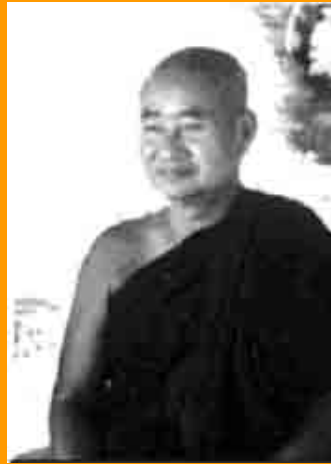


# The Chariot to Nibbana

*Sila – Samadhi – Panna*



Pa Auk Sayadaw

(Compiled and Translated by U.Dhamminda)

*A Gift of Dhamma*

# The Chariot to Nibbana

*(Sila – Samadhi – Panna)*

Namo tassa bhagavato arahato sammAsambuddhassa



## 1.0 INTRODUCTION

### 1.0 Introduction

The method of practicing meditation, based on **Visuddhimagga** commentary, taught at **Pa Auk Tawya Monastery**. The method involves several stages of complex and involved practice. Each stage includes detailed analysis of mental and physical processes as enumerated in the **Abhidhamma**. Based on these analyses and understanding, the Yogi's are taught to proceed on to discern the process of **Dependent Origination** for events that occur in the **Past, Present**, and the **Future**.

It is basically inline with the Noble Eightfold Path – **Morality – Concentration - Wisdom** (Sila – Samadhi – Panna. – the Noble Eightfold Path or the Four Noble Truths)

Therefore, yogi's practicing in the Pa Auk Tawya method should be familiar with the subject given in (a) **Visuddhimagga** and (b) the **Abhidhamma** to receive the maximum benefit and to develop a clear picture of the practice of meditation at Pa Auk Tawya. Those Yogi's out side of Myanmar might possibly find it difficult to follow the method. To alleviate such difficulties, this book presents simplified examples of some successful meditator's and their progress made in their meditation practices at Pa Auk Tawya.

This is the manual guidebook for use by Yogi's who are presently undergoing the meditation practice at the center under the guidance of Pa Auk Sayadaw.

This book is reproduced from the original "The Practice that leads to Nibbana"  
as a Gift of Dhamma to all practicing Yogi's  
Retiled as – **The Chariot to Nibbana**".

Reformatted and Recompiled  
(March, 2004)

**A GIFT of DHAMMA**

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## PART - 1

### 2.0 THE DEVELOPMENT OF CONCENTRATION

As said in the course, all beginners at **Pa Auk Tawya** usually begin by developing either one of the two meditations: methods.

- **Four Elements Meditation or**
- **Mindfulness of Breathing.**

**Either of the two methods can be used to develop concentration** and with one skillful in concentration, can proceed on to investigate the **natural phenomena of mind and matter (Nama Rupa)** and its causal relationships that govern the process of the round of rebirths.

Should a Yogi elect to use the “**Mindfulness of Breathing**” then, the Yogi begins by focusing on the breath that passes in and out of the nostrils. The awareness of the passage is through the sense of touch, the in and out of breathe through the nostrils. In due time, a Yogi develops his mindfulness of the breath. As the concentration develops, the Yogi’s begins to perceive the breath as a small light resting against his face. The continued development of this concentration will lead to perceiving grow of white light that gradually becomes brighter and clearer like a bright star. As the Yogi continues the concentration, by being mindful of this bright light, (which is called a “**nimitta**” or **sign of Concentration**) the Yogi is said to have attained ultimately the fixed one-pointedness concentration. At this stage, the Yogi has attained the fixed concentration.

As Yogi remains in concentration on the Nimitta (sign) for one, two or three hours, one prominent quality of mind will develop. **The result of a sustained application of mind in concentration leads to joy and one pointedness, which is called – first jhanas.**

At this first stage of jhanas concentration, a Yogi , if so chooses, could further proceed on to the understanding of “*mind and matter*” and the “*causal relationships*” that govern them by moving on to the practice of insight meditation. **This is a possible transition from concentration to Insight.** It is however, recommended that a Yogi develop to higher levels of concentration because it will enable the Yogi to practice Insight meditation more at ease to discern mind and matter, or causal relationship. Higher concentration enhances the light of the insight wisdom.

**To illustrate this benefit, now, the Yogi’s have the help of a flashlight (concentration) to see the insight knowledge rather than groping in the dark.** Again, you will see the object clearer with a good battery. **.This is the advantage of going into higher concentration. For that reason, the Pa Auk Tawya meditation practice gives much importance to developing the concentration first before moving on to Insight meditation.** We do like the Yogi to first develop to the level of second, third or the fourth jhanas before transition to Insight.

Having developed to the fourth jhanas, exercising the Mindfulness of Breathing, the mind has becomes so bright it emits its own light to enable Yogi to use this light in discerning the thirty-two (32) parts of the body. To do that, he first enters into the fourth jhanas based on Mindfulness of Breathing and then directing his awareness to discern the hairs of his head. With the assistance of the light emitted by the mind, he is able to see clearly the hairs of the head just as if he were looking at them in a mirror. The Yogi could now each one of the 32 parts of the body.

Should Yogi senses any dimming of the light during this process, the Yogi could fall back on to the fourth jhanas again (mindfulness of breathing) to strengthen the concentration.

### **The 32 parts of the human body are:**

**Head hair, body hair, nails, teeth, skin, flesh, sinew, bones, marrow, kidney, heart, liver, membrane, spleen, lungs, intestine, mesentery, gorge, fascies, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, synovia , urine.**

With the concentration thus strengthened, the light much brighter, the Yogi could proceed to discern the 32 parts of another person sitting next to him. Thus, the Yogi is able to discern his internal and the external parts the body. The repeated exercise of the power of the concentration improves the meditator's skill... The skill could be improved.

### **2.1 Further development of concentration:**

1. Use the repulsiveness of a body part to develop meditation on the repulsiveness.
2. Use the color of a body part as a **kasina** – meditation object
3. Analyze and discern the four elements (**earth, water, fire, and air**) in each part and develop Four Elements meditation.

### **2.2 Object of Meditation – Bone**

The bone is picked as an object of meditation at Pa Auk Tawya. Using the bone, part of your own 32 parts of the body, one could then develop to the first jhanas... The Yogi could further use the white color of the bone to as an object of meditation, Kasina, and develop the mind to the fourth jhanas. This is the attainment of fourth jhanas through concentration.

#### **2.2.1 Mindfulness on Meditation – Bone**

The Yogi could attain fourth jhanas by meditating of his awareness on bone through mindfulness of breathing... When the Yogi reaches the stage of strong light emit ion, turns his awareness to the discernment of the 32 parts of the body internally. Then he discerns the 32 parts externally in a person sitting nearby.

#### **2.2.2 Meditation on repulsiveness – bone**

The Yogi could select the same bone as a repulsiveness object and proceed on to perceive repulsiveness. As "repulsive bones, repulsive bones or bones, bones". He them develops that perception in such a way that his mind stays with the perception of repulsiveness for one or two or three hours. Assisted by the power of fourth jhanas, and mindfulness of breathing should not take long for him to attain the first jhanas based on the perception of the repulsiveness of the bones.

When he is able to do this, he can also develop in a similar way the perception of the repulsiveness of bones externally in other people and animals. After he has become skillful in this, he can move on to develop the white kasina.

#### **2.2.3 Meditation on White kasina – Object of meditation.**

To develop the white kasina he develops his concentration as before and until he is able to discern the repulsiveness of the bones externally. **Then he looks at a very white part of those external bones such as the back of the skull of the person sitting in front of him and by giving attention to it as only "white, white, white"**, he eventually removes the perception of repulsiveness and bones and is just aware of the white color. This may appear to him as a small white circle.

Continued concentration on this white circle, it progressively becomes whiter and brighter and he can use it to

attain the first, second, third and fourth jhanas' s based on this white nimitta.-object.

A meditator who can attain the fourth jhanas using the white kasina can then easily use that concentration and the light associated with it as a basis for the development of the "**Four Protections**" (caturakkha):

- **Loving-kindness meditation (metta),**
- **Recollection of the qualities of the Buddha (Buddhanussati),**
- **meditation on the repulsiveness of corpses (asubha), and**
- **Recollection of death. (Marananussati).**

The Yogi will find that he will be able to learn and develop these meditations very easily and quickly because of the momentum and assistance of the fourth jhanas concentration using the white kasina.

The above practice describes the general course of meditation practice based on mindfulness of breathing as instituted for Yogi's at Pa Auk Tawya... The alternate Way of Developing Concentration is based on Four Elements Meditation.

### **2.3 Meditation of Four Elements**

The alternate method is the meditation on the four elements to develop the concentration. Firstly, he learns to discern in the body on each of the 12 characteristics of the four elements one at a time. The twelve (12) characteristics of the four elements are:

- Hardness, roughness, heaviness, softness, smoothness, lightness, (**Earth element**).
- Cohesion, flowing (**Water element**).
- Heat, cold, (**Fire element**).
- Supporting, and pushing. (**Air element**).

Then when he is able to discern all of these characteristics throughout the whole body then he meditates simply observing **the first six, hardness, roughness, heaviness, softness, smoothness, and lightness, as the Earth element.** The next two, flowing and cohesion, as the Water element, the next two, heat and cold, as the Fire element, and the last two, supporting and pushing, as the Air Element.

In this way, he develops his discernment of the four elements so that in whatever posture he is in, he observes his body to be simply the four elements of **Earth, Water, Fire, and Air.** As he continues to meditate and develop to deeper concentration based on the four elements, he finds that his body begins to emit light. At first, this light maybe **gray like smoke** or **bluish white**, but as he continues to discern the four elements in that light he finds his whole body appears to be **white**. Continued discerning the four elements in the white form of the body his whole body becomes **clear like a block of ice**. At this point, he has developed what is called access concentration (*upacara samadhi*).

**At this point, the Yogi could go on to develop insight meditation,** if one so chooses. The Yogi may want to go further on with the concentration by proceeding on to discerning the 32 parts of the body in until the body becomes clear form. Then, by using one of those parts like bone, he can use the perception of bones to develop the first jhanas based on the repulsiveness or one can use the white color of the bones as a kasina object and develop the white kasina to the fourth jhanas.

A Yogi who can attain the fourth jhanas using the white kasina can easily use that concentration and the associated light as a basis for the development of the "**Four Protections**" (caturakkha).

This alternate way of attaining concentration by meditating on the four elements is similar to the mindfulness of breathing as described above.

### 3. DEVELOPING INSIGHT

#### 3.0 Insight

After the meditator has completed the development of concentration, the mind is then pliant, usable and ready to begin the development of insight practice. If he developed his concentration by using mindfulness of breathing then he again develops that concentration as described above. He attains the fourth jhanas based on mindfulness of breathing, then discerns the 32 parts of the body a few times internally and externally, then using the white color of the bones he progressively enters the fourth jhanas based on the white kasina. Then, he directs his mind towards the discernment of the four elements in the body.

As described above the Yogi develops concentration based on the four elements until he finds his whole body appears to be white. Then, as he continues to discern the four elements in the white form of the body, his whole body becomes clear like a block of ice.

The meditator then continues to discern the four elements in the clear form of his body and as one continues in this path, the Yogi will find that block breaks up into tiny particles. If it does not break up into particles while he is meditating in this way, the Yogi then must direct his attention to discerning the **element of space in the body**. The Yogi then finds that there are spaces all over the body such as the pores in the skin and as he discerns these spaces, the clear form breaks up into particles because he is able to discern the space between particles.

By continuing to discern these particles, which are called **rupa kalapas**, he will notice at first that they are arising and passing away very quickly. He should not pay much attention to them arising and passing away, but just continue to observe the four elements in each rupa kalapa. The Yogi will notice that the particles are of two main kinds:

- (a) those that are **clear or transparent** and
- (b) Those that are **not clear or transparent**.

The transparent particles are those, which are sensitive to the five sense objects of *light, sound, odors, tastes, and touch*. There are five types of transparent particles. Of these, the body sensitive elements are found dispersed throughout the body, while the other sensitive elements are found only in their respective place, which is the **eye, ear, nose, and tongue**.

Therefore, the meditator is then repeated to discern the four elements in individual particles and becomes proficient in the analysis of different kinds of particles. As he continues discerning progressively and systematically, the Yogi will eventually be able to recognize and identify all of the 28 different types of matter that occur in the body and outside of the body as well. Thus, the Yogi repeated training would be able to discern which of these rupas are produced by **kamma, consciousness, temperature, and nutriment** (kamma, citta, utu, and Ahara).

#### The 28 kinds of matter are:

- **4 Primary Elements - 1. earth, 2. water, 3. fire, 4. air,**
- **24 Kinds of derived matter - 1. eye sensitivity, 2. ear sensitivity, 3. nose sensitivity, 4. tongue sensitivity, 5. body sensitivity, 6. light, 7. sound, 8. odor, 9. taste, (note that touch is made of the primary elements of earth, fire, and air) 10. matter that causes one to be male, 11. matter that causes one to be female, 12. heart base matter, 13. life force, 14. nutriment, 15. space, 16. bodily intimation, 17. verbal intimation, 18. lightness, 19. softness, 20. wieldiness, 21. growth of matter, 22. continuity of matter, 23. ageing of matter, 24. dissolution of matter.**

When a meditator is able to analyze matter and discern all these 28 kinds of matter then one could discern them as a group and knows them as "**matter**".



The meditator then moves on to the discernment of mental phenomena which entails the analysis of all of the different types of consciousness that occur in him, discernment of all of the individual mental factors that are present in each consciousness, and the discernment of the processes of consciousness called "vithi" that occur at the six doors of the senses

#### 4. DISCERNING MENTAL PHENOMENA

In Abhidhamma the mind is seen as consisting of **consciousness (cittas)**, that knows an object, and concomitant **mental factors (cetasikas)**, which arise together with consciousness. There are 52 such mental factors for example:

contact, feeling, perception, intention, one pointedness, life faculty and attention. (**phassa, vedana, sanna, cetana, ekaggata, jivita, manasikara**).

There are 89 types of consciousness, which can be classified according to whether they are wholesome, unwholesome or indeterminate, and classified according to their plane of existence, **rupa, arupa, or kamavacara**.

The six types of sequences of consciousness called (vithi) in which consciousness occurs. Five of them are sequences that occur when each of the five objects of the five senses are known by the mind. These sequences of consciousness enable the mind to know objects at each of the five sense doors such as visible objects seen by the eye or sounds heard by the ear. The sixth sequence is one that occurs when the mind has a mental phenomenon as its object. So that there are, five senses door processes or vithis and one mind door process or vithi, which make six vithis.

The analysis of mental phenomena is made up of three parts:

1. *The analysis of all of the different types of consciousness that occur in oneself.*
2. *Discernment of all of the individual mental factors that are present in each consciousness.*
3. *The discernment of the processes of consciousness called "vithi" that occur at the six doors of the senses.*

If a meditator wants to discern mental phenomena one must have already completed the development of concentration by practicing any one: mindfulness of breathing, some other tranquility subject of meditation or the four elements meditation. The meditator should also have finished the discernment of matter (rupa kamatthana). Then only after that should he attempt to discern mental phenomena (*nama kamatthana*).

If the meditator has attained jhanas concentration using **mindfulness of breathing** or other object of meditation, and could start discerning mental phenomena. The process is to discern the consciousness (citas) and mental concomitants (cetasikas) that are associated with the jhanas state that the meditator has attained.

There are two good reasons why we discern the consciousness.

The first reason, the Yogi has already observed the five jhanas factors when developing jhanas and has some experience in discerning the mental factors associated with jhanas.

The second reason is that the jhanas *impulsion consciousnesses* (jhanas javana cittas) that are present during the jhanas experience occur many times in succession and are therefore prominent and easy to discern. Otherwise, under normal kamavacara vithi, at each javana this consciousness only occurs seven times.

So if a meditator has attained jhanas and wishes to discern mental phenomena one must begin by entering the first jhanas and then after leaving the first jhanas, discerns the five jhanas factors according to their individual characteristics and proceeds on until all the five factors could be discerned at once in each first jhanas javana citta. **The five factors are:**

1. **Vitakka** = initial application of the mind; is the directing and placing of the mind on the object of the patibhaga nimitta.
2. **Vicara** = sustained application of the mind; is the sustained keeping of the mind on the object of the patibhaga nimitta.
3. **Piti** = joy and liking for the patibhaga nimitta.
4. **Sukha** = pleasant feeling or happiness associated with experiencing the patibhaga nimitta.
5. **Ekaggata** = one pointedness of mind on the patibhaga nimitta.

