

Mahāsatipaṭṭhāna Sutta

(The Four Foundations of Mindfulness)

A sermon by

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Namo Tassa Bhagavato Arahato Sammāsbuddhassa
(3 times)

“*Kathaṃ ca, bhikkhave, bhikkhu citte cittānupassī viharati? Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ ti pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ ti pajānāti, sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ ti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ ti pajānāti, samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ ti pajānāti, vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ ti pajānāti, saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ ti pajānāti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’¹⁵ ti pajānāti, mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ ti pajānāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ ti pajānāti, sa-uttaraṃ vā cittaṃ ‘sa-uttaraṃ cittaṃ’ ti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ ti pajānāti, samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ ti pajānāti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ cittaṃ’ ti pajānāti, vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ ti pajānāti, avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ ti pajānāti. Iti ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabhiddhā vā citte cittānupassī viharati, samudayadhammānupassī vā cittasmiṃ viharati, vayadhammānupassī vā cittasmiṃ viharati, samudayavayadhammānupassī vā cittasmiṃ viharati, ‘atthi cittaṃ’ ti vā paṇassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evaṃ pi kho, bhikkhave, bhikkhu citte cittānupassī viharati.”*

Now, I would like to deliver a sermon on *Mahāsatipaṭṭhāna Sutta*, [which is a discourse of the Lord Buddha], as I already quoted the selected Pali expression (*udesā*) and briefed Pali expression (*patinidesā*). According to the selected Pali expression from *Mahāsatipaṭṭhāna Sutta*, it is stated that “*Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñāyassa adhiḡamāya, nibbānassa sacchikiriyyāya.*” This is all for the selected Pali expression of *Mahāsatipaṭṭhāna Sutta*. To translate the Pali verse, “*Ekāyano ayaṃ, bhikkhave*”, Look! Monks. “*ayaṃ maggo*”, this path. “*Ekāyano*”, is the single path. “*Ekāyano ayaṃ maggo*”, this single path has no split. It is truly the only path. It is the single path meaning the only one. “*Eko... dvi... ti... catu... pañca*”, this... “*Eko*” means ‘one,’ meaning that there is only one path, not two. Next, “*sattānaṃ visuddhiyā*”, the superb purity of all beings. “*sokaparidevānaṃ samatikkamāyis*”, for overcoming lamentation, sadness, and bewailing. “*dukkhadomanassānaṃ atthaṅgamāya*”, for the end of sufferings and despair. “*ñāyassa adhiḡamāya*”, for the attainment of intuition. “*nibbānassa sacchikiriyyāya*”, for the attainment of the Nirvana.

It has been expressed up to this point, this is called *udesā*, the selected Pali expression. Next, I am going to express it in *patinidesā*, the briefed Pali expression.

“*Katame cattāro yadidaṃ cattāro satipaṭṭhānā*”, there are the four foundations of mindfulness. “*Katame cattāro satipaṭṭhānā*”, what are the four foundations of mindfulness? “*Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ. Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ. Cित्ते cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ*”, these four are briefly expressed in the briefed Pali expression. The selected Pali expression was already expressed. Another two are expressed in the form of briefed Pali expression. For the selected Pali expression, it is expressed as one. For the briefed Pali expression, the one is distinguished into four comprising of body (*kaya*), sensation (*vedanā*), volition (*citta*), and mental content (*dhamma*).

According to the Pali, “*Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati*”, Look! Monks who study Tathagata’s Dhamma and discipline. What does it mean to see body within body always? “*Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati*”, Look! Monks who study Tathagata’s Dhamma and discipline... Seeing body within body always... You have to remember this... When you see body within body... “*ātāpī*”, you have to persevere to see them always. Not to be careless. “*ātāpī sampajāno*”, you have to be aware considerately. “*satimā*”, be mindful without being careless. “*vineyya loke abhijjhādomanassaṃ*”, get rid of covetousness, desirous focus and grief for not receiving what you wish for. Eliminate the worldly covetousness and grief. Do not focus [on wealth or properties] and feel grievous as you want them but your wish is not fulfilled. This will worsen the ‘body within body’. Covetousness is critical as it is desirous mental focus. If one does not get [what one wants], one feels sad because of the unfulfilled wish. Do not let either gladness or sadness enter [your mind] at all. When seeing body within body, thus, ... “*ātāpī*”, persevere seriously with full awareness of a firm mind. “*vineyya loke*

abhijjhādomanassaṃ”, eliminate covetousness and grief in the worldly sense. This is the primary stage.

