

Satipaṭṭhānavibhaṅgo (Vibh. 7)

edited by

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Texts and Abbreviations

Texts:

(BJT) Sinhala edition:

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

(ChS) Burmese edition:

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

(Thai) Royal Thai Edition:

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

Editor's Preface

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

More significantly both the text and the translation have been greatly obscured by ellipses.¹ The omitted portions can only be reconstructed by a reader if he is fully conversant not only with earlier parts of the same text, but also with the book that precedes it, the *Dhammasaṅgaṇī*. In the translation by the great Burmese Sayadaw U Tiṭṭhila, for instance, we find no fewer than forty-eight *peyyāla* or repetition passages marked, some of which are extensive, and a number of which do not occur in the book in hand.² No wonder then that its importance has been largely missed.

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

If we examine the first section, the section based on the discourses (*Suttantabhājanīya*), we find far fewer subjects there than in the discourse, containing only five subject headings as opposed to twenty-three in the discourse. Contemplation of Feelings and Contemplation of the Mind contain the same material, but Contemplation of the Body has only the Applying the Mind to Repulsiveness (*Paṭikkūlamānasikāra*) section; and Contemplation of (the Nature of) Things has only the Hindrances (*Nīvaraṇa*) and Factors of Awakening (*Bojjhaṅga*).

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

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

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

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

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

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 Abhidhammas of the other schools.

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

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

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

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

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

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

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

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

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

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

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

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

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

Ānandajoti Bhikkhu
October 2011

Vibhaṅgo⁷

7: Satipaṭṭhānavibhaṅgo

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

[1. Suttantabhājanīyam]⁸

Cattāro Satipaṭṭhānā:

Idha bhikkhu ajjhataṃ kāye kāyānupassī viharati, bahiddhā kāye kāyānupassī viharati, ajjhatabhiddhā kāye kāyānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Ajjhattaṃ vedanāsu vedanānupassī viharati, bahiddhā vedanāsu vedanānupassī viharati, ajjhatabhiddhā vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Ajjhattaṃ citte cittānupassī⁹ viharati, bahiddhā citte cittānupassī viharati, ajjhatabhiddhā citte cittānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Ajjhattaṃ dhammesu dhammānupassī viharati, bahiddhā dhammesu dhammānupassī viharati, ajjhatabhiddhā dhammesu dhammānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

[Kāyānupassanāniddeso]

Kathaṅ-ca bhikkhu ajjhataṃ kāye kāyānupassī viharati?

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

Atthi imasmim kāye:

kesā, lomā, nakhā, dantā, taco,
maṃsaṃ, nahāru,¹² aṭṭhi,¹³ aṭṭhimiñjā,¹⁴ vakkam,
hadayaṃ, yakanam, kilomakam, pihakam, papphasam,
antaṃ, antaḡaṇam, udariyam, karīsam,

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

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

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

¹⁰ Thai: *puran*, always.

¹¹ BJT: *asucīno*, printer's error.

¹² Thai, ChS: *nhāru*, always.

¹³ Thai: *aṭṭhī*, always.

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

pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo,
assu, vasā, kheḷo, siṅghāṇikā,¹⁵ lasikā, muttan-ti.¹⁶

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

Kathaṅ-ca bhikkhu bahiddhā kāye kāyānupassī viharati?

Idha bhikkhu bahiddhā kāyaṃ - uddhaṃ pādatalā, adho kesamatthakā, tacapariyantā, pūraṃ nānappakārassa asucino - paccavekkhati:

Atthissa kāye:

kesā, lomā, nakhā, dantā, taco,
maṃsaṃ, nahāru, aṭṭhi, aṭṭhimiṅjā, vakkāṃ,
hadayaṃ, yakanaṃ, kilomakāṃ, pihakāṃ, papphāsaṃ,
antaṃ, antaguṇaṃ, udariyaṃ, karīsaṃ,
pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo,
assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan-ti.

So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti, so taṃ nimittaṃ āsevītvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā, ajjhatabhiddhā kāye cittaṃ upasaṃharati.

Kathaṅ-ca bhikkhu ajjhatabhiddhā kāye kāyānupassī viharati?

