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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, 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

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.

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.”