Then, after the meditator can discern these five mental factors, he then attempts to discern each of the other mental factors present in the first jhanas javana citta. He begins by discerning **consciousness (vinnana)**, **contact (phassa)**, or **feeling (vedana)** first. Whichever of these three is prominent, the Yogi discerns it and then continues to discern it in every first jhanas javana citta. After that, the Yogi discerns each of the remaining types of mental phenomena by adding one type at a time. The Yogi now is able to see 1 types of mental in each first jhanas javana citta, and then to 2 types, then to 3 types, etc., until eventually the Yogi can see **all 34 types of mental phenomena** present in each first jhanas javana citta.

When the meditator can discern all the 34 types of mental phenomena present in the first jhanas javana citta he then tries to discern all the types of mental phenomena present in each and every consciousness that occur in a mind door thought process (**mano dvara vithi**). A mind door thought process of the first jhanas consists of a sequence of six types of functional consciousness.

- First, there occurs in the mind door adverting consciousness (manodvaravajjana) in which the Yogi can discern 12 types of mental phenomena.
- Then it occurs one preliminary consciousness (parikamma) in which he can discern 34 types of mental phenomena.
- Then it occur one access consciousness (upacara) in which he can discern 34 types of mental phenomena.
- Then it occur one adaptation consciousness (anuloma) in which he can discern 34 types of mental phenomena.
- Then it occur one change of lineage consciousness (gotrabhu) in which he can discern 34 types of mental phenomena.
- Then it occur an uninterrupted sequence of jhanas impulsion consciousnesses (jhanas javana) in which he can discern 34 types of mental phenomena.

To discern these, the meditator must first enter into the first jhanas and then after arising in the first jhanas the Yogi can then observe that previously occurring jhanas mind door process.

He then begins to observe each of the different functional consciousnesses in the first jhanas mind door process and discern all the types of mental phenomena that occur in each functional consciousness whether it be 12 or 34.

After the meditator can discern all the types of mental phenomena that arise in each consciousness of a first jhanas mind door process he then discerns the common characteristic of all mental phenomena which is their characteristic of bending towards and sticking to an object. Then he simply discerns all the 34 types of mental phenomena present in the first jhanas as mental phenomena (nama).

After that, the meditator performs the same type of discernment and analysis of mental phenomena of the

second, third, and fourth jhanas of mindfulness of breathing or other jhanas' s that he is able to attain using other meditation subjects. For example, repulsiveness of the body, white kasina, loving kindness etc.

Then after that, the meditator discerns the different types of mental phenomena that occur when a wholesome mind door thought process of the sensual plane occurs (kamavacara kusala mano dvara vithi).

If the meditator has not attained jhanas but has only attained upacara concentration by developing the four elements meditation then he must also begin his discernment of mental phenomena from this same point because he has not have the ability to discern the mental phenomena associated with jhanas consciousness.

To discern the mental phenomena associated with a wholesome mind door thought process of the sensual plane (kamavacara kusala mind door (vithi) the meditator first, discerns the mind door, which is the bhavanga citta and then takes the eye transparent element (cakkhu pasada) as an object. Then when the object of the eye transparent element appears in the mind door, it produces a mind door vithi.

For a sensual plane consciousness, the most important factor that determines whether this consciousness is wholesome or unwholesome is the presence or absence of wise attention (yoniso manasikara) or unwise attention (ayonisomanasikara).

If the meditator pays attention to an object and knows it as **material, mental**, (rupa, nama) cause or effect, **anicca, dukkha, anatta** or **asubha** then this attention is wise attention and it is associated with a wholesome consciousness.

If the meditator pays attention to an object by way of a concept such as: **person, man, woman, being, gold, silver, or as permanent, happiness, or self** then this is unwise attention and it will be associated with an unwholesome consciousness.

Therefore, the meditator repeats this process repeatedly and tries to discern the types of mental phenomena associated with the consciousness of that mind door process, one at a time in a similar way in the way mentioned earlier for the jhanas mind door process. So that the Yogi discerns the mental phenomena begins with **consciousness, feeling**, or **contact** and then develop the understanding until he can discern progressively one, two, and three types of mental phenomena in each consciousness. Continuing in this way, he eventually is able to see all of the different types of mental phenomena present in each consciousness of a wholesome mind door thought process of the sensual plane be they 34 ,33 or 32.types.

A wholesome mind door thought process of the sensual plane consists of the following sequence of functional consciousnesses. First, there occurs mind door **adverting consciousness** (manodvaravajjana) in which the meditator can discern 12 types of mental phenomena.

**Then, there occurs 7 impulsion consciousnesses** (javana citta) in which the meditator can discern 34, 33, or 32 types of mental phenomena.

Then, there occur **2 registration consciousnesses** (tadaramana citta) in which the meditator can discern 34, 33, or 32 types of mental phenomena.

The meditator begins by discerning the mind door process because the types of functional consciousness are less in a mind door process than in a sense door process.

Then the meditator continues by discerning the mind door process in the same way using each of the 18 real rupas and 10 artificial rupas as an object.

**Then the meditator starts to discern the eye door vithi.** He discerns all the mental phenomena that make up each consciousness in an eye door vithi. In the same way as the examples mentioned earlier, he first discerns consciousness, contact, or feeling.

Then he continues to search for and discern the different types of mental phenomena one at a time until he can

see all the different types of mental present in one consciousness.

To discern the mental phenomena that make up each consciousness in an eye door vithi the meditator first discerns the eye transparent element and then the mind door. Then he discerns both at the same time and then he pays attention to the color of a group of small particles when they appear in both doors. At this point he is able to discern the eye door process occurring and the mind door process that follows it according to the natural law of the mind.

**An eye door process consists of a sequence of six types of functional consciousness.** First, there occurs a five-sense door advertent consciousness (pancadvaravajjana) in which the meditator can discern 11 types of mental phenomena.

**Then it occurs one eye consciousness** (cakkhuvinnana) in which the meditator can discern 8 types of mental phenomena.

**Then after that there occurs one receiving consciousness** (sampaticchana) in which the meditator can discern 11 types of mental phenomena.

**Then after that there occurs one investigating consciousness** (santirana) in which the meditator can discern 11 or 12 types of mental phenomena.

**Then after that there occurs one determining consciousness** (vuttho) in which the meditator can discern 12 types of mental phenomena.

**Then there occur 7 impulsion consciousnesses** (javana citta) in which the meditator can discern 34, 33, or 32 types of mental phenomena.

**Then there occur 2 registration consciousnesses** (tadaramana citta) in which the meditator can discern 34, 33, or 32 types of mental phenomena.

**Then several moments of bhavanga consciousness arise.**

Then if a wholesome mind door thought process of the sensual plane arises with the same object as the eye door process then there occurs mind door advertent consciousness (manodvaravajjana) in which the meditator can discern 12 types of mental phenomena.

Then there occur 7 impulsion consciousnesses (javana citta) in which the meditator can discern 34, 33, or 32 types of mental phenomena.

Then there occur 2 registration consciousnesses (tadaramana citta) in which the meditator can discern 34, 33, or 32 types of mental phenomena.

After discerning this, the meditator starts to discern all the different types of mental phenomena that occur in every consciousness in these eye door and mind door processes beginning with consciousness, contact, or feeling. Then discerning one by one each of the other types of mental phenomena until he can discern all mental phenomena that are present in each consciousness in both processes. Then after the meditator can discern these processes and the mental phenomena present there in the case of the eye base he continues to discern the same in a similar way in each of the other four sense bases the ear, the nose, the tongue, and the body. Therefore, by this stage he will have developed the ability to discern the mental phenomena associated with wholesome consciousnesses.

Then next after that, the meditator needs to learn how to discern the mental phenomena in unwholesome consciousnesses. To do this he simply takes the same objects as he did in the examples given earlier and pays proper attention to each of them. When the meditator attains this stage in meditation, the Yogi has developed concentration, discerned all of the 28 kinds of matter, and discerned all mental phenomena that are present internally.

## 5.0 DISCERNING MENTAL PHENOMENA EXTERNALLY

Now, the Yogi can proceed to discern mental phenomena externally. **To do this he begins by discerning the four elements internally and then discern the four elements on the clothes he is wearing.** While doing this he will be able to discern that his clothes break down into particles and he is able to discern 8 types of matter in each of these particles. They are called nutriment as the eighth particles arisen from temperature.

**In this case, the temperature that arises from the cloth is the fire element** in each external particle. The meditator then discerns matter in this way internally and externally alternately, for three or four times. Then using his light of concentration he goes on to observe matter that is a little further distant such as the floor on which he is sitting. He is also able to discern the 8 types of matter in each of these particles and again discerns matter internally and externally alternately three or four times.

**After this, the Yogi discerns the matter in the building,** the area around the building including the trees, etc. In this way, he gradually expands the field of his discernment externally until the Yogi completes all inanimate matter that is external to him and all matter that is internal.

Sometimes, while discerning matter that is external, the meditator finds that he also sees transparent matter present in inanimate objects. This is because there are small insects and animals living in those places and he is seeing the transparent matter of those beings. After the meditator discerns the external matter that is inanimate, he goes on to discern external matter that is animate and associated with consciousness. That is the matter present in the bodies of other living beings.

The meditator then discerns matter of living beings that is external and understands that it is not a man, woman, person, or being, but is just matter. He then discerns all matter that is external all at once and discerns all of the different types of matter that exist internally and externally.

This means the 54 types of matter that exist in the eye internally and externally, and the 6 types of particles that exist in the eye internally and externally. The meditator then discerns all the forms of matter produced by kamma, mind, temperature, or nutriment in the same way in the remaining 5 sense bases. He also discerns all the remaining artificial types of matter both internally and externally.

After this, he proceeds to discern the mental phenomena internally and externally.

## 6.0 DISCERNMENT OF MENTAL PHENOMENA INTERNALLY AND EXTERNALLY

First, the Yogi discerns mental phenomena internally starting from the mind door process, the eye door process, and to all other mental phenomena associated with it, whether it is wholesome or unwholesome as explained earlier. Then proceeds to do the same externally.

He does this by discerning an external eye transparent element and an external mind transparent element and then discerning the eye door process and mind door process that occur when the color of a group of particles appear in both doors. The Yogi must repeat many times both internally and externally, and the same for the rest of the 6 sense doors that are internal and external.

**If the meditator is able to attain jhana he can also discern external jhana mind door processes, but does not have experience of jhana he will not be able to do this.**

In this way, the meditator discerns matter internally and externally until he can see the matter in the limitless universe. Then he discerns mental phenomena internally and externally until he can see mental phenomena in the limitless universe. Then discerns both mental phenomena in addition, matter extent to the universe.

Then after that, the meditator defines mental phenomena and matter with wisdom and sees no beings, men, or

women, but only mental phenomena in addition, matter as far as the extent of the entire universe.

## 7.0 DISCERNING DEPENDENT ORIGATION

After the meditator is able to discern mental phenomena and matter in the way described above then, the Yogi will be able to discern the causes of mental phenomena and matter. **This means discerning Dependent Origination**, which describes the way in which causes, and effects operate over the **three times of the past, present, and future**.

There are several ways in which a meditator can develop the ability to discern Dependent Origination. The method most often used involves in steps:

- **First to discern the five aggregates in the present, then in the past, and then in the future.**
- **Second, to discern the five aggregates in the present, past, and future and the cause and effect relationships that is present over these three periods.**

Having skillful in discerning the five aggregates in the present, past, and future and see which of the aggregates is a cause and which is an effect, then the Yogi can learn to discern Dependent Origination in the various ways that are taught in the suttas and commentaries.

## 8.0 DISCERNING THE PAST

To either discern the past the meditator begins by making an offering of candles, flowers, or incense at a pagoda or in front of a Buddha image and making a wish to be reborn as a monk, nun, man, woman, deva or whatever he would like to become.

Then, develops concentration and then discerns one after another the internal and external of mental phenomena and matter. This is important because if the meditator cannot discern external mental phenomena and matter, he will have great difficulty discerning mental phenomena and matter in the past. This is because of the similarity of external mental phenomena and matter of past mental phenomena and matter.

Then the meditator tries to discern the mental phenomena and matter that occurred at the time of making the offering as an external object. He should find that while doing this an image of him at that time of offering appears.

Then he discerns the four elements in that image. When the image becomes particles, he discerns all the matter of the 6 doors, especially the 54 rupas of the heart basis.

Then discerns the bhavanga consciousness and then the mind door process that occur in the gaps in the bhavanga consciousnesses. Then discerns forwards and backwards amongst those mind door processes and tries to find the defilement round (**kilesa vatta**), and kamma round (**kammavatta**) mind door processes. The kamma round mind door process has 34 kinds of mental phenomena while the defilement round only has 20 kinds of mental phenomena. Then, having discerned the mental phenomena of the defilement round and the kamma round the meditator then discerns the matter that they depend on.

**There are three rounds or vatta found in the process of Dependent Origination.**

- **the round of kamma** (kammavatta),
- **the round of defilements** (kilesavatta), and
- **the round of results** (vipakavatta).

Of the twelve links of Dependent Origination, the round of kamma refers to kamma formations and kammabhava. The round of defilements refers to ignorance, craving and clinging. In addition, the round of

results refers to consciousness, mind and matter, the six sense bases, contact, and feeling.

**Example** - in the case of making an offering of candles, flowers, or incense in front of a Buddha image and making a wish to be reborn as a monk. In this example, ignorance is on the wrong knowledge thinking that "monk" is a reality, craving is the desire, and longing for a life as a monk, and clinging is the attachment to a life as a monk. These three: ignorance, craving, and attachment are all found together in the consciousness that makes up the round of defilements (kilesa vatta).

**Example** - If the meditator made an offering of candles, flowers, or incense in front of a Buddha image and instead had wish to be reborn as a woman. Then in that case, the ignorance is the wrong knowledge thinking that "woman" is a reality, craving is the desire, and longing for a life as a woman and clinging is the attachment to a life as a woman.

In both examples kamma formations (sankhara) are the wholesome intentions of offering of candles, flowers, and incense in front of a Buddha image and kamma is the kammic force associated with the kamma formations. Both of these are found in the consciousnesses that make up the kamma round (kamma vatta) of Dependent Origination.

With skill in discerning the mental phenomena and matter of the defilement round and the kamma round of the recent past, then the Yogi goes back in time a little further, to sometime prior to that offering and discerns the mental phenomena and matter present at that time in the same way. Then after having discerned the mental phenomena and matter at that time the Yogi could, continue a little further back again and repeats the same. In this way, the Yogi could discern the mental phenomena and matter that occurred one day in the past, one week in the past, one month in the past, one year in the past, two years in the past, and three years in the past and so on. Thus, the Yogi is eventually able to discern backwards into the past until he can see the mental phenomena and matter associated with rebirth, which occurred at the conception of his present life.

Then searching for the cause of this, the meditator would be able to go back further and sees either the mental phenomena or matter present at the time near death of the previous life, or the object of the near death impulsion (maranasanna javana).

**There are three possible objects of the death impulsion.** They are:

1. **Kamma object**, the thoughts that produced the actions of giving, etc.
2. **Kamma nimitta**, or kamma sign such as a pagoda, monk, flowers, or an object offered.
3. **Gati nimitta or rebirth sign**, is the place where one will be reborn. For humans it is the mother's womb and is usually red in color like a red carpet.

If the meditator can discern the mental phenomena and matter near death then, he will have no difficulty to discern the object of the death impulsion whether it is a kamma object, kamma sign, or rebirth sign. This object appears because of the kammic force, which produces the rebirth consciousness. Then if he can discern this, he will be able to discern the kamma formations, and kamma that produces the relevant resultant aggregates in this present life. After discerning the kamma formations and kamma, the Yogi then proceeds to discern the ignorance, craving, and clinging that precede them.

After that, the Yogi discerns the other mental phenomena that are associated with that kamma round and defilement round that are 34, 33, or 32 types.

## **9.0 EXAMPLES OF DISCERNING DEPENDENT ORIGINATION**

**Example, 1** In the case where a meditator concentrated and searched at the time near death and discerned the mental phenomena and matter, let us suppose the Yogi saw the kamma object of a woman offering fruit to a Buddhist monk. The Yogi should further examine the mental phenomena and matter, starting with the four elements, at the time of making the offering of fruit to the Buddhist monk. The Yogi found that she then found

that she was very poor and uneducated villager who having reflected on her own state of suffering had made an offering to the monk wishing for a life of better education living in a large town.

