

Satipaṭṭhānavibhaṅgo (Vibh. 7)

Analysis of the Ways of Attending to Mindfulness

Edited and Translated by Ānandajoti Bhikkhu
(new edition, October 2011)

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Texts and Abbreviations

Texts:

(**BJT**) Sinhala edition:

Vibhaṅgappakaraṇa, Buddha Jayanti Tripiṭaka Series, Vol 42, Colombo, C.E. 1975 = B.E. 2518.
Dhammasaṅgaṇippakaraṇa, Buddha Jayanti Tripiṭaka Series, Vol 41, Colombo, C.E. 1973 = B.E. 2515.

(**ChS**) Burmese edition:

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

(**Thai**) Royal Thai Edition:

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

Translations consulted:

The Book of Analysis, by Ven. U Thittila, 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 (*Paṭikkūlamanasikāra*) section; and Contemplation of (the Nature of) Things has only the Hindrances (*Nīvaraṇa*) and Factors of Awakening (*Bojjhaṅga*).

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

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

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

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 worked tranquility in the Satipathana Sutta*, Taipei (2005).

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.

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.

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

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

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

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

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

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.

Vibhaṅgato

from The Analysis

7: Satipaṭṭhānavibhaṅgo⁷

The Analysis of the Ways of Attending to Mindfulness

Namo Tassa Bhagavato Arahato Sammāsambuddhassa
Reverence to Him, the Auspicious One, the Worthy One, the Perfect Sambuddha

1. Suttantabhājanīyam

The Section Derived from the Discourses

[Sāṅkhepo]⁸
[Summary]

Cattāro Satipaṭṭhānā:

Four Ways of Attending to Mindfulness:

Idha bhikkhu ajjhataṃ kāye kāyānupassī viharati,⁹

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

bahiddhā¹⁰ kāye kāyānupassī viharati,

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

ajjhatabhiddhā kāye kāyānupassī viharati,¹¹

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

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

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

Ajjhattaṃ vedanāsu vedanānupassī viharati,

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

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.

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.

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 abhijjhādomanassam.

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

Ajjhattamā citta cittānupassī viharati,

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

bahiddhā citta cittānupassī viharati,

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

ajjhatabhiddhā citta 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 abhijjhādomanassam.

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

Ajjhattamā 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 abhijjhādomanassam.

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

Kāyānupassanāniddeso Explanation of the Contemplation of the Body

Kathaṅ-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 kāyaṃ –

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:¹²

and filled with manifold impurities – reflects (thus):

Atthi imasmiṃ kāye:

There are in this body:

kesā, lomā, nakhā, dantā, taco,

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

maṃsam, nahāru, aṭṭhi, aṭṭhimiṅgā, vakkam,

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

hadayaṃ, yakanam, kilomakam, pihakam, papphāsam,

heart, liver, pleura, spleen, lungs,

antam, antaguṇam, udariyam, karīsam,

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.

So taṃ nimittam āsevati bhāveti bahulīkaroti svāvatthitam¹³ 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 kāye cittaṃ upasamharati.

he focuses his mind on another's body.

¹² Note that contemplation of the body is being discussed in terms of the Paṭikkūlamanasikāraṃ 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.

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

Kathaṅ-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 kāyaṃ –

Here a monk in regard to another's body –

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):

Atthissa¹⁴ kāye:

There are in his body:

kesā, lomā, nakhā, dantā, taco,

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

maṃsam, nahāru, aṭṭhi, aṭṭhimiñjā, vakkam,

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

hadayaṃ, yakanam, kilomakam, pihakam, papphāsam,

heart, liver, pleura, spleen, lungs,

antam, antagaṇam, udariyam, karīsam,

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.

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,

ajjhatabhiddhā kāye cittaṃ upasamharati.

he focuses his mind on his own and on another's body.

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.

Kathaṅ-ca bhikkhu ajjhatabhiddhā kāye kāyānupassī viharatī?

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 kāyaṃ –

Here a monk in regard to himself and another –

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):

Atthi kāye:¹⁵

There are in the body:

kesā, lomā, nakhā, dantā, taco,

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

maṃsam, nahāru, aṭṭhi, aṭṭhimiñjā, vakkam,

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

hadayaṃ, yakanam, kilomakam, pihakam, papphāsam,

heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karīsam,

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.

Evam bhikkhu ajjhatabhiddhā kāye kāyānupassī viharatī,

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

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

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

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

(Padabhājanīyam)

(Word Analysis)

“Anupassī” ti. Tattha, katamā anupassanā?

“Contemplating”. Herein, what is contemplation?

Yā paññā pajānanā vicayo pavicayo dhammavicayo,¹⁶

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

sallakkhaṇā upalakkhaṇā paccupalakkhaṇā,¹⁷

discernment, discrimination, differentiation,

paṇḍiccaṃ kosallaṃ nepuññaṃ¹⁸ vebhabyā cintā upaparikkhā,

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

bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo,¹⁹

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

paññā Paññindriyaṃ Paññābalaṃ,²⁰

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

paññāsatthaṃ paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanaṃ,²¹

the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi – ayaṃ vuccati “anupassanā”.

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

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 Pāli 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 *nipuna* respectively.

¹⁹ *Patoda* means a *stick*, or more particularly a *goad*. I can find no definition in Pāli 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.

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

“Viharatī” ti. Iriyati vattati pāleti yapeti yāpeti carati viharatī.

“Dwells”. Poses, moves, guards, persists, carries on, lives, dwells.

Tena vuccati “viharatī” ti.

Because of this “dwells” is said.

“Ātāpī” ti. Tattha, katamaṃ ātappaṃ?²²

“Ardent”. Herein, what is ardour?

Yo cetasiko viriyārambho²³ nikkamo parakkamo,

Whatever mental exercise of effort, exertion, great exertion,

uyyāmo²⁴ vāyāmo ussāho ussolhī²⁵ 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 Sammāvāyāmo²⁶ – ayam vuccati “ātappaṃ”.

effort, the Faculty of Effort, the Strength of Effort, Right Endeavour – this is called “ardour”.

Iminā ātappaṃ 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. Tattha, katamaṃ sampajaññaṃ?²⁷

“Full awareness”. 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,

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 Pāli there has been an unusual assimilation of the stronger consonant to the weaker one -y- < -d-.

²⁵ *Ussāho* and *ussolhī* 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.

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.

paṇḍiccam kosallam nepuññam vebhabyā cintā upaparikkhā,
erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration,

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

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

paññāsattham paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanaṃ,
the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom,
treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi – idaṃ vuccati “sampajaññam”.
non-delusion, investigation of (the nature of) things, Right View – this is called “full awareness”.

Iminā sampajaññena 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. Tattha, katamā sati?
“Mindful”. 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,

sati²⁸ Satindriyam Satibalaṃ Sammāsati – ayaṃ vuccati “sati”.
mindfulness, the Faculty of Mindfulness, the Strength of Mindfulness, Right Mindfulness – 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.

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.

“Vineyya loke abhijjhādomanassan”-ti. Tattha, katamo loko?

“After removing avarice and sorrow regarding the world”. Herein, what is the world?

Sveva kāyo loko, pañca pi upādānakkhandhā loko – ayaṃ vuccati “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 – 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 sārāgo²⁹ – ayaṃ vuccati “abhijjhā”.

enjoyment, passionate enjoyment, a passionate mind – this is called “avarice”.

Tattha, katamaṃ domanassam?³⁰

Herein, what is sorrow?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ,

That which is mental disagreeableness, mental pain,

cetosamphassajaṃ asātaṃ, dukkhaṃ vedayitaṃ:

disagreeableness born of contact with the mind, painful experience:

cetosamphassajā asātā, dukkhā vedanā – idaṃ vuccati “domanassam”.

disagreeableness born of contact with the mind, painful feeling – 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 abbatthaṅgatā,

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

appitā byappitā sositā visositā byantīkatā.

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.

Kāyānupassanāniddeso

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*.

Vedanānupassanāniddeso Explanation of the Contemplation of Feelings

Kathaṅ-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 vediyamāno³¹

Here a monk when experiencing a pleasant feeling

“sukhaṃ vedanaṃ vediyāmī” ti pajānāti;³²

knows “I experience a pleasant feeling”;

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

“nirāmisam sukhaṃ vedanaṃ vediyāmī” ti pajānāti;

he knows “I experience a spiritual pleasant feeling”;

sāmisam vā dukkhaṃ vedanaṃ vediyamāno

or, when experiencing a sensual unpleasant feeling

“sāmisam dukkhaṃ vedanaṃ vediyāmī” ti pajānāti;

he knows “I experience a sensual unpleasant 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 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 upasamharati.

he focuses his mind on another’s feelings.

