



SATIPATṬHĀNAVIBHAṄGO (VIBH. 7)
ANALYSIS OF THE WAYS OF
ATTENDING TO MINDFULNESS

EDITED AND TRANSLATED BY
ĀNANDAJOTI BHIKKHU

Vibhaᅅgato
from **The Analysis**

Satipaᅇᅇhānavibhaᅅgo (Vibh. 7)
Analysis of the Ways of Attending to Mindfulness

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(new edition, November 2013)

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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:

Vibhaṅgapāḷi, from the Chaṭṭha Saṅgāyana CD-ROM, 3rd rev. ed., Iḡatpuri, 1999.

Dhammasaṅgaṇīpāḷi, from the Chaṭṭha Saṅgāyana CD-ROM, 3rd rev. ed., Iḡatpuri, 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).

Translations consulted:

The Book of Analysis, by Ven. U Thiṭṭila, translation of the Vibhaṅga, Pali Text Society, reprinted, Oxford, 1969, reprinted 1988.

Buddhist Psychological Ethics, by Mrs C.A.F. Rhys Davids, translation and study of Dhammasaṅgaṇī, Pali Text Society, 1900, 3rd ed. reprinted Oxford, 1993.

The Dhammasaṅgaṇī, Enumeration of Ultimate Realities, by U Kyaw Khine, DPPS, Yangon, C.E. 1996 = B.E. 2539.

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 Contemplation of the Body has only the Applying the Mind to Repulsiveness (*Paṭikkūlamānasikāra*) 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

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

² For which the translator refers the reader to the translation of *Dhammasaṅgaṇī*.

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

further elaboration of a section of that material has come from a discourse found in the *Nidānasamyutta* (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 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.

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.

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.

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 four 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.

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 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

Having completed the text and translation of the Paṭiccasamuppādavibhaṅga I decided to update this document to bring it into line with the practices adopted there. The principle change is in showing what has been elided in the printed text, by greying it out.

Other changes include adding in paragraph number from the widely accessible Burmese edition (though my text differs occasionally), making a clearer formatting of the text, so that definitions can be identified more easily, and placing the notes on the translation, rather than the text, as previously.

Ānandajoti Bhikkhu
November 2013

Vibhaṅgato

from The Analysis

7: Satipaṭṭhānavibhaṅgo

The Analysis of the Ways of Attending to Mindfulness⁷

⁷ All titles appear at the end of the sections they refer to in the manuscripts, but I have also placed them in brackets at the beginning of the section for convenience of reference, and at the end of the section also. This matter will not be mentioned again.

1. Suttantabhājanīyam

The Section Derived from the Discourses

[Saṅkhepo]
[Summary]⁸

[355]

Cattāro Satipaṭṭhānā:

Four Ways of Attending to Mindfulness:

Idha bhikkhu ajjhataṃ kāye kāyānupassī viharati,

Here a monk dwells contemplating (the nature of) the body in the body in regard to himself,⁹

bahiddhā kāye kāyānupassī viharati,

he dwells contemplating (the nature of) the body in the body in regard to others,¹⁰

ajjhatabhiddhā kāye kāyānupassī viharati,

he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,¹¹

ātāpī sampajāno satimā, vineyya loke abhiññādomanassam.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

⁸ This heading, and *Dutiyanayo* below, do not appear in the texts, but are inserted by the editor for clarity's sake.

⁹ For my notes regarding the translation of the Satipaṭṭhāna practices common to both the analysis and the discourse please refer to my translation of the latter. Only what is special to the analysis will be commented on here.

¹⁰ The translation of *ajjhataṃ* and *bahiddhā* here as *himself* and *others* follows from the elaboration in the next section, where it will be seen it is the only possible interpretation. It is interesting that it is this exact point that is taken up for discussion in the Vibhaṅga, as it is so much in dispute these days. Does this indicate that it was also debated at the beginning of the Sāsana, and therefore required clarification?

¹¹ It is the first three lines of the refrain that occur after every meditation practice given in the discourse that are being analysed in this section. The various practices themselves (meditation on breathing, etc.) are not being analysed, but how one implements these practices to gain insight is.

Ajjhattaṃ vedanāsu vedanānupassī viharati,

He dwells contemplating (the nature of) feelings in feelings in regard to himself,

bahiddhā vedanāsu vedanānupassī viharati,

he dwells contemplating (the nature of) feelings in feelings in regard to others,

ajjhatabhiddhā vedanāsu vedanānupassī viharati,

he dwells contemplating (the nature of) feelings in feelings in regard to himself and in regard to others,

ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Ajjhattaṃ citte cittānupassī viharati,

He dwells contemplating (the nature of) the mind in the mind in regard to himself,

bahiddhā citte cittānupassī viharati,

he dwells contemplating (the nature of) the mind in the mind in regard to others,

ajjhatabhiddhā citte cittānupassī viharati,

he dwells contemplating (the nature of) the mind in the mind in regard to himself and in regard to others,

ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Ajjhattaṃ dhammesu dhammānupassī viharati,

He dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā dhammesu dhammānupassī viharati,

he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhatabhiddhā dhammesu dhammānupassī viharati,

he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

01: Kāyānupassanāniddeso Explanation of the Contemplation of the Body

[356]

Kathañ-ca bhikkhu ajjhataṃ kāye kāyānupassī viharati?

And how does a monk dwell contemplating (the nature of) the body in the body in regard to himself?

Idha bhikkhu ajjhataṃ kāyam -

Here a monk in regard to himself -

uddhaṃ pādatalā, adho kesamatthakā, tacapariyantam,

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

pūram nānappakārassa asucino - paccavekkhati:

and filled with manifold impurities - reflects (thus):¹²

Atthi imasmim kāye:

There are in this body:

kesā, lomā, nakhā, dantā, taco,

hairs of the head, body hairs, nails, teeth, skin,

mamsam, nahāru, aṭṭhi, aṭṭhimiñjā, vakkam,

flesh, sinews, bones, bone-marrow, kidneys,

hadayam, yakanam, kilomakam, pihakam, papphasam,

heart, liver, pleura, spleen, lungs,

antam, antaguṇam, udariyam, karisam,

intestines, mesentery, undigested food, excrement,

pittam, semham, pubbo, lohitaṃ, sedo, medo,

bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan-ti.

tears, grease, spit, mucus, synovial fluid, urine.

¹² Note that contemplation of the body is being discussed in terms of the Paṭikkūlamanasikāram and, equally important, no other meditation is mentioned in this section, showing it to be, at the very least, the basic practice associated with Contemplation of the Body.

So taṃ nimittam āsevati bhāveti bahulīkaroti svāvatthitam vavatthapeti,
He practices, develops, makes much of that sign, and fixes its definition,¹³

so taṃ nimittam āsevitvā bhāvetvā bahulīkaritvā svāvatthitam vavatthapetvā,
and after he has practised, developed, made much of that sign, and fixed its definition,

bahiddhā kāye cittaṃ upasaṃharati.
he focuses his mind on another's body.

Kathañ-ca bhikkhu bahiddhā kāye kāyānupassī viharati?

And how does a monk dwell contemplating (the nature of) the body in the body in regard to another?

Idha bhikkhu bahiddhā kāyam -
Here a monk in regard to another's body -

uddham pādatalā, adho kesamatthakā, tacapariyantam,
from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūram nānappakārassa asucino - paccavekkhati:
and filled with manifold impurities - reflects (thus):

Atthissa kāye:
There are¹⁴ in his body:

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

mamsam, nahāru, aṭṭhi, aṭṭhimiñjā, vakkam,
flesh, sinews, bones, bone-marrow, kidneys,

hadayam, yakanam, kilomakam, pihakam, papphasam,
heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karisam,
intestines, mesentery, undigested food, excrement,

pittam, semham, pubbo, lohitaṃ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

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

¹³ This is an odd formation which the commentary defines as *suvavatthitam*. I take it the first three verbs in this sentence relate to *nimittam*, and that the last one relates to *svāvatthitam*.

¹⁴ This parses as *atthi assa kāye*, which can only mean *there are in his body*, ruling out any other meaning, such as the external part of one's own body.

So taṃ nimittam āsevati bhāveti bahulīkaroti svāvatthitam vavatthapeti,
He practices, develops, makes much of that sign, and fixes its definition,

so taṃ nimittam āsevitvā bhāvetvā bahulīkaritvā svāvatthitam vavatthapetvā,
and after he has practised, developed, made much of that sign, and fixed its definition,

ajjhatabhiddhā kāye cittaṃ upasaṃharati.
he focuses his mind on his own and on another's body.

Kathañ-ca bhikkhu ajjhatabhiddhā kāye kāyānupassī viharati?

And how does a monk dwell contemplating (the nature of) the body in the body in regard to himself and in regard to another?

Idha bhikkhu ajjhatabhiddhā kāyam -
Here a monk in regard to himself and another -

uddham pādatalā, adho kesamatthakā, tacapariyantam,
from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūram nānappakārassa asucino - paccavekkhati:
and filled with manifold impurities - reflects (thus):

Atthi kāye:

There are¹⁵ in the body:

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

mamsam, nahāru, aṭṭhi, aṭṭhimiñjā, vakkam,
flesh, sinews, bones, bone-marrow, kidneys,

hadayam, yakanam, kilomakam, pihakam, papphasam,
heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karisam,
intestines, mesentery, undigested food, excrement,

pittam, semham, pubbo, lohitaṃ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

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

¹⁵ Comm: *Atthi kāye ti idaṃ yasmā na ekantena attano kāyo nāpi parasseva kāyo adhippeto tasmā vuttam;* **there are in the body** is said because it is not certain whether his own body or another's body is meant.

Evam bhikkhu ajhattabahiddhā kāye kāyānupassī viharati,

Thus a monk dwells contemplating (the nature of) his own and another's body in the body,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(Padabhājanīyam)

(Word Analysis)

[357]

‘Anupassī.’ ti

‘Contemplating.’

Tattha, katamā anupassanā?

Herein, what is contemplation?

Yā paññā pajānanā vicayo pavicayo dhammavicayo,

That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things,¹⁶

sallakkhaṇā upalakkhaṇā paccupalakkhaṇā,

discernment, discrimination, differentiation,¹⁷

paṇḍiccaṃ kosallaṃ nepuññaṃvebhabyā cintā upaparikkhā,

erudition, skilfulness, subtlety,¹⁸ clarification, thoughtfulness, consideration,

bhūrī medhā pariñāyikā vipassanā sampajāññaṃ patodo,

breadth, intelligence, guidance, insight, full awareness, examination,¹⁹

paññā Paññindriyaṃ Paññābalaṃ,

wisdom, the Faculty of Wisdom, the Strength of Wisdom,²⁰

¹⁶ Here we see how terms are defined according to their synonyms in the early texts, which can sometimes reach great lengths as every word felt to be connected may be added to the list, even if they are repetitions, and if they appear in collocated lists the whole list is inserted, for which reason *paññā* appears twice by itself, as well as eight times in compounds in this particular definition.

¹⁷ We see here how collocations are easily made in Pāḷi through the addition of prefixes (*upasagga*), which slightly change or intensify the meaning. Producing similar lists in translation sounds unnatural in English where word-repetition is normally avoided, but then it is also difficult to find synonyms.

¹⁸ Abstract formations from *paṇḍita*, *kusala* and *nipuṇa* respectively.

¹⁹ *Patoda* means a *stick*, or more particularly a *goad*. I can find no definition in Pāḷi or Sanskrit that would give the meaning that is demanded by the context here, nor does the commentary help here or elsewhere.

²⁰ These are the only two categorisations that appear in the thirty-seven *bodhipakkhiyadhammā* that mention wisdom (*paññā*) in their lists.

paññāsatham paññāpāsādo paññā-āloko
the sword of wisdom, height of wisdom, light of wisdom,

paññā-obhāso paññāpajjoto paññāratanaṃ,
lustre of wisdom, flame of wisdom, treasure of wisdom,²¹

amoho dhammavicayo Sammādiṭṭhi:
non-delusion, investigation of (the nature of) things, Right View:

ayam vuccati ‘anupassanā.’
this is called ‘contemplation.’

Imāya anupassanāya upeto hoti samupeto upāgato samupāgato,
With this contemplation he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.
being possessed, truly possessed, furnished (with it).

Tena vuccati ‘anupassī.’ ti
Because of this ‘contemplating’ is said.

[358]

‘Viharatī.’ ti
‘Dwells.’

Iriyati vattati pāleti yapeti yāpeti carati viharati.
Poses, moves, guards, persists, carries on, lives, dwells.

Tena vuccati ‘viharatī.’ ti
Because of this ‘dwells’ is said.

²¹ This is a list of metaphors for wisdom, with one or two exceptions (e.g. *paññāsatham* is found in Ap. 40. vs 108, *paññāpāsādo* in Dhp 28). They do not appear to have been used in the texts though that is what one might have expected.

[359]

‘Ātāpī.’ ti

‘Ardent.’

Tattha, katamaṃ ātappaṃ?

Herein, what is ardour?²²

Yo cetasiko viriyārambho nikkamo parakkamo,
Whatever mental exercise of effort²³, exertion, great exertion,

uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā,
enterprise,²⁴ endeavour, attempt, travail,²⁵ vigour, courage, exertion that is not lax,

anikkhattachandatā anikkhattadhuratā dhurasampaggāho,
not putting aside of (wholesome) desire, not putting aside of responsibility, being taken up with responsibility,

viriyam Viriyindriyam Viriyabalam Sammāvāyāmo:
effort, the Faculty of Effort, the Strength of Effort, Right Endeavour²⁶:

ayaṃ vuccati ‘ātappaṃ.’

this is called ‘ardour.’

Iminā ātappena upeto hoti samupeto upāgato samupāgato,

With this ardour he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.

being possessed, truly possessed, furnished (with it).

Tena vuccati ‘ātāpī.’ ti

Because of this ‘ardent’ is said.

²² *Ātāpī* and *ātappaṃ* are both from root *√tap*, to make heat, exert oneself. An ascetic is known as a *tapassī*, one who is striving (in a spiritual sense).

²³ Mental effort is said to distinguish it from mere bodily exercise of effort (*kāyiko viriyārambho*) such as bodily mortification, etc., which was rejected by the Bodhisatta when he discovered the middle path.

²⁴ In Sanskrit this word is *udyāma*, in Pāḷi there has been an unusual assimilation of the stronger consonant to the weaker one -y- < -d-.

²⁵ *Ussāho* and *ussoḷhī* appear to be dialectical forms of the same word, with the same meaning.

²⁶ The last three are categorisations that appear in the *bodhipakkhiyadhammā*, *sammāvāyāmo* being the sixth factor in the eightfold noble path.

[360]

‘Sampajāno.’ ti

‘Full awareness.’

Tattha, katamaṃ sampajaññaṃ?

Herein, what is full awareness?²⁷

Yā paññā pajānanā vicayo pavicayo dhammavicayo,

That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things,

sallakkhaṇā upalakkhaṇā paccupalakkhaṇā,

discernment, discrimination, differentiation,

paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā,

erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration,

bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo,

breadth, intelligence, guidance, insight, full awareness, examination,

paññā Paññindriyaṃ Paññābalaṃ,

wisdom, the Faculty of Wisdom, the Strength of Wisdom,

paññāsattamaṃ paññāpāsādo paññā-āloko

the sword of wisdom, height of wisdom, light of wisdom,

paññā-obhāso paññāpajoto paññāratanaṃ,

lustre of wisdom, flame of wisdom, treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi:

non-delusion, investigation of (the nature of) things, Right View:

idaṃ vuccati ‘sampajaññaṃ.’

this is called ‘full awareness.’

Iminā sampajaññaena upeto hoti samupeto upāgato samupāgato,

With this full awareness he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.

being possessed, truly possessed, furnished (with it).

Tena vuccati ‘sampajāno.’ ti

Because of this ‘full awareness’ is said.

²⁷ The answer is exactly the same list of synonyms that occurred in the definition of *anupassanā* above, which shows the weakness of this way of working as it hardly discriminates one word from another, which is the important part in word definition.

[361]

‘Satimā.’ ti
‘Mindful.’

Tattha, katamā sati?

Herein, what is mindfulness?

Yā sati anussati paṭissati sati saraṇatā,

That which is mindfulness, recollection, recall, mindfulness, remembrance,

dhāraṇatā apilāpanatā asammussanatā,

bearing (in mind), not losing, not confusing,

sati Satindriyam Satibalam Sammāsati:

mindfulness,²⁸ the Faculty of Mindfulness, the Strength of Mindfulness, **Right Mindfulness:**

ayam vuccati ‘sati.’

this is called ‘mindfulness.’

Imāya satiyā upeto hoti samupeto upāgato samupāgato,

With this mindfulness he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.

being possessed, truly possessed, furnished (with it).

Tena vuccati ‘satimā.’ ti

Because of this ‘mindful’ is said.

[362]

‘Vineyya loke abhijjhādomanassan.’-ti

‘After removing avarice and sorrow regarding the world.’

Tattha, katamo loko?

Herein, what is the world?

Sveva kāyo loko, pañca pi upādānakkhandhā loko:

For sure it is the world of his own body, the world of the five constituents (of mind and body) that provide fuel for attachment:

ayam vuccati ‘loko.’

this is called ‘world.’

²⁸ *Sati* has the unusual distinction of appearing three times in its own definition in this list, but the list is interesting in showing how much emphasis is placed, not on awareness, but good memory or recall, which is indeed its most basic meaning.

Tattha, katamā abhijjhā?

Herein, what is avarice?

Yo rāgo sārāgo anunayo anurodho,

That which is passion, passionateness, fawning, compliance,

nandī nandirāgo cittassa sārāgo:

enjoyment, passionate enjoyment, a passionate mind²⁹:

ayaṃ vuccati ‘abhijjhā.’

this is called ‘avarice.’

Tattha, katamaṃ domanassam?

Herein, what is sorrow?³⁰

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ,

That which is mental disagreeableness, mental pain,

cetosamphassaṃ asātaṃ, dukkhaṃ vedayitaṃ:

disagreeableness born of contact with the mind, painful experience:

cetosamphassajā asātā, dukkhā vedanā:

disagreeableness born of contact with the mind, painful feeling:

idaṃ vuccati ‘domanassam.’

this is called ‘sorrow.’

Iti ayañ-ca abhijjhā idañ-ca domanassam imamhi loke vinītā honti paṭivinitā,

Thus this avarice and this sorrow are removed from the world, expelled,

santā samitā vūpasantā atthaṅgatā abbatthaṅgatā,

quieted, calmed, allayed, gone down, settled down,

appitā byappitā sositā visositā byantikātā.

destroyed, completely destroyed, dried up, completely dried up, brought to an end.

Tena vuccati ‘vineyya loke abhijjhādomanassan.’-ti

Because of this ‘after removing avarice and sorrow regarding the world’ is said.

Kāyānupassanāniddeṣo

Explanation of the Contemplation of the Body

²⁹ This appears to be a shortened collocation of the much longer definition of *lobho* that is found in Dhammasaṅgaṇī where there are 97 synonyms!

³⁰ The word comes from *du+manas*, lit: *bad mind(edness)*, its exact opposite is *somanassa*, *su+manas*, *good mind(edness)*, or *happiness*.

02: Vedanānupassanāniddeso Explanation of the Contemplation of Feelings

[363]

Kathañ-ca bhikkhu ajjhataṃ vedanāsu vedanānupassī viharati?

And how does a monk dwell contemplating (the nature of) the feelings in the feelings in regard to himself?

