

Satipaṭṭhāna

“Four foundations of mindfulness”

Steadfast mindfulness

Mahāsatipaṭṭhāna-Sutta [MN 10, DN 22]

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|--|---------------------------------|---|
| 1. | <i>Kāyānupassanā</i> | Contemplation of the body (14) |
| 2. | <i>Vedanānupassanā</i> | Contemplation of feelings (9) |
|  | 3. <i>Cittānupassanā</i> | Contemplation of the mind (16) |
| 4. | <i>Dhammānupassanā</i> | Contemplation of the “ <i>dhammas</i> ” (5) |


Commentary:


Cittānupassanā is mainly for people with the tendency to wrong view (*diṭṭhi*) of permanence of mind

Reality - realities

conventional	ultimate (4)
paññatti concepts	citta consciousness
nāma-paññatti name-concepts	cetasika mental factors
attha-paññatti thing-concepts	rūpa matter
	Nibbāna

nāma = “**citta**”
mind
in *Cittānupassanā*
(integral consciousness)


Objects for Samatha


Objects for Vipassanā

Mahāsatiṭṭhāna-Sutta

Why to practise?

Overcoming of evil	Attainment of good
Sorrow (<i>soka</i>)	Purification (<i>visuddhi</i>)
Lamentation (<i>parideva</i>)	Reaching the path (<i>ñāya</i>)
Pain, physical suffering (<i>dukkha</i>)	Realization of <i>Nibbāna</i>
Grief, mental suffering (<i>domanassa</i>)	

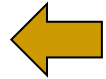
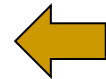
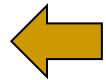
Mahāsatiṭṭhāna-Sutta

Translation by Sayadaw U Jotika and U Dhamminda

Cittānupassanā section

*Idha bhikkhave bhikkhu
citte cittānupassī viharati
ātāpi sampajāno satimā vineyya loke
abhijjhā domanassaṃ.*

“Here (in this teaching), *bhikkhus*, a *bhikkhu* (i.e. a disciple) dwells perceiving again and again **the mind as just the mind** (not mine, not I, not self but just a phenomenon) with diligence, clear understanding, and mindfulness, thus keeping away covetousness and mental pain in the world.”



Mahāsatiṭṭhāna-Sutta

How to practise?

