

Satipaṭṭhānavibhaṅgo

(Vibhaṅga 7)



edited by
Ānandajoti Bhikkhu

Satipaṭṭhānavibhaṅgo **(Vibh. 7)**

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(This Edition, October 2011)

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Texts and Abbreviations

Texts:

(BJT) Sinhala edition:

Vibhaṅgappakaraṇa, Buddha Jayanti Tripiṭaka Series, Vol 42, Colombo, C.E. 1975 = B.E. 2518.

Dhammasaṅgaṇippakaraṇa, Buddha Jayanti Tripiṭaka Series, Vol 41, Colombo, C.E. 1973 = B.E. 2515.

(ChS) Burmese edition:

Vibhaṅgapāli, from the Chaṭṭha Saṅgāyana CD-ROM, 3rd rev. ed., Igatpuri, 1999.

Dhammasaṅgaṇīpāli, from the Chaṭṭha Saṅgāyana CD-ROM, 3rd rev. ed., Igatpuri, 1999.

(Thai) Royal Thai Edition:

Vibhaṅgo, distributed with the Digital Pali Reader (= Budsir CD-ROM edition of the text).

Dhammasaṅgaṇī, distributed with the Digital Pali Reader (= Budsir CD-ROM edition of the text).

Editor's Preface

The *Satipaṭṭhānavibhaṅga* is an important Abhidhamma text concerning the practice of mindfulness coming down to us from the early Buddhist tradition. The text lies hidden away as the seventh analysis in the *Vibhaṅga*, the second book of the Pāli *Abhidhammapiṭaka*. This has left it rather buried in the midst of an extremely dense work.

More significantly both the text and the translation have been greatly obscured by ellipses.¹ The omitted portions can only be reconstructed by a reader if he is fully conversant not only with earlier parts of the same text, but also with the book that precedes it, the *Dhammasaṅgaṇī*.

In the translation by the great Burmese Sayadaw U Tiṭṭhila, for instance, we find no fewer than forty-eight *peyyāla* or repetition passages marked, some of which are extensive, and a number of which do not occur in the book in hand.² No wonder then that its importance has been largely missed.

There is one scholar, however, who did see its seminal importance, and that is Bhante Sujāto, who, in his *A History of Mindfulness*,³ examined this portion of the *Vibhaṅga*, and showed through comparative study how the text embodies a more primitive formulation of the Attending to Mindfulness practice than we receive in the discourses.

If we examine the first section, the section based on the discourses (*Suttantabhājanīya*), we find far fewer subjects there than in the discourse, containing only five subject headings as opposed to twenty-three in the discourse. Contemplation of Feelings and Contemplation of the Mind contain the same material, but

¹ About 50% of the text is missing through ellipses.

² For which I refer the reader to the translation of Dhammasaṅgaṇī.

³ Bhante Sujato: *A History of Mindfulness, How insight worsted tranquility in the Satipatthana Sutta*, Taipei (2005).

Contemplation of the Body has only the Applying the Mind to Repulsiveness (*Paṭikkūlamanasikāra*) section; and Contemplation of (the Nature of) Things has only the Hindrances (*Nīvaraṇa*) and Factors of Awakening (*Bojjhaṅga*).

The primitive structure of the material, which is much more straightforward than what we find in the discourse itself as it comes down to us now, therefore appears to have been this:

Contemplation of the Body: Applying the Mind to Repulsiveness
 Contemplation of Feelings
 Contemplation of the Mind
 Contemplation of (the Nature of) Things: The Hindrances &
 The Factors of Awakening

In my text and translation of the *Mahāsatipaṭṭhānasutta* I have, for the most part, shown where the additional material now found in that discourse has come from. Most of it has been drawn in almost verbatim from two other discourses in the *Majjhimanikāya*, and a further elaboration of a section of that material has come from a discourse found in the *Nidānasaṃyutta* (SN 12.66).

While the more primitive contents of this Analysis can help us identify the original structure of the practice, a number of other doctrinal matters help us understand better what the practice entailed.

The Analysis is divided into three main sections. The first, the Section Derived from the Discourses (*Suttantabhājanīya*), which is based on the method found in the discourses, elaborates on what is meant by doing the practice *ajjhata* and *bahiddhā*. Some take this as meaning *inside* and *on the surface* of the body. It is certain though, as even a brief reading of the present material will show, that the Abhidhammikas took it as meaning *in regard to oneself* and *to another*.

The second, the Section Derived from the Abstract Teaching (*Abhidhammabhājanīya*) examines the subject at the time of the

attainment of path and fruit (*maggaphala*), and shows which mental factors are present at that time.

The third, the Questionnaire (*Pañhāpucchaka*) consists of a standard questionnaire, that is asked many times during the early books of the *Abhidhamma*, which classifies the states of mind that *may*, or *must*, be present during the supermundane ways of attending to mindfulness (*lokuttara satipaṭṭhāna*).

Despite a recognition these days of the importance of returning to the early texts, we still tend to accept the discourses in their current form. We view them through the wrong end of the telescope, as it were, and it is hard not to do that, as they have been commented on and elaborated by successive generations of teachers for thousands of years, and it is through that perspective that most of us were first introduced to the teachings.

Much of the material that has come down in the commentaries is, in fact, of very great value, and we would often be left guessing if we didn't have that material to guide us. But we should always remember that it is remote from the original teaching, and sometimes strikingly different in its interpretation.

The *Vibhaṅga* itself is, of course, also remote,⁴ but not quite so far removed, and in this particular case it seems to answer questions that may have been asked time and time again over the generations. This is particularly so in our own times, when the practice of mindfulness has become so widespread, but without practitioners getting very satisfactory answers to their questions.

As the arrangement of the material appears, on very strong grounds, to be early on the one hand, and as its answers to these questions seem so pertinent on the other, a close study of the Analysis can be recommended. It will at the very least help us to

⁴ I do not accept the tradition that it was preached by the Buddha in his seventh Rains Retreat spent in Heaven, but believe it arose in the early period of the Sāsana, as did the Abhidharmas of the other schools.

understand what a section of the early Buddhist Saṅgha thought the practice to be, and it will also, I believe, give us a fresh view on the material contained in the discourse itself.

I have prepared extensive notes on the text which act as a running commentary, showing, as best I can, the reasons why a particular translation has been adopted after examining the grammatical, linguistic, idiomatic and technical meanings in the language and doctrine; and they also take into account the Canonical and commentarial materials that are relevant to its study.

Where I have been unable to follow standard translations, and where I differ from the commentary, I have clearly stated my reasons, and given an explanation in the notes. I have also, wherever I felt necessary, directly quoted the texts, before giving a translation, which is in line with my practice throughout of trying to help students better understand what is in the texts themselves, so that they are able to make their own judgement on the correctness of the interpretation offered, and also to see what connotations the words may have that the translation simply isn't able to include.

The text of the *Satipaṭṭhānavibhaṅga* presented here has been established through a comparison of the three main editions of the text. As an editor the main work involved in re-presenting the text is to fill in the heavy ellipsis that is seen in all the editions, and which has greatly obscured the text.

I should mention here that, although ellipsis is prevalent throughout the work, and indeed the Abhidhamma works in general, there are occasions when an expected ellipsis is not found. There are four main occasions in this text:

1. Difficulty in practice and slow deepening of knowledge is mentioned (*dukkhapaṭipada dandhābhiñña*), the other three types of progress are not.⁵
2. Contemplation of the Body (*kayānupassanā*) is mentioned, the other three are not.
3. First Absorption (*paṭhama jhāna*) is mentioned, the other three are not.⁶
4. Emptiness (*suññatā*) is mentioned, desirelessness (*apañihita*) and signlessness (*animitta*) are not.

In all four cases, though, the Commentary states that they are to be understood. If all the above permutations had indeed been indicated by ellipsis and we needed to fill out the text, it would have been at least doubled the size of the text.

It may be tempting to avoid these repetitions, of course, as we have been trained from childhood to look for the essence of the message and discard the rest. However, I would advise trying to read it through as presented, as the repetitions are there for a good reason: they help the message sink into the heart, and the architectural structure of the text cannot be understood without them.

In the third section (*Pañhāpucchaka*), in the original text, first a block of one hundred and twenty-two questions are asked, with the answers following at the end. This obviously makes the line of reasoning difficult to follow. I have therefore taken the liberty of rearranging the material in this section so that the answers follow

⁵ The other three are: difficulty in practice and quick deepening of knowledge; ease in practice and slow deepening of knowledge; and ease in practice and quick deepening of knowledge.

⁶ We might say the other three and the other five are not, as the Abhidhamma normally runs through both the fourfold sequence and the fivefold one too. The fivefold sequence is an innovation in the Abhidhamma which produces five absorptions, instead of the four normally found in the discourses, by dividing the first absorption into two.

the questions they refer to in the hope that this will further clarify the meaning of the text.

I am greatly indebted to Ven. Bhikkhu Bodhi for answering numerous questions I had while preparing the text and translation, which helped eliminate mistakes and misapprehensions, though any that remain are, of course, mine and arise because I didn't seek sufficient clarification.

I am also very grateful to Ayya Sudhammā, who read the whole work through meticulously, and made many corrections and suggestions for improvement that have been incorporated here, which has gone a long way to improve the presentation.

Ānandajoti Bhikkhu
October 2011

Vibhaṅgo⁷

7: Satipaṭṭhānavibhaṅgo

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

[1. Suttantabhājanīyam]⁸

Cattāro Satipaṭṭhānā:

Idha bhikkhu ajjhattaṃ kāye kāyānupassī viharati, bahiddhā kāye kāyānupassī viharati, ajjhattabahiddhā kāye kāyānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

Ajjhattaṃ vedanāsu vedanānupassī viharati, bahiddhā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

Ajjhattaṃ citte cittānupassī⁹ viharati, bahiddhā citte cittānupassī viharati, ajjhattabahiddhā citte cittānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

Ajjhattaṃ dhammesu dhammānupassī viharati, bahiddhā dhammesu dhammānupassī viharati, ajjhattabahiddhā dhammesu dhammānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

⁷ BJT: *Vibhaṅgappakarāṇa*; ChS: *Vibhaṅgapāli*.

⁸ BJT: *-bhājanīyam*; all the titles appear at the end of the sections they refer to in the BJT and Thai editions, which is how they appear in the manuscripts also; ChS has them printed at the beginning of the section they refer to which has also been adopted here for convenience of reference. This matter will not be mentioned again.

⁹ BJT: *cittānupassī*, printer's error.

[Kāyānupassanāniddeso]

Kathañ-ca bhikkhu ajjhataṃ kāye kāyānupassī viharati?

