

GIRIMĀNANDASUTTAMĀ (AṄG 10:60)

THE DISCOURSE TO GIRIMĀNANDA

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Evaṃ me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati
at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Tena kho pana samayena āyasmā Girimānando
Then at that time venerable Girimānanda

ābādhiko hoti dukkhito bālhagilāno.
was afflicted, suffering, and very sick.

Atha kho āyasmā Ānando yena Bhagavā tenupasaṅkami,
Then venerable Ānanda approached the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā ekam-antaṃ nisīdi.
and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antaṃ nisinno kho āyasmā Ānando Bhagavantam etad-avoca:
While sitting on one side venerable Ānanda said this to the Gracious One:

“Āyasmā bhante Girimānando ābādhiko dukkhito bālhagilāno.
“Reverend Sir, venerable Girimānanda is afflicted, suffering, and very sick.

Sādhu bhante Bhagavā yenāyasmā Girimānando
Please, reverend Sir, may the Gracious One approach

tenupasaṅkamatū, anukampaṃ upādāyā” ti.
venerable Girimānanda, taking pity on him.”

“Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamtivā,
“If you, Ānanda, having approached the monk Girimānanda,

dasasaññā bhāseyyāsi, ṭhānaṃ kho panetaṃ vijjati yaṃ
were to recite ten perceptions, then it is possible that

Girimānandassa bhikkhuno dasasaññā sutvā
having heard the ten perceptions, the monk Girimānanda's

so ābādho ʘhānaso paṭippassambheyya.

affliction would immediately abate.

Katamā dasa?

What are the ten?

- i. **Aniccasaññā,**
The perception of impermanence,
- ii. **anattasaññā,**
the perception of non-self,
- iii. **asubhasaññā,**
the perception of the unattractive,
- iv. **ādīnavasaññā,**
the perception of danger,
- v. **pahānasaññā,**
the perception of giving up,
- vi. **virāgasaññā,**
the perception of dispassion,
- vii. **nirodhasaññā,**
the perception of cessation,
- viii. **sabbaloke anabhiratasaññā,**
the perception of non-delight in the whole world,
- ix. **sabbasaṅkhāresu aniccasaññā,**
the perception of impermanence in all processes,
- x. **ānāpānasati.**
mindfulness while breathing.

i. Katamā c' Ānanda aniccasaññā?

Now what, Ānanda, is the perception of impermanence?

Idh' Ānanda bhikkhu araṅṅagato vā, rukkhamūlagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisaṅcikkhati:

or to an empty place,¹ considers thus:

¹ A wilderness is considered to be anywhere away from a village or an inhabited area; the root of a tree may be inside or outside of a village (or monastery); an empty place is said to be a mountain, a cleft, a hill cave, a cemetery, a jungle, an open space, or a heap of straw. Commentary: Thus he points out a dwelling place suitable for the 3 seasons (the hot, the wet, & the cold), for disposition, and one favourable to meditation.

rūpaṃ aniccaṃ
form is impermanent

vedanā aniccā
feelings are impermanent

saññā aniccā
perceptions are impermanent

saṅkhārā aniccā
(mental) processes are impermanent

viññāṇaṃ aniccaṃ-ti.
consciousness is impermanent.¹

Iti imesu pañcasupādānakkhandhesu aniccānupassī viharatī.

Thus in regard to these five constituents (of mind and body) he dwells contemplating impermanence.

Ayaṃ vuccat' Ānanda aniccasaññā.

This, Ānanda, is called the perception of impermanence.²

ii. Katamā c' Ānanda anattasaññā?

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

Idh' Ānanda bhikkhu araññagato vā, rukkhamaḷagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

¹ At Saṃ 22. 95 form is likened to a great ball of foam on the river Ganges; feelings to bubbles in a puddle in the Autumn rains; perception to a mirage trembling in the midday sun; (mental) processes to the lack of heartwood in a banana tree; and consciousness to a magician's illusion...one who sees them, meditates on them, and examines their source, realises that they are empty, void, and without essence...so should the constituents (of mind and body) be looked upon...by one who aspires to the deathless state (*nibbāna*).