Kathaṅ-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 sukham vedanam vediyamānam

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

“sukham vedanam vediyatī” ti pajānāti,

knows “he is experiencing a pleasant feeling”;

dukkham vedanam vediyamānam

when experiencing an unpleasant feeling

“dukkham vedanam vediyatī” ti pajānāti;

he knows “he is experiencing an unpleasant feeling”;

adukkhamasukham vedanam vediyamānam

when experiencing a neither-unpleasant-nor-pleasant feeling

“adukkhamasukham vedanam vediyatī” ti pajānāti.

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

Sāmisam vā sukham vedanam vediyamānam

Or, when experiencing a sensual pleasant feeling

“sāmisam sukham vedanam vediyatī” ti pajānāti;

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

nirāmisam vā sukham vedanam vediyamānam

or, when experiencing a spiritual pleasant feeling

“nirāmisam sukham vedanam vediyatī” ti pajānāti;

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

sāmisam vā dukkham vedanam vediyamānam

or, when experiencing a sensual unpleasant feeling

“sāmisam dukkham vedanam vediyatī” ti pajānāti;

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

nirāmisam vā dukkham vedanam vediyamānam

or, when experiencing a spiritual unpleasant feeling

“nirāmisam dukkham vedanam 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 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,

ajjhatabhiddhā vedanāsu cittam 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 “sukhā vedanā” ti pajānāti;

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

dukkhaṃ vedanaṃ “dukkhā vedanā” ti pajānāti;

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

adukkhamasukhaṃ vedanaṃ “adukkhamasukhā vedanā” ti pajānāti.

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

Sāmisam vā sukhaṃ vedanaṃ “sāmisā sukhā vedanā” ti pajānāti;

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

nirāmisam vā sukhaṃ vedanaṃ “nirāmisā sukhā vedanā” ti pajānāti;

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

sāmisam vā dukkhaṃ vedanaṃ “sāmisā dukkhā vedanā” ti pajānāti;

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

nirāmisam vā dukkhaṃ vedanaṃ “nirāmisā dukkhā vedanā” ti pajānāti;

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

sāmisam vā adukkhamasukhaṃ vedanaṃ

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 adukkhamasukhaṃ vedanaṃ

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 ajhattabahiddhā 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 abhiñhādomanassam.

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

(Padabhājanīyaṃ)

(Word Analysis)

“Anupassī” ti. Tattha, katamā anupassanā?

“Contemplating”. 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 paññā-obhāso paññāpajjoto paññāratanaṃ,

the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi – ayaṃ vuccati “anupassanā”.

non-delusion, investigation of (the nature of) things, Right View – 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. Iriyati vattati pāleti yapeti yāpeti carati viharatī.

“Dwells”. Poses, moves, guards, persists, carries on, lives, dwells.

Tena vuccati “viharatī” ti.

Because of this “dwells” is said.

“Ātāpī” ti. Tattha, katamaṃ ātappaṃ?

“Ardent”. 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 – ayam vuccati “ātappam”.

effort, the Faculty of Effort, the Strength of Effort, Right Endeavour – 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. Tattha, katamaṃ sampajāññaṃ?

“Full awareness”. 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 sampajāññaṃ patodo,

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

paññā Paññindriyam Paññābalaṃ,

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

paññāsattamaṃ paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanaṃ,

the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi – idaṃ vuccati “sampajāññaṃ”.

non-delusion, investigation of (the nature of) things, Right View – this is called “full awareness”.

Iminā sampajāññena 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. Tattha, katamā sati?

“Mindful”. 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 Satindriyaṃ Satibalaṃ Sammāsati – ayaṃ vuccati “sati”.

mindfulness, the Faculty of Mindfulness, the Strength of Mindfulness, Right Mindfulness – 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. Tattha, katamo loko?

“After removing avarice and sorrow regarding the world”. Herein, what is the world?

Sā yeva vedanā loko, pañca pi upādānakkhandhā loko – ayaṃ vuccati “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 – 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 – ayaṃ vuccati “abhijjhā”.

enjoyment, passionate enjoyment, a passionate mind – this is called “avarice”.

Tattha, katamaṃ domanassam?

Herein, what is sorrow?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkham,

That which is mental disagreeableness, mental pain,

cetosamphassajaṃ asātaṃ, dukkham vedayitaṃ:

disagreeableness born of contact with the mind, painful experience:

cetosamphassajā asātā, dukkhā vedanā – idaṃ vuccati “domanassam”.

disagreeableness born of contact with the mind, painful feeling – 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 abbatthaṅgatā,
quieted, calmed, allayed, gone down, settled down,

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

Tena vuccati “vineyya loke abhiḥhādomanassan”-ti.
Because of this “after removing avarice and sorrow regarding the world” is said.

Vedanānupassanāniddeso
Explanation of the Contemplation of Feelings

Cittānupassanāniddeṣo Explanation of the Contemplation of the Mind

Kathaṅ-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”,

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

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

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

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

avimuttaṃ vā cittaṃ “avimuttaṃ 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 cittānupassī 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 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 citte cittaṃ upasāharati.
he focuses his mind on his own and on another’s mind.

Kathaṅ-ca bhikkhu ajjhatabhiddhā citte cittaṅupassī 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”;

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

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

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

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

Evam bhikkhu ajhattabahiddhā 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 abhiññādomanassam.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(Padabhājanīyam)

(Word Analysis)

“Anupassī” ti. Tattha, katamā anupassanā?
“Contemplating”. 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,

paṇḍiccam kosallam nepuññam vebhabyā cintā upaparikkhā,
erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration,

bhūrī medhā pariñāyikā vipassanā sampajaññam patodo,
breadth, intelligence, guidance, insight, full awareness, examination,

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

paññāsattam paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanaṃ,
the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi – ayam vuccati “anupassanā”.
non-delusion, investigation of (the nature of) things, Right View – 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. Iriyati vattati pāleti yapeti yāpeti carati viharati.

“Dwells”. Poses, moves, guards, persists, carries on, lives, dwells.

Tena vuccati “viharatī” ti.

Because of this “dwells” is said.

“Ātāpī” ti. Tattha, katamaṃ ātappaṃ?

“Ardent”. Herein, what is ardour?

Yo cetasiko viriyārambho nikkamo parakkamo,

Whatever mental exercise of effort, exertion, great exertion,

uyyāmo vāyāmo ussāho ussoḥhī thāmo dhiti asithilaparakkamatā,

enterprise, endeavour, attempt, travail, 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,

viriyāṃ Viriyindriyāṃ Viriyabalaṃ Sammāvāyāmo – ayaṃ vuccati “ātappaṃ”.

effort, the Faculty of Effort, the Strength of Effort, Right Endeavour – 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. Tattha, katamaṃ sampajaññaṃ?

“Full awareness”. 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 Paññindriyāṃ Paññābalaṃ,

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

paññāsattham paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanam,
the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom,
treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi – idaṃ vuccati “sampajaññaṃ”.
non-delusion, investigation of (the nature of) things, Right View – 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. Tattha, katamā sati?
“Mindful”. 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 Satindriyaṃ Satibalaṃ Sammāsati – ayaṃ vuccati “sati”.
mindfulness, the Faculty of Mindfulness, the Strength of Mindfulness, Right Mindfulness – 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. Tattha, katamo loko?
“After removing avarice and sorrow regarding the world”. Herein, what is the world?

Tam yeva cittaṃ loko, pañca pi upādānakkhandhā loko – ayaṃ vuccati “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 – 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 – ayaṃ vuccati “abhijjhā”.
enjoyment, passionate enjoyment, a passionate mind – this is called “avarice”.

Tattha, katamaṃ domanassaṃ?

Herein, what is sorrow?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ,

That which is mental disagreeableness, mental pain,

cetosamphassajaṃ asātaṃ, dukkhaṃ vedayitaṃ:

disagreeableness born of contact with the mind, painful experience:

cetosamphassajā asātā, dukkhā vedanā – idaṃ vuccati “domanassaṃ”.

disagreeableness born of contact with the mind, painful feeling – this is called “sorrow”.

Iti ayaṅ-ca abhijjhā idaṅ-ca domanassaṃ imamhi loke vinītā honti paṭivinītā,

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 byantīkatā.

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.

Cittānupassanāniddeso

Explanation of the Contemplation of the Mind

Dhammānupassanāniddeso

Explanation of the Contemplation of (the Nature of) Things

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 “natthi me ajjhataṃ kāmacchando” ti pajānāti.

or, not having sensual desire in himself he knows “I do not have sensual desire in myself”.

