

济历曼南达经——增支部 10. 60

Girimananda Sutta - AN 10.60

Translated by Piyadassi Thera 英译，法增比丘汉译及注释

Pali text:

Evam me sutam: Ekam samayam Bhagavā sāvattiyam viharati, Jetavane Anathapindikassa ārāme. Tena kho pana samayenā āyasmā Girimānando ābādiko, hoti, dukkhito, bālhagilāno. Athakho āyasmā Anando yena Bhagava ten'upasankami, upasankamitvā Bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisinno, kho, āyasmā Anando, Bhagavatam etad-avoca: “Āyasmā, Bhante, Girimānando ābadhiko, dukkhito, bālhagilāno. Sādhu, bhante, Bhagavā Yenāyasmā Girimānando ten'upasankamatu, anukampam upādāyā.” ti.

“Sace kho, tvam Ananda, Girimānandassa bhikkhuno upasankamitvā, dasasaññā bhāseyyāsi, thānam kho pan'etam vijjati yam Girimānandassa bhikkhuno dasasaññā sutvā so ābādho thānaso patippassambheyya.”

“Katama dasa?”

“Aniccasaññā, anattasaññā, asubhasaññā, ādinavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasankharesu aniccasaññā, ānāpānasati.”

“Katamā cānanda aniccasaññā?”

“Idhānanda, bhikkhu araññagato vā rukkhamulagāto vā, suññāgāragato vā, iti patisañcikkhati: ‘rupam aniccam, vedanā aniccā, saññā aniccā, sankharā aniccā, viññānam aniccan’ ti. Iti imesu pañc’upādanakkhandhesu aniccānupassī viharati. Ayam vuccat’ānanda, ‘aniccāsaññā’.”

“Katamā cānanda anattasaññā?”

“Idhānanda, bhikkhu araññagato vā rukkhamulagāto vā, suññāgāragato vā, iti patisañcikkhati: ‘cakkhum, anattā, rupam anattā, sotam anattā, saddā anattā, ghānam anattā, gandhā anattā, jīvha anattā, rasā anattā, kāyo anattā, photthabbā anattā, mano anattā, dhammā anattā,’ ti. Iti imesu chasu ajjhattikabahiresu ayatanesu, anattanupassī viharati. Ayam vuccat’ānanda, anattāsaññā.”

“Katamā cānanda asubhasaññā?”

“Idhānanda, bhikkhu imam-eva kāyam uddham pādatalā adho kesamatthakā, tacapariyantam puram nānappakārassa, asucino paccavekkhati: ‘Atthi imasmim kāye, kesā, lomā, nakhā, dantā, taco, mamsam, nahāru, atthi, attimiñja, vakkam, hadayam, yakanam, kilomakam, pihakam, papphasam, antham, antagunam, udariyam, karisam, pittam, semham, pubbo, lohita, sedo, medo, assu, vasā, khelo, singhānikā, lasikā, muttam, mattake matthalungan’ ti. Iti imasmim kāye asubhānupassī viharati. Ayam vuccat’ānanda, asubhasaññā.”

“Katamā cānanda ādinavasaññā?”

“Idhānanda, bhikkhu araṇṇagato vā rukkhamaḷagāto vā, suṇṇāgāragato vā, iti patisaṅcikkhati: Bahu dukkho kho ayam kāyo; bahu ādenavo. Iti imasmim kāye vividhā ābādhā uppajanti, seyyathidam: cakkhurogo, sotarogo, ghānarogo, jivhārogo, kāyarogo, sisarogo, kannarogo, mukharogo, dantarogo, kāso, sāso, pināso, daho, jaro, kucchirogo, murcchā, pakkhandikā, sulā, visucikā, kuttham, gando, kilāso, soso, apamāro, daddu, kandu, kacchu, rakhasā, vitacchika, lohitapittam, madhumeho, amsā, pilikā, bhagandalā pittasamutthānā ābādhā, semhasamutthānā ābādhā, vātasamutthānā ābādhā, sannipātikā ābādhā, utuparināmaja ābādhā, visamaparihārajā ābādhā, opakkamikā ābādhā, kammavipakajā ābādhā, sitam, unham, jigacchā pipāsā, uccāro, passāvo’ti. Iti imasmim kāye adinavanupassi viharati. Ayam vuccat’ānanda ādinavaṣaṇṇā.”