Idha bhikkhu ajjhataṃ kāyaṃ - uddhaṃ pādatalā, adho kesamatthakā, tacapariyantaṃ, pūraṃ¹⁰ nānappakāraṣa asucino¹¹ - paccavekkhati:

Atthi imasmim kāye:

kesā, lomā, nakhā, dantā, taco,
maṃsaṃ, nahāru,¹² aṭṭhi,¹³ aṭṭhimiñjā,¹⁴ vakkam,
hadayaṃ, yakanam, kilomakam, pihakam, papphāsam,
antam, antaguṇam, udariyam, karīsam,
pittam, semham, pubbo, lohitaṃ, sedo, medo,
assu, vasā, kheḷo, siṅghāṇikā,¹⁵ lasikā, muttan-ti.¹⁶

So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti,¹⁷ so taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā, bahiddhā kāye cittaṃ upasaṃharati.

Kathañ-ca bhikkhu bahiddhā kāye kāyānupassī viharati?

¹⁰ Thai: *puran*, always.

¹¹ BJT: *asucīno*, printer's error.

¹² Thai, ChS: *nhāru*, always.

¹³ Thai: *aṭṭhī*, always.

¹⁴ Thai, ChS: *aṭṭhimiñjam*, same in the repetitions below.

¹⁵ Thai, ChS: always write *-ṃg-* in this position, but I prefer to standardise the spelling as *-ṅg-*.

¹⁶ BJT omits *ti*, always.

¹⁷ Thai: *svavatthitaṃ avatthapeti* and, below *svavatthitaṃ avatthapetvā*, always.

Idha bhikkhu bahiddhā kāyaṃ - uddham pādatalā, adho kesamatthakā, tacapariyantaṃ, pūraṃ nānappakārassa asucino - paccavekkhati:

Atthissa kāye:

kesā, lomā, nakhā, dantā, taco,
maṃsaṃ, nahāru, aṭṭhi, aṭṭhimiñjā, vakkam,
hadayaṃ, yakanam, kilomakam, pihakam, papphasam,
antam, antaguṇam, udariyam, karisam,
pittam, semham, pubbo, lohitaṃ, sedo, medo,
assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan-ti.

So taṃ nimittam āsevati bhāveti bahulīkaroti svāvattthitam vavattthapeti, so taṃ nimittam āsevitvā bhāvetvā bahulīkaritvā svāvattthitam vavattthapetvā, ajjhattabahiddhā kāye cittam upasaṃharati.

Kathaṅ-ca bhikkhu ajjhattabahiddhā kāye kāyānupassī viharati?

Idha bhikkhu ajjhattabahiddhā kāyaṃ - uddham pādatalā, adho kesamatthakā, tacapariyantaṃ, pūraṃ nānappakārassa asucino - paccavekkhati:

Atthi kāye:¹⁸

kesā, lomā, nakhā, dantā, taco,
maṃsaṃ, nahāru, aṭṭhi, aṭṭhimiñjā, vakkam,
hadayaṃ, yakanam, kilomakam, pihakam, papphasam,
antam, antaguṇam, udariyam, karisam,
pittam, semham, pubbo, lohitaṃ, sedo, medo,
assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan-ti.

Evam bhikkhu ajjhattabahiddhā kāye kāyānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhiññādomanassam.

¹⁸ BJT, ChS: *Atthi imasmim kāye.*

[Padabhājanīyam]

“*Anupassī*” ti. Tattha, katamā anupassanā? Yā paññā pajānanā vicayo pavicayo dhammavicayo, sallakkhaṇā upalakkhaṇā paccupalakkhaṇā, paṇḍiccam̐ kosallam̐ nepuññam̐ vebhabyā cintā upaparikkhā, bhūrī medhā pariṇāyikā vipassanā sampajaññam̐ patodo, paññā Paññindriyam̐ Paññābalaṃ paññasattham̐, paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanaṃ, amoho dhammavicayo Sammādiṭṭhi – ayaṃ vuccati “*anupassanā*”. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato,¹⁹ upapanno samupapanno²⁰ samannāgato. Tena vuccati “*anupassī*” ti.

“*Viharatī*” ti. Iriyati²¹ vattati pāleti yapeti yāpeti carati viharati. Tena vuccati “*viharatī*” ti.

“*Ātāpī*” ti. Tattha, katamaṃ ātappaṃ?²² Yo cetasiko viriyārambho²³ nikkamo parakkamo, uyyāmo vāyāmo ussāho ussolhī thāmo dhiti asithilaparakkamatā, anikkhittachandatā anikkhittadhuratā dhurasampaggāho, viriyam̐ Viriyindriyam̐ Viriyabalaṃ Sammāvāyāmo – ayaṃ vuccati “*ātappaṃ*”.²⁴ Iminā ātappaṇa²⁵ upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*ātāpī*” ti.

“*Sampajāno*” ti. Tattha, katamaṃ sampajaññam̐? Yā paññā pajānanā vicayo pavicayo dhammavicayo, sallakkhaṇā upalakkhaṇā paccupalakkhaṇā, paṇḍiccam̐ kosallam̐ nepuññam̐ vebhabyā cintā upaparikkhā, bhūrī medhā pariṇāyikā vipassanā sampajaññam̐

¹⁹ BJT: *upagato, samupagato*, always.

²⁰ BJT: *upapanno, samupapanno*, always; ChS: *sampapanno*, always.

²¹ BJT: *irīyati*, always.

²² ChS: *katamo ātāpo*, always.

²³ ChS: *vīriy-*, always.

²⁴ ChS: *ātāpo*, always.

²⁵ ChS: *ātāpena*, always.

patodo, paññā Paññindriyaṃ Paññābalaṃ paññāsattamaṃ, paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanam, amoho dhammavicayo Sammādiṭṭhi – idaṃ vuccati “*sampajaññaṃ*”. Iminā sampajaññaena upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*sampajāno*” ti.

“*Satimā*” ti. Tattha, katamā sati? Yā sati anussati paṭissati sati saraṇatā, dhāraṇatā apilāpanatā²⁶ asammussanatā, sati Satindriyaṃ Satibalaṃ Sammāsati – ayaṃ vuccati “*sati*”. Imāya satiyā upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*satimā*” ti.

“*Vineyya loke abhijjhādomanassan*”-ti. Tattha, katamo loko? Sveva kāyo loko, pañca pi upādānakkhandhā loko - ayaṃ vuccati “*loko*”. Tattha, katamā abhijjhā? Yo rāgo sārāgo anunayo anurodho, nandī nandirāgo²⁷ cittassa sārāgo²⁸ - ayaṃ vuccati “*abhijjhā*”. Tattha, katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ, cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ: cetosamphassajā asātā, dukkhā vedanā – idaṃ vuccati “*domanassaṃ*”. Iti ayañ-ca abhijjhā idañ-ca domanassaṃ imamhi loke vinītā honti paṭivinītā, santā samitā vūpasantā atthaṅgatā abbatthaṅgatā, appitā byappitā sositā visositā byantīkatā. Tena vuccati “*vineyya loke abhijjhādomanassan*”-ti.

Kāyānupassanāniddeśo

²⁶ Thai: *pilāpanatā*, always.

²⁷ Thai: *nandīrāgo*, always.

²⁸ This appears to be a shortened collocation of the much longer definition of *lobho* that is found in Dhammasaṅgaḍḍā, where there are 97 synonyms!

[Vedanānupassanāniddeso]

Kathaṅ-ca bhikkhu ajjhataṃ vedanāsu vedanānupassī²⁹ viharati?

Idha bhikkhu sukhaṃ vedanaṃ vediyamāno³⁰ “sukhaṃ vedanaṃ vediyāmī” ti pajānāti; dukkhaṃ vedanaṃ vediyamāno “dukkhaṃ vedanaṃ vediyāmī” ti pajānāti; adukkhamasukhaṃ vedanaṃ vediyamāno “adukkhamasukhaṃ vedanaṃ vediyāmī” ti pajānāti.

Sāmisam vā sukhaṃ vedanaṃ vediyamāno “sāmisam sukhaṃ vedanaṃ vediyāmī” ti pajānāti; nirāmisam vā sukhaṃ vedanaṃ vediyamāno “nirāmisam sukhaṃ vedanaṃ vediyāmī” ti pajānāti; sāmisam vā dukkhaṃ vedanaṃ vediyamāno “sāmisam dukkhaṃ vedanaṃ vediyāmī” ti pajānāti; nirāmisam vā dukkhaṃ vedanaṃ vediyamāno “nirāmisam dukkhaṃ vedanaṃ vediyāmī” ti pajānāti; sāmisam vā adukkhamasukhaṃ vedanaṃ vediyamāno “sāmisam adukkhamasukhaṃ vedanaṃ vediyāmī” ti pajānāti; nirāmisam vā adukkhamasukhaṃ vedanaṃ vediyamāno “nirāmisam adukkhamasukhaṃ vedanaṃ vediyāmī” ti pajānāti.

So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvattitaṃ vavattapeti, so taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvattitaṃ vavattapetvā, bahiddhā vedanāsu cittaṃ upasaṃharati.

Kathaṅ-ca bhikkhu bahiddhā vedanāsu vedanānupassī viharati?

Idha bhikkhu sukhaṃ vedanaṃ vediyamānaṃ “sukhaṃ vedanaṃ vediyatī” ti pajānāti, dukkhaṃ vedanaṃ vediyamānaṃ “dukkhaṃ vedanaṃ vediyatī” ti pajānāti; adukkhamasukhaṃ vedanaṃ vediyamānaṃ “adukkhamasukhaṃ vedanaṃ vediyatī” ti pajānāti.

Sāmisam vā sukhaṃ vedanaṃ vediyamānaṃ “sāmisam sukhaṃ vedanaṃ vediyatī” ti pajānāti; nirāmisam vā sukhaṃ vedanaṃ

²⁹ BJT -*passi*, here.

³⁰ Thai, ChS: *veday*^o, throughout.

vediyamānaṃ “nirāmiṣaṃ sukhaṃ vedanaṃ vediyatī” ti pajānāti; sāmiṣaṃ vā dukkhaṃ vedanaṃ vediyamānaṃ “sāmiṣaṃ dukkhaṃ vedanaṃ vediyatī” ti pajānāti; nirāmiṣaṃ vā dukkhaṃ vedanaṃ vediyamānaṃ “nirāmiṣaṃ dukkhaṃ vedanaṃ vediyatī” ti pajānāti; sāmiṣaṃ vā adukkhamasukhaṃ vedanaṃ vediyamānaṃ “sāmiṣaṃ adukkhamasukhaṃ vedanaṃ vediyatī” ti pajānāti; nirāmiṣaṃ vā adukkhamasukhaṃ vedanaṃ vediyamānaṃ “nirāmiṣaṃ adukkhamasukhaṃ vedanaṃ vediyatī” ti pajānāti.

So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvattthitaṃ vavattthapeti, so taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvattthitaṃ vavattthapetvā, ajjhattabahiddhā vedanāsu cittaṃ upasaṃharati.

Kathaṅ-ca bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharati?

