

ANALYSIS OF THE WAYS OF ATTENDING TO MINDFULNESS

(SATIPAṬṬHĀNAVIBHAṄGO, VIBH. 7)

TRANSLATED

BY

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EDITOR'S PREFACE

The Analysis is divided into three main sections, the first which is based on the method found in the discourses, elaborates on what is meant by doing the practice in regard to oneself, to another, and to both. The second section approaches the subject from the point of view of how the practice can lead to the attainment of path and fruit (*maggaphalaṃ*); and shows which mental factors are present at that time. The third section 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 practice of Mindfulness.

The text of the Satipaṭṭhānavibhaṅgo clarifies a number of issues that arise in the discourse itself, and which was probably felt from the earliest times. The grammar of the first analysis makes it clear that when *ajjhataṃ* is said in the refrain it refers to one's own body, feelings, etc., and that *bahiddhā* refers to someone else's body and feelings; the definition of the supermundane absorption indicates that the Abhidhammikas at least thought that it meant the first *jhāna* at the very least, and there is no mention of insight absorption, momentary absorption, etc.

The subjects given in the Satipaṭṭhānavibhaṅgo are far fewer than those found in the Mahāsatiṭṭhānasuttaṃ, containing only 5 subject headings as opposed to 23 in the discourse. The Contemplation of Feelings and The Contemplation of Mind contain the same material, but The Contemplation of Body has only the Applying the Mind to Repulsiveness section; and The Contemplation of (the Nature) of things has only the Hindrances and Factors of Awakening.

It has been suggested by Ajahn Sujāto that this might represent the core of the original teaching, and that the material now found in the two main Satipaṭṭhāna discourses in the Pāli Canon has been greatly elaborated from its more primitive beginning. Be that as it may there is no doubt that the 'extra' material in those discourses, if that is what it is, is authentic to the teaching of the Buddha, even if it wasn't all collected together in this place originally.

Ānandajoti Bhikkhu
March 2007

THE ANALYSIS

THE ANALYSIS OF THE WAYS OF ATTENDING TO MINDFULNESS

REVERENCE TO HIM, THE GRACIOUS ONE, THE WORTHY ONE, THE PERFECT SAMBUDDHA

1. THE SECTION DERIVED FROM THE DISCOURSES

Four Ways of Attending to Mindfulness:

Here a monk dwells contemplating (the nature of) the body in the body in regard to himself, he dwells contemplating (the nature of) the body in the body in regard to others, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

He dwells contemplating (the nature of) feelings in feelings in regard to himself, he dwells contemplating (the nature of) feelings in feelings in regard to others, he dwells contemplating (the nature of) feelings in feelings in regard to himself and in regard to others, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

He dwells contemplating (the nature of) the mind in the mind in regard to himself, he dwells contemplating (the nature of) the mind in the mind in regard to others, he dwells contemplating (the nature of) the mind in the mind in regard to himself and in regard to others, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

He dwells contemplating (the nature of) things in (various) things in regard to himself, or, he dwells contemplating (the nature of) things in (various) things in regard to others, or, he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

EXPLANATION OF THE CONTEMPLATION OF THE BODY

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

Here a monk in regard to himself - from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and filled with manifold impurities - reflects (thus):

The Section Derived from the Discourses

There are in this body:

hairs of the head, body hairs, nails, teeth, skin,
flesh, sinews, bones, bone-marrow, kidney,
heart, liver, pleura, spleen, lungs,
intestines, mesentery, undigested food, excrement,
bile, phlegm, pus, blood, sweat, fat,
tears, grease, spit, mucus, synovial fluid, urine.

He practices, develops, makes much of, and defines the designation of that sign, and after he has practised, developed, made much of, and defined the designation of that sign he focuses his mind on another's body.

* * *

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

Here a monk in regard to another's body - from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and filled with manifold impurities - reflects (thus):

There are in his body:

hairs of the head, body hairs, nails, teeth, skin,
flesh, sinews, bones, bone-marrow, kidney,
heart, liver, pleura, spleen, lungs,
intestines, mesentery, undigested food, excrement,
bile, phlegm, pus, blood, sweat, fat,
tears, grease, spit, mucus, synovial fluid, urine.

He practices, develops, makes much of, and defines the designation of that sign, and after he has practised, developed, made much of, and defined the designation of that sign he focuses his mind on his own and on another's body.

* * *

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

Here a monk in regard to himself and another - from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and filled with manifold impurities - reflects (thus):

There are in the body:

hairs of the head, body hairs, nails, teeth, skin,
flesh, sinews, bones, bone-marrow, kidney,
heart, liver, pleura, spleen, lungs,
intestines, mesentery, undigested food, excrement,
bile, phlegm, pus, blood, sweat, fat,
tears, grease, spit, mucus, synovial fluid, urine.

Thus a monk dwells contemplating (the nature of) his own and another's body in the body, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(WORD ANALYSIS)

“**Contemplating**”. Herein, what is contemplation? That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things, discernment, discrimination, differentiation, erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration, breadth, intelligence, guidance, insight, full awareness, examination, wisdom, the Faculty of Wisdom, the Strength of Wisdom, the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom, non-delusion, investigation of (the nature of) things, Right View - this is called “**contemplation**”. With this contemplation he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “**contemplating**” is said.

“**Dwells**”. Poses, moves, guards, persists, carries on, lives, dwells. Because of this “**dwells**” is said.

“**Ardent**”. Herein, what is ardour? Whatever mental exercise of effort, exertion, great exertion, enterprise, endeavour, attempt, travail, vigour, courage, exertion that is not lax, not putting aside of (wholesome) desire, not putting aside of responsibility, being taken up with responsibility, effort, the Faculty of Effort, the Strength of Effort, Right Endeavour - this is called “**ardour**”. With this ardour he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “**ardent**” is said.

“**Full awareness**”. Herein, what is full awareness? That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things, discernment, discrimination, differentiation, erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration, breadth, intelligence, guidance, insight, full awareness, examination, wisdom, the Faculty of Wisdom, the Strength of Wisdom, the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom, non-delusion, investigation of (the nature of) things, Right View - this is called “**full awareness**”. With this full awareness he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “**fully aware**” is said.

“Mindful”. Herein, what is mindfulness? That which is mindfulness, recollection, recall, mindfulness, remembrance, bearing (in mind), not loosing, not confusing, mindfulness, the Faculty of Mindfulness, the Strength of Mindfulness, Right Mindfulness - this is called “mindfulness”. With this mindfulness he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “mindful” is said.

“After removing avarice and sorrow regarding the world”. Herein, what is the world? For sure it is the body world, also the world of the five constituent groups (of mind and body) that provide fuel for attachment - this is called “world”.

Herein, what is “avarice”? That which is passion, passionateness, fawning, compliance, enjoyment, passionate enjoyment, a passionate mind - this is called “avarice”.

Herein, what is “sorrow”? That which is mental disagreeableness, mental pain, pain born of contact with the mind, painful feeling: disagreeableness born of contact with the mind, painful feeling - this is called “sorrow”.

Thus this avarice and this sorrow are removed from the world, expelled, quieted, calmed, allayed, gone down, settled down, destroyed, completely destroyed, dried up, complete dried up, brought to an end. Because of this “after removing avarice and sorrow regarding the world” is said.

