**Namo Buddaya!.**

**Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..**

**Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !.**

**Caturārakkhā -** **Four-Fold Protective Contemplations**

Buddhānussati mettā ca – Asubhaṁ maraṇassati

Iti imā caturārakkhā – Bhikkhu bhāveyya sīlavā

**A virtuous monk should practice ⬧ the four-fold protective contemplations; ⬧ namely, recollection on the Buddha, ⬧ thoughts on loving kindness ⬧ reflection on the impurities ⬧ and mindfulness of death.**

**03. Asubha - Meditation on Impurities of the Body**

1. Aviññāṇa’subhanibhaṁ – Saviññāṇa’subhaṁ imaṁ

Kāyaṁ asubhato passaṁ – asubhaṁ bhāvaye yati

**Seeing this body as impure • when it is dead, without consciousness, • and also impure • when alive with consciousness, • one should meditate • on its foulness.**

2. Vaṇṇa sanṭhāna gaṇdhehi – āsayokāsato tathā

Paṭikkulāni kāye me – kuṇapāṇi dvisoḷasa

**The thirty-two impurities • of one’s body • are disgusting in colour, and sign, • foul smell, position and space • where impure parts connect together.**

3. Patitamhā’pi kuṇapā – jegucchaṁ kāya nissitaṁ

Ādhāro hi sucī tassa – kāye tu kuṇape ṭhitaṁ

**The impurities within the body • are more disgusting • than those that fall from it, • since impurities that fall from body • may touch even pure things, • but inner impure parts • rest just on impurities.**

4. Mīḷhe kimi’va kāyo’yaṁ – asucimhi samuṭṭhito

Anto asuci sampuṇṇo – puṇṇavacca kuṭī viya

**Like a worm born in filth, • this body was also born in filth. Like a cesspit that is full, • this body is full of filth.**

5. Asuci sandate niccaṁ – yathā meda kathālikā

Nānā kimi kulāvāso – pakka candanikā viya

**Just as fat pours • from an over flowing pot, • likewise impure things • always flow from this body. • Like a cesspit full of filth, • this body is the home • to various kinds of worms.**

6. Gaṇḍabhūto rogabhūto – vaṇabhūto samussayo

Atekicchoti jeguccho – pabhinna kuṇapūpamo’ti.

**This body suffers from boils, • diseases, aches and pain • like a wound that is incurable. It is extremely repulsive. This impure body indeed • is subject to destruction.**

**The verses of Arahant Nun Vimalā**

72. In the past, I was extremely beautiful and fit. I was intoxicated by all the luxurious comforts around me. I was self-absorbed and conceited. I despised other women.

73. Back then I decorated my body with beautiful ornaments. Having dressed in a way that foolish people praise, I would wait at the corner of the street like a deer hunter having placed a trap.

74. I used to wear seductive clothing. I did various sorts of tricks to attract men. Foolish men fell easily under my spell, and I lured them towards me.

75. But now as a nun with a shaved head, wearing robes, I live depending on food from my alms round. I spend my time medi­tating under trees. My mind is well-concentrated.

76. I have cut off all ties that lead to rebirth as a human or a god. I have destroyed all taints. I have become cool and quenched.

***These verses were said by Arahant Nun Vimalā. 42***

**Perceptions in Detail- Dutiyasaññāsutta (AN,7)**

**“Monks, these seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.**

“Sattimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā.

**What seven?** Katamā satta?

**The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering.**

Asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā.

**These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.**

Imā kho, bhikkhave, satta saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānāti.

**‘When the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’**

‘Asubhasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā’ti.

**That’s what I said, but why did I say it?** iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

**When a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. They shrink away, turn aside, and don’t get drawn into it. And either equanimity or revulsion become stabilized.**

Asubhasaññāparicitena, bhikkhave, bhikkhuno cetasā bahulaṃ viharato methunadhamma samāpattiyā cittaṃ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti.

**It’s like a chicken’s feather or a strip of sinew thrown in a fire. It shrivels up, shrinks up, rolls up, and doesn’t stretch out.**

Seyyathāpi, bhikkhave, kukkuṭapattaṃ vā nhārudaddulaṃ vā aggimhi pakkhittaṃ patilīyati patikuṭati pativattati, na sampasāriyati.

**In the same way, when a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. …**

Evamevaṃ kho, bhikkhave, bhikkhuno asubhasaññāparicitena cetasā bahulaṃ viharato methunadhammasamāpattiyā cittaṃ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti.