² Commentary: Because of not applying the mind to rise and fall, the mark of impermanence, being concealed by continuity, is not apparent; but by grasping rise and fall continuity is destroyed, and the mark of impermanence becomes apparent according to its true nature. Translator's note: Impermanence is one of the marks (*lakkaṇa*) of existence, and the perception of impermanence meditatively may be called the root insight which leads to seeing the other two, namely, suffering (*dukkha*), and non-self (*anattā*), as can be seen from the following exchange in Anattalakkhaṇasuttaṃ (Saṃ 22. 59), where, in regard to the five constituents of mind and body (the pañcakkhandha) the Buddha asks the monks: "Is form (etc) permanent or impermanent?" "Impermanent, reverend Sir." "And that which is impermanent, is that suffering or pleasureable?" "Suffering, reverend Sir." "Now that which is an impermanent, suffering, and changeable thing, is it proper to look upon that as: This is mine, this I am, this is my self?" "Surely not, reverend Sir." Accordingly the commentary remarks that the perception of suffering is also implied in this opening contemplation (for the mark of non-self see the next perception).

Cakkhuṃ anattā - rūpā anattā

the eye is not self - forms are not self

sotaṃ anattā - saddā anattā

the ear is not self - sounds are not self

ghāṇaṃ anattā - gandhā anattā

the nose is not self - smells are not self

jivhā anattā - rasā anattā

the tongue is not self - tastes are not self

kāyo anattā - phoṭṭhabbā anattā

the body is not self - tangibles are not self

mano anattā - dhammā anattā ti.

the mind is not self - thoughts are not self.

Iti imesu chasu ajjhattikabāhiresu āyatanesu

Thus in regard to these six internal and external sense spheres

anattānupassī viharati.

he dwells contemplating non-self.

Ayaṃ vuccat' Ānanda anattasaññā.

This, Ānanda, is called the perception of non-self.¹

iii. Katamā c' Ānanda asubhasaññā?

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

Idh' Ānanda bhikkhu imam-eva kāyaṃ -

Here, Ānanda, a monk (in regard to) this body -

uddhaṃ pādatalā, adho kesamatthakā, tacapariyantaṃ,

from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūraṃ nānappakārassa asucino - paccavekkhati:

and filled with manifold impurities - reflects (thus):

¹ Commentary: Because of not applying the mind to the classification of the various elements, the mark of non-self, being concealed by density, is not apparent; but by classifying the various elements thus: The earth element is one, the water element is another, and so on...the mark of non-self becomes apparent according to its true nature.

Translator's note: This meditation is worked out in detail in MahāRāhulovādasuttaṃ, also translated in this series. The translation of *anatta* by non-self is rather unsatisfactory, but also hard to avoid, as there is a constant punning on the use of the word in the Pāḷi. Originally *atta* is a reflexive pronoun meaning oneself, yourself, herself or himself, according to context. But it also came to be used to signify what in English we may call the soul or spirit, envisaged as a permanent, pleasureable, unchanging thing (cf. note 2 above). If it wasn't for the punning on these usages it might be better to render it as 'the perception of insubstantiality' (and 'the eye is insubstantial' etc.), as in whatever way we look at phenomena we find all is in a state of flux, and there is nothing abiding or substantial anywhere.

Atthi imasmim kāye:¹

There are in this body:

kesā, lomā, nakhā, dantā, taco,
head hairs, body hairs, nails, teeth, skin,

maṃsam, nahāru, aṭṭhi, aṭṭhimiñjā, vakkam,
flesh, sinews, bones, bone-marrow, kidney,

hadayaṃ, yakanaṃ, kilomakaṃ, pihakaṃ, papphāsaṃ,
heart, liver, pleura, spleen, lungs,

antaṃ, antaguṇaṃ, udariyaṃ, karīsaṃ,
intestines, mesentery, undigested food, excrement,

pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghānikā, lasikā, muttan-ti.
tears, grease, spit, mucus, synovial fluid, urine.

Iti imasmim kāye asubhānupassī viharati.

Thus in regard to this body he dwells contemplating what is unattractive.

Ayaṃ vuccat' Ānanda asubhasaññā.

This, Ānanda, is called the perception of the unattractive.

iv. Katamā c' Ānanda ādīnavasaññā?

Now what, Ānanda, is the perception of danger?

