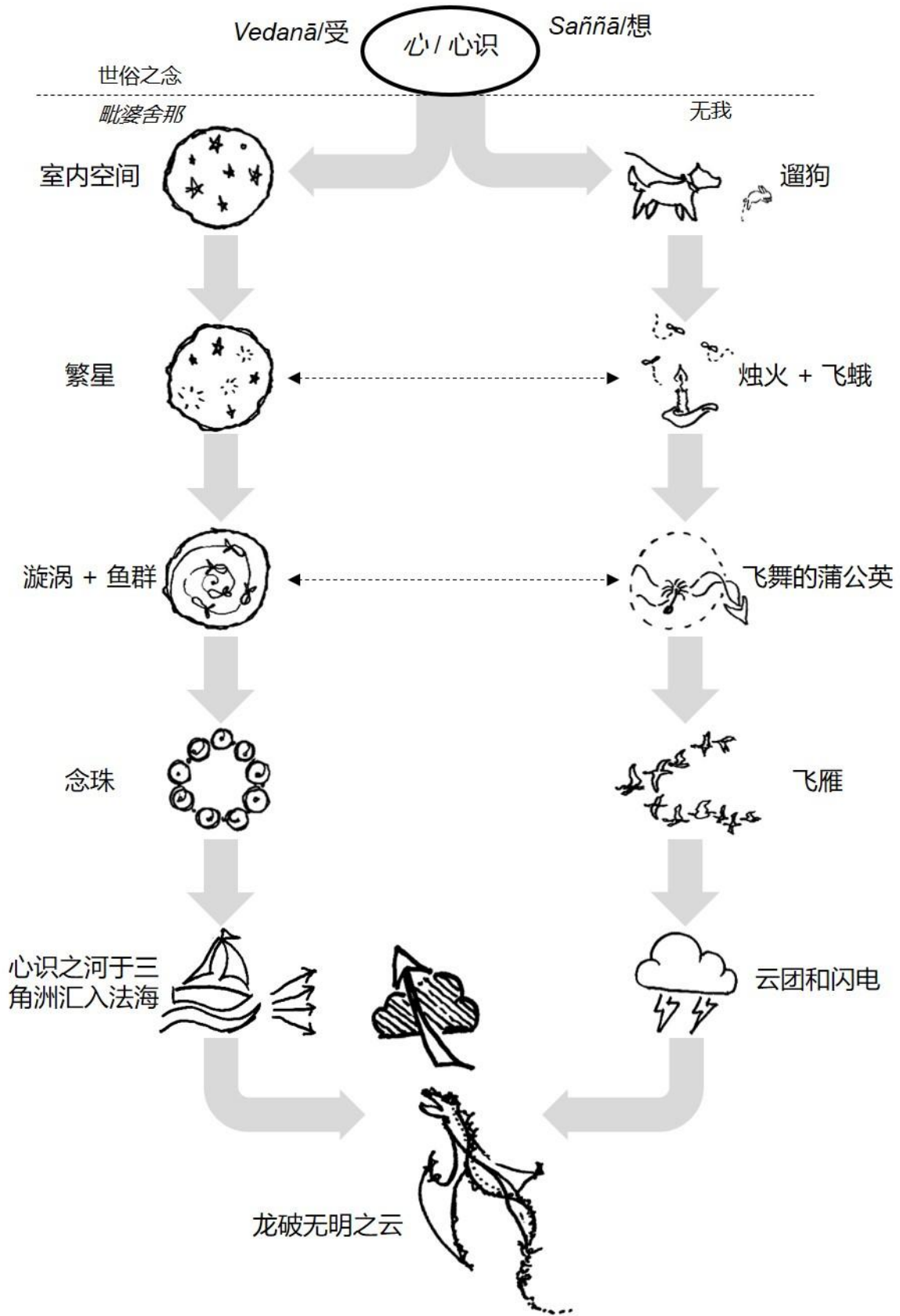


Cittānupassanā Satipaṭṭhāna (2)



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The difference between worldly mindfulness and *Vipassanā* mindfulness is that *Vipassanā* mindfulness involves the experience of non-self (*anattā*). With *Vipassanā* mindfulness you will have reached the first of the sixteen insight knowledges. This qualifies as both insight development and also insight itself. You may experience similar descriptions without actually arriving at this insight, so you need to exercise caution in gauging your progress. As long as mindfulness is present, *Vipassanā* mindfulness is not too far away. The flowchart represents different ways that *Cittānupassanā* can be developed once *Vipassanā* mindfulness is present.

The previous flowchart, *Cittānupassanā Satipaṭṭhāna (1)*, shows steps based on theory whereas this flowchart shows steps based on practice. In this flowchart, the left flow is based on a more concentrated form as observed just in the mind door. The right flow is a more open type where even the external sense objects are detected within the mind door itself.

The “**Walk the dog**” phase and the “**Candle + moths**” phase have been described with the previous flowchart. Sometimes, rather than the “**Walk the dog**” phase, a “**Space in room**” phase is experienced. In the “**Space in room**” phase, the objects seem to be inside the **Consciousness** and **Consciousness** surrounds and contains the objects. The “**Space in room**” phase can progress to the “**Stars**” phase when the objects quickly arise and pass away, like the twinkling of stars.

In the “**Whirlpool + fishes**” phase, the experience of **Consciousness** changes from moment to moment like a deepening vortex (it is the whirlpool) while the objects are like the fishes caught up in this movement. In the “**Flight of dandelion**” phase, you are able to be continuously mindful of the present **Consciousness** at one point of the present moment (the dandelion seed) while also being aware of the conditionings of **Consciousness** and other sense objects, acting as an extended frame of reference which changes as the dandelion **Consciousness** flies.

The dotted line linking the “**Stars**” / “**Whirlpool + fishes**” phase and the “**Candle + moths**” / “**Flight of dandelion**” phase indicates that the two parts are different experiences which are around the same level of practice. The phase on the left (“**Stars**” / “**Whirlpool + fishes**”) refers to mindfulness that is more concentrated while the phase on the right (“**Candle + moths**” / “**Flight of dandelion**”) refers to mindfulness that is more open to other senses.

In the “**Prayer beads**” phase, the changes become very fast and the **Consciousness** changes extremely quickly, moment to moment, like rapidly running your fingers through beads. In the “**Flying geese**” phase, concentration is more sublime and **Consciousness** seems to be fluttering high up in the clouds. This corresponds to the “**Flying phase**” from the previous flowchart. The “**River of consciousness merging into the Sea of Dhamma at the Delta**” phase corresponds to the “**Sailing**” phase of the previous flowchart. In the “**Whirlpool + fishes**” phase, the “**Flight of dandelion**” phase, and the “**River of consciousness merging into the Sea of Dhamma at the Delta**” phase, there is the experience of a rapid, long flow of the process. In the “**Cloud & lightning**” phase, the characteristic of suffering of formations (*sankhāradukkha*) becomes apparent.

Finally, **Consciousness** becomes powerful and can be compared to the dragon; the mythical creature that is compared to the transcendental **Consciousness** that flies beyond the clouds of ignorance, delusion and illusions.