Idha bhikkhu sukhaṃ vedanaṃ “sukhā vedanā” ti pajānāti; dukkhaṃ vedanaṃ “dukkhā vedanā” ti pajānāti; adukkhamasukhaṃ vedanaṃ “adukkhamasukhā vedanā” ti pajānāti.

sāmiṣaṃ vā³¹ sukhaṃ vedanaṃ “sāmiṣā sukhā vedanā” ti pajānāti; nirāmiṣaṃ vā sukhaṃ vedanaṃ “nirāmiṣā sukhā vedanā” ti pajānāti; sāmiṣaṃ vā dukkhaṃ vedanaṃ “sāmiṣā dukkhā vedanā” ti pajānāti; nirāmiṣaṃ vā dukkhaṃ vedanaṃ “nirāmiṣā dukkhā vedanā” ti pajānāti; sāmiṣaṃ vā adukkhamasukhaṃ vedanaṃ “sāmiṣā adukkhamasukhā vedanā” ti pajānāti; nirāmiṣaṃ vā adukkhamasukhaṃ vedanaṃ “nirāmiṣā adukkhamasukhā vedanā” ti pajānāti.

Evaṃ bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

³¹ Thai omits *vā* here and throughout this section.

[Padabhājanīyam]

“*Anupassī*” ti. Tattha, katamā anupassanā? Yā paññā pajānanā vicayo pavicayo dhammavicayo, sallakkhaṇā upalakkhaṇā paccupalakkhaṇā, paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā, bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo, paññā Paññindriyaṃ Paññābalaṃ paññāsattham, paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanam, amoho dhammavicayo Sammādiṭṭhi – ayaṃ vuccati “*anupassanā*”. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*anupassī*” ti.

“*Viharatī*” ti. Iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati “*viharatī*” ti.

“*Ātāpī*” ti. Tattha, katamaṃ ātappaṃ? Yo cetasiko viriyārambho nikkamo parakkamo, uyyāmo vāyāmo ussāho ussoḷhī thāmo dhīti asithilaparakkamatā, anikkhittachandatā anikkhittadhuratā dhurasampaggāho, viriyaṃ Viriyindriyaṃ Viriyabalaṃ Sammāvāyāmo – ayaṃ vuccati “*ātappam*”. Iminā ātappena upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*ātāpī*” ti.

“*Sampajāno*” ti. Tattha, katamaṃ sampajaññaṃ? Yā paññā pajānanā vicayo pavicayo dhammavicayo, sallakkhaṇā upalakkhaṇā paccupalakkhaṇā, paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā, bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo, paññā Paññindriyaṃ Paññābalaṃ paññāsattham, paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanam, amoho dhammavicayo Sammādiṭṭhi – idaṃ vuccati “*sampajaññaṃ*”. Iminā sampajaññaṃ upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*sampajāno*” ti.

“*Satimā*” ti. Tattha, katamā sati? Yā sati anussati paṭissati sati saraṇatā, dhāraṇatā apilāpanatā asammussanatā, sati Satindriyaṃ Satibalaṃ Sammāsati – ayaṃ vuccati “*sati*”. Imāya satiyā upeto

hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*satimā*” ti.

“*Vineyya loke abhijjhādomanassan*”-ti. Tattha, katamo loko? Sā yeva³² vedanā loko, pañca pi upādānakkhandhā loko - ayaṃ vuccati “*loko*”. Tattha, katamā abhijjhā? Yo rāgo sārāgo anunayo anurodho, nandī nandirāgo cittassa sārāgo - ayaṃ vuccati “*abhijjhā*”. Tattha, katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ, cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ: cetosamphassajā asātā, dukkhā vedanā – idaṃ vuccati “*domanassaṃ*”. Iti ayañ-ca abhijjhā idañ-ca domanassaṃ imamhi loke vinītā honti paṭivinītā, santā samitā vūpasantā atthaṅgatā abbhatthaṅgatā, appitā byappitā sositā visositā byantīkatā. Tena vuccati “*vineyya loke abhijjhādomanassan*”-ti.

Vedanānupassanāniddeśo

[Cittānupassanāniddeśo]

Kathañ-ca bhikkhu ajjhataṃ citte cittānupassī viharati?

Idha bhikkhu sarāgaṃ vā cittaṃ “sarāgaṃ me cittaṃ”-ti pajānāti, vītarāgaṃ³³ vā cittaṃ “vītarāgaṃ me cittaṃ”-ti pajānāti;

sadosaṃ vā cittaṃ “sadosaṃ me cittaṃ”-ti pajānāti, vītadosaṃ vā cittaṃ “vītadosaṃ me cittaṃ”-ti pajānāti;

samohaṃ vā cittaṃ “samohaṃ me cittaṃ”-ti pajānāti, vītamohaṃ vā cittaṃ “vītamohaṃ me cittaṃ”-ti pajānāti;

saṅkhittaṃ³⁴ vā cittaṃ “saṅkhittaṃ me cittaṃ”-ti pajānāti, vikkhittaṃ vā cittaṃ “vikkhittaṃ me cittaṃ”-ti pajānāti;

³² BJT: *Sā va*.

³³ BJT: *vita-*, printer’s error.

³⁴ ChS: always writes *-nik-* in this position.

mahaggataṃ vā cittaṃ “mahaggataṃ me cittaṃ”-ti pajānāti,
amahaggataṃ vā cittaṃ “amahaggataṃ me cittaṃ”-ti pajānāti;

sa-uttaraṃ vā cittaṃ “sa-uttaraṃ me cittaṃ”-ti pajānāti, anuttaraṃ
vā cittaṃ “anuttaraṃ me cittaṃ”-ti pajānāti;

samāhitaṃ vā cittaṃ “samāhitaṃ me cittaṃ”-ti pajānāti,
asamāhitaṃ vā cittaṃ “asamāhitaṃ me cittaṃ”-ti pajānāti;

vimuttaṃ vā cittaṃ “vimuttaṃ me cittaṃ”-ti pajānāti, avimuttaṃ vā
cittaṃ “avimuttaṃ me cittaṃ”-ti pajānāti.

So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvattthitaṃ
vavatthapeti, so taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā
svāvattthitaṃ vavatthapetvā, bahiddhā citte cittaṃ upasaṃharati.

Kathañ-ca bhikkhu bahiddhā citte cittaṇupassī viharati?

Idha bhikkhu sarāgaṃ vāssa cittaṃ “sarāgaṃ-assa³⁵ cittaṃ”-ti
pajānāti, vītarāgaṃ³⁶ vāssa cittaṃ “vītarāgaṃ-assa cittaṃ”-ti
pajānāti;

sadosaṃ vāssa cittaṃ “sadosaṃ-assa cittaṃ”-ti pajānāti, vītadosaṃ
vāssa cittaṃ “vītadosaṃ-assa cittaṃ”-ti pajānāti;

samohaṃ vāssa cittaṃ “samohaṃ-assa cittaṃ”-ti pajānāti,
vītamohaṃ vāssa cittaṃ “vītamohaṃ-assa cittaṃ”-ti pajānāti;

saṅkhittaṃ vāssa cittaṃ “saṅkhittaṃ-assa cittaṃ”-ti pajānāti,
vikkhittaṃ vāssa cittaṃ “vikkhittaṃ-assa cittaṃ”-ti pajānāti;

mahaggataṃ vāssa cittaṃ “mahaggataṃ-assa cittaṃ”-ti pajānāti,
amahaggataṃ vāssa cittaṃ “amahaggataṃ-assa cittaṃ”-ti pajānāti;

³⁵ Thai writes: *sarāgassa*, *vītarāgassa*, *sadosassa*, *vitadosassa*, etc.
throughout this section.

³⁶ BJT: *vita-*, printer’s error.

sa-uttaram vāssa cittaṃ “sa-uttaram-assa cittaṃ”-ti pajānāti,
anuttaram vāssa cittaṃ “anuttaram-assa cittaṃ”-ti pajānāti;

samāhitam vāssa cittaṃ “samāhitam-assa cittaṃ”-ti pajānāti,
asamāhitam vāssa cittaṃ “asamāhitam-assa cittaṃ”-ti pajānāti;

vimuttam vāssa cittaṃ “vimuttam-assa cittaṃ”-ti pajānāti,
avimuttam vāssa cittaṃ “avimuttam-assa cittaṃ”-ti pajānāti.

So taṃ nimittam āsevati bhāveti bahulīkaroti svāvattthitam
vavatthapeti, so taṃ nimittam āsevitvā bhāvetvā bahulīkaritvā
svāvattthitam vavatthapetvā, ajjhatabhiddhā citte cittaṃ
upasamharati.

Kathaṅ-ca bhikkhu ajjhatabhiddhā citte cittānupassī viharati?

Idha bhikkhu sarāgam vā cittaṃ “sarāgam cittaṃ”-ti pajānāti,
vītarāgam vā cittaṃ “vītarāgam cittaṃ”-ti pajānāti;

sadosam vā cittaṃ “sadosam cittaṃ”-ti pajānāti, vītadosam vā
cittaṃ “vītadosam cittaṃ”-ti pajānāti;

samoham vā cittaṃ “samoham cittaṃ”-ti pajānāti, vītamoham vā
cittaṃ “vītamoham cittaṃ”-ti pajānāti;

saṅkhittam vā cittaṃ “saṅkhittam cittaṃ”-ti pajānāti, vikkhittam vā
cittaṃ “vikkhittam cittaṃ”-ti pajānāti;

mahaggatam vā cittaṃ “mahaggatam cittaṃ”-ti pajānāti,
amahaggatam vā cittaṃ “amahaggatam cittaṃ”-ti pajānāti;

sa-uttaram vā cittaṃ “sa-uttaram cittaṃ”-ti pajānāti, anuttaram vā
cittaṃ “anuttaram cittaṃ”-ti pajānāti;

samāhitam vā cittaṃ “samāhitam cittaṃ”-ti pajānāti, asamāhitam vā
cittaṃ “asamāhitam cittaṃ”-ti pajānāti;

vimuttam vā cittaṃ “vimuttam cittaṃ”-ti pajānāti, avimuttam vā
cittaṃ “avimuttam cittaṃ”-ti pajānāti.

Evam bhikkhu ajjhatabhiddhā citte cittānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

[Padabhājanīyam]

“*Anupassī*” ti. Tattha, katamā anupassanā? Yā paññā pajānanā vicayo pavicayo dhammavicayo, sallakkhaṇā upalakkhaṇā paccupalakkhaṇā, paṇḍiccam kosallam nepuññam vebhabyā cintā upaparikkhā, bhūrī medhā pariṇāyikā vipassanā sampajaññam patodo, paññā Paññindriyam Paññābalaṃ paññāsattam, paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanam, amoho dhammavicayo Sammādiṭṭhi – ayam vuccati “*anupassanā*”. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*anupassī*” ti.

