0.0.1 Classification

1. “I will expound for you, O bhikkhus, the establishment of mindfulness, and the enculturation of the establishment of mindfulness, and the way to tread leading to the enculturation 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 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 enculturation 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

0.0.1 vibhaṅgasuttaṃ

1. satipaṭṭhānañca vo bhikkhave, desissāmi satipaṭṭhānaṃ bhāvanañca satipaṭṭhānabhāvanāgāminiñca paṭipadaṃ. taṃ suṇātha. katamañca 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 abhijjhādomanassaṃ. idaṃ vuccati bhikkhave satipaṭṭhānaṃ.

2. 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 loke abhijjhādomanassaṃ.

3. samudayadhammānupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. vayadhammānupassī vedanāsu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. samudayavayadhammānupassī vedanāsu viharati ātāpī sam-

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, 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, 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

pajāno satimā vineyya loke abhijjhādomanassaṃ.

4. samudayadhammānupassī 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.

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

6. katamā ca bhikkhave, satipaṭṭhānabhāvanāgāminī paṭipadā: ayameva ariyo aṭṭhaṅgiko maggo. seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammasati sammāsamādhi. ayaṃ vuccati bhikkhave, satipaṭṭhānabhāvanāgāminīpaṭipadāti.

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their liability to arise 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 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 enculturation of the establishment of mindfulness.

6. And what, O bhikkhus, is the path to tread leading to the enculturation 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 path to tread leading to the enculturation of the establishment of mindfulness."