Idha bhikkhu ajjhatabhiddhā kāyaṃ - uddhaṃ pādatalā, adho kesamatthakā, tacapariyantā, pūraṃ nānappakārassa asucino - paccavekkhati:

Atthi kāye:¹⁸

kesā, lomā, nakhā, dantā, taco,
maṃsaṃ, nahāru, aṭṭhi, aṭṭhimiṅjā, vakkāṃ,
hadayaṃ, yakanaṃ, kilomakāṃ, pihakāṃ, papphāsaṃ,
antaṃ, antaguṇaṃ, udariyaṃ, karīsaṃ,
pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo,
assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan-ti.

Evāṃ bhikkhu ajjhatabhiddhā kāye kāyānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomassaṃ.

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

¹⁶ BJT omits *ti*, always.

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

¹⁸ BJT, ChS: *Atthi imasmiṃ kāye*.

[Padabhājanīyaṃ]

“*Anupassī*” ti. Tattha, katamā anupassanā? Yā paññā pajānanā vicayo pavicayo dhammavicayo, sallakkhaṇā upalakkhaṇā paccupalakkhaṇā, paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā, bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo, paññā Paññindriyaṃ Paññābalaṃ paññāsatthaṃ, paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanā, amoho dhammavicayo Sammādiṭṭhi – ayaṃ vuccati “*anupassanā*”. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato,¹⁹ upaṇṇo samupapanno²⁰ samannāgato. Tena vuccati “*anupassī*” ti.

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

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

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

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

“*Vineyya loke abhijjhādomanassaṃ*”-ti. Tattha, katamo loko? Sveva kāyo loko, pañca pi upādānakkhandhā loko - ayaṃ vuccati “*loko*”. Tattha, katamā abhijjhā? Yo rāgo sārāgo²⁷ anunayo anurodho, nandī nandirāgo²⁸ cittassa sārāgo²⁸ - ayaṃ vuccati “*abhijjhā*”. Tattha, katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ, cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ: cetosamphassajā asātā, dukkhā vedanā – idaṃ vuccati “*domanassaṃ*”. Iti ayañ-ca abhijjhā idañ-ca domanassaṃ imamhi loke vinītā honti paṭivinītā, santā samitā vūpasantā atthaṅgatā abbhatthaṅgatā, appitā byappitā sositā visositā byantīkatā. Tena vuccati “*vineyya loke abhijjhādomanassaṃ*”-ti.

Kāyānupassanāniddeso

¹⁹ BJT: *upagato, samupagato*, always.

²⁰ BJT: *uppanno, samuppanno*, always; ChS: *sampanno*, always.

²¹ BJT: *iriyati*, always.

²² ChS: *katamo ātāpo*, always.

²³ ChS: *viriy-*, always.

²⁴ ChS: *ātāpo*, always.

²⁵ ChS: *ātāpena*, always.

²⁶ Thai: *pilāpanatā*, always.

²⁷ Thai: *nandīrāgo*, always.

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

[Vedanānupassanāniddeso]

Kathañ-ca bhikkhu ajjhattam vedanāsu vedanānupassī²⁹ viharati?

Idha bhikkhu sukham vedanam vediyamāno³⁰ “sukham vedanam vediyāmī” ti pajānāti; dukkham vedanam vediyamāno “dukkham vedanam vediyāmī” ti pajānāti; adukkhamasukham vedanam vediyamāno “adukkhamasukham vedanam vediyāmī” ti pajānāti.

Sāmisam vā sukham vedanam vediyamāno “sāmisam sukham vedanam vediyāmī” ti pajānāti; nirāmisam vā sukham vedanam vediyamāno “nirāmisam sukham vedanam vediyāmī” ti pajānāti; sāmisam vā dukkham vedanam vediyamāno “sāmisam dukkham vedanam vediyāmī” ti pajānāti; nirāmisam vā dukkham vedanam vediyamāno “nirāmisam dukkham vedanam vediyāmī” ti pajānāti; sāmisam vā adukkhamasukham vedanam vediyamāno “sāmisam adukkhamasukham vedanam vediyāmī” ti pajānāti; nirāmisam vā adukkhamasukham vedanam vediyamāno “nirāmisam adukkhamasukham vedanam vediyāmī” ti pajānāti.

So tam nimittam āsevati bhāveti bahulīkaroti svāvatthitam vavatthapeti, so tam nimittam āsevitvā bhāvetvā bahulīkaritvā svāvatthitam vavatthapetvā, bahiddhā vedanāsu cittam upasamharati.