Idh' Ānanda bhikkhu araññagato vā, rukkhamaḷagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

¹ Elsewhere this meditation is called 'applying the mind to repulsiveness' (Majjh 10); 'the thirty-two fold nature' (Khp 4); or 'mindfulness relating to the body' (Visuddhimagga). Under whatever name, the meditation is still traditionally given as the 'first place for (meditational) action (*kammaṭṭhāna*) to those who are ordaining as novice monks in Buddhism, at the time they are having their hair shorn off. For those wishing to develop this meditation a method in general use is to recite the first line forwards, then backwards, then forwards again before going on to the second line, thus:

*Kesā, lomā, nakhā, dantā, taco,
taco, dantā, nakhā, lomā, kesā,
kesā, lomā, nakhā, dantā, taco,
maṃsam, nahārū, aṭṭhi, aṭṭhimiñjā, vakkam,
vakkam, aṭṭhimiñjā and so on.*

At the end of the 4th line matthaluṅgaṃ, the brain, is normally added in after *karīsaṃ*, excrement, thus:

*antaṃ, antaguṇaṃ, udariyaṃ, karīsaṃ, matthaluṅgaṃ,
matthaluṅgaṃ, karīsaṃ...etc.*

A different development of the same meditation is given in Visuddhimagga under *kāyagatāsati*, where it is also stated that the recitation should be done verbally at first 'even by one who can recite the Tipiṭaka by heart'.

Bahu dukkho kho ayaṃ kāyo bahu ādīnavo,

This body has many sufferings, many dangers,

iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathīdaṃ:

thus, in connection with this body, various afflictions arise, like this:

cakkhurogo, sotarogo, ghāṇarogo, jivhārogo, kāyarogo,

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

sīsarogo, kaṇṇarogo, mukharogo, dantarogo,

head-disease, ear-disease, mouth-disease, tooth-disease,

kāso, sāso, pināso, ḍaho, jaro,

cough, asthma, catarrh, pyrexia, fever,

kucchirogo, mucchā, pakkhandikā, sūlā, visūcikā,

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

kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro,

leprosy, boils, eczema, consumption, epilepsy,

daddu, kaṇḍu, kacchu, rakhasā, vitacchikā,

ringworm, itch, scab, chickenpox, scabies,

lohitapittaṃ, madhumeho, aṃsā, piḷakā, bhagandalā,

haemorrhage, diabetes, piles, cancer, ulcers,

pittasamuṭṭhānā ābādhā, semhasamuṭṭhānā ābādhā,

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

vātasamuṭṭhānā ābādhā, sannipātikā ābādhā,

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

utupariṇāmajā ābādhā, visamaparihārajā ābādhā,

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

opakkamikā ābādhā, kammavipākajā ābādhā,

afflictions from being attacked, afflictions born as a result of (previous unwholesome) actions,

sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo ti.

cold, heat, hunger, thirst, stool, urine.

Iti imasmiṃ kāye ādīnavānupassī viharati.

Thus, in regard to this body, he dwells contemplating danger.

Ayaṃ vuccat' Ānanda ādīnavasaññā.

This, Ānanda, is called the perception of danger.¹

v. Katamā c' Ānanda pahānasaññā?

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

Idh' Ānanda bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti,

Here, Ānanda, a monk does not consent to thoughts of sense desire that have arisen,

pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Uppannaṃ vyāpādavittakkaṃ nādhivāseti,

He does not consent to thoughts of ill-will that have arisen,

pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Uppannaṃ vihiṃsāvittakkaṃ nādhivāseti,

He does not consent to thoughts of violence that have arisen,

pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Uppannuppanne pāpake akusale dhamme nādhivāseti,

He does not consent to any bad, unwholesome, thoughts that have arisen,

pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Ayaṃ vuccat' Ānanda pahānasaññā.

This, Ānanda, is called the perception of giving up.²

¹ Some of the names of these diseases are still in use in Indian medical science, so that we can be fairly sure of their connotation, while others are unsure, or rather vague in meaning e.g. *sīsaroga*, literally 'head-disease' (here rendered by 'headache'). The first five in the list are diseases affecting the sense-spheres, then follow various diseases, which I've tried to divide into some sort of order. These are followed by afflictions arising from an excess of one (or two) of the three humours into which Indian aetiology is divided, and ends with a fairly miscellaneous group.

It should be noted that this, and the previous meditation are not intended to be comprehensive, rather they are merely indicative. Similarly, it is not, of course, the exact nature of any of the diseases named here that is important, but the fact that the body is susceptible to diseases and afflictions of various kinds, and is therefore subject to many dangers.