1. Contemplation of the mind in the mind / as mind

2. with diligence, clear understanding, and mindfulness

ātāpi

ardent, diligent, tireless

sampajāno

clearly comprehending

satimā

mindful, aware

● ***vīriya*** = energy, effort

● ***paññā*** = wisdom, knowledge, insight, understanding

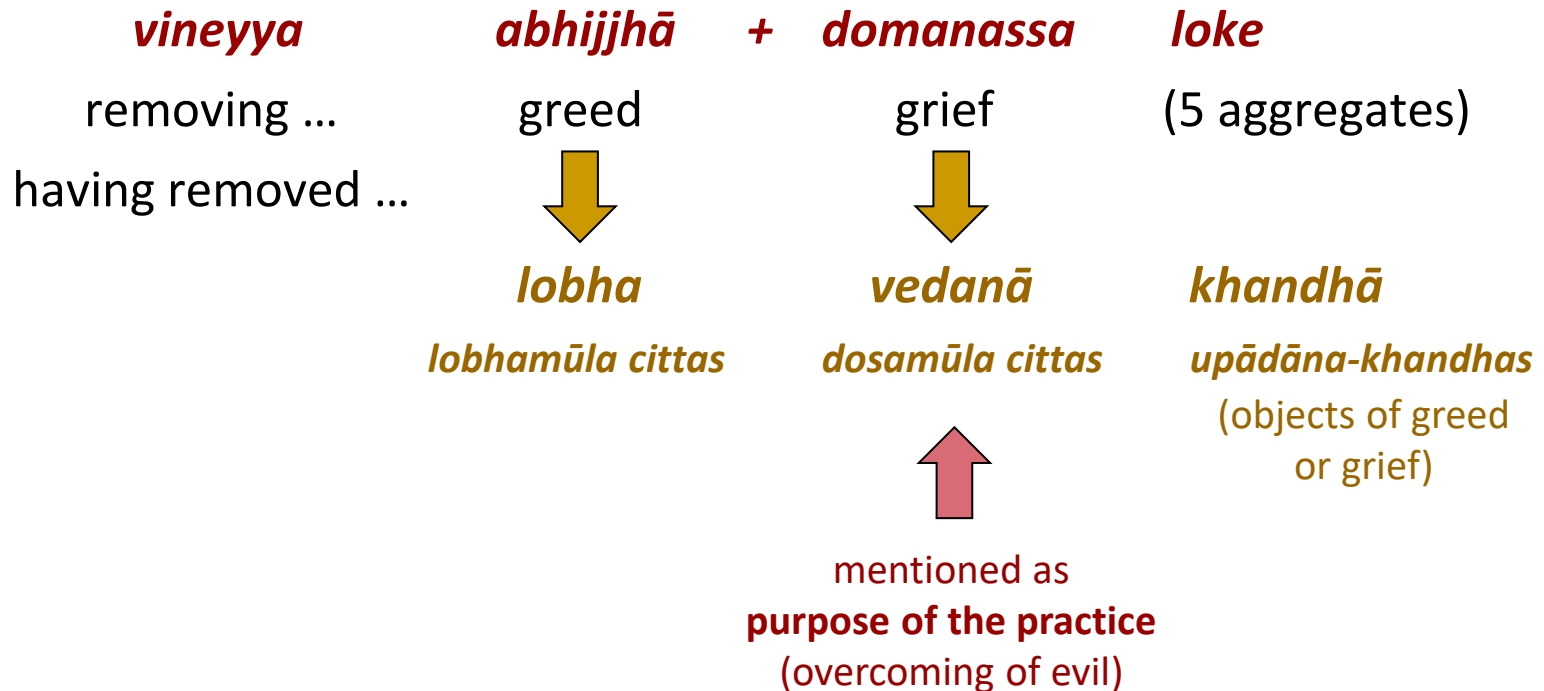
● ***sati*** = mindfulness

=> Contemplating mind
= *mahākusala citta*
ñāṇa-sampayutta

Mahāsatipaṭṭhāna-Sutta

How to practise? “*vineyya loke abhijjhā domanassaṃ*”

3. keeping away covetousness and mental pain in the world



Contemplation of mind (*Cittānupassanā*)

Translation by Sayadaw U Jotika and U Dhamminda

1

a mind ...

with greed (*rāga*)
without greed

with anger (*dosa*)
without anger

with delusion (*moha*)
without delusion

2

lazy, slothful (*saṃkhitta*)
distracted (*vikkhitta*)

3

developed (*mahagatta*)
undeveloped (*amahagatta*)

inferior (*sauttara*)
superior (*anuttara*)

concentrated (*samāhita*)
unconcentrated (*asamāhita*)

free from defilements (*vimutti*)
not free from defilements (*avimutti*)

Contemplation of mind (*Cittānupassanā*)

16 objects or 8 pairs:

Group 1:

1. *Sarāga citta* = consciousness with lust / greed
2. *Vītarāga citta* = consciousness without lust

3. *Sadosa citta* = consciousness with hatred
4. *Vītadosa citta* = consciousness without hatred

5. *Samoha citta* = consciousness with delusion
6. *Vītamoha citta* = consciousness without delusion

6 roots (*hetus*):

Lobha

alobha

Dosa

adosa

Moha

amoha

=> Differentiation *akusala / kusala*
applicable in daily life too

feeling tones (*vedanā*)
are different

(-> *Vedanānupassanā*)

Contemplation of mind (*Cittānupassanā*)

