



## SN 47.2 & SN 47.15

“And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu fetches distinctively (*viharati*) and contemplates the xxx in the xxx, not letting himself to be defeated (by the fetched phenomena), not distressed (by too much self-mortification,) clearly discerning (that xxx), mindful (putting this event into a remembered dhamma context), having removed the brooding of mischief and evil mind (*mano*) in regard to the world.

*Kathañca, bhikkhave, bhikkhu sato hoti? Idha, bhikkhave, bhikkhu xxx xxxānupassī viharati ātāpīsampajāno satimā, vineyya loke abhijjhādomanassaṃ*

### SN 47.2

**Ātāpi** in ātāpīsampajāno:

The corresponding BSk. आतापिन् ātāpin = zealous - only appears in the late Lalitavistara Mahayana Sūtra.

I hardly see how it this "zeal" (ardency,) can be applied to Buddha's time.

Therefore, our best shot again is to rely on the Pali and Sanskrit root √ tap.

The Sanskrit √ तप् tap has kept a pre & post Buddha general meaning of "tormenting one's self (like undergoing self-mortification) - to cause oneself pain , trouble , distress - to suffer or feel pain.

Ātāpa [ā + tāpa fr . tap; cp . tāpeti] glow, heat; fig . ardour, keen endeavour, or perhaps better "torturing, mortification".

Tāpeti [Sk . tāpayati - Caus . to tapati] to burn out, scorch, torment.

Tappati [Sk. tapyate, Pass. of tapati] to burn, to be tormented.

Sk. tapati { pr. ac. sg.} of √ tap

Therefore, the meaning of ātāpī seems to be "not tormented" (e.g. by self-mortification) - not distressed. In other words, not in excessive tapas.

Which, in the context of Buddha's time, seems to fit perfectly.

### Sampajāno

Sampajāñña: SK. प्रज्ञान prajñāna [agt. prajñā]

- knowledge , discrimination (AV.)

- a distinctive mark , token of recognition (AV. MBh.)

प्रज्ञा prajñā [pra-√ jñā]

- to know , understand , discern , distinguish (RV.)

√ जज्ञा jñā

- experience, recognize, ascertain (RV.)

---

## Sati

A person, on a forum, did translate sati as "putting the events that are contemplated into a remembered dhamma context".

I think this is a perfect definition for sati (smṛti).

Can't do better.

Perfect.

Therefore, Sati is the nom. sg. sati(mā) in the extract up there. But it is also the all of the process - ātāpi, sampajāno, satimā, etc.

Sati as a whole is "putting the events that are contemplated into a remembered dhamma context" AND "putting the all process into a remembered (smṛti) dhamma context".

---

As far as **abhijjhā** is concerned, this is how to dig out the meaning:

Abhijjhā [fr. abhi + dhyā (jhāyati) , cp. Sk. abhidhyāna]

अभभधध्यस्त्यान abhidhyāna [ abhi-dhyāna ] n.

- desiring , longing for (post Buddhist)

धध्यस्त्यान dhyāna n.

- thought , reflection ChUp. MBh.

धध्यस्त्या dhyā [ dhyāta ] , [ dhyāna ] see under √ [ dhyai ].

√ धध्यस्त्यै dhyai

- to brood mischief against TS.

And **Domanassa**: (daur+manas+ya)

दौर्मनस्य daurmanasya [ daur-manasya ] n.

दौर् daur

Vṛiddhi of [ dur ] for [ dus ].

दुस् dus

bad (implying evil ), or difficult , hard.

मनस्य manasya

- to have in mind (RV. ChUp.)

Lit. to have "evil" in mind OR to have "difficult" in mind?

In this case, the former - (note: while in jhana four, domanassa has the latter meaning of "difficult").

.....

Also, the **SN 47.15** extract would have the following translation:

*“Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn*

(not distracted (alienated) [by the external]), not letting myself be defeated (trampled down [by the distinctively fetched phenomena]), not distressed (by some excessive tapas), and resolute (incited - प्रहित prahita).”

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.

**Appamatto** (from appamada).

Appamada comes from pamaddati [pa+mṛd]: to crush down, overcome, defeat.

The Sanskrit √ मृद् mṛd has kept the same meaning from the Śrutās to the Mahābhārata = trample down.

Appamada seems to mean "not letting oneself be defeated (trampled down)" - by what is not self - particularly here, the external).

**Vūpakaṭṭho** - from vavakassati [v+ava+kṛṣ] to be drawn away , to be distracted or alienated.

---

\*