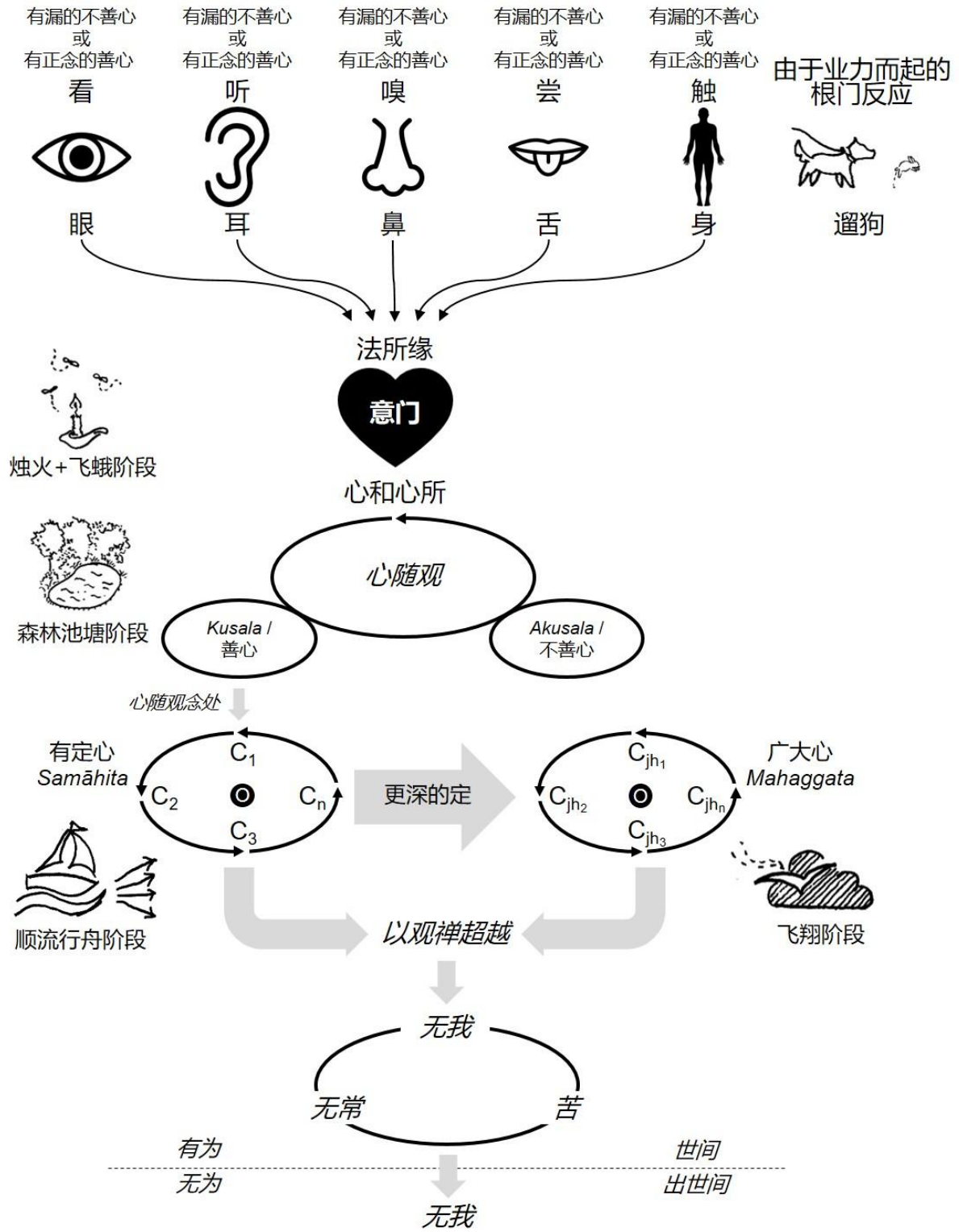


# Cittānupassanā Satipaṭṭhāna (1)



# *Cittānupassanā Satipaṭṭhāna (1)*

At this point, **Consciousness** (*Citta*) becomes the object of mindfulness. It has to be differentiated from Mental States (*Cetasika*) in the way that water is to waves. Consciousness (water) and Mental States (waves) are related by way of association (*sampayutta paccaya*) whereby they are inseparable in a thought moment, but may be analyzed separately.

In the “**Walk the dog**” phase, **Consciousness** is like a dog that is constantly chasing after whatever attracts its interest. The six types of **Consciousness** arise when the six types of objects impinge on it, resulting in different responses. **Consciousness** is noted mindfully as it runs to the six sense doors. The various processes of **Consciousness** are also mindfully noted. The “**Walk the dog**” phase infuses the mind with habitual mindfulness as the mind learns about its own nature.

In the “**Candle + moths phase**”, **Consciousness** is watched at the **Mind-door**. **Consciousness** is the **Primary Object** while other objects are **Secondary Objects**. **Consciousness** is like a bright flame and the **Secondary Objects** are like the moths that hover around the flame. Sometimes the moths knock into the flame causing the moths to be destroyed and the flame to waver/vibrate, depending on the size of the moth.

When **Consciousness** is used as a **Primary Object**, it is important that you develop some degree of continuous mindfulness. When unmindfulness arises, the mindful habit naturally arises to be mindful of it as an object. The recognition of the presence of unmindful states is important to develop this practice to deeper levels, where only wholesome states are present. When **Consciousness** is used as a **Primary Object**, you become aware of objects that strike the mind; these objects could be external (five sense objects) or internal (mentally-constructed objects). With internal objects, you need experience to know if you should follow the object or if it is best to keep mindfulness on **Consciousness**, its flows and changes.

In the “**Forest pool phase**”, **Consciousness** is very still, it is clearly aware of all the wonderful animals that briefly come to the pool to drink (the objects). **Consciousness** is observed at the mind door, and it is calm like a forest pool, sensitive to subtle changes.

In the “**Sailing phase**”, your mindfulness flows and it takes no effort to observe the mind. **Consciousness** is tranquillized (*Samahita*) but nevertheless observed automatically.

The “**Flying phase**” involves more refined and sublime states of deep concentration (*jhāna*). Consciousness is experiencing the expanded absorptions (*Mahaggata*) arising and passing away.

If you are able to practice insight meditation so that insights of impermanence (*Anicca*), suffering (*Dukkha*) and non-self (*Anattā*) characteristics develop and deepen, then the transcendence of **Consciousness** occurs. This is the transition from “the formed” (*Sankhata*) and mundane (*Lokiya*) to the “unformed” (*Asankhata*) and supramundane (*Lokuttara*).