Idha bhikkhu sukhaṃ vedanaṃ vediyamāno

Here a monk when experiencing a pleasant feeling³¹

“sukhaṃ vedanaṃ vediyāmī” ti pajānāti;

knows “I experience a pleasant feeling”;³²

dukkhaṃ vedanaṃ vediyamāno

when experiencing an unpleasant feeling

“dukkhaṃ vedanaṃ vediyāmī” ti pajānāti;

he knows “I experience an unpleasant feeling”;

adukkhamasukhaṃ vedanaṃ vediyamāno

when experiencing a neither-unpleasant-nor-pleasant feeling

“adukkhamasukhaṃ vedanaṃ vediyāmī” ti pajānāti.

he knows “I experience a neither-unpleasant-nor-pleasant feeling.”

Sāmisam vā sukhaṃ vedanaṃ vediyamāno

Or, when experiencing a sensual pleasant feeling

“sāmisam sukhaṃ vedanaṃ vediyāmī” ti pajānāti;

he knows “I experience a sensual pleasant feeling”;

nirāmisam vā sukhaṃ vedanaṃ vediyamāno

or, when experiencing a spiritual pleasant feeling

³¹ According to PED *vediy°* is “a specific Pāli formation after the manner of the 4th (y) class of Sanskrit verbs...” It is cognate to *vedanā*, and this structure of using a cognate noun and verb together is quite common in Pāli. In English, though, we tend to avoid repetition, so I have used the two basic meanings of *experience* and *feeling* to translate it.

³² In Pāli we many times see the use of direct quotation to express personal experience or reflection. If we were expressing ourselves in normal English we would say something like: *Here a monk when experiencing a pleasant feeling knows he is experiencing it.*

“nirāmisam sukham vedanam vediyāmī” ti pajānāti;

he knows “I experience a spiritual pleasant feeling”;

sāmisam vā dukkham vedanam vediyamāno

or, when experiencing a sensual unpleasant feeling

“sāmisam dukkham vedanam vediyāmī” ti pajānāti;

he knows “I experience a sensual unpleasant feeling”;

nirāmisam vā dukkham vedanam vediyamāno

or, when experiencing a spiritual unpleasant feeling

“nirāmisam dukkham vedanam vediyāmī” ti pajānāti;

he knows “I experience a spiritual unpleasant feeling”;

sāmisam vā adukkhamasukham vedanam vediyamāno

or, when experiencing a sensual neither-unpleasant-nor-pleasant feeling

“sāmisam adukkhamasukham vedanam vediyāmī” ti pajānāti;

he knows “I experience a sensual neither-unpleasant-nor-pleasant feeling”;

nirāmisam vā adukkhamasukham vedanam vediyamāno

or, when experiencing a spiritual neither-unpleasant-nor-pleasant feeling

“nirāmisam adukkhamasukham vedanam vediyāmī” ti pajānāti.

he knows “I experience a spiritual neither-unpleasant-nor-pleasant feeling.”

So tam nimittam āsevati bhāveti bahulīkaroti svāvatthitam vavatthapeti,

He practices, develops, makes much of that sign, and fixes its definition,

so tam nimittam āsevitvā bhāvetvā bahulīkaritvā svāvatthitam vavatthapetvā,

and after he has practised, developed, made much of that sign, and fixed its definition,

bahiddhā vedanāsu cittaṃ upasaṃharati.

he focuses his mind on another’s feelings.

Kathañ-ca bhikkhu bahiddhā vedanāsu vedanānupassī viharati?

And how does a monk dwell contemplating (the nature of) the feelings in the feelings in regard to another?

Idha bhikkhu sukhaṃ vedanaṃ vediyamānaṃ

Here a monk while (another is) experiencing a pleasant feeling

“sukhaṃ vedanaṃ vediyatī” ti pajānāti,

knows “he is experiencing a pleasant feeling”;

dukkhaṃ vedanaṃ vediyamānaṃ

when experiencing an unpleasant feeling

“dukkhaṃ vedanaṃ vediyatī” ti pajānāti;

he knows “he is experiencing an unpleasant feeling”;

adukkhamasukhaṃ vedanaṃ vediyamānaṃ

when experiencing a neither-unpleasant-nor-pleasant feeling

“adukkhamasukhaṃ vedanaṃ vediyatī” ti pajānāti.

he knows “he is experiencing a neither-unpleasant-nor-pleasant feeling.”

Sāmisam vā sukhaṃ vedanaṃ vediyamānaṃ

Or, when experiencing a sensual pleasant feeling

“sāmisam sukhaṃ vedanaṃ vediyatī” ti pajānāti;

he knows “he is experiencing a sensual pleasant feeling”;

nirāmisam vā sukhaṃ vedanaṃ vediyamānaṃ

or, when experiencing a spiritual pleasant feeling

“nirāmisam sukhaṃ vedanaṃ vediyatī” ti pajānāti;

he knows “he is experiencing a spiritual pleasant feeling”;

sāmisam vā dukkhaṃ vedanaṃ vediyamānaṃ

or, when experiencing a sensual unpleasant feeling

“sāmisam dukkhaṃ vedanaṃ vediyatī” ti pajānāti;

he knows “he is experiencing a sensual unpleasant feeling”;

nirāmisam vā dukkhaṃ vedanaṃ vediyamānaṃ

or, when experiencing a spiritual unpleasant feeling

“nirāmisam dukkhaṃ vedanaṃ vediyatī” ti pajānāti;

he knows “he is experiencing a spiritual unpleasant feeling”;

sāmisam vā adukkhamasukham vedanam vediyamānam

or, when experiencing a sensual neither-unpleasant-nor-pleasant feeling

“sāmisam adukkhamasukham vedanam vediyatī” ti pajānāti;

he knows “he is experiencing a sensual neither-unpleasant-nor-pleasant feeling”;

nirāmisam vā adukkhamasukham vedanam vediyamānam

or, when experiencing a spiritual neither-unpleasant-nor-pleasant feeling

“nirāmisam adukkhamasukham vedanam vediyatī” ti pajānāti.

he knows “he is experiencing a spiritual neither-unpleasant-nor-pleasant feeling.”

So tam nimittam āsevati bhāveti bahulikaroti svāvatthitam vavatthapeti,

He practices, develops, makes much of that sign, and fixes its definition,

so tam nimittam āsevitvā bhāvetvā bahulikarivā svāvatthitam vavatthapetvā,

and after he has practised, developed, made much of that sign, and fixed its definition,

ajjhatabhiddhā vedanāsu cittaṃ upasamharati.

he focuses his mind on his own and on another’s feelings.

Kathaṅ-ca bhikkhu ajjhatabhiddhā vedanāsu vedanānupassī viharati?

And how does a monk dwell contemplating (the nature of) feelings in the feelings in regard to himself and in regard to another?

Idha bhikkhu sukham vedanam

Here a monk when there is pleasant feeling

“sukhā vedanā” ti pajānāti;

knows “(there is) pleasant feeling”;

dukkham vedanam

when there is unpleasant feeling

“dukkhā vedanā” ti pajānāti;

he knows “(there is) unpleasant feeling”;

adukkhamasukham vedanam

when there is neither-unpleasant-nor-pleasant feeling

“adukkhamasukhā vedanā” ti pajānāti.

he knows “(there is) neither-unpleasant-nor-pleasant feeling.”

Sāmisam vā sukham vedanam

Or, when there is sensual pleasant feeling

“sāmisā sukhā vedanā” ti pajānāti;

he knows “(there is) sensual pleasant feeling”;

nirāmisam vā sukham vedanam

or, when there is spiritual pleasant feeling

“nirāmisā sukhā vedanā” ti pajānāti;

he knows “(there is) spiritual pleasant feeling”;

sāmisam vā dukkham vedanam

or, when there is sensual unpleasant feeling

“sāmisā dukkhā vedanā” ti pajānāti;

he knows “(there is) sensual unpleasant feeling”;

nirāmisam vā dukkham vedanam

or, when there is spiritual unpleasant feeling

“nirāmisā dukkhā vedanā” ti pajānāti;

he knows “(there is) spiritual unpleasant feeling”;

sāmisam vā adukkhamasukham vedanam

or, when there is sensual neither-unpleasant-nor-pleasant feeling

“sāmisā adukkhamasukhā vedanā” ti pajānāti;

he knows “(there is) sensual neither-unpleasant-nor-pleasant feeling”;

nirāmisam vā adukkhamasukham vedanam

or, when there is spiritual neither-unpleasant-nor-pleasant feeling

“nirāmisā adukkhamasukhā vedanā” ti pajānāti.

he knows “(there is) spiritual neither-unpleasant-nor-pleasant feeling.”

Evam bhikkhu ajjhatabhiddhā vedanāsu vedanānupassī viharati,

Thus a monk dwells contemplating (the nature of) his own and another’s feelings in the feelings,

ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(Padabhājanīyam)
(Word Analysis)

[364]

‘Anupassī.’ ti
‘Contemplating.’

Tattha, katamā anupassanā?
Herein, what is contemplation?

Yā paññā pajānanā vicayo pavicayo dhammavicayo,

That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things,

sallakkhaṇā upalakkhaṇā paccupalakkhaṇā,
discernment, discrimination, differentiation,

paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā,
erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration,

bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo,
breadth, intelligence, guidance, insight, full awareness, examination,

paññā Paññindriyaṃ Paññābalaṃ,
wisdom, the Faculty of Wisdom, the Strength of Wisdom,

paññāsatthaṃ paññāpāsādo paññā-āloko
the sword of wisdom, height of wisdom, light of wisdom,

paññā-obhāso paññāpajoto paññāratanaṃ,
lustre of wisdom, flame of wisdom, treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi:
non-delusion, investigation of (the nature of) things, Right View:

ayaṃ vuccati ‘anupassanā.’
this is called ‘contemplation.’

Imāya anupassanāya upeto hoti samupeto upāgato samupāgato,
With this contemplation he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.
being possessed, truly possessed, furnished (with it).

Tena vuccati ‘anupassī.’ ti
Because of this ‘contemplating’ is said.

‘Viharatī.’ ti
‘Dwells.’

Iriyati vattati pāleti yapeti yāpeti carati viharati.
Poses, moves, guards, persists, carries on, lives, dwells.

Tena vuccati ‘viharatī.’ ti
Because of this ‘dwells’ is said.

‘Ātāpī.’ ti
‘Ardent.’

Tattha, katamaṃ ātappaṃ?
Herein, what is ardour?

Yo cetasiko viriyārambho nikkamo parakkamo,
Whatever mental exercise of effort, exertion, great exertion,

uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā,
enterprise, endeavour, attempt, travail, vigour, courage, exertion that is not lax,

anikkhittachandatā anikkhittadhuratā dhurasampaggāho,
not putting aside of (wholesome) desire, not putting aside of responsibility, being taken up with responsibility,

viriyam Viriyindriyam Viriyabalam Sammāvāyāmo:
effort, the Faculty of Effort, the Strength of Effort, Right Endeavour:

ayam vuccati ‘ātappaṃ.’
this is called ‘ardour.’

Iminā ātappena upeto hoti samupeto upāgato samupāgato,
With this ardour he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.
being possessed, truly possessed, furnished (with it).

Tena vuccati ‘ātāpī.’ ti
Because of this ‘ardent’ is said.

‘Sampajāno.’ ti
‘Full awareness.’

Tattha, katamaṃ sampajaññaṃ?
Herein, what is full awareness?

Yā paññā pajānanā vicayo pavicayo dhammavicayo,

That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things,

sallakkhaṇā upalakkhaṇā paccupalakkhaṇā,
discernment, discrimination, differentiation,

paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā,
erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration,

bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo,
breadth, intelligence, guidance, insight, full awareness, examination,

paññā Paññindriyaṃ Paññābalaṃ,
wisdom, the Faculty of Wisdom, the Strength of Wisdom,

paññāsattaṃ paññāpāsādo paññā-āloko
the sword of wisdom, height of wisdom, light of wisdom,

paññā-obhāso paññāpajoto paññāratanaṃ,
lustre of wisdom, flame of wisdom, treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi:
non-delusion, investigation of (the nature of) things, Right View:

idaṃ vuccati ‘sampajaññaṃ.’
this is called ‘full awareness.’

Iminā sampajaññaena upeto hoti samupeto upāgato samupāgato,
With this full awareness he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.
being possessed, truly possessed, furnished (with it).

Tena vuccati ‘sampajāno.’ ti
Because of this ‘full awareness’ is said.

‘Satimā.’ ti
‘Mindful.’

Tattha, katamā sati?

Herein, what is mindfulness?

Yā sati anussati paṭissati sati saraṇatā,

That which is mindfulness, recollection, recall, mindfulness, remembrance,

dhāraṇatā apilāpanatā asammussanatā,

bearing (in mind), not losing, not confusing,

sati Satindriyam Satibalaṃ Sammāsati:

mindfulness, the Faculty of Mindfulness, the Strength of Mindfulness, Right Mindfulness:

ayam vuccati ‘sati.’

this is called ‘mindfulness.’

Imāya satiyā upeto hoti samupeto upāgato samupāgato,

With this mindfulness he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.

being possessed, truly possessed, furnished (with it).

Tena vuccati ‘satimā.’ ti

Because of this ‘mindful’ is said.

‘Vineyya loke abhijjhādomanassan.’-ti

‘After removing avarice and sorrow regarding the world.’

Tattha, katamo loko?

Herein, what is the world?

Sā yeva vedanā loko, pañca pi upādānakkhandhā loko:

For sure it is the world of his feelings, also the world of the five constituents (of mind and body) that provide fuel for attachment:

ayam vuccati ‘loko.’

this is called ‘world.’

Tattha, katamā abhijjhā?

Herein, what is avarice?

Yo rāgo sārāgo anunayo anurodho,
That which is passion, passionateness, fawning, compliance,

nandī nandirāgo cittassa sārāgo:
enjoyment, passionate enjoyment, a passionate mind:

ayaṃ vuccati ‘abhijjhā.’

this is called ‘avarice.’

Tattha, katamaṃ domanassaṃ?

Herein, what is sorrow?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ,
That which is mental disagreeableness, mental pain,

cetosamphassaṃ asātaṃ, dukkhaṃ vedayitaṃ:
disagreeableness born of contact with the mind, painful experience:

cetosamphassajā asātā, dukkhā vedanā:
disagreeableness born of contact with the mind, painful feeling:

idaṃ vuccati ‘domanassaṃ.’

this is called ‘sorrow.’

Iti ayañ-ca abhijjhā idañ-ca domanassaṃ imamhi loke vinītā honti paṭivinitā,
Thus this avarice and this sorrow are removed from the world, expelled,

santā samitā vūpasantā atthaṅgatā abbatthaṅgatā,
quieted, calmed, allayed, gone down, settled down,

appitā byappitā sositā visositā byantikātā.
destroyed, completely destroyed, dried up, completely dried up, brought to an end.

Tena vuccati ‘vineyya loke abhijjhādomanassaṃ.’-ti

Because of this ‘after removing avarice and sorrow regarding the world’ is said.

Vedanānupassanāniddeso

Explanation of the Contemplation of Feelings

03: Cittānupassanāniddeso **Explanation of the Contemplation of the Mind**

[365]

Kathañ-ca bhikkhu ajjhataṃ citte cittānupassī viharati?

And how does a monk dwell contemplating (the nature of) the mind in the mind in regard to himself?

Idha bhikkhu sarāgaṃ vā cittaṃ “sarāgaṃ me cittaṃ”-ti pajānāti,
Here a monk when the mind has passion knows “my mind has passion”,

vītarāgaṃ vā cittaṃ “vītarāgaṃ me cittaṃ”-ti pajānāti;
or, when the mind is without passion he knows “my mind is without passion”;

sadosaṃ vā cittaṃ “sadosaṃ me cittaṃ”-ti pajānāti,
or, when the mind has hate he knows “my mind has hate”,

vītadosaṃ vā cittaṃ “vītadosaṃ me cittaṃ”-ti pajānāti;
or, when the mind is without hate he knows “my mind is without hate”;

samohaṃ vā cittaṃ “samohaṃ me cittaṃ”-ti pajānāti,
or, when the mind has delusion he knows “my mind has delusion”,

vītamohaṃ vā cittaṃ “vītamohaṃ me cittaṃ”-ti pajānāti;
or, when the mind is without delusion he knows “my mind is without delusion”;

saṅkhittaṃ vā cittaṃ “saṅkhittaṃ me cittaṃ”-ti pajānāti,
or, when the mind is collected he knows “my mind is collected”,

vikkhittaṃ vā cittaṃ “vikkhittaṃ me cittaṃ”-ti pajānāti;
or, when the mind is scattered he knows “my mind is scattered”;

mahaggataṃ vā cittaṃ “mahaggataṃ me cittaṃ”-ti pajānāti,
or, when the mind has become very great he knows “my mind has become very great”,

amahaggataṃ vā cittaṃ “amahaggataṃ me cittaṃ”-ti pajānāti;
or, when the mind has not become very great he knows “my mind has not become very great”;

sa-uttaraṃ vā cittaṃ “sa-uttaraṃ me cittaṃ”-ti pajānāti,
or, when the mind is surpassable he knows “my mind is surpassable”,

anuttaraṃ vā cittaṃ “anuttaraṃ me cittaṃ”-ti pajānāti;
or, when the mind is unsurpassable he knows “my mind is unsurpassable”;

samāhitaṃ vā cittaṃ “samāhitaṃ me cittaṃ”-ti pajānāti,
or, when the mind is concentrated he knows “my mind is concentrated”,

asamāhitam vā cittaṃ “asamāhitam me cittaṃ”-ti pajānāti;

or, when the mind is not concentrated he knows “my mind is not concentrated”;

vimuttam vā cittaṃ “vimuttam me cittaṃ”-ti pajānāti,

or, when the mind is liberated he knows “my mind is liberated”,

avimuttam vā cittaṃ “avimuttam me cittaṃ”-ti pajānāti.

or, when the mind is not liberated he knows “my mind is not liberated.”

So taṃ nimittam āsevati bhāveti bahulīkaroti svāvatthitam vavatthapeti,

He practices, develops, makes much of that sign, and fixes its definition,

so taṃ nimittam āsevitvā bhāvetvā bahulīkaritvā svāvatthitam vavatthapetvā,

and after he has practised, developed, made much of that sign, and fixed its definition,

bahiddhā citte cittaṃ upasamharati.

he focuses his mind on another’s mind.

Kathaṅ-ca bhikkhu bahiddhā citte cittaṇupassī viharati?

And how does a monk dwell contemplating (the nature of) the mind in the mind in regard to another?

Idha bhikkhu sarāgam vāssa cittaṃ “sarāgam-assa cittaṃ”-ti pajānāti,

Here a monk when (another’s) mind has passion knows “his mind has passion”,

vītarāgam vāssa cittaṃ “vītarāgam-assa cittaṃ”-ti pajānāti;

or, when his mind is without passion he knows “his mind is without passion”;

sadosam vāssa cittaṃ “sadosam-assa cittaṃ”-ti pajānāti,

or, when his mind has hate he knows “his mind has hate”,

vītadosam vāssa cittaṃ “vītadosam-assa cittaṃ”-ti pajānāti;

or, when his mind is without hate he knows “his mind is without hate”;

samoham vāssa cittaṃ “samoham-assa cittaṃ”-ti pajānāti,

or, when his mind has delusion he knows “his mind has delusion”,

vītamoham vāssa cittaṃ “vītamoham-assa cittaṃ”-ti pajānāti;

or, when his mind is without delusion he knows “his mind is without delusion”;

saṅkhittam vāssa cittaṃ “saṅkhittam-assa cittaṃ”-ti pajānāti,

or, when his mind is collected he knows “his mind is collected”,

vikkhittam vāssa cittaṃ “vikkhittam-assa cittaṃ”-ti pajānāti;

or, when his mind is scattered he knows “his mind is scattered”;

mahaggatam vāssa cittaṃ “mahaggatam-assa cittaṃ”-ti pajānāti,

or, when his mind has become very great he knows “his mind has become very great”,

amahaggatam vāssa cittaṃ “amahaggatam-assa cittaṃ”-ti pajānāti;

or, when his mind has not become very great he knows “his mind has not become very great”;

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

or, when his mind is surpassable he knows “his mind is surpassable”,

anuttaram vāssa cittaṃ “anuttaram-assa cittaṃ”-ti pajānāti;

or, when his mind is unsurpassable he knows “his mind is unsurpassable”;

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

or, when his mind is concentrated he knows “his mind is concentrated”,

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

or, when his mind is not concentrated he knows “his mind is not concentrated”;

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

or, when his mind is liberated he knows “his mind is liberated”,

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

or, when his mind is not liberated he knows “his mind is not liberated.”

