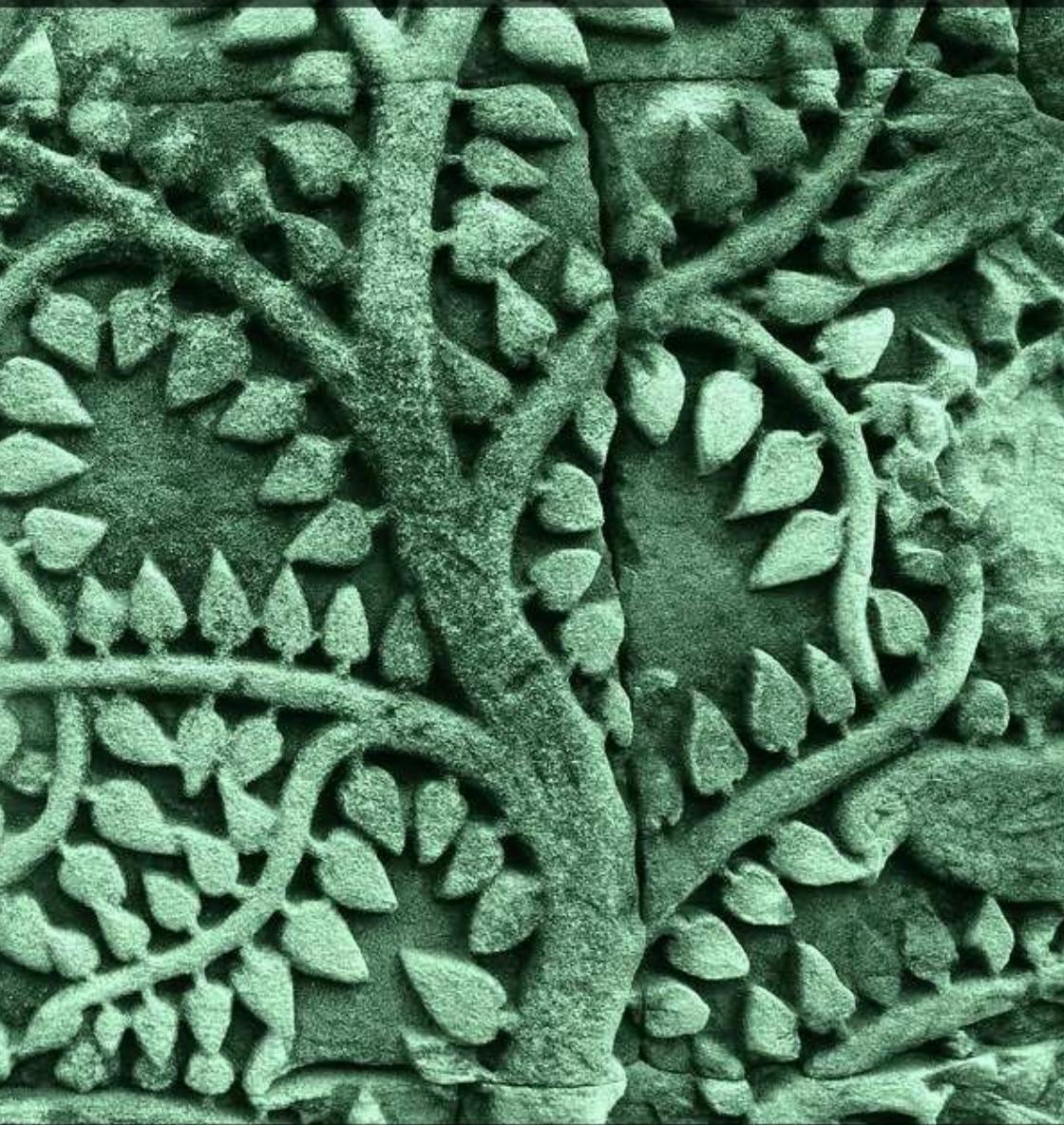


ANALYSIS OF THE WAYS OF ATTENDING TO MINDFULNESS



TRANSLATED BY

ĀNANDAJOTI BHIKKHU

**Analysis of the Ways of Attending to
Mindfulness**

Satipaṭṭhānavibhaṅgo (Vibh. 7)

Translated by Ānandajoti Bhikkhu

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Editor's Preface

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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.

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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

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

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

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

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

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

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

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

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

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

The Analysis is divided into three main sections. The first, the Section Derived from the Discourses (*Suttantabhājanīya*), which is based on the method found in the discourses, elaborates on what is meant by

doing the practice *ajjhata* and *bahiddhā*. Some take this as meaning *inside* and *on the surface* of the body. It is certain though, as even a brief reading of the present material will show, that the Abhidhammikas took it as meaning *in regard to oneself* and *to another*.

The second, the Section Derived from the Abstract Teaching (*Abhidhammabhājanīya*) examines the subject at the time of the attainment of path and fruit (*maggaphala*), and shows which mental factors are present at that time.

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

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

Much of the material that has come down in the commentaries is, in fact, of very great value, and we would often be left guessing if we didn't have that material to guide us. But we should always remember

that it is remote from the original teaching, and sometimes strikingly different in its interpretation.

The *Vibhaṅga* itself is, of course, also remote,⁴ but not quite so far removed, and in this particular case it seems to answer questions that may have been asked time and time again over the generations.

This is particularly so in our own times, when the practice of mindfulness has become so widespread, but without practitioners getting very satisfactory answers to their questions.

As the arrangement of the material appears, on very strong grounds, to be early on the one hand, and as its answers to these questions seem so pertinent on the other, a close study of the Analysis can be recommended. It will at the very least help us to understand what a section of the early Buddhist Saṅgha thought the practice to be, and it will also, I believe, give us a fresh view on the material contained in the discourse itself.

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

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.

commentarial materials that are relevant to its study.

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

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

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

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

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

It may be tempting to avoid these repetitions, of course, as we have been trained from childhood to look for the essence of the message

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.

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 Sudhamā, 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

from The Analysis

The Analysis of the Ways of Attending to Mindfulness⁷

*Reverence to Him, the Auspicious One, the Worthy One,
the Perfect Sambuddha*

1. The Section Derived from the Discourses

Four Ways of Attending to Mindfulness:

Here a monk dwells contemplating (the nature of) the body in the body in regard to himself,⁸ he dwells contemplating (the nature of) the body in the body in regard to others,⁹ he dwells contemplating (the

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 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.

⁹ 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

note continued on next page

nature of) the body in the body in regard to himself and in regard to others,¹⁰ ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

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

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

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

the Sāsana, and therefore required clarification?

¹⁰ 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.

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

Explanation of the Contemplation of the Body

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

Here a monk in regard to himself – from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and filled with manifold impurities – reflects (thus):¹¹

There are in this body:

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

¹¹ Note that contemplation of the body is being discussed in terms of the Paṭikkūlamānasikāraṃ 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.

He practices, develops, makes much of that sign, and fixes its definition, and after he has practised, developed, made much of that sign, and fixed its definition, he focuses his mind on another's body.

