

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.2.8 Girimānandasuttaṃ- 1 What is Perception of Impermanence?



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| Girimānandasuttaṃ- 1  | What is Perception of Impermanence?   |
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| “Katamā cānanda, aniccasaññā?”  | “And what, Ānanda, is perception of impermanence?”  |
| Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati—  | Here, Ānanda, a Bhikkhu, having gone into the forest, or to the foot of a tree, or to an empty space, considers thus:   |
| ‘rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, sañkhārā aniccā, viññāṇaṃ aniccaṃ’ti.        | “This body is impermanent, sensations are impermanent, perception is impermanent, mental conditioned reactions are impermanent, consciousness is impermanent. |
| Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharatī.                               | Thus he dwells observing the impermanence within these five aggregates of clinging.   |
| Ayaṃ vuccatānanda, aniccasaññā.   | This, Ānanda, is perception of impermanence.  |
| Katamā cānanda, anattasaññā?  | And what, Ānanda, is perception of non-self, non-I?   |
| Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – | Here, Ānanda, a Bhikkhu, having gone into the forest, or to the foot of a tree, or to an empty space, considers thus:   |
| ‘cakkhu anattā, rūpā anattā,  | “Eye is non-self, non-I; physical objects are non-self, non-I;  |
| sotaṃ anattā, saddā anattā, ghānaṃ anattā, gandhā anattā,                                 | ear is non-self, non-I; sounds are non-self, non-I; nose is non-self, non-I; smell, odour is non-self, non-I;   |
| jivhā anattā, rasā anattā, kāyā anattā, phoṭṭhabbā anattā,                                | tongue is non-self, non-I; taste is non-self, non-I; body is non-self, non-I; tactile objects are non-self, non-I;  |
| mano anattā, dhammā anattā’ti.  | mind is non-self, non-I; mental objects are non-self, non-I.  |

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| Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. | Thus he dwells observing the character of non-self, non-I within the internal and external sense spheres. |
| Ayaṃ vuccatānanda, anattasaññā.....”                                 | This, Ānanda, is perception of non-self, non-I.”  |