In this case, ignorance is the wrong knowledge and that "an educated woman in a large town" is a reality. The wish for that life as an educated woman is craving, the attachment to that life as an educated woman is clinging. The wholesome intentions to offer fruit to a Buddhist monk are the kamma formations and the kamma is the kammic force of those kamma formations.

In this present life, that woman is an educated woman in a large town in Myanmar. She was able to directly discern with right view how the kammic force of offering of fruit in her past life had produced resultant five aggregates in this present life. When a meditator is able to discern causes and effects in this way then this knowledge is called paccaya pariggaha –Nana or Knowledge that discerns the causes of mind and matter.

**Example 2.** . In this case, a man while searching and discerning at the time near death found that around the time of the near death impulsion there were four kamma objects competing with each other. There was one kamma involving teaching Buddhist texts, another involving teaching dhamma, yet another involving meditation, and finally one teaching meditation. When the Yogi searched amongst these four kammass to discern which had caused the resultant five aggregates in the present life he found that the kamma of meditating was the one that had given the result and that that kamma was the object of the near death impulsion.

On further investigation to discern, which meditation subject was being practiced he saw that he had been practicing insight meditation and applying the three characteristics of anicca, dukkha, and anatta to mental phenomena and matter. Again, on further investigations saw that before and after each meditation sitting, the Yogi had made the wish to be reborn as a man, to become a monk, and be a monk who disseminates the Buddhist teachings.

In this case, ignorance is the wrong knowledge that "a man, a monk, or a monk who disseminates the Buddhist teachings" is a reality. Craving is the liking and craving for that, and clinging is the attachment to that. A Kamma formation is the act of practicing vipassanna meditation, and kamma is the kammic force of that action.

When the meditator discerns the immediate past life in this way and is able to see the five causes in the past life of ignorance, craving, clinging, kamma formations, and kamma and is also able to see the five results in the present of rebirth consciousness, mental phenomena and matter, six sense bases (Ayatana), contact, and feeling. The Yogi needs to discern in the same way back further progressively to a second, third, and fourth past life. He does this for as many lives as he can discern in the past.

Then after that, he discerns in the same way into the future. To do this he starts by discerning the present matter and mental phenomena and then discern into the future until the time of death in this life. At that time, he is able to see either the kamma object or the sign of the place of birth that will occur because of the power of a particular kamma the Yogi has performed in this life. The Yogi will then be able to discern after that the rebirth mental phenomena and matter that will be produced in the future life.

### **Discerning Future Life**

When discerning a future life if it is a life in the Brahma world then there are only three types of doors there: eye, ear, and mind, whereas the deva and human worlds each have six doors.

The meditator continues to search in this way and discern up until the time when ignorance will cease without remainder, which will happen with the attainment of Arahatta magga. Thus, the Yogi continues up till the cessation of the five khandhas without remainder, which occurs when one enters into parinibbana.

Therefore, the Yogi has to discern as many lives into the future as will occur until his own attainment of Arahattaship and Parinibbana. Then will the Yogi be able to discern that with the ceasing of ignorance matter ceases.

Thus, in this way the Yogi is able to discern the ceasing of dhammas. After the meditator can discern the five



aggregates in this way in the past, present, and future and also discern the causal relationships present there according to this method, which is called the fifth method, then the Yogi is taught how to discern all these by the first method.

### **The First Method**

The first method of dependent origination occurs over three lives and in forward order beginning from the causes in the past life, which are ignorance and kamma formations. These cause the results in the present life of rebirth consciousness, mind and matter, the six sense bases, contact, and feeling. The causes in this life of craving, clinging, and becoming which produce the results of birth, ageing, death and all forms of suffering in the future life.

The meditator has to search for ignorance, craving and clinging in the defilement round. Then he discerns how that defilement round causes the kamma round and how the kamma round in turn produces the five aggregates of the matter and mental phenomena present at conception. He then has to check that it has discerned the right thing by seeing the connection. To do this the Yogi has to be able to see the kammic force and see if it actually produces the rebirth matter and mental phenomena at the time of conception. This then is a brief explanation of how to discern Dependent Origination according to the fifth method and the first method.

## **10. SIXTEEN KNOWLEDGES**

After discerning Dependent Origination, the meditator continues to develop insight up to the attainment of nibbana. There are sixteen-insight knowledge's (nana), which need to be attained progressively in order to attain nibbana.

**The first knowledge is nama rupa pariccheda –nana** or the knowledge that **discerns mind and matter**. This has been explained above when we explained how to discern mind and matter.

**The second knowledge is paccaya pariggaha –nana** or knowledge that discerns the **causes of mind and matter**. This has been explained above on how to discern the past, present and the future mind and matter, and how to discern Dependent Origination.

After the meditator has developed the first two knowledge, the Yogi needs to again discern all mental phenomena, all matter, and all the factors of dependent origination according to their individual characteristics, functions, manifestations, and proximate causes in order to make these two knowledge's complete. It is difficult to explain this in a briefly, so if you wish to know the details it is best to learn them at the time of actually practicing.

**The third insight knowledge is sammasana –nana** or the knowledge that comprehends formations in groups. The development of this knowledge involves the dividing of conditioned phenomena into two groups as mental phenomena and matter, or five groups as the five aggregates, or twelve groups as the twelve bases, or eighteen groups as the eighteen elements, or as twelve groups according to the twelve links of Dependent Origination. After that the meditator applies the three characteristics - **anicca, dukkha, and anatta** - in turn to each of the above se groups.

### **Examples**

**Example 1.** , there is the method given in the anatta lakkhana sutta where the Buddha teaches how to discern with right understanding all matter, feeling, perception, mental formations, and consciousness in the past, future, or present; whether gross or subtle; whether internal or external; whether inferior or superior; whether far or near as not me, not mine and not-self (**anicca, dukkha, anatta**).

To develop this knowledge the meditator begins by reestablishing concentration progressively up to the fourth jhana. If he has only developed the four elements meditation as a pure insight individual then he re-establish that concentration until his light of concentration is bright and strong. Then he starts by discerning the real matter of

each of the six sense doors.

Then he takes that matter together as a group and pays attention to the arising and passing away of that matter and then views that with wisdom as impermanent (**anicca**). He applies this characteristic once internally and then once externally repeatedly.

While doing this externally he gradually extends this perception from near to far up till the extent of the unbounded universe. Then he again takes that matter together as a group and pays attention to the pain and suffering that one has to constantly experience because of the arising and passing away of that matter and then views that with wisdom as suffering (**dukkha**). He applies this characteristic once internally and then once externally repeatedly.

While doing this externally and gradually extends this perception from near to far up till the extent of the unbounded universe. Then he again takes that matter together as a group, pays attention to that matter as empty of a permanent self, and then views that with wisdom as not-self (**anatta**). The Yogi then applies this characteristic once internally and then once externally repeatedly.

While doing this externally he gradually extends this perception from near to far up till the extent of the unbounded universe. When the meditator skillful in this, the Yogi applies the three characteristics in a similar way to mental phenomena.

First, he discerns all the mental phenomena that occur at the six sense doors. This includes the consciousness and mental factors present in each moment of each sense door process or vithi and the bhavanga consciousness that occurs between vithis.

Then take the mental phenomena with a group and paying attention to the arising and passing away of those mental phenomena. Then view that with wisdom as impermanent (**anicca**). Then applies this characteristic once internally and then once externally repeatedly.

While doing this externally he gradually extend this perception from near to far up till the extent of the unbounded universe.

Then takes that mental phenomena together as a group and pays attention to the pain and suffering that one has to constantly experience because of the arising and passing away of that mental phenomena and then view that with wisdom as suffering (**dukkha**). He applies this characteristic once internally and then once externally repeatedly.

While doing this externally he gradually extends this perception from near to far up till the extent of the unbounded universe. Again take those mental phenomena with a group and by paying attention to those mental phenomena as empty and non-permanent or not self and then views that with wisdom as not-self (**anatta**). Then, applies this characteristic once internally and then once externally repeatedly. While doing this externally he gradually extends this perception from near to far up the extent of the unbounded universe.

Then after that applies the three characteristics first, to the matter in the whole of this present life from the rebirth consciousness up to the death consciousness, and then to the mental phenomena in the whole of this present life from the rebirth consciousness up to the death consciousness. Applying the three characteristics one at a time repeatedly both internally and externally to all matter and mental phenomena of this present life.

After that, applies the three characteristics to all the matter and all the mental phenomena in the past, present, and future that he is able to discern. Then applies the three characteristics one at a time repeatedly both internally and externally to all matter and mental phenomena of the past, present and future.

While the meditator is doing this Yogi may find that he is able to develop greater insight and attain progressively up to Arahatsip, but if he has difficulty in doing this there are several exercises that can be practiced to strengthen his insight.

### Exercise to Strengthen Insight

The first exercise is to apply forty different perceptions of anicca, dukkha, and anatta to mental phenomena, and matter, that is internal or external, in the past, present, and future. In the pali language these forty perceptions all end with the suffix "to" so that they are called the forty "tos".

There are ten "tos" in the **anicca** group:

1. Impermanent	2. Disintegrating
3. Fickle	4. Perishable
5. Unenduring	6. Subject to change
7. Having no core	8. Due to be annihilated
9. Formed	10. Subject to death.

There are twenty-five "tos" in the **dukkha** group:

1. Painful	2. A disease
3. A boil	4. A dart
5. A calamity	6. An affliction
7. A plague	8. A disaster
9. A terror	10. A menace
11. No protection	12. No shelter
13. No refuge	14. A danger
15. The root of calamity	16. Murderous
17. Subject to cankers	18. Mara's bait
19. Subject to birth	20. Subject to ageing
21. Subject to illness	22. Subject to sorrow
23. Subject to lamentation	24. Subject to despair
25. Subject to defilement	

There are five "tos" in the **anatta** group:

- |          |             |         |
|----------|-------------|---------|
| 1. Alien | 2. Empty    | 3. Vain |
| 4. Void  | 5. Not self |         |

For some people while applying the forty "tos" to mental phenomena, and matter internally and externally, in the past, present, and future their insight progresses to the attainment of arahatship.

If the meditator finds that his insight is still not strong enough to apply the three characteristics to mental phenomena and matter, the Yogi may apply using the methods called the seven ways for matter and the seven ways for mental phenomena.

### 11. THE SEVEN WAYS FOR MATTER PHENOMENA

1. **The first way** for matter is to apply the three characteristics to matter during the period of one lifetime from rebirth to death both internally and externally.

2. **The second way** for matter is applying the three characteristics to matter for each lifetime both internally and

externally. To do this the meditator takes the period of one lifetime as 100 years and then divides it into three stages consisting of 33 years and then applies the three characteristics to each stage by seeing that the matter present in the first stage only; and then to the matter present in the second stage. The Yogi sees that the matter ceases in the stage in which it arises.

After the Yogi has done this by dividing a lifetime into three stages he then divide the lifetime into progressively smaller periods and applies the three characteristics to each stage.

The Yogi may then divide the lifetime into:

10 periods of 10 years, 20 periods of 5 years, 25 periods of 4 years, 33 periods of 3 years, 50 periods of 2 years, and 100 periods of 1 year, 300 periods of 4 months, 600 periods of 2 months, or 2400 periods of half months.

The Yogi may even divide each day into 2 parts, and then 6 parts and see that the matter present in any period ceases in that same period and so is impermanent, painful and not self.

Then after that the meditator applies the three characteristics to the period of each movement of the body. That is during the period that is going forward or going back, looking toward or looking away, bending a limb or stretching a limb.

Then he divides each footstep that he takes into six parts of lifting up, moving forward, moving sideways, lowering down, placing down, and fixing down and applies the three characteristics to each of these parts of a footstep.

**3. The third way** for matter is to apply the three characteristics to matter arising from nutriment. Discerning matter does this at the time when the meditator is hungry and at the time when he has eaten sufficient food and applying the three characteristics to the matter present at each of these times.

**4. The fourth way** for matter is by applying the three characteristics to matter arising from temperature. Discerning matter does this at the time when he is hot and at the time when he is cold and applying the three characteristics to the matter present at each of these.

**5. The fifth way** for matter is by applying the three characteristics to matter arising from kamma. Discerning matter associated with the six sense doors does this: the eye door, ear door, nose door, tongue door, body door, and mind door. Then seeing that the matter in any door does not pass on to another door, but arises and ceases exclusively in its respective door, the meditator then applies the three characteristics to the matter present in each of these doors.

**6. The sixth way** for matter is applying the three characteristics to matter arising from consciousness. This is done by discerning matter at the time when the meditator is happy and pleased and at the time when he is unhappy and sad, and applying the three characteristics to the matter present at each of these times.

**7. The seventh way** for matter is applying the three characteristics to natural matter. Natural matter is the matter that is not associated with the faculties, but is the matter of non-sentient objects such as iron, copper, gold, silver, pearls, gems, shells, marble, coral, rubies, soil, rocks, and plants. This type of matter is only found externally.

These are the seven ways for matter

## **12.0 SEVEN WAYS FOR MENTAL PHENOMENA**

**The first way** for mental phenomena is applying the three characteristics to mental phenomena in groups. To do this the meditator applies the three characteristics to the mind that perceived the three characteristics of matter during the practice of the seven ways for matter.

**Example** after seeing with insight all the matter seen in the 7 ways for matter as impermanent, he then

contemplates that insight mind as it being impermanent, then contemplates it as painful, and then contemplates it as not self.

After seeing with insight all the matter seen in the 7 ways for matter as painful, he then contemplates that insight mind as being impermanent, then contemplates it as painful, and then contemplates it as not self.

After seeing with insight all the matter seen in the 7 ways for matter as not self, then contemplates that insight mind as being impermanent, then contemplates it as painful, and then contemplates it as not self.

**The second way** for mental phenomena is applying the three characteristics to mental phenomena by pairs. In this case each time the meditator sees matter in each way of the 7 ways for matter as impermanent, painful, or not self, he immediately contemplates that insight mind as being impermanent, painful, and not self.

**The third way** for mental phenomena is applying the three characteristics to mental phenomena by moments. To do this each time the meditator sees matter in each way of the 7 ways for matter as impermanent, painful, or not-self, immediately contemplates that insight mind itself as impermanent, painful, and not-self, then in turn contemplates that second insight mind with a third insight mind as impermanent, painful, not self. Then again contemplates that third insight mind with a fourth insight mind as impermanent, painful, and not-self, and he then contemplates that fourth insight mind with a fifth insight mind as impermanent, painful, and not self.

**The fourth way** for mental phenomena is applying the three characteristics to mental phenomena by series. This is similar to the last method except that the meditator continues until the Yogi contemplates a tenth insight mind as impermanent, painful, and not-self with an eleventh insight mind.

**The fifth way** for mental phenomena is by applying the three characteristics to mental phenomena for the removal of views. To do this the meditator while contemplating in the above way, the 7 ways for matter and the insight minds present at that time, pays more emphasis to the perception of not-self to overcome views; especially the view that there is a self.

**The sixth way** for mental phenomena is applying the three characteristics to mental phenomena for the removal of conceit. To do this the meditator while contemplating in the above way, the 7 ways for matter and the insight minds present at that time, pays more emphasis to the perception of impermanence to overcome conceit.

**The seventh way** for mental phenomena is by applying the three characteristics to mental phenomena for ending the attachment. To do this the meditator while contemplating in the above way, the 7 ways for matter and the insight minds present at that time, pays more emphasis to the perception of suffering to overcome attachment.

By developing these 7 ways for matter and 7 ways for mental phenomena both matter and mental phenomena will become clear to you. This is how the meditator develops the knowledge of formations in groups. He then tries to develop the knowledge of arising and passing away of formations.

### 13.0 SAMUDAYADHAMMANUPASSI

The knowledge of arising and passing away of formations consists of two forms of knowledge. The first is seeing the momentary arising and passing away of formations (khanato) and the second is to see the causal arising and ceasing of formations (paccayato). Each of these again is also divided into three parts:

1. Momentary arising, momentary passing away, momentary arising and passing away.
2. Causal arising, causal ceasing, causal arising and ceasing. To begin there is the brief method of discerning arising and passing away of formations. To develop this meditator first discerns the momentary arising of mental phenomena and matter, the five aggregates, the twelve bases, the eighteen elements, the four noble truths, or dependent origination, internally and externally in the past, present,

and future. Then discerns the momentary arising and passing away of these and apply the three characteristics to them. This brief method is based on seeing the momentary arising and ceasing of formations.

To develop the detailed method the meditator has to see both the momentary arising and passing away of mental phenomena and matter, and the causal arising and passing away of the *five aggregates*, *the twelve bases*, *the eighteen elements*, *the four noble truths*, or *dependent origination*.