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

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

There are in his body:¹²

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

He practices, develops, makes much of that sign, and fixes its definition, and after he has practised, developed, made much of that sign, and fixed its definition, he focuses his mind on his own and on another's body.

¹² 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.

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

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

There are in the body:¹³

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

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

¹³ Comm: *there are in this body* is said because it is not certain whether his own body or another's body is meant.

(Word Analysis)

“*Contemplating*”. Herein, what is contemplation? That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things,¹⁴ discernment, discrimination, differentiation,¹⁵ erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration, breadth, intelligence, guidance, insight, full awareness, examination,¹⁶ wisdom, the Faculty of Wisdom, the Strength of Wisdom,¹⁷ the sword of wisdom, height of wisdom, light of wisdom,

¹⁴ 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.

¹⁵ We see here how collocations are easily made in Pāḷi through the addition of prefixes (*upasagga*), which slightly change or intensify the meaning. Producing similar lists in translation sounds unnatural in English where word-repetition is normally avoided, but then it is also difficult to find synonyms.

¹⁶ *Patoda* means a *stick*, or more particularly a *goad*. I can find no definition in Pāḷi or Sanskrit that would give the meaning that is demanded by the context here, nor does the commentary help here or elsewhere.

¹⁷ These are the only two categorisations that appear in the thirty-seven *things on the side of Awakening* that mention wisdom (*paññā*) in their lists.

lustre of wisdom, flame of wisdom, treasure of wisdom,¹⁸ non-delusion, investigation of (the nature of) things, Right View – this is called “*contemplation*”. With this contemplation he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “*contemplating*” is said.

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

“*Ardent*”. Herein, what is ardour?¹⁹ Whatever mental exercise of effort, exertion, great exertion, enterprise, endeavour, attempt, travail, vigour, courage, exertion that is not lax, not putting aside of (wholesome) desire, not putting aside of responsibility, being taken up with responsibility, effort, the Faculty of Effort, the Strength of Effort, Right Endeavour – this is called “*ardour*”. With this ardour he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “*ardent*” is said.

¹⁸ This is a list of metaphors for wisdom, with one or two exceptions (e.g. *paññāsattam* 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.

¹⁹ *Ātāpī* and *ātappam* 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).

“*Full awareness*”. Herein, what is full awareness?²⁰ That which is wisdom, knowing, investigation, deep investigation, investigation of (the nature of) things, discernment, discrimination, differentiation, erudition, skilfulness, subtlety, clarification, thoughtfulness, consideration, breadth, intelligence, guidance, insight, full awareness, examination, wisdom, the Faculty of Wisdom, the Strength of Wisdom, the sword of wisdom, height of wisdom, light of wisdom, lustre of wisdom, flame of wisdom, treasure of wisdom, non-delusion, investigation of (the nature of) things, Right View – this is called “*full awareness*”. With this full awareness he is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “*full awareness*” is said.

“*Mindful*”. Herein, what is mindfulness? That which is mindfulness, recollection, recall, mindfulness, remembrance, bearing (in mind), not losing, not confusing, mindfulness, the Faculty of Mindfulness, the Strength of Mindfulness, Right Mindfulness – this is called “*mindfulness*”.²¹ With this mindfulness he is endowed, truly endowed,

²⁰ The answer is exactly the same list of synonyms that occurred in the definition of *contemplating* 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.

²¹ *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.

having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “*mindful*” is said.

“*After removing avarice and sorrow regarding the world*”. Herein, what is the world? For sure it is the world of his own body, the world of the five constituents (of mind and body) that provide fuel for attachment – this is called “*world*”. Herein, what is avarice? That which is passion, passionateness, fawning, compliance, enjoyment, passionate enjoyment, a passionate mind – this is called “*avarice*”. Herein, what is sorrow?²² That which is mental disagreeableness, mental pain, disagreeableness born of contact with the mind, painful experience: disagreeableness born of contact with the mind, painful feeling – this is called “*sorrow*”. Thus this avarice and this sorrow are removed from the world, expelled, quieted, calmed, allayed, gone down, settled down, destroyed, completely destroyed, dried up, completely dried up, brought to an end. Because of this “*after removing avarice and sorrow regarding the world*” is said.

Explanation of the Contemplation of the Body

²² The word used comes from *du+manas*, lit: *bad mind(edness)*, its exact opposite is *somanassa*, *su+manas*, *good mind(edness)*, or *happiness*.

Explanation of the Contemplation of Feelings

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

Here a monk when experiencing a pleasant feeling²³ knows “I experience a pleasant feeling”;²⁴ when experiencing an unpleasant feeling he knows “I experience an unpleasant feeling”; when experiencing a neither-unpleasant-nor-pleasant feeling he knows “I experience a neither-unpleasant-nor-pleasant feeling”.

Or, when experiencing a sensual pleasant feeling he knows “I experience a sensual pleasant feeling”; or, when experiencing a spiritual pleasant feeling he knows “I experience a spiritual pleasant feeling”; or, when experiencing a sensual unpleasant feeling he knows “I experience a sensual unpleasant feeling”; or, when experiencing a spiritual unpleasant feeling he knows “I experience a spiritual unpleasant feeling”; or, when experiencing a sensual neither-

²³ 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.

²⁴ 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.*

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

He practices, develops, makes much of that sign, and fixes its definition, and after he has practised, developed, made much of that sign, and fixed its definition, he focuses his mind on another’s feelings.

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

Here a monk while (another is) experiencing a pleasant feeling knows “he is experiencing a pleasant feeling”; when experiencing an unpleasant feeling he knows “he is experiencing an unpleasant feeling”; when experiencing a neither-unpleasant-nor-pleasant feeling he knows “he is experiencing a neither-unpleasant-nor-pleasant feeling”.

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

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

He practices, develops, makes much of that sign, and fixes its definition, and after he has practised, developed, made much of that sign, and fixed its definition, he focuses his mind on his own and on another’s feelings.

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

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

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

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

(Word Analysis)

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

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

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

is endowed, truly endowed, having attained, truly attained, being possessed, truly possessed, furnished (with it). Because of this “*ardent*” is said.

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

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

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

attachment – this is called “*world*”. Herein, what is avarice? That which is passion, passionateness, fawning, compliance, enjoyment, passionate enjoyment, a passionate mind – this is called “*avarice*”. Herein, what is sorrow? That which is mental disagreeableness, mental pain, disagreeableness born of contact with the mind, painful experience: disagreeableness born of contact with the mind, painful feeling – this is called “*sorrow*”. Thus this avarice and this sorrow are removed from the world, expelled, quieted, calmed, allayed, gone down, settled down, destroyed, completely destroyed, dried up, completely dried up, brought to an end. Because of this “*after removing avarice and sorrow regarding the world*” is said.

Explanation of the Contemplation of Feelings

Explanation of the Contemplation of the Mind

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

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

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

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

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

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

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

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

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

He practices, develops, makes much of that sign, and fixes its definition, and after he has practised, developed, made much of that sign, and fixed its definition, he focuses his mind on another’s mind.

