

KINH GIRIMĀNANDA

Girimānandasutta · AN 10.60 · Aṅguttara Nikāya

Pāli gốc + English của Bhikkhu Sujato (CC0)

CHƯA PHẢI BẢN DỊCH TIẾNG VIỆT.

Ấn bản nội bộ này lưu toàn văn nguồn mở để đối chiếu, đọc và nghe trong Thư viện Phật pháp Diệu An.

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PĀLI GỐC - GIRIMĀNANDASUTTA

Āṅguttara Nikāya 10.60

6. Sacittavagga

Girimānandasutta

Ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
Tena kho pana samayena āyasmā girimānando ābādhiko hoti dukkhito bāḷhagilāno.
Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

“Āyasmā, bhante, girimānando ābādhiko hoti dukkhito bāḷhagilāno.
Sādhu, bhante, bhagavā yenāyasmā girimānando tenupasaṅkamatū anukampaṃ upādāyā”ti.
“Sace kho tvaṃ, ānanda, girimānandassa bhikkhuno dasa saññā bhāseyyāsi, tñānaṃ kho panetaṃ vijjati yaṃ girimānandassa bhikkhuno dasa saññā sutvā so ābādhō tñānaso paṭippassambheyya.

Katamā dasa?

Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasaṅkhāresu anicchāsaññā, ānāpānassati.

Katamā cānanda, aniccasaññā?

Idhānanda, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:

‘rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ’ti.

Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati.

Ayaṃ vuccatānanda, aniccasaññā.

Katamā cānanda, anattasaññā?

Idhānanda, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:

‘cakkhu anattā, rūpā anattā, sotaraṃ anattā, saddā anattā, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyā anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā’ti.

Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati.

Ayaṃ vuccatānanda, anattasaññā.

Katamā cānanda, asubhasaññā?

Idhānanda, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānāppakāraṃ asucino paccavekkhati:

‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkāṃ, hadayaṃ yakanaṃ kilomakāṃ pihakāṃ papphāsāṃ, antaṃ antagaṇaṃ udariyaṃ karīsaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.

Iti imasmiṃ kāye asubhānupassī viharati.

Ayaṃ vuccatānanda, asubhasaññā.

Katamā cānanda, ādīnavasaññā?

Idhānanda, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:

‘bahudukkho kho ayaṃ kāyo bahuādīnavo. Iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathidaṃ—
cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo
oṭṭharogo kāsō sāso pināsō dāho jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭhaṃ gaṇḍo
kilāsō soso apamāro daddu kaṇḍu kacchu nakhasā vitacchikā lohitaṃ pittaṃ madhumeho amsā piḷakā
bhagandalā pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā
ābādhā utupariṇāmajā ābādhā visamaparihārajā ābādhā opakkamikā ābādhā kammavipākajā ābādhā
sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo’ti.

Iti imasmim kāye ādīnavānupassī viharati.
Ayaṃ vuccatānanda, ādīnavasaññā.

Katamā cānanda, pahānasaññā?

Idhānanda, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannaṃ byāpādavitaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.
Ayaṃ vuccatānanda, pahānasaññā.

Katamā cānanda, virāgasaññā?

Idhānanda, bhikkhu araññagato vā rukkhamaṃlagato vā suññāgāragato vā iti paṭisañcikkhati: 'etaṃ santaṃ etaṃ paṇītaṃ yaḍidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭṭinissaggo taṇhākkhayo virāgo nibbānaṃ'ti.
Ayaṃ vuccatānanda, virāgasaññā.

Katamā cānanda, nirodhasaññā?

Idhānanda, bhikkhu araññagato vā rukkhamaṃlagato vā suññāgāragato vā iti paṭisañcikkhati: 'etaṃ santaṃ etaṃ paṇītaṃ yaḍidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭṭinissaggo taṇhākkhayo nirodho nibbānaṃ'ti.
Ayaṃ vuccatānanda, nirodhasaññā.

Katamā cānanda, sabbaloke anabhiratasaññā?

Idhānanda, bhikkhu ye loke upādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahanto viharati anupādiyanto.
Ayaṃ vuccatānanda, sabbaloke anabhiratasaññā.

Katamā cānanda, sabbasaṅkhāresu anicchāsaññā?

Idhānanda, bhikkhu sabbasaṅkhāresu aṭṭiyati harāyati jigucchati.
Ayaṃ vuccatānanda, sabbasaṅkhāresu anicchāsaññā.

Katamā cānanda, ānāpānassati?

Idhānanda, bhikkhu araññagato vā rukkhamaṃlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

So satova assasati satova passasati.

Dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti. Dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti.

Rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti. Rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti.

'Sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati. 'Sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati.

'Passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati. 'Passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati.

'Pītipaṭisaṃvedī assasissāmī'ti sikkhati. 'Pītipaṭisaṃvedī passasissāmī'ti sikkhati.

'Sukhapaṭisaṃvedī assasissāmī'ti sikkhati. 'Sukhapaṭisaṃvedī passasissāmī'ti sikkhati.

'Cittasaṅkhārapaṭisaṃvedī assasissāmī'ti sikkhati. 'Cittasaṅkhārapaṭisaṃvedī passasissāmī'ti sikkhati.

'Passambhayaṃ cittasaṅkhāraṃ assasissāmī'ti sikkhati. 'Passambhayaṃ cittasaṅkhāraṃ passasissāmī'ti sikkhati.