“*Viharatī*” ti. Iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati “*viharatī*” ti.

“*Ātāpī*” ti. Tattha, katamam ātappam? Yo cetasiko viriyārambho nikkamo parakkamo, uyyāmo vāyāmo ussāho ussolhī thāmo dhiti asithilaparakkamatā, anikkhattachandatā anikkhattadhuratā dhurasampaggāho, viriyam Viriyindriyam Viriyabalam Sammāvāyāmo – ayam vuccati “*ātappam*”. Iminā ātappena upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*ātāpī*” ti.

“*Sampajāno*” ti. Tattha, katamam sampajaññam? Yā paññā pajānanā vicayo pavicayo dhammavicayo, sallakkhaṇā upalakkhaṇā paccupalakkhaṇā, paṇḍiccam kosallam nepuññam vebhabyā cintā upaparikkhā, bhūrī medhā pariṇāyikā vipassanā sampajaññam patodo, paññā Paññindriyam Paññābalaṃ paññāsattam, paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanam, amoho dhammavicayo Sammādiṭṭhi – idam vuccati “*sampajaññam*”. Iminā sampajaññena upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*sampajāno*” ti.

“*Satimā*” ti. Tattha, katamā sati? Yā sati anussati paṭissati sati saraṇatā, dhāraṇatā apilāpanatā asammussanatā, sati Satindriyam Satibalaṃ Sammāsati – ayaṃ vuccati “*sati*”. Imāya satiyā upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*satimā*” ti.

“*Vineyya loke abhijjhādomanassan*”-ti. Tattha, katamo loko? Tam yeva cittaṃ loko, pañca pi upādānakkhandhā loko - ayaṃ vuccati “*loko*”. Tattha, katamā abhijjhā? Yo rāgo sārāgo anunayo anurodho, nandī nandirāgo cittassa sārāgo - ayaṃ vuccati “*abhijjhā*”. Tattha, katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ, cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ: cetosamphassajā asātā, dukkhā vedanā – idaṃ vuccati “*domanassaṃ*”. Iti ayañ-ca abhijjhā idañ-ca domanassaṃ imamhi loke vinītā honti paṭivinītā, santā samitā vūpasantā atthaṅgatā abbatthaṅgatā, appitā byappitā sositā visositā byantīkatā. Tena vuccati “*vineyya loke abhijjhādomanassan*”-ti.

Cittānupassanāniddeso

[Dhammānupassanāniddeso]

Kathañ-ca bhikkhu ajjhattaṃ dhammesu dhammānupassī viharati?

Idha bhikkhu santaṃ vā ajjhattaṃ kāmaccandaṃ “atthi me ajjhattaṃ kāmaccando” ti pajānāti; asantaṃ vā ajjhattaṃ kāmaccandaṃ “natthi me ajjhattaṃ kāmaccando” ti pajānāti. Yathā ca anuppanassa kāmaccandassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa kāmaccandassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa kāmaccandassa āyatim anuppādo hoti, tañ-ca pajānāti.

Santaṃ vā ajjhattaṃ byāpādaṃ³⁷ “atthi me ajjhattaṃ byāpādo” ti pajānāti; asantaṃ vā ajjhattaṃ byāpādaṃ “natthi me ajjhattaṃ byāpādo” ti pajānāti. Yathā ca anuppanassa byāpādassa uppādo

³⁷ BJT: *vyāpād*-, always.

hoti, tañ-ca pajānāti; yathā ca uppannassa byāpādassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa byāpādassa āyatim̃ anuppādo hoti, tañ-ca pajānāti.

Santaṃ vā ajjhataṃ thīnamiddhaṃ³⁸ “atthi me ajjhataṃ thīnamiddhaṃ”-ti pajānāti; asantaṃ vā ajjhataṃ thīnamiddhaṃ “natthi me ajjhataṃ thīnamiddhaṃ”-ti pajānāti. Yathā ca anuppannassa thīnamiddhassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannassa thīnamiddhassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa thīnamiddhassa āyatim̃ anuppādo hoti, tañ-ca pajānāti.

Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ “atthi me ajjhataṃ uddhaccakukkuccaṃ”-ti pajānāti; asantaṃ vā ajjhataṃ uddhaccakukkuccaṃ “natthi me ajjhataṃ uddhaccakukkuccaṃ”-ti pajānāti. Yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa uddhaccakukkuccassa āyatim̃ anuppādo hoti, tañ-ca pajānāti.

Santaṃ vā ajjhataṃ vicikicchāṃ³⁹ “atthi me ajjhataṃ vicikicchā” ti pajānāti; asantaṃ vā ajjhataṃ vicikicchāṃ “natthi me ajjhataṃ vicikicchā” ti pajānāti. Yathā ca anuppannāya vicikicchāya uppādo hoti, tañ-ca pajānāti; yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnāya vicikicchāya āyatim̃ anuppādo hoti, tañ-ca pajānāti.

Santaṃ vā ajjhataṃ Satisambojjhaṅgaṃ “atthi me ajjhataṃ Satisambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhataṃ Satisambojjhaṅgaṃ “natthi me ajjhataṃ Satisambojjhaṅgo” ti pajānāti. Yathā ca anuppannassa Satisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannassa Satisambojjhaṅgassa bhāvanāya pāripūri⁴⁰ hoti, tañ-ca pajānāti.

³⁸ ChS: *thīna*-, always.

³⁹ BJT: *vicikicchā*, printer's error.

⁴⁰ Thai: *bhāvanāpāripūri*, throughout.

Santaṃ vā ajjhattaṃ Dhammavicayasambojjhaṅgaṃ “atthi me ajjhattaṃ Dhammavicayasambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhattaṃ Dhammavicayasambojjhaṅgaṃ “natthi me ajjhattaṃ Dhammavicayasambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Dhammavicayasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa Dhammavicayasambojjhaṅgassa bhāvanāya pāripurī hoti, tañ-ca pajānāti.

Santaṃ vā ajjhattaṃ Viriyasambojjhaṅgaṃ “atthi me ajjhattaṃ Viriyasambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhattaṃ Viriyasambojjhaṅgaṃ “natthi me ajjhattaṃ Viriyasambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Viriyasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa Viriyasambojjhaṅgassa bhāvanāya pāripurī hoti, tañ-ca pajānāti.

Santaṃ vā ajjhattaṃ Pīṭhisambojjhaṅgaṃ “atthi me ajjhattaṃ Pīṭhisambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhattaṃ Pīṭhisambojjhaṅgaṃ “natthi me ajjhattaṃ Pīṭhisambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Pīṭhisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa Pīṭhisambojjhaṅgassa bhāvanāya pāripurī hoti, tañ-ca pajānāti.

Santaṃ vā ajjhattaṃ Passaddhisambojjhaṅgaṃ “atthi me ajjhattaṃ Passaddhisambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhattaṃ Passaddhisambojjhaṅgaṃ “natthi me ajjhattaṃ Passaddhisambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Passaddhisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa Passaddhisambojjhaṅgassa bhāvanāya pāripurī hoti, tañ-ca pajānāti.

Santaṃ vā ajjhattaṃ Samādhisambojjhaṅgaṃ “atthi me ajjhattaṃ Samādhisambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhattaṃ Samādhisambojjhaṅgaṃ “natthi me ajjhattaṃ Samādhisambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Samādhisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa Samādhisambojjhaṅgassa bhāvanāya pāripurī hoti, tañ-ca pajānāti.

Santaṃ vā ajjhattaṃ Upekkhāsambojjhaṅgaṃ “atthi me ajjhattaṃ Upekkhāsambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhattaṃ Upekkhāsambojjhaṅgaṃ “natthi me ajjhattaṃ Upekkhāsambojjhaṅgo” ti pajānāti. Yathā ca anuppannassa Upekkhāsambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannassa Upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvattthitaṃ vavattthapeti, so taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvattthitaṃ vavattthapetvā, bahiddhā dhammesu cittaṃ upasaṃharati.

Kathañ-ca bhikkhu bahiddhā dhammesu dhammānupassī viharati?

Idha bhikkhu santaṃ vāssa kāmacchandaṃ “atthissa kāmacchando” ti pajānāti; asantaṃ vāssa kāmacchandaṃ “natthissa kāmacchando” ti pajānāti. Yathā ca anuppannassa kāmacchandassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannassa kāmacchandassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti, tañ-ca pajānāti.

Santaṃ vāssa byāpādaṃ “atthissa byāpādo” ti pajānāti; asantaṃ vāssa byāpādaṃ “natthissa byāpādo” ti pajānāti. Yathā ca anuppannassa byāpādassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannassa byāpādassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa byāpādassa āyatim anuppādo hoti, tañ-ca pajānāti.

Santaṃ vāssa thīnamiddhaṃ “atthissa thīnamiddhan”-ti pajānāti; asantaṃ vāssa thīnamiddhaṃ “natthissa thīnamiddhan”-ti pajānāti. Yathā ca anuppannassa thīnamiddhassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannassa thīnamiddhassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa thīnamiddhassa āyatim anuppādo hoti, tañ-ca pajānāti.

Santaṃ vāssa uddhaccakukkuccaṃ “atthissa uddhaccakukkuccan”-ti pajānāti; asantaṃ vāssa uddhaccakukkuccaṃ “natthissa uddhaccakukkuccan”-ti pajānāti. Yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti, tañ-ca pajānāti; yathā ca

uppannassa uddhaccakukkuccassa pahānaṃ hoti, tañ-ca pajānāti;
yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti,
tañ-ca pajānāti.

Santaṃ vāssa vicikicchāṃ “atthissa vicikicchā” ti pajānāti; asantaṃ
vāssa vicikicchāṃ “natthissa vicikicchā” ti pajānāti. Yathā ca
anuppannāya vicikicchāya uppādo hoti, tañ-ca pajānāti; yathā ca
uppannāya vicikicchāya pahānaṃ hoti, tañ-ca pajānāti; yathā ca
pahīnāya vicikicchāya āyatim anuppādo hoti, tañ-ca pajānāti.

Santaṃ vāssa Satisambojjhaṅgaṃ “atthissa Satisambojjhaṅgo” ti
pajānāti; asantaṃ vāssa Satisambojjhaṅgaṃ “natthissa
Satisambojjhaṅgo” ti pajānāti. Yathā ca anuppannassa
Satisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca
uppannassa Satisambojjhaṅgassa bhāvanāya pāripurī hoti, tañ-ca
pajānāti.

Santaṃ vāssa Dhammavicayasambojjhaṅgaṃ “atthissa
Dhammavicayasambojjhaṅgo” ti pajānāti; asantaṃ vāssa
Dhammavicayasambojjhaṅgaṃ “natthissa
Dhammavicayasambojjhaṅgo” ti pajānāti. Yathā ca anuppannassa
Dhammavicayasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā
ca uppannassa Dhammavicayasambojjhaṅgassa bhāvanāya pāripurī
hoti, tañ-ca pajānāti.