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

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

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

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

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

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

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

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

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

He practices, develops, makes much of that sign, and fixes its definition, and after he has practised, developed, made much of that sign, and fixed its definition, he focuses his mind on his own and on another’s mind.

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

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

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

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

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

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

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

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

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

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

(Word Analysis)

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

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

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

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

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

“After removing avarice and sorrow regarding the world”. Herein, what is the world? For sure it is the world of his mind, also the world of the five constituents (of mind and body) that provide fuel for attachment – this is called *“world”*. Herein, what is avarice? That which is passion, passionateness, fawning, compliance, enjoyment, passionate enjoyment, a passionate mind – this is called *“avarice”*.

Herein, what is sorrow? That which is mental disagreeableness, mental pain, disagreeableness born of contact with the mind, painful experience: disagreeableness born of contact with the mind, painful feeling – this is called “*sorrow*”. Thus this avarice and this sorrow are removed from the world, expelled, quieted, calmed, allayed, gone down, settled down, destroyed, completely destroyed, dried up, completely dried up, brought to an end. Because of this “*after removing avarice and sorrow regarding the world*” is said.

Explanation of the Contemplation of the Mind

Explanation of the Contemplation of (the Nature of) Things

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

Here a monk having sensual desire in himself knows “there is sensual desire in myself”; or, not having sensual desire in himself he knows “I do not have sensual desire in myself”. How there is an arising of sensual desire that has not arisen, that he knows; and how there is an abandonment of sensual desire that has arisen, that also he knows; and how there is a non-arising of abandoned sensual desire again in the future, that also he knows.

Having ill-will in himself he knows “there is ill-will in myself”; or, not having ill-will in himself he knows “I do not have ill-will in myself”. How there is an arising of ill-will that has not arisen, that he knows; and how there is an abandonment of ill-will that has arisen, that also he knows; and how there is a non-arising of abandoned ill-will again in the future, that also he knows.

Having sloth and torpor in himself he knows “there is sloth and torpor in myself”; or, not having sloth and torpor in himself he knows “I do not have sloth and torpor in myself”. How there is an arising of sloth and torpor that has not arisen, that he knows; and how there is an abandonment of sloth and torpor that has arisen, that also he knows;

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

Having agitation and worry in himself he knows “there is agitation and worry in myself”; or, not having agitation and worry in himself he knows “I do not have agitation and worry in myself”. How there is an arising of agitation and worry that has not arisen, that he knows; and how there is an abandonment of agitation and worry that has arisen, that also he knows; and how there is a non-arising of abandoned agitation and worry again in the future, that also he knows.

Having doubt in himself he knows “there is doubt in myself”; or, not having doubt in himself he knows “I do not have doubt in myself”. How there is an arising of doubt that has not arisen, that he knows; and how there is an abandonment of doubt that has arisen, that also he knows; and how there is a non-arising of abandoned doubt again in the future, that also he knows.

Having the Mindfulness factor of Complete Awakening in himself he knows “there is the Mindfulness factor of Complete Awakening in myself”; or, not having the Mindfulness factor of Complete Awakening in himself he knows “I do not have the Mindfulness factor of Complete Awakening in myself”. How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Mindfulness factor of Complete Awakening that has arisen, that also he knows.

Having the Investigation of the (nature) of things factor of Complete Awakening in himself he knows “there is the Investigation of the (nature) of things factor of Complete Awakening in myself”; or, not having the Investigation of the (nature) of things factor of Complete Awakening in himself he knows “I do not have the Investigation of the (nature) of things factor of Complete Awakening in myself”. How there is an arising of the Investigation of the (nature) of things factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Investigation of the (nature) of things factor of Complete Awakening that has arisen, that also he knows.

Having the Energy factor of Complete Awakening in himself he knows “there is the Energy factor of Complete Awakening in myself”; or, not having the Energy factor of Complete Awakening in himself he knows “I do not have the Energy factor of Complete Awakening in myself”. How there is an arising of the Energy factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Energy factor of Complete Awakening that has arisen, that also he knows.

Having the Joyful-Interest factor of Complete Awakening in himself he knows “there is the Joyful-Interest factor of Complete Awakening in myself”; or, not having the Joyful-Interest factor of Complete Awakening in himself he knows “I do not have the Joyful-Interest factor of Complete Awakening in myself”. How there is an arising of the Joyful-Interest factor of Complete Awakening that has not arisen,

that he knows; and how there is fulfilment of the development of the Joyful-Interest factor of Complete Awakening that has arisen, that also he knows.

Having the Calmness factor of Complete Awakening in himself he knows “there is the Calmness factor of Complete Awakening in myself”; or, not having the Calmness factor of Complete Awakening in himself he knows “I do not have the Calmness factor of Complete Awakening in myself”. How there is an arising of the Calmness factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen, that also he knows.

Having the Concentration factor of Complete Awakening in himself he knows “there is the Concentration factor of Complete Awakening in myself”; or, not having the Concentration factor of Complete Awakening in himself he knows “I do not have the Concentration factor of Complete Awakening in myself”. How there is an arising of the Concentration factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen, that also he knows.

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

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

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

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

Here a monk when (another) has sensual desire knows “he has sensual desire”; or, not having sensual desire he knows “he does not have sensual desire”. How there is an arising of sensual desire that has not arisen, that he knows; and how there is an abandonment of sensual desire that has arisen, that also he knows; and how there is a non-arising of abandoned sensual desire again in the future, that also he knows.

When he has ill-will he knows “he has ill-will”; or, not having ill-will he knows “he does not have ill-will”. How there is an arising of ill-will that has not arisen, that he knows; and how there is an abandonment of ill-will that has arisen, that also he knows; and how there is a non-arising of abandoned ill-will again in the future, that also he knows.

When he has sloth and torpor he knows “he has sloth and torpor”; or, not having sloth and torpor he knows “he does not have sloth and torpor”. How there is an arising of sloth and torpor that has not arisen, that he knows; and how there is an abandonment of sloth and torpor that has arisen, that also he knows; and how there is a non-arising of abandoned sloth and torpor again in the future, that also he knows.

When he has agitation and worry he knows “he has agitation and worry”; or, not having agitation and worry he knows “he does not have agitation and worry”. How there is an arising of agitation and worry that has not arisen, that he knows; and how there is an abandonment of agitation and worry that has arisen, that also he knows; and how there is a non-arising of abandoned agitation and worry again in the future, that also he knows.

When he has doubt he knows “he has doubt”; or, not having doubt he knows “he does not have doubt”. How there is an arising of doubt that has not arisen, that he knows; and how there is an abandonment of doubt that has arisen, that also he knows; and how there is a non-arising of abandoned doubt again in the future, that also he knows.

When he has the Mindfulness factor of Complete Awakening he knows “he has the Mindfulness factor of Complete Awakening”; or, not having the Mindfulness factor of Complete Awakening he knows “he does not have the Mindfulness factor of Complete Awakening”. How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen, that he knows; and how there is

fulfilment of the development of the Mindfulness factor of Complete Awakening that has arisen, that also he knows.