'Cittapaṭisaṃvedī assasissāmī'ti sikkhati. 'Cittapaṭisaṃvedī passasissāmī'ti sikkhati.

Abhippamodayaṃ cittaṃ ...pe...

samādahaṃ cittaṃ ...pe...

vimocayaṃ cittaṃ ...pe...

aniccānupassī ...pe...

virāgānupassī ...pe...

nirodhānupassī ...pe...

‘paṭinissaggānupassī assasissāmī’ti sikkhati. ‘Paṭinissaggānupassī passasissāmī’ti sikkhati.

Ayaṃ vuccatānanda, ānāpānassati.

Sace kho tvaṃ, ānanda, girimānandassa bhikkhuno imā dasa saññā bhāseyyāsi, tḥanaṃ kho panetaṃ vijjati yaṃ girimānandassa bhikkhuno imā dasa saññā sutvā so ābādho tḥanaso paṭippassambheyyā”ti.

Atha kho āyasmā ānando bhagavato santike imā dasa saññā uggahetvā yenāyasmā girimānando tenupasaṅkami; upasaṅkamtvā āyasmato girimānandassa imā dasa saññā abhāsi.

Atha kho āyasmato girimānandassa dasa saññā sutvā so ābādho tḥanaso paṭippassambhi.

Vuṭṭhahi cāyasmā girimānando tamhā ābādhā. Tathā pahīno ca panāyasmato girimānandassa so ābādho ahoṣīti.

Dasamaṃ.

Sacittavaggo paṭṭhama.

ENGLISH - BHIKKHU SUJATO

Numbered Discourses 10.60

6. Your Own Mind

With Girimānanda

At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Girimānanda was sick, suffering, gravely ill.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, Venerable Girimānanda is sick, suffering, gravely ill.

Sir, please go to Venerable Girimānanda out of sympathy."

"Ānanda, if you were to recite to the mendicant Girimānanda these ten perceptions, it's possible that after hearing them his illness will die down on the spot.

What ten?

The perceptions of impermanence, not-self, ugliness, drawbacks, giving up, fading away, cessation, dissatisfaction with the whole world, impermanence of all conditions, and mindfulness of breathing.

And what is the perception of impermanence?

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

'Form, feeling, perception, choices, and consciousness are impermanent.'

And so they meditate observing impermanence in the five grasping aggregates.

This is called the perception of impermanence.

And what is the perception of not-self?

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

'The eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches, and mind and ideas are not-self.'

And so they meditate observing not-self in the six interior and exterior sense fields.

This is called the perception of not-self.

And what is the perception of ugliness?

It's when 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.

'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.'

And so they meditate observing ugliness in this body.

This is called the perception of ugliness.

And what is the perception of drawbacks?

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

'This body has much suffering and many drawbacks. For this body is beset with many kinds of affliction, such as the following.

Diseases of the eye, inner ear, nose, tongue, body, head, outer ear, mouth, teeth, and lips.

Cough, asthma, catarrh, inflammation, fever, stomach ache, fainting, dysentery, gastric pain, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, herpes, itch, scabs, smallpox, scabies, hemorrhage,

diabetes, piles, pimples, and ulcers. Afflictions stemming from disorders of bile, phlegm, wind, or their conjunction. Afflictions caused by change in weather, by not taking care of yourself, by overexertion, or as the result of past deeds.

Cold, heat, hunger, thirst, defecation, and urination.'

And so they meditate observing drawbacks in this body.

This is called the perception of drawbacks.

And what is the perception of giving up?

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, and they don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

This is called the perception of giving up.

And what is the perception of fading away?

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, extinguishment.'

This is called the perception of fading away.

And what is the perception of cessation?

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, cessation, extinguishment.'

This is called the perception of cessation.

And what is the perception of dissatisfaction with the whole world?

It's when a mendicant lives giving up and not grasping on to the attraction and grasping to the world, the mental fixation, insistence, and underlying tendencies.

This is called the perception of dissatisfaction with the whole world.

And what is the perception of the impermanence of all conditions?

It's when a mendicant is horrified, repelled, and disgusted with all conditions.

This is called the perception of the impermanence of all conditions.

And what is mindfulness of breathing?

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, sets their body straight, and brings mindfulness to the present.

Just mindful, they breathe in. Mindful, they breathe out.

Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.'

When breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.'

They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'

They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

They practice like this: 'I'll breathe in experiencing rapture.' They practice like this: 'I'll breathe out experiencing rapture.'

They practice like this: 'I'll breathe in experiencing bliss.' They practice like this: 'I'll breathe out

experiencing bliss.’

They practice like this: ‘I’ll breathe in experiencing the mental process.’ They practice like this: ‘I’ll breathe out experiencing the mental process.’

They practice like this: ‘I’ll breathe in stilling the mental process.’ They practice like this: ‘I’ll breathe out stilling the mental process.’

They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’

They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’

They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’

They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’

They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’

They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

This is called mindfulness of breathing.

If you were to recite to the mendicant Girimānanda these ten perceptions, it’s possible that after hearing them his illness will die down on the spot.”

Then Ānanda, having learned these ten perceptions from the Buddha himself, went to Girimānanda and recited them.

Then after Girimānanda heard these ten perceptions his illness died down on the spot.

And that’s how he recovered from that illness.

NGUỒN VÀ GIẤY PHÉP

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Văn bản: Các dấu “...pe...” trong nguyên bản Pāli là dấu lược có sẵn trong nguồn; không được tự điền trong ấn bản này.