Santaṃ vāssa Viriyasambojjhaṅgaṃ “atthissa Viriyasambojjhaṅgo”
ti pajānāti; asantaṃ vāssa Viriyasambojjhaṅgaṃ “natthissa
Viriyasambojjhaṅgo” ti pajānāti. Yathā ca anuppannassa
Viriyasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca
uppannassa Viriyasambojjhaṅgassa bhāvanāya pāripurī hoti, tañ-ca
pajānāti.

Santaṃ vāssa Pīṭisambojjhaṅgaṃ “atthissa Pīṭisambojjhaṅgo” ti
pajānāti; asantaṃ vāssa Pīṭisambojjhaṅgaṃ “natthissa
Pīṭisambojjhaṅgo” ti pajānāti. Yathā ca anuppannassa
Pīṭisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca
uppannassa Pīṭisambojjhaṅgassa bhāvanāya pāripurī hoti, tañ-ca
pajānāti.

Santaṃ vāssa Passaddhisambojjhaṅgaṃ “atthissa Passaddhisambojjhaṅgo” ti pajānāti; asantaṃ vāssa Passaddhisambojjhaṅgaṃ “natthissa Passaddhisambojjhaṅgo” ti pajānāti. Yathā ca anuppannessa Passaddhisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannessa Passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Santaṃ vāssa Samādhisambojjhaṅgaṃ “atthissa Samādhisambojjhaṅgo” ti pajānāti; asantaṃ vāssa Samādhisambojjhaṅgaṃ “natthissa Samādhisambojjhaṅgo” ti pajānāti. Yathā ca anuppannessa Samādhisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannessa Samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Santaṃ vāssa Upekkhāsambojjhaṅgaṃ “atthissa Upekkhāsambojjhaṅgo” ti pajānāti; asantaṃ vāssa Upekkhāsambojjhaṅgaṃ “natthissa Upekkhāsambojjhaṅgo” ti pajānāti. Yathā ca anuppannessa Upekkhāsambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannessa Upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvattthitaṃ vavattthapeti, so taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvattthitaṃ vavattthapetvā, ajjhatabhiddhā dhammesu cittaṃ upasaṃharati.

Kathaṅ-ca bhikkhu ajjhatabhiddhā dhammesu dhammānupassī viharati?

Idha bhikkhu santaṃ vā kāmacchandaṃ “atthi kāmacchando” ti pajānāti; asantaṃ vā kāmacchandaṃ “natthi kāmacchando” ti pajānāti. Yathā ca anuppannessa kāmacchandassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannessa kāmacchandassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahānassa kāmacchandassa āyatim anuppādo hoti, tañ-ca pajānāti.

Santaṃ vā byāpādaṃ “atthi byāpādo” ti pajānāti; asantaṃ vā byāpādaṃ “natthi byāpādo” ti pajānāti. Yathā ca anuppannessa byāpādassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannessa

byāpādassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa byāpādassa āyatim anuppādo hoti, tañ-ca pajānāti.

Santaṃ vā thīnamiddhaṃ “atthi thīnamiddhaṃ”-ti pajānāti; asantaṃ vā thīnamiddhaṃ “natthi thīnamiddhaṃ”-ti pajānāti. Yathā ca anuppanassa thīnamiddhassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa thīnamiddhassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa thīnamiddhassa āyatim anuppādo hoti, tañ-ca pajānāti.

Santaṃ vā uddhaccakukkuccaṃ “atthi uddhaccakukkuccaṃ”-ti pajānāti; asantaṃ vā uddhaccakukkuccaṃ “natthi uddhaccakukkuccaṃ”-ti pajānāti. Yathā ca anuppanassa uddhaccakukkuccassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa uddhaccakukkuccassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti, tañ-ca pajānāti.

Santaṃ vā vicikicchāṃ “atthi vicikicchā” ti pajānāti; asantaṃ vā vicikicchāṃ “natthi vicikicchā” ti pajānāti. Yathā ca anuppanāya vicikicchāya uppādo hoti, tañ-ca pajānāti; yathā ca uppanāya vicikicchāya pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti, tañ-ca pajānāti.

Santaṃ vā Satisambojjhaṅgaṃ “atthi Satisambojjhaṅgo” ti pajānāti; asantaṃ vā Satisambojjhaṅgaṃ “natthi Satisambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Satisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa Satisambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Santaṃ vā Dhammavicayasambojjhaṅgaṃ “atthi Dhammavicayasambojjhaṅgo” ti pajānāti; asantaṃ vā Dhammavicayasambojjhaṅgaṃ “natthi Dhammavicayasambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Dhammavicayasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa Dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Santaṃ vā Viriyasambojjhaṅgaṃ “atthi Viriyasambojjhaṅgo” ti pajānāti; asantaṃ vā Viriyasambojjhaṅgaṃ “natthi

Viriyasambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Viriyasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa Viriyasambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Santaṃ vā Pītisambojjhaṅgaṃ “atthi Pītisambojjhaṅgo” ti pajānāti; asantaṃ vā Pītisambojjhaṅgaṃ “natthi Pītisambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Pītisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa Pītisambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Santaṃ vā Passaddhisambojjhaṅgaṃ “atthi Passaddhisambojjhaṅgo” ti pajānāti; asantaṃ vā Passaddhisambojjhaṅgaṃ “natthi Passaddhisambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Passaddhisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa Passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Santaṃ vā Samādhisambojjhaṅgaṃ “atthi Samādhisambojjhaṅgo” ti pajānāti; asantaṃ vā Samādhisambojjhaṅgaṃ “natthi Samādhisambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Samādhisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa Samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Santaṃ vā Upekkhāsambojjhaṅgaṃ “atthi Upekkhāsambojjhaṅgo” ti pajānāti; asantaṃ vā Upekkhāsambojjhaṅgaṃ “natthi Upekkhāsambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Upekkhāsambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppanassa Upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Evam bhikkhu ajjhatabhiddhā dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ.

[Padabhājanīyam]

“*Anupassī*” ti. Tattha, katamā anupassanā? Yā paññā pajānanā vicayo pavicayo dhammavicayo, sallakkhaṇā upalakkhaṇā paccupalakkhaṇā, paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā, bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo, paññā Paññindriyaṃ Paññābalaṃ paññāsattham, paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanam, amoho dhammavicayo Sammādiṭṭhi – ayaṃ vuccati “*anupassanā*”. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*anupassī*” ti.

“*Viharatī*” ti. Iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati “*viharatī*” ti.

“*Ātāpī*” ti. Tattha, katamaṃ ātappaṃ? Yo cetasiko viriyārambho nikkamo parakkamo, uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā, anikkhattachandatā anikkhattadhuratā dhurasampaggāho, viriyaṃ Viriyindriyaṃ Viriyabalaṃ Sammāvāyāmo – ayaṃ vuccati “*ātappaṃ*”. Iminā ātappena upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*ātāpī*” ti.

“*Sampajāno*” ti. Tattha, katamaṃ sampajaññaṃ? Yā paññā pajānanā vicayo pavicayo dhammavicayo, sallakkhaṇā upalakkhaṇā paccupalakkhaṇā, paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā, bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo, paññā Paññindriyaṃ Paññābalaṃ paññāsattham, paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanam, amoho dhammavicayo Sammādiṭṭhi – idaṃ vuccati “*sampajaññaṃ*”. Iminā sampajaññaṃ upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*sampajāno*” ti.

“*Satimā*” ti. Tattha, katamā sati? Yā sati anussati paṭissati sati saraṇatā, dhāraṇatā apilāpanatā asammussanatā, sati Satindriyaṃ Satibalaṃ Sammāsati – ayaṃ vuccati “*sati*”. Imāya satiyā upeto

hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*satimā*” ti.

“*Vineyya loke abhijjhādomanassan*”-ti. Tattha, katamo loko? Teva dhammā loko, pañca pi upādānakkhandhā loko - ayaṃ vuccati “*loko*”. Tattha, katamā abhijjhā? Yo rāgo sārāgo anunayo anurodho, nandī nandirāgo cittassa sārāgo - ayaṃ vuccati “*abhijjhā*”. Tattha, katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ, cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ: cetosamphassajā asātā,⁴¹ dukkhā vedanā – idaṃ vuccati “*domanassaṃ*”. Iti ayañ-ca abhijjhā idañ-ca domanassaṃ imamhi loke vinītā honti paṭivinītā, santā samitā vūpasantā atthaṅgatā abbatthaṅgatā, appitā byappitā sositā visositā byantīkatā. Tena vuccati “*vineyya loke abhijjhādomanassan*”-ti.

Dhammānupassanāniddeṣo

Suttantabhājanīyaṃ

⁴¹ BJT: *asātā*, printer’s error.

[2. Abhidhammabhājanīyam]⁴²

[Paṭhamanayo]⁴³

Cattāro Satipaṭṭhānā:

Idha bhikkhu kāye kāyānupassī viharati, vedanāsu vedanānupassī viharati, citte cittānupassī viharati, dhammesu dhammānupassī viharati.

Kathañ-ca bhikkhu kāye kāyānupassī viharati?

Idha bhikkhu yasmiñ samaye lokuttaram jhānam bhāveti, niyyānikam apacayagāmiñ, diṭṭhigatānam pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkam, savicāram, vivekajam pītisukham, paṭhamam jhānam upasampajja viharati, dukkhapaṭipadam⁴⁴ dandhābhiññam kāye kāyānupassī, yā tasmīñ samaye sati anussati⁴⁵ Sammāsati Satisambojjhaṅgo, Maggaṅgam Maggaparīyāpannam - idam vuccati “*satipaṭṭhānam*”. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathañ-ca bhikkhu vedanāsu vedanānupassī viharati?

Idha bhikkhu yasmiñ samaye lokuttaram jhānam bhāveti, niyyānikam apacayagāmiñ, diṭṭhigatānam pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkam, savicāram, vivekajam pītisukham, paṭhamam jhānam upasampajja viharati, dukkhapaṭipadam dandhābhiññam vedanāsu

⁴² BJT: *-bhājanīyam* (at end of section).

⁴³ This heading, and *Dutiyanayo* below, do not appear in the texts, but are inserted by the editor for clarity's sake.

⁴⁴ BJT, Thai: *dukkhāpaṭipadam*, always.

⁴⁵ Thai marks a peyyāla passage here and below, which would mean including the following at this point: *paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati Satindriyam Satibalam*.

vedanānupassī, yā tasmim̐ samaye sati anussati Sammāsati Satisambojjhaṅgo, Maggaṅgaṃ Maggapariyāpannaṃ - idaṃ vuccati “*satipaṭṭhānaṃ*”. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ-ca bhikkhu citte cittānupassī viharati?