Yathā ca anuppannassa kāmacchandassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannassa kāmacchandassa pahānaṃ hoti, tañ-ca pajānāti;

and how there is an abandonment of sensual desire that has arisen, that also he knows;

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

and how there is a non-arising of abandoned sensual desire again in the future, that also he knows.

Santaṃ vā ajjhataṃ byāpādaṃ “atthi me ajjhataṃ byāpādo” ti pajānāti;

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

asantaṃ vā ajjhataṃ byāpādaṃ “natthi me ajjhataṃ byāpādo” ti pajānāti.

or, not having ill-will in himself he knows “I do not have ill-will in myself”.

Yathā ca anuppannassa byāpādassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannassa byāpādassa pahānaṃ hoti, tañ-ca pajānāti,

and how there is an abandonment of ill-will that has arisen, that also 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, that also he knows.

Santaṃ vā ajjhataṃ thīnamiddhaṃ “atthi me ajjhataṃ thīnamiddhaṃ”-ti pajānāti;

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

asantaṃ vā ajjhataṃ thīnamiddhaṃ “natthi me ajjhataṃ thīnamiddhaṃ”-ti pajānāti.

or, not having sloth and torpor in himself he knows “I do not have sloth and torpor in myself”.

Yathā ca anuppannassa thīnamiddhassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannassa thīnamiddhassa pahānaṃ hoti, tañ-ca pajānāti;

and how there is an abandonment of sloth and torpor that has arisen, that also he knows;

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

and how there is a non-arising of abandoned sloth and torpor again in the future, 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 anuppannassa uddhaccakukkucassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannassa uddhaccakukkucassa pahānaṃ hoti, tañ-ca pajānāti;

and how there is an abandonment of agitation and worry that has arisen, that also he knows;

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

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

Santaṃ vā ajjhataṃ vicikicchāṃ “atthi me ajjhataṃ vicikicchā” ti pajānāti;

Having doubt in himself he knows “there is doubt in myself”;

asantaṃ vā ajjhataṃ vicikicchāṃ “natthi me ajjhataṃ vicikicchā” ti pajānāti.

or, not having doubt in himself he knows “I do not have doubt in myself”.

Yathā ca anuppannāya vicikicchāya uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ-ca pajānāti;

and how there is an abandonment of doubt that has arisen, that also he knows;

yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti, tañ-ca pajānāti.

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

asantam vā ajjhataṃ Satisambojjhaṅgam

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, tañ-ca pajānāti;

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

yathā ca uppannassa Satisambojjhaṅgassa bhāvanāya pāripūrī 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 Dhammavicayasambojjhaṅgam

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”;

asantam vā ajjhataṃ Dhammavicayasambojjhaṅgam

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 anuppannassa Dhammavicayasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti;

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

Having the Energy factor of Complete Awakening in himself

“atthi me ajjhataṃ Viriyasambojjhaṅgo” ti pajānāti;

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

asantam vā ajjhataṃ Viriyasambojjhaṅgam

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

“natthi me ajjhataṃ Viriyasambojjhaṅgo” ti pajānāti.

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

Yathā ca anuppannassa Viriyasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti;

How there is an arising of the Energy factor of Complete Awakening that has not arisen, 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, tañ-ca pajānāti;

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

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

yathā ca uppannassa 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 vā ajjhataṃ Samādhisambojjhaṅgaṃ

Having the Concentration factor of Complete Awakening in himself

“atthi me ajjhataṃ Samādhisambojjhaṅgo” ti pajānāti;

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

asantaṃ vā ajjhataṃ Samādhisambojjhaṅgaṃ

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

“natthi me ajjhataṃ Samādhisambojjhaṅgo” ti pajānāti.

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

Yathā ca anuppannassa Samādhisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti;

How there is an arising of the Concentration factor of Complete Awakening that has not arisen, 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 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 anuppannassa Upekkhāsambojjhaṅgassa uppādo hoti, tañ-ca pajānāti;

How there is an arising of the Equanimity factor of Complete Awakening that has not arisen, 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 nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti,
He practices, develops, makes much of that sign, and fixes its definition,

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

bahiddhā dhammesu cittaṃ upasamharati.
he focuses his mind on (the nature of) things in another.

Kathañ-ca bhikkhu bahiddhā dhammesu dhammānupassī viharati?
And how does a monk dwell contemplating (the nature of) things in (various) things in regard
to another?

Idha bhikkhu santaṃ vāssa kāmacchandaṃ “atthissa kāmacchando” ti pajānāti;
Here a monk when (another) has sensual desire knows “he has sensual desire”;

asantaṃ vāssa kāmacchandaṃ “natthissa kāmacchando” ti pajānāti.
or, not having sensual desire he knows “he does not have sensual desire”.

Yathā ca anuppannassa kāmacchandassa uppādo hoti, tañ-ca pajānāti;
How there is an arising of sensual desire that has not arisen, that he knows;

yathā ca uppannassa kāmacchandassa pahānaṃ hoti, tañ-ca pajānāti;
and how there is an abandonment of sensual desire that has arisen, that also he knows;

yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti, tañ-ca pajānāti.
and how there is a non-arising of abandoned sensual desire again in the future, that also he
knows.

Santaṃ vāssa byāpādaṃ “atthissa byāpādo” ti pajānāti;
When he has ill-will he knows “he has ill-will”;

asantaṃ vāssa byāpādaṃ “natthissa byāpādo” ti pajānāti.
or, not having ill-will he knows “he does not have ill-will”.

Yathā ca anuppannassa byāpādassa uppādo hoti, tañ-ca pajānāti;
How there is an arising of ill-will that has not arisen, that he knows;

yathā ca uppannassa byāpādassa pahānaṃ hoti, tañ-ca pajānāti;
and how there is an abandonment of ill-will that has arisen, that also 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, that also he knows.

Santaṃ vāssa thīnamiddhaṃ “atthissa thīnamiddhaṃ”-ti pajānāti;

When he has sloth and torpor he knows “he has sloth and torpor”;

asantaṃ vāssa thīnamiddhaṃ “natthissa thīnamiddhaṃ”-ti pajānāti.

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

Yathā ca anuppannassa thīnamiddhassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannassa thīnamiddhassa pahānaṃ hoti, tañ-ca pajānāti;

and how there is an abandonment of sloth and torpor that has arisen, that also he knows;

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

and how there is a non-arising of abandoned sloth and torpor again in the future, that also he knows.

Santaṃ vāssa uddhaccakukkuccaṃ “atthissa uddhaccakukkuccaṃ”-ti pajānāti;

When he has agitation and worry he knows “he has agitation and worry”;

asantaṃ vāssa uddhaccakukkuccaṃ “natthissa uddhaccakukkuccaṃ”-ti pajānāti.

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

Yathā ca anuppannassa uddhaccakukkucassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannassa uddhaccakukkucassa pahānaṃ hoti, tañ-ca pajānāti;

and how there is an abandonment of agitation and worry that has arisen, that also he knows;

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

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

Santaṃ vāssa vicikicchaṃ “atthissa vicikicchā” ti pajānāti;

When he has doubt he knows “he has doubt”;

asantaṃ vāssa vicikicchaṃ “natthissa vicikicchā” ti pajānāti.

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

Yathā ca anuppannāya vicikicchāya uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ-ca pajānāti;

and how there is an abandonment of doubt that has arisen, that also he knows;

yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti, tañ-ca pajānāti.

and how there is a non-arising of abandoned doubt again in the future, that also he knows.

Santaṃ vāssa Satisambojjhaṅgaṃ

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 Satisambojjhaṅgaṃ

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 anuppannessa Satisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannessa Satisambojjhaṅgassa bhāvanāya pāripūrī 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 anuppannessa Dhammavicayasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannessa 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 Viriyasambojjhaṅgaṃ

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 Viriyasambojjhaṅgaṃ

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, tañ-ca pajānāti;

How there is an arising of the Energy factor of Complete Awakening that has not arisen, 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, tañ-ca pajānāti;

How there is an arising of the Joyful-Interest factor of Complete Awakening that has not arisen, 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 anuppannassa Passaddhisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannassa 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, tañ-ca pajānāti;

How there is an arising of the Concentration factor of Complete Awakening that has not arisen, 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, tañ-ca pajānāti;

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

yathā ca uppannassa Upekkhāsambojjhaṅgassa bhāvanāya pāripurī 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 bahulīkaroti svāvatthitaṃ vavatthapeti,

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

so taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā,

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

ajjhatabhiddhā dhammesu cittaṃ upasamharati.

