

### 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

### 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 abhiijhādo-  
manassaṃ. dham-  
mesu dhammānupassī  
viharati ātāpī sampā-  
jāno satimā vineyya  
loke abhiijhādoma-  
nassaṃ. idaṃ vuccati  
bhikkhave satipaṭṭhā-

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, 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

nam.

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

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.

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.

loke abhijjhādomanas-saṃ.

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

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.

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

samudayadhammā-nupassī cittasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanasassaṃ. vayadhammānupassī cittasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. samudaya-vayadhammānupassī cittasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanasassaṃ.

samudayadhammā-nupassī dhammesu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanasassaṃ. vayadhammānupassī dhammesu viharati ātāpī sampajāno

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.

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 lead-

satimā vineyya loke abhijjhādomanassaṃ. samudayavayadhammānupassī dhammesu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. ayaṃ vuccati bhikkhave, satipaṭṭhānabhāvanā.

katamā ca bhikkhave, satipaṭṭhānabhāvanā-gāminī paṭipadā: ayaṃ meva ariyo aṭṭhaṅgiko maggo. seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. ayaṃ vuccati bhikkhave, satipaṭṭhānabhāvanāgāminī-

ing to the maturation of the establishment of mindfulness.”

paṭipadāti.