Kathañ-ca bhikkhu bahiddhā vedanāsu vedanānupassī viharati?

Idha bhikkhu sukham vedanam vediyamānam “sukham vedanam vediyatī” ti pajānāti, dukkham vedanam vediyamānam “dukkham vedanam vediyatī” ti pajānāti; adukkhamasukham vedanam vediyamānam “adukkhamasukham vedanam vediyatī” ti pajānāti.

Sāmisam vā sukham vedanam vediyamānam “sāmisam sukham vedanam vediyatī” ti pajānāti; nirāmisam vā sukham vedanam vediyamānam “nirāmisam sukham vedanam vediyatī” ti pajānāti; sāmisam vā dukkham vedanam vediyamānam “sāmisam dukkham vedanam vediyatī” ti pajānāti; nirāmisam vā dukkham vedanam vediyamānam “nirāmisam dukkham vedanam vediyatī” ti pajānāti; sāmisam vā adukkhamasukham vedanam vediyamānam “sāmisam adukkhamasukham vedanam vediyatī” ti pajānāti; nirāmisam vā adukkhamasukham vedanam vediyamānam “nirāmisam adukkhamasukham vedanam vediyatī” ti pajānāti.

So tam nimittam āsevati bhāveti bahulīkaroti svāvatthitam vavatthapeti, so tam nimittam āsevitvā bhāvetvā bahulīkaritvā svāvatthitam vavatthapetvā, ajjhatabhiddhā vedanāsu cittam upasamharati.

Kathañ-ca bhikkhu ajjhatabhiddhā vedanāsu vedanānupassī viharati?

Idha bhikkhu sukham vedanam “sukhā vedanā” ti pajānāti; dukkham vedanam “dukkhā vedanā” ti pajānāti; adukkhamasukham vedanam “adukkhamasukhā vedanā” ti pajānāti.

sāmisam vā³¹ sukham vedanam “sāmisā sukhā vedanā” ti pajānāti; nirāmisam vā sukham vedanam “nirāmisā sukhā vedanā” ti pajānāti; sāmisam vā dukkham vedanam “sāmisā dukkhā vedanā” ti pajānāti; nirāmisam vā dukkham vedanam “nirāmisā dukkhā vedanā” ti pajānāti; sāmisam vā adukkhamasukham vedanam “sāmisā adukkhamasukhā vedanā” ti pajānāti; nirāmisam vā adukkhamasukham vedanam “nirāmisā adukkhamasukhā vedanā” ti pajānāti.

Evam bhikkhu ajjhatabhiddhā vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

²⁹ BJT *-passi*, here.

³⁰ Thai, ChS: *veday*^o, throughout.

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

[Padabhājanīyaṃ]

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

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

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

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

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

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

Vedanānupassanāniddeso

³² BJT: *Sā va*.

[Cittānupassanāniddeso]

Kathañ-ca bhikkhu ajjhataṃ citte cittānupassī viharati?

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

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

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

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

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

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

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

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

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

Kathañ-ca bhikkhu bahiddhā citte cittānupassī viharati?

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

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

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

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

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

³³ BJT: *vīta-*, printer’s error.

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

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

³⁶ BJT: *vīta-*, printer’s error.

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

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

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

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

Kathaṅ-ca bhikkhu ajjhatabhiddhā citte cittānupassī viharati?

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

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

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

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

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

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

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

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

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

[Padabhājanīyaṃ]

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

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

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

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

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

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

Cittānupassanāniddeso

[Dhammānupassanāniddeso]

Kathañ-ca bhikkhu ajjhattaṃ dhammesu dhammānupassī viharati?

Idha bhikkhu santaṃ vā ajjhattaṃ kāmacchandaṃ “atthi me ajjhattaṃ kāmacchando” ti pajānāti; asantaṃ vā ajjhattaṃ kāmacchandaṃ “natthi me ajjhattaṃ kāmacchando” ti pajānāti. Yathā ca anuppannassa kāmacchandassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannassa kāmacchandassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti, tañ-ca pajānāti.

Santaṃ vā ajjhattaṃ byāpādaṃ³⁷ “atthi me ajjhattaṃ byāpādo” ti pajānāti; asantaṃ vā ajjhattaṃ byāpādaṃ “natthi me ajjhattaṃ byāpādo” ti pajānāti. Yathā ca anuppannassa byāpādassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannassa byāpādassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa byāpādassa āyatim anuppādo hoti, tañ-ca pajānāti.