² This is the second of the four right efforts (*sammappadhāna*) or right endeavours (*sammāvāyāma*) that form the sixth part of the eightfold path. The first is to make an effort to restrain (*saṃvara*) bad and unwholesome things that have not yet arisen. The second, the effort to give up, is as outlined here. The third is the effort to develop (*bhāvanā*) wholesome things (like the seven factors of Awakening) that have not yet arisen. The fourth is to make the effort to protect (*anurakkhāna*) those wholesome things that have arisen. See Saccavibhaṅgasuttaṃ also translated in this series and also cf. Aṅg IV. 13-14.

vi. Katamā c' Ānanda virāgasaññā?

Now what, Ānanda, is the perception of dispassion?

Idh' Ānanda bhikkhu araññagato vā, rukkhamūlagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

Etaṃ santam, etaṃ paṇītam,

This is peaceful, this is excellent,

yad-idam:

that is to say:

sabbasaṅkhārasamatho,

the pacification of all processes,

sabbūpadhipaṭinissaggo,

the letting go of all bases for cleaving,¹

taṇhakkhayo,

the end of craving,

virāgo,

dispassion,

Nibbānan-ti.

Nibbāna.

Ayaṃ vuccat' Ānanda virāgasaññā.

This, Ānanda, is called the perception of dispassion.

vii. Katamā c' Ānanda nirodhasaññā?

Now what, Ānanda, is the perception of cessation?

Idh' Ānanda bhikkhu araññagato vā, rukkhamūlagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

¹ Commentary: There are four bases for cleaving - either through cleaving to sense desires (*kāma*), the constituents (*khandha*), the corruptions (*kilesa*), or to processes which lead to rebirth (*abhisankhāra*).

Etam̐ santam̐, etam̐ paṇītam̐,
This is peaceful, this is excellent,¹

yad-idam̐:
that is to say:

sabbasaṅkhārasamatho,
the pacification of all processes,

sabbūpadhipaṭinissaggo,
the letting go of all bases for cleaving,

taṇhakkhayo,
the end of craving,

nirodho,
cessation,

Nibbānan-ti.
Nibbāna.

Ayam̐ vuccat' Ānanda nirodhasaññā.
This, Ānanda, is called the perception of cessation.²

viii. Katamā c' Ānanda sabbaloke anabhiratasaññā?
Now what, Ānanda, is the perception of non-delight in the whole world?

Idh' Ānanda bhikkhu ye loke upāyupādānā cetaso adhiṭṭhānābhinivesānusayā,
Here, Ānanda, a monk in regard to whatever in the world are selfish means and attachments, or mental determinations, settled beliefs, and tendencies,³

¹ Commentary: He said “This is peaceful, this is excellent” pointing to *nibbāna*, for *nibbāna* is peaceful owing to the pacification of the corruptions. Also nibbāna is peaceful because having reached the attainment of fruition (i.e. realised *nibbāna*), even if one sits in meditation posture for the day, while sitting only the thought of peace arises. But besides nibbāna being peaceful, it is named as excellent in the sense of not tormenting, because having reached the attainment of fruition, even if one sits in meditation posture for the day, while sitting only the thought of excellence occurs, and so it is called excellent.

² The perceptions of dispassion and cessation. These are two aspects of what is otherwise known as the recollection of peace (*upāsamānupassati*), which is the last of the ten recollections as ordered in Aṅg 1. 16 1-10 (the other nine are, recollection of the Buddha, Dhamma, & Saṅgha; of virtue & liberality, and of the gods; mindfulness with breathing; mindfulness of death; and mindfulness relating to the body). The two may be said to be looking at the same perception - that of nibbāna - from different angles. The first in its subjective effect on the mind, bringing dispassion in its wake; the second seen objectively as the cessation of suffering.

