

0.0.1 Classification

1. “I will expound for you, O bhikkhus, the establishment of mindfulness, and the maturation of the establishment of mindfulness, and the means for progress leading to the maturation of the establishment of mindfulness. You must listen to that. And what, O bhikkhus, is the establishment of mindfulness: Here, O bhikkhus, having put away worldly covetousness and longing, a bhikkhu abides in the body perceiving in accordance with the body as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in feelings perceiving in accordance with feelings as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in states of mind perceiving in accordance with states of mind as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in dhammas perceiving in accordance with dhammas as an ardent, clearly comprehending and mindful one. This, O bhikkhus, is called the establishment of mindfulness.

2. And what, O bhikkhus, is the maturation of the establishment of mindfulness? Here, O bhikkhus, having put away worldly covetousness and longing, a bhikkhu abides in the body perceiving in accordance with its liability to arise as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in the body perceiving in accordance

0.0.1 vibhaṅgasuttaṃ

1. satipaṭṭhānañca vo bhikkhave, desissāmi satipaṭṭhānaṃ bhāvanañca satipaṭṭhānabhāvanāgāminiñca paṭipadaṃ. taṃ suñātha. katamañca bhikkhave, satipaṭṭhānaṃ: idha bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. idaṃ vuccati bhikkhave satipaṭṭhānaṃ.

2. katamā ca bhikkhave, satipaṭṭhānabhāvanā: idha bhikkhave, bhikkhu samudayadhammānupassī kāyasmim viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. vayadhammānupassī kāyasmim viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. samudayavayadhammānupassī kāyasmim viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ.

3. samudayadhammānupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. vayadhammānupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. samudayavayadhammānupassī vedanāsu viharati ātāpī sam-

with its liability to vanish as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in the body perceiving in accordance with its liability to arise and vanish as an ardent, clearly comprehending and mindful one.

3. Having put away worldly covetousness and longing, he abides in feelings perceiving in accordance with its liability to arise as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in feelings perceiving in accordance with its liability to vanish as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in feelings perceiving in accordance with its liability to arise and vanish as an ardent, clearly comprehending and mindful one.

4. Having put away worldly covetousness and longing, he abides in states of mind perceiving in accordance with their liability to arise as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in states of mind perceiving in accordance with their liability to vanish as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in states of mind perceiving in accordance with their liability to arise and vanish as an ardent, clearly comprehending and mindful one.

pajāno satimā vineyya loke abhiijhādomanassaṃ.

4. samudayadhammānupassī cittasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. vayadhammānupassī cittasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. samudayavayadhammānupassī cittasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ.

5. samudayadhammānupassī dhammesu viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. vayadhammānupassī dhammesu viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. samudayavayadhammānupassī dhammesu viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. ayaṃ vuccati bhikkhave, satipaṭṭhānabhāvanā.

6. katamā ca bhikkhave, satipaṭṭhānabhāvanāgāminī paṭipadā: ayameva ariyo aṭṭhaṅgiko maggo. seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. ayaṃ vuccati bhikkhave, satipaṭṭhānabhāvanāgāminīpaṭipadāti.

5. Having put away worldly covetousness and longing, he abides in dhammas perceiving in accordance with their liability to arise as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in dhammas perceiving in accordance with their liability to vanish as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in dhammas perceiving in accordance with their liability to arise and vanish as an ardent, clearly comprehending and mindful one. This, O bhikkhus, is called the maturation of the establishment of mindfulness.

6. And what, O bhikkhus, is the means for progress leading to the maturation of the establishment of mindfulness? It is just this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi. This, O bhikkhus, is called the means for progress leading to the maturation of the establishment of mindfulness.”

