

## 0.0.1 Classification

### 0.0.1 vibhaṅgasuttaṃ

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.

satipaṭṭhānaṃ vo bhikkhave, desissāmi satipaṭṭhānaṃ bhāvanaṃ satipaṭṭhānabhāvanāgāminiṃ paṭipadam. taṃ suṇātha. katamaṃ bhikkhave, satipaṭṭhānaṃ: idha bhikkhave, 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. idaṃ vuccati bhikkhave satipaṭṭhānaṃ.

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

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

3. He abides in feelings perceiving in accordance with its liability to arise, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing. He abides in feelings perceiving in accordance with its liability to vanish, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing. He abides in feelings perceiving in accordance with its liability to arise and vanish, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing.

samudayadhammānupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. vāyadhammānupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. samudaya-vayadhammānupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

4. He abides in states of mind perceiving in accordance with their liability to arise, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing. He abides in states of mind perceiving in accordance with their liability to vanish, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing. He abides in states of mind perceiving in accordance with their liability to arise and vanish, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing.

samudayadhammānupassī cittasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. vāyadhammānupassī cittasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. samudaya-vayadhammānupassī cittasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ.

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

samudayadhammānupassī dhammesu viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. vāyadhammānupassī dhammesu viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. samudaya-vayadhammānupassī dhammesu viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. ayaṃ vuccati bhikkhave, satipaṭṭhānabhāvanā.

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.”

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