EXPLANATION OF THE CONTEMPLATION OF THE BODY

EXPLANATION OF THE CONTEMPLATION OF FEELINGS

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

Here a monk when experiencing a pleasant feeling knows “I experience a pleasant feeling”;

when experiencing an unpleasant feeling he knows “I experience an unpleasant feeling”;

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

or, when experiencing a sensual pleasant feeling he knows “I experience a sensual pleasant feeling”;

or, when experiencing a spiritual pleasant feeling he knows “I experience a spiritual pleasant feeling”;

or, when experiencing a sensual unpleasant feeling he knows “I experience a sensual unpleasant feeling”;

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or, when experiencing a spiritual unpleasant feeling
he knows “I experience a spiritual unpleasant feeling”;

or, when experiencing a sensual neither-unpleasant-nor-pleasant feeling
he knows “I experience a sensual neither-unpleasant-nor-pleasant feeling”;

or, when experiencing a spiritual neither-unpleasant-nor-pleasant feeling
he knows “I experience a spiritual neither-unpleasant-nor-pleasant feeling”.

He practices, develops, makes much of, and defines the designation of that sign, and after he has practised, developed, made much of, and defined the designation of that sign he focuses his mind on another’s feelings.

* * *

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

Here a monk while (another) is experiencing a pleasant feeling
knows “he is experiencing a pleasant feeling”;

when experiencing an unpleasant feeling
he knows “he is experiencing an unpleasant feeling”;

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

or, when experiencing a sensual pleasant feeling
he knows “he is experiencing a sensual pleasant feeling”;

or, when experiencing a spiritual pleasant feeling
he knows “he is experiencing a spiritual pleasant feeling”;

or, when experiencing a sensual unpleasant feeling
he knows “he is experiencing a sensual unpleasant feeling”;

or, when experiencing a spiritual unpleasant feeling
he knows “he is experiencing a spiritual unpleasant feeling”;

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

or, when experiencing an spiritual neither-unpleasant-nor-pleasant feeling
he knows “he is experiencing an spiritual neither-unpleasant-nor-pleasant feeling”.

He practices, develops, makes much of, and defines the designation of that sign, and after he has practised, developed, made much of, and defined the designation of that sign he focuses his mind on his own and on another’s feelings.

* * *

The Section Derived from the Discourses

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

Here a monk when there is pleasant feeling knows “(there are) pleasant feelings”;

when there is unpleasant feeling he knows “(there are) unpleasant feelings”;

when there is neither-unpleasant-nor-pleasant feeling he knows “(there are) neither-unpleasant-nor-pleasant feelings”;

or, when there is sensual pleasant feeling he knows “(there are) sensual pleasant feelings”;

or, when there is spiritual pleasant feeling he knows “(there are) spiritual pleasant feelings”;

or, when there is sensual unpleasant feeling he knows “(there are) sensual unpleasant feeling”;

or, when there is spiritual unpleasant feeling he knows “(there are) spiritual unpleasant feeling”;

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

or, when experiencing an spiritual neither-unpleasant-nor-pleasant feeling he knows “(there are) spiritual neither-unpleasant-nor-pleasant feeling”.

Thus a monk dwells contemplating (the nature of) his own and another’s feelings in the feelings, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(WORD ANALYSIS)

“**Contemplating**”. Herein, what is contemplation? That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things, discernment, discrimination, differentiation, erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration, breadth, intelligence, guidance, insight, full awareness, examination, wisdom, the Faculty of Wisdom, the Strength of Wisdom, the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom, non-delusion, investigation of (the nature of) things, Right View - this is called “**contemplation**”. With this contemplation he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “**contemplating**” is said.

“**Dwells**”. Poses, moves, guards, persists, carries on, lives, dwells. Because of this “**dwells**” is said.

The Section Derived from the Discourses

“**Ardent**”. Herein, what is ardour? Whatever mental exercise of effort, exertion, great exertion, enterprise, endeavour, attempt, travail, vigour, courage, exertion that is not lax, not putting aside of (wholesome) desire, not putting aside of responsibility, being taken up with responsibility, effort, the Faculty of Effort, the Strength of Effort, Right Endeavour - this is called “**ardour**”. With this ardour he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “**ardent**” is said.

“**Full awareness**”. Herein, what is full awareness? That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things, discernment, discrimination, differentiation, erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration, breadth, intelligence, guidance, insight, full awareness, examination, wisdom, the Faculty of Wisdom, the Strength of Wisdom, the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom, non-delusion, investigation of (the nature of) things, Right View - this is called “**full awareness**”. With this full awareness he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “**fully aware**” is said.

“**Mindful**”. Herein, what is mindfulness? That which is mindfulness, recollection, recall, mindfulness, remembrance, bearing (in mind), not loosing, not confusing, mindfulness, the Faculty of Mindfulness, the Strength of Mindfulness, Right Mindfulness - this is called “**mindfulness**”. With this mindfulness he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “**mindful**” is said.

“**After removing avarice and sorrow regarding the world**”. Herein, what is the world? For sure it is the feelings world, also the world of the five constituent groups (of mind and body) that provide fuel for attachment - this is called “**world**”.

Herein, what is “**avarice**”? That which is passion, passionateness, fawning, compliance, enjoyment, passionate enjoyment, a passionate mind - this is called “**avarice**”.

Herein, what is “**sorrow**”? That which is mental disagreeableness, mental pain, pain born of contact with the mind, painful feeling: disagreeableness born of contact with the mind, painful feeling - this is called “**sorrow**”.

Thus this avarice and this sorrow are removed from the world, expelled, quieted, calmed, allayed, gone down, settled down, destroyed, completely destroyed, dried up, complete dried up, brought to an end. Because of this “**after removing avarice and sorrow regarding the world**” is said.

EXPLANATION OF THE CONTEMPLATION OF FEELINGS

EXPLANATION OF THE CONTEMPLATION OF THE MIND

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

Here a monk when the mind has passion knows “my mind has passion”,
or, when the mind is without passion he knows “my mind is without passion”;

or, when the mind has hate he knows “my mind has hate”,
or, when the mind is without hate he knows “my mind is without hate”;

or, when the mind has delusion he knows “my mind has delusion”,
or, when the mind is without delusion he knows “my mind is without delusion”;

or, when the mind is collected he knows “my mind is collected”,
or, when the mind is scattered he knows “my mind is scattered”;

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

or, when the mind is surpassable he knows “my mind is surpassable”,
or, when the mind is unsurpassable he knows “my mind is unsurpassable”;

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

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

He practices, develops, makes much of, and defines the designation of that sign, and after he has practised, developed, made much of, and defined the designation of that sign he focuses his mind on another’s mind.

* * *

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

Here a monk when (another’s) mind has passion knows “his mind has passion”,
or, when his mind is without passion he knows “his mind is without passion”;

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

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

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

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

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

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

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

He practices, develops, makes much of, and defines the designation of that sign, and after he has practised, developed, made much of, and defined the designation of that sign he focuses his mind on his own and on another’s mind.

* * *

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

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

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

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

or, when a mind is collected he knows “the mind is collected”,
or, when a mind is scattered he knows “the mind is scattered”;

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

or, when a mind is surpassable he knows “the mind is surpassable”,
or, when a mind is unsurpassable he knows “the mind is unsurpassable”;

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

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

Thus a monk dwells contemplating (the nature of) his own and another’s mind in the mind, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(WORD ANALYSIS)

“**Contemplating**”. Herein, what is contemplation? That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things, discernment, discrimination, differentiation, erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration, breadth, intelligence, guidance, insight, full awareness, examination, wisdom, the Faculty of Wisdom, the Strength of Wisdom, the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom, non-delusion, investigation of (the nature of) things, Right View - this is called “**contemplation**”. With this contemplation he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “**contemplating**” is said.