So taṃ nimittam āsevati bhāveti bahulikaroti svāvatthitam vavatthapeti,

He practices, develops, makes much of that sign, and fixes its definition,

so taṃ nimittam āsevitvā bhāvetvā bahulikarivā svāvatthitam vavatthapetvā,

and after he has practised, developed, made much of that sign, and fixed its definition,

ajjhatabhiddhā citte cittaṃ upasamharati.

he focuses his mind on his own and on another’s mind.

Kathaṅ-ca bhikkhu ajjhatabhiddhā citte cittānupassī viharati?

And how does a monk dwell contemplating (the nature of) the mind in the mind in regard to himself and in regard to another?

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

Here a monk when a mind has passion knows “the mind has passion”,

vītarāgam vā cittaṃ “vītarāgam cittaṃ”-ti pajānāti;

or, when a mind is without passion he knows “the mind is without passion”;

sadosaṃ vā cittaṃ “sadosaṃ cittaṃ”-ti pajānāti,
or, when a mind has hate he knows “the mind has hate”,

vītadosaṃ vā cittaṃ “vītadosaṃ cittaṃ”-ti pajānāti;
or, when a mind is without hate he knows “the mind is without hate”;

samohaṃ vā cittaṃ “samohaṃ cittaṃ”-ti pajānāti,
or, when a mind has delusion he knows “the mind has delusion”,

vītamohaṃ vā cittaṃ “vītamohaṃ cittaṃ”-ti pajānāti;
or, when a mind is without delusion he knows “the mind is without delusion”;

saṅkhittaṃ vā cittaṃ “saṅkhittaṃ cittaṃ”-ti pajānāti,
or, when a mind is collected he knows “the mind is collected”,

vikkhittaṃ vā cittaṃ “vikkhittaṃ cittaṃ”-ti pajānāti;
or, when a mind is scattered he knows “the mind is scattered”;

mahaggataṃ vā cittaṃ “mahaggataṃ cittaṃ”-ti pajānāti,
or, when a mind has become very great he knows “the mind has become very great”,

amahaggataṃ vā cittaṃ “amahaggataṃ cittaṃ”-ti pajānāti;
or, when a mind has not become very great he knows “the mind has not become very great”;

sa-uttaraṃ vā cittaṃ “sa-uttaraṃ cittaṃ”-ti pajānāti,
or, when a mind is surpassable he knows “the mind is surpassable”,

anuttaraṃ vā cittaṃ “anuttaraṃ cittaṃ”-ti pajānāti;
or, when a mind is unsurpassable he knows “the mind is unsurpassable”;

samāhitaṃ vā cittaṃ “samāhitaṃ cittaṃ”-ti pajānāti,
or, when a mind is concentrated he knows “the mind is concentrated”,

asamāhitaṃ vā cittaṃ “asamāhitaṃ cittaṃ”-ti pajānāti;
or, when a mind is not concentrated he knows “the mind is not concentrated”;

vimuttaṃ vā cittaṃ “vimuttaṃ cittaṃ”-ti pajānāti,
or, when a mind is liberated he knows “the mind is liberated”,

avimuttaṃ vā cittaṃ “avimuttaṃ cittaṃ”-ti pajānāti.
or, when a mind is not liberated he knows “the mind is not liberated.”

Evam bhikkhu ajjhatabhiddhā citte cittānupassī viharati,
Thus a monk dwells contemplating (the nature of) his own and another’s mind in the mind,

ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(Padabhājanīyam)
(Word Analysis)

[366]

‘Anupassī.’ ti
‘Contemplating.’

Tattha, katamā anupassanā?
Herein, what is contemplation?

Yā paññā pajānanā vicayo pavicayo dhammavicayo,

That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things,

sallakkhaṇā upalakkhaṇā paccupalakkhaṇā,
discernment, discrimination, differentiation,

paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā,
erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration,

bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo,
breadth, intelligence, guidance, insight, full awareness, examination,

paññā Paññindriyaṃ Paññābalaṃ,
wisdom, the Faculty of Wisdom, the Strength of Wisdom,

paññāsatthaṃ paññāpāsādo paññā-āloko
the sword of wisdom, height of wisdom, light of wisdom,

paññā-obhāso paññāpajoto paññāratanaṃ,
lustre of wisdom, flame of wisdom, treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi:
non-delusion, investigation of (the nature of) things, Right View:

ayaṃ vuccati ‘anupassanā.’
this is called ‘contemplation.’

Imāya anupassanāya upeto hoti samupeto upāgato samupāgato,
With this contemplation he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.
being possessed, truly possessed, furnished (with it).

Tena vuccati ‘anupassī.’ ti
Because of this ‘contemplating’ is said.

‘Viharatī.’ ti
‘Dwells.’

Iriyati vattati pāleti yapeti yāpeti carati viharati.
Poses, moves, guards, persists, carries on, lives, dwells.

Tena vuccati ‘viharatī.’ ti
Because of this ‘dwells’ is said.

‘Ātāpī.’ ti
‘Ardent.’

Tattha, katamaṃ ātappaṃ?
Herein, what is ardour?

Yo cetasiko viriyārambho nikkamo parakkamo,
Whatever mental exercise of effort, exertion, great exertion,

uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā,
enterprise, endeavour, attempt, travail, vigour, courage, exertion that is not lax,

anikkhittachandatā anikkhittadhuratā dhurasampaggāho,
not putting aside of (wholesome) desire, not putting aside of responsibility, being taken up with responsibility,

viriyam Viriyindriyam Viriyabalam Sammāvāyāmo:
effort, the Faculty of Effort, the Strength of Effort, Right Endeavour:

ayam vuccati ‘ātappaṃ.’
this is called ‘ardour.’

Iminā ātappena upeto hoti samupeto upāgato samupāgato,
With this ardour he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.
being possessed, truly possessed, furnished (with it).

Tena vuccati ‘ātāpī.’ ti
Because of this ‘ardent’ is said.

‘Sampajāno.’ ti
‘Full awareness.’

Tattha, katamaṃ sampajaññaṃ?
Herein, what is full awareness?

Yā paññā pajānanā vicayo pavicayo dhammavicayo,

That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things,

sallakkhaṇā upalakkhaṇā paccupalakkhaṇā,
discernment, discrimination, differentiation,

paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā,
erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration,

bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo,
breadth, intelligence, guidance, insight, full awareness, examination,

paññā Paññindriyaṃ Paññābalaṃ,
wisdom, the Faculty of Wisdom, the Strength of Wisdom,

paññāsattaṃ paññāpāsādo paññā-āloko
the sword of wisdom, height of wisdom, light of wisdom,

paññā-obhāso paññāpajoto paññāratanaṃ,
lustre of wisdom, flame of wisdom, treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi:
non-delusion, investigation of (the nature of) things, Right View:

idaṃ vuccati ‘sampajaññaṃ.’
this is called ‘full awareness.’

Iminā sampajaññaena upeto hoti samupeto upāgato samupāgato,
With this full awareness he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.
being possessed, truly possessed, furnished (with it).

Tena vuccati ‘sampajāno.’ ti
Because of this ‘full awareness’ is said.

‘Satimā.’ ti
‘Mindful.’

Tattha, katamā sati?

Herein, what is mindfulness?

Yā sati anussati paṭissati sati saraṇatā,

That which is mindfulness, recollection, recall, mindfulness, remembrance,

dhāraṇatā apilāpanatā asammussanatā,

bearing (in mind), not losing, not confusing,

sati Satindriyam Satibalam Sammāsati:

mindfulness, the Faculty of Mindfulness, the Strength of Mindfulness, Right Mindfulness:

ayam vuccati ‘sati.’

this is called ‘mindfulness.’

Imāya satiyā upeto hoti samupeto upāgato samupāgato,

With this mindfulness he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.

being possessed, truly possessed, furnished (with it).

Tena vuccati ‘satimā.’ ti

Because of this ‘mindful’ is said.

‘Vineyya loke abhijjhādomanassan.’-ti

‘After removing avarice and sorrow regarding the world.’

Tattha, katamo loko?

Herein, what is the world?

Tam yeva cittaṃ, pañca pi upādānakkhandhā loko:

For sure it is the world of his mind, also the world of the five constituents (of mind and body) that provide fuel for attachment:

ayam vuccati ‘loko.’

this is called ‘world.’

Tattha, katamā abhijjhā?

Herein, what is avarice?

Yo rāgo sārāgo anunayo anurodho,
That which is passion, passionateness, fawning, compliance,

nandī nandirāgo cittassa sārāgo:
enjoyment, passionate enjoyment, a passionate mind:

ayam vuccati ‘abhijjhā.’

this is called ‘avarice.’

Tattha, katamaṃ domanassam?

Herein, what is sorrow?

Yam cetasikaṃ asātaṃ cetasikaṃ dukkham,
That which is mental disagreeableness, mental pain,

cetosamphassajam asātaṃ, dukkham vedayitam:
disagreeableness born of contact with the mind, painful experience:

cetosamphassajā asātā, dukkhā vedanā:
disagreeableness born of contact with the mind, painful feeling:

idaṃ vuccati ‘domanassam.’

this is called ‘sorrow.’

Iti ayañ-ca abhijjhā idañ-ca domanassam imamhi loke vinītā honti paṭivinitā,
Thus this avarice and this sorrow are removed from the world, expelled,

santā samitā vūpasantā atthaṅgatā abbatthaṅgatā,
quieted, calmed, allayed, gone down, settled down,

appitā byappitā sositā visositā byantikātā.
destroyed, completely destroyed, dried up, completely dried up, brought to an end.

Tena vuccati ‘vineyya loke abhijjhādomanassan.’-ti

Because of this ‘after removing avarice and sorrow regarding the world’ is said.

Cittānupassanāniddeso

Explanation of the Contemplation of the Mind

04: Dhammānupassanāniddeso
Explanation of the Contemplation of (the Nature of) Things

[367]

Kathañ-ca bhikkhu ajjhataṃ dhammesu dhammānupassī viharati?

And how does a monk dwell contemplating (the nature of) things in (various) things in regard to himself?

Idha bhikkhu santam vā ajjhataṃ kāmacchandaṃ

Here a monk having sensual desire in himself

“atthi me ajjhataṃ kāmacchando” ti pajānāti;

knows “there is sensual desire in myself”;

asantaṃ vā ajjhataṃ kāmacchandaṃ

or, not having sensual desire in himself

“natthi me ajjhataṃ kāmacchando” ti pajānāti.

he knows “I do not have sensual desire in myself.”

Yathā ca anuppannaṃ kāmacchandaṃ uppādo hoti,

How there is an arising of sensual desire that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannaṃ kāmacchandaṃ pahānaṃ hoti,

and how there is an abandonment of sensual desire that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnaṃ kāmacchandaṃ āyatiṃ anuppādo hoti,

and how there is a non-arising of abandoned sensual desire again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ byāpādaṃ

Having ill-will in himself

“atthi me ajjhataṃ byāpādo” ti pajānāti;

he knows “there is ill-will in myself”;

asantaṃ vā ajjhataṃ byāpādaṃ

or, not having ill-will in himself

“natthi me ajjhataṃ byāpādo” ti pajānāti.

he knows “I do not have ill-will in myself.”

Yathā ca anuppannaṃ byāpādaṃ uppādo hoti,

How there is an arising of ill-will that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannaṃ byāpādaṃ pahānaṃ hoti,

and how there is an abandonment of ill-will that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnaṃ byāpādaṃ āyatim anuppādo hoti,

and how there is a non-arising of abandoned ill-will again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ thīnamiddhaṃ

Having sloth and torpor in himself

“atthi me ajjhataṃ thīnamiddhaṃ”-ti pajānāti;

he knows “there is sloth and torpor in myself”;

asantaṃ vā ajjhataṃ thīnamiddhaṃ

or, not having sloth and torpor in himself he knows

“natthi me ajjhataṃ thīnamiddhaṃ”-ti pajānāti.

“I do not have sloth and torpor in myself.”

Yathā ca anuppannaṃ thīnamiddhaṃ uppādo hoti,

How there is an arising of sloth and torpor that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannaṃ thīnamiddhaṃ pahānaṃ hoti,

and how there is an abandonment of sloth and torpor that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnaṃ thīnamiddhaṃ āyatiṃ anuppannaṃ hoti,

and how there is a non-arising of abandoned sloth and torpor again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ

Having agitation and worry in himself

“atthi me ajjhataṃ uddhaccakukkuccaṃ”-ti pajānāti;

he knows “there is agitation and worry in myself”;

asantaṃ vā ajjhataṃ uddhaccakukkuccaṃ

or, not having agitation and worry in himself

“natthi me ajjhataṃ uddhaccakukkuccaṃ”-ti pajānāti.

he knows “I do not have agitation and worry in myself.”

Yathā ca anuppanassa uddhaccakukkuccassa uppādo hoti,

How there is an arising of agitation and worry that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppanassa uddhaccakukkuccassa pahānaṃ hoti,

and how there is an abandonment of agitation and worry that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti,

and how there is a non-arising of abandoned agitation and worry again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhattaṃ vicikicchaṃ

Having doubt in himself

“atthi me ajjhattaṃ vicikicchā” ti pajānāti;

he knows “there is doubt in myself”;

asantaṃ vā ajjhattaṃ vicikicchaṃ

or, not having doubt in himself

“natthi me ajjhattaṃ vicikicchā” ti pajānāti.

he knows “I do not have doubt in myself.”

Yathā ca anuppannāya vicikicchāya uppādo hoti,

How there is an arising of doubt that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannāya vicikicchāya pahānaṃ hoti,

and how there is an abandonment of doubt that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti,

and how there is a non-arising of abandoned doubt again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Satisambojjhaṅgaṃ

Having the Mindfulness factor of Complete Awakening in himself

“atthi me ajjhataṃ Satisambojjhaṅgo” ti pajānāti;

he knows “there is the Mindfulness factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Satisambojjhaṅgaṃ

or, not having the Mindfulness factor of Complete Awakening in himself

“natthi me ajjhataṃ Satisambojjhaṅgo” ti pajānāti.

he knows “I do not have the Mindfulness factor of Complete Awakening in myself.”

Yathā ca anuppannassa Satisambojjhaṅgassa uppādo hoti,

How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Satisambojjhaṅgassa bhāvanāya pāripūri hoti,

and how there is fulfilment of the development of the Mindfulness factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Dhammavicayasambojjhaṅgaṃ

Having the Investigation of the (nature) of things factor of Complete Awakening in himself

“atthi me ajjhataṃ Dhammavicayasambojjhaṅgo” ti pajānāti;

he knows “there is the Investigation of the (nature) of things factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Dhammavicayasambojjhaṅgaṃ

or, not having the Investigation of the (nature) of things factor of Complete Awakening in himself

“natthi me ajjhataṃ Dhammavicayasambojjhaṅgo” ti pajānāti.

he knows “I do not have the Investigation of the (nature) of things factor of Complete Awakening in myself.”

Yathā ca anuppannaṃ Dhammavicayasambojjhaṅgassa uppādo hoti,

How there is an arising of the Investigation of the (nature) of things factor of Complete Awakening that has not arisen,

tañ-ca pajānāti.

that he knows.

yathā ca uppannaṃ Dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Investigation of the (nature) of things factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhattaṃ Viriyasambojjhaṅgaṃ

Having the Energy factor of Complete Awakening in himself

“atthi me ajjhattaṃ Viriyasambojjhaṅgo” ti pajānāti;

he knows “there is the Energy factor of Complete Awakening in myself”;

asantaṃ vā ajjhattaṃ Viriyasambojjhaṅgaṃ

or, not having the Energy factor of Complete Awakening in himself

“natthi me ajjhattaṃ Viriyasambojjhaṅgo” ti pajānāti.

he knows “I do not have the Energy factor of Complete Awakening in myself.”

Yathā ca anuppannassa Viriyasambojjhaṅgassa uppādo hoti,

How there is an arising of the Energy factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Viriyasambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Energy factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Pītisambojjhaṅgaṃ

Having the Joyful-Interest factor of Complete Awakening in himself

“atthi me ajjhataṃ Pītisambojjhaṅgo” ti pajānāti;

he knows “there is the Joyful-Interest factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Pītisambojjhaṅgaṃ

or, not having the Joyful-Interest factor of Complete Awakening in himself

“natthi me ajjhataṃ Pītisambojjhaṅgo” ti pajānāti.

he knows “I do not have the Joyful-Interest factor of Complete Awakening in myself.”

Yathā ca anuppannassa Pītisambojjhaṅgassa uppādo hoti,

How there is an arising of the Joyful-Interest factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Pītisambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Joyful-Interest factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Passaddhisambojjhaṅgaṃ

Having the Calmness factor of Complete Awakening in himself

“atthi me ajjhataṃ Passaddhisambojjhaṅgo” ti pajānāti;

he knows “there is the Calmness factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Passaddhisambojjhaṅgaṃ

or, not having the Calmness factor of Complete Awakening in himself

“natthi me ajjhataṃ Passaddhisambojjhaṅgo” ti pajānāti.

he knows “I do not have the Calmness factor of Complete Awakening in myself.”

Yathā ca anuppannassa Passaddhisambojjhaṅgassa uppādo hoti,

How there is an arising of the Calmness factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Passaddhisambojjhaṅgassa bhāvanāya pāripūri hoti,

and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhattaṃ Samādhisambojjhaṅgaṃ

Having the Concentration factor of Complete Awakening in himself

“atthi me ajjhattaṃ Samādhisambojjhaṅgo” ti pajānāti;

he knows “there is the Concentration factor of Complete Awakening in myself”;

asantaṃ vā ajjhattaṃ Samādhisambojjhaṅgaṃ

or, not having the Concentration factor of Complete Awakening in himself

“natthi me ajjhattaṃ Samādhisambojjhaṅgo” ti pajānāti.

he knows “I do not have the Concentration factor of Complete Awakening in myself.”

Yathā ca anuppannassa Samādhisambojjhaṅgassa uppādo hoti,

How there is an arising of the Concentration factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Samādhisambojjhaṅgassa bhāvanāya pāripūri hoti,

and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Upekkhāsambojjhaṅgaṃ

Having the Equanimity factor of Complete Awakening in himself

“atthi me ajjhataṃ Upekkhāsambojjhaṅgo” ti pajānāti;

he knows “there is the Equanimity factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Upekkhāsambojjhaṅgaṃ

or, not having the Equanimity factor of Complete Awakening in himself

“natthi me ajjhataṃ Upekkhāsambojjhaṅgo” ti pajānāti.

he knows “I do not have the Equanimity factor of Complete Awakening in myself.”

Yathā ca anuppanassa Upekkhāsambojjhaṅgassa uppādo hoti,

How there is an arising of the Equanimity factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppanassa Upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Equanimity factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavatthapeti,

He practices, develops, makes much of that sign, and fixes its definition,

so taṃ nimittaṃ āsevitvā bhāvetvā bahulikarivā svāvatthitaṃ vavatthapetvā,

and after he has practised, developed, made much of that sign, and fixed its definition,

bahiddhā dhammesu cittaṃ upasaṃharati.

he focuses his mind on (the nature of) things in another.

