



Paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā

Intending towards the beginning*, and having looked after the obtention (*sati*) [of the establishment (*samādhi*) of Citta].

See [Sati & Sati](#).

See [Samādhi](#).

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Paṇidhāya

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Pali:

Optative of paṇidahati [pa+ni+dhā]

- direct, intend.

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Parimukhaṃ

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Sanskrit:

परि pari

- towards , to (RV. AV.)

मुख mukha

- introduction , commencement , beginning (Br. MBh.)

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Upaṭṭhapetvā

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Pali:

Absolutive of upaṭṭhahati.

Upaṭṭhahati , & °ṭṭhāti [upa + sthā]

- look after.

-Care for.

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* Here, the "beginning" is the first step of ānāpānasati.

So satova assasati, satova passasati.

The beginning is also "keeping an eye" on the nāmarūpa nidāna's khandhas, when **we think** we are experiencing our own khandhas. For nāmarūpa nidāna's khandhas are indeed the origination and production of what we think are "our own" khandhas.

But it also goes as far as the body/breath in the cittasaṅkhāra of Saṅkhārā nidāna, ensuing the avijjā nidāna. The beginning of Paṭiccasamuppāda.

*Note that this goes pretty well with **yoniso manasikara**.*

Indeed, one of the meanings of √ कृ कृ (kara), and definitely the more appropriate in this case, is "to direct" (as in: the thoughts, the mano, etc.) (towards something) - (RV.)

So, manasikara just means "to turn the mano" (towards). Like in yoniso manasikara = "to turn the mano towards the origin".

Isn't all the above, part of right view, anyway?

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