Secondly, “*Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ*”, seeing sensation (*vedanā*) within sensation (*vedanā*) regularly by having perseverance in destroying the mental impurity (*kilesa*), and be fully aware and completely mindful, to remove covetousness (*abhijja*) and grief (*dhomanas*) towards the world. Do not allow them to enter [the mind]. This is for sensation (*vedanā*).

“*Citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ*,” seeing *citta* within *citta* regularly by having perseverance in destroying mental impurity (*kilesa*), and be fully aware and mindful, to remove covetousness [and grief] toward the world. Do not allow them to enter [the mind]. This is the third one.

Fourthly, “*Dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ*,” seeing mental content (*dhamma*) within mental content (*dhamma*) regularly. When seeing the mental content within mental content, persevere in destroying mental

impurity by being fully aware and mindful, to remove covetousness and grief toward the world. These four are the briefed Pali expression which refers to body (*kaya*), sensation (*vedanā*), mind (*citta*), and mental content (*dhamma*) by ways of seeing body within body, seeing sensation within sensation, seeing *citta* within *citta*, and seeing mental content within mental content. You have to understand this first, and I will continue to the next step.

How can we see body within body? Seeing body within body is similar to sleeping and dream. We can see clearly like that. When seeing body within body, we see the ‘refined human body’ which resembles the human body. We sleep and dream with the human body. This is one of its duties. We see body within body when we see the refined human body [within the human body]. What about seeing sensation within sensation? Humans have sensation which can be seen. We know how it is. What is sensation within sensation? For example, ‘happiness’ that the human body experiences can be seen as happiness. When the human body suffers, it can be seen by the refined human body that the body is experiencing suffering. When the body is neither

happy nor suffering, it can see that clearly too. What about seeing *citta* within *citta*? This is profound. Can we see the *citta* [which is a part of the mind]? It is not easy to do so. *Citta* is spherical. It's size is the same as an eye's iris of everyone. This is the *citta* sphere. Seeing *citta* within *citta* followed by seeing *dharmma* within *dharmma*. If we can see like this, we are not falling asleep. We can see the body within our body clearly such as the refined human body.

Seeing sensation within sensation... we see the body [within body] first, then we see sensation. We have sensation because of the mind's functioning. To see body within body, we have to focus our mind at the center of our human body. When our mind is at the center of human body, our mind can see the body in the middle of the human body. What about sensation? How is it? We can see clearly as spheres in the middle of the refined human body. The sensation of the human body is the external sensation. The sensation of the refined human body is the inner sensation. So, [when we see the sensation of the refined human body,] we see sensation within sensation.

How about seeing *citta* within *citta*? We see *citta* of the refined human body. The *citta* is the same size as the eye's iris. Seeing the *citta* [sphere] located firmly within the *citta* [sphere] of the human body. When we reach the refined human body, we see the *citta* sphere of the refined human body. So, we see *citta* within *citta*.

What about seeing *dhamma* within *dhamma*? [When we meditate, we can see] the *dhamma* sphere which forms the human body. There is a *dhamma* sphere which forms the human body. When we reach the refined human body, we will see the *dhamma* sphere which forms the refined human body. The *dhamma* sphere that forms the refined human body is the 'inner *dhamma*' whereas the *dhamma* sphere that forms the human body is the 'external *dhamma*.' We can see them for real like this. At Wat Paknam [Temple], meditators can really see like this. This is not a joke.

This is about seeing body within body, sensation within sensation, *citta* within *citta*, and *dhamma* within *dhamma*. We can really see them like this. This is per the selected Pali expression. We can see like this furthermore. Body within body, sensation within sensation, *citta* within *citta*, and *dhamma*

within *dhamma*. At Wat Paknam, meditators can see as many as 18 bodies. They can see [inside themselves] like this as many as 18 bodies. They can see considerably clear. This is something crucial. What if someone can see unclearly? If you really pay attention to them, you will see them for real. Once you see them, you become [one with] them. The scripture states it directly. This [practice] complies to the scripture. I will continue to explain about body, sensation, *citta*, and *dhamma* furthermore according to the scriptural Pali verse.