“Katamā cānanda pahānaṣaṇṇā? ”

“Idhānanda, bhikkhu uppannam kāmavitakkam nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvam gameti. Uppannam vyāpādavittakkam, nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvam, gameti. Uppannam vihimsāvitakkam nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvam gameti. Uppannuppane pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvam gameti. Ayam vuccat’ānanda pahānaṣaṇṇā.”

“Katamā cānanda virāgaṣaṇṇā? ”

“Idhānanda, bhikkhu araṇṇagato vā rukkhamaḷagāto vā, suṇṇāgāragato vā, iti patisaṅcikkhati: Etam santam, etam panitam yadidam: sabbasankhārasamatho, sabbupadhipatinissaggo, tanhakkayo, virāgo, Nibbānan’ti. Ayam vuccat’ānanda virāgaṣaṇṇā.”

“Katamā cānanda nirodhaṣaṇṇā? ”

“Idhānanda, bhikkhu araṇṇagato vā rukkhamaḷagāto vā, suṇṇāgāragato vā, iti patisaṅcikkhati: Etam santam, etam panitam yadidam: sabbasankhārasamatho, sabbupadhipatinissaggo, tanhakkhayo, nirodho, Nibbānan’ti. Ayam vuccat’ānanda nirodhaṣaṇṇā.”

“Katamā cānanda sabbaloke anabhirataṣaṇṇā? ”

“Idhānanda, bhikkhu ye loka upāyupādānā cetaso adhitthāna bhinivesānusayā, te pajahanto, viramati na upādiyanto. Ayam vuccat’ānanda sabbaloke anabhirataṣaṇṇā.”

“Katamā cānanda sabbasankhāresu aniccaṣaṇṇā? ”

“Idhānanda, bhikkhu sabbasankhārehi attiyati, harayati; jigucchati. Ayam vuccat’ānanda sabbasankhāresu aniccaṣaṇṇā. ”

“Katamā cānanda ānāpānasati? ”

“Idhānanda, bhikkhu araṇṇagato vā rukkhamaḷagāto vā, suṇṇāgāragato vā, nisidati pallankam ābhujitvā ujum kāyam panidhāya, parimukham satim upatthapetvā. So sato’va assasati, sato passasati, Digham vā assasanto, digham assasāmi’ti pajānāti. Digham vā passasanto, ‘digham passasāmiti pajānāti. ”

Rassam vā assasanto ‘Rassam assasāmi’ti pajānati. Rassam vā passasanto ‘Rassam passasāmi’ti pajānāti.

‘Sabbakāyapatisamvedi assasissāmi’ti sikkhati. ’‘Sabbakayapatisamvedi passasissāmiti sikkhati.’

‘Passambhayam kāyasankharam assasissāmi’ti sikkhati. ’‘Passambhayam kāyasankharam passasissāmi’ti sikkhati.’

‘Piti patisamvedi assasissāmi’ti sikkhati. ’‘Piti patisamvedi passasissāmi’ti sikkhati.’

‘Sukha patisamvedi assasissāmi’ti sikkhati. ’‘Sukha patisamvedi passasissāmi’ti sikkhati.’

‘Cittasankhāra patisamvedi assasissāmi’ti sikkhati. ’‘Cittasankhāra patisamvedi passasissāmi’ti sikkhati.’

‘Passambhayam cittasankhāra patisamvedi assasissāmi’ti sikkhati. ’‘Passambhayam cittasankhāra patisamvedi passasissāmi’ti sikkhati.’

‘Cittapatisamvedi assasissāmi’ti sikkhati. ’‘Cittapatisamvedi passasissāmi’ti sikkhati.’