“**Dwells**”. Poses, moves, guards, persists, carries on, lives, dwells. Because of this “**dwells**” is said.

“**Ardent**”. Herein, what is ardour? Whatever mental exercise of effort, exertion, great exertion, enterprise, endeavour, attempt, travail, vigour, courage, exertion that is not lax, not putting aside of (wholesome) desire, not putting aside of responsibility, being taken up with responsibility, effort, the Faculty of Effort, the Strength of Effort, Right Endeavour - this is called “**ardour**”. With this ardour he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “**ardent**” is said.

“**Full awareness**”. Herein, what is full awareness? That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things, discernment, discrimination, differentiation, erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration, breadth, intelligence, guidance, insight, full awareness, examination, wisdom, the Faculty of Wisdom, the Strength of Wisdom, the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom, non-delusion, investigation of (the nature of) things, Right View - this is called “**full awareness**”. With this full awareness he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “**fully aware**” is said.

“**Mindful**”. Herein, what is mindfulness? That which is mindfulness, recollection, recall, mindfulness, remembrance, bearing (in mind), not loosing, not confusing, mindfulness, the Faculty of Mindfulness, the Strength of Mindfulness, Right Mindfulness - this is called “**mindfulness**”. With this mindfulness he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “**mindful**” is said.

“**After removing avarice and sorrow regarding the world**”. Herein, what is the world? For sure it is the mind world, also the world of the five constituent groups (of mind and body) that provide fuel for attachment - this is called “**world**”.

Herein, what is “**avarice**”? That which is passion, passionateness, fawning, compliance, enjoyment, passionate enjoyment, a passionate mind - this is called “**avarice**”.

Herein, what is “sorrow”? That which is mental disagreeableness, mental pain, pain born of contact with the mind, painful feeling; disagreeableness born of contact with the mind, painful feeling - this is called “sorrow”.

Thus this avarice and this sorrow are removed from the world, expelled, quieted, calmed, allayed, gone down, settled down, destroyed, completely destroyed, dried up, complete dried up, brought to an end. Because of this “after removing avarice and sorrow regarding the world” is said.

EXPLANATION OF THE CONTEMPLATION OF THE MIND

**EXPLANATION OF THE CONTEMPLATION OF (THE NATURE OF)
THINGS**

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

Here a monk having sensual desire in himself knows “there is sensual desire in myself”; or, not having sensual desire in himself he knows “I do not have the sensual desire in myself”.

How there is an arising of sensual desire that has not arisen – that he knows; and how there is an abandonment of sensual desire that has arisen – that also he knows; and how there is a non-arising of abandoned sensual desire again in the future – that also he knows.

Having ill-will in himself he knows “there is ill-will in myself”; or, not having ill-will in himself he knows “I do not have the ill-will in myself”.

How there is an arising of ill-will that has not arisen – that he knows; and how there is an abandonment of ill-will that has arisen – that also he knows; and how there is a non-arising of abandoned ill-will again in the future – that also he knows.

Having sloth and torpor in himself he knows “there is sloth and torpor in myself”; or, not having sloth and torpor in himself he knows “I do not have the sloth and torpor in myself”.

How there is an arising of sloth and torpor that has not arisen – that he knows; and how there is an abandonment of sloth and torpor that has arisen – that also he knows; and how there is a non-arising of abandoned sloth and torpor again in the future – that also he knows.

Having agitation and worry in himself he knows “there is agitation and worry in myself”; or, not having agitation and worry in himself he knows “I do not have the agitation and worry in myself”.

How there is an arising of agitation and worry that has not arisen – that he knows; and how there is an abandonment of agitation and worry that has arisen – that also he

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knows; and how there is a non-arising of abandoned agitation and worry again in the future – that also he knows.

Having doubt in himself he knows “there is doubt in myself”; or, not having doubt in himself he knows “I do not have the doubt in myself”.

How there is an arising of doubt that has not arisen – that he knows; and how there is an abandonment of doubt that has arisen – that also he knows; and how there is a non-arising of abandoned doubt again in the future – that also he knows.

Having the Mindfulness factor of Complete Awakening in himself he knows “there is the Mindfulness factor of Complete Awakening in myself”; or, not having the Mindfulness factor of Complete Awakening in himself he knows “I do not have the Mindfulness factor of Complete Awakening in myself”.

How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Mindfulness factor of Complete Awakening that has arisen – that also he knows.

Having the Investigation of the (nature) of things factor of Complete Awakening in himself he knows “there is the Investigation of the (nature) of things factor of Complete Awakening in myself”; or, not having the Investigation of the (nature) of things factor of Complete Awakening in himself he knows “I do not have the Investigation of the (nature) of things factor of Complete Awakening in myself”.

How there is an arising of the Investigation of the (nature) of things factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Investigation of the (nature) of things factor of Complete Awakening that has arisen – that also he knows.

Having the Energy factor of Complete Awakening in himself he knows “there is the Energy factor of Complete Awakening in myself”; or, not having the Energy factor of Complete Awakening in himself he knows “I do not have the Energy factor of Complete Awakening in myself”.

How there is an arising of the Energy factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Energy factor of Complete Awakening that has arisen – that also he knows.

Having the Joyful-interest factor of Complete Awakening in himself he knows “there is the Joyful-interest factor of Complete Awakening in myself”; or, not having the Joyful-interest factor of Complete Awakening in himself he knows “I do not have the Joyful-interest factor of Complete Awakening in myself”.

How there is an arising of the Joyful-interest factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Joyful-interest factor of Complete Awakening that has arisen – that also he knows.

Having the Calmness factor of Complete Awakening in himself he knows “there is the Calmness factor of Complete Awakening in myself”; or, not having the Calmness

The Section Derived from the Discourses

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

How there is an arising of the Calmness factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen – that also he knows.

Having the Concentration factor of Complete Awakening in himself he knows “there is the Concentration factor of Complete Awakening in myself”; or, not having the Concentration factor of Complete Awakening in himself he knows “I do not have the Concentration factor of Complete Awakening in myself”.

How there is an arising of the Concentration factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen – that also he knows.

Having the Equanimity factor of Complete Awakening in himself he knows “there is the Equanimity factor of Complete Awakening in myself”; or, not having the Equanimity factor of Complete Awakening in himself he knows “I do not have the Equanimity factor of Complete Awakening in myself”.

How there is an arising of the Equanimity factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Equanimity factor of Complete Awakening that has arisen – that also he knows.

He practices, develops, makes much of, and defines the designation of that sign, and after he has practised, developed, made much of, and defined the designation of that sign he focuses his mind on (the nature of) things in another.

* * *

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

Here a monk when (another) has sensual desire knows “he has sensual desire”; or, not having sensual desire he knows “he does not have sensual desire”.

How there is an arising of sensual desire that has not arisen – that he knows; and how there is an abandonment of sensual desire that has arisen – that also he knows; and how there is a non-arising of abandoned sensual desire again in the future – that also he knows.

When he has ill-will he knows “he has ill-will”; or, not having ill-will he knows “he does not have ill-will”.