Kathañ-ca bhikkhu bahiddhā dhammesu dhammānupassī viharatī?

And how does a monk dwell contemplating (the nature of) things in (various) things in regard to another?

Idha bhikkhu santam vāssa kāmacchandam

Here a monk when (another) has sensual desire

“atthissa kāmacchando” ti pajānāti;

knows “he has sensual desire”;

asantam vāssa kāmacchandam

or, not having sensual desire

“natthissa kāmacchando” ti pajānāti.

he knows “he does not have sensual desire.”

Yathā ca anuppanassa kāmacchandassa uppādo hoti,

How there is an arising of sensual desire that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppanassa kāmacchandassa pahānam hoti,

and how there is an abandonment of sensual desire that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti,

and how there is a non-arising of abandoned sensual desire again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vāssa byāpādam

When he has ill-will

“atthissa byāpādo” ti pajānāti;

he knows “he has ill-will”;

asantaṃ vāssa byāpādam

or, not having ill-will

“natthissa byāpādo” ti pajānāti.

he knows “he does not have ill-will.”

Yathā ca anuppannassa byāpādassa uppādo hoti,

How there is an arising of ill-will that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa byāpādassa pahānam hoti,

and how there is an abandonment of ill-will that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnassa byāpādassa āyatim anuppādo hoti,

and how there is a non-arising of abandoned ill-will again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vāssa thīnamiddham

When he has sloth and torpor

“atthissa thīnamiddhan”-ti pajānāti;

he knows “he has sloth and torpor”;

asantaṃ vāssa thīnamiddham

or, not having sloth and torpor

“natthissa thīnamiddhan”-ti pajānāti.

he knows “he does not have sloth and torpor.”

Yathā ca anuppanassa thīnamiddhassa uppādo hoti,

How there is an arising of sloth and torpor that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppanassa thīnamiddhassa pahānaṃ hoti,

and how there is an abandonment of sloth and torpor that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnassa thīnamiddhassa āyatiṃ anuppādo hoti,

and how there is a non-arising of abandoned sloth and torpor again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vāssa uddhaccakukkuccaṃ

When he has agitation and worry

“atthissa uddhaccakukkuccaṃ”-ti pajānāti;

he knows “he has agitation and worry”;

asantaṃ vāssa uddhaccakukkuccaṃ

or, not having agitation and worry

“natthissa uddhaccakukkuccaṃ”-ti pajānāti.

he knows “he does not have agitation and worry.”

Yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti,

How there is an arising of agitation and worry that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti,

and how there is an abandonment of agitation and worry that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti,

and how there is a non-arising of abandoned agitation and worry again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vāssa vicikicchaṃ

When he has doubt

“atthissa vicikicchā” ti pajānāti;

he knows “he has doubt”;

asantaṃ vāssa vicikicchaṃ

or, not having doubt

“natthissa vicikicchā” ti pajānāti.

he knows “he does not have doubt.”

Yathā ca anuppannāya vicikicchāya uppādo hoti,

How there is an arising of doubt that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannāya vicikicchāya pahānaṃ hoti,

and how there is an abandonment of doubt that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti,

and how there is a non-arising of abandoned doubt again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vāssa Satisambojjhaṅgam

When he has the Mindfulness factor of Complete Awakening

“atthissa Satisambojjhaṅgo” ti pajānāti;

he knows “he has the Mindfulness factor of Complete Awakening”;

asantaṃ vāssa Satisambojjhaṅgam

or, not having the Mindfulness factor of Complete Awakening

“natthissa Satisambojjhaṅgo” ti pajānāti.

he knows “he does not have the Mindfulness factor of Complete Awakening.”

Yathā ca anuppannassa Satisambojjhaṅgassa uppādo hoti,

How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Satisambojjhaṅgassa bhāvanāya pāripūri hoti,

and how there is fulfilment of the development of the Mindfulness factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vāssa Dhammavicayasambojjhaṅgaṃ

When he has the Investigation of the (nature) of things factor of Complete Awakening

“atthissa Dhammavicayasambojjhaṅgo” ti pajānāti;

he knows “he has the Investigation of the (nature) of things factor of Complete Awakening”;

asantaṃ vāssa Dhammavicayasambojjhaṅgaṃ

or, not having the Investigation of the (nature) of things factor of Complete Awakening

“natthissa Dhammavicayasambojjhaṅgo” ti pajānāti.

he knows “he does not have the Investigation of the (nature) of things factor of Complete Awakening.”

Yathā ca anuppannassa Dhammavicayasambojjhaṅgassa uppādo hoti,

How there is an arising of the Investigation of the (nature) of things factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Investigation of the (nature) of things factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vāssa Viriyasambojjhaṅgam

When he has the Energy factor of Complete Awakening

“atthissa Viriyasambojjhaṅgo” ti pajānāti;

he knows “he has the Energy factor of Complete Awakening”;

asantaṃ vāssa Viriyasambojjhaṅgam

or, not having the Energy factor of Complete Awakening

“natthissa Viriyasambojjhaṅgo” ti pajānāti.

he knows “he does not have the Energy factor of Complete Awakening.”

Yathā ca anuppannassa Viriyasambojjhaṅgassa uppādo hoti,

How there is an arising of the Energy factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Viriyasambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Energy factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vāssa Pīṭisambojjhaṅgaṃ

When he has the Joyful-Interest factor of Complete Awakening

“atthissa Pīṭisambojjhaṅgo” ti pajānāti;

he knows “he has the Joyful-Interest factor of Complete Awakening”;

asantaṃ vāssa Pīṭisambojjhaṅgaṃ

or, not having the Joyful-Interest factor of Complete Awakening

“natthissa Pīṭisambojjhaṅgo” ti pajānāti.

he knows “he does not have the Joyful-Interest factor of Complete Awakening.”

Yathā ca anuppannassa Pīṭisambojjhaṅgassa uppādo hoti,

How there is an arising of the Joyful-Interest factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Pīṭisambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Joyful-Interest factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vāssa Passaddhisambojjhaṅgaṃ

When he has the Calmness factor of Complete Awakening

“atthissa Passaddhisambojjhaṅgo” ti pajānāti;

he knows “he has the Calmness factor of Complete Awakening”;

asantaṃ vāssa Passaddhisambojjhaṅgaṃ

or, not having the Calmness factor of Complete Awakening

“natthissa Passaddhisambojjhaṅgo” ti pajānāti.

he knows “he does not have the Calmness factor of Complete Awakening.”

Yathā ca anuppanassa Passaddhisambojjhaṅgassa uppādo hoti,

How there is an arising of the Calmness factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppanassa Passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vāssa Samādhisambojjhaṅgaṃ

When he has the Concentration factor of Complete Awakening

“atthissa Samādhisambojjhaṅgo” ti pajānāti;

he knows “he has the Concentration factor of Complete Awakening”;

asantaṃ vāssa Samādhisambojjhaṅgaṃ

or, not having the Concentration factor of Complete Awakening

“natthissa Samādhisambojjhaṅgo” ti pajānāti.

he knows “he does not have the Concentration factor of Complete Awakening.”

Yathā ca anuppannassa Samādhisambojjhaṅgassa uppādo hoti,

How there is an arising of the Concentration factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vāssa Upekkhāsambojjhaṅgaṃ

When he has the Equanimity factor of Complete Awakening

“atthissa Upekkhāsambojjhaṅgo” ti pajānāti;

he knows “he has the Equanimity factor of Complete Awakening”;

asantaṃ vāssa Upekkhāsambojjhaṅgaṃ

or, not having the Equanimity factor of Complete Awakening

“natthissa Upekkhāsambojjhaṅgo” ti pajānāti.

he knows “he does not have the Equanimity factor of Complete Awakening.”

Yathā ca anuppannassa Upekkhāsambojjhaṅgassa uppādo hoti,

How there is an arising of the Equanimity factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Equanimity factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

So taṃ nimittam āsevati bhāveti bahulikaroti svāvatthitam vavatthapeti,

He practices, develops, makes much of that sign, and fixes its definition,

so taṃ nimittam āsevitvā bhāvetvā bahulikarivā svāvatthitam vavatthapetvā,

and after he has practised, developed, made much of that sign, and fixed its definition,

ajjhatabhiddhā dhammesu cittaṃ upasaṃharati.

he focuses his mind on (the nature of) things in (various) things in regard to himself and in regard to another.

Kathañ-ca bhikkhu ajhattabahiddhā dhammesu dhammānupassī viharati?

And how does a monk dwell contemplating (the nature of) things in (various) things in regard to himself and in regard to another?

Idha bhikkhu santam vā kāmaccandam

Here a monk, when there is sensual desire

“atthi kāmaccando” ti pajānāti;

knows “there is sensual desire”;

asantam vā kāmaccandam

or, when there is no sensual desire

“natthi kāmaccando” ti pajānāti.

he knows “there is no sensual desire.”

Yathā ca anuppanassa kāmaccandassa uppādo hoti,

How there is an arising of sensual desire that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppanassa kāmaccandassa pahānam hoti,

and how there is an abandonment of sensual desire that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnassa kāmaccandassa āyatim anuppādo hoti,

and how there is a non-arising of abandoned sensual desire again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā byāpādam

When there is ill-will

“atthi byāpādo” ti pajānāti;

he knows “there is ill-will”;

asantaṃ vā byāpādam

or, when there is no ill-will

“natthi byāpādo” ti pajānāti.

he knows “there is no ill-will.”

Yathā ca anuppannassa byāpādassa uppādo hoti,

How there is an arising of ill-will that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa byāpādassa pahānam hoti,

and how there is an abandonment of ill-will that has arisen,

tañ-ca pajānāti;

that he knows;

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

and how there is a non-arising of abandoned ill-will again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā thīnamiddhaṃ

When there is sloth and torpor

“atthi thīnamiddhaṃ”-ti pajānāti;
he knows “there is sloth and torpor”;

asantaṃ vā thīnamiddhaṃ

or, when there is no sloth and torpor

“natthi thīnamiddhaṃ”-ti pajānāti.
he knows “there is no sloth and torpor.”

Yathā ca anuppanassa thīnamiddhassa uppādo hoti,

How there is an arising of sloth and torpor that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppanassa thīnamiddhassa pahānaṃ hoti,

and how there is an abandonment of sloth and torpor that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnassa thīnamiddhassa āyatiṃ anuppādo hoti,

and how there is a non-arising of abandoned sloth and torpor again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā uddhaccakukkuccaṃ

When there is agitation and worry

“atthi uddhaccakukkuccan”-ti pajānāti;

he knows “there is agitation and worry”;

asantaṃ vā uddhaccakukkuccaṃ

or, when there is no agitation and worry

“natthi uddhaccakukkuccan”-ti pajānāti.

he knows “there is no agitation and worry.”

Yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti,

How there is an arising of agitation and worry that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti,

and how there is an abandonment of agitation and worry that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti,

and how there is a non-arising of abandoned agitation and worry again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā vicikicchaṃ

When there is doubt

“atthi vicikicchā” ti pajānāti;

he knows “there is doubt”;

asantaṃ vā vicikicchaṃ

or, when there is no doubt

“natthi vicikicchā” ti pajānāti.

he knows “there is no doubt.”

Yathā ca anuppannāya vicikicchāya uppādo hoti,

How there is an arising of doubt that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannāya vicikicchāya pahānaṃ hoti,

and how there is an abandonment of doubt that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti,

and how there is a non-arising of abandoned doubt again in the future,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā Satisambojjhaṅgaṃ

When there is the Mindfulness factor of Complete Awakening

“atthi Satisambojjhaṅgo” ti pajānāti;

he knows “there is the Mindfulness factor of Complete Awakening”;

asantaṃ vā Satisambojjhaṅgaṃ

or, when there is no Mindfulness factor of Complete Awakening

“natthi Satisambojjhaṅgo” ti pajānāti.

he knows “there is no Mindfulness factor of Complete Awakening.”

Yathā ca anuppannassa Satisambojjhaṅgassa uppādo hoti,

How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Satisambojjhaṅgassa bhāvanāya pāripūri hoti,

and how there is fulfilment of the development of the Mindfulness factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā Dhammavicayasambojjhaṅgaṃ

When there is the Investigation of the (nature) of things factor of Complete Awakening

“atthi Dhammavicayasambojjhaṅgo” ti pajānāti;

he knows “there is the Investigation of the (nature) of things factor of Complete Awakening”;

asantaṃ vā Dhammavicayasambojjhaṅgaṃ

or, when there is no Investigation of the (nature) of things factor of Complete Awakening

“natthi Dhammavicayasambojjhaṅgo” ti pajānāti.

he knows “there is no Investigation of the (nature) of things factor of Complete Awakening.”

Yathā ca anuppanassa Dhammavicayasambojjhaṅgassa uppādo hoti,

How there is an arising of the Investigation of the (nature) of things factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppanassa Dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Investigation of the (nature) of things factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā Viriyasambojjhaṅgaṃ

When there is the Energy factor of Complete Awakening

“atthi Viriyasambojjhaṅgo” ti pajānāti;

he knows “there is the Energy factor of Complete Awakening”;

asantaṃ vā Viriyasambojjhaṅgaṃ

or, when there is no Energy factor of Complete Awakening

“natthi Viriyasambojjhaṅgo” ti pajānāti.

he knows “there is no Energy factor of Complete Awakening.”

Yathā ca anuppannassa Viriyasambojjhaṅgassa uppādo hoti,

How there is an arising of the Energy factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Viriyasambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Energy factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā Pītisambojjhaṅgaṃ

When there is the Joyful-Interest factor of Complete Awakening

“atthi Pītisambojjhaṅgo” ti pajānāti;

he knows “there is the Joyful-Interest factor of Complete Awakening”;

asantaṃ vā Pītisambojjhaṅgaṃ

or, when there is no Joyful-Interest factor of Complete Awakening

“natthi Pītisambojjhaṅgo” ti pajānāti.

he knows “there is no Joyful-Interest factor of Complete Awakening.”

Yathā ca anuppannassa Pītisambojjhaṅgassa uppādo hoti,

How there is an arising of the Joyful-Interest factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Pītisambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Joyful-Interest factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā Passaddhisambojjhaṅgaṃ

When there is the Calmness factor of Complete Awakening

“atthi Passaddhisambojjhaṅgo” ti pajānāti;

he knows “there is the Calmness factor of Complete Awakening”;

asantaṃ vā Passaddhisambojjhaṅgaṃ

or, when there is no Calmness factor of Complete Awakening

“natthi Passaddhisambojjhaṅgo” ti pajānāti.

he knows “there is no Calmness factor of Complete Awakening.”

Yathā ca anuppannassa Passaddhisambojjhaṅgassa uppādo hoti,

How there is an arising of the Calmness factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Passaddhisambojjhaṅgassa bhāvanāya pāripūri hoti,

and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā Samādhisambojjhaṅgaṃ

When there is the Concentration factor of Complete Awakening

“atthi Samādhisambojjhaṅgo” ti pajānāti;

he knows “there is the Concentration factor of Complete Awakening”;

asantaṃ vā Samādhisambojjhaṅgaṃ

or, when there is no Concentration factor of Complete Awakening

“natthi Samādhisambojjhaṅgo” ti pajānāti.

he knows “there is no Concentration factor of Complete Awakening.”

Yathā ca anuppannassa Samādhisambojjhaṅgassa uppādo hoti,

How there is an arising of the Concentration factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Santaṃ vā Upekkhāsambojjhaṅgaṃ

When there is the Equanimity factor of Complete Awakening

“atthi Upekkhāsambojjhaṅgo” ti pajānāti;

he knows “there is the Equanimity factor of Complete Awakening”;

asantaṃ vā Upekkhāsambojjhaṅgaṃ

or, when there is no Equanimity factor of Complete Awakening

“natthi Upekkhāsambojjhaṅgo” ti pajānāti.

he knows “there is no Equanimity factor of Complete Awakening.”

Yathā ca anuppanassa Upekkhāsambojjhaṅgassa uppādo hoti,

How there is an arising of the Equanimity factor of Complete Awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppanassa Upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the development of the Equanimity factor of Complete Awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

Evam bhikkhu ajjhatabhiddhā dhammesu dhammānupassī viharati,

Thus a monk dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to another,

ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(Padabhājanīyam)
(Word Analysis)

[368]

‘Anupassī.’ ti
‘Contemplating.’

Tattha, katamā anupassanā?
Herein, what is contemplation?

Yā paññā pajānanā vicayo pavicayo dhammavicayo,

That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things,

sallakkhaṇā upalakkhaṇā paccupalakkhaṇā,
discernment, discrimination, differentiation,

paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā,
erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration,

bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo,
breadth, intelligence, guidance, insight, full awareness, examination,

paññā Paññindriyaṃ Paññābalaṃ,
wisdom, the Faculty of Wisdom, the Strength of Wisdom,

paññāsatthaṃ paññāpāsādo paññā-āloko
the sword of wisdom, height of wisdom, light of wisdom,

paññā-obhāso paññāpajoto paññāratanaṃ,
lustre of wisdom, flame of wisdom, treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi:

non-delusion, investigation of (the nature of) things, Right View:

ayaṃ vuccati ‘anupassanā.’
this is called ‘contemplation.’

Imāya anupassanāya upeto hoti samupeto upāgato samupāgato,

With this contemplation he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.

being possessed, truly possessed, furnished (with it).

Tena vuccati ‘anupassī.’ ti

Because of this ‘contemplating’ is said.

[369]

‘Viharatī.’ ti

‘Dwells.’

Iriyati vattati pāleti yapeti yāpeti carati viharati.

Poses, moves, guards, persists, carries on, lives, dwells.

Tena vuccati ‘viharatī.’ ti

Because of this ‘dwells’ is said.

[370]

‘Ātāpī.’ ti

‘Ardent.’

Tattha, katamaṃ ātappaṃ?

Herein, what is ardour?

Yo cetasiko viriyārambho nikkamo parakkamo,

Whatever mental exercise of effort, exertion, great exertion,

uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā,

enterprise, endeavour, attempt, travail, vigour, courage, exertion that is not lax,

anikkhittachandatā anikkhittadhuratā dhurasampaggāho,

not putting aside of (wholesome) desire, not putting aside of responsibility, being taken up with responsibility,

viriyam Viriyindriyam Viriyabalam Sammāvāyāmo:

effort, the Faculty of Effort, the Strength of Effort, **Right Endeavour:**

ayam vuccati ‘ātappaṃ.’

this is called ‘ardour.’

Iminā ātappena upeto hoti samupeto upāgato samupāgato,

With this ardour he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.

being possessed, truly possessed, furnished (with it).

Tena vuccati ‘ātāpī.’ ti

Because of this ‘ardent’ is said.

[371]

‘Sampajāno.’ ti
‘Full awareness.’

Tattha, katamaṃ sampajaññaṃ?
Herein, what is full awareness?

Yā paññā pajānanā vicayo pavicayo dhammavicayo,

That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things,

sallakkhaṇā upalakkhaṇā paccupalakkhaṇā,
discernment, discrimination, differentiation,

paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā,
erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration,

bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo,
breadth, intelligence, guidance, insight, full awareness, examination,

paññā Paññindriyaṃ Paññābalaṃ,
wisdom, the Faculty of Wisdom, the Strength of Wisdom,

paññāsatthaṃ paññāpāsādo paññā-āloko
the sword of wisdom, height of wisdom, light of wisdom,

paññā-obhāso paññāpajjoto paññāratanaṃ,
lustre of wisdom, flame of wisdom, treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi:
non-delusion, investigation of (the nature of) things, Right View:

idaṃ vuccati ‘sampajaññaṃ.’
this is called ‘full awareness.’