There is an interrogative statement [in the Pali verse that], “*Kathaṃ ca, bhikkhave, bhikkhu kāye kāyānupassī viharati?*”, Look! Monks who study the Dhamma and discipline of *Tathagata*. How is it about to see body within body regularly? “*Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ*”, after this... “*Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā,*” this is the briefed Pali expression. “*araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. So sato va assasati, sato va passasati. Dīghaṃ vā assasanto*

‘dīghaṃ assasāmī’ ti pajānāti, dīghaṃ vā passasanto... pe... assasanto... pe... rassaṃ vā passasanto ‘rassaṃ passasāmī’ ti pajānāti... pe...”

This is the expression extended from the brief Pali expression. What I have stated is extended. For the ‘body’ which I already explained, it is said to be stipulated as ‘*pabba*’. *ānāpāna pabba*, the stipulation on breathing in and out. *Iriyā patha pabba*, the stipulation on bodily gestures either walking, standing, sitting, or sleeping. *Sampajañña pabba*, the stipulation on awareness of organs’ movements. *Patikkūla manasikāra pabba*, the stipulation on bodily wastes such as wastes from teeth, skin, flesh, according to the Pali verse “*Atthi imasmiṃ kāye kesā lomā nakhā dantā,*” the bodily wastes are not pretty. The bodily wastes are not animals, persons, ourselves, or themselves, but they are the mixed elements that form up our body composed of solid, liquid, temperature, and force. This is *dhātu pabba*. After the refined human body leaves the human body, the human body decays. This is the same to everyone. It is such a waste like this. The bodily waste is the fifth one called *navasivatika pabba* meaning the nine forms of a corpse. After two days, the corpse’s belly turns

green with leaking blood and pus. The decay develops step by step until there remain only skeletons.

Today, I will explain sensation within sensation further that “*Kathaṃ ca, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati ātāpī sampajāno₃ satimā, vineyya loke abhijjhādomanassaṃ. Kathaṃ ca, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati? Idha, bhikkhave, bhikkhu sukhaṃ vā vedanāṃ vedayamāno ‘sukhaṃ vedanāṃ vedayāmī’ ti pajānāti; dukkhaṃ vā vedanāṃ vedayamāno ‘dukkhaṃ vedanāṃ vedayāmī’ ti pajānāti; adukkhamasukhaṃ vā vedanāṃ vedayamāno ‘adukkhamasukhaṃ vedanāṃ vedayāmī’ ti pajānāti. Sāmisam vā sukhaṃ vedanāṃ vedayamāno ‘sāmisam sukhaṃ vedanāṃ vedayāmī’ ti pajānāti; nirāmisam vā sukhaṃ vedanāṃ vedayamāno ‘nirāmisam sukhaṃ vedanāṃ vedayāmī’ ti pajānāti. Sāmisam vā dukkhaṃ vedanāṃ vedayamāno ‘sāmisam dukkhaṃ vedanāṃ vedayāmī’ ti pajānāti; nirāmisam vā dukkhaṃ vedanāṃ vedayamāno ‘nirāmisam dukkhaṃ vedanāṃ vedayāmī’ ti pajānāti. Sāmisam vā adukkhamasukhaṃ vedanāṃ vedayamāno ‘sāmisam adukkhamasukhaṃ vedanāṃ vedayāmī’ ti pajānāti; nirāmisam vā adukkhamasukhaṃ vedanāṃ vedayamāno ‘nirāmisam adukkhamasukhaṃ vedanāṃ vedayāmī’*”

ti pajānāti. Iti ajjhataṃ vā... pe... ”

Sensation is a difficult one. It is difficult to comprehend. However, it is stated briefly as ‘happiness,’ when we experience happiness, we perceive clearly that we are being happy. When we are experiencing suffering, we perceive it clearly that we are suffering. When we are experiencing the neither happiness nor suffering feeling, we know it clearly that we are neither happy nor suffering. When we experience happiness gained materially, we know that we are happy due to material(s). When we experience suffering gained materially, we know that we are suffering due to material(s). When we experience neither happiness nor suffering gained materially, we know that we are neither happy nor suffering due to material(s). We are without immaterial happiness. We are experiencing happiness without the involvement of material(s) or experiencing suffering without the involvement of material(s), or experiencing neither happiness nor suffering without the involvement of material(s). We know clearly in mind about these experiences. This is called sensation (*vedanā*). Now we know about *vedanā*, but I am going to explain further about *vedanā* within *citta*.