How there is an arising of ill-will that has not arisen – that he knows; and how there is an abandonment of ill-will that has arisen – that also he knows; and how there is a non-arising of abandoned ill-will again in the future – that also he knows.

The Section Derived from the Discourses

When he has sloth and torpor he knows “he has sloth and torpor”; or, not having sloth and torpor he knows “he does not have sloth and torpor”.

How there is an arising of sloth and torpor that has not arisen – that he knows; and how there is an abandonment of sloth and torpor that has arisen – that also he knows; and how there is a non-arising of abandoned sloth and torpor again in the future – that also he knows.

When he has agitation and worry he knows “he has agitation and worry”; or, not having agitation and worry he knows “he does not have agitation and worry”.

How there is an arising of agitation and worry that has not arisen – that he knows; and how there is an abandonment of agitation and worry that has arisen – that also he knows; and how there is a non-arising of abandoned agitation and worry again in the future – that also he knows.

When he has doubt he knows “he has doubt”; or, not having doubt he knows “he does not have doubt”.

How there is an arising of doubt that has not arisen – that he knows; and how there is an abandonment of doubt that has arisen – that also he knows; and how there is a non-arising of abandoned doubt again in the future – that also he knows.

Having the Mindfulness factor of Complete Awakening he knows “he has the Mindfulness factor of Complete Awakening”; or, not having the Mindfulness factor of Complete Awakening he knows “he does not have the Mindfulness factor of Complete Awakening”.

How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Mindfulness factor of Complete Awakening that has arisen – that also he knows.

Having the Investigation of the (nature) of things factor of Complete Awakening he knows “he has the Investigation of the (nature) of things factor of Complete Awakening”; or, not having the Investigation of the (nature) of things factor of Complete Awakening he knows “he does not have the Investigation of the (nature) of things factor of Complete Awakening”.

How there is an arising of the Investigation of the (nature) of things factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Investigation of the (nature) of things factor of Complete Awakening that has arisen – that also he knows.

Having the Energy factor of Complete Awakening he knows “he has the Energy factor of Complete Awakening”; or, not having the Energy factor of Complete Awakening he knows “he does not have the Energy factor of Complete Awakening”.

How there is an arising of the Energy factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Energy factor of Complete Awakening that has arisen – that also he knows.

The Section Derived from the Discourses

Having the Joyful-interest factor of Complete Awakening he knows “he has the Joyful-interest factor of Complete Awakening”; or, not having the Joyful-interest factor of Complete Awakening he knows “he does not have the Joyful-interest factor of Complete Awakening”.

How there is an arising of the Joyful-interest factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Joyful-interest factor of Complete Awakening that has arisen – that also he knows.

Having the Calmness factor of Complete Awakening he knows “he has the Calmness factor of Complete Awakening”; or, not having the Calmness factor of Complete Awakening he knows “he does not have the Calmness factor of Complete Awakening”.

How there is an arising of the Calmness factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen – that also he knows.

Having the Concentration factor of Complete Awakening he knows “he has the Concentration factor of Complete Awakening”; or, not having the Concentration factor of Complete Awakening he knows “he does not have the Concentration factor of Complete Awakening”.

How there is an arising of the Concentration factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen – that also he knows.

Having the Equanimity factor of Complete Awakening he knows “he has the Equanimity factor of Complete Awakening”; or, not having the Equanimity factor of Complete Awakening he knows “he does not have the Equanimity factor of Complete Awakening”.

How there is an arising of the Equanimity factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Equanimity factor of Complete Awakening that has arisen – that also he knows.

He practices, develops, makes much of, and defines the designation of that sign, and after he has practised, developed, made much of, and defined the designation of that sign he focuses his mind on (the nature of) things in (various) things in regard to himself and in regard to another.

* * *

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

Here a monk, when there is sensual desire knows “there is sensual desire”; or, when there is no sensual desire he knows “there is no sensual desire”.

The Section Derived from the Discourses

How there is an arising of sensual desire that has not arisen – that he knows; and how there is an abandonment of sensual desire that has arisen – that also he knows; and how there is a non-arising of abandoned sensual desire again in the future – that also he knows.

When there is ill-will he knows “there is ill-will”; or, when there is no ill-will he knows “there is no ill-will”.

How there is an arising of ill-will that has not arisen – that he knows; and how there is an abandonment of ill-will that has arisen – that also he knows; and how there is a non-arising of abandoned ill-will again in the future – that also he knows.

When there is sloth and torpor he knows “there is sloth and torpor”; or, when there is no sloth and torpor he knows “there is no sloth and torpor”.

How there is an arising of sloth and torpor that has not arisen – that he knows; and how there is an abandonment of sloth and torpor that has arisen – that also he knows; and how there is a non-arising of abandoned sloth and torpor again in the future – that also he knows.

When there is agitation and worry he knows “there is agitation and worry”; or, when there is no agitation and worry he knows “there is no agitation and worry”.

How there is an arising of agitation and worry that has not arisen – that he knows; and how there is an abandonment of agitation and worry that has arisen – that also he knows; and how there is a non-arising of abandoned agitation and worry again in the future – that also he knows.

When there is doubt he knows “there is doubt”; or, when there is no doubt he knows “there is no doubt”.

How there is an arising of doubt that has not arisen – that he knows; and how there is an abandonment of doubt that has arisen – that also he knows; and how there is a non-arising of abandoned doubt again in the future – that also he knows.

When there is Mindfulness factor of Complete Awakening he knows “there is the Mindfulness factor of Complete Awakening”; or, when there is no Mindfulness factor of Complete Awakening he knows “there is no Mindfulness factor of Complete Awakening”.

How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Mindfulness factor of Complete Awakening that has arisen – that also he knows.

When there is the Investigation of the (nature) of things factor of Complete Awakening he knows “there is the Investigation of the (nature) of things factor of Complete Awakening”; or, when there is no Investigation of the (nature) of things factor of Complete Awakening he knows “there is no Investigation of the (nature) of things factor of Complete Awakening”.

The Section Derived from the Discourses

How there is an arising of the Investigation of the (nature) of things factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Investigation of the (nature) of things factor of Complete Awakening that has arisen – that also he knows.

When there is the Energy factor of Complete Awakening he knows “there is the Energy factor of Complete Awakening”; or, when there is no Energy factor of Complete Awakening he knows “there is no Energy factor of Complete Awakening”.

How there is an arising of the Energy factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Energy factor of Complete Awakening that has arisen – that also he knows.

When there is the Joyful-interest factor of Complete Awakening he knows “there is the Joyful-interest factor of Complete Awakening”; or, when there is no Joyful-interest factor of Complete Awakening he knows “there is no Joyful-interest factor of Complete Awakening”.

How there is an arising of the Joyful-interest factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Joyful-interest factor of Complete Awakening that has arisen – that also he knows.

When there is the Calmness factor of Complete Awakening he knows “there is the Calmness factor of Complete Awakening”; or, when there is no Calmness factor of Complete Awakening he knows “there is no Calmness factor of Complete Awakening”.

How there is an arising of the Calmness factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen – that also he knows.

When there is the Concentration factor of Complete Awakening he knows “there is the Concentration factor of Complete Awakening”; or, when there is no Concentration factor of Complete Awakening he knows “there is no Concentration factor of Complete Awakening”.

How there is an arising of the Concentration factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen – that also he knows.