Group 1

mundane (81)

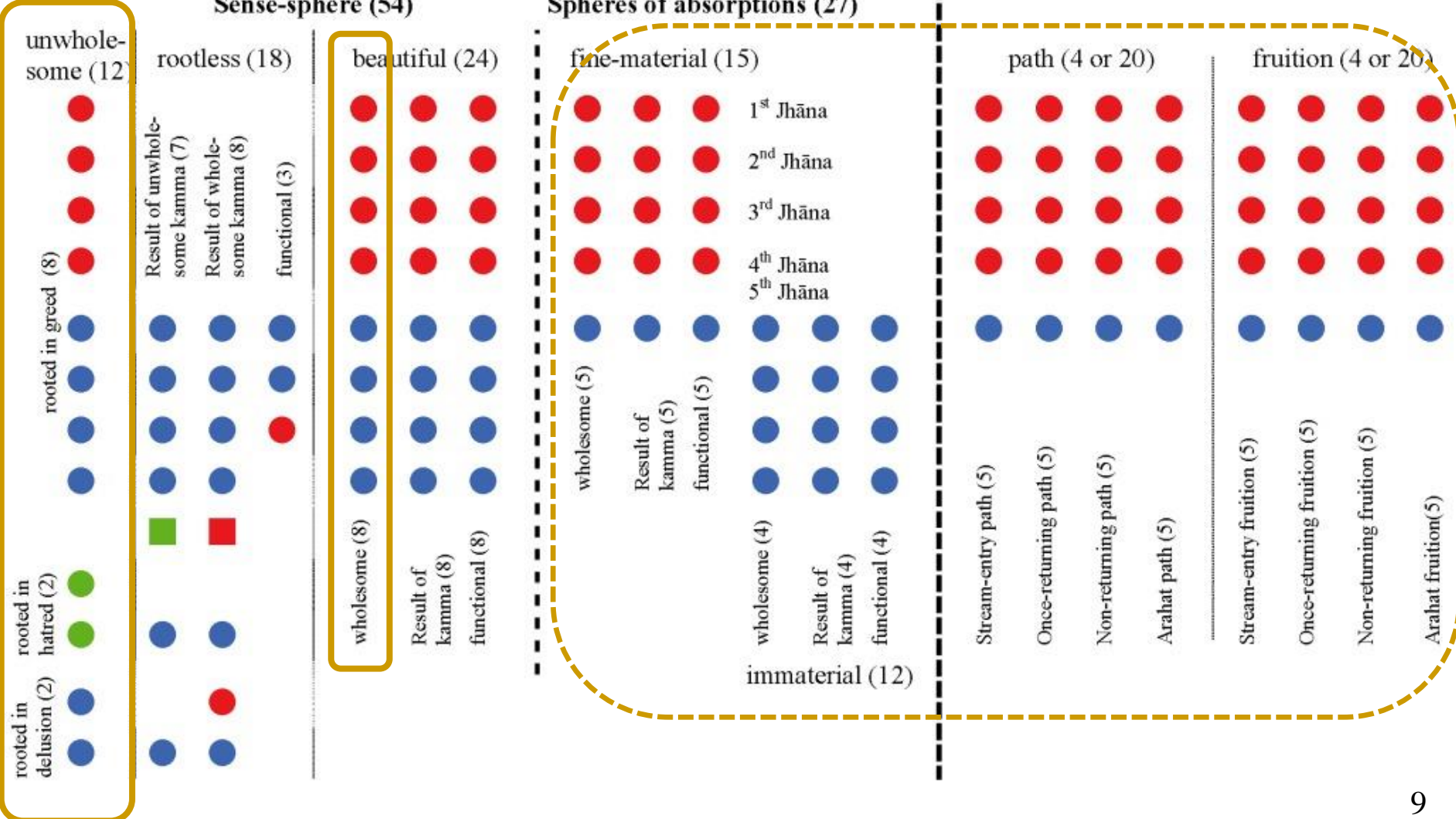
supramundane (8 or 40)