Citta is something that we have to solve; otherwise, we will be controlled by it. We use our *citta* everyday. If we do not know how to use it [wisely],

it will cause detriments to us. So, *citta* matters. This is why it is affirmed in the Pali verse that “*Katham ca, bhikkhave, bhikkhu citte cittānupassī viharati?*,” Look! Monks who study Dhamma and discipline of the *Tathagata*. How is it about to see *citta* within *citta* regularly? “*Idha, bhikkhave, bhikkhu,*” Look! Monks who study Dhamma and discipline of the *Tathagata*. “*sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ ti pajānāti,*” when *citta* is tainted with lust, we know that it is tainted with lust. “*vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ ti pajānāti*”, when *citta* is freed from lust, we know clearly that *citta* is freed from lust. “*sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ ti pajānāti*”, when *citta* is tainted with anger and hatred, we know clearly that it is tainted with anger and hatred. “*vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ ti pajānāti*”, when *citta* is freed from anger and hatred, we know clearly that it is free from anger and hatred. “*samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ ti pajānāti*”, when *citta* is tainted with delusion, we know clearly that it is tainted with delusion. “*vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ ti pajānāti*”, when *citta* is free from delusion, we know clearly that it is free from delusion. “*saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ ti pajānāti*” when *citta* is distressed, we know clearly that it is distressed. “*vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ ti pajānāti*”, when *citta* wanders, we know that it wanders. “*mahaggataṃ vā cittaṃ*

‘*mahaggataṃ cittaṃ*’ *ti pajānāti*”, when *citta* is wholesome, we know that it is wholesome. If the wholesomeness occurs due to *rupa-jana*, it is ‘*mahaggataṃ kusala*.’ “*amahaggataṃ vā cittaṃ* ‘*amahaggataṃ cittaṃ*’ *ti pajānāti*”, when *citta* is without wholesomeness, we know that it is without wholesomeness. “*sa-uttaraṃ vā cittaṃ* ‘*sa-uttaraṃ cittaṃ*’ *ti pajānāti*”, when *citta* is superb, we know that it is superb. “*anuttaraṃ vā cittaṃ* ‘*anuttaraṃ cittaṃ*’ *ti pajānāti*”, when there is no other superior *citta*, we know that there is no other superior *citta*. “*samāhitaṃ vā cittaṃ* ‘*samāhitaṃ cittaṃ*’ *ti pajānāti*”, when *citta* is firm, we know that it is firm. “*asamāhitaṃ vā cittaṃ* ‘*asamāhitaṃ cittaṃ*’ *ti pajānāti*”, when *citta* is not firm, we know that it is not firm. “*vimuttaṃ vā cittaṃ* ‘*vimuttaṃ cittaṃ*’ *ti pajānāti*”, when *citta* is liberated, we know that it is liberated. “*avimuttaṃ vā cittaṃ* ‘*avimuttaṃ cittaṃ*’ *ti pajānāti*”, when *citta* is not liberated, we know that it is not liberated.

“*Iti ajjhattaṃ vā citte cittānupassī viharati*”, Hence, monks, seeing *citta* within *citta* internally regularly. “*bahiddhā vā citte cittānupassī viharati*”, seeing *citta* within *citta* externally regularly. “*ajjhatabhiddhā vā citte cittānupassī viharati*”, seeing regularly of *citta* within *citta* which are both internal and external. “*samudayadhammānupassī vā cittasmiṃ viharati*”, normally seeing its existing within *citta*. “*vayadhammānupassī vā cittasmiṃ*

viharati”, normally seeing its declining within *citta*. “*samudayavayadhammānupassī vā cittasmim viharati*”, normally seeing the existing and declining within *citta*. “*‘atthi cittaṃ’ ti vā panassa*”, you are mindful of *citta*’s existence. “*Yāvadeva ñāṇamattāya*”, be indifferent as it is known to you. “*paṭissatimattāya*”, be indifferent in recollecting it. “*anissito ca viharati*”, be the one who is not controlled by craving and belief/ego (*dhitti*). “*na ca kiñci loke upādiyati*”, do not cling to anything in this world. “*Evam pi kho, bhikkhave, bhikkhu citte cittānupassī viharati*”, This is it, monks. Seeing *citta* within *citta* regularly. This is the content of Pali verse which are clarified into Thai language as stated.