Iminā sampajaññaena upeto hoti samupeto upāgato samupāgato,
With this full awareness he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.
being possessed, truly possessed, furnished (with it).

Tena vuccati ‘sampajāno.’ ti
Because of this ‘full awareness’ is said.

[372]

‘Satimā.’ ti
‘Mindful.’

Tattha, katamā sati?
Herein, what is mindfulness?

Yā sati anussati paṭissati sati saraṇatā,
That which is mindfulness, recollection, recall, mindfulness, remembrance,

dhāraṇatā apilāpanatā asammussanatā,
bearing (in mind), not losing, not confusing,

sati Satindriyam Satibalam Sammāsati:
mindfulness, the Faculty of Mindfulness, the Strength of Mindfulness, **Right Mindfulness:**

ayam vuccati ‘sati.’
this is called ‘mindfulness.’

Imāya satiyā upeto hoti samupeto upāgato samupāgato,
With this mindfulness he is endowed, truly endowed, having attained, truly attained,

upapanno samupapanno samannāgato.
being possessed, truly possessed, furnished (with it).

Tena vuccati ‘satimā.’ ti
Because of this ‘mindful’ is said.

[373]

‘Vineyya loke abhijjhādomanassan.’-ti
‘After removing avarice and sorrow regarding the world.’

Tattha, katamo loko?
Herein, what is the world?

Teva dhammā loko, pañca pi upādānakkhandhā loko:

For sure it is the world of his own thoughts, the world of the five constituents (of mind and body) that provide fuel for attachment:

ayam vuccati ‘loko.’
this is called ‘world.’

Tattha, katamā abhijjhā?

Herein, what is avarice?

Yo rāgo sārāgo anunayo anurodho,

That which is passion, passionateness, fawning, compliance,

nandī nandirāgo cittassa sārāgo:

enjoyment, passionate enjoyment, a passionate mind:

ayam vuccati ‘abhijjhā.’

this is called ‘avarice.’

Tattha, katamaṃ domanassam?

Herein, what is sorrow?

Yam cetasikam asātam cetasikam dukkham,

That which is mental disagreeableness, mental pain,

cetosamphassajam asātam, dukkham vedayitam:

disagreeableness born of contact with the mind, painful experience:

cetosamphassajā asātā, dukkhā vedanā:

disagreeableness born of contact with the mind, painful feeling:

idaṃ vuccati ‘domanassam.’

this is called ‘sorrow.’

Iti ayañ-ca abhijjhā idañ-ca domanassam imamhi loke vinītā honti paṭivinītā,

Thus this avarice and this sorrow are removed from the world, expelled,

santā samitā vūpasantā atthaṅgatā abbhatthaṅgatā,

quieted, calmed, allayed, gone down, settled down,

appitā byappitā sositā visositā byantikātā.

destroyed, completely destroyed, dried up, completely dried up, brought to an end.

Tena vuccati ‘vineyya loke abhijjhādomanassan.’-ti

Because of this ‘after removing avarice and sorrow regarding the world’ is said.

Dhammānupassanāniddeso

Explanation of the Contemplation of (the Nature of) Things

Suttantabhājanīyam

The Section Derived from the Discourses

2. Abhidhammabhājanīyam

The Section Derived from the Abstract Teaching

[01: Paṭhamanayo] [The First Method]³³

[374]

Cattāro Satipaṭṭhānā:
Four Ways of Attending to Mindfulness:

Idha bhikkhu kāye kāyānupassī viharati,
Here a monk dwells contemplating (the nature of) the body in the body,

vedanāsu vedanānupassī viharati,
he dwells contemplating (the nature of) feelings in feelings,

citte cittānupassī viharati,
he dwells contemplating (the nature of) the mind in the mind,

dhammesu dhammānupassī viharati.
he dwells contemplating (the nature of) things in (various) things.

³³ This heading, and *Dutiyanayo* below, do not appear in the texts, but are inserted by the editor for clarity's sake.

[375]

Kathañ-ca bhikkhu kāye kāyānupassī viharati?

And how does a monk dwell contemplating (the nature of) the body in the body?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti,

Here a monk, at whatever time, develops the supermundane absorption,³⁴

niyyānikaṃ apacayagāmiṃ,

which leads out,³⁵ which goes to decrease (of rebirth),

diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiya,

to abandonment of wrong views, to the attainment of the first ground,³⁶

vivicceva kāmehi, vivicca akusalehi dhammehi,

(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati,

he dwells, having attained the first absorption,³⁷

dukkhapaṭipadaṃ dandhābhiññaṃ kāye kāyānupassī,

with difficulty in practice³⁸ and slow deepening of knowledge, and he contemplates (the nature of) the body in the body,³⁹

³⁴ Aṭṭhasālinī defines absorption in this context as: *ekacittakkhaṇikaṃ appanājhānaṃ; full absorption for (just) one mind moment.*

³⁵ Aṭṭhasālinī: *lokato niyyāti vaṭṭato niyyāṭīti niyyānikaṃ, niyyāti vā etenāti niyyānikaṃ ... yathā ca pana tebhūmakakusalaṃ vaṭṭasmiṃ cutipaṭisandhiyo ācināti vaḍḍhetī ti ācayagāmi nāma hoti - na tathā idaṃ; leads out of the world, leads out of the round, or leads out of this (suffering), is what leads out means ... wholesome deeds in the round of the three worlds accumulate and increase passing away and relinking and is (therefore) known as increasing - but not this.*

³⁶ Aṭṭhasālinī: *tassā paṭhamāya bhūmiyā pattiya ti, sotāpattiphalasaṅkhātassa paṭhamassa sāmāññaphalassa pattatthāya paṭilābhatthāyā ti, evam-ettha attho veditabbo; that attainment of the first ground means for the acquisition, for the attainment of the first fruit of the ascetic life, which is reckoned to be the fruit of Stream-Entry, this is how the meaning should be understood.*

³⁷ *Upasampajja viharati* is a periphrastic construction giving durative sense, but is possibly used conventionally here as the attainment itself only lasts for one mind-moment.

³⁸ I interpret *dukkha* here as meaning *difficulty*, as there can be no question of painful feeling while in absorption. It is odd that there are no ellipsis markers here because in Dhammasaṅgaṇī, there are four ways of progressing on the Path, of which difficulty in practice and slow deepening of knowledge is only one; the others are: difficulty in practice and quick deepening of knowledge (*khippābhiññā*); ease in practice (*sukhapaṭipadaṃ*) and slow deepening of knowledge; and ease in practice and quick deepening of knowledge. We have to understand that they are included though, as the same would apply for them too.

³⁹ Again here it is clear that the supermundane mindfulness is being said to occur *within* the first absorption itself, which would rule out any sort of absence of thought in that state, rather it seems to indicate an increased power of thought, fully absorbed in the mindfulness practice,

yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo,
and that which at that time is mindfulness, recollection,⁴⁰ Right Mindfulness, the
Mindfulness factor of Complete Awakening,

Maggaṅgaṃ Maggariyāpannaṃ:
the Path factor, and what belongs to the Path:

idaṃ vuccati ‘satipaṭṭhānaṃ.’
this is said to be ‘attending to mindfulness.’

Avasesā dhammā satipaṭṭhānasampayuttā.
(Also) the rest of the things associated with the ways of attending to mindfulness.⁴¹

[376]

Kathaṅ-ca bhikkhu vedanāsu vedanānupassī viharati?
And how does a monk dwell contemplating (the nature of) the feelings in the feelings?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti,
Here a monk, at whatever time, develops the supermundane absorption,

niyyānikaṃ apacayagāmiṃ,
which leads out, which goes to decrease (of rebirth),

diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiya,
to abandonment of wrong views, to the attainment of the first ground,

vivicceva kāmehi, vivicca akusalehi dhammehi,
(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,
having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati,
he dwells, having attained the first absorption,

dukkhapaṭipadaṃ dandhābhiññaṃ vedanāsu vedanānupassī,
with difficulty in practice and slow deepening of knowledge, and he contemplates (the
nature of) the feelings in the feelings,

which here is body contemplation, but which may be, as we shall see below, any of the four
objects of mindfulness.

⁴⁰ Thai marks an ellipsis passage here and below, which would mean including the following at this
point: *paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati Satindriyaṃ Satibalaṃ.*

⁴¹ The only way to interpret this phrase, which occurs at the end of each section is that it means
that there may be other mental factors that have not been enumerated here, which are
concomitant with the practice of mindfulness, i.e. the list is not exhaustive, but indicative.

yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo,

and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening,

Maggaṅgaṃ Maggariyāpannaṃ:

the Path factor, and what belongs to the Path:

idaṃ vuccati ‘satipaṭṭhānaṃ.’

this is said to be ‘attending to mindfulness.’

Avasesā dhammā satipaṭṭhānasampayuttā.

(Also) the rest of the things associated with the ways of attending to mindfulness.

[377]

Kathaṅ-ca bhikkhu citte cittānupassī viharati?

And how does a monk dwell contemplating (the nature of) the mind in the mind?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti,

Here a monk, at whatever time, develops the supermundane absorption,

niyyānikaṃ apacayagāmiṃ,

which leads out, which goes to decrease (of rebirth),

diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiya,

to abandonment of wrong views, to the attainment of the first ground,

viviceva kāmehi, vivicca akusalehi dhammehi,

(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati,

he dwells, having attained the first absorption,

dukkhapaṭipadaṃ dandhābhiññaṃ citte cittānupassī,

with difficulty in practice and slow deepening of knowledge, and he contemplates (the nature of) the mind in the mind,

yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo,

and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening,

Maggaṅgaṃ Maggariyāpannaṃ:

the Path factor, and what belongs to the Path:

idaṃ vuccati ‘satipaṭṭhānaṃ.’

this is said to be ‘attending to mindfulness.’

Avasesā dhammā satipaṭṭhānasampayuttā.

(Also) the rest of the things associated with the ways of attending to mindfulness.

[378]

Kathañ-ca bhikkhu dhammesu dhammānupassī viharati?

And how does a monk dwell contemplating (the nature of) things in (various) things?

Idha bhikkhu yasmiṃ samaye lokuttaram jhānam bhāveti,

Here a monk, at whatever time, develops the supermundane absorption,

niyyānikam apacayagāmiṃ,

which leads out, which goes to decrease (of rebirth),

diṭṭhigatānam pahānāya, paṭhamāya bhūmiyā pattiyā,

to abandonment of wrong views, to the attainment of the first ground,

vivicceva kāmehi, vivicca akusalehi dhammehi,

(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamam jhānam upasampajja viharati,

he dwells, having attained the first absorption,

dukkhapaṭipadam dandhābhiññam dhammesu dhammānupassī,

with difficulty in practice and slow deepening of knowledge, and he contemplates (the nature of) things in (various) things,

yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo,

and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening,

Maggaṅgam Maggariyāpannam:

the Path factor, and what belongs to the Path:

idam vuccati ‘satipaṭṭhānam.’

this is said to be ‘attending to mindfulness.’

Avasesā dhammā satipaṭṭhānasampayuttā.

(Also) the rest of the things associated with the ways of attending to mindfulness.

[379]

Tattha katamaṃ satipaṭṭhānaṃ?

What herein are the ways of attending to mindfulness?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti,

Here a monk, at whatever time, develops the supermundane absorption,

niyyānikaṃ apacayagāmiṃ,

which leads out, which goes to decrease (of rebirth),

diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā,

to abandonment of wrong views, to the attainment of the first ground,

vivicceva kāmehi, vivicca akusalehi dhammehi,

(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati,

he dwells, having attained the first absorption,

dukkhapaṭipadaṃ dandhābhiññaṃ dhammesu dhammānupassī,

with difficulty in practice and slow deepening of knowledge, and he contemplates (the nature of) things in (various) things,

yā tasmīṃ samaye sati anussati Sammāsati Satisambojjhaṅgo,

and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening,

Maggaṅgaṃ Maggariyāpannaṃ:

the Path factor, and what belongs to the Path:

idaṃ vuccati ‘satipaṭṭhānaṃ.’

this is said to be ‘attending to mindfulness.’

Avasesā dhammā satipaṭṭhānasampayuttā.

(Also) the rest of the things associated with the ways of attending to mindfulness.

[02: Dutīyanayo]
[The Second Method]

[380]

Cattāro Satipaṭṭhānā:

Four Ways of Attending to Mindfulness:

Idha bhikkhu kāye kāyānupassī viharati,

Here a monk dwells contemplating (the nature of) the body in the body,

vedanāsu vedanānupassī viharati,

he dwells contemplating (the nature of) feelings in feelings,

citte cittānupassī viharati,

he dwells contemplating (the nature of) the mind in the mind,

dhammesu dhammānupassī viharati.

he dwells contemplating (the nature of) things in (various) things.

[381]

Kathaṅ-ca bhikkhu kāye kāyānupassī viharati?

And how does a monk dwell contemplating (the nature of) the body in the body?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti,

Here a monk, at whatever time, develops the supermundane absorption,⁴²

niyyānikaṃ apacayagāmiṃ,

which leads out, which goes to decrease (of rebirth),

diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā,

to abandonment of wrong views, to the attainment of the first ground,

vivicceva kāmehi, vivicca akusalehi dhammehi,

(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati,

he dwells, having attained the first absorption,

dukkhapaṭipadaṃ dandhābhiññaṃ,

with difficulty in practice and slow deepening of knowledge,

tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti,

and at that time there is contact, there is feeling, there is perception,⁴³

cetanā hoti, cittaṃ hoti,

there is intention, there is thought,

vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti,

there is thinking, there is reflection, there is joyful interest, there is happiness, there is one-pointedness of mind,⁴⁴

Saddhindriyaṃ hoti, Viriyindriyaṃ hoti, Satindriyaṃ hoti,

there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness,

⁴² In the second Method the opening structure is similar to what we had in the first, but this section enumerates the mental factors (*cetasika*) that are present and absent in the mind at that time are enumerated.

⁴³ Consciousness (*viññāṇā*) is covered by contact, and *saṅkhāra* are covered in the next line.

⁴⁴ It is a development in the Abhidhamma that in its standard description of the factors in the first absorption (see Jhānavibhaṅga, Vibh. 12, Abhidhammabhājanīyaṃ) it adds *one-pointedness of mind* to the factors of *thinking*, *reflection*, *joyful interest* and *happiness* which are enumerated in the discourse description of the state just listed above. Evidently there must be *concentration*, but *one-pointedness of mind* is something different.

Samādhindriyaṃ hoti, Paññindriyaṃ hoti,
there is the Faculty of Concentration, there is the Faculty of Wisdom,⁴⁵

manindriyaṃ hoti, somanassindriyaṃ hoti,
there is the mind-faculty, there is the joy-faculty,

jīvitindriyaṃ hoti, anaññātaññassāmītindriyaṃ hoti,
there is the life-faculty, there is the faculty of “I will know what is unknown”,

Sammādiṭṭhi hoti, Sammāsaṅkappo hoti, Sammāvācā hoti, Sammākammanto hoti,
there is Right View, there is Right Thought, there is Right Speech, there is Right Action,

Sammā-ājīvo hoti, Sammāvāyāmo hoti, Sammāsati hoti, Sammāsamādhi hoti,
there is Right Endeavour, there is Right Mindfulness, there is Right Concentration,

Saddhābalaṃ hoti, Viriyabalaṃ hoti, Satibalaṃ hoti,
there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness,

Samādhibalaṃ hoti, Paññābalaṃ hoti,
there is the Strength of Concentration, there is the Strength of Wisdom,⁴⁶

hiribalaṃ hoti, ottappabalaṃ hoti,
there is the strength of conscience, there is the strength of shame,

alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti,
there is no greed, there is no hate, there is no delusion, there is no avarice, there is no ill-will,

Sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti,
there is Right View, there is conscience, there is shame,⁴⁷

kāyapassaddhi hoti, cittapassaddhi hoti,
there is bodily calm, there is mental calm.⁴⁸

kāyalahutā hoti, cittalahutā hoti,
there is bodily lightness, there is mental lightness,

⁴⁵ These are the five faculties (*pañcīndriyāni*) as they are found grouped together in the teachings, and are listed as part of the thirty-seven Things on the Side of Awakening (*Bodhipakkhiyadhammā*). The faculties that follow are of a different order altogether as they are not ethical qualities, but have been grouped together with the preceding in the Abhidhamma through word collocation.

⁴⁶ These are the five strengths (*pañca bala*), the two that follow form another group and are included here through word collocation. They are mentioned again just below.

⁴⁷ All three of which have been mentioned previously in the list, albeit the last two were there given as strengths.

⁴⁸ These, and the similar one that follow, are mental concomitants that are present during any wholesome consciousness.

kāyamudutā hoti, cittamudutā hoti,
there is bodily plasticity, there is mental plasticity,

kāyakammaññatā hoti, cittakammaññatā hoti,
there is bodily workableness, there is mental workableness,

kāyapāguññatā hoti, cittapāguññatā hoti,
there is bodily proficiency, there is mental proficiency,

kāyujukatā hoti, cittujukatā hoti,
there is bodily uprightness, there is mental uprightness,

sati hoti, sampajaññam hoti, samatho hoti, vipassanā hoti,
there is mindfulness, there is full awareness, there is calm, there is insight,

paggāho hoti, avikkhepo hoti:
there is support, **there is balance:**

ime dhammā kusalā.
these are wholesome things.

Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākam,
For one who has produced and developed this supermundane, wholesome absorption, the result (is that),

vivicceva kāmehi, vivicca akusalehi dhammehi,
(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,
having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati,
he dwells, having attained the first absorption,

dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ kāye kāyānupassī,
and with difficulty in practice, slow deepening of knowledge, and emptiness⁴⁹ he contemplates (the nature of) the body in the body,

⁴⁹ Although no ellipsis passage is marked here the commentary indicates that the same method applies also to the other liberations (*vimokkha*): *desirelessness* (*appañihitaṃ*) and the *signless* (*animittaṃ*).

yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo,

and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening,

Maggaṅgaṃ Maggariyāpannaṃ:

the Path factor, and what belongs to the Path:

idaṃ vuccati ‘satipaṭṭhānaṃ.’

this is said to be ‘attending to mindfulness.’

Avasesā dhammā satipaṭṭhānasampayuttā.

(Also) the rest of the things associated with the ways of attending to mindfulness.

[382]

Kathaṅ-ca bhikkhu vedanāsu vedanānupassī viharati?