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

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

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

Santaṃ vā ajjhattaṃ Satisambojjhaṅgaṃ “atthi me ajjhattaṃ Satisambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhattaṃ Satisambojjhaṅgaṃ “natthi me ajjhattaṃ Satisambojjhaṅgo” ti pajānāti. Yathā ca anuppannassa Satisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannassa Satisambojjhaṅgassa bhāvanāya pāripūrī⁴⁰ hoti, tañ-ca pajānāti.

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

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

Santaṃ vā ajjhattaṃ Pītisambojjhaṅgaṃ “atthi me ajjhattaṃ Pītisambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhattaṃ Pītisambojjhaṅgaṃ “natthi me ajjhattaṃ Pītisambojjhaṅgo” ti pajānāti.

³⁷ BJT: *vyāpād-*, always.

³⁸ ChS: *thina-*, always.

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

⁴⁰ Thai: *bhāvanāpāripūrī*, throughout.

Yathā ca anuppannessa Pīṭisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannessa Pīṭisambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

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

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

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

So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti, so taṃ nimittaṃ āsevītvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā, bahiddhā dhammesu cittaṃ upasamharati.

Kathaṅ-ca bhikkhu bahiddhā dhammesu dhammānupassī viharati?

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

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

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

Santaṃ vāssa uddhaccakukkuccaṃ “atthissa uddhaccakukkuccaṅ”-ti pajānāti; asantaṃ vāssa uddhaccakukkuccaṃ “natthissa uddhaccakukkuccaṅ”-ti pajānāti. Yathā ca anuppannessa uddhaccakukkuccassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannessa uddhaccakukkuccassa pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti, tañ-ca pajānāti.

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

Santaṃ vāssa Satisambojjhaṅgaṃ “atthissa Satisambojjhaṅgo” ti pajānāti; asantaṃ vāssa Satisambojjhaṅgaṃ “natthissa Satisambojjhaṅgo” ti pajānāti. Yathā ca anuppannessa Satisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannessa Satisambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Santaṃ vāssa Dhammavicayasambojjhaṅgaṃ “atthissa Dhammavicayasambojjhaṅgo” ti pajānāti; asantaṃ vāssa Dhammavicayasambojjhaṅgaṃ “natthissa Dhammavicayasambojjhaṅgo” ti pajānāti. Yathā ca anuppannessa Dhammavicayasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannessa Dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Santaṃ vāssa Viriyasambojjhaṅgaṃ “atthissa Viriyasambojjhaṅgo” ti pajānāti; asantaṃ vāssa Viriyasambojjhaṅgaṃ “natthissa Viriyasambojjhaṅgo” ti pajānāti. Yathā ca anuppannessa Viriyasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannessa Viriyasambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Santaṃ vāssa Pīṭisambojjhaṅgaṃ “atthissa Pīṭisambojjhaṅgo” ti pajānāti; asantaṃ vāssa Pīṭisambojjhaṅgaṃ “natthissa Pīṭisambojjhaṅgo” ti pajānāti. Yathā ca anuppannessa Pīṭisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannessa Pīṭisambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

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

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

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

So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti, so taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā, ajjhatabhiddhā dhammesu cittaṃ upasaṃharati.

Kathaṅ-ca bhikkhu ajjhatabhiddhā dhammesu dhammānupassī viharati?

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

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

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

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

Santaṃ vā vicikicchāṃ “atthi vicikicchā” ti pajānāti; asantaṃ vā vicikicchāṃ “natthi vicikicchā” ti pajānāti. Yathā ca anuppannāya vicikicchāya uppādo hoti, tañ-ca pajānāti; yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ-ca pajānāti; yathā ca pahānāya vicikicchāya āyatiṃ anuppādo hoti, tañ-ca pajānāti.

