

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.8.12



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Cittānupassanā

The Observation of Mind – Comprehending its Quality and Character

Cittānupassanā	The Observation of Mind – Comprehending its Quality and Character
“Kathañca pana, bhikkhave, bhikkhu citte cittānupassī viharati?”	“Again, Bhikkhus, how does a Bhikkhu dwell, observing mind in mind?”
Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ citta’nti pajānāti.	Here, Bhikkhu, a Bhikkhus, understands properly mind with craving as mind with craving, he understands properly mind free from craving as mind free from craving,
Sadosaṃ vā cittaṃ ‘sadosaṃ citta’nti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ citta’nti pajānāti.	he understands properly mind with aversion as mind with aversion, he understands properly mind free from aversion as mind free from aversion,
Samohaṃ vā cittaṃ ‘samohaṃ citta’nti pajānāti, vītamohaṃ vā cittaṃ ‘vītamohaṃ citta’nti pajānāti.	he understands properly mind with delusion as mind with delusion, he understands properly mind free from delusion as mind free from delusion,
Saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ citta’nti pajānāti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ citta’nti pajānāti.	he understands properly collected mind as collected mind, he understands properly a scattered mind as scattered mind,

<p>Mahaggataṃ vā cittaṃ ‘mahaggataṃ citta’nti pajānāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ citta’nti pajānāti.</p>	<p>he understands properly expanded mind as expanded mind, he understands properly unexpanded mind as unexpanded mind,</p>
<p>Sauttaraṃ vā cittaṃ ‘sauttaraṃ citta’nti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ citta’nti pajānāti.</p>	<p>he understands properly surpassable mind as surpassable mind, he understands properly unsurpassable mind as unsurpassable mind,</p>
<p>Samāhitaṃ vā cittaṃ ‘samāhitaṃ citta’nti pajānāti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ citta’nti pajānāti.</p>	<p>he understands properly concentrated mind as concentrated mind, he understands properly unconcentrated mind as unconcentrated mind,</p>
<p>Vimuttaṃ vā cittaṃ ‘vimuttaṃ citta’nti pajānāti; Avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānāti.</p>	<p>he understands properly freed mind as freed mind, he understands properly not freed mind as not freed mind.</p>
<p>Iti ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabhiddhā vā citte cittānupassī viharati.</p>	<p>Thus he dwells observing mind in mind internally, or he dwells observing mind in mind externally, or he dwells observing mind in mind both internally and externally.</p>
<p>Samudayadhammānupassī vā cittaṃ viharati, vāyadhammānupassī vā cittaṃ viharati, samudayavayadhammānupassī vā cittaṃ viharati,</p>	<p>Thus he dwells observing the phenomenon of arising in the mind, thus he dwells observing the phenomenon of passing away in the mind, thus he dwells observing the phenomenon of arising and passing away in the mind.</p>
<p>‘atthi citta’nti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.</p>	<p>Now his awareness is established: “This is mind!” Thus he develops his awareness to such an extent that there is mere understanding along with mere awareness. In this way he dwells detached, without</p>

<p>Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.”</p>	<p>clinging towards anything in the world [of mind and matter].</p> <p>This is how, Bhikkhus, a Bhikkhu dwells observing mind in mind.</p>
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