

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, 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 com-

nam.

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

prehending 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.

loke abhijjhādomanas-saṃ.

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

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. Hav-

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

ing 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

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 sammasati sammāsamādhi. ayaṃ vuccati bhikkhave, satipaṭ-

the means for progress leading to the maturation of the establishment of mindfulness.”

ṭhānabhāvanāgāminī-
paṭipadāti.