‘Abhippamodayam cittam assasissāmi’ti sikkhati. ’‘Abhippamodayam cittam passasissāmi’ti sikkhati.’

‘Samadhaham cittam assasissāmi’ti sikkhati. ’‘Samadhaham cittam passasissāmi’ti sikkhati.’

‘Vimocayam cittam assasissāmi’ti sikkhati. ’‘Vimocayam cittam passasissāmi’ti sikkhati.’

‘Aniccānupassi assasissāmi’ti sikkhati. ’‘Aniccānupassi passasissāmi’ti sikkhati.’

‘Virāgānupassi assasissāmi’ti sikkhati. ’‘Virāgānupassi passasissāmi’ti sikkhati.’

‘Nirodhānupassi assasissāmi’ti sikkhati. ’‘Nirodhānupassi passasissāmi’ti sikkhati.’

‘Patinissaggānupassi assasissāmi’ti sikkhati. ’‘Patinissaggānupassi passasissāmi’ti sikkhati. Ayam vuccatānanda ānāpānasati’”

“Sace kho tvam Ananda, Girmānandassa bhikkhuno upasankamitvā imā dasasaññā bhāseyyāsi, thānam kho pan’etam vijjati yam Girimānandassa bhikkhuno imā dasasaññā sutvā so ābādho thānaso patipphassambhaya’ti.”

Atha kho āyasmā Ananda Bhagavato santike imā dasasaññā uggahetvā yenāyasmā Girimānando ten’upasankami. Upasankamitvā āyasmato Girimānandassa imā dasasaññā abhāsi.

Atha kho āyasmato Girimānandassa imā dasasaññā sutvā so ābādho thānaso patippassambhi. Vutthāhi cā yasmā Girimānando tamhā ābādhā. Tathā pahino ca panāyasmato Girimānandassa so ābādho ahoṣi ti.

English translation by Piyadassi Thera

Thus have I heard:

On one occasion the Blessed One was living near Savatthi at Jetavana at the monastery of Anathapindika. Now at that time, the Venerable Girimananda was afflicted with a disease, was suffering therefrom, and was gravely ill. Thereupon the Venerable Ananda approached the Buddha and having saluted him sat beside him. So seated the Venerable Ananda said this to the Blessed One:

"Bhante (Venerable Sir,) the Venerable Girimananda is afflicted with disease, is suffering therefrom, and is gravely ill. It were well, bhante, if the Blessed One would visit the Venerable Girimananda out of compassion for him." (Thereupon the Buddha said):

"Should you, Ananda, visit the monk Girimananda and recite to him the ten contemplations, then that monk Girimananda having heard them, will be immediately cured of his disease.

"What are the ten?

Contemplation of impermanence.

Contemplation of *anatta* (absence of a permanent self or soul).

Contemplation of foulness (*asubha*).

Contemplation of disadvantage (danger).

Contemplation of abandonment.

Contemplation of detachment.

Contemplation of cessation.

Contemplation of distaste for the whole world.

Contemplation of impermanence of all component things.

Mindfulness of in-breathing and out-breathing.

i. "And what, Ananda, is contemplation of impermanence? Herein, Ananda, a monk having gone to the forest or to the foot of a tree or to an empty house (lonely place) contemplates thus: 'Matter (visible objects) is impermanent; feeling or sensation is impermanent; perception is impermanent; formations are impermanent; consciousness is impermanent. Thus he dwells contemplating impermanence in these five aggregates.'