Idha bhikkhu yasmim̐ samaye lokuttaraṃ jhānaṃ bhāveti, niyyānikaṃ apacayaḡāmim̐, diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamaṃ jhānaṃ upasampajja viharati, dukkhapaṭipadaṃ dandhābhiññaṃ citte cittānupassī, yā tasmim̐ samaye sati anussati Sammāsati Satisambojjhaṅgo, Maggaṅgaṃ Maggapariyāpannaṃ - idaṃ vuccati “*satipaṭṭhānaṃ*”. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ-ca bhikkhu dhammesu dhammānupassī viharati?

Idha bhikkhu yasmim̐ samaye lokuttaraṃ jhānaṃ bhāveti, niyyānikaṃ apacayaḡāmim̐, diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamaṃ jhānaṃ upasampajja viharati, dukkhapaṭipadaṃ dandhābhiññaṃ dhammesu dhammānupassī, yā tasmim̐ samaye sati anussati Sammāsati Satisambojjhaṅgo, Maggaṅgaṃ Maggapariyāpannaṃ - idaṃ vuccati “*satipaṭṭhānaṃ*”. Avasesā dhammā satipaṭṭhānasampayuttā.

Tattha katamaṃ satipaṭṭhānaṃ?

Idha bhikkhu yasmim̐ samaye lokuttaraṃ jhānaṃ bhāveti, niyyānikaṃ apacayaḡāmim̐, diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamaṃ jhānaṃ upasampajja viharati, dukkhapaṭipadaṃ dandhābhiññaṃ dhammesu dhammānupassī, yā tasmim̐ samaye sati anussati Sammāsati Satisambojjhaṅgo, Maggaṅgaṃ Maggapariyāpannaṃ - idaṃ vuccati “*satipaṭṭhānaṃ*”. Avasesā dhammā satipaṭṭhānasampayuttā.

[Dutiyanayo]

Cattāro Satipaṭṭhānā:

Idha bhikkhu kāye kāyānupassī viharati, vedanāsu vedanānupassī viharati, citte cittānupassī viharati, dhammesu dhammānupassī viharati.

Kathañ-ca bhikkhu kāye kāyānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti, niyyānikaṃ apacayagāmiṃ, diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamaṃ jhānaṃ upasampajja viharati, dukkhapaṭipadaṃ dandhābhiññaṃ, tasmīṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, Saddhindriyaṃ hoti, Viriyindriyaṃ hoti, Satindriyaṃ hoti, Samādhindriyaṃ hoti, Paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, anaññātaññassāmītindriyaṃ hoti, Sammādiṭṭhi hoti, Sammāsaṅkappo hoti, Sammāvācā hoti, Sammākammanto hoti, Sammā-ājīvo hoti, Sammāvāyāmo hoti, Sammāsati hoti, Sammāsamādhi hoti, Saddhābalaṃ hoti, Viriyabalaṃ hoti, Satibalaṃ hoti, Samādhibalaṃ hoti, Paññābalaṃ hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, amoho hoti, anabhihā hoti, abyāpādo hoti, Sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti, kāyapassaddhi⁴⁶ hoti, cittapassaddhi hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittamudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti, kāyapāguññatā hoti, cittapāguññatā hoti, kāyujukatā hoti, cittujukatā hoti, sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti, paggāho hoti, avikkhepo hoti: ime dhammā kusalā.

⁴⁶ Thai: *-ppassaddhi*, always in compound; but gemination is unwarranted here: Sanskrit = *pa + śrambh*.

Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamañ jhānaṃ upasampajja viharati, dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ kāye kāyānupassī, yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo, Maggaṅgaṃ Maggapariyāpannaṃ - idaṃ vuccati “*satipaṭṭhānaṃ*”. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ-ca bhikkhu vedanāsu vedanānupassī viharati?

Idha bhikkhu yasmim samaye lokuttaraṃ jhānaṃ bhāveti, niyyānikaṃ apacayaḡāmim, diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamañ jhānaṃ upasampajja viharati, dukkhapaṭipadaṃ dandhābhiññaṃ, tasmim samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, Saddhindriyaṃ hoti, Viriyindriyaṃ hoti, Satindriyaṃ hoti, Samādhindriyaṃ hoti, Paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, anaññātāññassāmītindriyaṃ hoti, Sammādiṭṭhi hoti, Sammāsaṅkappo hoti, Sammāvācā hoti, Sammākammanto hoti, Sammā-ājīvo hoti, Sammāvāyāmo hoti, Sammāsati hoti, Sammāsamādhi hoti, Saddhābalaṃ hoti, Viriyabalaṃ hoti, Satibalaṃ hoti, Samādhibalaṃ hoti, Paññābalaṃ hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti, Sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti, kāyapassaddhi hoti, cittapassaddhi hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittamudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti, kāyapāguññatā hoti, cittapāguññatā hoti, kāyujukatā hoti, cittujukatā hoti, sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti, paggāho hoti, avikkhepo hoti: ime dhammā kusalā.

Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamañ jhānaṃ upasampajja viharati, dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ vedanāsu vedanānupassī, yā tasmim samaye sati anussati Sammāsati

Satisambojjhaṅgo, Maggaṅgaṃ Maggaparīyāpannaṃ - idaṃ vuccati “*satipaṭṭhānaṃ*”. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ-ca bhikkhu citte cittānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti, niyyānikaṃ apacayagāmiṃ, diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamaṃ jhānaṃ upasampajja viharati, dukkhapaṭipadaṃ dandhābhiññaṃ, tasmīṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, Saddhindriyaṃ hoti, Viriyindriyaṃ hoti, Satindriyaṃ hoti, Samādhindriyaṃ hoti, Paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, anaññātaññassāmītindriyaṃ hoti, Sammādiṭṭhi hoti, Sammāsaṅkappo hoti, Sammāvācā hoti, Sammākammanto hoti, Sammā-ājīvo hoti, Sammāvāyāmo hoti, Sammāsati hoti, Sammāsamādhi hoti, Saddhābalaṃ hoti, Viriyabalaṃ hoti, Satibalaṃ hoti, Samādhibalaṃ hoti, Paññābalaṃ hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti, Sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti, kāyapassaddhi hoti, cittapassaddhi hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittamudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti, kāyapāguññatā hoti, cittapāguññatā hoti, kāyujukatā hoti, cittujukatā hoti, sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti, paggāho hoti, avikkhepo hoti: ime dhammā kusalā.

Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamaṃ jhānaṃ upasampajja viharati, dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ citte cittānupassī, yā tasmīṃ samaye sati anussati Sammāsati Satisambojjhaṅgo, Maggaṅgaṃ Maggaparīyāpannaṃ - idaṃ vuccati “*satipaṭṭhānaṃ*”. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ-ca bhikkhu dhammesu dhammānupassī viharati?

Idha bhikkhu yasmim̐ samaye lokuttaram̐ jhānam̐ bhāveti, niyyānikam̐ apacayagāmiṃ, diṭṭhigatānam̐ pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkam̐, savicāram̐, vivekajam̐ pītisukham̐, paṭhamam̐ jhānam̐ upasampajja viharati, dukkhapaṭipadam̐ dandhābhiññam̐, tasmim̐ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukham̐ hoti, cittassekaggatā hoti, Saddhindriyam̐ hoti, Viriyindriyam̐ hoti, Satindriyam̐ hoti, Samādhindriyam̐ hoti, Paññindriyam̐ hoti, manindriyam̐ hoti, somanassindriyam̐ hoti, jīvitindriyam̐ hoti, anaññātāññassāmītindriyam̐ hoti, Sammādiṭṭhi hoti, Sammāsaṅkappo hoti, Sammāvācā hoti, Sammākammanto hoti, Sammā-ājīvo hoti, Sammāvāyāmo hoti, Sammāsati hoti, Sammāsamādhi hoti, Saddhābalaṃ hoti, Viriyabalaṃ hoti, Satibalaṃ hoti, Samādhibalaṃ hoti, Paññābalaṃ hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti, Sammādiṭṭhi hoti, hirī hoti, ottappam̐ hoti, kāyapassaddhi hoti, cittaṃpassaddhi hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittaṃmudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti, kāyapāguññatā hoti, cittaṃpāguññatā hoti, kāyujukatā hoti, cittujukatā hoti, sati hoti, sampajaññam̐ hoti, samatho hoti, vipassanā hoti, paggāho hoti, avikkhepo hoti: ime dhammā kusalā.

Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākam̐, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkam̐, savicāram̐, vivekajam̐ pītisukham̐, paṭhamam̐ jhānam̐ upasampajja viharati, dukkhapaṭipadam̐ dandhābhiññam̐ suññatam̐ dhammesu dhammānupassī, yā tasmim̐ samaye sati anussati Sammāsati Satisambojjhaṅgo, Maggaṅgam̐ Maggaparīyāpannam̐ - idaṃ vuccati “*satipaṭṭhānam̐*”. Avasesā dhammā satipaṭṭhānasampayuttā.

Tattha katamam̐ satipaṭṭhānam̐?

Idha bhikkhu yasmim̐ samaye lokuttaram̐ jhānam̐ bhāveti, niyyānikam̐ apacayagāmiṃ, diṭṭhigatānam̐ pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkam̐, savicāram̐, vivekajam̐ pītisukham̐, paṭhamam̐ jhānam̐ upasampajja viharati, dukkhapaṭipadam̐ dandhābhiññam̐, tasmim̐

samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, Saddhindriyaṃ hoti, Viriyindriyaṃ hoti, Satindriyaṃ hoti, Samādhindriyaṃ hoti, Paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, anaññātaññassāmītindriyaṃ hoti, Sammādiṭṭhi hoti, Sammāsaṅkappo hoti, Sammāvācā hoti, Sammākammanto hoti, Sammā-ājīvo hoti, Sammāvāyāmo hoti, Sammāsati hoti, Sammāsamādhi hoti, Saddhābalaṃ hoti, Viriyabalaṃ hoti, Satibalaṃ hoti, Samādhibalaṃ hoti, Paññābalaṃ hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti, Sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti, kāyapassaddhi hoti, cittapassaddhi hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittamudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti, kāyapāguññatā hoti, cittapāguññatā hoti, kāyujukatā hoti, cittujukatā hoti, sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti, paggāho hoti, avikkhepo hoti: ime dhammā kusalā.

Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamarṃ jhānaṃ upasampajja viharati, dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo, Maggaṅgaṃ Maggariyāpannaṃ - idaṃ vuccati “*satipaṭṭhānaṃ*”. Avasesā dhammā satipaṭṭhānasampayuttā.

Abhidhammabhājanīyaṃ

[3. Pañhāpucchakam]⁴⁷

Cattāro Satipaṭṭhānā:

Idha bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

Vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

Citte cittānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

Catunnam satipaṭṭhānānam:

[Tikamātikā]

[1] [Q:] Kati kusalā?⁴⁸ Kati akusalā? Kati abyākatā?⁴⁹

[A:] Siyā kusalā, siyā abyākatā.⁵⁰

[2] Kati sukhāya vedanāya sampayuttā? Kati dukkhāya vedanāya sampayuttā? Kati adukkhamasukhāya vedanāya sampayuttā?