When he has the Investigation of the (nature) of things factor of Complete Awakening he knows “he has the Investigation of the (nature) of things factor of Complete Awakening”; or, not having the Investigation of the (nature) of things factor of Complete Awakening he knows “he does not have the Investigation of the (nature) of things factor of Complete Awakening”. How there is an arising of the Investigation of the (nature) of things factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Investigation of the (nature) of things factor of Complete Awakening that has arisen, that also he knows.

When he has the Energy factor of Complete Awakening he knows “he has the Energy factor of Complete Awakening”; or, not having the Energy factor of Complete Awakening he knows “he does not have the Energy factor of Complete Awakening”. How there is an arising of the Energy factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Energy factor of Complete Awakening that has arisen, that also he knows.

When he has the Joyful-Interest factor of Complete Awakening he knows “he has the Joyful-Interest factor of Complete Awakening”; or, not having the Joyful-Interest factor of Complete Awakening he knows “he does not have the Joyful-Interest factor of Complete Awakening”. How there is an arising of the Joyful-Interest factor of

Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Joyful-Interest factor of Complete Awakening that has arisen, that also he knows.

When he has the Calmness factor of Complete Awakening he knows “he has the Calmness factor of Complete Awakening”; or, not having the Calmness factor of Complete Awakening he knows “he does not have the Calmness factor of Complete Awakening”. How there is an arising of the Calmness factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen, that also he knows.

When he has the Concentration factor of Complete Awakening he knows “he has the Concentration factor of Complete Awakening”; or, not having the Concentration factor of Complete Awakening he knows “he does not have the Concentration factor of Complete Awakening”. How there is an arising of the Concentration factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen, that also he knows.

When he has the Equanimity factor of Complete Awakening he knows “he has the Equanimity factor of Complete Awakening”; or, not having the Equanimity factor of Complete Awakening he knows “he does not have the Equanimity factor of Complete Awakening”. How there is an arising of the Equanimity factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the

development of the Equanimity factor of Complete Awakening that has arisen, that also he knows.

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

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

Here a monk, when there is sensual desire knows “there is sensual desire”; or, when there is no sensual desire he knows “there is no sensual desire”. How there is an arising of sensual desire that has not arisen, that he knows; and how there is an abandonment of sensual desire that has arisen, that also he knows; and how there is a non-arising of abandoned sensual desire again in the future, that also he knows.

When there is ill-will he knows “there is ill-will”; or, when there is no ill-will he knows “there is no ill-will”. How there is an arising of ill-will that has not arisen, that he knows; and how there is an abandonment of ill-will that has arisen, that also he knows; and how there is a non-arising of abandoned ill-will again in the future, that also he knows.

When there is sloth and torpor he knows “there is sloth and torpor”; or, when there is no sloth and torpor he knows “there is no sloth and torpor”. How there is an arising of sloth and torpor that has not arisen, that he knows; and how there is an abandonment of sloth and torpor that has arisen, that also he knows; and how there is a non-arising of abandoned sloth and torpor again in the future, that also he knows.

When there is agitation and worry he knows “there is agitation and worry”; or, when there is no agitation and worry he knows “there is no agitation and worry”. How there is an arising of agitation and worry that has not arisen, that he knows; and how there is an abandonment of agitation and worry that has arisen, that also he knows; and how there is a non-arising of abandoned agitation and worry again in the future, that also he knows.

When there is doubt he knows “there is doubt”; or, when there is no doubt he knows “there is no doubt”. How there is an arising of doubt that has not arisen, that he knows; and how there is an abandonment of doubt that has arisen, that also he knows; and how there is a non-arising of abandoned doubt again in the future, that also he knows.

When there is the Mindfulness factor of Complete Awakening he knows “there is the Mindfulness factor of Complete Awakening”; or, when there is no Mindfulness factor of Complete Awakening he knows “there is no Mindfulness factor of Complete Awakening”. How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the

development of the Mindfulness factor of Complete Awakening that has arisen, that also he knows.

When there is the Investigation of the (nature) of things factor of Complete Awakening he knows “there is the Investigation of the (nature) of things factor of Complete Awakening”; or, when there is no Investigation of the (nature) of things factor of Complete Awakening he knows “there is no Investigation of the (nature) of things factor of Complete Awakening”. How there is an arising of the Investigation of the (nature) of things factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Investigation of the (nature) of things factor of Complete Awakening that has arisen, that also he knows.

When there is the Energy factor of Complete Awakening he knows “there is the Energy factor of Complete Awakening”; or, when there is no Energy factor of Complete Awakening he knows “there is no Energy factor of Complete Awakening”. How there is an arising of the Energy factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Energy factor of Complete Awakening that has arisen, that also he knows.

When there is the Joyful-Interest factor of Complete Awakening he knows “there is the Joyful-Interest factor of Complete Awakening”; or, when there is no Joyful-Interest factor of Complete Awakening he knows “there is no Joyful-Interest factor of Complete Awakening”. How there is an arising of the Joyful-Interest factor of Complete Awakening that has not arisen, that he knows; and how there is

fulfilment of the development of the Joyful-Interest factor of Complete Awakening that has arisen, that also he knows.

When there is the Calmness factor of Complete Awakening he knows “there is the Calmness factor of Complete Awakening”; or, when there is no Calmness factor of Complete Awakening he knows “there is no Calmness factor of Complete Awakening”. How there is an arising of the Calmness factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen, that also he knows.

When there is the Concentration factor of Complete Awakening he knows “there is the Concentration factor of Complete Awakening”; or, when there is no Concentration factor of Complete Awakening he knows “there is no Concentration factor of Complete Awakening”. How there is an arising of the Concentration factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen, that also he knows.

When there is the Equanimity factor of Complete Awakening he knows “there is the Equanimity factor of Complete Awakening”; or, when there is no Equanimity factor of Complete Awakening he knows “there is no Equanimity factor of Complete Awakening”. How there is an arising of the Equanimity factor of Complete Awakening that has not arisen, that he knows; and how there is fulfilment of the

development of the Equanimity factor of Complete Awakening that has arisen, that also he knows.

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

(Word Analysis)

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

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

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

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

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

“After removing avarice and sorrow regarding the world”. Herein, what is the world? For sure it is the world of things, also the world of the five constituents (of mind and body) that provide fuel for attachment – this is called *“world”*. Herein, what is avarice? That which is passion, passionateness, fawning, compliance, enjoyment, passionate enjoyment, a passionate mind – this is called *“avarice”*.

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Herein, what is sorrow? That which is mental disagreeableness, mental pain, disagreeableness born of contact with the mind, painful experience: disagreeableness born of contact with the mind, painful feeling – this is called “*sorrow*”. Thus this avarice and this sorrow are removed from the world, expelled, quieted, calmed, allayed, gone down, settled down, destroyed, completely destroyed, dried up, completely dried up, brought to an end. Because of this “*after removing avarice and sorrow regarding the world*” is said.