**If a mendicant often meditates with a mind reinforced with the perception of ugliness, but their mind is drawn to sexual intercourse, and not repulsed,**

Sace, bhikkhave, bhikkhuno asubhasaññāparicitena cetasā bahulaṃ viharato methunadhammasamāpattiyā cittaṃ anusandahati appaṭikulyatā saṇṭhāti;

**they should know: ‘My perception of ugliness is undeveloped. I don’t have any distinction higher than before. I haven’t attained a fruit of development.’**

veditabbametaṃ, bhikkhave, bhikkhunā ‘abhāvitā me asubhasaññā, natthi me pubbenāparaṃ viseso, appattaṃ me bhāvanābalan’ti.

**In this way they are aware of the situation.** Itiha tattha sampajāno hoti.

**But if a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse …**

Sace pana, bhikkhave, bhikkhuno asubhasaññāparicitena cetasā bahulaṃ viharato methunadhammasamāpattiyā cittaṃ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti;

**they should know: ‘My perception of ugliness is well developed. I have realized a distinction higher than before. I have attained a fruit of development.’**

veditabbametaṃ, bhikkhave, bhikkhunā ‘subhāvitā me asubhasaññā, atthi me pubbenāparaṃ viseso, pattaṃ me bhāvanābalan’ti.

**In this way they are aware of the situation.** Itiha tattha sampajāno hoti.

**‘When the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’**

‘Asubhasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā’ti,

**That’s what I said, and this is why I said it.** iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ. (1)

**Girimānanda Suttaṁ - Discourse to Girimānanda Thera**

Katamāc’Ānanda asubhasaññā? Idh’Ānanda, bhikkhū imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānāppakārassa asucino paccavekkhati. Atthi imasmiṁ kāye kesā lomā nakhā dantā taco maṁsaṁ nahāru aṭṭhi aṭṭhimiñja vakkaṁ hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ antaṁ antaguṇaṁ udariyaṁ karīsaṁ pittaṁ semhaṁ pubbo lohitaṁ sedo medo assu vasa kheḷo siṅghānikā lasikā muttaṁ’ti. Iti imasmiṁ kāye asubhānupassī viharati. Ayaṁ vuccat’Ānanda Asubhasaññā.

And what, Ānanda, is the perception of unattractiveness? Herein, Ānanda, • a monk contemplates this body, • upwards from the soles of the feet, • and downwards from the tips of the hairs, • enclosed in skin, and filled with many kinds of impurities. There are, in this body: head hairs, body hairs, • nails, teeth, skin, flesh, tendons, • bones, bone marrow, kidneys, heart, • liver, membranes, spleen, lungs, • small intestines, large intestines, • stomach, excrement, • bile, phlegm, puss, blood, sweat, fat, tears, • grease, saliva, nasal mucus, • oil in the joints, and urine. Thus he dwells contemplating unattractiveness in this body. This, Ānanda, is called the perception of unattractiveness.

**Mahāsatipaṭṭhānasutta**

**At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.** *ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo.*

**There the Buddha addressed the mendicants:** *Tatra kho bhagavā bhikkhū āmantesi:*

**Monks** *“bhikkhavo”ti.*

**“Venerable sir,” they replied.** *“Bhaddante”ti te bhikkhū bhagavato paccassosuṃ.*

**The Buddha said this**:,-*Bhagavā etadavoca:*

**“Monks, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.**

*“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.*

**What four?** *Katame cattāro?*

**It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.**

*Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ,*

**They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.**

*vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ,*

**They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.**

*citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ,*

**They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.**

*dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.*

**1.4. Focusing on the Repulsive - Kāyānupassanāpaṭikūlamanasikārapabba**

**Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.**

*Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:*

**‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’**

‘*atthi imasmiṃ kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ, hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ, antaṃ antaguṇaṃ udariyaṃ karīsaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.*

**It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good eyesight were to open it and examine the contents: ‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’**

*Seyyathāpi, bhikkhave, ubhatomukhā putoḷi pūrā nānāvihitassa dhaññassa, seyyathidaṃ—sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tamenaṃ cakkhumā puriso muñcitvā paccavekkheyya: ‘ime sālī, ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti.*

*Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:*

*‘atthi imasmiṃ kāye kesā lomā … pe … muttan’ti.*

**And so they meditate observing an aspect of the body internally, externally, and both internally and externally.**

*Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati,ajjhattabahiddhā vā kāye kāyānupassī viharati.*

**They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.**

*Samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati,samudayavayadhammānupassī vā kāyasmiṃ viharati.*

**Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.**

*‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissitoca viharati, na ca kiñci loke upādiyati.*

**That’s how a mendicant meditates by observing an aspect of the body.**

**Sadu !. Sadu !!.. Sadu !!!...**