⁴⁷ BJT: *Pañha-*, at the end of the section.

⁴⁸ This sequence of questions is elided in the texts as *kati kusalā, kati akusalā, kati abyākatā ... kati saraṇa kati araṇa*. The rest has to be inferred from the *Mātikā* (Tabulation) sequence at the beginning of *Dhammasaṅgaṇī*.

⁴⁹ BJT: *avyākatā*, and in the answer.

⁵⁰ I have rearranged the material here so that the answers (printed in *italic*) follow the questions, which hopefully makes the whole discussion more intelligible.

Siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā.

[3] Kati vipākā? Kati vipākadhammadhammā? Kati nevavipākanavipākadhammadhammā?
Siyā vipākā, siyā vipākadhammadhammā.

[4] Kati upādinnupādāniyā?⁵¹ Kati anupādinnupādāniyā? Kati anupādinna-anupādāniyā?⁵²
Anupādinna-anupādāniyā.⁵³

[5] Kati saṅkiliṭṭhasaṅkilesikā? Kati asaṅkiliṭṭhasaṅkilesikā? Kati asaṅkiliṭṭha-asaṅkilesikā?⁵⁴
Asaṅkiliṭṭha-asaṅkilesikā.

[6] Kati savitakkasavicārā? Kati avitakkavicāramattā? Kati avitakka-avicārā?⁵⁵
Siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakka-avicārā.

[7] Kati pītisahagatā? Kati sukhasahagatā? Kati upekkhāsahagatā?
Siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā.

[8] Kati dassanena pahātabbā? Kati bhāvanāya pahātabbā? Kati neva dassanena na bhāvanāya pahātabbā?
Neva dassanena na bhāvanāya pahātabbā.

[9] Kati dassanena pahātabbahetukā? Kati bhāvanāya pahātabbahetukā? Kati neva dassanena na bhāvanāya pahātabbahetukā?
Neva dassanena na bhāvanāya pahātabbahetukā.

⁵¹ ChS: *-pādiṇṇ-*, also below.

⁵² Thai: *anupādinna-anupādāniyā*; ChS: *anupādiṇṇa-anupādāniyā*.

⁵³ ChS: *Anupādiṇṇa-anupādāniyā*.

⁵⁴ Thai: *asaṅkiliṭṭhāsaṅkilesikā*.

⁵⁵ Thai: *avitakkāvicārā*.

[10] Kati ācayagāmino? Kati apacayagāmino? Kati
nevācayagāmino nāpacayagāmino?⁵⁶
Siyā apacayagāmino, siyā nevācayagāmino⁵⁷ nāpacayagāmino.

[11] Kati sekhā?⁵⁸ Kati asekhā? Kati nevasekhā nāsekhā?⁵⁹
Siyā sekhā, siyā asekhā.⁶⁰

[12] Kati parittā? Kati mahaggatā? Kati appamāṇā?
Appamāṇā.

[13] Kati parittārammaṇā? Kati mahaggatārammaṇā? Kati
appamāṇārammaṇā?
Appamāṇārammaṇā.

[14] Kati hīnā? Kati majjhimā? Kati paṇītā?
Paṇītā.

[15] Kati micchattaniyatā? Kati sammattaniyatā? Kati aniyatā?
Siyā sammattaniyatā, siyā aniyatā.

[16] Kati Maggārammaṇā? Kati Maggahetukā? Kati
Maggādhipatino?
Na maggārammaṇā,⁶¹ siyā maggahetukā, siyā maggādhipatino, siyā
na vattabbā maggahetukā ti pi, maggādhipatino ti pi.

[17] Kati uppannā? Kati anuppannā? Kati uppādino?
Siyā uppannā, siyā anuppannā, siyā uppādino.

⁵⁶ BJT: *nevācayagāmino na apacayagāmino*; ChS:
nevācayagāmināpacayagāmino; both also in the answer below.

⁵⁷ BJT omits *-no*, printer's error.

⁵⁸ Thai, ChS: *Sekkhā ... asekkhā*, similarly below.

⁵⁹ ChS: *nevasekkhanāsekhā*.

⁶⁰ BJT inconsistently prints *sekkhā ... asekkhā* here.

⁶¹ Thai omits the negative *na*.

[18] Kati atītā? Kati anāgatā? Kati paccuppannā?
Siyā atītā, siyā anāgatā, siyā paccuppannā.⁶²

[19] Kati atītārammaṇā? Kati anāgatārammaṇā? Kati
paccuppannārammaṇā?
Na vattabbā atītārammaṇā ti pi, anāgatārammaṇā ti pi,
paccuppannārammaṇā ti pi.

[20] Kati ajjhattā? Kati bahiddhā? Kati ajjhattabahiddhā?
Siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā.

[21] Kati ajjhattārammaṇā? Kati bahiddhārammaṇā? Kati
ajjhattabahiddhārammaṇā?
Bahiddhārammaṇā.

[22] Kati sanidassanasappaṭighā? Kati anidassanasappaṭighā? Kati
anidassana-appaṭighā?⁶³
Anidassana-appaṭighā.

*Tikamātikā*⁶⁴

[Dukamātikā]

[Hetugocchakaṃ]⁶⁵

[1] [Q:] Kati hetū? Kati na hetū? [A:]
Na hetū.

⁶² *Siyā anāgatā, siyāpaccuppannā, siyā atītā*, which is its own edition of Dhs. And also against the normal order in Pàëi.

⁶³ Thai: *anidassanāppaṭighā*, and in the answer.

⁶⁴ BJT omits.

⁶⁵ I have included the headings at the beginning of the section they refer to clarify the discussion. They are missing from Vibh, but included as end-titles in Dhs (except where noted).

[2] Kati sahetukā? Kati ahetukā?
Sahetukā.

[3] Kati hetusampayuttā? Kati hetuvippayuttā?
Hetusampayuttā.

[4] Kati hetū ceva sahetukā ca? Kati sahetukā ceva na ca hetū?
Na vattabbā hetū ceva sahetukā cā ti, sahetukā ceva na ca hetū.

[5] Kati hetū ceva hetusampayuttā ca? Kati hetusampayuttā ceva na ca hetū?
Na vattabbā hetū ceva hetusampayuttā cā ti, hetusampayuttā ceva na ca hetū.

[6] Kati na hetū kho pana sahetukā pi? Kati ahetukā pi?
Na hetū sahetukā.

Hetugocchakaṃ

[Cūḷantaradukaṃ]⁶⁶

[7] Kati sappaccayā? Kati appaccayā?
Sappaccayā.

[8] Kati saṅkhatā? Kati asaṅkhatā?
Saṅkhatā.

[9] Kati sanidassanā? Kati anidassanā?
Anidassanā.

[10] Kati sappatighā? Kati appatighā?
Appatighā.

⁶⁶ BJT: *Culla-*, at the end of the section. We will later have the Greater Pairs (*Mahantaradukaṃ*) and the End Pairs (*Piṭṭhidukaṃ*).

[11] Kati rūpino? Kati arūpino?
Arūpā.

[12] Kati lokiyā? Kati lokuttarā?
Lokuttarā.

[13] Kati kenaci viññeyyā? Kati kenaci na viññeyyā?
Kenaci viññeyyā, kenaci na viññeyyā.

Cūḷantaradukaṃ

[Āsavagocchakaṃ]

[14] Kati āsavā? Kati no āsavā?
No āsavā.

[15] Kati sāsavā? Kati anāsavā?
Anāsavā.

[16] Kati āsavasampayuttā? Kati āsavavippayuttā?
Āsavavippayuttā.

[17] Kati āsavā ceva sāsavā ca? Kati sāsavā ceva no ca āsavā?
Na vattabbā āsavā ceva sāsavā cā ti pi, sāsavā ceva no ca āsavā ti
pi.

[18] Kati āsavā ceva āsavasampayuttā ca? Kati āsavasampayuttā
ceva no ca āsavā?
Na vattabbā āsavā ceva āsavasampayuttā cā⁶⁷ ti pi,
āsavasampayuttā ceva no ca āsavā ti pi.

⁶⁷ BJT omits *cā*.

[19] Kati āsavavippayuttā kho pana sāsavā pi? Kati anāsavā pi?
Āsavavippayuttā. Anāsavā.⁶⁸

Āsavagocchakaṃ

[Saññojanagocchakaṃ]⁶⁹

[20] Kati saññojanā? Kati no saññojanā?
No saññojanā.

[21] Kati saññojaniyā? Kati asaññojaniyā?
Asaññojaniyā.

[22] Kati saññojanasampayuttā? Kati saññojanavippayuttā?
Saññojanavippayuttā.

[23] Kati saññojanā ceva saññojaniyā ca? Kati saññojaniyā ceva no
ca saññojanā?
Na vattabbā saññojanā ceva saññojaniyā cā ti pi, saññojaniyā ceva
no ca saññojanā ti pi.

[24] Kati saññojanā ceva saññojanasampayuttā ca? Kati
saññojanasampayuttā ceva no ca saññojanā?
Na vattabbā saññojanā ceva saññojanasampayuttā cā ti pi,
saññojanasampayuttā ceva no ca saññojanā ti pi.

[25] Kati saññojanavippayuttā kho pana saññojaniyā pi? Kati
asaññojaniyā pi?
Saññojanavippayuttā. Asaññojaniyā.

Saññojanagocchakaṃ

⁶⁸ Thai compounds this with the last answer, and writes:

Āsavavippayuttānāsavā.

⁶⁹ ChS: *samyojan-*, always.

[Ganthagocchakaṃ]

[26] Kati ganthā? Kati no ganthā?
No ganthā.

[27] Kati ganthaniyā?⁷⁰ Kati aganthaniyā?
Aganthaniyā.

[28] Kati ganthasampayuttā? Kati ganthavippayuttā?
Ganthavippayuttā.

[29] Kati ganthā ceva ganthaniyā ca? Kati ganthaniyā ceva no ca
ganthā?
Na vattabbā ganthā ceva ganthaniyā cā ti pi, ganthaniyā ceva no ca
ganthā ti pi.

[30] Kati ganthā ceva ganthasampayuttā ca? Kati ganthasampayuttā
ceva no ca ganthā?
Na vattabbā ganthā ceva ganthasampayuttā cā ti pi,
ganthasampayuttā ceva no ca ganthā ti pi.

[31] Kati ganthavippayuttā kho pana ganthaniyā pi? Kati
aganthaniyā pi?
Ganthavippayuttā. Aganthaniyā.

Ganthagocchakaṃ

[Oghagocchakaṃ]

[32] Kati oghā? Kati no oghā?
No oghā.