Explanation of the Contemplation of (the Nature of) Things

The Section Derived from the Discourses

2. The Section Derived from the Abstract Teaching

[The First Method]²⁵

Four Ways of Attending to Mindfulness:

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

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

Here a monk, at whatever time, develops the supermundane absorption,²⁶ which leads out, which goes to decrease (of rebirth),²⁷ to

²⁵ This heading, and *The Second Method* below, do not appear in the texts, but are inserted by the editor for clarity's sake.

²⁶ Aṭṭhasālinī defines absorption in this context as: *full absorption for (just) one mind moment.*

²⁷ Aṭṭhasālinī: *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.*

abandonment of wrong views, to the attainment of the first ground,²⁸ (where,) quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, with difficulty in practice and slow deepening of knowledge, and he contemplates (the nature of) the body in the body,²⁹ and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path – this is said to be “attending to mindfulness”. (Also) the rest of the things associated with the ways of attending to mindfulness.³⁰

²⁸ *Aṭṭhasālinī*: *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.*

²⁹ 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 (*sukhapatīpadam*) 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.

³⁰ 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.

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

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

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

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

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

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

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

What herein are the ways of attending to mindfulness?

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

[The Second Method]

Four Ways of Attending to Mindfulness:

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

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

Here a monk, at whatever time, develops the supermundane absorption,³¹ which leads out, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, (where,) quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, with difficulty in practice and slow deepening of knowledge, and at that time there is contact, there is feeling, there is perception,³² there is intention, there is thought, there is thinking, there is reflection, there is joyful interest, there is happiness, there is one-pointedness of mind,³³ there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness, there is the Faculty of Concentration, there is the Faculty of Wisdom,³⁴ there is

³¹ 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.

³² Consciousness (*viññāṇā*) is covered by contact, and *saṅkhāra* are covered in the next line.

³³ 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.

³⁴ 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,

the mind-faculty, there is the joy-faculty, there is the life-faculty, there is the faculty of “I will know what is unknown”, there is Right View, there is Right Intention, there is Right Speech, there is Right Action, there is Right Endeavour, there is Right Mindfulness, there is Right Concentration, there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness, there is the Strength of Concentration, there is the Strength of Wisdom,³⁵ there is the strength of conscience, there is the strength of shame, there is no greed, there is no hate, there is no delusion, there is no avarice, there is no ill-will, there is Right View, there is conscience, there is shame,³⁶ there is bodily calm, there is mental calm,³⁷ there is bodily lightness, there is mental lightness, there is bodily plasticity, there is mental plasticity, there is bodily workableness, there is mental workableness, there is bodily proficiency, there is mental proficiency, there is bodily uprightness, there is mental uprightness, there is mindfulness, there is full awareness, there is calm, there is insight, there is support, there is balance: these are wholesome things.

but have been grouped together with the preceding in the Abhidhamma through word collocation.

³⁵ 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.

³⁶ All three of which have been mentioned previously in the list, albeit the last two were there given as strengths.

³⁷ These, and the similar one that follow, are mental concomitants that are present during any wholesome consciousness.

For one who has produced and developed this supermundane, wholesome absorption, the result (is that), quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with difficulty in practice, slow deepening of knowledge, and emptiness he contemplates (the nature of) the body in the body,³⁸ and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path – this is said to be “attending to mindfulness”. (Also) the rest of the things associated with the ways of attending to mindfulness.

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

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

³⁸ 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*).

deepening of knowledge, and at that time there is contact, there is feeling, there is perception, there is intention, there is thought, there is thinking, there is reflection, there is joyful interest, there is happiness, there is one-pointedness of mind, there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness, there is the Faculty of Concentration, there is the Faculty of Wisdom, there is the mind-faculty, there is the joy-faculty, there is the life-faculty, there is the faculty of “I will know what is unknown”, there is Right View, there is Right Intention, there is Right Speech, there is Right Action, there is Right Endeavour, there is Right Mindfulness, there is Right Concentration, there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness, there is the Strength of Concentration, there is the Strength of Wisdom, there is the strength of conscience, there is the strength of shame, there is no greed, there is no hate, there is no delusion, there is no avarice, there is no ill-will, there is Right View, there is conscience, there is shame, there is bodily calm, there is mental calm, there is bodily lightness, there is mental lightness, there is bodily plasticity, there is mental plasticity, there is bodily workableness, there is mental workableness, there is bodily proficiency, there is mental proficiency, there is bodily uprightness, there is mental uprightness, there is mindfulness, there is full awareness, there is calm, there is insight, there is support, there is balance: these are wholesome things.

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

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desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with difficulty in practice, slow deepening of knowledge, and emptiness he contemplates (the nature of) the feelings in the feelings, and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the Path – this is said to be “attending to mindfulness”. (Also) the rest of the things associated with the ways of attending to mindfulness.

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

Here a monk, at whatever time, develops the supermundane absorption, which leads out, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, with difficulty in practice and slow deepening of knowledge, and at that time there is contact, there is feeling, there is perception, there is intention, there is thought, there is thinking, there is reflection, there is joyful interest, there is happiness, there is one-pointedness of mind, there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness, there is the Faculty of Concentration, there is the Faculty of Wisdom, there is the mind-faculty, there is the joy-faculty, there is the life-faculty, there is the faculty of “I will

know what is unknown”, there is Right View, there is Right Intention, there is Right Speech, there is Right Action, there is Right Endeavour, there is Right Mindfulness, there is Right Concentration, there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness, there is the Strength of Concentration, there is the Strength of Wisdom, there is the strength of conscience, there is the strength of shame, there is no greed, there is no hate, there is no delusion, there is no avarice, there is no ill-will, there is Right View, there is conscience, there is shame, there is bodily calm, there is mental calm, there is bodily lightness, there is mental lightness, there is bodily plasticity, there is mental plasticity, there is bodily workableness, there is mental workableness, there is bodily proficiency, there is mental proficiency, there is bodily uprightness, there is mental uprightness, there is mindfulness, there is full awareness, there is calm, there is insight, there is support, there is balance: these are wholesome things.

For one who has produced and developed this supermundane, wholesome absorption, the result (is that), quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, and with difficulty in practice, slow deepening of knowledge, and emptiness he contemplates (the nature of) the mind in the mind, and that which at that time is mindfulness, recollection, Right Mindfulness, the Mindfulness factor of Complete Awakening, the Path factor, and what belongs to the

Path – this is said to be “attending to mindfulness”. (Also) the rest of the things associated with the ways of attending to mindfulness.

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

Here a monk, at whatever time, develops the supermundane absorption, which leads out, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground, quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, with difficulty in practice and slow deepening of knowledge, and at that time there is contact, there is feeling, there is perception, there is intention, there is thought, there is thinking, there is reflection, there is joyful interest, there is happiness, there is one-pointedness of mind, there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness, there is the Faculty of Concentration, there is the Faculty of Wisdom, there is the mind-faculty, there is the joy-faculty, there is the life-faculty, there is the faculty of “I will know what is unknown”, there is Right View, there is Right Intention, there is Right Speech, there is Right Action, there is Right Endeavour, there is Right Mindfulness, there is Right Concentration, there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness, there is the Strength of Concentration, there is the Strength of Wisdom, there is the strength of conscience, there is the strength of shame, there is no greed, there is no hate, there is no

delusion, there is no avarice, there is no ill-will, there is Right View, there is conscience, there is shame, there is bodily calm, there is mental calm, there is bodily lightness, there is mental lightness, there is bodily plasticity, there is mental plasticity, there is bodily workableness, there is mental workableness, there is bodily proficiency, there is mental proficiency, there is bodily uprightness, there is mental uprightness, there is mindfulness, there is full awareness, there is calm, there is insight, there is support, there is balance: these are wholesome things.