When there is the Equanimity factor of Complete Awakening he knows “there is the Equanimity factor of Complete Awakening”; or, when there is no Equanimity factor of Complete Awakening he knows “there is no Equanimity factor of Complete Awakening”.

How there is an arising of the Equanimity factor of Complete Awakening that has not arisen – that he knows; and how there is fulfilment of the development of the Equanimity factor of Complete Awakening that has arisen – that also he knows.

Thus a monk dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to another, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(WORD ANALYSIS)

“Contemplating”. Herein, what is contemplation? That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things, discernment, discrimination, differentiation, erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration, breadth, intelligence, guidance, insight, full awareness, examination, wisdom, the Faculty of Wisdom, the Strength of Wisdom, the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom, non-delusion, investigation of (the nature of) things, Right View - this is called “contemplation”. With this contemplation he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “contemplating” is said.

“Dwells”. Poses, moves, guards, persists, carries on, lives, dwells. Because of this “dwells” is said.

“Ardent”. Herein, what is ardour? Whatever mental exercise of effort, exertion, great exertion, enterprise, endeavour, attempt, travail, vigour, courage, exertion that is not lax, not putting aside of (wholesome) desire, not putting aside of responsibility, being taken up with responsibility, effort, the Faculty of Effort, the Strength of Effort, Right Endeavour - this is called “ardour”. With this ardour he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “ardent” is said.

“Full awareness”. Herein, what is full awareness? That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things, discernment, discrimination, differentiation, erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration, breadth, intelligence, guidance, insight, full awareness, examination, wisdom, the Faculty of Wisdom, the Strength of Wisdom, the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom, non-delusion, investigation of (the nature of) things, Right View - this is called “full awareness”. With this full awareness he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “fully aware” is said.

“Mindful”. Herein, what is mindfulness? That which is mindfulness, recollection, recall, mindfulness, remembrance, bearing (in mind), not loosing, not confusing, mindfulness, the Faculty of Mindfulness, the Strength of Mindfulness, Right Mindfulness - this is called “mindfulness”. With this mindfulness he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “mindful” is said.

“After removing avarice and sorrow regarding the world”. Herein, what is the world? For sure it is the world of things, also the world of the five constituent groups (of mind and body) that provide fuel for attachment - this is called “world”.

The Section Derived from the Discourses

Herein, what is “avarice”? That which is passion, passionateness, fawning, compliance, enjoyment, passionate enjoyment, a passionate mind - this is called “avarice”.

Herein, what is “sorrow”? That which is mental disagreeableness, mental pain, pain born of contact with the mind, painful feeling: disagreeableness born of contact with the mind, painful feeling - this is called “sorrow”.

Thus this avarice and this sorrow are removed from the world, expelled, quieted, calmed, allayed, gone down, settled down, destroyed, completely destroyed, dried up, complete dried up, brought to an end. Because of this “after removing avarice and sorrow regarding the world” is said.

EXPLANATION OF THE CONTEMPLATION OF (THE NATURE OF) THINGS

THE SECTION DERIVED FROM THE DISCOURSES

2. THE SECTION (DERIVED) FROM THE ABSTRACT TEACHING

THE FIRST METHOD

Four Ways of Attending to Mindfulness:

Here a monk dwells contemplating (the nature of) the body in the body, he dwells contemplating (the nature of) feelings in feelings, he dwells contemplating (the nature of) the mind in the mind, he dwells contemplating (the nature of) things in (various) things.

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

Here a monk, at whatever time, develops the supermundane absorption, which leads on, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, (where) quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice and slow deepening of knowledge he contemplates (the nature of) the body in the body, and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path - this is said to be “the ways of attending to mindfulness”. (Also) the rest of the things associated with the ways of attending to mindfulness.

* * *

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

Here a monk, at whatever time, develops the supermundane absorption, which leads on, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, (where) quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice and slow deepening of knowledge he contemplates (the nature of) the feelings in the feelings and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path - this is said to be “the ways of attending to mindfulness”. (Also) the rest of the things associated with the ways of attending to mindfulness.

* * *

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

Here a monk, at whatever time, develops the supermundane absorption, which leads on, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, (where) quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice and slow deepening of knowledge he contemplates (the nature of) the mind in the mind and

The Section Derived from the Abstract Teaching

that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path - this is said to be “the ways of attending to mindfulness”. (Also) the rest of the things associated with the ways of attending to mindfulness.

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

Here a monk, at whatever time, develops the supermundane absorption, which leads on, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, (where) quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice and slow deepening of knowledge he contemplates (the nature of) things in (various) things and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path - this is said to be “the ways of attending to mindfulness”. (Also) the rest of the things associated with the ways of attending to mindfulness.

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What herein are the ways of attending to mindfulness?

Here a monk, at whatever time, develops the supermundane absorption, which leads on, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, (where) quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice and slow deepening of knowledge he contemplates (the nature of) things in (various) things and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path - this is said to be “the ways of attending to mindfulness”. (Also) the rest of the things associated with the ways of attending to mindfulness.

THE SECOND METHOD

Four Ways of Attending to Mindfulness:

Here a monk dwells contemplating (the nature of) the body in the body, he dwells contemplating (the nature of) feelings in feelings, he dwells contemplating (the nature of) the mind in the mind, he dwells contemplating (the nature of) things in (various) things.

The Section Derived from the Abstract Teaching

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

Here a monk, at whatever time, develops the supermundane absorption, which leads on, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, (where) quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice and slow deepening of knowledge and at that time:

there is contact, there is feeling, there is perception there is intention, there is thought, there is thinking, there is reflection, there is joyful interest, there is happiness, there is onepointedness,

there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness, there is the Faculty of Concentraion, there is the Faculty of Wisdom, there is the mind-faculty, there is the joy-faculty, there is the life-faculty,

there is Right View, there is Right Intention, there is Right Endeavour, there is Right Mindfulness, there is Right Concentration, there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness, there is the Strength of Concentration, there is the Strength of Wisdom, there is the strength of conscience, there is the strength of shame,

there is no greed, there is no hate, there is no delusion there is no avaraice, there is no bad will, there is Right View, there is conscience, there is shame,

there is bodily calm, there is mental calm, there is bodily lightness, there is mental lightness, there is bodily plasticity, there is mental plasticity, there is bodily workableness, there is mental workableness, there is bodily proficiency, there is mental proficiency, there is bodily uprightness, there is mental uprightness,

there is mindfulness, there is full awareness, there is calm, there is insight, there is support, there is balance: these are wholesome things.

For one who has produced and developed this supermundane, wholesome absorption, the result (is that), quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice, slow deepening of knowledge, and emptiness he contemplates (the nature of) the body in the body, and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path - this is said to be “[the ways of attending to mindfulness](#)”. (Also) the rest of the things associated with the ways of attending to mindfulness.