First, the meditator discerns repeatedly the momentary arising of dhammas and the cause of the arising of those same dhammas.

**Example – 1.** in the case of matter he discerns the causal arising of matter by seeing that according to the method of Dependent Origination:

- 1. The arising of ignorance causes the arising of matter originated by kamma.**
- 2. The arising of craving causes the arising of matter originated by kamma.**
- 3. The arising of clinging causes the arising of matter originated by kamma.**
- 4. The arising of kamma formations causes the arising of matter originated by kamma.**
- 5. The arising of kamma causes the arising of matter originated by kamma.**

Then he discerns the momentary arising of matter originated by kamma, which is seeing just the momentary arising of that matter. In addition, discerns both these kinds of arising of other matter that are originated by mind, temperature, and nutriment.

**Example 2.** The Yogi discerns that mind causes the arising of matter originated by mind and then he discerns just the momentary arising of matter originated by mind.

**Example 3.** The Yogi discerns that temperature causes the arising of matter originated by temperature and then he discerns just the momentary arising of matter originated by temperature.

**Example 4.** . He discerns that nutriment causes the arising of matter originated by nutriment and then he discerns just the momentary arising of matter originated by nutriment.

In this way the Yogi is able to discern both the momentary arising of matter and the causal arising of matter. After that he has to see the momentary arising and causal arising for mental phenomena. It would take some time to list the details of the method for mental phenomena so we will skip that and just explain the details for matter in each instance.

#### **14.0 VAYADHAMMANUPASSI**

After the meditator is able to discern both the momentary arising of dhammas and the causal arising of dhammas he then contemplates again and again the passing away of dhammas and the cause of the passing away of dhammas (vayadhammanupassi).

Example in the case of matter he discerns the causal cessation of matter by seeing that according to the method of Dependent Origination:

- 1. The cessation of ignorance causes the cessation of matter originated by kamma.**
- 2. The cessation of craving causes the cessation of matter originated by kamma.**
- 3. The cessation of clinging causes the cessation of matter originated by kamma.**
- 4. The cessation of kamma formations causes the cessation of matter originated by kamma.**
- 5. The cessation of kamma causes the cessation of matter originated by kamma.**

Then he discerns the momentary cessation of matter originated by kamma, which is seeing just the momentary passing away of that matter. He also discerns both these kinds of arising of the other matter that are originated by

mind, temperature, and nutriment.

The Yogi discerns that the cessation of mind causes the cessation of matter originated by mind and then he discerns just the momentary cessation of matter originated by mind.

He discerns that the cessation of temperature causes the cessation of matter originated by temperature and then he discerns just the momentary cessation of matter originated by temperature. 8. He discerns that the cessation of nutriment causes the cessation of matter originated by nutriment and then he discerns just the momentary cessation of matter originated by nutriment.

To see the causal cessation in this way means to see the cessation of these dhammas at the time in the future when he will experience complete nibbana. This occurs at the end of the life in which he will become an arahanta.

In this way the Yogi is able to discern both the momentary cessation of matter and the causal cessation of matter. After that he has to see the momentary cessation and causal cessation for mental phenomena. Samudayavayadhammanupassi

After the meditator is able to discern both the momentary cessation of dhammas and the causal cessation of dhammas he then contemplates again and again both the arising and passing away of dhammas together. This involves discerning both the momentary arising and momentary passing away of dhammas and the causal arising and causal passing away of dhammas (samudayavayadhammanupassi).

In the case of matter this involves seeing:

**1. The arising of ignorance** causes the arising of matter originated by kamma. The cessation of ignorance causes the cessation of matter originated by kamma. Ignorance is impermanent, matter originated by kamma is impermanent

**2. The arising of craving** causes the arising of matter originated by kamma. The cessation of craving causes the cessation of matter originated by kamma. Craving is impermanent, matter originated by kamma is impermanent.

**3. The arising of clinging** causes the arising of matter originated by kamma. The cessation of clinging causes the cessation of matter originated by kamma. Clinging is impermanent, matter originated by kamma is impermanent.

**4. The arising of kamma formations** causes the arising of matter originated by kamma. The cessation of kamma formations causes the cessation of matter originated by kamma. Kamma formations are impermanent, matter originated by kamma is impermanent.

**5. The arising of kamma** causes the arising of matter originated by kamma. The cessation of kamma causes the cessation of matter originated by kamma. Kamma is impermanent, matter originated by kamma is impermanent.

**6. Mind causes the arising of matter originated by mind.** The cessation of mind causes the cessation of matter originated by mind. Mind is impermanent, matter originated by mind is impermanent.

**7. Temperature causes the arising of matter originated by temperature.** The cessation of temperature causes the cessation of matter originated by temperature. Temperature is impermanent, matter originated by temperature is impermanent.

**8. Nutriment causes the arising of matter originated by nutriment.** The cessation of nutriment causes the cessation of matter originated by nutriment. Nutriment is impermanent, matter originated by nutriment is impermanent.

The meditator sees both the momentary arising and momentary passing away of matter and the causal arising and causal passing away of matter. After that he has to see the momentary arising, momentary passing away of

mental phenomena and the causal arising, and causal passing away of mental phenomena.

The meditator has to be able to see arising and passing away of all the five khandhas in this way. Seeing this means to see the momentary five khandhas arising and passing away in every moment of consciousness. It includes the five khandhas present at the time of the arising and passing away of the rebirth consciousness, the bhavanga consciousness, and the death consciousness cuti, which are called "vithi mutta" consciousness. It also includes all the momentary five khandhas present in each mind moment of any of the six sense door mind processes (vithi).

It also includes seeing the causes in the past life such as ignorance that produced the arising of five khandhas in this life and seeing the cessation of ignorance etc., in the future with the attainment of Arahathship and after that complete Nibbana which will cause the cessation of the five khandhas.

This is the way the meditator can discern the momentary arising and passing away of the five khandhas and the causal arising and passing away of the five khandhas and **apply the three characteristics of anicca, dukkha, and anatta to the five khandhas.**

The Yogi does this for the five khandhas that are internal, for the five khandhas that are external, and for the five khandhas that are in the past, present, or future.

Skillful on discerning the five khandhas the Yogi can also develop the same using the first method of Dependent Origination. In this case to discern the causal arising of dhammas, one just discerns each factor of Dependent Origination in forward order.

Now, the meditator sees that:

1. *Ignorance causes kamma formations,*
2. *kamma formations cause consciousness,*
3. *consciousness causes mind and matter,*
4. *mind and matter cause the six sense bases,*
5. *the six sense bases cause contact,*
6. *contact causes feeling,*
7. *feeling causes craving,*
8. *craving causes clinging,*
9. *clinging causes becoming,*
10. *becoming causes birth,*
11. *birth causes ageing, death, sorrow, lamentation, physical pain, mental pain, and anguish.*

When the meditator discerns the causal cessation of dhammas, he just discerns each factor of Dependent Origination in forward order. So that the meditator sees that:

1. *With the complete cessation of ignorance kamma formations cease;*
2. *with the cessation of kamma formations consciousness ceases;*
3. *with the cessation of consciousness mind and body cease;*
4. *with the cessation of mind and body the six sense bases cease;*
5. *with the cessation of the six sense bases contact ceases;*
6. *with the cessation of contact feeling ceases; with the cessation of feeling craving ceases;*
7. *with the cessation of craving clinging ceases;*
8. *with the cessation of clinging becoming ceases;*
9. *with the cessation of becoming birth ceases;*
10. *with the cessation of birth ageing, death, sorrow, lamentation, physical pain, mental pain, and anguish cease.*

It is in this way that all forms of suffering cease. When the meditator discerns on the momentary arising, momentary passing away of dhammas and its causal arising, and causal passing away of dhammas and combines the two methods.



### Example in the case of ignorance:

1. Ignorance causes kamma formations.
2. With the complete cessation of ignorance kamma formations cease.

Ignorance is impermanent, kamma formations are impermanent and so on for the other factors of Dependent Origination. In discerning the Dependent Origination in this way both internally and externally, and in the past, present, and future, there is a development of the knowledge of arising and passing away of formations.

## 15.0 TEN IMPERFECTIONS OF INSIGHT

As the meditator applies these methods, his insight becomes stronger and at this stage, the ten imperfections of insight can arise.

The ten imperfections are light, insight, joy, tranquility, happiness, confidence, effort, mindfulness, equanimity, and attachment. Of these ten, those of equanimity are wholesome mental states. They are still imperfections and they can become the objects of unwholesome states, if a meditator becomes attached to them. When a meditator experiences any of the ten imperfections of insight he needs to contemplate each of these as impermanent, suffering, and not self, so that he does not become attached to them. By doing this, he is able to overcome the attachment and desire that may arise with those states and continue to make progress.

## 16. KNOWLEDGE OF DISSOLUTION & FORMATIONS

After the meditator has developed the knowledge of arising and passing away of formations, his insight concerning formations is steadfast and pure. Then he has to develop the knowledge of dissolution of formations (bhanga –nana). To do this he stops paying attention to the arising of formations and only pays attention to the passing away and ceasing of formations.

At this stage, he does not see the arising of formations, the standing phase of formations, the sign of individual formations, or the causes of the origination of formations, but because of the power of his insight knowledge, he only sees the passing away and ceasing of formations. Discerning the passing away and ceasing of formations, he sees them as impermanent (**anicca**).

Discerning the passing away and ceasing of formations as something fearful he sees them as suffering (**dukkha**).

Discerning that formations are without essence he sees them as not-self (**anatta**).

The meditator discerns the five khandhas, in the past, present, and future both internally and externally and seeing only the passing away and ceasing of them he applies the three characteristics one at a time.

When a meditator takes matter as an object, sees it passing away, and knows that it is impermanent; this knowledge of impermanence of an object or insight knowledge. At this stage, the meditator also discerns once the passing away and ceasing of that insight knowledge. This means that while the meditator is practicing insight meditation at this stage and he is discerning matter and mental phenomena.

Then, the Yogi takes matter as an object, sees the momentary passing away and ceasing of that matter, and sees that with insight knowledge as impermanent and then he sees the passing away and ceasing of that insight knowledge and sees that with a second insight mind as impermanent. Then taking the mental phenomena as an object and sees the momentary passing away and ceasing of that mental phenomena and sees that with insight knowledge as impermanent and then he sees the passing away and ceasing of that insight knowledge and sees that with a second insight mind as impermanent.

Then repeats this, but this time the Yogi sees the passing away and ceasing as suffering. Then he repeats this again seeing it as not self. He repeats this process alternating between internal and external, matter and mental

phenomena, causal dhammas and resultant dramas, past, present, and future.

As the meditator continues to discern the passing away and ceasing of dhammas in this way, the insight knowledge will progress. That is knowledge of fearfulness of formations (bhaya –nana), knowledge of danger of formations (Adinava –Nana), knowledge of detachment from formations (nibbida –Nana), knowledge of desire for deliverance from formations (muccitukamyata –Nana), knowledge of reflecting, (patisankha –Nana), and knowledge of equanimity towards formations (sankharupekkha –Nana).

The Yogi then continues to discern the passing away and ceasing of dhammas with a wish for release from them finds that eventually the formations cease and the mind take the unformed Nibbana as an object. Thus, the meditator should have attained real knowledge of the Four Noble Truths and should have realized Nibbana. With this realization, his mind becomes purified and free from wrong views. If he continues in this way, he will be able to attain Arahantship and final Nibbana.

This briefly describes the development of insight. The best way to learn this practice is with a competent teacher and learns in a systematic way..

### 17.0 THE METHOD OF DEVELOPING MINDFULNESS OF BREATHING

The Buddha in **Mahasatipatthana sutta** taught the development of **Anapannasati** (mindfulness of breathing). There the Buddha said:

*“Bhikkhus here in this Teaching a bhikkhu having gone to the forest, to the foot of a tree, or to an empty place, sits down cross-legged and keeps his body erect and establishes mindfulness on the meditation object; only mindfully he breathes in and only mindfully he breathes out.”*

1. Breathing in a long breath he knows, **“I am breathing in a long breath”**, or breathing out a long breath he knows, **“I am breathing out a long breath”**
2. Breathing in a short breath he knows, **“I am breathing in a short breath”**, or breathing out a short breath he knows, **“I am breathing out a short breath”**
3. **“Experiencing the whole breath body I will breathe in”**, thus he trains himself and, **“Experiencing the whole breath body I will breathe out”**, thus he trains himself.
4. **“Calming the breath body I will breathe in”**, thus he trains himself and, **“Calming the breath body I will breathe out”**, thus he trains himself.

To begin meditation in **“mindfulness of Breathing”**, you must sit in a comfortable position and be aware of the breath as it enters and leaves the body through the nostrils. You should be able to feel it either just below the nose or somewhere around the nostrils.

*Do not follow the breath inside the body or outside of the body, but just be aware of the breath at the place where it brushes against and touches the top of the upper lip or around the nostrils.*

If you follow the breath in and out then [References for pali texts and commentaries are for the Burmese edition and references for Visuddhimagga are for the English translation by Bhikkhu Nyanamoli.] you are not to doing it right. If you however, keep aware of the breath at the most obvious place where it touches, then will be able to develop and perfect your concentration.

Do not pay attention to the sabhava lakkhanas, sammā—lakkhanas or the color of the nimitta. The sabhava lakkhanas are the natural characteristics of the four elements in the breath, the hardness, roughness, flowing, heat, pushing, etc. The sammā–lakkhanas are the impermanence, painful, or not-self characteristics (**anicca, dukkha, anatta**) of the breath. This means do not note

**“in, out, impermanent”, or “in, out, dukkha”, or “in, out, anatta”.**

**Simply aware of the in and out breath as a concept.** The concept of the breath is the object of Anapannasati. It is an object that you must direct your attention in order to develop concentration.

As you pay attention to the concept of the breathing in this way and if you have practiced this meditation in a previous life and have developed some paramis then you will easily be able to concentrate on the in and out breath.

If your mind does not easily concentrate on the in and out breath then the Visuddhimagga explains **to begin by counting the breaths**. This will aid you to develop concentration. You should count after the end of each breath, like this:

**“In, out, one.  
In, out, two.  
In, out, three.  
In, out, four.  
In, out, five.  
In, out, six.  
In, out, seven.  
In, out, eight.”**

You should count to at least five and not count to more than ten. However, we encourage you to count to eight, because it reminds you of the eightfold noble path, which you are trying to develop. Therefore, you should count, as you like, up to any number between five and ten and you should determine in your mind that you would not let your mind drift or go away to anywhere else. You simply want to be calmly aware of the breath. When you count like this you should find that you will be able to concentrate your mind and calmly aware of only the breath.

After you can concentrate your mind like this for at least half an hour, you should proceed to the next stage, which is:

1. Breathing in a long breath he knows, “I am breathing in a long breath”, or breathing out a long breath he knows, “I am breathing out a long breath”
2. Breathing in a short breath he knows, “I am breathing in a short breath”, breathing out a short breath he knows, “I am breathing out a short breath”.

At this stage you have to develop awareness of whether the in and out breaths are long or short. Long or short means the duration of time. You should decide what length of time you will call long and what length of time you will call short. Be aware of the duration of time of each in and out breath. You will be aware that sometimes the breath is long in time and sometimes short. Just knowing this is all you have to do at this stage.

You should not note, “In, out, long. In, out, short” but just note “In, out”, and be aware of whether the breaths are long or short. You should be aware of the length of time that the breath brushes and touches the upper lip or tip of the nostrils as it enters and leaves the body.

Some meditators at this stage the nimitta (sign of concentration) may appear, but if you can do this calmly for about one hour and no nimitta appears then you should move on to the next stage:

3. “Experiencing the whole breath body I will breathe in”, thus he trains himself and, “Experiencing the whole breath body I will breathe out”, thus he trains himself.

Here the Buddha instruction is to be aware of the whole breath continuously from the beginning to the end. You

are training your mind to be thus continuously aware of the breath from the beginning to the end. As you are doing this then the nimitta (sign of concentration) may appear. If the nimitta appears, you should not immediately shift your attention to it, but continue to be aware of the breath.

If you are aware continuously of the breath from the beginning to the end calmly for about one hour and no nimitta appears then you should move on to the next stage:

3. “Calming the breath body I will breathe in”, thus he trains himself and, “Calming the breath body I will breathe out”, thus he trains himself.

