



the discourse to

GIRIMĀNANDA

AN 10:60

The Discourse to Girimānanda

(Girimānandasutta, Aṅg 10:60)

Translated by Ānandajoti Bhikkhu

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Thus I heard:

at one time the Gracious One was dwelling near Sāvattḥī at Anāthapiṇḍika's grounds in Jeta's Wood. Then at that time venerable Girimānanda was afflicted, suffering, and very sick.

Then venerable Ānanda approached the Gracious One, and after approaching and worshipping the Gracious One, he sat down on one side. While sitting on one side venerable Ānanda said this to the Gracious One:

“Reverend Sir, venerable Girimānanda is afflicted, suffering, and very sick. Please, reverend Sir, may the Gracious One approach venerable Girimānanda, taking pity on him.”

“If you, Ānanda, having approached the monk Girimānanda, were to recite ten perceptions, then it is possible that having heard the ten perceptions, the monk Girimānanda's affliction would immediately abate.

The Discourse to Girimānanda - 2

What are the ten?

The perception of impermanence,
the perception of non-self,
the perception of the unattractive,
the perception of danger,
the perception of giving up,
the perception of dispassion,
the perception of cessation,
the perception of non-delight in the whole world,
the perception of impermanence in all processes,
mindfulness while breathing.

* * *

Now what, Ānanda, is the perception of impermanence?

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree, or to an empty place, considers thus:

form is impermanent
feelings are impermanent
perceptions are impermanent
(mental) processes are impermanent
consciousness is impermanent.

Thus in regard to these five constituents (of mind and body) he dwells contemplating impermanence. This, Ānanda, is called the perception of impermanence.

Now what, Ānanda, is the perception of non-self?

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree, or to an empty place, considers thus:

the eye is not self - forms are not self
the ear is not self - sounds are not self
the nose is not self - smells are not self
the tongue is not self - tastes are not self
the body is not self - tangibles are not self
the mind is not self - thoughts are not self.

Thus in regard to these six internal and external sense spheres he dwells contemplating non-self. This, Ānanda, is called the perception of non-self.

Now what, Ānanda, is the perception of the unattractive?

Here, Ānanda, a monk (in regard to) this body - from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and filled with manifold impurities - reflects (thus):

There are in this body:

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

The Discourse to Girimānanda - 4

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

Thus in regard to this body he dwells contemplating what is unattractive. This, Ānanda, is called the perception of the unattractive.

Now what, Ānanda, is the perception of danger?

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree, or to an empty place, considers thus:

This body has many sufferings, many dangers, thus, in connection with this body, various afflictions arise, like this:

eye-disease, ear-disease, nose-disease, tongue-disease, body-disease
(i.e diseases affecting the sense spheres),

head-disease, ear-disease, mouth-disease, tooth-disease,
cough, asthma, catarrh, pyrexia, fever,

stomach-ache, fainting, diarrhoea, gripes, cholera,

leprosy, boils, eczema, consumption, epilepsy,

ringworm, itch, scab, chickenpox, scabies,

haemorrhage, diabetes, piles, cancer, ulcers,

afflictions arising from excess bile, afflictions arising from excess
phlegm,

afflictions arising from excess wind, afflictions arising from a
conflict of humours,

afflictions born of a change of season, afflictions born of not being
careful,

The Discourse to Girimānanda - 5

afflictions from being attacked, afflictions born as a result of
(previous unwholesome) actions,
cold, heat, hunger, thirst, stool, urine.

Thus, in regard to this body, he dwells contemplating danger. This, Ānanda, is called the perception of danger.

Now what, Ānanda, is the perception of giving up?

Here, Ānanda, a monk does not consent to thoughts of sense desire that have arisen, (these) he gives up, dispels, brings to an end, and makes non-existent.

He does not consent to thoughts of ill-will that have arisen, (these) he gives up, dispels, brings to an end, and makes non-existent.

He does not consent to thoughts of violence that have arisen, (these) he gives up, dispels, brings to an end, and makes non-existent.

He does not consent to any bad, unwholesome, thoughts that have arisen, (these) he gives up, dispels, brings to an end, and makes non-existent.

This, Ānanda, is called the perception of giving up.

Now what, Ānanda, is the perception of dispassion?

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree, or to an empty place, considers thus:

The Discourse to Girimānanda - 6

This is peaceful, this is excellent,
that is to say:

the calming of all processes,
the letting go of all bases for cleaving,
the end of craving,
dispassion,
Nibbāna.

This, Ānanda, is called the perception of dispassion.

Now what, Ānanda, is the perception of cessation?

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree, or to an empty place, considers thus:

This is peaceful, this is excellent,
that is to say:

the calming of all processes,
the letting go of all bases for cleaving,
the end of craving,
dispassion,
Nibbāna.

This, Ānanda, is called the perception of cessation.

Now what, Ānanda, is the perception of non-delight in the whole world?

Here, Ānanda, a monk in regard to whatever in the world are selfish means and attachments, or mental determinations, settled beliefs, and tendencies, giving these up, not being attached, he abstains (from them).

This, Ānanda, is the perception of non-delight in the whole world.

Now what, Ānanda, is the perception of impermanence in all processes?

Here, Ānanda, a monk in regard to all processes is distressed, ashamed, and disgusted.

This, Ānanda, is the perception of impermanence in all processes.

Now what, Ānanda, is mindfulness while breathing?

Here, Ānanda, 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.

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”,

The Discourse to Girimānanda - 8

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.

He trains like this: experiencing joy I will breathe in,
he trains like this: experiencing joy I will breathe out,
he trains like this: experiencing pleasure I will breathe in,
he trains like this: experiencing pleasure I will breathe out,

he trains like this: experiencing the mental process I will breathe in,
he trains like this: experiencing the mental process I will breathe out,
he trains like this: making the mental process calm I will breathe in,
he trains like this: making the mental process calm I will breathe out.

He trains like this: experiencing the mind I will breathe in,
he trains like this: experiencing the mind I will breathe out,
he trains like this: gladdening the mind I will breathe in,
he trains like this: gladdening the mind I will breathe out,

he trains like this: concentrating the mind I will breathe in,
he trains like this: concentrating the mind I will breathe out,
he trains like this: freeing the mind I will breathe in,
he trains like this: freeing the mind I will breathe out.

He trains like this: contemplating impermanence I will breathe in,
he trains like this: contemplating impermanence I will breathe out,
he trains like this: contemplating dispassion I will breathe in,
he trains like this: contemplating dispassion I will breathe out,

The Discourse to Girimānanda - 9

he trains like this: contemplating cessation I will breathe in,
he trains like this: contemplating cessation I will breathe out,
he trains like this: contemplating letting go I will breathe in,
he trains like this: contemplating letting go I will breathe out.

This, Ānanda, is mindfulness while breathing.

If you, Ānanda, having approached the monk Girimānanda, were to recite these ten perceptions, then it is possible that having heard the ten perceptions, the monk Girimānanda's affliction would immediately abate."

Then venerable Ānanda, having learned these ten perceptions from the Gracious One, approached venerable Girimānanda, and after approaching he recited these ten perceptions to venerable Girimānanda. Then, having heard these ten perceptions, venerable Girimānanda's affliction immediately abated, and venerable Girimānanda arose from that affliction, and by that venerable Girimānanda's affliction was brought to an end.