Sense-sphere (54)

Spheres of absorptions (27)

path (4 or 20)

fruition (4 or 20)



Contemplation of mind (*Cittānupassanā*)

16 objects or 8 pairs:

Group 2:



Result of unbalance in
viriya and *samādhī*:



7. *Samkhitta citta* = constricted / contracted consciousness
narrow, tight, lazy, slothful

thīna + middha

8. *Vikkhita citta* = distracted consciousness
wide, agitated, scattered

uddhacca

Sati can balance

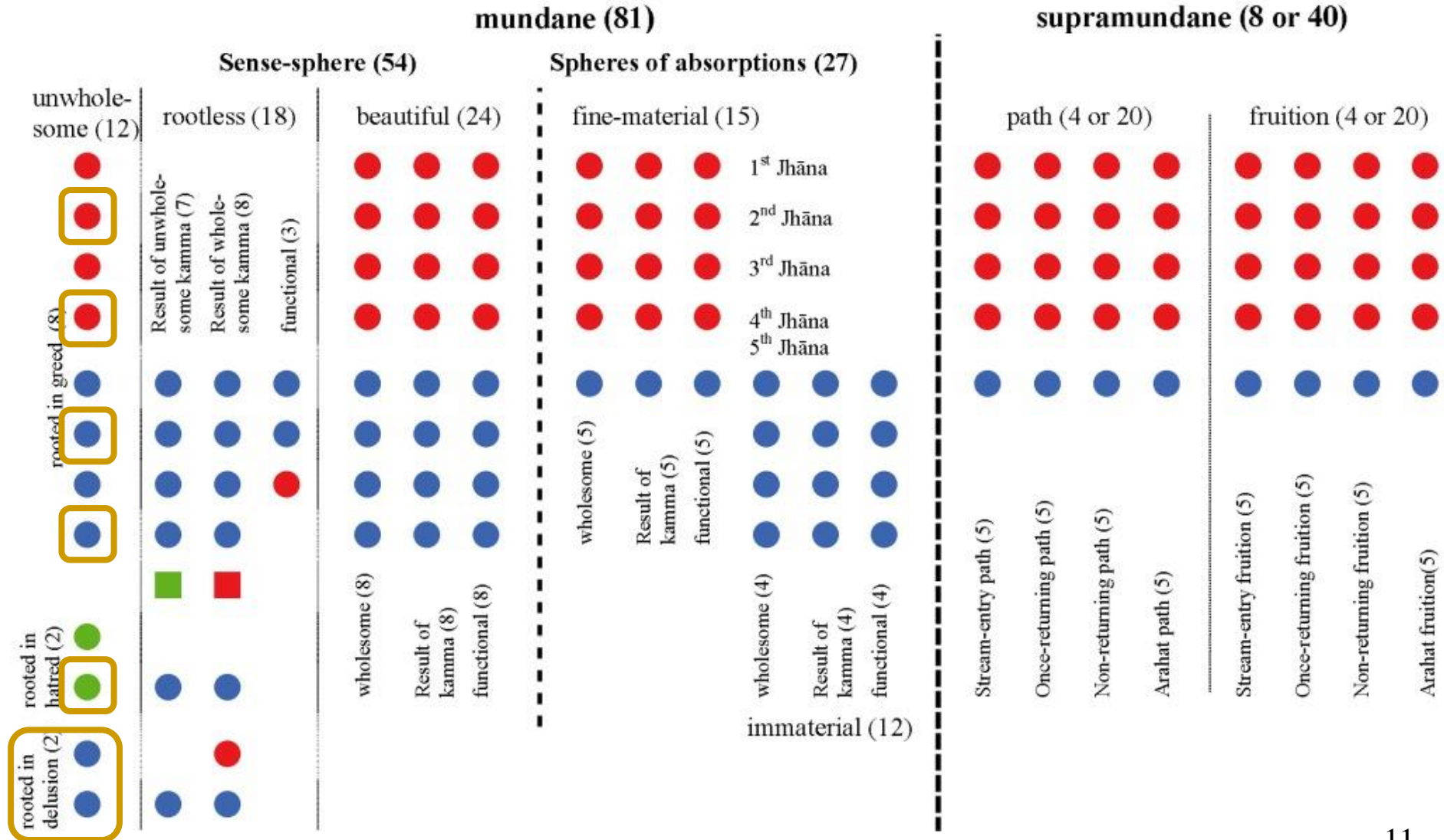
=> both are *akusala*:

Sloth + torpor (*thīna-middha*) occur in prompted consciousness (*sasaṅkhārika cittas*)

Restlessness (*uddhacca*) occurs in delusion-rooted consciousness (*mohamūla cittas*)

Contemplation of mind (*Cittānupassanā*)

Group 2



Contemplation of mind (*Cittānupassanā*)

16 objects or 8 pairs:

Group 3: concerned with higher practice

- 9. *Mahagatta citta* = developed consciousness (*jhāna*)
- 10. *Amahagatta citta* = undeveloped consciousness
- 11. *Sauttara citta* = inferior / surpassable consciousness
- 12. *Anuttara citta* = superior / unsurpassable consciousness
- 13. *Samāhita citta* = concentrated consciousness (access- and full concentration)
- 14. *Asamāhita citta* = unconcentrated consciousness
- 15. *Vimutti citta* = freed / liberated consciousness (from defilements, temporary)
- 16. *Avimutti citta* = not freed / unliberated consciousness

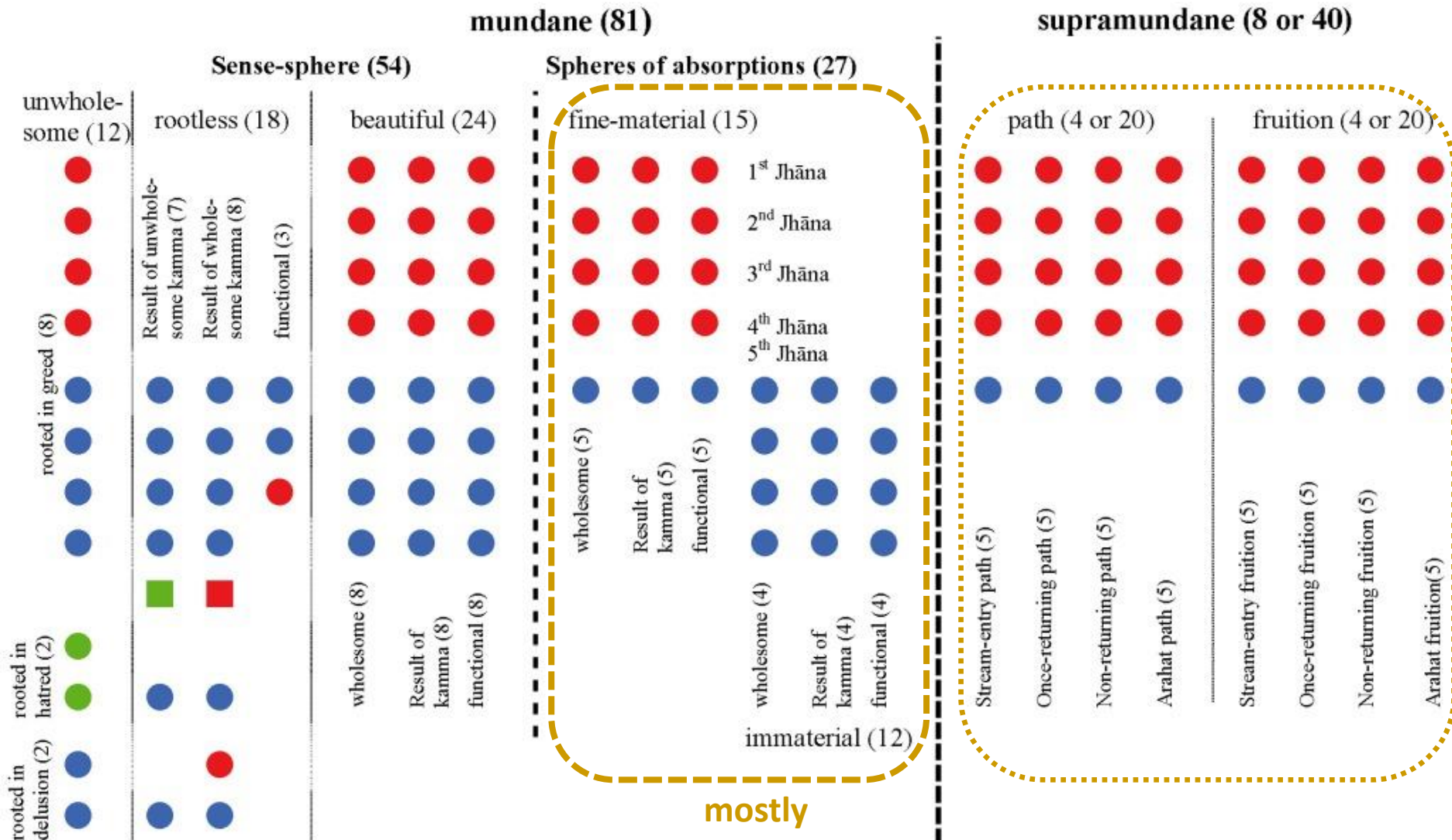
{ (lower *jhānic* states)
or *Vipassanā-ñāṇas*?