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The Section Derived from the Abstract Teaching

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

Here a monk, at whatever time, develops the supermundane absorption, which leads on, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, (where) quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice and slow deepening of knowledge and at that time:

there is contact, there is feeling, there is perception there is intention, there is thought, there is thinking, there is reflection, there is joyful interest, there is happiness, there is onepointedness,

there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness, there is the Faculty of Concentration, there is the Faculty of Wisdom, there is the mind-faculty, there is the joy-faculty, there is the life-faculty,

there is Right View, there is Right Intention, there is Right Endeavour, there is Right Mindfulness, there is Right Concentration, there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness, there is the Strength of Concentration, there is the Strength of Wisdom, there is the strength of conscience, there is the strength of shame,

there is no greed, there is no hate, there is no delusion there is no avarice, there is no bad will, there is Right View, there is conscience, there is shame,

there is bodily calm, there is mental calm, there is bodily lightness, there is mental lightness, there is bodily plasticity, there is mental plasticity, there is bodily workableness, there is mental workableness, there is bodily proficiency, there is mental proficiency, there is bodily uprightness, there is mental uprightness,

there is mindfulness, there is full awareness, there is calm, there is insight, there is support, there is balance: these are wholesome things.

For one who has produced and developed this supermundane, wholesome absorption, the result (is that), quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice, slow deepening of knowledge, and emptiness he contemplates (the nature of) the feelings in the feelings and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path - this is said to be “[the ways of attending to mindfulness](#)”. (Also) the rest of the things associated with the ways of attending to mindfulness.

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The Section Derived from the Abstract Teaching

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

Here a monk, at whatever time, develops the supermundane absorption, which leads on, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, (where) quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice and slow deepening of knowledge and at that time:

there is contact, there is feeling, there is perception there is intention, there is thought, there is thinking, there is reflection, there is joyful interest, there is happiness, there is onepointedness,

there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness, there is the Faculty of Concentration, there is the Faculty of Wisdom, there is the mind-faculty, there is the joy-faculty, there is the life-faculty,

there is Right View, there is Right Intention, there is Right Endeavour, there is Right Mindfulness, there is Right Concentration, there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness, there is the Strength of Concentration, there is the Strength of Wisdom, there is the strength of conscience, there is the strength of shame,

there is no greed, there is no hate, there is no delusion there is no avarice, there is no bad will, there is Right View, there is conscience, there is shame,

there is bodily calm, there is mental calm, there is bodily lightness, there is mental lightness, there is bodily plasticity, there is mental plasticity, there is bodily workableness, there is mental workableness, there is bodily proficiency, there is mental proficiency, there is bodily uprightness, there is mental uprightness,

there is mindfulness, there is full awareness, there is calm, there is insight, there is support, there is balance: these are wholesome things.

For one who has produced and developed this supermundane, wholesome absorption, the result (is that), quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice, slow deepening of knowledge, and emptiness he contemplates (the nature of) the mind in the mind and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path - this is said to be “[the ways of attending to mindfulness](#)”. (Also) the rest of the things associated with the ways of attending to mindfulness.

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The Section Derived from the Abstract Teaching

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

Here a monk, at whatever time, develops the supermundane absorption, which leads on, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, (where) quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice and slow deepening of knowledge and at that time:

there is contact, there is feeling, there is perception there is intention, there is thought, there is thinking, there is reflection, there is joyful interest, there is happiness, there is onepointedness,

there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness, there is the Faculty of Concentration, there is the Faculty of Wisdom, there is the mind-faculty, there is the joy-faculty, there is the life-faculty,

there is Right View, there is Right Intention, there is Right Endeavour, there is Right Mindfulness, there is Right Concentration, there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness, there is the Strength of Concentration, there is the Strength of Wisdom, there is the strength of conscience, there is the strength of shame,

there is no greed, there is no hate, there is no delusion there is no avarice, there is no bad will, there is Right View, there is conscience, there is shame,

there is bodily calm, there is mental calm, there is bodily lightness, there is mental lightness, there is bodily plasticity, there is mental plasticity, there is bodily workableness, there is mental workableness, there is bodily proficiency, there is mental proficiency, there is bodily uprightness, there is mental uprightness,

there is mindfulness, there is full awareness, there is calm, there is insight, there is support, there is balance: these are wholesome things.

For one who has produced and developed this supermundane, wholesome absorption, the result (is that), quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice, slow deepening of knowledge, and emptiness he contemplates (the nature of) things in (various) things and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path - this is said to be “[the ways of attending to mindfulness](#)”. (Also) the rest of the things associated with the ways of attending to mindfulness.

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The Section Derived from the Abstract Teaching

What herein are the ways of attending to mindfulness?

Here a monk, at whatever time, develops the supermundane absorption, which leads on, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, (where) quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice and slow deepening of knowledge and at that time:

there is contact, there is feeling, there is perception there is intention, there is thought, there is thinking, there is reflection, there is joyful interest, there is happiness, there is onepointedness,

there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness, there is the Faculty of Concentration, there is the Faculty of Wisdom, there is the mind-faculty, there is the joy-faculty, there is the life-faculty,

there is Right View, there is Right Intention, there is Right Endeavour, there is Right Mindfulness, there is Right Concentration, there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness, there is the Strength of Concentration, there is the Strength of Wisdom, there is the strength of conscience, there is the strength of shame,

there is no greed, there is no hate, there is no delusion there is no avarice, there is no bad will, there is Right View, there is conscience, there is shame,

there is bodily calm, there is mental calm, there is bodily lightness, there is mental lightness, there is bodily plasticity, there is mental plasticity, there is bodily workableness, there is mental workableness, there is bodily proficiency, there is mental proficiency, there is bodily uprightness, there is mental uprightness,

there is mindfulness, there is full awareness, there is calm, there is insight, there is support, there is balance: these are wholesome things.

For one who has produced and developed this supermundane, wholesome absorption, the result (is that), quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with painful practice and slow deepening of knowledge he contemplates emptiness, and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path - this is said to be “[the ways of attending to mindfulness](#)”. (Also) the rest of the things associated with the ways of attending to mindfulness.

THE SECTION DERIVED FROM THE ABSTRACT TEACHING

3. THE QUESTIONNAIRE

Four Ways of Attending to Mindfulness:

Here a monk dwells contemplating (the nature of) the body in the body, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world. He dwells contemplating (the nature of) feelings in feelings, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world. He dwells contemplating (the nature of) the mind in the mind, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world. He dwells contemplating (the nature of) things in (various) things, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Regarding the four ways of attending to mindfulness:

THE TRIPLETS TABULATION

Are any of the ways of attending to mindfulness wholesome?

Are any unwholesome?

Are any without consequences?

*They may be wholesome,
they may be without consequences.*

Are any connected with pleasant feeling?

Are any connected with painful feeling?

Are any connected with neither painful nor pleasant feeling?

*They may be connected with pleasant feeling,
They may be connected with neither painful nor pleasant feeling.*

Are any results?

Are there any things that have resultant nature?

Are any neither results nor have resultant nature?

*They may be results,
They may be things that have resultant nature.*

Are any attachments and favourable to the attachments?

Are any not attachments (but) are favourable to the attachments?

Are any not attachments and are not favourable to the attachments?

They are not attachments and are not favourable to the attachments.

Are any defiled and connected with the defilements?

Are any not defiled (but) are connected with the defilements?

Are any not defiled and are not connected with the defilements?

They are not defiled and are not connected with the defilements.

The Questionnaire

Are any with thinking and reflection?

Are any without thinking, and have reflection alone?

Are any without thinking and reflection?

They may be with thinking and reflection,

They may be without thinking, and have reflection alone,

They may be without thinking and reflection.

Are any united with joyful interest?

Are any united with pleasure?

Are any united with equanimity?

They may be united with joyful interest,

They may be united with pleasure,

They may be united with equanimity.