And how does a monk dwell contemplating (the nature of) the feelings in the feelings?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti,

Here a monk, at whatever time, develops the supermundane absorption,

niyyānikaṃ apacayagāmiṃ,

which leads out, which goes to decrease (of rebirth),

diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā,

to abandonment of wrong views, to the attainment of the first ground,

vivicceva kāmehi, vivicca akusalehi dhammehi,

(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati,

he dwells, having attained the first absorption,

dukkhapaṭipadaṃ dandhābhiññaṃ,

with difficulty in practice and slow deepening of knowledge,

tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti,

and at that time there is contact, there is feeling, there is perception,

cetanā hoti, cittaṃ hoti,

there is intention, there is thought,

vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti,

there is thinking, there is reflection, there is joyful interest, there is happiness, there is one-pointedness of mind,

Saddhindriyam hoti, Viriyindriyam hoti, Satindriyam hoti,

there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness,

Samādhindriyam hoti, Paññindriyam hoti,

there is the Faculty of Concentration, there is the Faculty of Wisdom,

manindriyam hoti, somanassindriyam hoti,

there is the mind-faculty, there is the joy-faculty,

jīvitindriyam hoti, anaññātaññassāmītindriyam hoti,

there is the life-faculty, there is the faculty of “I will know what is unknown”,

Sammādiṭṭhi hoti, Sammāsaṅkappo hoti, Sammāvācā hoti, Sammākammanto hoti,

there is Right View, there is Right Thought, there is Right Speech, there is Right Action,

Sammā-ājīvo hoti, Sammāvāyāmo hoti, Sammāsati hoti, Sammāsamādhi hoti,

there is Right Endeavour, there is Right Mindfulness, there is Right Concentration,

Saddhābalaṃ hoti, Viriyabalaṃ hoti, Satibalaṃ hoti,

there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness,

Samādhibalaṃ hoti, Paññābalaṃ hoti,

there is the Strength of Concentration, there is the Strength of Wisdom,

hiribalaṃ hoti, ottappabalaṃ hoti,

there is the strength of conscience, there is the strength of shame,

alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti,

there is no greed, there is no hate, there is no delusion, there is no avarice, there is no ill-will,

Sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti,

there is Right View, there is conscience, there is shame,

kāyapassaddhi hoti, cittapassaddhi hoti,

there is bodily calm, there is mental calm,

kāyalahutā hoti, cittalahutā hoti,

there is bodily lightness, there is mental lightness,

kāyamudutā hoti, cittamudutā hoti,

there is bodily plasticity, there is mental plasticity,

kāyakammaññatā hoti, cittakammaññatā hoti,

there is bodily workableness, there is mental workableness,

kāyapāguññatā hoti, cittapāguññatā hoti,

there is bodily proficiency, there is mental proficiency,

kāyujukatā hoti, cittujukatā hoti,

there is bodily uprightness, there is mental uprightness,

sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti,

there is mindfulness, there is full awareness, there is calm, there is insight,

paggāho hoti, avikkhepo hoti:

there is support, there is balance:

ime dhammā kusalā.

these are wholesome things.

Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākam,

For one who has produced and developed this supermundane, wholesome absorption, the result (is that),

viviceva kāmehi, vivicca akusalehi dhammehi,

(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamam jhānam upasampajja viharati,

he dwells, having attained the first absorption,

dukkhapaṭipadam dandhābhiññaṃ suññatam vedanāsu vedanānupassī,

and with difficulty in practice, slow deepening of knowledge, and emptiness he contemplates (the nature of) the feelings in the feelings,

yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo,

and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening,

Maggaṅgam Maggariyāpannam:

the Path factor, and what belongs to the Path:

idam vuccati ‘satipaṭṭhānam.’

this is said to be ‘attending to mindfulness.’

Avasesā dhammā satipaṭṭhānasampayuttā.

(Also) the rest of the things associated with the ways of attending to mindfulness.

[383]

Kathaṅ-ca bhikkhu citte cittānupassī viharati?

And how does a monk dwell contemplating (the nature of) the mind in the mind?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti,

Here a monk, at whatever time, develops the supermundane absorption,

niyyānikaṃ apacayagāmiṃ,

which leads out, which goes to decrease (of rebirth),

diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā,

to abandonment of wrong views, to the attainment of the first ground,

vivicceva kāmehi, vivicca akusalehi dhammehi,

(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati,

he dwells, having attained the first absorption,

dukkhapaṭipadaṃ dandhābhiññaṃ,

with difficulty in practice and slow deepening of knowledge,

tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti,

and at that time there is contact, there is feeling, there is perception,

cetanā hoti, cittaṃ hoti,

there is intention, there is thought,

vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti,

there is thinking, there is reflection, there is joyful interest, there is happiness, there is one-pointedness of mind,

Saddhindriyaṃ hoti, Viriyindriyaṃ hoti, Satindriyaṃ hoti,

there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness,

Samādhindriyaṃ hoti, Paññindriyaṃ hoti,

there is the Faculty of Concentration, there is the Faculty of Wisdom,

manindriyaṃ hoti, somanassindriyaṃ hoti,

there is the mind-faculty, there is the joy-faculty,

jīvitindriyaṃ hoti, anaññatāññassāmītindriyaṃ hoti,

there is the life-faculty, there is the faculty of “I will know what is unknown”,

Sammādiṭṭhi hoti, Sammāsaṅkappo hoti, Sammāvācā hoti, Sammākammanto hoti,

there is Right View, there is Right Thought, there is Right Speech, there is Right Action,

Sammā-ājīvo hoti, Sammāvāyāmo hoti, Sammāsati hoti, Sammāsamādhi hoti,
there is Right Endeavour, there is Right Mindfulness, there is Right Concentration,

Saddhābalaṃ hoti, Viriyabalaṃ hoti, Satibalaṃ hoti,
there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness,

Samādhibalaṃ hoti, Paññābalaṃ hoti,
there is the Strength of Concentration, there is the Strength of Wisdom,

hiribalaṃ hoti, ottappabalaṃ hoti,
there is the strength of conscience, there is the strength of shame,

alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti,
there is no greed, there is no hate, there is no delusion, there is no avarice, there is no ill-will,

Sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti,
there is Right View, there is conscience, there is shame,

kāyapassaddhi hoti, cittapassaddhi hoti,
there is bodily calm, there is mental calm,

kāyalahutā hoti, cittalahutā hoti,
there is bodily lightness, there is mental lightness,

kāyamudutā hoti, cittamudutā hoti,
there is bodily plasticity, there is mental plasticity,

kāyakammaññatā hoti, cittakammaññatā hoti,
there is bodily workableness, there is mental workableness,

kāyapāguññatā hoti, cittapāguññatā hoti,
there is bodily proficiency, there is mental proficiency,

kāyujukatā hoti, cittujukatā hoti,
there is bodily uprightness, there is mental uprightness,

sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti,
there is mindfulness, there is full awareness, there is calm, there is insight,

paggāho hoti, avikkhepo hoti:
there is support, **there is balance:**

ime dhammā kusalā.
these are wholesome things.

Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākam,

For one who has produced and developed this supermundane, wholesome absorption, the result (is that),

vivicceva kāmehi, vivicca akusalehi dhammehi,

(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkam, savicāram, vivekajam pītisukham,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamam jhānam upasampajja viharati,

he dwells, having attained the first absorption,

dukkhapaṭipadam dandhābhiññam suññatam citte cittānupassī,

and with difficulty in practice, slow deepening of knowledge, and emptiness he contemplates (the nature of) the mind in the mind,

yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo,

and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening,

Maggaṅgam Maggapariyāpannam:

the Path factor, and what belongs to the Path:

idam vuccati ‘satipaṭṭhānam.’

this is said to be ‘attending to mindfulness.’

Avasesā dhammā satipaṭṭhānasampayuttā.

(Also) the rest of the things associated with the ways of attending to mindfulness.

[384]

Kathaṅ-ca bhikkhu dhammesu dhammānupassī viharati?

And how does a monk dwell contemplating (the nature of) things in (various) things?

Idha bhikkhu yasmiṃ samaye lokuttaram jhānam bhāveti,

Here a monk, at whatever time, develops the supermundane absorption,

niyyānikam apacayagāmiṃ,

which leads out, which goes to decrease (of rebirth),

diṭṭhigatānam pahānāya, paṭhamāya bhūmiyā pattiyā,

to abandonment of wrong views, to the attainment of the first ground,

vivicceva kāmehi, vivicca akusalehi dhammehi,

(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkam, savicāram, vivekajam pītisukham,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamam̐ jhānam̐ upasampajja viharati,
he dwells, having attained the first absorption,

dukkhapaṭipadam̐ dandhābhiññam̐,
with difficulty in practice and slow deepening of knowledge,

tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti,
and at that time there is contact, there is feeling, there is perception,

cetanā hoti, cittaṃ hoti,
there is intention, there is thought,

vitakko hoti, vicāro hoti, pīti hoti, sukham̐ hoti, cittassekaggatā hoti,
there is thinking, there is reflection, there is joyful interest, there is happiness, there is one-pointedness of mind,

Saddhindriyam̐ hoti, Viriyindriyam̐ hoti, Satindriyam̐ hoti,
there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness,

Samādhindriyam̐ hoti, Paññindriyam̐ hoti,
there is the Faculty of Concentration, there is the Faculty of Wisdom,

manindriyam̐ hoti, somanassindriyam̐ hoti,
there is the mind-faculty, there is the joy-faculty,

jīvitindriyam̐ hoti, anaññātaññassāmītindriyam̐ hoti,
there is the life-faculty, there is the faculty of “I will know what is unknown”,

Sammādiṭṭhi hoti, Sammāsaṅkappo hoti, Sammāvācā hoti, Sammākammanto hoti,
there is Right View, there is Right Thought, there is Right Speech, there is Right Action,

Sammā-ājīvo hoti, Sammāvāyāmo hoti, Sammāsati hoti, Sammāsamādhi hoti,
there is Right Endeavour, there is Right Mindfulness, there is Right Concentration,

Saddhābalaṃ hoti, Viriyabalaṃ hoti, Satibalaṃ hoti,
there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness,

Samādhibalaṃ hoti, Paññābalaṃ hoti,
there is the Strength of Concentration, there is the Strength of Wisdom,

hiribalaṃ hoti, ottappabalaṃ hoti,
there is the strength of conscience, there is the strength of shame,

alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti,
there is no greed, there is no hate, there is no delusion, there is no avarice, there is no ill-will,

Sammādiṭṭhi hoti, hirī hoti, ottappam hoti,
there is Right View, there is conscience, there is shame,

kāyapassaddhi hoti, cittapassaddhi hoti,
there is bodily calm, there is mental calm,

kāyalahutā hoti, cittalahutā hoti,
there is bodily lightness, there is mental lightness,

kāyamudutā hoti, cittamudutā hoti,
there is bodily plasticity, there is mental plasticity,

kāyakammaññatā hoti, cittakammaññatā hoti,
there is bodily workableness, there is mental workableness,

kāyapāguññatā hoti, cittapāguññatā hoti,
there is bodily proficiency, there is mental proficiency,

kāyujukatā hoti, cittujukatā hoti,
there is bodily uprightness, there is mental uprightness,

sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti,
there is mindfulness, there is full awareness, there is calm, there is insight,

paggāho hoti, avikkhepo hoti:
there is support, **there is balance:**

ime dhammā kusalā.
these are wholesome things.

Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākam,
For one who has produced and developed this supermundane, wholesome absorption, the result (is that),

vivicceva kāmehi, vivicca akusalehi dhammehi,
(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,
having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamam jhānam upasampajja viharati,
he dwells, having attained the first absorption,

dukkhapaṭipadam dandhābhiññaṃ suññatam dhammesu dhammānupassī,
and with difficulty in practice, slow deepening of knowledge, and emptiness he contemplates (the nature of) things in (various) things,

yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo,
and that which at that time is mindfulness, recollection, Right Mindfulness, the
Mindfulness factor of Complete Awakening,

Maggaṅgaṃ Maggariyāpannaṃ:
the Path factor, and what belongs to the Path:

idaṃ vuccati ‘satipaṭṭhānaṃ.’
this is said to be ‘attending to mindfulness.’

Avasesā dhammā satipaṭṭhānasampayuttā.
(Also) the rest of the things associated with the ways of attending to mindfulness.

[385]

Tattha katamaṃ satipaṭṭhānaṃ?
What herein are the ways of attending to mindfulness?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti,
Here a monk, at whatever time, develops the supermundane absorption,

niyyānikaṃ apacayagāmiṃ,
which leads out, which goes to decrease (of rebirth),

diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā,
to abandonment of wrong views, to the attainment of the first ground,

vivicceva kāmehi, vivicca akusalehi dhammehi,
(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,
having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati,
he dwells, having attained the first absorption,

dukkhapaṭipadaṃ dandhābhiññaṃ,
with difficulty in practice and slow deepening of knowledge,

tasmim samaye phasso hoti, vedanā hoti, saññā hoti,
and at that time there is contact, there is feeling, there is perception,

cetanā hoti, cittaṃ hoti,
there is intention, there is thought,

vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti,
there is thinking, there is reflection, there is joyful interest, there is happiness, there is
one-pointedness of mind,

Saddhindriyam hoti, Viriyindriyam hoti, Satindriyam hoti,

there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness,

Samādhindriyam hoti, Paññindriyam hoti,

there is the Faculty of Concentration, there is the Faculty of Wisdom,

manindriyam hoti, somanassindriyam hoti,

there is the mind-faculty, there is the joy-faculty,

jīvitindriyam hoti, anaññātaññassāmītindriyam hoti,

there is the life-faculty, there is the faculty of “I will know what is unknown”,

Sammādiṭṭhi hoti, Sammāsaṅkappo hoti, Sammāvācā hoti, Sammākammanto hoti,

there is Right View, there is Right Thought, there is Right Speech, there is Right Action,

Sammā-ājīvo hoti, Sammāvāyāmo hoti, Sammāsati hoti, Sammāsamādhi hoti,

there is Right Endeavour, there is Right Mindfulness, there is Right Concentration,

Saddhābalaṃ hoti, Viriyabalaṃ hoti, Satibalaṃ hoti,

there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness,

Samādhibalaṃ hoti, Paññābalaṃ hoti,

there is the Strength of Concentration, there is the Strength of Wisdom,

hiribalaṃ hoti, ottappabalaṃ hoti,

there is the strength of conscience, there is the strength of shame,

alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti,

there is no greed, there is no hate, there is no delusion, there is no avarice, there is no ill-will,

Sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti,

there is Right View, there is conscience, there is shame,

kāyapassaddhi hoti, cittapassaddhi hoti,

there is bodily calm, there is mental calm,

kāyalahutā hoti, cittalahutā hoti,

there is bodily lightness, there is mental lightness,

kāyamudutā hoti, cittamudutā hoti,

there is bodily plasticity, there is mental plasticity,

kāyakammaññatā hoti, cittakammaññatā hoti,

there is bodily workableness, there is mental workableness,

kāyapāguññatā hoti, cittapāguññatā hoti,

there is bodily proficiency, there is mental proficiency,

kāyujukatā hoti, cittujukatā hoti,
there is bodily uprightness, there is mental uprightness,

sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti,
there is mindfulness, there is full awareness, there is calm, there is insight,

paggāho hoti, avikkhepo hoti:
there is support, there is balance:

ime dhammā kusalā.
these are wholesome things.

Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākam,
For one who has produced and developed this supermundane, wholesome absorption, the result (is that),

viviceva kāmehi, vivicca akusalehi dhammehi,
(where,) quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,
having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamam jhānam upasampajja viharati,
he dwells, having attained the first absorption,

dukkhapaṭipadam dandhābhiññaṃ suññatam,
with difficulty in practice and slow deepening of knowledge, and he contemplates emptiness,

yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo,
and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening,

Maggaṅgam Maggariyāpannam:
the Path factor, and what belongs to the Path:

idam vuccati ‘satipaṭṭhānam.’
this is said to be ‘attending to mindfulness.’

Avasesā dhammā satipaṭṭhānasampayuttā.
(Also) the rest of the things associated with the ways of attending to mindfulness.

Abhidhammabhājanīyaṃ
The Section Derived from the Abstract Teaching

3. Pañhāpucchakam The Questionnaire

[386]

Cattāro Satipaṭṭhānā:

Four Ways of Attending to Mindfulness:

Idha bhikkhu kāye kāyānupassī viharati,

Here a monk dwells contemplating (the nature of) the body in the body,

ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Vedanāsu vedanānupassī viharati,

He dwells contemplating (the nature of) feelings in feelings,

ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Citte cittānupassī viharati,

He dwells contemplating (the nature of) the mind in the mind,

ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Dhammesu dhammānupassī viharati,

He dwells contemplating (the nature of) things in (various) things,

ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

01: Tikam̐ The Triplets

[387]

Catunnam satipaṭṭhānānam:

Regarding the four (supermundane) ways of attending to mindfulness:⁵⁰

[1] [Q:] Kati kusalā?

Are any [of the ways of attending to mindfulness] wholesome?⁵¹

Kati akusalā?

Are any unwholesome?

Kati abyākatā?

Are any without consequences?⁵²

[388]

[A:] Siyā kusalā,

They may be wholesome,

siyā abyākatā.

they may be without consequences.

⁵⁰ Bhikkhu Bodhi (in a private communication) explained that although it is not explicitly stated here, what is being examined in this section is still the *supermundane ways of attending to mindfulness, lokuttara satipaṭṭhāna*. He further explained that in what follows: *siyā kusalā, siyā abyākatā*, the Path is *kusala*, the Fruit is *abyākata*; *siyā vipākā siyā vipākadhammadhammā*, the Fruit is *vipāka*, the Path is *vipākadhammadhamma*; *siyā apacayaḡāmino, siyā nevācayaḡāmināpacayaḡāmino*, the Path is the former, the Fruit is the latter; *siyā sekkhā, siyā asekkhā*, the four Paths and lower three Fruits are *sekkha*; the *arahattaphala* is *asekkha*; *siyā sammattaniyatā, siyā aniyatā*, the Path is *sammattaniyatā*, the Fruit is *aniyatā*.

⁵¹ This is a standard list of questions that occurs in the early parts of the Abhidhamma, which seeks to further define which mental factors are present during the practice of the topic under consideration. The sequence of questions is elided in the texts as *kati kusalā, kati akusalā, kati abyākatā ... kati saraṇā kati araṇā*. The rest has to be inferred from the supermundane wholesome consciousness (*lokuttarakusalā*) sequence in Dhammasaṅgaṇī. I have rearranged the material here so that the answers, which are indented, follow each of the questions, which hopefully makes the whole discussion more intelligible.

⁵² Aṭṭhasālinī has this interesting explanation of this sequence: *anavajjasukhavipākalakkhaṇā kusalā, sāvajjadukkhavipākalakkhaṇā akusalā, avipākalakkhaṇā avyākatā*; *what has the characteristic of having faultless and pleasant result is wholesome, what has the characteristic of having faulty and painful result is unwholesome, what has the characteristic of no result is without consequence*. For this meaning, see SED: *ā-vyākṛta, mfn. undeveloped, unexpounded...* I follow the first meaning, but PED follows the second meaning and translates as *unexplained, not decided, not declared, indeterminate* and, it seems to me, misses the point here.

[2] Kati sukhāya vedanāya sampayuttā?

Are any connected with pleasant feeling?

Kati dukkhāya vedanāya sampayuttā?

Are any connected with painful feeling?

Kati adukkhamasukhāya vedanāya sampayuttā?

Are any connected with neither-painful-nor-pleasant feeling?

Siyā sukhāya vedanāya sampayuttā,

They may be connected with pleasant feeling,

siyā adukkhamasukhāya vedanāya sampayuttā.

they may be connected with neither-painful-nor-pleasant feeling.⁵³

[3] Kati vipākā?

Are any results?

Kati vipākadhammadhammā?

Are there any things that have resultant nature?⁵⁴

Kati nevavipākanavipākadhammadhammā?

Are any neither results nor have resultant nature?⁵⁵

Siyā vipākā,

They may be results,

siyā vipākadhammadhammā.

they may be things that have resultant nature.

[4] Kati upādinnupādāniyā?

Are any attached to and favourable to the attachments?

Kati anupādinnupādāniyā?

Are any not attached to (but) are favourable to the attachments?

Kati anupādinna-anupādāniyā?

Are any not attached to and are not favourable to the attachments?

⁵³ Unpleasant feeling (*dukkhavedanā*) is never present in the supermundane consciousnesses.

⁵⁴ The Nikkhepaṅga section of Dhammasaṅgaṇī paraphrases with *vipākasabhāvadhammā*; *things that by their own nature are resultant*.

⁵⁵ The Nikkhepaṅga says this phrase means: *ye ca dhammā kiriyā neva kusālānakusālā na ca kammavipākā, sabbañ-ca rūpaṃ, asaṅkhatā ca dhātu*; *whatever actions that are neither wholesome nor unwholesome, all form, and the element without processes* (i.e. *nibbāna*).

Anupādinna-anupādāniyā.