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

Kathaṅ-ca bhikkhu ajjhatabhiddhā 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 santaṃ vā kāmacchandaṃ

Here a monk, when there is sensual desire

“atthi kāmacchando” ti pajānāti;

knows “there is sensual desire”;

asantaṃ vā kāmacchandaṃ “natthi kāmacchando” ti pajānāti.

or, when there is no sensual desire he knows “there is no sensual desire”.

Yathā ca anuppannassa kāmacchandassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannassa kāmacchandassa pahānaṃ hoti, tañ-ca pajānāti;

and how there is an abandonment of sensual desire that has arisen, that also he knows;

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

and how there is a non-arising of abandoned sensual desire again in the future, that also he knows.

Santaṃ vā byāpādaṃ “atthi byāpādo” ti pajānāti;

When there is ill-will he knows “there is ill-will”;

asantaṃ vā byāpādaṃ “natthi byāpādo” ti pajānāti.

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

Yathā ca anuppannassa byāpādassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannassa byāpādassa pahānaṃ hoti, tañ-ca pajānāti;

and how there is an abandonment of ill-will that has arisen, that also 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, that also he knows.

Santaṃ vā thīnamiddhaṃ “atthi thīnamiddhaṃ”-ti pajānāti;

When there is sloth and torpor he knows “there is sloth and torpor”;

asantaṃ vā thīnamiddhaṃ “natthi thīnamiddhaṃ”-ti pajānāti.

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

Yathā ca anuppannassa thīnamiddhassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannassa thīnamiddhassa pahānaṃ hoti, tañ-ca pajānāti;

and how there is an abandonment of sloth and torpor that has arisen, that also he knows;

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

and how there is a non-arising of abandoned sloth and torpor again in the future, that also he knows.

Santaṃ vā uddhaccakukkuccaṃ “atthi uddhaccakukkuccaṃ”-ti pajānāti;

When there is agitation and worry he knows “there is agitation and worry”;

asantaṃ vā uddhaccakukkuccaṃ “natthi uddhaccakukkuccaṃ”-ti pajānāti.

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

Yathā ca anuppannassa uddhaccakukkucassa uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannassa uddhaccakukkucassa pahānaṃ hoti, tañ-ca pajānāti;

and how there is an abandonment of agitation and worry that has arisen, that also he knows;

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

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

Santaṃ vā vicikicchāṃ “atthi vicikicchā” ti pajānāti;

When there is doubt he knows “there is doubt”;

asantaṃ vā vicikicchāṃ “natthi vicikicchā” ti pajānāti.

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

Yathā ca anuppannāya vicikicchāya uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ-ca pajānāti;

and how there is an abandonment of doubt that has arisen, that also he knows;

yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti, tañ-ca pajānāti.

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

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

yathā ca uppannassa Satisambojjhaṅgassa bhāvanāya pāripūrī 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 anuppannassa Dhammavicayasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti;

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

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

When there is the Joyful-Interest factor of Complete Awakening

“atthi Pīṭisambojjhaṅgo” ti pajānāti;

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

asantaṃ vā Pīṭisambojjhaṅgaṃ

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

“natthi Pīṭisambojjhaṅgo” ti pajānāti.

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

Yathā ca anuppannassa Pīṭisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti;

How there is an arising of the Joyful-Interest factor of Complete Awakening that has not arisen, 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 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, tañ-ca pajānāti;
How there is an arising of the Calmness factor of Complete Awakening that has not arisen, that he knows;

yathā ca uppannassa 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 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, tañ-ca pajānāti;
How there is an arising of the Concentration factor of Complete Awakening that has not arisen, 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”;

asantam 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 anuppannaṃ Upekkhāsambojjhaṅgaṃ uppādo hoti, tañ-ca pajānāti;

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

yathā ca uppannaṃ Upekkhāsambojjhaṅgaṃ 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 abhiññādomanassaṃ.

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

(Padabhājanīyam)

(Word Analysis)

“Anupassī” ti. Tattha, katamā anupassanā?

“Contemplating”. 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,

paññā kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā,

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

bhūrī medhā pariñāyikā vipassanā sampajāññaṃ patodo,

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

paññā Paññindriyam Paññābalaṃ,

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

paññāsattamaṃ paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanaṃ,
the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom,
treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi – ayaṃ vuccati “anupassanā”.
non-delusion, investigation of (the nature of) things, Right View – 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. Iriyati vattati pāleti yapeti yāpeti carati viharati.
“Dwells”. Poses, moves, guards, persists, carries on, lives, dwells.

Tena vuccati “viharatī” ti.
Because of this “dwells” is said.

“Ātāpī” ti. Tattha, katamaṃ ātappaṃ?
“Ardent”. 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,

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

viriyam Viriyindriyam Viriyabalam Sammāvāyāmo – ayaṃ vuccati “ātappaṃ”.
effort, the Faculty of Effort, the Strength of Effort, Right Endeavour – 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. Tattha, katamaṃ sampajaññaṃ?

“Full awareness”. 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,

paññāsattamaṃ paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanaṃ,

the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom,

amoho dhammavicayo Sammādiṭṭhi – idaṃ vuccati “sampajaññaṃ”.

non-delusion, investigation of (the nature of) things, Right View – 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. Tattha, katamā sati?

“Mindful”. 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 Satindriyaṃ Satibalaṃ Sammāsati – ayaṃ vuccati “sati”.

mindfulness, the Faculty of Mindfulness, the Strength of Mindfulness, Right Mindfulness – 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. Tattha, katamo loko?

“After removing avarice and sorrow regarding the world”. Herein, what is the world?

Teva dhammā loko, pañca pi upādānakkhandhā loko – ayaṃ vuccati “loko”.

For sure it is the world of things, also the world of the five constituents (of mind and body) that provide fuel for attachment – 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 – ayaṃ vuccati “abhijjhā”.

enjoyment, passionate enjoyment, a passionate mind – this is called “avarice”.

Tattha, katamaṃ domanassam?

Herein, what is sorrow?

Yaṃ 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 – idaṃ vuccati “domanassam”.

disagreeableness born of contact with the mind, painful feeling – 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 abbatthaṅgatā,

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

appitā byappitā sositā visositā byantīkatā.

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

Suttantabhājanīyaṃ

The Section Derived from the Discourses

2. Abhidhammabhājanīyam The Section Derived from the Abstract Teaching

[Paṭhamanayo]³³
[The First Method]

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.

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,³⁴

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

niyyānikaṃ³⁵ apacayagāmiṃ,

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

diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiya,³⁶

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,

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

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

³⁵ Aṭṭhasālinī: *lokato niyyāti vaṭṭato niyyātīti niyyānikaṃ, niyyāti vā etenāti niyyānikaṃ ... yathā ca pana tebhūmakakusalaṃ vaṭṭasmiṃ cutipaṭisaṅdhiyo 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 paṭilābhatthāya 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.*

paṭhamam̐ jhānam̐ upasampajja viharati,³⁷
he dwells, having attained the first absorption,

dukkhapaṭipadam̐³⁸ **dandhābhiññam̐ kāye kāyānupassī,**³⁹
with difficulty in practice and slow deepening of knowledge, and he contemplates (the nature of) the body in the body,

yā tasmim̐ samaye sati anussati⁴⁰ **Sammāsati Satisambojjhaṅgo,**
and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening,

Maggaṅgam̐ Maggapariyāpannam̐ –
the Path factor, and what belongs to the Path –

idam̐ vuccati “satipaṭṭhānam̐”.
this is said to be “attending to mindfulness”.

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

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 lokuttaram̐ jhānam̐ bhāveti,
Here a monk, at whatever time, develops the supermundane absorption,

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

diṭṭhigatānam̐ 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,

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 (*sukhapaṭipadam̐*) 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, 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 Satindriyam̐ Satibalam̐*.

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.

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 vedanāsu vedanānupassī,
with difficulty in practice and slow deepening of knowledge, and 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 –

idaṃ 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.

Kathaṅ-ca bhikkhu citta cittānupassī viharati?
And how does a monk dwell contemplating (the nature of) the mind in the mind?

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 dandhābhiññaṃ citta 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.

Kathaṅ-ca bhikkhu dhammesu dhammānupassī viharati?
And how does a monk dwell contemplating (the nature of) things in (various) things?

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,

vicceva kāmehi, vicca 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.

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 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,

paṭhamam 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 tasmiṃ 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.