Are any to be given up through vision (of the First Path)?

Are any to be given up through development (of the rest of the Paths)?

Are any to be given up neither through vision nor through development (of the rest of the Paths)?

They are to be given up neither through vision nor through development.

Do any have roots that are to be given up through vision (of the First Path)?

Do any have roots that are to be given up through development (of the rest of the Paths)?

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)?

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).

Can any go towards increase?

Can any go towards decrease?

Can any go towards neither decrease nor increase?

They may go towards decrease, they may go towards neither decrease nor increase.

Are any in training?

Are any no longer in training?

Are any neither in training nor no longer in training?

They may be in training, they may be no longer in training.

Are any little?

Are any very great?

Are any immeasurable?

They are immeasurable.

Are any little sense-objects?

Are any very great sense-objects?

Are any immeasurable sense-objects?

They are immeasurable sense-objects

The Questionnaire

Are any inferior?
Are any middling?
Are any excellent?
They are excellent.

Are any wrongful and have a fixed destiny?
Are any righteous and have a fixed destiny?
Do any not have a fixed destiny?
*They may be righteous and have a fixed destiny,
They may not have a fixed destiny.*

Do any have Path as their sense-objects?
Do any have Path as their roots?
Do any have Path as their predominant (factor)?
*They do not have Path as their sense-objects,
They may have Path as their roots,
They may have Path as their predominant (factor),
They may not be spoken of as having Path as their roots, or as their predominant (factor).*

Have any arisen?
Have any not arisen?
Will any arise?
*They may be arisen,
They may be unarisen,
They may arise.*

Are any past?
Are any future?
Are any present?
*They may be past,
They may be future,
They may be present.*

Are any past sense-objects?
Are any future sense-objects?
Are any present sense-objects?
*They are not to be spoken of as past sense-objects,
As future sense-objects,
Or as present sense-objects.*

Are any his own?
Are any another's?
Are any his own and another's?
*They may be his own,
They may be another's,
They may be his own and another's.*

The Questionnaire

Are any internal sense-objects?
Are any external sense-objects?
Are any internal and external sense-objects?
They are external sense-objects.

Do any have manifestation and stimulus?
Do any not have manifestation and have stimulus?
Do any not have manifestation and stimulus?
They do not have manifestation and stimulus.

THE TRIPLETS TABULATION

THE PAIRS TABULATION

The Roots Collection

Are any roots?
Are any not roots?
They are not roots.

Are any connected with roots?
Are any unconnected with roots?
They are connected with roots.

Are any associated with roots?
Are any unassociated with roots?
They are associated with roots.

Are any roots and connected with roots?
Are any connected with roots (but) are not roots?
*They are not to be spoken of as roots and connected with roots,
Or as connected with roots (but) not roots.*

Are any roots and associated with roots?
Are any associated with roots (but) are not roots?
*They are not to be spoken of as roots and associated with roots,
Or as associated with roots (but) are not roots.*

Are any not roots but are connected with roots?
Are any unconnected with roots?
They are not roots but are connected with roots.

THE ROOTS COLLECTION

The Lesser Pairs

Are any with conditions?
Are any without conditions?
They are with conditions.

Are any processes?
Are any not processes?
They are processes.

Are any manifestations?
Are any not manifestations?
They are not manifestations.

Are any stimuluses?
Are any not stimuluses?
They are not stimuluses.

Are any having form?
Are any formless?
They are formless.

Are any mundane?
Are any supermundane?
They are supermundane.

Are some perceptible?
Are some imperceptible?
*Some are perceptible,
some are imperceptible.*

THE LESSER PAIRS

The Pollutants Collection

Are any pollutants?
Are any not pollutants?
They are not pollutants.

Are any connected with pollutants?
Are any unconnected with pollutants?
They are unconnected with pollutants.

Are any associated with pollutants?
Are any unassociated with pollutants?
They are unassociated with pollutants.

The Questionnaire

Are any pollutants and are connected with pollutants?
Are any connected with pollutants but are not pollutants?
*They are not to be spoken of as pollutants and connected with pollutants,
Or as connected with pollutants but not pollutants.*

Are any pollutants and associated with pollutants?
Are any associated with pollutants but are not pollutants?
*They are not to be spoken of pollutants and associated with pollutants,
Or as associated with pollutants but not pollutants.*

Are any unassociated with pollutants but are connected with pollutants?
Are any unconnected with pollutants?
*They are unassociated with pollutants.
They are unconnected with pollutants.*

THE POLLUTANTS COLLECTION

The Fetters Collection

Are any fetters?
Are any not fetters?
They are not fetters.

Are any favourable to the fetters?
Are any unfavourable to the fetters?
They are unfavourable to the fetters.

Are any associated with the fetters?
Are any unassociated with the fetters?
They are unassociated with the fetters.

Are any fetters and favourable to the fetters?
Are any favourable to the fetters but are not fetters?
*They are not to be spoken of as fetters and favourable to the fetters,
Or as favourable to the fetters but are not fetters.*

Are any fetters and associated with fetters?
Are any associated with fetters but are not fetters?
*They are not to be spoken of fetters and associated with fetters,
Or as associated with fetters but are not fetters.*

Are any unassociated with fetters but are favourable to the fetters?
Are any unfavourable to the fetters?
*They are unassociated with fetters.
They are unfavourable to the fetters.*

THE FETTERS COLLECTION

The Knots Collection

Are any knots?
Are any not knots?
They are not knots.

Are any favourable to the knots?
Are any unfavourable to the knots?
They are unfavourable to the knots.

Are any associated with knots?
Are any unassociated with knots?
They are unassociated with knots.

Are any knots and favourable to the knots?
Are any favourable to the knots but are not knots?
*They are not to be spoken of as knots and favourable to the knots,
Or as favourable to the knots but are not knots.*

Are any knots and associated with knots?
Are any associated with knots but are not knots?
*They are not to be spoken of as knots and associated with knots,
Or as associated with knots but are not knots.*

Are any unconnected with knots but are favourable to the knots?
Are any unfavourable to the knots?
*They are unconnected with knots.
They are unfavourable to the knots.*

THE KNOTS COLLECTION

The Floods Collection

Are any floods?
Are any not floods?
They are not floods.

Are any favourable to the floods?
Are any unfavourable to the floods?
They are unfavourable to the floods.

Are any associated with floods?
Are any unassociated with floods?
They are unassociated with floods.

Are any floods and favourable to the floods?
Are any favourable to the floods but not floods?
*They are not to be spoken of as floods and favourable to the floods,
Or as favourable to the floods but not floods.*

The Questionnaire

Are any floods and associated with floods?

Are any associated with floods but are not floods?

*They are not to be spoken of floods and associated with floods,
Or as associated with floods but are not floods.*

Are any unassociated with floods but favourable to the floods?

Are any unfavourable to the floods?

They are unassociated with floods.

They are unfavourable to the floods.

THE FLOODS COLLECTION

The Yokes Collection

Are any yokes?

Are any not yokes?

They are not yokes.

Are any favourable to the yokes?

Are any unfavourable to the yokes?

They are unfavourable to the yokes.

Are any associated with yokes?

Are any unassociated with yokes?

They are unassociated with yokes.

Are any yokes and favourable to the yokes?

Are any favourable to the yokes but are not yokes?

*They are not to be spoken of as yokes and favourable to the yokes,
Or as favourable to the yokes but are not yokes.*

Are any yokes and associated with yokes?