**To do this you should decide that you should cause the breath to be calm and continue to be aware continuously of the breath from the beginning to the end.** You should not do anything more than that to make the breath become calm because if you do you will find that your concentration will be broken and fall away. There are four factors given in the Visuddhimagga that are sufficient to make the breath become calm (Vsm. VIII, 175). They are reflecting, bringing to mind, attending, and deciding (Abhoga, samannahara, manasikara, vimamsa). So that all you need to do at this stage is to decide to calm the breath and to continue to be continuously aware of the breath. By practicing in this way, you will find that the breath becomes calmer and the nimitta may appear.

Just before the nimitta appears many meditators encounter difficulties; mostly they find that the breath becomes very subtle and is not clear to their mind. If this happens you should keep your awareness at the place where you last noticed the breath and wait for it there.

You should reflect that you are not a person who is not breathing, but you are breathing and your mindfulness is not strong enough to be aware of the breath. **A dead person, a baby in the womb, a drowned person, a person in coma, a person in the fourth jhana, a person experiencing nirodha samapatti (an attainment in which consciousness, mental states, and matter produced by mind are suspended), and a brahma, only these seven people do not breathe and you are not one of them. Therefore, you are breathing, but you are simply not mindful enough to be aware of it.**

Do not make effort to change the breath and make it more obvious. If you do that, you will not develop in concentration. Just be aware of the breath as it is, and if it is not clear simply wait for it at the place where you last noticed it. You will find that as you apply your mindfulness and understanding in this way that the breath will appear to you again.

**The appearance of the nimitta** produced by developing mindfulness of breathing is not the same for every person, but varies according to the individual. To some people it appears as a pleasant sensation like:

1. Cotton wool (learning sign)
2. Drawn out cotton (learning sign)
3. Moving air, or a draught (learning sign)
4. A bright light like the morning star, Venus (uggaha nimitta and patibhaga nimitta)
5. A bright ruby or gem (patibhaga nimitta)
6. A bright pearl (patibhaga nimitta)
1. To some people it appears as a coarse sensation like:
7. The stem of a cotton plant (uggaha nimitta and patibhaga nimitta)
8. A sharpened piece of wood (uggaha nimitta and patibhaga nimitta)
9. A long rope, or string (uggaha nimitta and patibhaga nimitta)
10. A wreath of flowers (uggaha nimitta and patibhaga nimitta)
11. A puff of smoke (uggaha nimitta and patibhaga nimitta)
12. A stretched out spiders web (uggahanimitta & patibhaga nimitta)
13. A film of cloud (uggaha nimitta and patibhaga nimitta)
14. A lotus flower (uggaha nimitta and patibhaga nimitta)
15. A chariot wheel (uggaha nimitta and patibhaga nimitta)
16. A moon's disk (uggaha nimitta and patibhaga nimitta)
17. A sun's disk (uggaha nimitta and patibhaga nimitta)

In most cases, a **pure white nimitta like cotton wool is the uggaha** nimitta because the uggaha nimitta is usually not clear and bright. When the nimitta becomes bright like the morning star, sparkling and clear this is the **patibhaga nimitta**. When the nimitta is like a ruby or gem and is not bright it is the uggaha nimitta, and when it is bright and sparkling it is the patibhaga nimitta. The shapes and colors of others should be the same.

The nimitta appears to different people in different ways because it depends on individual perception. The difference in perception of different meditators before the nimitta arises produces different types of nimittas. Even though mindfulness of breathing is only one meditation subject, it can produce various types of nimittas depending on the individual.

When you have reached this stage, it is important not to play with your nimitta. Do not let it go away from you and do not intentionally change its shape or appearance. If you do this, your concentration will not develop any further, and your progress will stop.

Your nimitta will probably disappear. So at this point when your nimitta first appears, **do not change your concentration from your breath to the nimitta**. If you do, you will find it disappears. If you find that, the nimitta is stable and your mind, on its own, fixed on it, then just leaves your mind there. If you force your mind to come away from it, you will probably lose your concentration. If your nimitta appears far away in front of you do not pay attention to it as it will probably disappear. If you do not pay attention to it and simply continue to concentrate on the breath at the place where the breath touches you will find that the nimitta will come and stay at that place.

**If your nimitta comes and appears at the place where the breath touches and the nimitta remains stable and appears as if it is the breath and the breath appears as if it is the nimitta then you can forget about the breath and just be aware of the nimitta.**

**In this way by changing your attention from the breath to the nimitta, you will be able to make further progress. As you keep your mind on the nimitta, you will find that it becomes whiter and whiter and when it is white like cotton wool then this is the learning sign (uggaha nimitta).**

You should determine to keep your mind calmly concentrated on that white learning sign for one hour, two hours, three hours, etc. If you keep, your mind fixed on the uggaha nimitta for one or two hours you should find that it becomes clear, bright, and brilliant.

***This is then called the counterpart sign (patibhaga nimitta). At this point, you should determine and practice to keep your mind fixed on the patibhaga nimitta for one hour, two hours, or three hours.*** Practice until you are successful at this.

At this stage you will reach either upacara or appana concentration. Upacara concentration is the concentration close to and preceding jhana. Appana concentration is the concentration of jhana.

Both these types of concentration have the patibhaga nimitta as their object. **The difference between them is that in upacara concentration the jhana factors are not completely developed to full strength.** For this reason during upacara concentration, bhavanga mind states still occur and one can fall into bhavanga (life-continuum consciousness).

When the meditator experiences this, the Yogi will say that everything stopped, or he may even think this is Nibbana. In reality there are still bhavanga mind states present during this time and the mind has not stopped, but the meditator does not have sufficient skill to discern this because of the subtlety of these bhavanga mind states.

To avoid dropping into bhavanga and to develop further you need the help of the five controlling faculties of **faith, effort, mindfulness, concentration, and understanding** (saddha, viriya, sati, samadhi, and panna) to push the mind and fix it on the patibhaga nimitta. It takes effort to make the mind know the patibhaga nimitta repeatedly, mindful not to forget the patibhaga nimitta, and understanding to know the patibhaga nimitta.

## 18 BALANCING THE FIVE CONTROLLING FACULTIES

These five controlling faculties are five powers that control the mind and keep it from straying off the path, of tranquility and insight that leads to Nibbana.

**Amongst these five, faith in what should be believed in the Triple Gems, or belief in kamma and its results.** It is important to believe in the enlightenment of the Buddha because if a person does not have such a belief then he will fall back from the work of meditation. It is also important to believe in the teaching of the Buddha consisting of ten parts being the four paths, the 4 fruits, Nibbana, and the teaching. The teaching of the Buddha shows us the way for the practice of meditation so at this stage it is important to have complete faith in that teaching.

**“Can jhana really be attained by just watching the in breath and out breath?”**

Is what has been said about the nimitta like white cotton wool being the uggaha nimitta and the nimitta like clear ice or glass being the patibhaga nimitta really true?”

If the pessimistic thoughts become strong they will result in beliefs such as, Jhana cannot be attained in this present age, and because of that belief his faith in the teaching will diminish and he will not have the strength to stop himself from giving up the development of tranquility.

**Therefore, a person who is developing concentration with a meditation subject like mindfulness of breathing needs strong faith.** He should develop mindfulness of breathing without any doubts, thinking, Jhana can be achieved if I follow systematically the instructions of the Fully Enlightened Buddha”.

If, however, a person lets his faith be excessive concerning the objects that he should have faith in, and here we are concerned with the meditation subject of mindfulness of breathing, then because of this, the faculty of wisdom will not be clear and his other faculties of effort, mindfulness, and concentration will be weakened. Thus, his faculty of effort will not be able to perform its function of raising the other concomitant factors to maintain the object of the patibhaga nimitta. In addition, mindfulness will not be able to perform its function of establishing knowledge of the patibhaga nimitta.

The faculty of concentration will not be able to perform its function of stopping the mind from going to another object other than the patibhaga nimitta. The faculty of wisdom will not be able to perform its function of seeing the true patibhaga nimitta. This therefore leads to a decrease in the faculty of faith because of the inability of wisdom to understand the patibhaga nimitta because of weakness in faith.

If on the other hand the faculty of effort is too strong, other faculties of faith, mindfulness, concentration, and wisdom will also not be able to perform their respective functions of decision, establishing, absence of distraction, and seeing penetratively. Thus, excessive effort causes the mind not to stay calmly concentrated on the object of the patibhaga nimitta and causes the enlightenment factors of calm, concentration, and equanimity to arise insufficiently. The same applies to others controlling faculties like concentration and wisdom.

The balancing of faith with wisdom, and concentration with effort, is critical to accomplish this mindfulness in breathing.

With balanced faith and wisdom, they will believe that if they practice on their own in accordance with the instructions of the Buddha they will be able to attain the patibhaga nimitta and jhana.

When a person wishes to develop, tranquility objects it is appropriate to have very strong faith. If a person thinks, “I will certainly reach jhana if I develop concentration on the patibhaga nimitta” then by the power of that belief and by concentrating on the object of the patibhaga nimitta they will surely achieve jhana.

This is because Jhana is primarily based on concentration. For a person developing vipassana it is appropriate that wisdom be strong because when wisdom is strong they will be able to penetrative, see the three

characteristics, and achieve knowledge that realizes the three characteristics.

When concentration and wisdom are balanced then lokiya jhana's can arise and because the Buddha has taught to develop both tranquility and insight together, the lokuttara jhana can only arise when concentration and wisdom are balanced.

**To develop Mindfulness, the followings must be in balanced:**

- **balanced faith with wisdom,**
- **balanced concentration with effort, and**
- **balanced concentration with wisdom.**

Hence, our Lord Buddha said in the ancient commentaries said that:

“Mindfulness is always necessary in any meditation subject”.

Why is that?

It is because mindfulness is a refuge and a protection to the meditating mind. Mindfulness is a refuge because it helps the mind to arrive at the special and high states that it has not yet reached or known. Without mindfulness, the mind is not capable of attaining any special and extraordinary states.

Mindfulness protects the mind and keeps the object of meditation from being lost. That is why mindfulness appears, to the meditator with insight knowledge, as protector of the object of meditation. Without mindfulness, a person is unable to lift up the mind or restrain the mind. (See also Vsm IV, 48. Mahatika 1, 150-154.)

## **19. BALANCING THE SEVEN FACTORS OF ENLIGHTENMENT.**

It is also important to balance the seven factors of enlightenment in order to achieve jhana-using mindfulness of breathing.

1. **The enlightenment factor of mindfulness (sati)** is the mindfulness, which remembers the patibhaga nimitta and discerns repeatedly.
2. **The enlightenment factor of investigation of dhamma(dhammavicaya)** is the penetrative understanding of the patibhaga nimitta.
3. **The enlightenment factor of effort (viriya)** is the effort to bring the enlightenment factors together and balance them on the patibhaga nimitta, especially the effort to develop the enlightenment factors of investigation of dhamma and the enlightenment factor of effort.
4. **The enlightenment factor of joy (piti)** is the gladness of the mind with the experience of the patibhaga nimitta.
5. **The enlightenment factor of calm (passadhi)** is the calmness of the mind and mental factors that have the patibhaga nimitta as their object.
6. **The enlightenment factor of concentration (samadhi)** is the onepointedness of the mind on the object of the patibhaga nimitta.
7. **The enlightenment factor of equanimity (upekkha)** is the evenness of mind, which becomes neither excited or withdraws from the object of the patibhaga nimitta.

A meditator must develop these seven enlightenment factors and balance them. At reduced effort then the mind of the meditator will fall away from the object of meditation, which in this case is the patibhaga nimitta. At this time, one should not develop the three enlightenment factors of calm, concentration, and equanimity and instead

develop the three enlightenment factors of investigation of Dhamma, effort, and joy. In this way, the mind is raised again.

However, when there is too much effort, the mind will become agitated and distracted. In that case, one should not develop the three enlightenment factors of investigation of dhamma, effort, and joy, but should instead develop the three enlightenment factors of calm, concentration, and equanimity. In this way, the agitated and distracted mind will become restrained and calmed.

This is how the five controlling faculties and the seven factors of enlightenment are balanced.

## 20. ATTAINING JHANA

When the five faculties of faith, effort, mindfulness, concentration, and understanding are sufficiently developed then concentration will go **beyond upacara to appana concentration**. When you reach jhana in this way, your mind will continuously know the patibhaga nimitta without interruption. This can continue for several hours, even all night, or for a whole day.

**The bhavanga consciousness is bright and luminous** and the commentaries explain that it is the mind door (manodvara). When your mind stays continuously concentrated on the patibhaga nimitta without interruption for one or two hours then you should try to discern the area in the heart where the mind door (bhavanga consciousness) is resting on the heart basis matter. If you practice this many times, repeatedly, you will easily be able to discern both the bhavanga consciousness by depending on the heart basis matter and the patibhaga nimitta as it appears in the mind door. When you can do this, you should start to try to discern the five-jhana factors of vitakka, vicara, piti, sukha, and ekaggata one at a time. Then with continued practice, you will be able to discern them all together at once.

1. *vitakka* = initial application of the mind; is the directing and placing of the mind on the object of the patibhaga nimitta.
2. *vicara* = sustained application of the mind; is the sustained keeping of the mind on the object of the patibhaga nimitta.
3. *piti* = joy and liking for the patibhaga nimitta.
4. *sukha* = pleasant feeling or happiness associated with experiencing the patibhaga nimitta.
5. *ekaggata* = one pointedness of mind on the patibhaga nimitta.

When you are just beginning to practice jhana then you should practice to enter jhana for a long time and not spend so much time discerning the jhana factors (jhana angas). You should practice mastery of the first jhana. There are five kinds of mastery:

1. *Mastery in adverting; being able to discern the jhana factors after emerging from jhana.*
2. *Mastery in attaining; being able to enter jhana whenever you wish to.*
3. *Mastery of resolve; being able to stay in jhana for as long a time as you determine to stay.*
4. *Mastery in emerging; being able to leave the jhana at the time you determine to emerge.*
5. *Mastery of reviewing; being able to discern the jhana factors.*

Adverting and reviewing both occur in the same mind door process (manodvara vithi). Adverting is performed by the mind door adverting consciousness (manodvara vajjana), which in this case takes as its object one of the five-jhana factors such as vitakka. The four or five performed reviewing javana consciousnesses that occur immediately after the mind door adverting consciousness and which also have the same object.

When you have become proficient in these five masteries then you can try to progress to the second jhana. To do this, you need to enter into the first jhana and emerge from it and reflect on the faults of the first jhana and the advantages of the second jhana. You should reflect that the first jhana is close to the five hindrances. You should also reflect that the jhana factors of vitakka and vicara in the first jhana are gross and make it less calm than the second jhana, which is without them. To remove these two jhana factors and leaving with just piti, sukha, and ekaggata you should again apply your mind to concentrating on the patibhaga nimitta. In this way, you will be able to attain the second jhana, possessed of three factors, piti, sukha and ekaggata.



You should then practice mastery of the second jhana and when you are successful in this and you want to develop the third jhana then you should reflect on the faults of the second jhana and the advantages of the third jhana. The second jhana is close to the first jhana and the third jhana is calmer than the second jhana. You should also reflect that the jhana factor of piti is gross and makes it less calm than the third jhana, which is without piti.

Reflecting this way after arising from the second jhana you should develop a desire to attain the third jhana and again concentrate on the patibhaga nimitta. You will in this way able to attain the third jhana, possessed of sukha and ekaggata (happiness and one pointedness).

You should then practice mastery of the third jhana and when you are successful in the third jhanas and you want to develop the fourth jhana then you should reflect on the faults of the third jhana and the advantages of the fourth jhana. You should reflect that the jhana factor of sukha is gross and makes it less calm than the fourth jhana, which is without sukha. Reflecting in this way after arising from the third jhana you should develop a desire to attain the fourth jhana and again concentrate on the patibhaga nimitta. In this way, you will be able to attain the fourth jhana, possessed of upekkha (**equanimity**) and **ekaggata**. You should then practice the mastery of the fourth jhana.

With the attainment of the fourth jhana the breath (inhalation) completely stops. This completes the fourth stage in the development of Anapannasati:

“Calming the breath body I will breathe in”, thus he trains himself and, “Calming the breath body I will breathe out”, thus he trains himself.

This stage begins just before the nimitta appears and as concentration develops through the four jhanas the breath becomes progressively calmer and calmer until it stops.

If a meditator has reached the fourth jhana by using mindfulness of breathing and has developed the five masteries then when the light produced by that samadhi is bright, brilliant, and radiant he is able to move on to develop insight meditation.

But it is also appropriate at this point to continue to show how to develop:

- the thirty-two parts of the body meditation,
- the bones meditation,
- the white kasina meditation and
- the four protection meditations.

These meditations are taught in this order because experience has shown it is generally easier to learn them in this order because each one assists the development of the next. In particular if a meditator has developed the white kasina he will easily and quickly be able to develop the four protection meditations and also the detailed method of four elements meditation.