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

What herein are the ways of attending to mindfulness?

Here a monk, at whatever time, develops the supermundane absorption, which leads out, which goes to decrease (of rebirth), to abandonment of wrong views, to the attainment of the first ground,

quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, he dwells, having attained the first absorption, with difficulty in practice and slow deepening of knowledge, and at that time there is contact, there is feeling, there is perception, there is intention, there is thought, there is thinking, there is reflection, there is joyful interest, there is happiness, there is one-pointedness of mind, there is the Faculty of Faith, there is the Faculty of Energy, there is the Faculty of Mindfulness, there is the Faculty of Concentration, there is the Faculty of Wisdom, there is the mind-faculty, there is the joy-faculty, there is the life-faculty, there is the faculty of “I will know what is unknown”, there is Right View, there is Right Intention, there is Right Speech, there is Right Action, there is Right Endeavour, there is Right Mindfulness, there is Right Concentration, there is the Strength of Faith, there is the Strength of Energy, there is the Strength of Mindfulness, there is the Strength of Concentration, there is the Strength of Wisdom, there is the strength of conscience, there is the strength of shame, there is no greed, there is no hate, there is no delusion, there is no avarice, there is no ill-will, there is Right View, there is conscience, there is shame, there is bodily calm, there is mental calm, there is bodily lightness, there is mental lightness, there is bodily plasticity, there is mental plasticity, there is bodily workableness, there is mental workableness, there is bodily proficiency, there is mental proficiency, there is bodily uprightness, there is mental uprightness, there is mindfulness, there is full

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

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

The Section Derived from the Abstract Teaching

3. The Questionnaire

Four Ways of Attending to Mindfulness:

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

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

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

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

Regarding the four (supermundane) ways of attending to mindfulness:³⁹

The Triplets Tabulation

[Q:] Are any [of the ways of attending to mindfulness] wholesome?⁴⁰
Are any unwholesome? Are any without consequences? They may be

³⁹ 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: *they may be wholesome, they may be without consequences*, the Path is *wholesome*, the Fruit is *without consequence*; *they may be results, they may be things that have resultant nature*, the Fruit is *results*, the Path is *resultant nature*; *they may go towards decrease, they may go towards neither decrease nor increase*, the Path is the former, the Fruit is the latter; *they may be in training, they may be no longer in training*, the four Paths and lower three Fruits are *in training*; the *Worthy One* is *no longer in training*; *they may be righteous and have a fixed destiny, they may not have a fixed destiny*, the Path has a *fixed destiny*, the Fruit does *not have a fixed destiny*.

⁴⁰ 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: *Are any [of the ways of attending to mindfulness] wholesome? Are any unwholesome? Are any without consequences? ... Are any with faults? Are any without faults?* The rest has to be inferred from the supermundane wholesome consciousness (*lokuttarakusalāṃ*) sequence in Dhammasaṅgaṇī. I have rearranged the material here so that the answers follow each of the questions, which hopefully makes the whole discussion more intelligible.

wholesome, they may be without consequences.⁴¹

Are any connected with pleasant feeling? Are any connected with painful feeling? Are any connected with neither-painful-nor-pleasant feeling? They may be connected with pleasant feeling, they may be connected with neither-painful-nor-pleasant feeling.⁴²

Are any results? Are there any things that have resultant nature?⁴³ Are any neither results nor have resultant nature?⁴⁴ They may be results, they may be things that have resultant nature.

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

⁴¹ Aṭṭhasālinī has this interesting explanation of this sequence: *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.

⁴² Unpleasant feeling (*dukkhavedanā*) is never present in the supermundane consciousnesses.

⁴³ The Nikkhepaṅga section of Dhammasaṅgaṇī paraphrases with *things that by their own nature are resultant*.

⁴⁴ The Nikkhepaṅga says this phrase means: *whatever actions that are neither wholesome nor unwholesome, all form, and the element without processes* (i.e. *nibbāna*).

attached to and are not favourable to the attachments? (They are) not attached to and are not favourable to the attachments.

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

Are any with thinking and reflection? Are any without thinking, and have reflection alone? Are any without thinking and reflection? They may be with thinking and reflection, they may be without thinking, and have reflection alone, they may be without thinking and reflection.⁴⁵

Are any united with joyful interest? Are any united with pleasure? Are any united with equanimity? They may be united with joyful interest, they may be united with pleasure, they may be united with equanimity.⁴⁶

⁴⁵ The second possibility comes about in the fivefold absorption sequence found in the Abhidhamma. The third would apply in the second absorption and higher.

⁴⁶ *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).

Are any to be given up through vision (of the First Path)?⁴⁷ Are any to be given up through development (of the rest of the Paths)?⁴⁸ Are any to be given up neither through vision (of the First Path) nor through development (of the rest of the Paths)? (They are) to be given up neither through vision (of the First Path) nor through development (of the rest of the Paths).

Do any have roots that are to be given up through vision (of the First Path)? Do any have roots that are to be given up through development (of the rest of the Paths)? Do any have roots that are neither to be given up through vision (of the First Path) nor through development (of the rest of the Paths)? (They have) roots that are neither to be given up through vision (of the First Path) nor through development (of the rest of the Paths).

Can any go towards increase? Can any go towards decrease? Can any go towards neither decrease nor increase? They may go towards decrease, they may go towards neither decrease nor increase.

⁴⁷ Aṭṭhasālinī: *through vision means through the (vision of the) Path of Stream Entry.*

⁴⁸ Aṭṭhasālinī: *through development means through the (development of the) other three Paths.*

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Are any in training? Are any no longer in training?⁴⁹ Are any neither in training nor no longer in training? They may be in training, they may be no longer in training.

Are any limited? Are any very great? Are any immeasurable?⁵⁰ (They are) immeasurable.

Are any limited sense-objects? Are any very great sense-objects? Are any immeasurable sense-objects? (They are) immeasurable sense-objects.

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

⁴⁹ *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.

⁵⁰ *Aṭṭhasālinī*: *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.*

Are any wrongful and have a fixed destiny? Are any righteous and have a fixed destiny? Do any not have a fixed destiny?⁵¹ They may be righteous and have a fixed destiny, they may not have a fixed destiny.

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

Have any arisen? Have any not arisen? Are any arising? They may be arisen, they may be not arisen, they may be arising.

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

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

⁵¹ According to the Nikkhepakaṇḍa, 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.

The Questionnaire - 73

Are any his own?⁵² Are any another's? Are any his own and another's? They may be his own, they may be another's, they may be his own and another's.