Are any associated with yokes but are not yokes?

*They are not to be spoken of yokes and associated with yokes,
Or as associated with yokes but are not yokes.*

Are any unassociated with yokes but favourable to the yokes?

Are any unfavourable to the yokes?

They are unassociated with yokes.

They are unfavourable to the yokes.

THE YOKES COLLECTION

The Hinderances Collection

Are any hinderances?

Are any not hinderances?

They are not hinderances.

The Questionnaire

Are any favourable to the hinderances?
Are any unfavourable to the hinderances?
They are unfavourable to the hinderances.

Are any associated with hinderances?
Are any unassociated with hinderances?
They are unassociated with hinderances.

Are any hinderances and favourable to the hinderances?
Are any favourable to the hinderances but not are hinderances?
*They are not to be spoken of as hinderances and favourable to the hinderances,
Or as favourable to the hinderances but are not hinderances.*

Are any hinderances and associated with hinderances?
Are any associated with hinderances but are not hinderances?
*They are not to be spoken of hinderances and associated with hinderances,
Or as associated with hinderances but are not hinderances.*

Are any unassociated with hinderances but favourable to the hinderances?
Are any unfavourable to the hinderances?
*They are unassociated with hinderances.
They are unfavourable to the hinderances.*

THE HINDERANCES COLLECTION

The Adherences Collection

Are any adherences?
Are any not adherences?
They are not adherences.

Are any adhered to?
Are any not adhered to?
They are not adhered to.

Are any associated with adherences?
Are any unassociated with adherences?
They are unassociated with adherences.

Are any adherences and adhered to?
Are any adhered to but are not adherences?
*They are not to be spoken of as adherences and adhered to,
Or as adhered to but are not adherences.*

Are any unassociated with adherences but adhered to?
Are any not adhered to?
*They are unassociated with adherences.
They are not adhered to.*

THE ADHERENCES COLLECTION

The Greater Pairs

Are any with sense-objects?
Are any without sense-objects?
They are with sense-objects.

Are any thought?
Are any not thought?
They are not thought.

Are any mental factors?
Are any not mental factors?
They are mental factors.

Are any associated with thought?
Are any unassociated with thought?
They are associated with thought.

Are any joined with thought?
Are any not joined with thought?
They are joined with thought.

Are any produced by thought?
Are any not produced by thought?
They are produced by thought.

Are any developed by thought?
Are any not developed by thought?
They are developed by thought.

Are any kept rolling by thought?
Are any not kept rolling by thought?
They are kept rolling by thought.

Are any productions produced by thought?
Are any not productions produced by thought?
They are productions produced by thought

Are any productions that are produced by thought and developed by thought?
Are any not productions that are produced by thought and developed by thought?
They are productions that are produced by thought and developed by thought

Are any productions that are produced by thought and kept rolling by thought?
Are any not productions that are produced by thought and kept rolling by thought?
They are productions that are produced by thought and kept rolling by thought.

Are any internal?
Are any external?
They are external.

The Questionnaire

Are any derived?
Are any not derived?
They are not derived.

Are any attached to?
Are any not attached to?
They are not attached to.

THE GREATER PAIRS

The Attachments Collection

Are any attachments?
Are any not attachments?
They are not attachments.

Are any favourable to the attachments?
Are any unfavourable to the attachments?
They are unfavourable to the attachments.

Are any associated with the attachments?
Are any unassociated with the attachments?
They are unassociated with attachments.

Are any attachments and favourable to the attachments?
Are any favourable to the attachments but are not attachments?
*They are not to be spoken of as attachments and favourable to the attachments,
Or as favourable to the attachments but not attachments.*

Are any attachments and associated with the attachments?
Are any associated with the attachments, but are not attachments?
*They are not to be spoken of attachments and associated with attachments,
Or as associated with attachments but are not attachments.*

Are any unassociated with the attachments but favourable to the attachments?
Are any unfavourable to the attachments?
*They are unassociated with the attachments.
They are unfavourable to the attachments.*

THE ATTACHMENTS COLLECTION

The Defilements Collection

Are any defilements?
Are any not defilements?
They are not defilements.

Are any connected with the defilements?
Are any unconnected with the defilements?
They are unconnected with the defilements.

The Questionnaire

Are any defiled?
Are any not defiled?
They are not defiled.

Are any associated with the defilements?
Are any unassociated with the defilements?
They are unassociated with the defilements.

Are any defilements and connected with the defilements?
Are any connected with the defilements, but are not defilements?
*They are not to be spoken of as defilements and connected with the defilements,
Or as connected with the defilements but are not defilements.*

Are any defilements and defiled?
Are any defiled, but not are defilements?
*They are not to be spoken of as defilements and defiled,
Or as defiled but are not defilements.*

Are any defilements and associated with the defilements?
Are any associated with defilements but not defilements?
*They are not to be spoken of as defilements and associated with defilements,
Or as associated with defilements but not defilements.*

Are any unassociated with defilements but connected with the defilements?
Are any unconnected with the defilements?
*They are unassociated with defilements.
They are unconnected with the defilements.*

THE DEFILEMENTS COLLECTION

The End Pairs

Can any be given up through vision (of the First Path)?
Can any not be given up through vision (of the First Path)?
They are not given up through vision (of the First Path).

Can any be given up through development (of the rest of the Paths)?
Can any not be given up through development (of the rest of the Paths)?
They are not given up through development (of the rest of the Paths).

Are any roots that are to be given up through vision (of the First Path)?
Are any roots that are not to be given up through vision (of the First Path)?
They are not roots to be given up through vision (of the First Path).

Are any roots that are to be given up through development (of the rest of the Paths)?
Are any roots that are not to be given up through development (of the rest of the Paths)?
They have roots that are not to be given up through development (of the rest of the Paths).

The Questionnaire

Are any with thinking?
Are any without thinking?
They may be with thinking,
They may be without thinking.

Are any with reflection?
Are any without reflection?
They may be with reflection,
They may be without reflection.

Are any connected with joyful interest?
Are any unconnected with joyful interest?
They may be connected with joyful interest,
They may be unconnected with joyful interest.

Are any united with joyful interest?
Are any not united with joyful interest?
They may be united with joyful interest,
They may not be united with joyful interest.

Are any united with pleasure?
Are any not united with pleasure?
They may be united with pleasure,
They may not be united with pleasure.

Are any united with equanimity?
Are any not united with equanimity?
They may be united with equanimity,
They may not be united with equanimity.

Are any (connected with) the sensual realms?
Are any not (connected with) the sensual realms?
They are not (connected with) the sensual realms

Are any (connected with) the form realms?
Are any not (connected with) the form realms?
They are not (connected with) the form realms.

Are any (connected with) the formless realms?
Are any not (connected with) the formless realms?
They are not (connected with) the formless realms.

Are any included?
Are any unincluded?
They are unincluded.

Do any lead out?
Do any not lead out?
They may lead out, they may not lead out.

The Questionnaire

Are any fixed?

Are any not fixed?

They may be fixed,

They may not be fixed.

Are any surpassable?

Are any unsurpassable?

They are unsurpassable.

Are any with faults?

Are any without faults?

They are without faults.

THE END PAIRS

THE QUESTIONNAIRE

THE ANALYSIS OF THE WAYS OF ATTENDING TO MINDFULNESS IS FINISHED