or *khaṇika-samādhi*?

Commentary: first of the pairs is the mind in *jhāna* or higher *jhāna*
(practice of Samatha first, then contemplating the mind)

Contemplation of mind (*Cittānupassanā*)

Group 3



Contemplation of mind (*Cittānupassanā*)

According to the *Paṭisambhidamagga* (Path of Discrimination)



22 objects: 16 objects like in Satipaṭṭhāna-Sutta + 6 kinds of sense-consciousness, which arise at the 6 doors

- 1./2. Consciousness with/without lust
- 3./4. Consciousness with/without hatred
- 5./6. Consciousness with/without delusion
- 7./8. constricted/scattered consciousness
- 9./10. excellent/non-excellent consciousness
- 11./12. surpassable/unsurpassable consciousness
- 13./14. concentrated/unconcentrated consciousness
- 15./16. freed/unfreed consciousness

17. Eye- or seeing-consciousness
18. Ear- or hearing-consciousness
19. Nose- or smelling-consciousness
20. Tongue- or tasting-consciousness
21. Body- or touching-consciousness
22. Mind- or thinking-consciousness

cakkhu-viññāṇa
sota-viññāṇa
ghāna-viññāṇa
jivhā-viññāṇa
kāya-viññāṇa
mano-viññāṇa

dvi-pañca
viññāṇa
(ahetuka)

Satipaṭṭhāna-practicice

How to practise?

Thus he dwells perceiving again and again the mind as just the mind
in himself ... in others ... in both.

	internal (<i>ajjhatta</i>)	+	external (<i>bahiddhā</i>)	+	both
	own	+	other's	+	alternating
Alternative explanation →	Mind-object	+	observing mind	+	both as a pair
	primary, observed mind		knowing mind		simultaneously

He dwells perceiving again and again **the cause and the actual appearing**
of the mind , ... **dissolution ... both.**

Contemplate the **conditions of arising + ceasing + both**
(*samudaya-dhammā + vaya-dhammā + samudaya-vaya-dhammā*)

Origination-factors + dissolution-factors + both

Nature of arising + nature of passing away + both natures alternately

= Insight-knowledge that discerns conditionality (*paccaya-pariggaha-ñāṇa*)

Cittānupassanā-practice

He is firmly mindful of the fact that only the mind exists (not a soul, self or I). That mindfulness is just for gaining **insight** (*vipassanā*) and **mindfulness** progressively. Being detached from **craving** and **wrong views** he dwells without **clinging** to anything in the world. In this way a bhikkhu dwells perceiving again and again the mind as just the mind.