[Dutiyanayo] [The Second Method]

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.

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,⁴²

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,

paṭhamam 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,⁴³

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,⁴⁴

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,⁴⁵

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

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 (*viññānā*) is covered by contact, and *sañkhāra* 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.

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.

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 Intention, 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,⁴⁶
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, anabhihjhā 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,⁴⁷
there is Right View, there is conscience, there is shame,

kāyapassaddhi hoti, cittapassaddhi hoti,⁴⁸
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,

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.

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

vivicceva kāmehi, vivicca akusalehi dhammehi,
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,

dukkhapaṭipadaṃ dandhābhiññaṃ suññatam⁴⁹ kāye kāyānupassī,
and with difficulty in practice, slow deepening of knowledge, and emptiness he contemplates (the nature of) the body in the body,

yā tasmiṃ 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.

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 lokuttaram jhānam bhāveti,
Here a monk, at whatever time, develops the supermundane absorption,

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

niyyānikam 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,

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,

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

vicceva kāmehi, vicca akusalehi dhammehi,
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,

dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ 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,

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.

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,

vivicceva kāmehi, vivicca akusalehi dhammehi,

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 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,

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, 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 Intention, 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, anabhihjhā 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,

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.

Kathaṅ-ca bhikkhu dhammesu dhammānupassī viharati?

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

Idha bhikkhu yasmim samaye lokuttaram jhānam bhāveti,

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

niyyānikam apacayagāmiṁ,

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

diṭṭhigatānam pahānāya, paṭhamāya bhūmiyā pattiya,

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

vivicceva kāmehi, vivicca akusalehi dhammehi,

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,

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, anaññātāññassāmītindriyaṃ 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 Intention, 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, anabhiṭṭhā 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, 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,
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 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,

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.

Tattha katamam satipaṭṭhānam?
What herein are the ways of attending to mindfulness?

Idha bhikkhu yasmin 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),

diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā,

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

vivicceva kāmehi, vivicca akusalehi dhammehi,

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,

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

vivicceva kāmehi, vivicca akusalehi dhammehi,
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 jhānaṃ upasampajja viharati,
he dwells, having attained the first absorption,

dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ,
with difficulty in practice and slow deepening of knowledge, and he contemplates emptiness,

yā tasmim̐ 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.

Abhidhammabhājanīyaṃ

The Section Derived from the Abstract Teaching

3. Pañhāpucchakaṃ The Questionnaire

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 abhijjhādomanassaṃ.

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 abhijjhādomanassaṃ.

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 abhijjhādomanassaṃ.

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 abhijjhādomanassaṃ.

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

Catunnaṃ satipaṭṭhānānaṃ:⁵⁰

Regarding the four (supermundane) ways of attending to mindfulness:

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 abyākata*, the Path is *kusala*, the Fruit is *abyākata*; *siyā vipākā* *siyā vipākadhammadhammā*, the Fruit is *vipāka*, the Path is *vipākadhammadhamma*; *siyā apacayagāmino*, *siyā nevācayagāmināpacayagāmino*, 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*.

Tikamātikā The Triplets Tabulation

[1] [Q:] **Kati kusalā?**⁵¹

Are any [of the ways of attending to mindfulness] wholesome?

Kati akusalā?

Are any unwholesome?

Kati abyākatā?

Are any without consequences?⁵²

[A:] **Siyā kusalā, siyā abyākatā.**

They may be wholesome, they may be without consequences.

[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, siyā adukkhamasukhāya vedanāya sampayuttā.⁵³

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

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: *á-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.

⁵³ Unpleasant feeling (*dukkhavedanā*) is never present in the supermundane consciousnesses.

[3] **Kati vipākā?**

Are any results?

Kati vipākadhammadhammā?⁵⁴

Are there any things that have resultant nature?

Kati nevvavipākanavipākadhammadhammā?⁵⁵

Are any neither results nor have resultant nature?

Siyā vipākā, siyā vipākadhammadhammā.

They may be results, 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?

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, siyā avitakkavicāramattā,⁵⁶ siyā avitakka-avicārā.

They may be with thinking and reflection, they may be without thinking, and have reflection alone, they may be without thinking and reflection.

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 kusalānakusalā 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*).

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.

[7] **Kati pītisahagatā?**

Are any united with joyful interest?

Kati sukhasahagatā?

Are any united with pleasure?

Kati upekkhāsahagatā?

Are any united with equanimity?

Siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā.⁵⁷

They may be united with joyful interest, they may be united with pleasure, they may be united with equanimity.

[8] **Kati dassanena⁵⁸ pahātabbā?**

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

Kati bhāvanāya⁵⁹ pahātabbā?

Are any to be given up through development (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 *Atṭhasālinī*: *dassanā ti Sotāpattimaggena; through vision means through the (vision of the) Path of Stream Entry.*

⁵⁹ *Atṭhasālinī*: *bhāvanāyā 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, siyā nevācayagāmino nāpacayagāmino.

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

[11] Kati sekhā?

Are any in training?

Kati asekhā?⁶⁰

Are any no longer in training?

Kati nevasekhā nāsekhā?

Are any neither in training nor no longer in training?

Siyā sekhā, siyā asekhā.

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

[12] Kati parittā?

Are any limited?

Kati mahaggatā?

Are any very great?

Kati appamāṇā?⁶¹

Are any immeasurable?

Appamāṇā.

(They are) immeasurable.

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*; *measureable things like passion 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.*

[13] **Kati parittārammaṇā?**

Are any limited sense-objects?

Kati mahaggatārammaṇā?

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?⁶²

Do any not have a fixed destiny?

Siyā sammattaniyatā, siyā aniyatā.

They may be righteous and have a fixed destiny, they may not have a fixed destiny.

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.

[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, siyā maggahetukā, siyā maggādhīpatino,

(They do) not have Path as their objects, they may have Path as their roots, they may have Path as their predominant (factor),

siyā na vattaḅbā maggahetukā ti pi, maggādhīpatino ti pi.

(sometimes) they may not be spoken of as having Path as their roots, or as their predominant (factor).

[17] Kati uppannā?

Have any arisen?

Kati anuppannā?

Have any not arisen?

Kati uppādino?

Are any arising?

Siyā uppannā, siyā anuppannā, siyā uppādino.

They may be arisen, they may be not arisen, they may be arising.

[18] Kati atītā?

Are any past?

Kati anāgatā?

Are any future?

Kati paccuppannā?

Are any present?

Siyā atītā, siyā anāgatā, siyā paccuppannā.

They may be past, they may be future, they may be present.

[19] Kati atītārammaṇā?

Are any past objects?

Kati anāgatārammaṇā?

Are any future objects?

Kati paccuppannārammaṇā?

Are any present objects?

Na vattaḅbā atītārammaṇā ti pi, anāgatārammaṇā ti pi, paccuppannārammaṇā ti pi.

(They are) not to be spoken of as past objects, as future objects, (or) as present objects.

[20] **Kati ajjhattā?**⁶³

Are any his own?

Kati bahiddhā?

Are any another's?

Kati ajjhattabahiddhā?

Are any his own and another's?

Siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā.

They may be his own, they may be another's, they may be his own and another's.

[21] **Kati ajjhattārammaṇā?**

Are any internal objects?

Kati bahiddhārammaṇā?

Are any external objects?

Kati ajjhattabahiddhārammaṇā?

Are any internal and external objects?

Bahiddhārammaṇā.

(They are) external objects.

[22] **Kati sanidassanasappaṭighā?**⁶⁴

Are any visible and have impingement?

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.

Tikamātikā

The Triplets Tabulation

⁶³ Nikkhepaṅga: *ye dhammā tesam tesam sattānaṃ ajjhattaṃ paccattaṃ niyatā pātipuggalikā upādinnā, rūpaṃ, vedanā, saññā, saṅkhārā, viññānaṃ*; whatever things for the various beings are one's own, individual, constantly and personally attached to: form, feelings, perception, (volitional) processes, and consciousness.

⁶⁴ Aṭṭhasālinī: *daṭṭhabbabhāvasaṅkhātena ... sanidassanā; paṭihananabhāvasaṅkhātena ... ti sappaṭighā*; what is reckoned as having a visible nature ... (that is) visible; what is reckoned as having a striking nature ... (that is) impingement.

Dukamātikā
The Pairs Tabulation

[Hetugocchakaṃ]⁶⁵
[The Roots Collection]

[1] [Q:] **Kati hetū? Kati na hetū?**
Are any roots? Are any not roots?

[A:] Na hetū.
(They are) not roots.