Are any internal objects? Are any external objects? Are any internal and external objects? (They are) external objects.

Are any visible and have impingement?⁵³ Are any not visible and have impingement? Are any not visible and without impingement? (They are) not visible and without impingement.

The Triplets Tabulation

⁵² Nikkhepaṇḍa: *whatever things for the various beings are one's own, individual, constantly and personally attached to: form, feelings, perception, (volitional) processes, and consciousness.*

⁵³ Atṭhasālinī: *what is reckoned as having a visible nature ... (that is) visible; what is reckoned as having a striking nature ... (that is) impingement.*

The Pairs Tabulation

[The Roots Collection]⁵⁴

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

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

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

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

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

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

⁵⁴ 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.

The Roots Collection

[The Lesser Pairs]⁵⁵

Are any with causes? Are any without causes? (They are) with causes.

Are any conditioned? Are any not conditioned? (They are) conditioned.

Are any visible? Are any not visible? (They are) not visible.

Are any impingements? Are any not impingements? (They are) not impingements.

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

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

Are any perceptible in one way? Are any not perceptible in another way? (They are) perceptible in one way, some are not perceptible in another way.

The Lesser Pairs

⁵⁵ We will later have the Greater Pairs (*Mahantaradukamī*) and the End Pairs (*Piṭṭhidukamī*).

[The Pollutants Collection]

Are any pollutants? Are any not pollutants?⁵⁶ (They are) not pollutants.

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

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

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

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

⁵⁶ 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.

Are any unassociated with pollutants but are connected with pollutants? Are any unconnected with pollutants? (They are) unassociated with pollutants. (They are) unconnected with pollutants.⁵⁷

The Pollutants Collection

[The Fetters Collection]

Are any fetters? Are any not fetters?⁵⁸ (They are) not fetters.

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

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

Are any fetters and favourable to the fetters? Are any favourable to the fetters but are not fetters? (They are) not to be spoken of as fetters and favourable to the fetters, (or) as favourable to the fetters but not fetters.

⁵⁷ The next six sections up till the *Parāmāśogocchakamī*, which examine different collections of defilements, all follow the same format.

⁵⁸ 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*).

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Are any fetters and associated with fetters? Are any associated with fetters but are not fetters? (They are) not to be spoken of as fetters and associated with fetters, (or) as associated with fetters but not fetters.

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

The Fetters Collection

[The Knots Collection]

Are any knots? Are any not knots?⁵⁹ (They are) not knots.

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

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

Are any knots and favourable to the knots? Are any favourable to the knots but are not knots? (They are) not to be spoken of as knots and favourable to the knots, (or) as favourable to the knots but not knots.

⁵⁹ There are four: *the knots of avarice (abhijjhā)*, *ill-will (vyāpāda)*, *grasping at virtue and practices (sīlabbataparāmāsa)*, *inclination to (insisting) 'this is the truth' (idamsaccābhinivesa)*.

The Questionnaire - 79

Are any knots and associated with knots? Are any associated with knots but are not knots? (They are) not to be spoken of as knots and associated with knots, (or) as associated with knots but not knots.

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

The Knots Collection

[The Floods Collection]

Are any floods? Are any not floods?⁶⁰ (They are) not floods.

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

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

Are any floods and favourable to the floods? Are any favourable to the floods but are not floods? (They are) not to be spoken of as floods and favourable to the floods, (or) as favourable to the floods but not floods.

⁶⁰ These are the similar to the pollutants above: *the floods of sense-desire* (*kāmogha*), (*desiring*) *continuation* (*bhavogha*), (*wrong*) *views* (*ditthogha*) and *ignorance* (*avijjogha*).

The Questionnaire - 80

Are any floods and associated with floods? Are any associated with floods but are not floods? (They are) not to be spoken of as floods and associated with floods, (or) as associated with floods but not floods.

Are any unassociated with floods but favourable to the floods? Are any unfavourable to the floods? (They are) unassociated with floods. (They are) unfavourable to the floods.

The Floods Collection

[The Yokes Collection]

Are any yokes? Are any not yokes?⁶¹ (They are) not yokes.

Are any favourable to the yokes? Are any unfavourable to the yokes? (They are) unfavourable to the yokes.

Are any associated with yokes? Are any unassociated with yokes? (They are) unassociated with yokes.

Are any yokes and favourable to the yokes? Are any favourable to the yokes but are not yokes? (They are) not to be spoken of as yokes and favourable to the yokes, (or) as favourable to the yokes but not yokes.

⁶¹ These are the similar to the pollutants above: *the yokes of sense-desire (kāmayoga)*, *(desiring) continuation (bhavayoga)*, *(wrong) views (dīṭṭhiyoga)* and *ignorance (avijjāyoga)*.

The Questionnaire - 81

Are any yokes and associated with yokes? Are any associated with yokes but are not yokes? (They are) not to be spoken of as yokes and associated with yokes, (or) as associated with yokes but not yokes.

Are any unassociated with yokes but favourable to the yokes? Are any unfavourable to the yokes? (They are) unassociated with yokes. (They are) unfavourable to the yokes.

The Yokes Collection

[The Hindrances Collection]

Are any hindrances? Are any not hindrances?⁶² (They are) not hindrances.

Are any favourable to the hindrances? Are any unfavourable to the hindrances? (They are) unfavourable to the hindrances.

Are any associated with hindrances? Are any unassociated with hindrances? (They are) unassociated with hindrances.

Are any hindrances and favourable to the hindrances? Are any favourable to the hindrances but are not hindrances? (They are) not to

⁶² Five in number: *sensual desire* (*kāmacchanda*), *ill-will* (*vyāpāda*), *sloth and torpor* (*thīnamiddha*), *agitation and worry* (*uddhaccakukkucca*) and *skeptical doubt* (*vicikicchā*).

be spoken of as hindrances and favourable to the hindrances, (or) as favourable to the hindrances but not hindrances.

Are any hindrances and associated with hindrances? Are any associated with hindrances but are not hindrances? (They are) not to be spoken of as hindrances and associated with hindrances, (or) as associated with hindrances but not hindrances.

Are any unassociated with hindrances but favourable to the hindrances? Are any unfavourable to the hindrances? (They are) unassociated with hindrances. (They are) unfavourable to the hindrances.

The Hindrances Collection

[The Adherences Collection]

Are any adherences? Are any not adherences?⁶³ (They are) not adherences.

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

⁶³ *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.

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

Are any adherences and adhered to? Are any adhered to but are not adherences? (They are) not to be spoken of as adherences and adhered to, (or) as adhered to but not adherences.

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

The Adherences Collection

[The Greater Pairs]

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

Are any consciousness? Are any not consciousness?⁶⁴ (They are) not consciousness.

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

Are any associated with mind? Are any unassociated with mind? (They are) associated with mind.

⁶⁴ *Citta* is defined here as any of the six sense-consciousnesses.

The Questionnaire - 84

Are any joined with mind? Are any not joined with mind? (They are) joined with mind.

Are any produced by mind? Are any not produced by mind? (They are) produced by mind.