This, Ananda, is called contemplation of impermanence.

ii. "And what Ananda is contemplation of *anatta*? Herein, Ananda, a monk having gone to the forest or to the foot of a tree or to a lonely place contemplates thus: 'The eye is not the self; visible objects are not the self; the ear is not the self; sounds are not the self; the nose is not the self; smells are not the self; the tongue is not the self; tastes are not the self; the body is not the self; bodily contacts (tangible objects) are not the self; the mind is not the self; mental objects are not the self.' Thus he dwells contemplating not self in these internal and external bases. This, Ananda, is called contemplation of *anatta*.

iii. "And what, Ananda, is contemplation of foulness? Herein, Ananda, a monk contemplates this body upward from the soles of the feet, downward from the top of the hair, enclosed in skin, as being full of many impurities. In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, intestinal tract, stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucous, synovium (oil lubricating the joints), and urine. Thus he dwells contemplating foulness in this body. This, Ananda, is called contemplation of foulness.

iv. "What, Ananda, is contemplation of disadvantage (danger)? Herein, Ananda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: 'Many are the sufferings, many are the disadvantages (dangers) of this body since diverse diseases are engendered in this body, such as the following: Eye-disease, ear-disease, nose-disease, tongue-disease, body-disease, headache, mumps, mouth-disease, tooth-ache, cough, asthma, catarrh, heartburn, fever, stomach ailment, fainting, dysentery, swelling, gripes, leprosy, boils, scrofula, consumption, epilepsy, ringworm, itch, eruption, tetter, pustule, plethora, diabetes, piles, cancer, fistula, and diseases originating from bile, from

phlegm, from wind, from conflict of the humors, from changes of weather, from adverse condition (faulty deportment), from devices (practiced by others), from *kamma-vipaka* (results of kamma); and cold, heat, hunger, thirst, excrement, and urine.' Thus he dwells contemplating disadvantage (danger) in this body. This Ananda, is called contemplation of disadvantage (danger).

(Bhikkhu Thanissaro:)(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-disease, 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.)

v. "And what, Ananda, is contemplation of abandonment? Herein, Ananda, a monk does not tolerate a thought of sensual desire that has arisen in him, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of ill-will that has arisen in him, but abandons, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of cruelty that has arisen in him but abandons it, dispels it, makes an end of it, and annihilates it. He does not tolerate evil, unprofitable states that arise in him from time to time, but abandons them, dispels them, makes an end of them, and annihilates them. This, Ananda, is called contemplation of abandonment.

vi. "And what, Ananda, is contemplation of detachment? Herein, Ananda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: 'This is peaceful, this is sublime, namely, the stilling of all conditioned things, the giving up of all substratum of becoming, the extinction of craving, detachment, Nibbana.' This, Ananda, is called contemplation of detachment.

vii. "And what, Ananda, is contemplation of cessation? Herein, Ananda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: 'This is peaceful, this is sublime, namely, the stilling of all component things, the extinction of craving, cessation, Nibbana.' This, Ananda, is called contemplation of cessation.

viii. "And what, Ananda, is contemplation of distaste for the whole world? Herein, Ananda, (a monk) by abandoning any concern and clinging to this world, by abandoning mental prejudices, wrong beliefs, and latent tendencies concerning this world, by not grasping them, but by giving them up, becomes detached. This, Ananda, is called contemplation of distaste for the whole world.

ix. "And what, Ananda, is contemplation of impermanence of all component things? Herein, Ananda, a monk is wearied, humiliated, and disgusted with all conditioned things. This, Ananda, is called contemplation of impermanence of all component things.

x. "And what, Ananda, is mindfulness of in-breathing and out-breathing? Herein, Ananda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, sits down, having folded his legs crosswise, keeping the body erect, and his mindfulness alive, mindful he breathes in, mindful he breathes out.

"When he is breathing in a long breath, he knows: 'I am breathing in a long breath,' when he is breathing out a long breath, he knows: 'I am breathing out a long breath'; when he is breathing in a short breath, he knows: 'I am breathing in a short breath,' when he is breathing out a short breath, he knows: 'I am breathing out a short breath.' 'Conscious of

the entire process (1) I shall breathe in,' thus he trains himself. 'Conscious of the entire process I shall breathe out,' thus he trains himself.

"'Calming the entire process, I shall breathe in,' thus he trains himself; 'calming the entire process I shall breathe out,' thus he trains himself.