⁷⁰ BJT: *ganthaniyā ... aganthaniyā.*

[33] Kati oghaniyā? Kati anoghaniyā?⁷¹
Anoghaniyā.

[34] Kati oghasampayuttā? Kati oghavippayuttā?
Oghavippayuttā.

[35] Kati oghā ceva oghaniyā ca? Kati oghaniyā ceva no ca oghā?
Na vattabbā oghā ceva oghaniyā cā ti pi, oghaniyā ceva no ca oghā
ti pi.

[36] Kati oghā ceva oghasampayuttā ca? Kati oghasampayuttā ceva
no ca oghā?
Na vattabbā oghā ceva oghasampayuttā cā ti pi, oghasampayuttā
ceva no ca oghā ti pi.

[37] Kati oghavippayuttā kho pana oghaniyā pi? Kati anoghaniyā
pi?
Oghavippayuttā. Anoghaniyā.

Oghagocchakaṃ

[Yogagocchakaṃ]

[38] Kati yogā? Kati no yogā?
No yogā.

[39] Kati yoganiyā? Kati ayoganiyā?⁷²
Ayoganiyā.

[40] Kati yogasampayuttā? Kati yogavippayuttā?
Yogavippayuttā.

⁷¹ BJT: *oghanīyā ... anoghanīyā.*

⁷² BJT: *yoganīyā ... ayoganīyā.*

[41] Kati yogā ceva yoganiyā ca? Kati yoganiyā ceva no ca yogā?
Na vattabbā yogā ceva yoganiyā cā ti pi, yoganiyā ceva no ca yogā
ti pi.

[42] Kati yogā ceva yogasampayuttā ca? Kati yogasampayuttā ceva
no ca yogā?
Na vattabbā yogā ceva yogasampayuttā cā ti pi, yogasampayuttā
ceva no ca yogā ti pi.

[43] Kati yogavippayuttā kho pana yoganiyā pi? Kati ayoganiyā pi?
Yogavippayuttā. Ayoganiyā.

Yogagocchakaṃ

[Nīvaraṇagocchakaṃ]

[44] Kati nīvaraṇā? Kati no nīvaraṇā?
No nīvaraṇā.

[45] Kati nīvaraṇiyā? Kati anīvaraṇiyā?
Anīvaraṇiyā.

[46] Kati nīvaraṇasampayuttā? Kati nīvaraṇavippayuttā?
Nīvaraṇavippayuttā.

[47] Kati nīvaraṇā ceva nīvaraṇiyā ca? Kati nīvaraṇiyā ceva no ca
nīvaraṇā?
Na vattabbā nīvaraṇā ceva nīvaraṇiyā cā ti pi, nīvaraṇiyā ceva no
ca nīvaraṇā ti pi.

[48] Kati nīvaraṇā ceva nīvaraṇasampayuttā ca? Kati
nīvaraṇasampayuttā ceva no ca nīvaraṇā?
Na vattabbā nīvaraṇā ceva nīvaraṇasampayuttā cā ti pi,
nīvaraṇasampayuttā ceva no ca nīvaraṇā ti pi.

[49] Kati nīvaraṇavippayuttā kho pana nīvaraṇiyā pi? Kati anīvaraṇiyā pi?
Nīvaraṇavippayuttā. Anīvaraṇiyā.

Nīvaraṇagocchakaṃ

[Parāmāsagocchakaṃ]

[50] Kati parāmāsā? Kati no parāmāsā?
No parāmāsā.

[51] Kati parāmaṭṭhā? Kati aparāmaṭṭhā?
Aparāmaṭṭhā.

[52] Kati parāmāsasampayuttā? Kati parāmāsavippayuttā?
Parāmāsavippayuttā.

[53] Kati parāmāsā ceva parāmaṭṭhā ca? Kati parāmaṭṭhā ceva no ca parāmāsā?
Na vattabbā parāmāsā ceva parāmaṭṭhā cā ti pi, parāmaṭṭhā ceva no ca parāmāsā ti pi.

[54] Kati parāmāsavippayuttā kho pana parāmaṭṭhā pi? Kati aparāmaṭṭhā pi?
Parāmāsavippayuttā. Aparāmaṭṭhā.

Parāmāsagocchakaṃ

[Mahantaradukam]

[55] Kati sārammaṇā? Kati anārammaṇā?
Sārammaṇā.

[56] Kati cittā? Kati no cittā?
No cittā.

[57] Kati cetasikā? Kati acetasikā?
Cetasikā.

[58] Kati cittasampayuttā? Kati cittavippayuttā?
Cittasampayuttā.

[59] Kati cittaśamsaṭṭhā? Kati cittaśamsaṭṭhā?
Cittaśamsaṭṭhā.

[60] Kati cittaśamuṭṭhānā? Kati no cittaśamuṭṭhānā?
Cittaśamuṭṭhānā.

[61] Kati cittaśahabhuno? Kati no cittaśahabhuno?
Cittaśahabhuno.

[62] Kati cittaṇuparivattino? Kati no cittaṇuparivattino?
Cittaṇuparivattino.

[63] Kati cittaśamsaṭṭhasamuṭṭhānā? Kati no
cittaśamsaṭṭhasamuṭṭhānā?
Cittaśamsaṭṭhasamuṭṭhānā.

[64] Kati cittaśamsaṭṭhasamuṭṭhānasahabhuno? Kati no
cittaśamsaṭṭhasamuṭṭhānasahabhuno?
Cittaśamsaṭṭhasamuṭṭhānasahabhuno.

[65] Kati cittaśamsaṭṭhasamuṭṭhānānuparivattino? Kati no
cittaśamsaṭṭhasamuṭṭhānānuparivattino?
Cittaśamsaṭṭhasamuṭṭhānānuparivattino.

[66] Kati ajjhattikā? Kati bāhirā?
Bāhirā.

[67] Kati upādā? Kati no upādā?⁷³
No upādā.

⁷³ Thai: *nupādā*.

[68] Kati upādinnā?⁷⁴ Kati anupādinnā?
Anupādinnā.

Mahantaradukaṃ

[Upādānagocchakaṃ]

[69] Kati upādānā? Kati no upādānā?⁷⁵
No upādānā.

[70] Kati upādāniyā? Kati anupādāniyā?
Anupādāniyā.

[71] Kati upādānasampayuttā? Kati upādānavippayuttā?
Upādānavippayuttā.

[72] Kati upādānā ceva upādāniyā ca? Kati upādāniyā ceva no ca
upādānā?
Na vattabbā upādānā ceva Upādānaniyā cā ti pi, upādānaniyā ceva
no ca upādānā ti pi.

[73] Kati upādānā ceva upādānasampayuttā ca? Kati
upādānasampayuttā ceva no ca upādānā?
Na vattabbā upādānā ceva upādānasampayuttā cā ti pi,
upādānasampayuttā ceva no ca upādānā ti pi.

[74] Kati upādānavippayuttā kho pana upādāniyā pi? Kati
anupādāniyā pi?
Upādānavippayuttā. Anupādānaniyā.

Upādānagocchakaṃ

⁷⁴ ChS: *-diṇṇ-*, throughout.

⁷⁵ Thai: *nupādānā*.

[Kilesagocchakaṃ]

[75] Kati kilesā? Kati no kilesā?
No kilesā.

[76] Kati saṅkilesikā? Kati asaṅkilesikā?
Asaṅkilesikā.

[77] Kati saṅkiliṭṭhā? Kati asaṅkiliṭṭhā?
Asaṅkiliṭṭhā.

[78] Kati kilesasampayuttā? Kati kilesavippayuttā?
Kilesavippayuttā.

[79] Kati kilesā ceva saṅkilesikā ca? Kati saṅkilesikā ceva no ca
kilesā?
Na vattabbā kilesā ceva saṅkilesikā cā ti pi, saṅkilesikā ceva no ca
kilesā ti pi.

[80] Kati kilesā ceva saṅkiliṭṭhā ca? Kati saṅkiliṭṭhā ceva no ca
kilesā?
Na vattabbā kilesā ceva saṅkiliṭṭhā cā ti pi, saṅkiliṭṭhā ceva no ca
kilesā ti pi.

[81] Kati kilesā ceva kilesasampayuttā ca? Kati kilesasampayuttā
ceva no ca kilesā?
Na vattabbā kilesā ceva kilesasampayuttā cā ti pi, kilesasampayuttā
ceva no ca kilesā ti pi.

[82] Kati kilesavippayuttā kho pana saṅkilesikā pi? Kati
asaṅkilesikā pi?
Kilesavippayuttā. Asaṅkilesikā.

Kilesagocchakaṃ

[Piṭṭhidukaṃ]

[83] Kati dassanena pahātabbā? Kati na dassanena pahātabbā?
No dassanena pahātabbā.

[84] Kati bhāvanāya pahātabbā? Kati na bhāvanāya pahātabbā?
Na bhāvanāya pahātabbā.

[85] Kati dassanena pahātabbahetukā? Kati na dassanena
pahātabbahetukā?
Na dassanena pahātabbahetukā.

[86] Kati bhāvanāya pahātabbahetukā? Kati na bhāvanāya
pahātabbahetukā?
Na bhāvanāya pahātabbahetukā.

[87] Kati savitakkā? Kati avitakkā?
Siyā savitakkā, siyā avitakkā.

[88] Kati savicārā? Kati avicārā?
Siyā savicārā, siyā avicārā.

[89] Kati sappītikā? Kati appītikā?
Siyā sappītikā, siyā appītikā.

[90] Kati pītisahagatā? Kati na pītisahagatā?
Siyā pītisahagatā, siyā na pītisahagatā.

[91] Kati sukhasahagatā? Kati na sukhasahagatā?
Siyā sukhasahagatā, siyā na sukhasahagatā.

[92] Kati upekkhāsahagatā? Kati na upekkhāsahagatā?
Siyā upekkhāsahagatā, siyā na upekkhāsahagatā.

[93] Kati kāmāvacarā? Kati na kāmāvacarā?
Na kāmāvacarā.

[94] Kati rūpāvacarā? Kati na rūpāvacarā?
Na rūpāvacarā.

[95] Kati arūpāvacarā? Kati na arūpāvacarā?
Na arūpāvacarā.

[96] Kati pariyāpannā? Kati apariyāpannā?
Apariyāpannā.

[97] Kati niyyānikā? Kati aniyyānikā?
Siyā niyyānikā, siyā aniyyānikā.

[98] Kati niyatā? Kati aniyatā?
Siyā niyatā, siyā aniyatā.

[99] Kati sa-uttarā? Kati anuttarā?
Anuttarā.

[100] Kati saraṇā? Kati araṇā?
Araṇā ti.

Piṭṭhidukaṃ

*Pañhāpucchakaṃ*⁷⁶

Satipaṭṭhānavibhaṅgo Niṭṭhito

⁷⁶ BJT: *Pañha-*.