Are any developed by mind? Are any not developed by mind? (They are) developed by mind.

Are any kept rolling by mind? Are any not kept rolling by mind? (They are) kept rolling by mind.

Are any productions produced by mind? Are any not productions produced by mind? (They are) productions produced by mind.

Are any productions that are produced by mind and developed by mind? Are any not productions that are produced by mind and developed by mind? (They are) productions that are produced by mind and developed by mind.

Are any productions that are produced by mind and kept rolling by mind? Are any not productions that are produced by mind and kept rolling by mind? (They are) productions that are produced by mind and kept rolling by mind.

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

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

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

The Greater Pairs

[The Attachments Collection]

Are any attachments? Are any not attachments?⁶⁵ (They are) not attachments.

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

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

Are any attachments and favourable to the attachments? Are any favourable to the attachments but are not attachments? (They are) not to be spoken of as attachments and favourable to the attachments, (or) as favourable to the attachments but not attachments.

⁶⁵ There are four: *attachments to sensuality (kāmuṇādāna)*, *views (diṭṭhupādāna)*, *grasping at virtue and practices (sīlabbatupādāna)* and *self-theories (attavādupādāna)*.

Are any attachments and associated with the attachments? Are any associated with the attachments, but are not attachments? (They are) not to be spoken of as attachments and associated with attachments, (or) as associated with attachments but not attachments.

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

The Attachments Collection

[The Defilements Collection]

Are any defilements? Are any not defilements?⁶⁶ (They are) not defilements.

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

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

⁶⁶ The defilements are here defined as ten: *greed (lobha)*, *hatred (dosa)*, *delusion (moha)*, *conceit (māna)*, *(wrong) views (diṭṭhi)*, *doubt (vicikicchā)*, *sloth (thīna)*, *agitation (uddhacca)*, *lack of conscience (ahirīka)*, *lack of shame (anottappa)*.

The Questionnaire - 87

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

Are any defilements and connected with the defilements? Are any connected with the defilements, but are not defilements? (They are) not to be spoken of as defilements and connected with the defilements, (or) as connected with the defilements but not defilements.

Are any defilements and defiled? Are any defiled, but are not defilements? (They are) not to be spoken of as defilements and defiled, (or) as defiled but not defilements.

Are any defilements and associated with the defilements? Are any associated with defilements but not defilements? (They are) not to be spoken of as defilements and associated with defilements, (or) as associated with defilements but not defilements.

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

The Defilements Collection

[The End Pairs]

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

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

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

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

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

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

The Questionnaire - 89

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

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

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

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

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

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

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

The Questionnaire - 90

Are any included? Are any unincluded?⁶⁷ (They are) unincluded.

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

Are any fixed? Are any not fixed? They may be fixed, they may not be fixed.

Are any surpassable? Are any unsurpassable? (They are) unsurpassable.

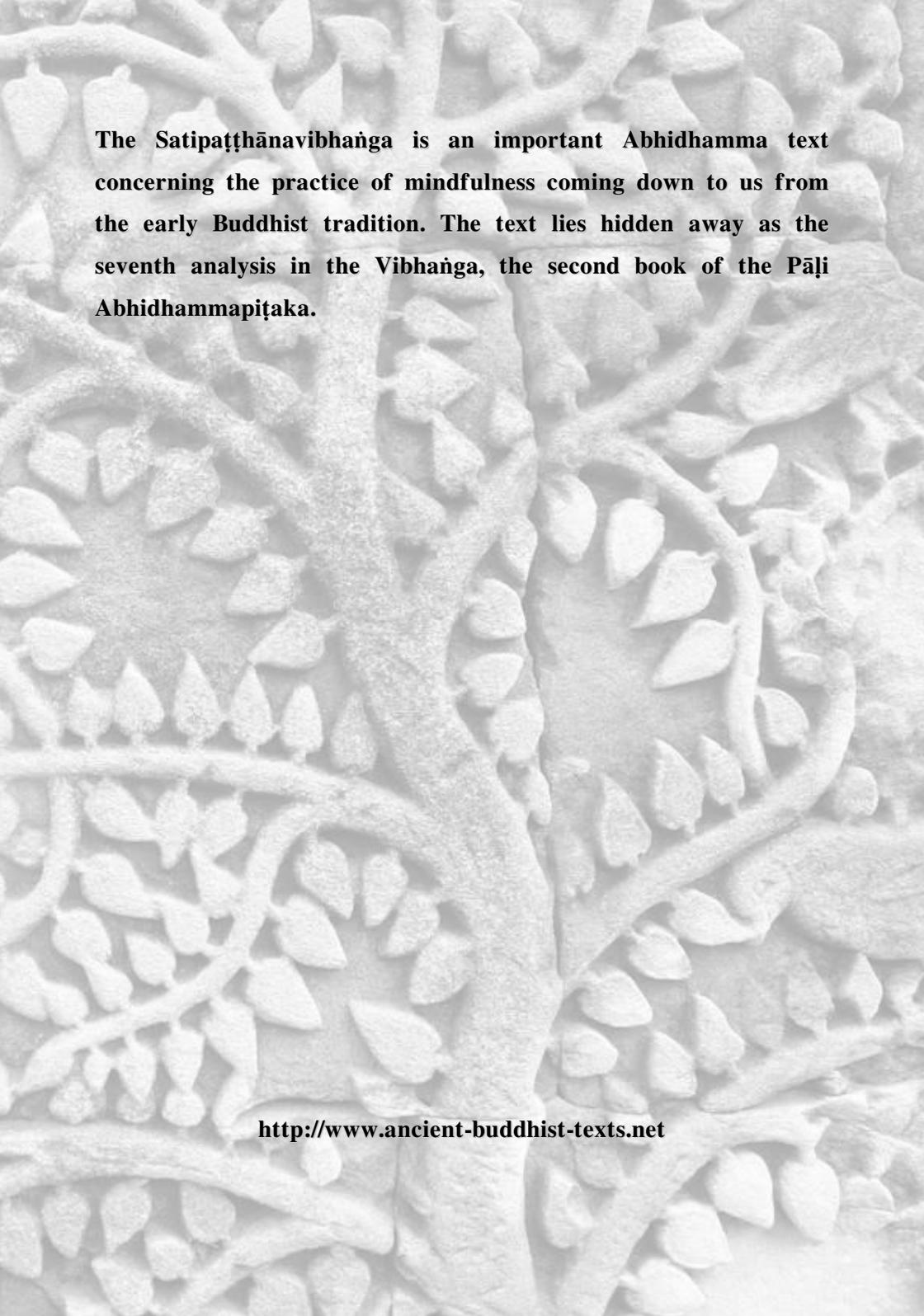
Are any with faults? Are any without faults? (They are) without faults.

The End Pairs

The Questionnaire

The Analysis of the Ways of Attending to Mindfulness is Finished

⁶⁷ Aṭṭhasālinī: **included** means: included in, contained in, the round of the three grounds (of existence), **unincluded** means not being included therein.



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 Pāḷi Abhidhammapiṭaka.

<http://www.ancient-buddhist-texts.net>