"'Experiencing rapture, I shall breathe in,' thus he trains himself; 'experiencing rapture, I shall breathe out,' thus he trains himself.

"'Experiencing bliss, I shall breathe in,' thus he trains himself; 'experiencing bliss, I shall breathe out,' thus he trains himself.

"'Experiencing the mental formations (feeling and perception), I shall breathe in,' thus he trains himself; 'experiencing the mental formations, I shall breathe out,' thus he trains himself.

"'Calming the mental formations, I shall breathe in,' thus he trains himself; 'calming the mental formations, I shall breathe out,' thus he trains himself.

"'Experiencing the mind (according to the fourfold absorptions, or *jhanas*), I shall breathe in,' thus he trains himself; 'experiencing the mind, I shall breathe out,' thus he trains himself.

"'Exceedingly gladdening the mind (by *samatha*, calming, as well as by *vipassana*, insight), I shall breathe in,' thus he trains himself; 'exceedingly gladdening the mind, I shall breathe out,' thus he trains himself.

"'Concentrating the mind (on the breath), I shall breathe in,' thus he trains himself; concentrating the mind I shall breathe out,' thus he trains himself.

"'Liberating the mind (from the *nivaranas*, or hindrances), I shall breathe in,' thus he trains himself; 'liberating the mind I shall breathe out,' thus he trains himself;

'contemplating impermanence (in body, feelings, perceptions, volitional formations, consciousness), I shall breathe in,' thus he trains himself; 'contemplating impermanence, I shall breathe out,' thus he trains himself;

'contemplating detachment, I shall breathe in,' thus he trains himself; 'contemplating detachment, I shall breathe out,' thus he trains himself;

'contemplating cessation, I shall breathe in,' thus he trains himself,

'contemplating cessation, I shall breathe out,' thus he trains himself; 'contemplating abandonment, I shall breathe in,' thus he trains himself; 'contemplating abandonment, I shall breathe out,' thus he trains himself.

"This, Ananda, is called mindfulness of in-breathing and out-breathing. If, Ananda, you visit the monk Girimananda and recite to him these ten contemplations, then that monk, Girimananda, having heard them, will be immediately cured of his affliction."

Thereupon the Venerable Ananda, having learned these ten contemplations from the Blessed One, visited the Venerable Girimananda, and recited to him the ten contemplations. When the Venerable Girimananda had heard them, his affliction was immediately cured. He recovered from that affliction, and thus disappeared the affliction of the Venerable Girimananda.

Note

1. *Sabba-kaya*. Literally, "the whole (breath) body." According to the *Visuddhi Magga*, *kaya* here does not mean the physical body, but the whole mass of in-breathing and out-breathing.

Second translation by Bhikkhu Thanissaro.

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. And on that occasion Ven. Girimananda was diseased, in pain, severely ill. Then Ven. Ananda 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. Girimananda is diseased, in pain, severely ill. It would be good if the Blessed One would visit Ven. Girimananda, out of sympathy for him."

"Ananda, if *you* go to the monk Girimananda and tell him ten perceptions, it's possible that when he hears the ten perceptions his disease may be allayed. 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, Ananda, 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-disease, 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 does not tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate an arisen thought of ill-will. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate an arisen thought of harmfulness. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate arisen evil, unskillful mental 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 stilling of all fabrications, the relinquishment 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 stilling of all fabrications, the relinquishment 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 breathing? 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 setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"[i] Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. [ii] Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. [iii] He trains himself to breathe in sensitive to the entire body, and to breathe out sensitive to the entire body. [iv] He trains himself to breathe in calming the bodily processes, and to breathe out calming the bodily processes.

"[v] He trains himself to breathe in sensitive to rapture, and to breathe out sensitive to rapture. [vi] He trains himself to breathe in sensitive to pleasure, and to breathe out sensitive to pleasure. [vii] He trains himself to breathe in sensitive to mental processes, and to breathe out sensitive to mental processes. [viii] He trains himself to breathe in calming mental processes, and to breathe out calming mental processes.