[2] **Kati sahetukā? Kati ahetukā?**
Are any connected with roots? Are any unconnected with roots?

Sahetukā.
(They are) connected with roots.

[3] **Kati hetusampayuttā? Kati hetuvippayuttā?**
Are any associated with roots? Are any unassociated with roots?

Hetusampayuttā.
(They are) associated with roots.

[4] **Kati hetū ceva sahetukā ca? Kati sahetukā ceva na ca hetū?**
Are any roots and connected with roots? Are any connected with roots (but) are not roots?

Na vattabbā hetū ceva sahetukā cā ti, sahetukā ceva na ca hetū.
(They are) not to be spoken of as roots and connected with roots, (they are) connected with roots (but) are not roots.

[5] **Kati hetū ceva hetusampayuttā ca? Kati hetusampayuttā ceva na ca hetū?**
Are any roots and associated with roots? Are any associated with roots (but) are not roots?

Na vattabbā hetū ceva hetusampayuttā cā ti, hetusampayuttā ceva na ca hetū.
(They are) not to be spoken of as roots and associated with roots, (they are) associated with roots (but) are not roots.

[6] **Kati na hetū kho pana sahetukā pi? Kati ahetukā pi?**
Are any not roots but are connected with roots? Are any unconnected with roots?

Na hetū sahetukā.
(They are) not roots but are connected with roots.

Hetugocchakaṃ
The Roots Collection

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.

[Cū]antaradukaṃ⁶⁶
[The Lesser Pairs]

[7] **Kati sappaccayā? Kati appaccayā?**
Are any with causes? Are any without causes?

Sappaccayā.
(They are) with causes.

[8] **Kati saṅkhatā? Kati asaṅkhatā?**
Are any conditioned? Are any not conditioned?

Saṅkhatā.
(They are) conditioned.

[9] **Kati sanidassanā? Kati anidassanā?**
Are any visible? Are any not visible?

Anidassanā.
(They are) not visible.

[10] **Kati sappaṭighā? Kati appaṭighā?**
Are any impingements? Are any not impingements?

Appaṭighā.
(They are) not impingements.

[11] **Kati rūpino? Kati arūpino?**
Are any having form? Are any formless?

Arūpā.
(They are) formless.

[12] **Kati lokiyā? Kati lokuttarā?**
Are any mundane? Are any supermundane?

Lokuttarā.
(They are) supermundane.

[13] **Kati kenaci viññeyyā? Kati kenaci na viññeyyā?**
Are any perceptible in one way? Are any not perceptible in another way?

Kenaci viññeyyā, kenaci na viññeyyā.
(They are) perceptible in one way, some are not perceptible in another way.

Cū]antaradukaṃ
The Lesser Pairs

⁶⁶ We will later have the Greater Pairs (*Mahantaradukaṃ*) and the End Pairs (*Piṭṭhidukaṃ*).

[Āsavagocchakaṃ]
[The Pollutants Collection]

[14] Kati āsavā? Kati no āsavā?⁶⁷

Are any pollutants? Are any not pollutants?

No āsavā.

(They are) not pollutants.

[15] Kati sāsavā? Kati anāsavā?

Are any connected with pollutants? Are any unconnected with pollutants?

Anāsavā.

(They are) unconnected with pollutants.

[16] Kati āsavaṃpayuttā? Kati āsavavippayuttā?

Are any associated with pollutants? Are any unassociated with pollutants?

Āsavavippayuttā.

(They are) unassociated with pollutants.

[17] Kati āsavā ceva sāsavā ca? Kati sāsavā ceva no ca āsavā?

Are any pollutants and are connected with pollutants? Are any connected with pollutants but are not pollutants?

Na vattabbā āsavā ceva sāsavā cā ti pi, sāsavā ceva no ca āsavā ti pi.

(They are) not to be spoken of as pollutants and connected with pollutants, (or) connected with pollutants but not pollutants.

[18] Kati āsavā ceva āsavaṃpayuttā ca? Kati āsavaṃpayuttā ceva no ca āsavā?

Are any pollutants and associated with pollutants? Are any associated with pollutants but are not pollutants?

Na vattabbā āsavā ceva āsavaṃpayuttā cā ti pi, āsavaṃpayuttā ceva no ca āsavā ti pi.

(They are) not to be spoken of as pollutants and associated with pollutants, (or) associated with pollutants but not pollutants.

[19] Kati āsavavippayuttā kho pana sāsavā pi? Kati anāsavā pi?

Are any unassociated with pollutants but are connected with pollutants? Are any unconnected with pollutants?

Āsavavippayuttā. Anāsavā.⁶⁸

(They are) unassociated with pollutants. (They are) unconnected with pollutants.

Āsavagocchakaṃ
The Pollutants Collection

⁶⁷ The Abhidhamma lists four pollutants: *sense-desire* (*kāmāsava*), (*desiring*) *continuation* (*bhavāsava*), (*wrong*) *views* (*diṭṭhāsava*) and *ignorance* (*avijjāsava*), however, in the discourses *wrong views* is normally omitted.

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? Kati no saññojanā?**⁶⁹

Are any fetters? Are any not fetters?

No saññojanā.

(They are) not fetters.

[21] **Kati saññojaniyā? Kati asaññojaniyā?**

Are any favourable to the fetters? Are any unfavourable to the fetters?

Asaññojaniyā.

(They are) unfavourable to the fetters.

[22] **Kati saññojanasampayuttā? Kati saññojanavippayuttā?**

Are any associated with the fetters? Are any unassociated with the fetters?

Saññojanavippayuttā.

(They are) unassociated with the fetters.

[23] **Kati saññojanā ceva saññojaniyā ca? Kati saññojaniyā ceva no ca saññojanā?**

Are any fetters and favourable to the fetters? Are any favourable to the fetters but are not fetters?

Na vattabbā saññojanā ceva saññojaniyā cā ti pi, saññojaniyā ceva no ca saññojanā ti pi.

(They are) not to be spoken of as fetters and favourable to the fetters, (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? Kati asaññojaniyā pi?**

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

Saññojanavippayuttā. Asaññojaniyā.

(They are) unassociated with fetters. (They are) unfavourable to the fetters.

Saññojanagocchakaṃ
The Fetters Collection

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)*.

[Ganthagocchakaṃ]
[The Knots Collection]

[26] **Kati ganthā? Kati no ganthā?**⁷⁰

Are any knots? Are any not knots?

No ganthā.

(They are) not knots.

[27] **Kati ganthaniyā? Kati aganthaniyā?**

Are any favourable to the knots? Are any unfavourable to the knots?

Aganthaniyā.

(They are) unfavourable to the knots.

[28] **Kati ganthasampayuttā? Kati ganthavippayuttā?**

Are any associated with knots? Are any unassociated with knots?

Ganthavippayuttā.

(They are) unassociated with knots.

[29] **Kati ganthā ceva ganthaniyā ca? Kati ganthaniyā ceva no ca ganthā?**

Are any knots and favourable to the knots? Are any favourable to the knots but are not knots?

Na vattabbā ganthā ceva ganthaniyā cā ti pi, ganthaniyā ceva no ca ganthā ti pi.

(They are) not to be spoken of as knots and favourable to the knots, (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? Kati aganthaniyā pi?**

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

Ganthavippayuttā. Aganthaniyā.

(They are) unconnected with knots. (They are) unfavourable to knots.

Ganthagocchakaṃ
The Knots Collection

⁷⁰ There are four: *the knots of avarice (abhiṅghā)*, *ill-will (vyāpāda)*, *grasping at virtue and practices (sīlabbataparāmāsa)*, *inclination to (insisting) 'this is the truth' (idamsaccābhinivesa)*.

[Oghagocchakaṃ]
[The Floods Collection]

[32] Kati oghā? Kati no oghā?⁷¹
Are any floods? Are any not floods?

No oghā.
(They are) not floods.

[33] Kati oghaniyā? Kati anoghaniyā?
Are any favourable to the floods? Are any unfavourable to the floods?

Anoghaniyā.
(They are) unfavourable to the floods.

[34] Kati oghasampayuttā? Kati oghavippayuttā?
Are any associated with floods? Are any unassociated with floods?

Oghavippayuttā.
(They are) unassociated with floods.

[35] Kati oghā ceva oghaniyā ca? Kati oghaniyā ceva no ca oghā?
Are any floods and favourable to the floods? Are any favourable to the floods but are not floods?

Na vattabbā oghā ceva oghaniyā cā ti pi, oghaniyā ceva no ca oghā ti pi.
(They are) not to be spoken of as floods and favourable to the floods, (or) as favourable to the floods but not floods.