(They are) not attached to and are not favourable to the attachments.

[5] Kati saṅkiliṭṭhasaṅkilesikā?

Are any defiled and connected with the defilements?

Kati asaṅkiliṭṭhasaṅkilesikā?

Are any not defiled (but) are connected with the defilements?

Kati asaṅkiliṭṭha-asaṅkilesikā?

Are any not defiled and are not connected with the defilements?

Asaṅkiliṭṭha-asaṅkilesikā.

(They are) not defiled and are not connected with the defilements.

[6] Kati savitakkasavicārā?

Are any with thinking and reflection?

Kati avitakkavicāramattā?

Are any without thinking, and have reflection alone?

Kati avitakka-avicārā?

Are any without thinking and reflection?

Siyā savitakkasavicārā,

They may be with thinking and reflection,

siyā avitakkavicāramattā,

they may be without thinking,⁵⁶ and have reflection alone,

siyā avitakka-avicārā.

they may be without thinking and reflection.

[7] Kati pītisahagatā?

Are any united with joyful interest?

Kati sukhasahagatā?

Are any united with pleasure?

Kati upekkhāsahagatā?

Are any united with equanimity?

⁵⁶ The second possibility comes about in the fivefold absorption sequence found in the Abhidhamma. The third would apply in the second absorption and higher.

Siyā pītisahagatā,

They may be united with joyful interest,

siyā sukhasahagatā,

they may be united with pleasure,

siyā upekkhāsahagatā.

they may be united with equanimity.⁵⁷

[8] Kati dassanena pahātabbā?

Are any to be given up through vision⁵⁸ (of the First Path)?

Kati bhāvanāya pahātabbā?

Are any to be given up through development⁵⁹ (of the rest of the Paths)?

Kati neva dassanena na bhāvanāya pahātabbā?

Are any to be given up neither through vision (of the First Path) nor through development (of the rest of the Paths)?

Neva dassanena na bhāvanāya pahātabbā.

(They are) to be given up neither through vision (of the First Path) nor through development (of the rest of the Paths).

[9] Kati dassanena pahātabbahetukā?

Do any have roots that are to be given up through vision (of the First Path)?

Kati bhāvanāya pahātabbahetukā?

Do any have roots that are to be given up through development (of the rest of the Paths)?

Kati neva dassanena na bhāvanāya pahātabbahetukā?

Do any have roots that are neither to be given up through vision (of the First Path) nor through development (of the rest of the Paths)?

Neva dassanena na bhāvanāya pahātabbahetukā.

(They have) roots that are neither to be given up through vision (of the First Path) nor through development (of the rest of the Paths).

⁵⁷ *Joyful interest* and *pleasure* occur within the first and second absorptions (or first three, if we follow the Abhidhamma classification), *equanimity* in the third and fourth absorptions (or fourth and fifth).

⁵⁸ Aṭṭhasālinī: *dassanā ti Sotāpattimaggena; through vision means through the (vision of the) Path of Stream Entry.*

⁵⁹ Aṭṭhasālinī: *bhāvanāya ti sesamaggattayena; through development means through the (development of the) other three Paths.*

[10] **Kati ācayagāmino?**

Can any go towards increase?

Kati apacayagāmino?

Can any go towards decrease?

Kati nevācayagāmino nāpacayagāmino?

Can any go towards neither decrease nor increase?

Siyā apacayagāmino,

They may go towards decrease,

siyā nevācayagāmino nāpacayagāmino.

they may go towards neither decrease nor increase.

[11] **Kati sekhā?**

Are any in training?

Kati asekhā?

Are any no longer in training?⁶⁰

Kati nevasekhā nāsekhā?

Are any neither in training nor no longer in training?

Siyā sekhā,

They may be in training,

siyā asekhā.

they may be no longer in training.

[12] **Kati parittā?**

Are any limited?

Kati mahaggatā?

Are any very great?

Kati appamāṇā?

Are any immeasurable?⁶¹

⁶⁰ *Sekhā* are those on one or other of the Noble paths or fruitions, with the exception of those with Arahatta fruit (*Arahattaphala*), who are known as *asekhā*, *those who are no longer in training*; those who are neither *in training* nor *no longer training* are ordinary folk (*puthujjanā*) who have not attained the Paths or the Fruits.

⁶¹ *Aṭṭhasālinī*: *pamāṇakarā dhammā rāgādayo pamāṇaṃ nāma, ārammaṇato vā sampayogato vā, natthi etesaṃ pamāṇaṃ, pamāṇassa ca paṭipakkhā ti appamāṇā*; *measurable things like passion*
continued on next page

Appamāṇā.

(They are) immeasurable.

[13] Kati parittārammaṇā?

Are any limited sense-objects?

Kati mahaggaṭārammaṇā?

Are any very great sense-objects?

Kati appamāṇārammaṇā?

Are any immeasurable sense-objects?

Appamāṇārammaṇā.

(They are) immeasurable sense-objects.

[14] Kati hīnā?

Are any inferior?

Kati majjhimā?

Are any middling?

Kati paṇītā?

Are any excellent?

Paṇītā.

(They are) excellent.

[15] Kati micchattaniyatā?

Are any wrongful and have a fixed destiny?

Kati sammattaniyatā?

Are any righteous and have a fixed destiny?

Kati aniyatā?

Do any not have a fixed destiny?⁶²

and so on are called measureable, whether from sense-objects or from association, (but) these are not measureable, they are opposed to the measureable, therefore they are immeasurable.

⁶² According to the Nikkhepaṅga, there are five acts that are wrongful and have a fixed destiny: matricide, patricide, killing a Arahat, drawing the blood of a Buddha, and making a schism in the Saṅgha; the four Paths and Nibbāna are righteous and have a fixed destiny; other things do not have a fixed destiny.

Siyā sammattaniyatā,

They may be righteous and have a fixed destiny,

siyā aniyatā.

they may not have a fixed destiny.

[16] Kati Maggārammaṇā?

Do any have Path as their objects?

Kati Maggahetukā?

Do any have Path as their roots?

Kati Maggādhīpatino?

Do any have Path as their predominant (factor)?

Na maggārammaṇā,

(They do) not have Path as their objects,

siyā maggahetukā,

they may have Path as their roots,

siyā maggādhīpatino,

they may have Path as their predominant (factor),

siyā na vattabbā maggahetukā ti pi,

(sometimes) they may not be spoken of as having Path as their roots,

maggādhīpatino ti pi.

or as their predominant (factor).

[17] Kati uppannā?

Have any arisen?

Kati anuppannā?

Have any not arisen?

Kati uppādino?

Are any arising?

Siyā uppannā,

They may be arisen,

siyā anuppannā,

they may be not arisen,

siyā uppādino.

they may be arising.

[18] Kati atītā?

Are any past?

Kati anāgatā?

Are any future?

Kati paccuppanā?

Are any present?

Siyā atītā,

They may be past,

siyā anāgatā,

they may be future,

siyā paccuppanā.

they may be present.

[19] Kati atītārammaṇā?

Are any past objects?

Kati anāgatārammaṇā?

Are any future objects?

Kati paccuppanārammaṇā?

Are any present objects?

Na vattabbā atītārammaṇā ti pi,

(They are) not to be spoken of as past objects,

anāgatārammaṇā ti pi,

as future objects,

paccuppanārammaṇā ti pi.

(or) as present objects.

[20] Kati ajjhattā?

Are any his own?⁶³

Kati bahiddhā?

Are any another's?

⁶³ Nikkhepakaṇḍa: *ye dhammā tesam tesam sattānam ajjhattam paccattam niyatā pāṭipuggalikā upādinnā, rūpam, vedanā, saññā, saṅkhārā, viññānam*; whatever things for the various beings are one's own, individual, constantly and personally attached to: form, feelings, perception, (volitional) processes, and consciousness.

Kati ajjhatabhiddhā?

Are any his own and another's?

Siyā ajjhattā,

They may be his own,

siyā bahiddhā,

they may be another's,

siyā ajjhatabhiddhā.

they may be his own and another's.

[21] Kati ajjhattārammaṇā?

Are any internal objects?

Kati bahiddhārammaṇā?

Are any external objects?

Kati ajjhatabhiddhārammaṇā?

Are any internal and external objects?

Bhiddhārammaṇā.

(They are) external objects.

[22] Kati sanidassanasappaṭighā?

Are any visible and have impingement?⁶⁴

Kati anidassanasappaṭighā?

Are any not visible and have impingement?

Kati anidassana-appaṭighā?

Are any not visible and without impingement?

Anidassana-appaṭighā.

(They are) not visible and without impingement.

⁶⁴ Aṭṭhasālinī: *daṭṭhabbābhāvasaṅkhātena ... sanidassanā; paṭihanābhāvasaṅkhātena ... ti sappaṭighā; what is reckoned as having a visible nature ... (that is) visible; what is reckoned as having a striking nature ... (that is) impingement.*

02: Dukaṃ The Pairs

[Hetugocchakaṃ] [The Roots Collection]⁶⁵

[389]

[1] [Q:] **Kati hetū?**

Are any roots?

Kati na hetū?

Are any not roots?

[A:] **Na hetū.**

(They are) not roots.

[2] **Kati sahetukā?**

Are any connected with roots?

Kati ahetukā?

Are any unconnected with roots?

Sahetukā.

(They are) connected with roots.

[3] **Kati hetusampayuttā?**

Are any associated with roots?

Kati hetuvippayuttā?

Are any unassociated with roots?

Hetusampayuttā.

(They are) associated with roots.

[4] **Kati hetū ceva sahetukā ca?**

Are any roots and connected with roots?

Kati sahetukā ceva na ca hetū?

Are any connected with roots (but) are not roots?

⁶⁵ The Vibhaṅga lacks headings or end-titles for these sections. To clarify the discussion, I have included the Dhammasaṅgaṇī's end-titles, and added them to each section as section headings also.

Na vattabbā hetū ceva sahetukā cā ti,

(They are) not to be spoken of as roots and connected with roots,

sahetukā ceva na ca hetū.

(they are) connected with roots (but) are not roots.

[5] Kati hetū ceva hetusampayuttā ca?

Are any roots and associated with roots?

Kati hetusampayuttā ceva na ca hetū?

Are any associated with roots (but) are not roots?

Na vattabbā hetū ceva hetusampayuttā cā ti,

(They are) not to be spoken of as roots and associated with roots,

hetusampayuttā ceva na ca hetū.

(they are) associated with roots (but) are not roots.

[6] Kati na hetū kho pana sahetukā pi?

Are any not roots but are connected with roots?

Kati ahetukā pi?

Are any unconnected with roots?

Na hetū sahetukā.

(They are) not roots but are connected with roots.

Hetugocchakaṃ

The Roots Collection

[Cū]antaradukam]

[The Lesser Pairs]⁶⁶

[7] Kati sappaccayā?

Are any with causes?

Kati appaccayā?

Are any without causes?

Sappaccayā.

(They are) with causes.

⁶⁶ We will later have the Greater Pairs (*Mahantaradukam*) and the End Pairs (*Piṭṭhidukam*).

[8] Kati saṅkhatā?

Are any conditioned?

Kati asaṅkhatā?

Are any not conditioned?

Saṅkhatā.

(They are) conditioned.

[9] Kati sanidassanā?

Are any visible?

Kati anidassanā?

Are any not visible?

Anidassanā.

(They are) not visible.

[10] Kati sappaṭighā?

Are any impingements?

Kati appaṭighā?

Are any not impingements?

Appaṭighā.

(They are) not impingements.

[11] Kati rūpino?

Are any having form?

Kati arūpino?

Are any formless?

Arūpā.

(They are) formless.

[12] Kati lokiyā?

Are any mundane?

Kati lokuttarā?

Are any supermundane?

Lokuttarā.

(They are) supermundane.

[13] Kati kenaci viññeyyā?

Are any perceptible in one way?

Kati kenaci na viññeyyā?

Are any not perceptible in another way?

Kenaci viññeyyā,

(They are) perceptible in one way,

kenaci na viññeyyā.

some are not perceptible in another way.

Cūḷantaradukāṃ

The Lesser Pairs

[Āsavagocchakaṃ]

[The Pollutants Collection]

[14] Kati āsavā?

Are any pollutants?

Kati no āsavā?

Are any not pollutants?⁶⁷

No āsavā.

(They are) not pollutants.

[15] Kati sāsavā?

Are any connected with pollutants?

Kati anāsavā?

Are any unconnected with pollutants?

Anāsavā.

(They are) unconnected with pollutants.

[16] Kati āsavasampayuttā?

Are any associated with pollutants?

Kati āsavavippayuttā?

Are any unassociated with pollutants?

⁶⁷ The Abhidhamma lists four pollutants: *sense-desire (kāṃāsava)*, *(desiring) continuation (bhavāsava)*, *(wrong) views (diṭṭhāsava)* and *ignorance (avijjāsava)*, however, in the discourses *wrong views* is normally omitted.

Āsavavippayuttā.

(They are) unassociated with pollutants.

[17] Kati āsavā ceva sāsavā ca?

Are any pollutants and are connected with pollutants?

Kati sāsavā ceva no ca āsavā?

Are any connected with pollutants but are not pollutants?

Na vattabbā āsavā ceva sāsavā cā ti pi,

(They are) not to be spoken of as pollutants and connected with pollutants,

sāsavā ceva no ca āsavā ti pi.

(or) connected with pollutants but not pollutants.

[18] Kati āsavā ceva āsavasampayuttā ca?

Are any pollutants and associated with pollutants?

Kati āsavasampayuttā ceva no ca āsavā?

Are any associated with pollutants but are not pollutants?

Na vattabbā āsavā ceva āsavasampayuttā cā ti pi, pi.

(They are) not to be spoken of as pollutants and associated with pollutants,

āsavasampayuttā ceva no ca āsavā ti

(or) associated with pollutants but not pollutants.

[19] Kati āsavavippayuttā kho pana sāsavā pi?

Are any unassociated with pollutants but are connected with pollutants?

Kati anāsavā pi?

Are any unconnected with pollutants?

Āsavavippayuttā.

(They are) unassociated with pollutants.

Anāsavā.

(They are) unconnected with pollutants.⁶⁸

Āsavagocchakaṃ
The Pollutants Collection

⁶⁸ The next six sections up till the *Parāmāsagocchakaṃ*, which examine different collections of defilements, all follow the same format.

[Saññojanagocchakaṃ]
[The Fetters Collection]

[20] Kati saññojanā?

Are any fetters?

Kati no saññojanā?

Are any not fetters?⁶⁹

No saññojanā.

(They are) not fetters.

[21] Kati saññojaniyā?

Are any favourable to the fetters?

Kati asaññojaniyā?

Are any unfavourable to the fetters?

Asaññojaniyā.

(They are) unfavourable to the fetters.

[22] Kati saññojanasampayuttā?

Are any associated with the fetters?

Kati saññojanavippayuttā?

Are any unassociated with the fetters?

Saññojanavippayuttā.

(They are) unassociated with the fetters.

[23] Kati saññojanā ceva saññojaniyā ca?

Are any fetters and favourable to the fetters?

Kati saññojaniyā ceva no ca saññojanā?

Are any favourable to the fetters but are not fetters?

Na vattabbā saññojanā ceva saññojaniyā cā ti pi,

(They are) not to be spoken of as fetters and favourable to the fetters,

⁶⁹ There are ten fetters: *embodiment view* (*sakkāyadiṭṭhi*), *doubt* (*vicikicchā*), *grasping at virtue and practices* (*sīlabbataparāmāsa*), *passion for sensuality* (*kāmarāga*), *ill-will* (*vyāpāda*), *passion for the form worlds* (*rūparāga*), *passion for the formless worlds* (*arūparāga*), *conceit* (*māna*), *agitation* (*uddhacca*) and *ignorance* (*avijjā*).

saññojaniyā ceva no ca saññojanā ti pi.

(or) as favourable to the fetters but not fetters.

[24] Kati saññojanā ceva saññojanasampayuttā ca?

Are any fetters and associated with fetters?

Kati saññojanasampayuttā ceva no ca saññojanā?

Are any associated with fetters but are not fetters?

Na vattabbā saññojanā ceva saññojanasampayuttā cā ti pi,

(They are) not to be spoken of as fetters and associated with fetters,

saññojanasampayuttā ceva no ca saññojanā ti pi.

(or) as associated with fetters but not fetters.

[25] Kati saññojanavippayuttā kho pana saññojaniyā pi?

Are any unassociated with fetters but are favourable to the fetters?

Kati asaññojaniyā pi?

Are any unfavourable to the fetters?

Saññojanavippayuttā.

(They are) unassociated with fetters.

Asaññojaniyā.

(They are) unfavourable to the fetters.

Saññojanagocchakaṃ

The Fetters Collection

[Ganthagocchakaṃ]

[The Knots Collection]

[26] Kati ganthā?

Are any knots?

Kati no ganthā?

Are any not knots?⁷⁰

No ganthā.

(They are) not knots.

⁷⁰ There are four: *the knots of avarice (abhijjhā), ill-will (vyāpāda), grasping at virtue and practices (sīlabbataparāmāsa), inclination to (insisting) 'this is the truth' (idaṃsaccābhinivesa).*

[27] Kati ganthaniyā?

Are any favourable to the knots?

Kati aganthaniyā?

Are any unfavourable to the knots?

Aganthaniyā.

(They are) unfavourable to the knots.

[28] Kati ganthasampayuttā?

Are any associated with knots?

Kati ganthavippayuttā?

Are any unassociated with knots?

Ganthavippayuttā.

(They are) unassociated with knots.

[29] Kati ganthā ceva ganthaniyā ca?

Are any knots and favourable to the knots?

Kati ganthaniyā ceva no ca ganthā?

Are any favourable to the knots but are not knots?

Na vattabbā ganthā ceva ganthaniyā cā ti pi,

(They are) not to be spoken of as knots and favourable to the knots,

ganthaniyā ceva no ca ganthā ti pi.

(or) as favourable to the knots but not knots.

[30] Kati ganthā ceva ganthasampayuttā ca?

Are any knots and associated with knots?

Kati ganthasampayuttā ceva no ca ganthā?

Are any associated with knots but are not knots?

Na vattabbā ganthā ceva ganthasampayuttā cā ti pi,

(They are) not to be spoken of as knots and associated with knots,

ganthasampayuttā ceva no ca ganthā ti pi.

(or) as associated with knots but not knots.

[31] Kati ganthavippayuttā kho pana ganthaniyā pi?

Are any unconnected with knots but are favourable to the knots?

Kati aganthaniyā pi?

Are any unfavourable to the knots?

Ganthavippayuttā. Aganthaniyā.

(They are) unconnected with knots. (They are) unfavourable to knots.

Ganthagocchakaṃ

The Knots Collection

[Oghagocchakaṃ]

[The Floods Collection]

[32] Kati oghā?

Are any floods?

Kati no oghā?

Are any not floods?⁷¹

No oghā.

(They are) not floods.

[33] Kati oghaniyā?

Are any favourable to the floods?

Kati anoghaniyā?

Are any unfavourable to the floods?

Anoghaniyā.

(They are) unfavourable to the floods.

[34] Kati oghasampayuttā?

Are any associated with floods?

Kati oghavippayuttā?

Are any unassociated with floods?

Oghavippayuttā.

(They are) unassociated with floods.

⁷¹ These are the similar to the pollutants above: *the floods of sense-desire (kāmogha)*, (*desiring*) *continuation (bhavogha)*, (*wrong*) *views (diṭṭhogha)* and *ignorance (avijjogha)*.

[35] Kati oghā ceva oghaniyā ca?

Are any floods and favourable to the floods?

Kati oghaniyā ceva no ca oghā?

Are any favourable to the floods but are not floods?

Na vattabbā oghā ceva oghaniyā cā ti pi,

(They are) not to be spoken of as floods and favourable to the floods,

oghaniyā ceva no ca oghā ti pi.