We will now begin by showing how to develop the thirty-two parts of the body meditation, the bones meditation, and the white kasina meditation.

## **21. THIRTY-TWO PARTS OF THE BODY**

First you should develop the fourth jhana using mindfulness of breathing and then when your light of concentration is bright and radiant, and brilliant, with the assistance of that light you should discern the thirty-two parts of the body that are listed below:

The 32 parts of the body are:

## **22. EARTH ELEMENT GROUP**

1. Head hair, body hair, nails, teeth, skin.
2. Flesh, sinew, bones, marrow, kidney.
3. Heart, liver, membrane, spleen, lungs.
4. Intestine, mesentery, gorge, faeces, brain.

### 23. WATER ELEMENT GROUP

5. Bile, phlegm, pus, blood, sweat, fat.
6. Tears, grease, saliva, mucus, synovia, urine.

While discerning the thirty-two parts of the body you should divide the twenty parts of the Earth element group into four sets of five each and also divide the twelve parts of the water element into two sets of six each and then discern the parts in the list one at a time in that order.

You should be able to clearly see and discern each of these thirty-two parts just as clearly as you would be able to see your face clearly in a clean mirror. If however, while you are doing this your light of concentration should fade and the part of the body you are discerning becomes unclear then you should again re-establish concentration to the fourth jhana based upon mindfulness of breathing. Then when the light of concentration is bright and strong you should return to discerning the parts of the body. You should re-energize your concentration whenever your light of concentration fades.

You should practice to see all of the thirty-two parts with the assistance of the light of concentration of the fourth jhana based on mindfulness of breathing. Repeat the Practice so that if you begin to discern from head hair down to urine, or backwards from urine up to head hair, you are able to clearly see each with penetrating knowledge, and keep practicing until you are skilled in doing this.

Then using the light of concentration of the fourth jhana based on mindfulness of breathing to assist you try to discern the nearest person or being who is sitting near you. **It is especially good to discern a person, or being, which is in front of you.** Then you should discern in that person, or being, the 32 parts of the body, beginning from the hairs of the head down to urine. Then from urine up to head hair. You should discern these 32 parts forwards and backwards many times. When you are successful at doing this you should start to discern the 32 parts one round internally, and then one round externally, and continue to do this many times, repeatedly.

When you are able to discern the 32 parts of the body internally and externally like this then the power of the meditation will increase. Using this method you should gradually extend the field of your discernment by increments from nearby to faraway. You will be able to increase the area of discernment of the 32 parts of the body in living beings until you can discern them in all ten directions. Above, below, east, west, north, south, north east, south east, north west, south west. Whatever in these ten directions that you find discernible by your light of concentration be they, human, animal or other beings, you should take each one and discern the 32 parts one round internally and one round externally one person or being at a time. Eventually when you don't think of what you see as men, woman, or buffalos, cows, or animals, but instead see only a group of 32 parts whenever and wherever you look, whether internally or externally, then you can be said to be successful, skilled, and expert in the discernment of the 32 parts.

### 24. THREE WAYS

When a person has become proficient in the discerning of the 32 parts of the body both internally and externally then by using any one of the three entrances to Nibbana he can attain liberation from defilements. The three entrances to Nibbana are:

1. **Color kasina** (vanna)
2. **Repulsiveness** (patikula)
3. **Emptiness of self** (sunnata)

You can choose to develop any of these three. First, we will show how to develop the perception of the repulsiveness of the 32 parts. When you have become skilled in discerning the 32 parts of the body then you can take either the whole 32 parts as a group or one individual part as an object and develop meditation on the repulsiveness of the body. patikulamanasikara)

## 25. SKELETON MEDITATION.

Amongst these various possibilities we will show how to develop the meditation based on the skeleton or bones, which is one of the 32 parts of the body.

To develop this meditation you should return to practicing mindfulness of breathing and once again establish concentration up to the fourth jhana. Then when your light becomes bright, brilliant and radiant discern the 32 parts of the body in yourself. Then discern the 32 parts externally in the nearest person or being to you using the light of concentration. Discern the 32 parts internally and externally in this way for one or two rounds. Then after that take the internal skeleton as a whole and discern that with wisdom. Then when that skeleton has become clear to you take the repulsiveness of the skeleton as an object and do it repeatedly, one at a time, on the following:

1. Repulsive, repulsive. (patikèla, patikula)
2. Repulsive skeleton, repulsive skeleton. (atthikapatikèla, atthikapatikula)
3. Skeleton, skeleton. (atthika, atthika)

You can note this in any language that you like. You should try to keep your mind calmly concentrated on the object of the repulsiveness of the skeleton for one or two hours. Because of the strength and momentum of the fourth jhana concentration based on the mindfulness of breathing, you will find that this meditation on repulsiveness will also develop and be strong and complete. By meditating in this way you will be able to produce, sustain, and develop the perception and knowledge of repulsiveness.

### Note:

Be Careful at this point to pay attention to the color, shape, position and delimitation of the skeleton so that the repulsive nature of the skeleton can arise.

When paying attention to the repulsiveness of the skeleton as an object you should remove the perception of the conceptual name of skeleton and just be mindful of that skeleton as repulsive. However, if while attempting to do this the repulsive nature of the skeleton does not appear to you then do not remove the perception of the skeleton until the perception of repulsiveness has appeared. Only when the perception of repulsiveness of the skeleton appears should you not pay attention to the conceptual name of skeleton anymore, but just pay attention as "repulsive, repulsive". Uggahanimitta, Patibhaga nimitta.

According to the Visuddhimagga when you see a part by means of color, shape, position, and delimitation this is the learning sign (uggahanimitta), and when you see a part and discern it as repulsive, this repulsiveness is the counterpart sign or patibhaga nimitta.

**By paying attention to and developing this patibhaga nimitta of the repulsiveness of bones you can attain the first jhana** at which time the five jhana factors listed below will be present. You can develop the other parts of the body in a similar way to attain first jhana based on repulsiveness for each part.

## 26. FIVE JHANA FACTORS

1. **vitakka** = the directing and placing of the mind on the object of the repulsiveness of bones.
2. **vicara** = the sustained keeping of the mind on the object of the repulsiveness of bones.
3. **piti** = joy and liking for the object of the repulsiveness of bones.
4. **sukha** = pleasant feeling or happiness associated with experiencing the object of the repulsiveness of bones.
5. **ekaggata** = one pointedness of mind on the object of the repulsiveness of bones.

## 27. JOY AND HAPPINESS (PITI SOMANASSA)

A question arises as to how joy and happiness can arise with the repulsiveness of the skeleton as an object. The answer is that although in this method of attention to repulsiveness the skeleton is really a repulsive object, you have undertaken this meditation seeing the benefits of it and understanding that you will attain freedom from ageing, sickness, and death. Also joy and happiness can arise because you have removed the defilements of the five hindrances, which cause the mind to be hot and tired. It is just like a person who sells manure would be delighted to see a big heap of manure thinking, "I will earn a lot of money from this." Or like a person who is severely ill is relieved, happy and joyful to have vomited or passed diarrhea.

## 28. DISCERNING INTERNALLY AND EXTERNALLY

The Abhidhamma commentary explains that whoever has attained the first jhana by paying attention to the repulsiveness of the skeleton should go on to develop the five masteries of the first jhana. Then after that the meditator should take a being sitting in front of him or the nearest being that he can see with his light of concentration and take that being's skeleton as an object and pay attention to that as repulsive and develop this perception until the jhana factors become prominent. According to the commentary even though the jhana factors are prominent you cannot call this concentration upacara or appana concentration because the object is living, but according to the explanation of the Sub-commentary to the Abhidhamma, called Mulatika, if you pay attention to the external bones as if they were a dead skeleton you can attain upacara concentration. When the jhana factors become clear in this way then you should again pay attention to the internal skeleton as repulsive. You should pay attention alternately once internally and then once externally. When you have paid attention to the repulsiveness of the skeleton like this internally and externally many times and when your meditation on repulsiveness has become very strong and complete, then you should start to discern the skeleton externally in all ten directions.

You should take one direction at a time, wherever your light of concentration reaches, and develop each direction in the same way. You should apply your knowledge far and near and in all directions in this way once internally and once externally. Practice until wherever you look in the ten directions you only see skeletons.

When you have succeeded in doing this you are now ready for the development of the white kasina.

## 29. COLOR OF KASINA

There are four colors used as a basis for kasina meditation and they are **blue, red, yellow, and white**. Of these four colors the one translated as blue (nila) can also be translated as black, or brown. Using the colors of different parts of the body can develop all four of these kasinas.

For example according to the Abhidhamma commentary the color of the head hair, body hair, and iris of the eyes can be used to develop the nila kasina up to the fourth jhana or fifth jhana. (The four jhanas are found in the suttas whereas the Abhidhamma classifies the jhanas as being five in number.)

The yellow color of fat can be used to develop the yellow kasina up to the fourth or fifth jhana.

The red color of the blood, and flesh can be used to develop the red kasina up to the fourth or fifth jhana.

And the white parts of the body such as the bones, teeth, and nails can be used to develop the white kasina up to the fourth or fifth jhana.

## 30. WHITE KASINA

It is mentioned in the suttas that the **white colored kasina is the best** of the four colored kasinas because of its ability to make the mind clear and bright. For that reason we will show how to develop that particular color kasina first.

To develop the white kasina you should first re-establish the fourth jhana based on mindfulness of breathing. Then when the light produced by that concentration is bright, brilliant, and radiant, discern the 32 parts of the body internally. Then discern the 32 parts of the body externally in a living being sitting in front of you or nearby where you are sitting. Then amongst those 32 external parts discern just the skeleton. If you want to discern that skeleton as repulsive then you can also do that, but if you do not wish to, simply discern the skeleton.

Then having decided which is the whitest place of that skeleton or by taking the white color of the skeleton as a whole, or by taking the back of the skull as an object, pay attention to it as "**white, white**".

Alternately, if your mind is really sharp and you have paid attention to the internal skeleton as repulsive and reached the first jhana. Then when the skeleton appears white you can use that white color as an object for preliminary development. But if you are unable to use an internal part as a kasina to reach jhana you should take an external skeleton and use the white color of that to continue to develop and meditate with.

As an alternate, you might want to discern the repulsiveness in an external skeleton and perceiving the skeleton stable and firm and thus also make the white color of the skeleton become more evident. Then having achieved that, instead of continuing to pay attention to the skeleton as repulsive you could pay attention to it as "white, white" and use it as white kasina.

Having taken the white color of the external skeleton as an object and paying special attention to the white color of the skull you should practice to keep the mind calmly concentrated on that white object for one or two hours at a time. Because of the assistance and support of the concentration of the fourth jhana based on mindfulness of breathing you will find that your mind will also stay calmly concentrated on the object of the white color. When you are able to concentrate on the white color for one or two hours you will find that only a white circle remains and the skeleton disappears.

The white circle when it is white like cotton wool is the learning sign (uggaha nimitta). When it becomes bright and clear like the morning star it is the patibhaga nimitta. Before the learning sign has arisen the skeleton nimitta is the preliminary sign. If you have white kasina parami from your past lives because of having developed the white kasina in a past life during this present life or during a previous Buddha's dispensation, then by just making effort and concentrating on this white circle nimitta you will be able to attain the patibhaga nimitta.

In this case you will not need to enlarge the nimitta, but while you are looking at it and noting it as "white, white," it will easily expand to fill all ten directions.

If it happens that the white kasina nimitta does not enlarge and spread to fill all ten directions then just continue to note that nimitta as "white, white." When it becomes radiant white and then especially cleans and clear which is the patibhaga nimitta then continue to practice until you can enter into the first jhana. You will find however that this concentration is not very stable and does not last for long. In order to make the concentration stable and last a long time it is proper to increase the size of the nimitta.

To do this you should concentrate on the white patibhaganimitta and develop your concentration so that it stays with that object for one or two hours. Then you should make a determination in your mind to enlarge the white circle by one, two, three, or four inches depending on how much you think you are able to enlarge it. You should try to do this and see if you are successful. Do not try to enlarge the nimitta without first determining a limit to the enlargement. Only try to enlarge it by determining a limit of one, two, three, or four inches.

Even while you are doing this you may find that as you enlarge the white circle it becomes unstable and you will need to continue to note it as "white, white," to make it stable. When your concentration increases in strength you will find that the nimitta becomes stable and calm.

When the nimitta becomes stable in its new size then repeat the process again, by determining to enlarge it again by a few inches at a time. In this way you can continue to enlarge the nimitta until it is one meter in size, then two meters in size. When you are successful in doing this you should continue to enlarge the nimitta in stages

until it extends in all ten directions without limit around you. In this way you will reach a stage when wherever you look you only see the white nimitta. At this point you will not see any trace of anything material whether internal or external, but only be aware of the white kasina object. Then you should keep your mind calmly concentrated on the white kasina object and when that has stopped changing and has become stable then just keep your mind on one part of that white kasina object and, like hanging a hat on a hook, place your mind and continue to note it as white, white.

When your mind becomes calm and stable the white kasina object will also become calm and stable and also become exceedingly white and bright and clear. This also is a patibhaganimitta that has been produced by expanding and extending the original white kasina sign. You must continue to meditate until you can keep your mind concentrated on that white kasina patibhaganimitta continuously for one or two hours. Then the jhana factors will become very prominent, clear, and strong in you're mind. At that time you will have reached the first jhana.

### 31. FIVE JHANA FACTORS

1. **vitakka** = the directing and placing of the mind on the object of the white kasina patibhaga nimitta.
2. **vicara** = the sustained keeping of the mind on the object of the white kasina patibhaga nimitta.
3. **piti** = joy and liking for the object of the white kasina patibhaga nimitta
4. **sukha** = pleasant feeling or happiness associated with experiencing the object of the white kasina patibhaga nimitta.
5. **ekaggata** = one pointedness of mind on the object of the white kasina patibhaga nimitta.

Each of the individual factors of jhana on their own is called jhana factors, but when they are taken together as a group they are called jhana. Practice until you have mastered all five of the white kasina first jhana. Then when you have mastered the first jhana then develop the second, third, and fourth jhanas in the same way as has been described in the section on mindfulness of breathing.

### 32. FOURFOLD JHANA METHOD OF CLASSIFICATION

When the five factors of **vitakka, vicara, piti, sukha, and ekaggata** are present this is the **first jhana**.

When the three factors of **piti, sukha, and ekagatta** are present this is the **second jhana**.

When the two factors of **sukha and ekaggata** are present this is the **third jhana**.

When the two factors of **upekkha and ekaggata** are present this is the **fourth jhana**.

### 33. FIVEFOLD JHANA METHOD OF CLASSIFICATION.

When the five factors of **vitakka, vicara, piti, sukha, and ekaggata** are present this is the first jhana.

When the four factors of **vicara, piti, sukha, and ekagatta** are present this is the second jhana.

When the three factors of **piti, sukha, and ekaggata** are present this is the third jhana.

When the two factors of **sukha, and ekaggata** are present this is the fourth jhana.

When the two factors of **upekkha and ekaggata** are present this is the fifth jhana.

Just removing **vitakka** and **vicara** one at a time whereas in the fourfold system both are removed in one step produces the fivefold classification of jhana. The Buddha taught these two systems to individuals according to their temperaments.

For the dull individuals –

- he taught the five-fold system and

For the clever individuals he taught the fourfold system.

**They are also called rupavacara jhanas because they are capable of producing rebirth in the rupavacara world.** But here we are not encouraging the development of these jhanas with the intention to attain rebirth in the rupavacara world, but for the purpose of using them as a basis for developing insight meditation.

If you have been able to develop and attain the fourth jhana by using the color of bones that are external you will then be able to develop in a similar way the brown kasina based on the hairs of the head that are external, the yellow kasina based on fat or urine that is external, and the red kasina based on the blood that is external.

When you have succeeded in doing that then you can also try to develop the different color kasinas based on the color of flowers. All flowers that are blue, brown, or black are calling out and inviting you to practice blue kasina. All flowers that are yellow are calling out and inviting you to practice yellow kasina. All flowers that are red are calling out and inviting you to practice red kasina. All flowers that are white are calling out and inviting you to practice white kasina.

Thus for a skilled meditator whatever he sees that is living or inanimate, internal or external, can be used as an object to develop concentration and insight.

If you have attained the fourth jhana based on the white kasina as described above then you will now be able to use that attainment to easily develop the four protection meditations beginning with the development of loving-kindness meditation.

We will go on to other kasina meditations and the arupa jhanas.