Next, I am going to explain about mind. Where is the mind? How does it look like? The term ‘*citta*’ is one of the four components of the mind. The ‘*viññāna* sphere’ is about this size of the eye’s pupil. The *citta* sphere is about the size of the eye’s iris. We can see clearly. The perception sphere is a little bit bigger, it is amidst the nourishing liquid within one’s heart. The sensation sphere is the external layer. They are inside each other.

The external layer is sensation sphere. Perception sphere is inside sensation sphere. Volition activity sphere is inside perception sphere. Cognition sphere is inside volition activity sphere. Cognition sphere

is about the size of the eye's pupil, this can be alternately referred to as *viññāna* sphere. *Citta* sphere or volition activity sphere is about the size of the eye's iris. A bit larger than *citta* sphere is the 'mind sphere' or perception sphere which is the same size as an eyeball. Larger than the perception sphere is sensation sphere which is as large as an eye socket. Sensation sphere is the *kaya* sphere. The mind is composed of the four spheres as stated.

The *kaya* sphere is the base for sensation as the element for sensation is in the middle, at the center of origin of the *kaya* Sphere. The mind sphere is the base for perception since the element for perception is in the middle of the mind sphere. *Citta* sphere is the base for volition activity as the element for volition activity is in the middle of *citta* sphere. The *viññāna* sphere is the base for cognition as cognitive element is in the middle of *viññāna* sphere. There are elements of sensation, perception, volition activity, and cognition. The element for sensation is the base for sensation. The element for perception is the base for perception. The element for volition activity is the base for volition activity. The element for cognition is the base for cognition. So, the four of these; sensation, perception, volition activity, and cognition, can reach Nakornsiddhammaraj Province [which is a southern province of Thailand] within a flash of light. They can go there altogether. They can go very far without notifying anyone. They can

visit Nakornsidhammaraj province. If someone attains Dhammakaya, he would say “What are you doing here in Nakornsidhammaraj?” since he can see the refined human body. He can see how someone [in Nakornsidhammaraj] looks like and how such person dresses. We can travel with the mind to Nakornsidhammaraj. We can see if someone visits Nakornsidhammaraj with his mind. Those who attain Dhammakaya can see. What are you doing here in Nakornsidhammaraj? One pays a visit with sensation, perception, volition activity, and cognition. One does not travel with his physical body. Only the refined human body goes there. He goes to do some business there. You can check! You can try! Those who attain Dhammakaya can see. He is doing some business there. Remember his face and figure. Well, it is amazing. This is extraordinary.

Buddhism is profound. If you are to be anywhere with your mind, it is made possible with these four components comprising of sensation, perception, volitional activity, and cognition. They are focused and become still at one point, becoming the refined human body. They are absolutely inseparable. Similar to a human body that cannot be parted from the heart organ. The human body cannot be parted from the heart. The heart cannot be parted from the *citta* sphere. The *citta* sphere cannot be parted from the *viññāna* sphere, it is not possible. If they are

parted, they die. When they are separated, the human body dies immediately. If they are not separated, the human is alive. So, sensation, perception, volitional activities, and cognition are inseparable. If they are separated, the refined human body dies. If the heart is parted, the perception sphere and the sensation sphere die. They are inseparable. This is the same to the celestial body. They are inseparable. They are by themselves, just like that. Take the refined human body, it is refined enough. When attaining or reaching the celestial body [in meditation], this body is more refined. Is it good enough? When attaining the refined Rupa Brahma body, it is even more refined. When attaining the Arupa Brahma body, it is more refined. When attaining the refined Arupa Brahma body, it is even more refined.