(or) as favourable to the floods but not floods.

[36] Kati oghā ceva oghasampayuttā ca?

Are any floods and associated with floods?

Kati oghasampayuttā ceva no ca oghā?

Are any associated with floods but are not floods?

Na vattabbā oghā ceva oghasampayuttā cā ti pi, pi.

(They are) not to be spoken of as floods and associated with floods,

oghasampayuttā ceva no ca oghā ti

(or) as associated with floods but not floods.

[37] Kati oghavippayuttā kho pana oghaniyā pi?

Are any unassociated with floods but favourable to the floods?

Kati anoghaniyā pi?

Are any unfavourable to the floods?

Oghavippayuttā.

(They are) unassociated with floods.

Anoghaniyā.

(They are) unfavourable to the floods.

Oghagocchakam
The Floods Collection

[Yogagocchakaṃ]
[The Yokes Collection]

[38] **Kati yogā?**

Are any yokes?

Kati no yogā?

Are any not yokes?⁷²

No yogā.

(They are) not yokes.

[39] **Kati yoganiyā?**

Are any favourable to the yokes?

Kati ayoganiyā?

Are any unfavourable to the yokes?

Ayoganiyā.

(They are) unfavourable to the yokes.

[40] **Kati yogasampayuttā?**

Are any associated with yokes?

Kati yogavippayuttā?

Are any unassociated with yokes?

Yogavippayuttā.

(They are) unassociated with yokes.

[41] **Kati yogā ceva yoganiyā ca?**

Are any yokes and favourable to the yokes?

Kati yoganiyā ceva no ca yogā?

Are any favourable to the yokes but are not yokes?

Na vattabbā yogā ceva yoganiyā cā ti pi,

(They are) not to be spoken of as yokes and favourable to the yokes,

yoganiyā ceva no ca yogā ti pi.

(or) as favourable to the yokes but not yokes.

⁷² These are the similar to the pollutants above: *the yokes of sense-desire (kāmayoga)*, (*desiring continuation (bhavayoga)*), (*wrong views (diṭṭhiyoga)*) and *ignorance (avijjāyoga)*.

[42] Kati yogā ceva yogasampayuttā ca?

Are any yokes and associated with yokes?

Kati yogasampayuttā ceva no ca yogā?

Are any associated with yokes but are not yokes?

Na vattabbā yogā ceva yogasampayuttā cā ti pi, pi.

(They are) not to be spoken of as yokes and associated with yokes,

yogasampayuttā ceva no ca yogā ti

(or) as associated with yokes but not yokes.

[43] Kati yogavippayuttā kho pana yoganiyā pi?

Are any unassociated with yokes but favourable to the yokes?

Kati ayoganiyā pi?

Are any unfavourable to the yokes?

Yogavippayuttā.

(They are) unassociated with yokes.

Ayoganiyā.

(They are) unfavourable to the yokes.

Yogagocchakaṃ
The Yokes Collection

[Nīvaraṇagocchakaṃ]
[The Hindrances Collection]

[44] Kati nīvaraṇā?

Are any hindrances?

Kati no nīvaraṇā?

Are any not hindrances?⁷³

No nīvaraṇā.

(They are) not hindrances.

⁷³ Five in number: *sensual desire (kāmacchanda)*, *ill-will (vyāpāda)*, *sloth and torpor (thīnamiddha)*, *agitation and worry (uddhaccakukkucca)* and *skeptical doubt (vicikicchā)*.

[45] Kati nīvaraṇiyā?

Are any favourable to the hindrances?

Kati anīvaraṇiyā?

Are any unfavourable to the hindrances?

Anīvaraṇiyā.

(They are) unfavourable to the hindrances.

[46] Kati nīvaraṇasampayuttā?

Are any associated with hindrances?

Kati nīvaraṇavippayuttā?

Are any unassociated with hindrances?

Nīvaraṇavippayuttā.

(They are) unassociated with hindrances.

[47] Kati nīvaraṇā ceva nīvaraṇiyā ca?

Are any hindrances and favourable to the hindrances?

Kati nīvaraṇiyā ceva no ca nīvaraṇā?

Are any favourable to the hindrances but are not hindrances?

Na vattabbā nīvaraṇā ceva nīvaraṇiyā cā ti pi,

(They are) not to be spoken of as hindrances and favourable to the hindrances,

nīvaraṇiyā ceva no ca nīvaraṇā ti pi.

(or) as favourable to the hindrances but not hindrances.

[48] Kati nīvaraṇā ceva nīvaraṇasampayuttā ca?

Are any hindrances and associated with hindrances?

Kati nīvaraṇasampayuttā ceva no ca nīvaraṇā?

Are any associated with hindrances but are not hindrances?

Na vattabbā nīvaraṇā ceva nīvaraṇasampayuttā cā ti pi,

(They are) not to be spoken of as hindrances and associated with hindrances,

nīvaraṇasampayuttā ceva no ca nīvaraṇā ti pi.

(or) as associated with hindrances but not hindrances.

[49] Kati nīvaraṇavippayuttā kho pana nīvaraṇiyā pi?

Are any unassociated with hindrances but favourable to the hindrances?

Kati anīvaraṇiyā pi?

Are any unfavourable to the hindrances?

Nīvaraṇavippayuttā.

(They are) unassociated with hindrances.

Anīvaraṇiyā.

(They are) unfavourable to the hindrances.

Nīvaraṇagocchakam
The Hindrances Collection

[Parāmāsagocchakam]
[The Adherences Collection]

[50] Kati parāmāsā?

Are any adherences?

Kati no parāmāsā?

Are any not adherences?⁷⁴

No parāmāsā.

(They are) not adherences.

[51] Kati parāmaṭṭhā?

Are any adhered to?

Kati aparāmaṭṭhā?

Are any not adhered to?

Aparāmaṭṭhā.

(They are) not adhered to.

⁷⁴ *Adherences* refers to the wrong views that the world is eternal or not eternal; finite or infinite; the soul and the body are the same or not the same; the individual exists or doesn't exist after death; the individual both exists and does not exist after death or neither exists nor does not exist after death.

[52] Kati parāmāsasampayuttā?

Are any associated with adherences?

Kati parāmāsavippayuttā?

Are any unassociated with adherences?

Parāmāsavippayuttā.

(They are) unassociated with adherences.

[53] Kati parāmāsā ceva parāmaṭṭhā ca?

Are any adherences and adhered to?

Kati parāmaṭṭhā ceva no ca parāmāsā?

Are any adhered to but are not adherences?

Na vattabbā parāmāsā ceva parāmaṭṭhā cā ti pi, pi.

(They are) not to be spoken of as adherences and adhered to,

parāmaṭṭhā ceva no ca parāmāsā ti

(or) as adhered to but not adherences.

[54] Kati parāmāsavippayuttā kho pana parāmaṭṭhā pi?

Are any unassociated with adherences but adhered to?

Kati aparāmaṭṭhā pi?

Are any not adhered to?

Parāmāsavippayuttā.

(They are) unassociated with adherences.

Aparāmaṭṭhā.

(They are) not adhered to.

Parāmāsagocchakam
The Adherences Collection

[Mahantaradukaṃ]
[The Greater Pairs]

[55] Kati sārammaṇā?

Are any with sense-objects?

Kati anārammaṇā?

Are any without sense-objects?

Sārammaṇā.

(They are) with sense-objects.

[56] Kati cittā?

Are any consciousness?

Kati no cittā?

Are any not consciousness?⁷⁵

No cittā.

(They are) not consciousness.

[57] Kati cetāsikā?

Are any mental factors?

Kati acetāsikā?

Are any not mental factors?

Cetāsikā.

(They are) mental factors.

[58] Kati cittasampayuttā?

Are any associated with mind?

Kati cittavippayuttā?

Are any unassociated with mind?

Cittasampayuttā.

(They are) associated with mind.

⁷⁵ *Citta* is defined here as any of the six sense-consciousnesses.

[59] Kati cittasamsaṭṭhā?

Are any joined with mind?

Kati cittavisamsaṭṭhā?

Are any not joined with mind?

Cittasamsaṭṭhā.

(They are) joined with mind.

[60] Kati cittasamuṭṭhānā?

Are any produced by mind?

Kati no cittasamuṭṭhānā?

Are any not produced by mind?

Cittasamuṭṭhānā.

(They are) produced by mind.

[61] Kati cittasahabhuno?

Are any developed by mind?

Kati no cittasahabhuno?

Are any not developed by mind?

Cittasahabhuno.

(They are) developed by mind.

[62] Kati cittānuparivattino?

Are any kept rolling by mind?

Kati no cittānuparivattino?

Are any not kept rolling by mind?

Cittānuparivattino.

(They are) kept rolling by mind.

[63] Kati cittasamsaṭṭhasamuṭṭhānā?

Are any productions produced by mind?

Kati no cittasamsaṭṭhasamuṭṭhānā?

Are any not productions produced by mind?

Cittasamsaṭṭhasamuṭṭhānā.

(They are) productions produced by mind.

[64] Kati cittasamsaṭṭhasamuṭṭhānasahabhuno?

Are any productions that are produced by mind and developed by mind?

Kati no cittasamsaṭṭhasamuṭṭhānasahabhuno?

Are any not productions that are produced by mind and developed by mind?

Cittasamsaṭṭhasamuṭṭhānasahabhuno.

(They are) productions that are produced by mind and developed by mind.

[65] Kati cittasamsaṭṭhasamuṭṭhānānuparivattino?

Are any productions that are produced by mind and kept rolling by mind?

Kati no cittasamsaṭṭhasamuṭṭhānānuparivattino?

Are any not productions that are produced by mind and kept rolling by mind?

Cittasamsaṭṭhasamuṭṭhānānuparivattino.

(They are) productions that are produced by mind and kept rolling by mind.

[66] Kati ajjhakkā?

Are any internal?

Kati bāhirā?

Are any external?

Bāhirā.

(They are) external.

[67] Kati upādā?

Are any derived?

Kati no upādā?

Are any not derived?

No upādā.

(They are) not derived.

[68] Kati upādinnā?

Are any attached to?

Kati anupādinnā?

Are any not attached to?

Anupādinnā.

(They are) not attached to.

Mahantaradukāṃ

The Greater Pairs

[Upādānagocchakaṃ]

[The Attachments Collection]

[69] Kati upādānā?

Are any attachments?

Kati no upādānā?

Are any not attachments?⁷⁶

No upādānā.

(They are) not attachments.

[70] Kati upādāniyā?

Are any favourable to the attachments?

Kati anupādāniyā?

Are any unfavourable to the attachments?

Anupādāniyā.

(They are) unfavourable to the attachments.

[71] Kati upādānasampayuttā?

Are any associated with the attachments?

Kati upādānavippayuttā?

Are any unassociated with the attachments?

Upādānavippayuttā.

(They are) unassociated with attachments.

⁷⁶ There are four: *attachments to sensuality (kāmuṭpādāna)*, *views (diṭṭhupādāna)*, *grasping at virtue and practices (sīlabbatupādāna)* and *self-theories (attavādupādāna)*.

[72] Kati upādānā ceva upādāniyā ca?

Are any attachments and favourable to the attachments?

Kati upādāniyā ceva no ca upādānā?

Are any favourable to the attachments but are not attachments?

Na vattabbā upādānā ceva Upādānaniyā cā ti pi, ti pi.

(They are) not to be spoken of as attachments and favourable to the attachments,

upādānaniyā ceva no ca upādānā

(or) as favourable to the attachments but not attachments.

[73] Kati upādānā ceva upādānasampayuttā ca?

Are any attachments and associated with the attachments?

Kati upādānasampayuttā ceva no ca upādānā?

Are any associated with the attachments, but are not attachments?

Na vattabbā upādānā ceva upādānasampayuttā cā ti pi,

(They are) not to be spoken of as attachments and associated with attachments,

upādānasampayuttā ceva no ca upādānā ti pi.

(or) as associated with attachments but not attachments.

[74] Kati upādānavippayuttā kho pana upādāniyā pi?

Are any unassociated with the attachments but favourable to the attachments?

Kati anupādāniyā pi?

Are any unfavourable to the attachments?

Upādānavippayuttā.

(They are) unassociated with the attachments.

Anupādānaniyā.

(They are) unfavourable to the attachments.

Upādānagocchakam
The Attachments Collection

[Kilesagocchakaṃ]
[The Defilements Collection]

[75] Kati kilesā?

Are any defilements?

Kati no kilesā?

Are any not defilements?⁷⁷

No kilesā.

(They are) not defilements.

[76] Kati saṅkilesikā?

Are any connected with the defilements?

Kati asaṅkilesikā?

Are any unconnected with the defilements?

Asaṅkilesikā.

(They are) unconnected with the defilements.

[77] Kati saṅkiliṭṭhā?

Are any defiled?

Kati asaṅkiliṭṭhā?

Are any not defiled?

Asaṅkiliṭṭhā.

(They are) not defiled.

[78] Kati kilesasampayuttā?

Are any associated with the defilements?

Kati kilesavippayuttā?

Are any unassociated with the defilements?

Kilesavippayuttā.

(They are) unassociated with the defilements.

⁷⁷ The defilements are here defined as ten: *greed (lobha)*, *hatred (dosa)*, *delusion (moha)*, *conceit (māna)*, *(wrong) views (diṭṭhi)*, *doubt (vicikicchā)*, *sloth (thīna)*, *agitation (uddhacca)*, *lack of conscience (ahirīka)*, *lack of shame (anottappa)*.

[79] Kati kilesā ceva saṅkilesikā ca?

Are any defilements and connected with the defilements?

Kati saṅkilesikā ceva no ca kilesā?

Are any connected with the defilements, but are not defilements?

Na vattabbā kilesā ceva saṅkilesikā cā ti pi, saṅkilesikā ceva no ca kilesā ti pi.

(They are) not to be spoken of as defilements and connected with the defilements, (or) as connected with the defilements but not defilements.

[80] Kati kilesā ceva saṅkiliṭṭhā ca?

Are any defilements and defiled?

Kati saṅkiliṭṭhā ceva no ca kilesā?

Are any defiled, but are not defilements?

Na vattabbā kilesā ceva saṅkiliṭṭhā cā ti pi,

(They are) not to be spoken of as defilements and defiled,

saṅkiliṭṭhā ceva no ca kilesā ti pi.

(or) as defiled but not defilements.

[81] Kati kilesā ceva kilesasampayuttā ca?

Are any defilements and associated with the defilements?

Kati kilesasampayuttā ceva no ca kilesā?

Are any associated with defilements but not defilements?

Na vattabbā kilesā ceva kilesasampayuttā cā ti pi,

(They are) not to be spoken of as defilements and associated with defilements,

kilesasampayuttā ceva no ca kilesā ti pi.

(or) as associated with defilements but not defilements.

[82] Kati kilesavippayuttā kho pana saṅkilesikā pi?

Are any unassociated with defilements but connected with the defilements?

Kati asaṅkilesikā pi?

Are any unconnected with the defilements?

Kilesavippayuttā.

(They are) unassociated with defilements.

Asaṅkilesikā.

(They are) unconnected with the defilements.

Kilesagocchakaṃ
The Defilements Collection

[Piṭṭhidukaṃ]
[The End Pairs]

[83] Kati dassanena pahātabbā?

Can any be given up through vision (of the First Path)?

Kati na dassanena pahātabbā?

Can any not be given up through vision (of the First Path)?

No dassanena pahātabbā.

(They are) not given up through vision (of the First Path).

[84] Kati bhāvanāya pahātabbā?

Can any be given up through development (of the rest of the Paths)?

Kati na bhāvanāya pahātabbā?

Can any not be given up through development (of the rest of the Paths)?

Na bhāvanāya pahātabbā.

(They are) not given up through development (of the rest of the Paths).

[85] Kati dassanena pahātabbahetukā?

Are any roots that are to be given up through vision (of the First Path)?

Kati na dassanena pahātabbahetukā?

Are any roots that are not to be given up through vision (of the First Path)?

Na dassanena pahātabbahetukā.

(They are) not roots to be given up through vision (of the First Path).

[86] Kati bhāvanāya pahātabbahetukā?

Are any roots that are to be given up through development (of the rest of the Paths)?

Kati na bhāvanāya pahātabbahetukā?

Are any roots that are not to be given up through development (of the rest of the Paths)?

Na bhāvanāya pahātabbahetukā.

(They have) roots that are not to be given up through development (of the rest of the Paths).

[87] Kati savitakkā?

Are any with thinking?

Kati avitakkā?

Are any without thinking?

Siyā savitakkā,

They may be with thinking,

siyā avitakkā.

they may be without thinking.

[88] Kati savicārā?

Are any with reflection?

Kati avicārā?

Are any without reflection?

Siyā savicārā,

They may be with reflection,

siyā avicārā.

they may be without reflection.

[89] Kati sappītikā?

Are any connected with joyful interest?

Kati appītikā?

Are any unconnected with joyful interest?

Siyā sappītikā,

They may be connected with joyful interest,

siyā appītikā.

they may be unconnected with joyful interest.

[90] Kati pītisahagatā?

Are any united with joyful interest?

Kati na pītisahagatā?

Are any not united with joyful interest?

Siyā pītisahagatā,

They may be united with joyful interest,

siyā na pītisahagatā.

they may not be united with joyful interest.

[91] Kati sukhasahagatā?

Are any united with pleasure?

Kati na sukhasahagatā?

Are any not united with pleasure?

Siyā sukhasahagatā,

They may be united with pleasure,

siyā na sukhasahagatā.

they may not be united with pleasure.

[92] Kati upekkhāsahagatā?

Are any united with equanimity?

Kati na upekkhāsahagatā?

Are any not united with equanimity?

Siyā upekkhāsahagatā,

They may be united with equanimity,

siyā na upekkhāsahagatā.

they may not be united with equanimity.

[93] Kati kāmāvacarā?

Are any (connected with) the sensual realms?

Kati na kāmāvacarā?

Are any not (connected with) the sensual realms?

Na kāmāvacarā.

(They are) not (connected with) the sensual realms.

[94] Kati rūpāvacarā?

Are any (connected with) the form realms?

Kati na rūpāvacarā?

Are any not (connected with) the form realms?

Na rūpāvacarā.

(They are) not (connected with) the form realms.

[95] Kati arūpāvacarā?

Are any (connected with) the formless realms?

Kati na arūpāvacarā?

Are any not (connected with) the formless realms?

Na arūpāvacarā.

(They are) not (connected with) the formless realms.

[96] Kati pariyāpannā?

Are any included?

Kati अपरियāpannā?

Are any unincluded?⁷⁸

Apariyāpannā.

(They are) unincluded.

[97] Kati niyyānikā?

Do any lead out?

Kati aniyyānikā?

Do any not lead out?

Siyā niyyānikā,

They may lead out,

siyā aniyyānikā.

they may not lead out.

⁷⁸ Aṭṭhasālīnī: *tebhūmakavaṭṭe pariyāpannā antogadhā ti pariyāpannā, tasmim na pariyāpannā ti अपरियāpannā; included means: included in, contained in, the round of the three grounds (of existence), unincluded means not being included therein.*

[98] Kati niyatā?

Are any fixed?

Kati aniyatā?

Are any not fixed?

Siyā niyatā,

They may be fixed,

siyā aniyatā.

they may not be fixed.

[99] Kati sa-uttarā?

Are any surpassable?

Kati anuttarā?

Are any unsurpassable?

Anuttarā.

(They are) unsurpassable.

[100] Kati saraṇā?

Are any with faults?

Kati araṇā?

Are any without faults?

Araṇā ti.

(They are) without faults.

Pañhāpucchakaṃ

The Questionnaire

Satipaṭṭhānavibhaṅgo Niṭṭhito

The Analysis of the Ways of Attending to Mindfulness is Finished