"[ix] He trains himself to breathe in sensitive to the mind, and to breathe out sensitive to the mind. [x] He trains himself to breathe in satisfying the mind, and to breathe out satisfying the mind. [xi] He trains himself to breathe in steadying the mind, and to breathe out steadying the mind. [xii] He trains himself to breathe in releasing the mind, and to breathe out releasing the mind.

"[xiii] He trains himself to breathe in focusing on inconstancy, and to breathe out focusing on inconstancy. [xiv] He trains himself to breathe in focusing on dispassion [*literally*, fading], and to breathe out focusing on dispassion. [xv] He trains himself to breathe in focusing on cessation, and to breathe out focusing on cessation. [xvi] He trains himself to breathe in focusing on relinquishment, and to breathe out focusing on relinquishment.

"This, Ananda, is called mindfulness of in-&-out breathing.

"Now, Ananda, if you go to the monk Girimananda and tell him these ten perceptions, it's possible that when he hears these ten perceptions his disease may be allayed."

Then Ven. Ananda, having learned these ten perceptions in the Blessed One's presence, went to Ven. Girimananda and told them to him. As Ven. Girimananda heard these ten perceptions, his disease was allayed. And Ven. Girimananda recovered from his disease. That was how Ven. Girimananda's disease was abandoned.

济历曼南达经——增支部 10. 60

Girimananda Sutta - AN 10.60

Piyadassi Thera 英译，法增比丘汉译

如是我闻。

一时佛住舍卫国 1 祇树给孤独园 2。尔时具寿 3 济历曼南达感染严重病疾 4，因此具寿阿难前往佛所，头面礼足，坐于一边已，告诉世尊说：

世尊！具寿济历曼南达感染严重病疾，为了怜悯他，愿世尊能前往看望他。

佛说：阿难！你可以代我前往看望他，向他唸诵十种观修法 5，那位济历曼南达比丘听完后病就会好的。

是那十种观修法呢？

观修无常想；观修无我想；观修不净想；观修危厄想；观修舍弃想；观修远离想；观修灭想；观修对世间的厌倦想；观修诸行无常想；和正念出入息。

一；阿难！如何观修无常想 **6** 呢？于此，比丘前往林中，树下，闲房空地，如是观修：色是无常，受是无常，想是无常，行是无常，识是无常。如此住于 **7** 观修五蕴是无常。阿难！如是观修无常。

二；阿难！如何观修无我想 **8** 呢？于此，比丘前往林中，树下，闲房空地，如是观修：眼是非我，色相是非我；耳是非我，声是非我；鼻是非我，香是非我；舌是非我，味是非我；身是非我，触是非我；意门是非我，意境是非我。如此住于观修六内处与六外处是非我。阿难！如是于色观修无我。

三；阿难！如何观修不净想 **9** 呢？于此，阿难！比丘观修此身：这个身体，从脚跟上，从头顶下，为皮所包，充满不净，这身体有：发、毛、爪、齿、皮、肉、腱、骨、骨髓、肾脏、心脏、肝脏、肋膜、脾脏、肺脏、大肠、小肠、胃、粪。胆汁、痰、脓、血、汗、脂、泪、膏、唾、涕、关节滑液、尿、头脑。如此住于观修不净于此身。阿难！如是于色观修不净。

四；阿难！如何观修危厄想 **10** 呢？于此，比丘前往林中，树下，闲房空地，如是观修：此身诸多苦楚，此身诸多危厄，众多疾病由此身起，诸如：眼视疾，耳闻疾，鼻疾，舌疾，身疾，头疾，耳疾，口疾，齿疾，咳嗽，哮喘，支气管炎，胃炎，发热，胃病，昏晕，腹泻，红肿，腹绞痛，麻疯，脓肿，淋巴结核，肺癆，羊癫，皮肤病，痒，疮痂，涩疹，疥疮，内外出血与黄疸，糖尿，痔疮，肿瘤，溃疡；疾病由胆汁所引起，由痰所引起，或由风所引起；四大不调；天气所引起；自身举止不审所致；他人加害；业果成熟 **11**；冷，热，饥，渴，大便，小便等。如此住于观修此身危厄。阿难！如是于色观修危厄。