### 34. TEN KASINAS

There are ten kasinas taught by the Buddha in the pali texts. They consist of four color kasinas plus six more including the earth kasina, water kasina, fire kasina, wind kasina, space kasina, light kasina.

The four color kasinas have been explained above. A brief description of how to develop the remaining six types of kasina meditations is given:

### 35. THE EARTH KASINA MEDITATION

To develop the Earth Kasina you should first find an area of plain earth, the reddish brown color of the sky at dawn, free from sticks, stones, and leaves, and then draw a circle about 1 foot across with a stick or some other instrument. (*Clay flower pot base in home-depot*) Then you should look at that circle of earth and note it as

**"earth, earth, earth."**

**You should look at that circle of earth with your eyes open for a while and then close your eyes and see if you can visualize an image of the circle of earth.** If you are unable to visualize the sign in this way then you should re-establish your concentration based on mindfulness of breathing, or on the white kasina, up to the fourth jhana. Then with the assistance of your light of concentration you should look at that circle of earth that you have prepared. When you can visualize the nimitta of that circle of earth as clearly as if you were looking at it with your eyes open then you can move from that place and go wherever you like and continue to develop that nimitta.

You should not pay attention to the color of the nimitta as an object or to the characteristics of the Earth element of hardness, roughness etc., but just keep your mind concentrated on the perception of the ordinary concept of earth. You should then continue to develop this learning sign until you are able to remove the five hindrances and attain upacara samadhi at which time the nimitta will become the patibhaga nimitta.

At this time the nimitta will be exceedingly pure and clear. You should then expand the size of that patibhaga nimitta a little at a time until it fills all ten directions and then develop concentration on it up to the fourth jhana.

### **36. THE WATER KASINA MEDITATION**

To develop the water kasina you should use a bowl, or bucket of pure, clear water or a well of clear water. Then pay attention to that water as

**"water, water, water"**

until you have developed the learning sign. Then develop this sign in the same way as explained earlier for the earth kasina.

### **37. THE FIRE KASINA MEDITATION**

To develop the fire kasina you can use the flames of a fire, a candle, of any other fire that you have seen. If you have difficulty then you should make a screen with a circular hole in it that is about one foot across. Then you can position that screen in front of a wood or grass fire in such a way that you can just see the flames through the hole in the screen.

Without paying attention to the smoke or the fuel that is burning just concentrate on the perception of the flames of the fire and note them as

**"fire, fire, fire".**

### **38. THE WIND KASINA MEDITATION**

The wind kasina can be developed in two ways through the sense of touch or through seeing. If you wish to develop the nimitta by way of the sense of touch then you should be mindful of the wind as it comes in through a window or door and brushes against the body and note it as

**"wind, wind, wind".**

If you wish to develop the nimitta by way of the sense of sight then you should be mindful of the movement of leaves, or the branches, of trees in the wind and note it as

**"wind, wind, wind".**

You can do this by developing concentration up to the fourth jhana using another kasina object and then using your light of concentration to see this movement externally and discern the sign of the wind. The learning sign (uggaha nimitta) is moving like steam coming off warm milk rice, but the patibhaga nimitta is motionless.

### **39. THE LIGHT KASINA MEDITATION**

The light kasina can be developed by seeing the light as it streams into a room through a crack in the wall and falls on the floor, or as it streams through the spaces between the leaves of a tree and falls on the earth, or by looking up through the branches of a tree and seeing the light in the sky above.

If you have difficulty in developing the sign in these ways then you can get an earthen pot and place a candle or lamp inside it and face the opening of the pot towards a wall so that a beam of light is emitted from the opening of the pot and falls upon the wall. Then pay attention to the round circle of light on the wall as



"light, light, light".

#### 40. THE SPACE KASINA MEDITATION

Seeing the space in a doorway, a window, or a keyhole can develop the space kasina. If you have difficulty in developing the nimitta then you can make a piece of flat board and cut out a circular hole of 8 inches to 1 foot in diameter in it. Then hold that board up towards the sky with no trees or other objects behind it. Then concentrate on the space within that circular hole and note it as

"space, space, space".

#### 41. THE FOUR ARUPAJHANAS

Once you have attained the four jhanas with each of the ten kasinas then you can proceed to develop the four arupa jhanas, the four immaterial states. The four immaterial states are:

1. The Base Consisting Of Boundless Space
2. The Base Consisting Of Boundless Consciousness
3. The Base Consisting Of Nothingness
4. The Base Consisting Of Neither Perception Nor Non Perception

You should develop the four immaterial jhanas only after you have developed all of the ten kasinas up to the fourth jhana. You can develop the four immaterial jhanas based on any of the ten kasinas except the space kasina.

#### 42. THE BASE CONSISTING OF BOUNDLESS SPACE

To develop the four immaterial jhanas you should first reflect upon the disadvantages of matter. The human body that has been produced by the sperm and egg of your parents is called the produced body (karajakaya). A produced body (karajakaya) is subject to assault by weapons such as knives, spears, and bullets and subject to being beaten, punched, and tortured. The produced body is also subject to many different kinds of diseases such as diseases of the eyes, ears, heart, etc. Therefore, you should first understand by wisdom that because you have a produced body made of matter you are subject to various kinds of suffering. Hence, if you can be free from matter, you can also be free from the suffering dependent upon matter.

You should then reflect on the dispassion towards the kasina Rupa and then develop one of the nine kasinas, such as the earth kasina, and use it to develop the Rupa jhanas, up to the fourth jhana.

Then after arising from the fourth Rupa jhana based on one of the nine kasinas you should see the disadvantages of the jhana that is based on matter and reflects thus:

- "This fourth jhana has as its objects kasina Rupa of which I have become dispassionate."
- This fourth jhana has joy of the third jhana as its near enemy.
- This fourth jhana is grosser than the four immaterial jhanas.

Since the mental factors present in the fourth jhana and the four immaterial jhanas are the same, you do not need to reflect on any disadvantages concerning them as you do when developing each of the four Rupa jhanas.

Then having seen the disadvantages of the fourth jhana, you should reflect on the advantages of the immaterial jhanas as being more peaceful. Then expand your nimitta of the earth kasina so that it is infinite or as large an area as you wish, and then remove the kasina Rupa by paying attention to the space that is occupied by the kasina Rupa as

"space, space" or

**"boundless space, boundless space".**

So what left is the space by the removal of the kasina, or the space that the kasina occupied, or the space left behind by the kasina.

If you have difficulty in doing this then you should try to see space in one part of the earth kasina nimitta and when you can do that pay attention only to space and you will find that it extends and replaces the earth kasina nimitta.

Then you need to continue to pay attention to that sign of space left behind by the removal of the kasina as

**"space, space"**

with initial application of the mind. By doing this again and again you will find that the hindrances are suppressed and that upacara concentration arises with the sign of space as its object. By repeated attention to that sign you will find that appana jhana arises with the sign of space as its object. This is the first immaterial jhana called the base consisting of boundless space.

### **43. THE BASE CONSISTING OF BOUNDLESS CONSCIOUSNESS**

The second immaterial jhana is the base consisting of boundless consciousness and it has as its object the consciousness associated with the base consisting of boundless space. If you wish to develop the base consisting of boundless consciousness you must first mastered the base consisting of boundless space. Then after that you should reflect on the disadvantages of the base consisting of boundless space by thinking:

“This base consisting of boundless space has the fourth Rupa jhana as its near enemy and it is not as peaceful as the base consisting of boundless consciousness.”

After having thus become dispassionate towards the base consisting of boundless space you should then reflect on the peaceful nature of the base consisting of boundless consciousness.

Then you should pay attention to the consciousness present during the attainment of the base consisting of boundless space, which had boundless space as its object. You should pay repeated attention to that consciousness present during the attainment of the base consisting of boundless space and note it as

**"Consciousness, consciousness".**

You should not note it as just "boundless, boundless," but instead note it as

**"boundless consciousness, boundless consciousness"**

or "just consciousness, consciousness".

Then you need to continue to pay attention to that sign of consciousness present during the attainment of the base consisting of boundless space as

**"consciousness, consciousness"**

with initial application of the mind. By doing this repeatedly, you will find that the hindrances are suppressed and that upacara concentration arises with that sign as its object. By repeated attentions to that sign you will find that appana jhana arises with that sign as its object.

This is the second immaterial jhana called the base consisting of boundless consciousness.

### **44. THE BASE CONSISTING OF NOTHINGNESS**

The third immaterial jhana is the base consisting of nothingness and it has as its object the non-existence of the previous consciousness of the base consisting of boundless space, which is the object of the base consisting of boundless consciousness.

If you wish to develop the base consisting of nothingness you must first have mastered the five masteries of the base consisting of boundless consciousness. Then after that you should reflect on the disadvantages of the base consisting of boundless consciousness by thinking:

- “This base consisting of boundless consciousness has the base consisting of boundless space as its near enemy and it is not as peaceful as the base consisting of nothingness.”

After having thus become dispassionate towards the base consisting of boundless consciousness you should then reflect on the peaceful nature of the base consisting of nothingness. Then you should pay attention to the present non-existence of the consciousness that was present during the attainment of the base consisting of boundless space and is the object of the base consisting of boundless consciousness. You should pay repeated attention to the non-existence of the object of the base consisting of boundless consciousness and note it as

**"Nothingness, nothingness,  
Void, Void or  
Without, Without,".**

Then you need to continue to pay attention to that sign "Nothingness, Nothingness" with initial application of the mind. By repeating this you will find that the hindrances are suppressed and that upacara concentration arises with that sign as its object. By repeated attentions to that sign you will find that appana jhana arises with that sign as its object. This is the third immaterial jhana called the base consisting of nothingness.

#### **45. THE BASE CONSISTING OF NEITHER PERCEPTION NOR NON PERCEPTION**

**The fourth immaterial jhana** is the base consisting of neither perception nor non perception and it has as its object the consciousness present during the attainment of the base consisting of nothingness. It is called the base consisting of neither perception nor non perception because the perception present in it is extremely subtle.

If you wish to develop the base consisting of neither perception nor non perception you must first have mastered the five masteries of the base consisting of nothingness. Then after that you should reflect on the disadvantages of the base consisting of nothingness by thinking:

- “This base consisting of nothingness has the base consisting of boundless consciousness as its near enemy and it is not as peaceful as the base consisting of neither perception nor non perception.
- Perception is a disease, perception is a boil, perception is a dart, the base consisting of neither perception nor non perception is peaceful.”

Having thus become dispassionate towards the base consisting of nothingness you should then reflect on the peaceful nature of the base consisting of neither perception nor non perception. Then you should repeatedly pay attention to the attainment of the base consisting of nothingness as

**"peaceful, peaceful".**

Then you need to continue to pay attention to that sign of the attainment of the base consisting of nothingness as

**"Peaceful, peaceful"**

with initial application of the mind. By doing this repeatedly you will find that the hindrances are suppressed and that upacara concentration arises with that sign as its object. By repeated attentions to that sign you will find that appana jhana arises with that sign as its object. This is the fourth immaterial jhana called the base consisting of neither perception nor non perception.

#### 46. FOUR PROTECTIONS:

**Lovingkindness Meditation (Metta Bhavana).** If you wish to develop Lovingkindness meditation you should first be aware that lovingkindness should not be developed towards the following persons in the beginning. They are:

1. An antipathetic person (appiyapuggala).
2. A person you love a lot (atippiyasahayaka).
3. A neutral person (majjhatappuggala).
4. An enemy (veripuggala).
5. Who is of the opposite sex (lingavisabhaga)
6. Who is not living (kalakatapuggala).

In the case of the first four persons an antipathetic person is one who does not do what is beneficial for you or for those one cares for, and an enemy is one who does what is detrimental to one and to those one cares for. In either case they are difficult to develop lovingkindness, because in the beginning anger may arise towards them.

It is hard in the beginning to develop lovingkindness towards a person whom you are indifferent to. In the case of a person who you love a lot, then you may be too attached to that person and even cry and be filled with concern and grief if you hear that something has happened to them. So these first four should not be used as objects for the development of lovingkindness in the initial stages, but later when you have attained jhana you can then use them, and you will find that you can develop lovingkindness towards them.

In the case of individual of the opposite sex they should not be used as objects for developing lovingkindness because lust will arise towards them, but after you have attained jhana then it is possible to develop lovingkindness towards them as a group. Such as 'May all woman be happy.'

Finally in the case of a person who is not alive one can never attain lovingkindness jhana using a dead person as an object and so there is no time at which lovingkindness should be developed for a dead person.

You should begin to develop lovingkindness in the following order:

1. Oneself (atta)
2. A person who you like and respect (piya)
3. A neutral person (majjhata)
4. An enemy (veri)

A person cannot attain jhana concentration using himself as an object even if he were to develop that meditation by thinking, 'May I be happy' for one hundred years. So why do you begin by developing lovingkindness to yourself? Starting with one so that you can use yourself as base for comparison first develops Lovingkindness. It is not for the purpose of attaining access concentration (jhana) with oneself as an object.

After a meditator has developed lovingkindness towards himself thinking, 'May I be happy' he is then able to compare himself to others and see that just as he wants to be happy, dislikes suffering, wants to live long, and does not want to die, so too all other beings want to be happy, dislike suffering, want to live long, and do not want to die.

In this way by using himself as an example for comparison the meditator is able to develop a mind that wishes and desires the happiness and prosperity of other beings. For the Buddha has taught:

“Having searched all directions with the mind, one cannot find anyone anywhere who one loves more than oneself.”

In this way do all beings in all directions love themselves more than anyone else, therefore one who wishes for

his own welfare should not harm others.”

*(sabba disa anuparigamma cetasa, nevajjhaga piyatara mattanakvacī. Evam piyo puthu atta paresam, tasma na himse paramatta kamo. sam-1-75)*

So in order to make our minds soft and kind by comparing yourself with others, we should first develop lovingkindness towards you. You can do it by developing the following four thoughts:

1. May I be free from danger (aham avero homi).
2. May I be free from mental pain (abyapajja homi).
3. May I be free from physical pain (anigha homi).
4. May I be well and happy (sukhi attanam pariharami).

If a person's mind is soft, kind, understanding, and has empathy for others then he should have no difficulty in developing lovingkindness towards another person so it is important that the lovingkindness you have developed towards yourself is strong and powerful. So when your mind has become soft, kind, and has empathy and understanding of others then you can begin to develop lovingkindness to other beings. If you wish to attain lovingkindness jhana using another person as the object then you should practice as follows.

#### **47. PERVADING LOVINGKINDNESS TO A PERSON WHO IS LIKED AND RESPECTED.**

If you have attained the fourth jhana using mindfulness of breathing or the white kasina you should again develop that concentration until your mind emits bright and sparkling light. The fourth jhana based on white kasina is especially good for this purpose. With the assistance and support of the light associated with that **white kasina concentration it is really very easy for you to develop lovingkindness meditation.** The reason for this is that the concentration of the fourth jhana has purified the mind from greed, anger, delusion, and other defilements. At the time that you leave the fourth jhana then the mind is pliant, workable, pure, bright and radiant and because of this you will in a very short time be able to develop powerful and complete lovingkindness with the assistance of this fourth jhana concentration.

So when that light is strong and bright you should direct your mind towards a person of the same sex that you like and respect, maybe your teacher or a fellow meditator. You will find that the light produced by the concentration of the fourth jhana is spread around yourself in all directions and you will find that whomever you pick as an object for the development of lovingkindness will become visible in that light. You then take the image of that person, whether sitting or standing, that you like the most. Try to select the one you like the most and that makes you the happiest. Then taking one of those images of the person that you have seen before when he was at his happiest, make the image appear about 4 or 5 cubits in front of you. Then when you can clearly see that person in front of you in the light develop lovingkindness towards him in the following way:

1. May this good person be free from danger. (ayam sappuriso avero hotu).
2. May this good person be free from mental pain (ayam sappuriso abyapajja hotu).
3. May this good person be free from physical pain (ayam sappuriso anigha hotu).
4. May this good person be well and happy (ayam sappuriso sukhi attanam pariharantu).

Radiate lovingkindness towards that person in these four ways for three or four times and then after that select the way that you like the most. For example,

- 'May this good person be free from danger'.

Then taking an image of that person free from danger as an object whole heartedly radiate lovingkindness to that person thinking,

- 'May this good person be free from danger',
- 'May this good person be free from danger',

repeat many times.