If one can attain Dhammakaya, Dhammakaya is wiser than the human body in manifold. When attaining the refined human body, one is double wise. It is one level superior. When attaining the celestial body, it is triple wise. The refined celestial body is four times wiser. The Rupa Brahma body is five times wiser. The refined Rupa Brahma body is six times wiser. The Arupa Brahma body is seven times wiser. The refined Arupa Brahma body is eight times wiser. When attaining the Dhammakaya and refined Dhammakaya body, they are nine and ten times wiser. They are different in levels like

this. You have to know their superiority and inferiority.

Once you learn about this, I am going to explain about *citta*. The scripture states only ‘*citta*.’ Take the *citta* alone. It does not mention about the sensation sphere, perception sphere, and cognition sphere. It mentions only the volition sphere. As we have translated the *citta* sphere so far, we must not be puzzled with *citta* mentioned by the scripture. This is because the *citta*’s duty is volitional activity. The cognition sphere is responsible for cognizing only. The sensation sphere is responsible for sensing. The perception sphere is responsible for perceiving. Their duties are not interchangeable. However, if we do not know about this fact, we will translate *citta* in combination with cognition as we may believe that cognition is *citta*. “*vicittarammanam*”, the *citta* sphere is full of emotions gained from what one sees, hears, smells, tastes, feels, and thinks. It is full of emotions. This is *citta* sphere [according to the scripture]. In another sense, “*arammanam vijanatiiti cittam*”, *citta* knows emotions... *citta* knows.. well, what about *viññāna*? It does not mention about the *viññāna* sphere.

Therefore, *citta* alone is a clear sphere about the size of the eye’s iris. It is so clear. Normally, *citta* is

clear like plain water. But when *citta* is tainted with lust, it is like being mixed with red color. It is contaminated. When *citta* is tainted with lust, it turns to be in red color. What about hatred (*dosa*)? It is like being tainted with dark green color. *Citta* that is tainted with delusion (*moha*) is like being mixed with muddy water. So, *citta* becomes less clear. Then, it is known “*sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ ti pajānāti*”, *citta* is tainted with lust, and it is known that *citta* is tainted with lust. When *citta* is without lust, it is known that it is free from lust. This is the same to delusion (*moha*)... lust (*raga*), hatred (*dosa*), and delusion (*moha*). When *citta* wanders or distressed... the clear *citta* turns dull. The owner of *citta* thus knows that it is unstable. The owner of *citta* knows that he himself possesses *citta* which is extraordinary wholesome due to insight. When *citta* is without wholesomeness, he also knows. When *citta* is wholesome, he can see clearly. Thus, “*samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ ti pajānāti*”, a firm *citta* is clear. When one deepens into meditation, one can see clearly like this and know clearly as well. If *citta* is not firm, one knows it. The liberated *citta* is clear with knowledge that it is freed

from mental impurity. If it is not liberated, one knows it too. One can see clearly. As one can see clearly like this, “*ajjhataṃ vā citte cittānupassī viharati*”, seeing *citta* within *citta* inside regularly. ‘Inside’ in this place means *citta* of the refined human body that can be seen regularly. It is *citta* within *citta*. For external, it is the *citta* of the human body. Both inside and outside, we see them as the form [of spheres]. *Citta* is the *citta* of the refined human body. We can see both, inside and outside. Seeing regularly means we see the existence and decline of *citta*. Seeing regularly of the existence and cessation of *citta* as usual. When we can see like this, “*atthi cittaṃ’ ti vā panassa sati paccupaṭṭhitā hoti*”, you are mindful of the availability of *citta* as you see *citta*. When you are mindful of *citta* that *citta* is there, make it known to you indifferently. Recollect it indifferently whereas craving and belief/ego (*dhitti*) cannot enter to dwell. “*na ca kiñci loke upādiyati*”, one clings to nothing in the world. One lets go and detaches. One is no longer attached. Once we see and know clearly like this, it is said that “Monks who see *citta* within *citta* regularly.”

As I have explained according to the Pali verse and

clarified into Thai language for an appropriate period of time, the bell was rung. By the power of truthful Dhamma words which I have explained and referred to from the beginning until the very end, may happiness and well being occur to all of you who assemble here all alike. I have delivered this sermon up until this appropriate time, and I would like to end it now. That is all.

* The Pali verse of *Mahāsatipaṭṭhāna Sutta* provided in this translation is obtained from www.tipitaka.org