[36] Kati oghā ceva oghasampayuttā ca? Kati oghasampayuttā ceva no ca oghā?
Are any floods and associated with floods? Are any associated with floods but are not floods?

Na vattabbā oghā ceva oghasampayuttā cā ti pi, oghasampayuttā ceva no ca oghā ti pi.
(They are) not to be spoken of as floods and associated with floods, (or) as associated with floods but not floods.

[37] Kati oghavippayuttā kho pana oghaniyā pi? Kati anoghaniyā pi?
Are any unassociated with floods but favourable to the floods? Are any unfavourable to the floods?

Oghavippayuttā. Anoghaniyā.
(They are) unassociated with floods. (They are) unfavourable to the floods.

Oghagocchakaṃ
The Floods Collection

⁷¹ These are the similar to the pollutants above: *the floods of sense-desire (kāmogha)*, (*desiring*) *continuation (bhavogha)*, (*wrong*) *views (diṭṭhogha)* and *ignorance (avijjogha)*.

[Yogagocchakaṃ]
[The Yokes Collection]

[38] **Kati yogā? Kati no yogā?**⁷²
Are any yokes? Are any not yokes?

No yogā.
(They are) not yokes.

[39] **Kati yoganiyā? Kati ayoganiyā?**
Are any favourable to the yokes? Are any unfavourable to the yokes?

Ayoganiyā.
(They are) unfavourable to the yokes.

[40] **Kati yogasampayuttā? Kati yogavippayuttā?**
Are any associated with yokes? Are any unassociated with yokes?

Yogavippayuttā.
(They are) unassociated with yokes.

[41] **Kati yogā ceva yoganiyā ca? Kati yoganiyā ceva no ca yogā?**
Are any yokes and favourable to the yokes? Are any favourable to the yokes but are not yokes?

Na vattabbā yogā ceva yoganiyā cā ti pi, yoganiyā ceva no ca yogā ti pi.
(They are) not to be spoken of as yokes and favourable to the yokes, (or) as favourable to the yokes but not yokes.

[42] **Kati yogā ceva yogasampayuttā ca? Kati yogasampayuttā ceva no ca yogā?**
Are any yokes and associated with yokes? Are any associated with yokes but are not yokes?

Na vattabbā yogā ceva yogasampayuttā cā ti pi, yogasampayuttā ceva no ca yogā ti pi.
(They are) not to be spoken of as yokes and associated with yokes, (or) as associated with yokes but not yokes.

[43] **Kati yogavippayuttā kho pana yoganiyā pi? Kati ayoganiyā pi?**
Are any unassociated with yokes but favourable to the yokes? Are any unfavourable to the yokes?

Yogavippayuttā. Ayoganiyā.
(They are) unassociated with yokes. (They are) unfavourable to the yokes.

Yogagocchakaṃ
The Yokes Collection

⁷² These are the similar to the pollutants above: *the yokes of sense-desire (kāmayoga)*, (*desiring*) *continuation (bhavayoga)*, (*wrong*) *views (diṭṭhiyoga)* and *ignorance (avijjāyoga)*.

[Nīvaraṇagocchakaṃ]
[The Hindrances Collection]

[44] **Kati nīvaraṇā? Kati no nīvaraṇā?**⁷³
Are any hindrances? Are any not hindrances?

No nīvaraṇā.
(They are) not hindrances.

[45] **Kati nīvaraṇiyā? Kati anīvaraṇiyā?**
Are any favourable to the hindrances? Are any unfavourable to the hindrances?

Anīvaraṇiyā.
(They are) unfavourable to the hindrances.

[46] **Kati nīvaraṇasampayuttā? Kati nīvaraṇavippayuttā?**
Are any associated with hindrances? Are any unassociated with hindrances?

Nīvaraṇavippayuttā.
(They are) unassociated with hindrances.

[47] **Kati nīvaraṇā ceva nīvaraṇiyā ca? Kati nīvaraṇiyā ceva no ca nīvaraṇā?**
Are any hindrances and favourable to the hindrances? Are any favourable to the hindrances but are not hindrances?

Na vattabbā nīvaraṇā ceva nīvaraṇiyā cā ti pi, nīvaraṇiyā ceva no ca nīvaraṇā ti pi.
(They are) not to be spoken of as hindrances and favourable to the hindrances, (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? Kati anīvaraṇiyā pi?**
Are any unassociated with hindrances but favourable to the hindrances? Are any unfavourable to the hindrances?

Nīvaraṇavippayuttā. Anīvaraṇiyā.
(They are) unassociated with hindrances. (They are) unfavourable to the hindrances.

Nīvaraṇagocchakaṃ
The Hindrances Collection

⁷³ Five in number: *sensual desire (kāmacchanda)*, *ill-will (vyāpāda)*, *sloth and torpor (thīnamiddha)*, *agitation and worry (uddhaccakukkucca)* and *skeptical doubt (vicikicchā)*.

[Parāmāsagocchakaṃ]
[The Adherences Collection]

[50] Kati parāmāsā? Kati no parāmāsā?⁷⁴
Are any adherences? Are any not adherences?

No parāmāsā.
(They are) not adherences.

[51] Kati parāmaṭṭhā? Kati aparāmaṭṭhā?
Are any adhered to? Are any not adhered to?

Aparāmaṭṭhā.
(They are) not adhered to.

[52] Kati parāmāsasavippayuttā? Kati parāmāsavippayuttā?
Are any associated with adherences? Are any unassociated with adherences?

Parāmāsavippayuttā.
(They are) unassociated with adherences.

[53] Kati parāmāsā ceva parāmaṭṭhā ca? Kati parāmaṭṭhā ceva no ca parāmāsā?
Are any adherences and adhered to? Are any adhered to but are not adherences?

Na vattabbā parāmāsā ceva parāmaṭṭhā cā ti pi, parāmaṭṭhā ceva no ca parāmāsā ti pi.
(They are) not to be spoken of as adherences and adhered to, (or) as adhered to but not adherences.

[54] Kati parāmāsavippayuttā kho pana parāmaṭṭhā pi? Kati aparāmaṭṭhā pi?
Are any unassociated with adherences but adhered to? Are any not adhered to?

Parāmāsavippayuttā. Aparāmaṭṭhā.
(They are) unassociated with adherences. (They are) not adhered to.

Parāmāsagocchakaṃ
The Adherences Collection

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.

[Mahantaradukam]
[The Greater Pairs]

[55] **Kati sārammaṇā? Kati anārammaṇā?**

Are any with sense-objects? Are any without sense-objects?

Sārammaṇā.

(They are) with sense-objects.

[56] **Kati cittā? Kati no cittā?**⁷⁵

Are any consciousness? Are any not consciousness?

No cittā.

(They are) not consciousness.

[57] **Kati cetasikā? Kati acetasikā?**

Are any mental factors? Are any not mental factors?

Cetasikā.

(They are) mental factors.

[58] **Kati cittasampayuttā? Kati cittavippayuttā?**

Are any associated with mind? Are any unassociated with mind?

Cittasampayuttā.

(They are) associated with mind.

[59] **Kati cittaṃsaṭṭhā? Kati cittaviṃsaṭṭhā?**

Are any joined with mind? Are any not joined with mind?

Cittaṃsaṭṭhā.

(They are) joined with mind.

[60] **Kati cittasamuṭṭhānā? Kati no cittasamuṭṭhānā?**

Are any produced by mind? Are any not produced by mind?

Cittasamuṭṭhānā.

(They are) produced by mind.

[61] **Kati cittasahabhuno? Kati no cittasahabhuno?**

Are any developed by mind? Are any not developed by mind?

Cittasahabhuno.

(They are) developed by mind.

[62] **Kati cittānuparivattino? Kati no cittānuparivattino?**

Are any kept rolling by mind? Are any not kept rolling by mind?

Cittānuparivattino.

(They are) kept rolling by mind.

⁷⁵ *Citta* is defined here as any of the six sense-consciousnesses.

[63] **Kati cittaṣaṃsaṭṭhasamuṭṭhānā? Kati no cittaṣaṃsaṭṭhasamuṭṭhānā?**
Are any productions produced by mind? Are any not productions produced by mind?

Cittaṣaṃsaṭṭhasamuṭṭhānā.
(They are) productions produced by mind.

[64] **Kati cittaṣaṃsaṭṭhasamuṭṭhānasahabhuno?**
Are any productions that are produced by mind and developed by mind?

Kati no cittaṣaṃsaṭṭhasamuṭṭhānasahabhuno?
Are any not productions that are produced by mind and developed by mind?