Realization / How does the practice work?

(1) Mindfulness is well established as “there exists mind”.

This is only for **knowledge** and **mindfulness**.

ñāṇa + sati

➡ One understands that the mind exists, is real.

(2) One lives in mind without **craving** and **wrong view**.

taṇhā + diṭṭhi

➡ Through the intense observing one lives in the mind without like, dislike and misinterpretation as I, me, mine, self.

(3) In the world there is nothing to **grasp** with craving and wrong view.

upādāna

➡ As one clearly sees mind as it really is, there remains nothing to attach, cling and identify with among the 5 aggregates.

Contemplation of mind (*Cittānupassanā*)

“Observing the mind with the mind”

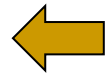
How is this possible?

How can a mindful mind observe and know, for example, a deluded or angry mind?

As there is always **only 1 consciousness** at a time, there cannot occur more consciousnesses simultaneously!

The “**observing consciousness**” arises after the observed consciousness, which has already dissolved then.

The observed mind becomes the object of the observing mind in a subsequent thought process (*citta-vīthi*).



one of the 8 *mahākusala cittas*

Practice with clear comprehension

=> 4 *mahākusala cittas ñāṇa-sampayutta*



with happy or neutral feeling,
unprompted or prompted

Contemplation of mind (*Cittānupassanā*)

“Observing the mind with the mind” – Explanation with *vīthis*

Example:

Eye-door process: Seeing a visible object and impulsive reaction with aversion

B_p B_v B_a P C Sp St V J J J J J J J T T

Eye-consciousness sees
(*cakkhu-viññāṇa*)

Javana-cittas: hatred-rooted consciousness reacts
(*dosamūla-cittas*)

Mind-door process: Object is the *dosamūla-citta* from the preceding process

B_v B_a M J J J J J J J T T

Javana-cittas: great wholesome consciousness with knowledge observes and knows
(*mahākusala-cittas ñāṇa-sampayutta*)

Contemplation of mind (*Cittānupassanā*)

“Observing the mind with the mind” -> Insights:

Anicca:

- The **observed mind** (the object of contemplation) is impermanent.
- The **observing mind** (the “subject” of contemplation) itself is impermanent too.
- They arise and cease **as a pair** and have to be seen and known both.

Anattā:

- There is **no firm, permanent observer** / meditator
- Consciousness **cannot be controlled**, it arises and perishes according to its **conditions**.
- **Mind / consciousness is not the I, the self**, there is no soul transmigrating from one life to the other.

Contemplation of mind (*Cittānupassanā*)

Why to observe the mind?

The importance of *Cittānupassanā*

According to Mogok Sayadaw, Shwe Oo Min Sayadaw, Sayadaws U Tejaniya und U Jotika

- In meditation we use our mind, therefore we should look on it (“mind-training“)
- The defilements (*kilesas*), which have to be eradicated, appear in the mind.
- The fetters of existence (*saṃyojanas*), which are to cut off, are in the mind.
- The attitude and thoughts (*saṅkappa = vitakka*) and the intention, motivation (*cetanā*), which has to be checked and may be to be corrected, are in the mind.
- The body like all matter (*rūpa*) cannot be wholesome / unwholesome, only the mind (*nāma*, or *citta* respectively) can.
- The mind realizes *Nibbāna*, not the body.