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

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

Santaṃ vā Viriyasambojjhaṅgaṃ “atthi Viriyasambojjhaṅgo” ti pajānāti; asantaṃ vā Viriyasambojjhaṅgaṃ “natthi Viriyasambojjhaṅgo” ti pajānāti. Yathā ca anuppannassa Viriyasambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannassa Viriyasambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

Santaṃ vā Pīṭisambojjhaṅgaṃ “atthi Pīṭisambojjhaṅgo” ti pajānāti; asantaṃ vā Pīṭisambojjhaṅgaṃ “natthi Pīṭisambojjhaṅgo” ti pajānāti. Yathā ca anuppannassa Pīṭisambojjhaṅgassa uppādo hoti, tañ-ca pajānāti; yathā ca uppannassa Pīṭisambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ-ca pajānāti.

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

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

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

Evaṃ bhikkhu ajjhatabhiddhā dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhādomanassā.

[Padabhājanīyaṃ]

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

“Viharati” ti. Iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati “viharati” ti.

“Ātāpī” ti. Tattha, katamaṃ ātappaṃ? Yo cetāsiko viriyārambho nikkamo parakkamo, uyyāmo vāyāmo ussāho ussolhī thāmo dhiti asithilaparakkamatā, anikkhittachandatā anikkhittadhuratā dhurasampaggāho, viriyaṃ Viriyindriyaṃ Viriyabalaṃ Sammāvāyāmo – ayaṃ vuccati

Satipaṭṭhānavibhaṅgo - Suttantabhājanīyaṃ

“*ātappam*”. Iminā ātappena upeto hoti samupeto upāgato samupāgato, upapanno samupapanno samannāgato. Tena vuccati “*ātāpī*” ti.

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

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

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

Dhammānupassanāniddeso

Suttantabhājanīyaṃ

⁴¹ BJT: *asatā*, printer’s error.

[2. Abhidhammabhājanīyam]⁴²

[Paṭhamanayo]⁴³

Cattāro Satipaṭṭhānā:

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

Kathaṅ-ca bhikkhu kāye kāyānupassī viharati?

Idha bhikkhu yasmim samaye lokuttaram jhānam bhāveti, niyyānikam apacayagāmiṃ, diṭṭhigatānam pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamam jhānam upasampajja viharati, dukkhapaṭipadam⁴⁴ dandhābhiññaṃ kāye kāyānupassī, yā tasmim samaye sati anussati⁴⁵ Sammāsati Satisambojjhaṅgo, Maggaṅgam Maggapariyāpannam - idam vuccati “*satipaṭṭhānam*”. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ-ca bhikkhu vedanāsu vedanānupassī viharati?

Idha bhikkhu yasmim samaye lokuttaram jhānam bhāveti, niyyānikam apacayagāmiṃ, diṭṭhigatānam pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamam jhānam upasampajja viharati, dukkhapaṭipadam dandhābhiññaṃ vedanāsu vedanānupassī, yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo, Maggaṅgam Maggapariyāpannam - idam vuccati “*satipaṭṭhānam*”. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ-ca bhikkhu citte cittānupassī viharati?

Idha bhikkhu yasmim samaye lokuttaram jhānam bhāveti, niyyānikam apacayagāmiṃ, diṭṭhigatānam pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamam jhānam upasampajja viharati, dukkhapaṭipadam dandhābhiññaṃ citte cittānupassī, yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo, Maggaṅgam Maggapariyāpannam - idam vuccati “*satipaṭṭhānam*”. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ-ca bhikkhu dhammesu dhammānupassī viharati?

Idha bhikkhu yasmim samaye lokuttaram jhānam bhāveti, niyyānikam apacayagāmiṃ, diṭṭhigatānam pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamam jhānam upasampajja viharati, dukkhapaṭipadam dandhābhiññaṃ dhammesu dhammānupassī, yā tasmim samaye sati anussati Sammāsati Satisambojjhaṅgo, Maggaṅgam Maggapariyāpannam - idam vuccati “*satipaṭṭhānam*”. Avasesā dhammā satipaṭṭhānasampayuttā.

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

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

⁴⁴ BJT, Thai: *dukkhāpaṭipadam*, always.

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

Tattha katamaṃ satipaṭṭhānaṃ?

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

[Dutiyanayo]

Cattāro Satipaṭṭhānā:

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

Kathaṅ-ca bhikkhu kāye kāyānupassī viharati?

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

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

Kathaṅ-ca bhikkhu vedanāsu vedanānupassī viharati?