Cittaṣaṃsaṭṭhasamuṭṭhānasahabhuno.
(They are) productions that are produced by mind and developed by mind.

[65] **Kati cittaṣaṃsaṭṭhasamuṭṭhānānuparivattino?**
Are any productions that are produced by mind and kept rolling by mind?

Kati no cittaṣaṃsaṭṭhasamuṭṭhānānuparivattino?
Are any not productions that are produced by mind and kept rolling by mind?

Cittaṣaṃsaṭṭhasamuṭṭhānānuparivattino.
(They are) productions that are produced by mind and kept rolling by mind.

[66] **Kati ajjhakkā? Kati bāhirā?**
Are any internal? Are any external?

Bāhirā.
(They are) external.

[67] **Kati upādā? Kati no upādā?**
Are any derived? Are any not derived?

No upādā.
(They are) not derived.

[68] **Kati upādinnā? Kati anupādinnā?**
Are any attached to? Are any not attached to?

Anupādinnā.
(They are) not attached to.

Mahantaradukāṃ
The Greater Pairs

[Upādānagocchakaṃ]
[The Attachments Collection]

[69] **Kati upādānā? Kati no upādānā?**⁷⁶

Are any attachments? Are any not attachments?

No upādānā.

(They are) not attachments.

[70] **Kati upādāniyā? Kati anupādāniyā?**

Are any favourable to the attachments? Are any unfavourable to the attachments?

Anupādāniyā.

(They are) unfavourable to the attachments.

[71] **Kati upādānasampayuttā? Kati upādānavippayuttā?**

Are any associated with the attachments? Are any unassociated with the attachments?

Upādānavippayuttā.

(They are) unassociated with attachments.

[72] **Kati upādānā ceva upādāniyā ca? Kati upādāniyā ceva no ca upādānā?**

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

Na vattabbā upādānā ceva Upādānaniyā cā ti pi, upādānaniyā ceva no ca upādānā ti pi.

(They are) not to be spoken of as attachments and favourable to the attachments, (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? Kati anupādāniyā pi?**

Are any unassociated with the attachments but favourable to the attachments? Are any unfavourable to the attachments?

Upādānavippayuttā. Anupādānaniyā.

(They are) unassociated with the attachments. (They are) unfavourable to the attachments.

Upādānagocchakaṃ
The Attachments Collection

⁷⁶ There are four: *attachments to sensuality (kāmapādāna)*, *views (diṭṭhupādāna)*, *grasping at virtue and practices (sīlabbatupādāna)* and *self-theories (attavādupādāna)*.

[Kilesagocchakaṃ]
[The Defilements Collection]

[75] Kati kilesā? Kati no kilesā?⁷⁷

Are any defilements? Are any not defilements?

No kilesā.

(They are) not defilements.

[76] Kati saṅkilesikā? Kati asaṅkilesikā?

Are any connected with the defilements? Are any unconnected with the defilements?

Asaṅkilesikā.

(They are) unconnected with the defilements.

[77] Kati saṅkiliṭṭhā? Kati asaṅkiliṭṭhā?

Are any defiled? Are any not defiled?

Asaṅkiliṭṭhā.

(They are) not defiled.

[78] Kati kilesasampayuttā? Kati kilesavippayuttā?

Are any associated with the defilements? Are any unassociated with the defilements?

Kilesavippayuttā.

(They are) unassociated with the defilements.

[79] Kati kilesā ceva saṅkilesikā ca? Kati saṅkilesikā ceva no ca kilesā?

Are any defilements and connected with the defilements? 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? Kati saṅkiliṭṭhā ceva no ca kilesā?

Are any defilements and defiled? Are any defiled, but are not defilements?

Na vattabbā kilesā ceva saṅkiliṭṭhā cā ti pi, saṅkiliṭṭhā ceva no ca kilesā ti pi.

(They are) not to be spoken of as defilements and defiled, (or) as defiled but not 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 (ahirika)*, *lack of shame (anottappa)*.

[81] **Kati kilesā ceva kilesasampayuttā ca? Kati kilesasampayuttā ceva no ca kilesā?**
Are any defilements and associated with the defilements? 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? Kati asaṅkilesikā pi?**
Are any unassociated with defilements but connected with the defilements? Are any unconnected with the defilements?

Kilesavippayuttā. Asaṅkilesikā.
(They are) unassociated with defilements. (They are) unconnected with the defilements.

Kilesagocchakaṃ
The Defilements Collection

[Piṭṭhidukam]
[The End Pairs]

[83] **Kati dassanena pahātabbā? Kati na dassanena pahātabbā?**
Can any be given up through vision (of the First Path)? 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? Kati na bhāvanāya pahātabbā?**
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)?

Na bhāvanāya pahātabbā.
(They are) not given up through development (of the rest of the Paths).

[85] **Kati dassanena pahātabbahetukā? Kati na dassanena pahātabbahetukā?**
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)?

Na dassanena pahātabbahetukā.
(They are) not roots to be given up through vision (of the First Path).

[86] **Kati bhāvanāya pahātabbahetukā? Kati na bhāvanāya pahātabbahetukā?**
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)?

Na bhāvanāya pahātabbahetukā.
(They have) roots that are not to be given up through development (of the rest of the Paths).

[87] **Kati savitakkā? Kati avitakkā?**

Are any with thinking? Are any without thinking?

Siyā savitakkā, siyā avitakkā.

They may be with thinking, they may be without thinking.

[88] **Kati savicārā? Kati avicārā?**

Are any with reflection? Are any without reflection?

Siyā savicārā, siyā avicārā.

They may be with reflection, they may be without reflection.

[89] **Kati sappītikā? Kati appītikā?**

Are any connected with joyful interest? Are any unconnected with joyful interest?

Siyā sappītikā, siyā appītikā.

They may be connected with joyful interest, they may be unconnected with joyful interest.

[90] **Kati pītisahagatā? Kati na pītisahagatā?**

Are any united with joyful interest? Are any not united with joyful interest?

Siyā pītisahagatā, siyā na pītisahagatā.

They may be united with joyful interest, they may not be united with joyful interest.

[91] **Kati sukhasahagatā? Kati na sukhasahagatā?**

Are any united with pleasure? Are any not united with pleasure?

Siyā sukhasahagatā, siyā na sukhasahagatā.

They may be united with pleasure, they may not be united with pleasure.

[92] **Kati upekkhāsahagatā? Kati na upekkhāsahagatā?**

Are any united with equanimity? Are any not united with equanimity?

Siyā upekkhāsahagatā, siyā na upekkhāsahagatā.

They may be united with equanimity, they may not be united with equanimity.

[93] **Kati kāmāvacarā? Kati na kāmāvacarā?**

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

Na kāmāvacarā.

(They are) not (connected with) the sensual realms.

[94] **Kati rūpāvacarā? Kati na rūpāvacarā?**

Are any (connected with) the form realms? Are any not (connected with) the form realms?

Na rūpāvacarā.

(They are) not (connected with) the form realms.

[95] **Kati arūpāvacarā? Kati na arūpāvacarā?**

Are any (connected with) the formless realms? Are any not (connected with) the formless realms?

Na arūpāvacarā.

(They are) not (connected with) the formless realms.

[96] **Kati pariyāpannā? Kati apariyāpannā?**⁷⁸

Are any included? Are any unincluded?

Apariyāpannā.

(They are) unincluded.

[97] **Kati niyyānikā? Kati aniyyānikā?**

Do any lead out? Do any not lead out?

Siyā niyyānikā, siyā aniyyānikā.

They may lead out, they may not lead out.

[98] **Kati niyatā? Kati aniyatā?**

Are any fixed? Are any not fixed?

Siyā niyatā, siyā aniyatā.

They may be fixed, they may not be fixed.

[99] **Kati sa-uttarā? Kati anuttarā?**

Are any surpassable? Are any unsurpassable?

Anuttarā.

(They are) unsurpassable.

[100] **Kati saraṇā? Kati araṇā?**

Are any with faults? Are any without faults?

Araṇā ti.

(They are) without faults.

Piṭṭhidukam

The End Pairs

Pañhāpucchakaṃ

The Questionnaire

Satipaṭṭhānavibhaṅgo Niṭṭhito

The Analysis of the Ways of Attending to Mindfulness is Finished

⁷⁸ *Atṭhasālinī*: *tebhūmakavaṭṭe pariyāpannā antogadhā ti pariyāpannā, tasmim na pariyāpannā ti apariyāpannā; included means: included in, contained in, the round of the three grounds (of existence), unincluded means not being included therein.*