Snp 1.11 — Sn 1:11 Victory

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/KN/StNp/StNp1_11.html

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

PDF presentation: discretionary soft-hyphen layout hints are omitted; original TXT and HTML retain them.

Text

1:11 Victory

Whether walking, standing,

sitting, or lying down,

it flexes & stretches:

This is the body’s movement.

Joined together with tendons & bones,

plastered over with muscle & skin,

hidden by complexion,
the body isn’t seen
for what it is:
filled with intestines, filled with stomach,
with the lump of the liver,
bladder, lungs, heart,
kidneys, spleen,
mucus, sweat, saliva, fat,
blood, synovial fluid, bile, & oil.
On top of that,
in nine streams,
filth is always flowing from it—
from the eyes : eye secretions,
from the ears : ear secretions,
from the nose : mucus,
from the mouth it vomits :
now vomit,
now phlegm,
now bile;
from the body : beads of sweat.

And on top of that,
its hollow head is filled with brains.
The fool, beset by ignorance,
thinks it beautiful,
but when it lies dead,
swollen, livid,
cast away in a charnel ground,
even relatives don’t care for it.
Dogs feed on it,

jackals, wolves, & worms.
Crows & vultures feed on it,
along with any other animals there.

Having heard the Awakened One's words,
the discerning monk
comprehends, for he sees it
for what it is:
"As this is, so is that.
As that, so this."
Within & without,
he should let desire for the body
fade away.
With desire & passion faded away,
the discerning monk arrives here:
at the deathless,
the calm,
the unfallen, undying1 state
of unbinding.

This two-footed thing is cared for,
filthy, evil-smelling,
filled with various carcasses,
oozing out here & there:
Whoever would think,
on the basis of a body like this,
to exalt himself or disparage another—
What is that
if not blindness?

vv. 193–206

Note

1. “Unfallen, undying”: two meanings of the word, accuta.

Publisher references (not part of the sutta)

See also: MN 119; AN 4:163; AN 7:48; AN 9:15; Dhp 147; Dhp 150; Thag 6:9; Thag 7:1; Thag 10:5; Thig 13:1