is greedy about the body's colour since it makes evident the disfigurement of the skin's colour. *The festering* [194] suits one who is greedy about the smell of the body aroused by scents, perfumes, etc., since it makes evident the evil smells connected with this sore, the body. *The cut up* suits one who is greedy about compactness in the body since it makes evident the hollowness inside it. *The gnawed* suits one who is greedy about accumulation of flesh in such parts of the body as the breasts since it makes it evident how a fine accumulation of flesh comes to nothing. *The scattered* suits one who is greedy about the grace of the limbs since it makes it evident how limbs can be scattered. *The hacked* and *scattered* suits one who is greedy about a fine body as a whole since it makes evident the disintegration and alteration of the body as a whole. *The bleeding* suits one who is greedy about elegance produced by ornaments since it makes evident its repulsiveness when smeared with blood. *The worm-infested* suits one who is greedy about ownership of the body since it makes it evident how the body is shared with many families of worms. *A skeleton* suits one who is greedy about fine teeth since it makes evident the repulsiveness of the bones in the body. This, it should be understood, is how the classification of foulness comes to be tenfold according to the subdivisions of the greedy temperament.

86. But as regards the tenfold foulness, just as it is only by virtue of its rudder that a boat keeps steady in a river with turbulent¹³ waters and a rapid current, and it cannot be steadied without a rudder, so too [here], owing to the weak hold on the object, consciousness when unified only keeps steady by virtue of applied thought, and it cannot be steadied without applied thought, which is why there is only the first jhāna here, not the second and the rest.

87. And repulsive as this object is, still it arouses joy and happiness in him by his seeing its advantages thus, *"Surely in this way I shall be liberated from ageing and death,"* and by his abandoning the hindrances' oppression; just as a garbage heap does in a flower-scavenger by his seeing the advantages thus, *"Now I shall get a high wage,"* and as the workings of purges and emetics do in a man suffering the pains of sickness.

88. This foulness, while of ten kinds, has only one characteristic. For though it is of ten kinds, nevertheless its characteristic is only its impure, stinking, disgusting and repulsive state (essence). And foulness appears with this characteristic not only in a dead body but also in a living one, as it did to the Elder Mahā-Tissa who lived at Cetiyaṇapabbata (I.55), and to the novice attendant on the Elder Saṅgharakkhita while he was watching the king riding an elephant. For a living body is just as foul as a dead one, [195] only the characteristic of foulness is not evident in a living body, being hidden by adventitious embellishments.

89. This is the body's nature: it is a collection of over three hundred bones, jointed by one hundred and eighty joints, bound together by nine hundred sinews, plastered over with nine hundred pieces of flesh, enveloped in the moist inner skin, enclosed in the outer cuticle, with orifices here and there, constantly dribbling and trickling like a grease pot, inhabited by a community of worms, the home of disease, the basis of painful states, perpetually oozing from the nine orifices like a chronic open carbuncle, from both of whose eyes eye-filth trickles, from whose ears comes ear-filth, from whose nostrils snot, from whose mouth food and bile and phlegm and blood, from whose lower outlets excrement and urine, and from whose ninety-nine thousand pores the broth of stale sweat seeps, with bluebottles and their like buzzing round it, which when untended with tooth sticks and mouth-washing and head-anointing and bathing and underclothing and dressing would, judged by the universal repulsiveness of the body, make even a king, if he wandered from village to village with his hair in its natural wild disorder, no different from a flower-scavenger or an outcaste or what you will. So there is no distinction between a king's body and an outcaste's in so far as its impure stinking nauseating repulsiveness is concerned.

90. But by rubbing out the stains on its teeth with tooth sticks and mouth-washing and all that, by concealing its private parts under several cloths, by daubing it with various scents and salves, by pranking it with nosegays and such things, it is worked up into a state that permits of its being taken as "I" and

13. *Aparisaṇḥita*—"turbulent." *Parisaṇḥāti* (to quiet) is not in PED. *Aparisaṇḥita* is not in CPD.

“mine.” So men delight in women and women in men without perceiving the true nature of its characteristic foulness, now masked by this adventitious adornment. But in the ultimate sense there is no place here even the size of an atom fit to lust after.

91. And then, when any such bits of it as head hairs, body hairs, nails, teeth, spittle, snot, excrement or urine have dropped off the body, beings will not touch them; they are ashamed, humiliated and disgusted. But as long as anyone of these things remains in it, though it is just as repulsive, they take it as agreeable, desirable, permanent, [196] pleasant, self, because they are wrapped in the murk of ignorance and dyed with affection and greed for self. Taking it as they do, they resemble the old jackal who saw a flower not yet fallen from a *kiṃsuka* tree in a forest and yearned after it, thinking, “This is a piece of meat, it is a piece of meat.”

92. There was a jackal chanced to see
 A flowering *kiṃsuka* in a wood;
 In haste he went to where it stood:
 “I have found a meat-bearing tree!”
 He chewed the blooms that fell, but could,
 Of course, find nothing fit to eat;
 He took it thus: “Unlike the meat
 There on the tree, this is no good.”
 A wise man will not think to treat
 As foul only the part that fell,
 But treats as foul the part as well
 That in the body has its seat.
 Fools cannot in their folly tell;
 They take the body to be fair,
 And soon get caught in Evil’s snare
 Nor can escape its painful spell.
 But since the wise have thus laid bare
 This filthy body’s nature, so,
 Be it alive or dead, they know
 There is no beauty lurking there.

93. For this is said:

 “This filthy body stinks outright
 Like ordure, like a privy’s site;
 This body men that have insight
 Condemn, as object of a fool’s delight.
 “A tumour where nine holes abide
 Wrapped in a coat of clammy hide
 And trickling filth on every side,
 Polluting the air with stench far and wide.

“If it perchance should come about
That what is inside it came out,
Surely a man would need a knout
With which to put the crows and dogs to rout.”

94. So a capable bhikkhu should apprehend the sign wherever the aspect of foulness is manifest, whether in a living body or in a dead one, and he should make the meditation subject reach absorption.

The sixth chapter called “The Description of Foulness as a Meditation Subject” in the Treatise on the Development of Concentration in the *Path of Purification* composed for the purpose of gladdening good people.