

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, a bhikkhu abides in the body perceiving in accordance with the body, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing. He abides in feelings perceiving in accordance with feelings, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing. He abides in states of mind perceiving in accordance with states of mind, ardent, mindful and clearly

0.0.1 vibhaṅgasuttaṃ

satipaṭṭhānaṃ vo bhikkhave, desissāmi satipaṭṭhānaṃ bhāva-
naṃ satipaṭṭhāna-
bhāvanāgāminiṃ pa-
ṭipadaṃ. taṃ suṇātha.
katamaṃ bhikkhave,
satipaṭṭhānaṃ: idha
bhikkhave, bhikkhu
kāye kāyānupassī viha-
rati ātāpī sampajāno
satimā vineyya loke
abhiijhādomanassaṃ.
vedanāsu vedanānu-
passī viharati ātāpī
sampajāno satimā vi-
neyya loke abhiijhādo-
manassaṃ. citte cittā-
nupassī viharati ātāpī
sampajāno satimā vi-
neyya loke abhiijhā-
domanassaṃ. dham-
mesu dhammānupassī
viharati ātāpī sampa-
jāno satimā vineyya
loke abhiijhādoma-
nassaṃ. idaṃ vuccati
bhikkhave satipaṭṭhā-

comprehending, having put away worldly covetousness and longing. He abides in dhammas perceiving in accordance with dhammas, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing. 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, 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 perceiv-

naṃ.

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

ing in accordance with its liability to arise and vanish, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing.

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

4. He abides in states of mind perceiving in accor-

saṃ.

samudayadhammā-nupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanas-saṃ. vayadhammānupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassam. samudayavayadhammānupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanas-saṃ.

samudayadhammā-

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dance 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.

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

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 abhijjhādomanassaṃ.

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.

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 mindful-

samudayavayadham-
mānupassī dhammesu
viharatī ātāpī sampa-
jāno satimā vineyya
loke abhiijhādoma-
nassaṃ. ayaṃ vuccati
bhikkhave, satipaṭṭhā-
nabhāvanā.

katamā ca bhikkhave,
satipaṭṭhānabhāvanā-
gāminī paṭipadā: aya-
meva ariyo aṭṭhaṅgiko
maggo. seyyathidaṃ:
sammādiṭṭhi sammā-
saṅkappo sammāvācā
sammākammanto sam-
māājīvo sammāvā-
yāmo sammāsati sam-
māsamādhi. ayaṃ vuc-
cati bhikkhave, satipaṭ-
ṭhānabhāvanāgāmini-
paṭipadāti.

ness.”