Idha bhikkhu yasmim̐ samaye lokuttaraṃ jhānaṃ bhāveti, niyyānikaṃ apacayaḡāmiṃ, diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamaṃ jhānaṃ upasampajja viharati, dukkhapaṭipadaṃ dandhābhiññaṃ, tasmim̐ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, Saddhindriyaṃ hoti, Viriyindriyaṃ hoti, Satindriyaṃ hoti, Samādhindriyaṃ hoti, Paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, anaññātaññassāmītindriyaṃ hoti, Sammādiṭṭhi hoti, Sammāsaṅkappo hoti, Sammāvācā hoti, Sammākammanto hoti, Sammā-ājīvo hoti, Sammāvāyāmo hoti, Sammāsati hoti, Sammāsamādhi hoti, Saddhābalaṃ hoti, Viriyabalaṃ hoti, Satibalaṃ hoti, Samādhibalaṃ hoti, Paññābalaṃ

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

hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti, Sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti, kāyapassaddhi hoti, cittapassaddhi hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittamudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti, kāyapāguññatā hoti, cittapāguññatā hoti, kāyujukatā hoti, cittujukatā hoti, sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti, paggāho hoti, avikkhepo hoti: ime dhammā kusalā.

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

Kathaṅ-ca bhikkhu citte cittānupassī viharati?

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

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

Kathaṅ-ca bhikkhu dhammesu dhammānupassī viharati?

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

Satipaṭṭhānavibhaṅgo - Abhidhammabhājanīyam

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

Tattha katamaṃ satipaṭṭhānam?

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

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

Abhidhammabhājanīyam

[3. Pañhāpucchakam]⁴⁷

Cattāro Satipaṭṭhānā:

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

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

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

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

Catunnaṃ satipaṭṭhānānaṃ:

[Tikamātikā]

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

[A:] Siyā kusalā, siyā abyākatā.⁵⁰

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

Siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā.

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

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

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

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

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

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

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

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

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

⁵¹ ChS: *-pādiṇṇ-*, also below.

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

⁵³ ChS: *Anupādiṇṇa-anupādāniyā*.

⁵⁴ Thai: *asaṅkiliṭṭhāsaṅkilesikā*.

⁵⁵ Thai: *avitakkāvicārā*.

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

Neva dassanena na bhāvanāya pahātabbā.

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

Neva dassanena na bhāvanāya pahātabbahetukā.

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

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

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

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

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

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

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

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

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

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

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

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

⁵⁷ BJT omits *-no*, printer's error.

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

⁵⁹ ChS: *nevasekkhanāsekhā*.

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

⁶¹ Thai omits the negative *na*.

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

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

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

*Tikamātikā*⁶⁴

[Dukamātikā]

[Hetugocchakaṃ]⁶⁵

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

[2] Kati sahetukā? Kati ahetukā?
Sahetukā.

[3] Kati hetusampayuttā? Kati hetuvippayuttā?
Hetusampayuttā.

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

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

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

Hetugocchakaṃ

[Cūḷantaradukam]⁶⁶

[7] Kati sappaccayā? Kati appaccayā?
Sappaccayā.

[8] Kati saṅkhatā? Kati asaṅkhatā?
Saṅkhatā.

[9] Kati sanidassanā? Kati anidassanā?
Anidassanā.

[10] Kati sappāṭighā? Kati appaṭighā?
Appaṭighā.

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

⁶⁴ BJT omits.

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

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

[11] Kati rūpino? Kati arūpino?
Arūpā.

[12] Kati lokiyā? Kati lokuttarā?
Lokuttarā.

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

Cūḷantaradukāṃ

[Āsavagocchakaṃ]

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

[15] Kati sāsavā? Kati anāsavā?
Anāsavā.

[16] Kati āsavasampayuttā? Kati āsavavippayuttā?
Āsavavippayuttā.

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

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

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

Āsavagocchakaṃ

[Saññojanagocchakaṃ]⁶⁹

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

[21] Kati saññojaniyā? Kati asaññojaniyā?
Asaññojaniyā.

[22] Kati saññojanasampayuttā? Kati saññojanavippayuttā?
Saññojanavippayuttā.

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

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

⁶⁷ BJT omits *cā*.

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

⁶⁹ ChS: *saṃyojan-*, always.

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

Saññojanagocchakaṃ

[Ganthagocchakaṃ]

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

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

[28] Kati ganthasampayuttā? Kati ganthavippayuttā?
Ganthavippayuttā.