³ According to the commentary (selfish) means are craving (*taṇhā*) & views (*diṭṭhi*); attachments are sense desire (*kāma*), views (*diṭṭhi*), virtue and practices (*silabbata*), and the self-belief (*attavāda*); mental determinations are the mind's inclinations to the eternity or annihilation views (*sassatadiṭṭhi* & *ucchedadiṭṭhi*); settled beliefs are views about the self (*attānudiṭṭhi*); while tendencies are usually said to be seven: the passion for sense pleasures (*kāmarāga*), reaction (*paṭigha*), views (*diṭṭhi*), uncertainty (*vicikicchā*), conceit (*māna*), passion for existence or rebirth (*bhavarāga*), and ignorance (*avijjā*). As can be seen from the above, views figures in each of the definitions given, and the perception and understanding of views may be called the dominant theme in this meditation.

te pajahanto, viramati, na upādiyanto.

giving these up, not being attached, he abstains (from them).

Ayaṃ vuccat' Ānanda sabbaloke anabhiratasaññā.

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

ix. Katamā c' Ānanda sabbasaṅkhāresu aniccasaññā?

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

Idh' Ānanda bhikkhu

Here, Ānanda, a monk

sabbasaṅkhārehi aṭṭiyati, harāyati, jigucchati.

in regard to all processes is distressed, ashamed, and disgusted.¹

Ayaṃ vuccat' Ānanda sabbasaṅkhāresu aniccasaññā.

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

x. Katamā c' Ānanda ānāpānasati?

Now what, Ānanda, is mindfulness while breathing?

Idh' Ānanda bhikkhu araṇṇagato vā, rukkhamūlagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, nisīdati.

or to an empty place, sits down.

Pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,

After folding his legs crosswise, setting his body straight,

¹ *Saṅkhāra* is one of the most difficult terms to find a satisfactory translation for in English. Nor does the rendering by 'processes' that has been adopted here claim to be any better than the many translations normally seen in the literature. It does have the advantage though that it gives a fairly comprehensible English sentence, and can be employed, with suitable bracketed modifications, in the various usages we come across in the Pāḷi. That range of applications can usefully be summarised here. First there are the famous verses from the Dhammapada beginning: '*Sabbe saṅkhāra aniccā* - all processes are impermanent (Dhp 277ff.), where *saṅkhāra* evidently means everything within phenomenal existence. In the Conditional Arising (*Patīccasamuppāda*) formula, however, the meaning of the word is restricted and rather specific, there we read: '*Avijjāpaccaya saṅkhārā, saṅkhārapaccaya viḥḥānam*' - because of ignorance there are (volitional) processes, because there are (volitional) processes there is (rebirth) consciousness (Saṃ 12. 1), where *saṅkhāra* is virtually equivalent to *cetanā*, volition. Overlapping somewhat with this is the use of the term in the analysis of the constituents (of mind and body) (*khandha*) where *saṅkhāra* is, in the discourses, again made equivalent to *cetanā* (see e.g. Saṃ 22. 56). (Note that in the Abhidhamma it has been given a much broader definition to include the 50 mental processes not covered by the single factors of feeling, perception, and consciousness.) A further use of the word occurs in the following perception, mindfulness with breathing, which speaks of *kāyasaṅkhāra* & *cittasaṅkhāra*, the bodily process & the mental process. The former is said to be in and out-breathing, and the latter is defined as feeling and perception. The definition of *saṅkhāra* in this contemplation corresponds to the first of the definitions given above.

parimukhaṃ satim̐ upaṭṭhapetvā,
and establishing mindfulness at the front,

so sato va assasati, sato passasati.
ever mindful he breathes in, mindful he breathes out.

Dīghaṃ vā assasanto “dīghaṃ assasāmī” ti pajānāti,
While breathing in long, he knows “I am breathing in long”,

dīghaṃ vā passasanto “dīghaṃ passasāmī” ti pajānāti,
while breathing out long, he knows “I am breathing out long”,

rassaṃ vā assasanto “rassaṃ assasāmī” ti pajānāti,
while breathing in short, he knows “I am breathing in short”,

rassaṃ vā passasanto “rassaṃ passasāmī” ti pajānāti,
while breathing out short, he knows “I am breathing out short”,

sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,
he trains like this: experiencing the whole body I will breathe in,

sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati,
he trains like this: experiencing the whole body I will breathe out,

passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti sikkhati,
he trains like this: making the bodily process calm I will breathe in,

passambhayaṃ kāyasaṅkhāraṃ passasissāmī ti sikkhati.
he trains like this: making the bodily process calm I will breathe out.

