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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, contemplative and mindful one. Having put away worldly covetousness and longing, he abides in feelings perceiving in accordance with feelings as an ardent, contemplative and mindful one. Having put away worldly covetousness and longing, he abides in states of mind perceiving in accordance with states of mind

vibhaṅgasuttam

satipaṭṭhānaṅca vo bhikkhave, desis-sāmi satipaṭṭhānaṃ bhāvanaṅca satipaṭṭhānabhāvanāgāminiṅca paṭipadaṃ. taṃ suṇātha. katamaṅca 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 abhijjhā-

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

domanassam. idaṃ vuccati bhikkhave satipaṭṭhānam.

katamā ca bhikkhave, satipaṭṭhānabhāvanā: idha bhikkhave, bhikkhu samudayadhammānupassī kāyasmim viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassam. vayadhammānupassī kāyasmim viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassam. samudaya-vayadhammānupassī kāyasmim viharati ātāpī sampajāno satimā vineyya loke

and longing, he abides in the body perceiving in accordance with its liability to arise and vanish as an ardent, contemplative 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, contemplative 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, contemplative 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, contemplative and mindful one.

4. Having put away worldly covetousness and longing,

abhijjhādomanas-saṃ.

samudayadhammā-nupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. vayadhammānupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. samudaya-vayadhammānupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanas-saṃ.

samudayadhammā-

he abides in states of mind perceiving in accordance with their liability to arise as an ardent, contemplative 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, contemplative 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, contemplative and mindful one.

5. Having put away worldly covetousness and longing, he abides in dhammas perceiving in accordance with their liability to arise as an ardent, contemplative and mindful one. Having put away worldly covetousness and longing, he abides in dham-

nupassī cittasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. vayadhammānupassī cittasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. samudayavayadhammānupassī cittasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

samudayadhammānupassī dhammesu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. vayadhammānupassī dhammesu viharati ātāpī sampajāno satimā vineyya loke abhijjhā-

mas perceiving in accordance with their liability to vanish as an ardent, contemplative 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, contemplative 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.”

domanassam. samu-
dayavayadhammā-
nupassī dhammesu
viharatī ātāpī sampa-
jāno satimā vineyya
loke abhijjhādoma-
nassam. ayaṃ vuc-
cati bhikkhave, sati-
paṭṭhānabhāvanā.

katamā ca bhikkhave,
satipaṭṭhānabhāva-
nāgāminī paṭipadā:
ayameva ariyo aṭ-
ṭhaṅgiko maggo. sey-
yathīdam: sammādiṭ-
ṭhi sammāsaṅkappo
sammāvācā sammā-
kammanto sammā-
jīvo sammāvāyāmo
sammasati sammāsa-
mādhī. ayaṃ vuccati
bhikkhave, satipaṭ-
ṭhānabhāvanāgāmi-

nīpaṭipadāti.

