# AN 10.60 — AN 10:60 To Girimānanda | Girimānanda Sutta

English translation by Ṭhānissaro Bhikkhu.

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## Text

To Girimānanda

Girimānanda Sutta (AN 10:60)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. And on that occasion Ven. Girimānanda was diseased, in pain, severely ill. Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, “Lord, Ven. Girimānanda is diseased, in pain, severely ill. It would be good if the Blessed One would visit Ven. Girimānanda, out of sympathy for him.”

“Ānanda, if you go to the monk Girimānanda and tell him ten perceptions, it’s possible that when he hears the ten perceptions his disease may subside. Which ten? The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, mindfulness of in-&-out breathing.

[1] “And what is the perception of inconstancy? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: ‘Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant.’ Thus he remains focused on inconstancy with regard to the five aggregates. This, Ānanda, is called the perception of inconstancy.

[2] “And what is the perception of not-self? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: ‘The eye is not-self; forms are not-self. The ear is not-self; sounds are not-self. The nose is not-self; aromas are not-self. The tongue is not-self; flavors are not-self. The body is not-self; tactile sensations are not-self. The intellect is not-self; ideas are not-self.’ Thus he remains focused on not-selfness with regard to the six inner & outer sense media. This is called the perception of not-self.

[3] “And what is the perception of unattractiveness? There is the case where a monk ponders this very body—from the soles of the feet on up, from the crown of the head on down, surrounded by skin, filled with all sorts of unclean things: ‘There is in this body: hair of the head, hair of the body, nails, teeth, skin, muscle, tendons, bones, bone marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestines, small intestines, gorge, feces, gall, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, mucus, oil in the joints, urine.’ Thus he remains focused on unattractiveness with regard to this very body. This is called the perception of unattractiveness.

[4] “And what is the perception of drawbacks? There is the case where a monk—having gone to the wilderness, to the foot of a tree, or to an empty dwelling—reflects thus: ‘This body has many pains, many drawbacks. In this body many kinds of disease arise, such as: seeing-diseases, hearing-diseases, nose-diseases, tongue-diseases, body-diseases, head-diseases, ear-diseases, mouth-diseases, teeth-diseases, cough, asthma, catarrh, fever, aging, stomach-ache, fainting, dysentery, grippe, cholera, leprosy, boils, ringworm, tuberculosis, epilepsy, skin-diseases, itch, scab, psoriasis, scabies, jaundice, diabetes, hemorrhoids, fistulas, ulcers; diseases arising from bile, from phlegm, from the wind-property, from combinations of bodily humors, from changes in the weather, from uneven care of the body, from attacks, from the result of kamma; cold, heat, hunger, thirst, defecation, urination.’ Thus he remains focused on drawbacks with regard to this body. This is called the perception of drawbacks.

[5] “And what is the perception of abandoning? There is the case where a monk doesn’t acquiesce to an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn’t acquiesce to an arisen thought of ill-will. He abandons

it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to an arisen thought of harmfulness. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to any arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. This is called the perception of abandoning.

[6] "And what is the perception of dispassion? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'This is peace, this is exquisite—the pacification of all fabrications, the relinquishing of all acquisitions, the ending of craving, dispassion, unbinding.' This is called the perception of dispassion.

[7] "And what is the perception of cessation? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'This is peace, this is exquisite—the pacification of all fabrications, the relinquishing of all acquisitions, the ending of craving, cessation, unbinding.' This is called the perception of cessation.

[8] "And what is the perception of distaste for every world? There is the case where a monk abandoning any attachments, clingings, fixations of awareness, biases, or obsessions with regard to any world, refrains from them and does not get involved. This is called the perception of distaste for every world.

[9] "And what is the perception of the undesirability of all fabrications? There is the case where a monk feels horrified, humiliated, & disgusted with all fabrications. This is called the perception of the undesirability of all fabrications.

[10] "And what is mindfulness of in-&-out breathing1? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect, and establishing mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'

"He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' He trains himself, 'I will breathe in sensitive to mental fabrication.' He trains himself, 'I will breathe out sensitive to mental fabrication.' He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

“He trains himself, ‘I will breathe in sensitive to the mind.’ He trains himself, ‘I will breathe out sensitive to the mind.’ He trains himself, ‘I will breathe in gladdening the mind.’ He trains himself, ‘I will breathe out gladdening the mind.’ He trains himself, ‘I will breathe in steadying the mind.’ He trains himself, ‘I will breathe out steadying the mind. He trains himself, ‘I will breathe in releasing the mind.’ He trains himself, ‘I will breathe out releasing the mind.’

“He trains himself, ‘I will breathe in focusing on inconstancy.’ He trains himself, ‘I will breathe out focusing on inconstancy.’ He trains himself, ‘I will breathe in focusing on dispassion [or: fading].’ He trains himself, ‘I will breathe out focusing on dispassion.’ He trains himself, ‘I will breathe in focusing on cessation.’ He trains himself, ‘I will breathe out focusing on cessation.’ He trains himself, ‘I will breathe in focusing on relinquishment.’ He trains himself, ‘I will breathe out focusing on relinquishment.’

“This, Ānanda, is called mindfulness of in-&-out breathing.

“Now, Ānanda, if you go to the monk Girimānanda and tell him these ten perceptions, it’s possible that when he hears these ten perceptions his disease may subside.”

Then Ven. Ānanda, having learned these ten perceptions in the Blessed One’s presence, went to Ven. Girimānanda and told them to him. As Ven. Girimānanda heard these ten perceptions, his disease immediately subsided. And Ven. Girimānanda recovered from his disease. That was how Ven. Girimānanda’s disease was abandoned.

Note

1. For notes on this section, see the notes to MN 118.

## Publisher references (not part of the sutta)

See also: MN 106; SN 52:10; SN 46:14; AN 6:102—104; AN 7:46