五；阿难！如何观修舍弃想 **12** 呢？于此，阿难！比丘不容一毫欲念生起于心，但求放下，排除，竭止，断灭它。他不容一毫嗔念生起于心，但求放下，排除，竭止，断灭它。他不容一毫害念生起于心，但求放下，排除，竭止，断灭它。他不容任何时候之恶念，不利之念生起于心，但求放下，排除，竭止，断灭它。阿难！如是观修舍弃。

六；阿难！如何观修远离想 **13** 呢？于此，阿难！比丘前往林中，树下，闲房空地，如是观修：此是寂静，此是殊胜 **14**，即是寂止诸行法，放下一切执取 **15**，灭绝贪爱，无执 **16**，涅槃。阿难！如是观修远离。

七；阿难！如何观修灭想 **17** 呢？于此，阿难！比丘前往林中，树下，闲房空地，如是观修：此是寂静，此是殊胜，即是寂止诸行法，放下一切执取，灭绝贪爱，灭尽，涅槃。阿难！如是观修灭。

八；阿难！如何观修对世间的厌倦想 **18** 呢？于此，阿难！比丘舍弃对这世间的执著，舍弃我慢，邪信念，以及对这世间的潜在烦恼，不执取它们，放下，不参与 **19**。阿难！如是观修对世间的厌倦。

九；阿难！如何观修诸行无常想 **20** 呢？于此，阿难！比丘对诸行生忧患，惭耻，厌恶心 **21**。阿难！如是观修诸行无常。

十；阿难！如何正念出入息 **22** 呢？于此，阿难！比丘前往林中，树下，闲房空地，结跏趺坐，端身正坐，正念面前，正念入息，正念出息。

长入息，知道我长入息；长出息，知道我长出息；短入息，知道我短入息；短出息，知道我短出息；正念知道我全息 **23** 入息，如是善学 **24**；正念知道我全息出息，如是善学。

静止身行 **25** 入息，如是善学；静止身行出息，如是善学。

体验喜 **26** 入息，如是善学；体验喜出息，如是善学。

体验乐 **27**（轻安）入息，如是善学；体验乐（轻安）出息，如是善学。

体验心行（受想行）**28** 入息，如是善学；体验心行（受想行）出息，如是善学。

体验静止心行 **29** 入息，如是善学；体验静止心行出息，如是善学。

体验心静 **30** 入息，如是善学；体验心静出息，如是善学。

体验心知足 **31**（止与观）入息，如是善学；体验心知足（止与观）出息，如是善学。

心定（四禅）**32** 入息，如是善学；心定（四禅）出息，如是善学。

心解脱 **33**（五盖）入息，如是善学；心解脱（五盖）出息，如是善学。

观察（五蕴）无常 **34** 入息，如是善学；观察（五蕴）无常出息，如是善学。观察远离 **35** 入息，如是善学，观察远离出息，如是善学。观察灭 **36** 入息，如是善学；观察灭出息，如是善学。观察舍弃 **37** 入息，如是善学；观察舍弃出息，如是善学。

如此，阿难！如是正念修习出入息。

阿难！如果你前往看望济历曼南达比丘，向他唸诵这十种观修法，那位济历曼南达比丘听完后病就会好的。

于是具寿阿难于世尊所听完这十种观修法后，前往具寿济历曼南达所，向他唸诵这十种观修法。

那位具寿济历曼南达听完后，病马上好起来，具寿济历曼南达因此由重病痊愈。

注释：

1 *Savattiyam*, 舍卫国。

2 *Jetavane Anathapindikassa ārāme*, 祇园精舍，祇树给孤独园。佛陀在此住了很长时间，并开示了许多佛法。

3 *āyasmā*, 大德，具寿。

4 *ābadhiko, dukkhito, bālhagilāno*, 患病，受苦，病笃。感染严重病疾。

5 *dasasaññā*, 十种想，十种观修法。 *Aniccaññā, anattaññā, asubhaññā, ādinavaññā, pahānaññā, virāgaññā, nirodhaññā, sabbaloke anabhirataññā, sabbasankhāresu aniccaññā, ānāpānasati*. 观修无常想；观修无我想；观修不净想；观修危厄想；观修舍弃想；观修远离想；观修灭想；观修对世间的厌倦想；观修诸行无常想；和正念出入息。