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

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

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

Ganthagocchakaṃ

[Oghagocchakaṃ]

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

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

[34] Kati oghasampayuttā? Kati oghavippayuttā?
Oghavippayuttā.

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

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

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

Oghagocchakaṃ

⁷⁰ BJT: *ganthaniyā ... aganthaniyā.*

⁷¹ BJT: *oghaniyā ... anoghaniyā.*

[Yogagocchakaṃ]

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

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

[40] Kati yogasampayuttā? Kati yogavippayuttā?
Yogavippayuttā.

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

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

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

Yogagocchakaṃ

[Nīvaraṇagocchakaṃ]

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

[45] Kati nīvaraṇiyā? Kati anīvaraṇiyā?
Anīvaraṇiyā.

[46] Kati nīvaraṇasampayuttā? Kati nīvaraṇavippayuttā?
Nīvaraṇavippayuttā.

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

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

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

Nīvaraṇagocchakaṃ

⁷² BJT: *yoganīyā ... ayoganīyā*.

[Parāmāsagocchakaṃ]

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

[51] Kati parāmaṭṭhā? Kati aparāmaṭṭhā?
Aparāmaṭṭhā.

[52] Kati parāmāsasampayuttā? Kati parāmāsavippayuttā?
Parāmāsavippayuttā.

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

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

Parāmāsagocchakaṃ

[Mahantaradukaṃ]

[55] Kati sārammaṇā? Kati anārammaṇā?
Sārammaṇā.

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

[57] Kati cetasikā? Kati acetasikā?
Cetasikā.

[58] Kati cittasampayuttā? Kati cittavippayuttā?
Cittasampayuttā.

[59] Kati cittasāmsaṭṭhā? Kati cittavisāmsaṭṭhā?
Cittasāmsaṭṭhā.

[60] Kati cittasamuṭṭhānā? Kati no cittasamuṭṭhānā?
Cittasamuṭṭhānā.

[61] Kati cittasahabhuno? Kati no cittasahabhuno?
Cittasahabhuno.

[62] Kati cittānuparivattino? Kati no cittānuparivattino?
Cittānuparivattino.

[63] Kati cittasāmsaṭṭhasamuṭṭhānā? Kati no cittasāmsaṭṭhasamuṭṭhānā?
Cittasāmsaṭṭhasamuṭṭhānā.

[64] Kati cittasāmsaṭṭhasamuṭṭhānasahabhuno? Kati no cittasāmsaṭṭhasamuṭṭhānasahabhuno?
Cittasāmsaṭṭhasamuṭṭhānasahabhuno.

[65] Kati cittasāmsaṭṭhasamuṭṭhānānuparivattino? Kati no cittasāmsaṭṭhasamuṭṭhānānuparivattino?
Cittasāmsaṭṭhasamuṭṭhānānuparivattino.

[66] Kati ajjhattikā? Kati bāhirā?
Bāhirā.

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

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

Mahantaradukam

[Upādānagocchakaṃ]

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

[70] Kati upādāniyā? Kati anupādāniyā?
Anupādāniyā.

[71] Kati upādānasampayuttā? Kati upādānavippayuttā?
Upādānavippayuttā.

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

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

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

Upādānagocchakaṃ

[Kilesagocchakaṃ]

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

[76] Kati saṅkilesikā? Kati asaṅkilesikā?
Asaṅkilesikā.

[77] Kati saṅkiliṭṭhā? Kati asaṅkiliṭṭhā?
Asaṅkiliṭṭhā.

[78] Kati kilesasampayuttā? Kati kilesavippayuttā?
Kilesavippayuttā.

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

⁷³ Thai: *nupādā*.

⁷⁴ ChS: *-dinn-*, throughout.

⁷⁵ Thai: *nupādānā*.

Satipaṭṭhānavibhaṅgo - Pañhāpucchakaṃ

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

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

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

Kilesagocchakaṃ

[Piṭṭhidukaṃ]

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

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

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

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

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

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

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

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

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

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

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

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

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

[96] Kati pariyāpannā? Kati apariyāpannā?
Apariyāpannā.

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

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

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

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

Piṭṭhidukam

*Pañhāpucchakaṃ*⁷⁶

Satipaṭṭhānavibhaṅgo Niṭṭhito

⁷⁶ BJT: *Pañha-*.