Pīṭipaṭisaṃvedī assasissāmī ti sikkhati,
He trains like this: experiencing happiness I will breathe in,

pīṭipaṭisaṃvedī passasissāmī ti sikkhati,
he trains like this: experiencing happiness I will breathe out,

sukhapaṭisaṃvedī assasissāmī ti sikkhati,
he trains like this: experiencing pleasure I will breathe in,

sukhapaṭisaṃvedī passasissāmī ti sikkhati,
he trains like this: experiencing pleasure I will breathe out,

cittasaṅkhārapaṭisaṃvedī assasissāmī ti sikkhati,
he trains like this: experiencing the mental process I will breathe in,

cittasaṅkhārapaṭisaṃvedī passasissāmī ti sikkhati,
he trains like this: experiencing the mental process I will breathe out,

passambhayaṃ cittasaṅkhāraṃ assasissāmī ti sikkhati,
he trains like this: making the mental process calm I will breathe in,

passambhayaṃ cittasaṅkhāraṃ passasissāmī ti sikkhati.
he trains like this: making the mental process calm I will breathe out.

Cittapaṭisaṃvedī assasissāmī ti sikkhati,
He trains like this: experiencing the mind I will breathe in,

cittapaṭisaṃvedī passasissāmī ti sikkhati,
he trains like this: experiencing the mind I will breathe out,

abhippamodayaṃ cittaṃ assasissāmī ti sikkhati,
he trains like this: gladdening the mind I will breathe in,

abhippamodayaṃ cittaṃ passasissāmī ti sikkhati,
he trains like this: gladdening the mind I will breathe out,

samādahaṃ cittaṃ assasissāmī ti sikkhati,
he trains like this: concentrating the mind I will breathe in,

samādahaṃ cittaṃ passasissāmī ti sikkhati,
he trains like this: concentrating the mind I will breathe out,

vimocayaṃ cittaṃ assasissāmī ti sikkhati,
he trains like this: freeing the mind I will breathe in,

vimocayaṃ cittaṃ passasissāmī ti sikkhati.
he trains like this: freeing the mind I will breathe out.

Aniccānupassī assasissāmī ti sikkhati,
He trains like this: contemplating impermanence I will breathe in,

aniccānupassī passasissāmī ti sikkhati,
he trains like this: contemplating impermanence I will breathe out,

virāgānupassī assasissāmī ti sikkhati,
he trains like this: contemplating dispassion I will breathe in,

virāgānupassī passasissāmī ti sikkhati,
he trains like this: contemplating dispassion I will breathe out,

nirodhānupassī assasissāmī ti sikkhati,
he trains like this: contemplating cessation I will breathe in,

nirodhānupassī passasissāmī ti sikkhati,
he trains like this: contemplating cessation I will breathe out,

paṭinissaggānupassī assasissāmī ti sikkhati,
he trains like this: contemplating letting go I will breathe in,

paṭinissaggānupassī passasissāmī ti sikkhati.

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

Ayaṃ vuccat' Ānanda ānāpānasati.

This, Ānanda, is mindfulness while breathing.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamtivā,

If you, Ānanda, having approached the monk Girimānanda,

imā dasasaññā bhāseyyāsi, ṭhānaṃ kho pan' etaṃ vijjati yaṃ

were to recite these ten perceptions, then it is possible that

Girimānandassa bhikkhuno dasasaññā sutvā

having heard the ten perceptions, the monk Girimānanda's

so ābādho ṭhānaso paṭippassambheyyā" ti.

affliction would immediately abate."

Atha kho āyasmā Ānando Bhagavato santike imā dasasaññā uggahetvā,

Then venerable Ānanda, having learned these ten perceptions from the Gracious One,

yen' āyasmā Girimānando ten' upasaṅkami,

approached venerable Girimānanda,

upasaṅkamtivā āyasmato Girimānandassa imā dasasaññā abhāsi.

and after approaching he recited these ten perceptions to venerable Girimānanda.

Atha kho āyasmato Girimānandassa imā dasasaññā sutvā

Then, having heard these ten perceptions, venerable Girimānanda's

so ābādho ṭhānaso paṭippassambhī,

affliction immediately abated,

vuṭṭhāhi c' āyasmā Girimānando tamhā ābādhā,

and venerable Girimānanda arose from that affliction,

tathā pahīno ca pan' āyasmato Girimānandassa so ābādho ahoṣī ti.

and by that venerable Girimānanda's affliction was brought to an end.