6 *Aniccaññā*, 无常想。五蕴是生灭法，皆是无常。这是四念处的法念处。

7 *viharati*, 住于。

8 *anattaññā*, 无我想。五蕴，六内处与六外处皆是无常，所以非我，无我。这是四念处的法念处。

9 *Asubha ñāṇā*, 不净想。 *kesā, lomā, nakhā, dantā, taco, mamsam, nahāru, atthi, attimiñja, vakkam, hadayam, yakanam, kilomakam, pihakam, papphasam, antham, antagunam, udariyam, karisam, pīttam, semham, pubbo, lohītam, sedo, medo, assu, vasā, khelo, singhānikā, lasikā, muttam, mattake matthalungan*. 发、毛、爪、齿、皮、肉、腱、骨、骨髓、肾脏、心脏、肝脏、肋膜、脾脏、肺脏、大肠、小肠、胃、粪。胆汁、痰、脓、血、汗、脂、泪、膏、唾、涕、关节滑液、尿、头脑。三十二身分皆是四大所造，颜色，形状，气味皆异，污秽不堪，故是不净。这是四念处的身念处。

10 *ādinavaññā*, 危厄想。身体常为众多疾病所危害。这是四念处的身念处。

11 *kamma-vipaka*, 业果成熟。

12 *pahānaññā*, 舍弃想。烦恼生起能查觉并舍弃它，这是四念处的心念处。

13 *virāgaññā*, 远离想。这是四念处的心念处。

14 *Etam santam, etam panitam*, 此是寂静，此是殊胜。

15 *sabbupadhipatinissaggo* 一切 *sabba*, 执取 *upadhi*, 舍弃 *patinissagga*, 放下一切执取。

16 *virāgo*, 远离，无执。这是四念处的心念处。

17 *nirodhaññā*, 灭想。这是四念处的心念处。

18 *sabbaloke anabhirataññā*, 对世间一切的厌倦想。这是四念处的心念处。

19 *te pajahanto, viramati na upādiyanto*, 不执取它们，放下，不参与。这是四念处的心念处。

20 *sabbasankhāresu aniccaññā*, 观修诸行无常想。这是四念处的法念处。

21 *attiyati, harayati; jigucchati*, 忧患，惭耻，厌恶心。这是四念处的法念处。

22 *ānāpānasati*, 正念出入息。这里以下是四念处的身念处。

23 *Sabbakāya patisamvedi*, 清净道论译为‘全息’。

24 *sikkhati*, 如是善学。

25 *Passambhāyam kāyasankhāram*, 静止身行。

26 *Pīti patisamvedi*, 体验喜，二禅。这里以下是四念处的受念处。

27 *Sukha patisamvedi*, 体验乐，三禅。

28 *Cittasankhāra patisamvedi*, 体验心行。这里以下是四念处的心念处。

29 *Passambhāyam cittasankhāra patisamvedi*, 体验静止心行。

30 *Cittapatisamvedi*, 体验心。

31 *Abhippamodayam cittam*, 体验心知足。依止观无所求，故知足。

32 *Samadhāham cittam*, 心定，四禅。

33 *Vimocayam cittam*, 心解脱。

- 34 *Aniccānupassi*, 观察（五蕴）无常。这里以下是四念处的法念处。
35 *Virāgānupassi*, 观察远离。
36 *Nirodhānupassi*, 观察灭。
37 *Patinissaggānupassi*, 观察舍弃。

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