When the mind becomes very calm and steadily fixed on that object then see if you can discern if the factors of jhana are present. Keep practicing progressively until you reach the first, second, and third jhanas. Then after that take each of the other 3 remaining ways for developing lovingkindness one at a time and develop each of these progressively until you reach the third jhana. While you are doing this you should have an appropriate mental image for each of the four different ways to radiate lovingkindness. When you are thinking

- 'May this good person be free from danger'

then you should use an image of that person being free from danger. When you are thinking

- 'May this good person be free from mental pain'

then you should use an image of that person being free from mental pain. When you are thinking

- 'May this good person be free from physical pain'

then you should use an image of that person being free from physical pain.

When you are thinking

- 'May this good person be well and happy',

then you should use an image of that person being well and happy. You thus develop the three jhanas and then continue to practice the five masteries (vasi bhava) of the jhanas. When you are successful with one person whom you like and respect then try to do the same thing again with another person of the same sex that you like and respect. Try doing this with about ten people of the same sex that you like and respect until you can reach the third jhana using any of them. At this stage you can also include people of the same sex, who are alive and you are particularly fond of and love a lot (atippiyasahayaka).

After that then take about ten people whom you are neutral towards and in the same way develop lovingkindness towards them until you reach the third jhana. These ten people must also be of the same sex and living. After that then do the same thing with about ten people who are your enemies or whom you dislike and develop lovingkindness towards them until you reach the third jhana with each.

These ten people too must also be of the same sex and living. If you are the type of Great Being like the Bodhisatta when he was Nandiya, the monkey king, who never thought of harming anyone and you really have no enemies, then you do not need to search for or use one here. Only those who have enemies or people that they despise should develop lovingkindness towards them.

So by practicing this method of development of lovingkindness you should gradually be able to develop concentration up to the third jhana using one group of people and when the mind has become pliant then progress onto the next group of people until you can attain jhana using any group.

#### **48. BREAKING DOWN THE DISTINCTIONS BETWEEN INDIVIDUALS (Simasambheda).**

As you continue to develop lovingkindness up to the third jhana towards the four groups mentioned above you will find that your lovingkindness towards those you like and respect and those who you are particularly fond of and love a lot will become even and you can take these two groups together as one. Then you will be left with only four groups:

1. Yourself.
2. Any person one likes.
3. Any person who is neutral.
4. Any person who is an enemy.

Then you will need to continue to develop lovingkindness so that it is balanced, even and without distinction or boundary towards these four groups of individuals. While you are trying to achieve this you will find that you cannot attain lovingkindness jhana by using yourself as an object, but still in order to achieve the removal of distinction between the groups you will need to include yourself.

In order to achieve this you will need to return to your original meditation be it mindfulness of breathing or the white kasina and develop your concentration till the fourth jhana. Then after the light becomes strong and bright send lovingkindness to you for a short time say a minute or even a few seconds. After that take someone that you like as an object and develop lovingkindness towards that person until you reach the third jhana. Then take someone who is neutral as an object and develop lovingkindness towards that person until you reach the third jhana. Then take someone who is an enemy as an object and develop lovingkindness towards that person until you reach the third jhana.

Then start again and send lovingkindness briefly to yourself, but now after that send lovingkindness to a different person whom you like, a different person who is neutral, a different person who is your enemy. While sending lovingkindness to the last three types of person remember to develop each to the third jhana and also to use each of the four ways of sending lovingkindness, 'May this good person be free from danger' etc., to the third jhana for each person.

In this way changing the people who are the objects in each round develop lovingkindness towards oneself, a liked person, a neutral person, and one who is an enemy. Continue to do this again and again many times so that your mind is always developing lovingkindness without a break and your lovingkindness is always without distinction towards any person. When you are able to develop lovingkindness without distinction to any person and lovingkindness jhana evenly without distinction you will have broken down the distinction between individuals, which is called simasambheda, and you will now be able to continue to develop lovingkindness according to the method shown in the text of patisambhidamagga (p.314).

The method of developing lovingkindness in patisambhida-magga consists of:

1. Five types of unspecified pervasion (anodiso pharana)
2. Seven types of specified pervasion (odhiso pharana)
3. Ten types of directional pervasion (disa pharana)

Five types of unspecified pervasion

1. All beings (sabbe satta)
2. All breathing things (sabbe pana)
3. All creatures (sabbe bhuta)
4. All persons (sabbe puggala)
5. All individuals (sabbe attabhavapariyapanna)

Seven types of specified pervasion

1. All women (sabba itthiyo)
2. All men (sabbe purisa)
3. All enlightened beings (sabbe ariya)
4. All unenlightened beings (sabbe anariya)
5. All Devas (sabbe deva)
6. All humans (sabbe manussa)
7. All beings in the lower realms (sabbe vinipipatika)

Ten types of directional pervasion

1. To the East
2. To the West

3. To the South
4. To the North
5. To the South East
6. To the South West
7. To the North West
8. To the North East
9. Above
10. Below

To develop this stage of lovingkindness meditation you should firstly return to your initial object of meditation and then develop concentration again until you have reached the fourth jhana using the white kasina. Then as described above develop lovingkindness again and again towards oneself, someone liked and respected, a neutral person, and someone who is an enemy until you have removed the distinctions between individuals. When you are able to radiate lovingkindness evenly to anyone without distinction then chose as much of the area as you can around you of the monastery land or the land of the house where you are and take all of the beings there as an object. At that time because of your concentrated mind you should experience bright and sparkling light. With the assistance of that light when you chose a particular area and take the beings in it as an object you will be able to clearly see all those beings in the radiance of that light. When you can see all those beings in this way then you can begin to practice the 5 types of unspecified pervasion of lovingkindness and the 7 types of specified pervasion of lovingkindness. That is you will be pervading a total of 12 types of lovingkindness. Also in each of these 12 types you should radiate lovingkindness in 4 ways:

1. May all beings be free from danger
2. May all beings be free from mental pain
3. May all beings be free from physical pain
4. May all beings be well and happy.

Thus you will be radiating lovingkindness in a total of  $12 \times 4 = 48$  ways.

As you radiate lovingkindness in this way you must develop each way of radiating lovingkindness until you reach the third jhana before you move on to the next way. Also the beings that are the object of the lovingkindness jhana should be clearly visible with the light of your concentration and understanding. When you are successful in radiating lovingkindness in these 4 ways to all beings, then move on to the next type, all breathing things, and radiate lovingkindness to this type in the same 4 ways. In this way you should progressively radiate lovingkindness to the first 5 types of beings.

When you move onto the next 7 types of specified pervasion if you are radiating lovingkindness to all women you should be able to see in your light all the women within the area that you have determined to radiate lovingkindness to. In the same way when you radiate lovingkindness towards all men, devas, beings in lower realms etc., you should be able to see all the men, devas, beings in lower realms etc., in the area you have determined to radiate lovingkindness in. You should then develop and practice in this way until you become proficient in the radiating of lovingkindness in these 48 ways.

When you can do this you then proceed to expand the area in which you are radiating lovingkindness to include the whole monastery or house, the whole village, the whole township, the whole state, the whole country, the whole world, the whole solar system, the whole galaxy, and the whole of the infinite universe. As you expand the area of radiation of lovingkindness you should develop it in 48 ways and each of them till you reach the third jhana. Then after that you will be ready to pervade lovingkindness to the 10 directions.

#### **49. PERVADING LOVINGKINDNESS TO THE TEN DIRECTIONS**

Pervading lovingkindness to the ten directions consists of 48 pervasions to each of the 10 directions, which gives a total of,  $10 \times 48 = 480$  ways to radiate lovingkindness. When we add the 48 ways of pervading lovingkindness as taught above we get a total of,  $480 + 48 = 528$  ways to radiate lovingkindness.

To practice the pervasion of lovingkindness according to direction then you should take all the beings in the



whole universe that are situated to the east of you as an object and when you can see them in the light then radiate lovingkindness to them in the 48 ways mentioned above. Then you can do the same thing in the west, and progressively in all the other directions. When you have completed this you can also go on to pervade lovingkindness in the ways described in the Metta Sutta as well. (See Below)

When you have completed the development of the practice of radiating lovingkindness in these 528 ways you will then know how to send lovingkindness in accordance with the instructions of the Buddha in Digha Nikaya and in other places and you will also be able to experience the eleven benefits of practicing lovingkindness that the Buddha taught in Anguttara Nikaya.

“He lives having pervaded one quarter with a mind possessed of lovingkindness and in the same way a second, a third, and a fourth quarter. Thus he lives having pervaded the entire world, above, below, across, everywhere without exception, with a mind possessed of lovingkindness that is extensive, lofty, unlimited, free from enmity, and free from pain.”

(“So mettasahagatena cetasaekam disam pharitva viharati, tatha dutiyam, tatha tatiyam, tatha catutthim. Iti uddhamadho tiriyaṃ sabbadhi sabbattataya sabbavantaṃ lokam mettasahagatena cetasa vipulena mahaggatena appamanaṃ averaṃ avyapajjhena pharitva viharati.”)

“Bhikkhus, when the minds-deliverance of lovingkindness is cultivated, developed, much practiced, made the vehicle, made the foundation, established, consolidated, and properly undertaken, eleven benefits can be expected. What are the eleven? A man sleeps in comfort, wakes in comfort, and dreams no evil dreams, he is dear to human beings, he is dear to non-human beings, deities guard him, fire and poison and weapons do not affect him, his mind is easily concentrated, the expression of his face is serene, he dies unconfused, if he penetrates no higher he will be reborn in the Brahma World. (A. v,342)”

## 50. METTANISAMSA SUTTAM

*Mettaya bhikkhave cetovimuttiya asevitaya bhavitaya  
bahul'kataya yanikataya vatthukataya anutthitaya paricitaya  
susamaraddhaya ekadasanisamsa patikankha. Katame ekadasa:*

*Sukham supati, sukham patibujjhati, na papakam supinam  
passati. Manussanam piyo hoti, amanussanam piyo hoti, devata  
rakkhanti, nassa aggi' va visam va sattham va kamati, tuvataṃ cittam  
samadhiiyati, mukhavanno vippasidati, asammuho kalam karoti,  
uttarim appativijjhanto brahmalokupago hoti.*

*Mettaya bhikkhave cetovimuttiya asevitaya bhavitaya  
bahulikataya yanikataya vatthukataya anutthitaya paricitaya  
susamaraddhaya ime ekadasanisamsa patikankhati.*

## 51. METTA SUTTA

This is what should be done by one who wishes to realize and live in peace: He should be capable, upright and perfectly honest, easy to admonish, gentle and not conceited, content with whatever he has and easy to support, not busy and have few possessions, calm, wise, well-mannered and not attached to lay supporters, and he should not perform even the smallest act of misconduct for which he would be blamed by the wise.

The thoughts should be,

“May all beings live in (physical) happiness and in peace,  
may all beings experience (mental) happiness”.

“Whatever beings there may be without exception, the feeble, or the strong, the long, large, medium, short, small

and minute, those I have seen and those I have never seen, those living far away and those living nearby, those who will be reborn and those who will not be reborn; may all beings experience happiness”.

Let him not deceive another or despise anyone in any place. Let him not wish harm to another because of ill will or dislike. Just as a mother would give her life to protect her only child, in the same way let him develop an unlimited mind of lovingkindness towards all beings.

And let him develop an unlimited mind of lovingkindness radiating to the whole universe, above, below, and across, without limit, without enmity, without ill will.

Whether standing, walking, sitting or lying down; for as long as he is free from sloth, being established in constant mindfulness of lovingkindness, this is said to be the best way to live.

Without taking up wrong views, being virtuous and possessed of insight, he whose attachment to sense pleasures has been removed, he will never be reborn again.

The method of radiating metta according to the Metta Sutta is :

1. May all beings live in (physical) happiness.
2. May all beings live in peace.
3. May all beings experience (mental) happiness.
4. Whatever beings there may be that are feeble, or strong, may all those beings experience happiness.
5. Whatever beings there may be that I have seen and that I have never seen, may all those beings experience happiness.
6. Whatever beings there may be that live faraway or that live nearby, may all those beings experience happiness.
7. Whatever beings there may be that will be reborn and those who will not be reborn, may all those beings experience happiness.
8. Whatever beings there may be that are long, short, or medium may all those beings experience happiness.
9. Whatever beings there may be that are large, small, or medium may all those beings experience happiness.
10. Whatever beings there may be that are fat, thin, or medium may all those beings experience happiness.
11. Let not anyone deceive another.
12. Let not anyone despise anyone in any place.
13. Let not anyone wish harm to another because of ill will or dislike.
14. Compassion Meditation (Karuna Bhavana)

If you have developed lovingkindness meditation as described above then it should not be difficult for you to develop compassion as a meditation subject. If you want to develop compassion you should first select a being that is suffering, who is of the same sex as yourself and who is living, and reflecting on his suffering you should arouse compassion for that being.

Then using the white kasina develop up to the fourth jhana and then when your light of concentration is bright and strong with that light discern that being who is suffering that you have selected. When you can see that being with your light of concentration you should first develop lovingkindness meditation based on that person and enter into jhana.

Then after arising from that lovingkindness jhana while keeping that suffering person as an object you should develop compassion thinking,

**"May this person be freed from suffering"  
(ayam sappuriso dukkha muccatu).**

You should repeat this many times, again and again, until you attain the first, second, and third jhanas and the five masteries of each jhana. After that you should develop compassion in a similar way to that used to develop lovingkindness towards a person that you like, a person who is neutral and a person who is your enemy. You should develop each of these up to the third jhana in each instance.

To develop compassion towards beings that are happy and not suffering in an obvious way you should first reflect that all unenlightened beings are not free from the possibility of being reborn in the lower realms. Also because of the evil actions that they have performed during their wanderings through the rounds of rebirth and while they are still not freed from the danger of being reborn in lower realms all beings are still subject to the experience of the results of those evil actions. Also every being is an object for compassion because they are not freed from the suffering of ageing, sickness, and death.

When you succeed in doing this you should then develop compassion in a similar way to the way for developing lovingkindness to the four persons being: oneself, a person one likes., a neutral person and to an enemy. Then having removed the distinctions between individuals you should develop compassion up to the third jhana in each instance.

Then after that you should develop the 132 ways of pervading compassion consisting of: five unspecified pervasions, seven specified pervasions, and one hundred and twenty directional pervasions  
[5 + 7 +(10 directions x12 = 120) = 132]  
which are the same as those used in the development of lovingkindness meditation.

## **52. SYMPATHETIC JOY MEDITATION (MUDITA BHAVANA)**

To develop sympathetic joy meditation you should first select a person of the same sex who is alive and happy and with whom you are friendly. Select a happy person who if you see makes you happy and glad. Then you should develop with the white kasina up to the fourth jhana and then when your light of concentration is bright and strong you should discern with that light that being that you have selected.

When you can see that being with your light of concentration you should first develop lovingkindness meditation based on that person and enter into jhana. Then after arising from that lovingkindness jhana you should develop compassion jhana, and then having arisen from that you should take that person as an object and develop sympathetic joy thinking:

**"May this being not be separated from the prosperity he has attained."**

Develop this again and again until you attain the third jhana. After that develop sympathetic joy in the same way for a liked person, a neutral person, and an enemy. Then develop sympathetic joy to yourself, a person you like, a neutral person, and an enemy until you are able to remove the distinction between individuals and then taking all beings in the boundless universe as an object develop sympathetic joy in 132 ways, consisting of: five unspecified pervasions, seven specified pervasions, and one hundred and twenty directional pervasions. [5 + 7 +(10 directions x12 = 120) = 132]

## **53. EQUANIMITY MEDITATION (UPEKKHA BHAVANA)**

To develop equanimity meditation you should first with the white kasina develop to the fourth jhana and then select a neutral person of the same sex, who is alive and develop lovingkindness, compassion, and sympathetic joy each up to the third jhana towards that person. Then having arisen from the third jhana you should reflect on the disadvantages of the three brahmaviharas being their closeness to affection, like and dislike, elation and joy.

Then you should reflect on the fourth jhana based on equanimity as peaceful. Then taking a normally neutral person as an object you should develop equanimity towards him by thinking:

“This being is the heir to his own actions.”

Because of the assistance of the third jhana of lovingkindness, compassion, and sympathetic joy you should not take long to develop the fourth jhana of equanimity based on that neutral person.

Then after that you can develop the fourth jhana of equanimity towards a person you like, then a person you like a lot, then and an enemy. Then you should develop the fourth jhana of equanimity again and again to **yourself, a person you like, a neutral person and an enemy** until you have removed the distinctions between individuals and then taking all beings in the boundless universe as an object develop equanimity in 132 ways, consisting of: five unspecified pervasions, seven specified pervasions, and one hundred and twenty directional pervasions. [5 + 7 +(10 directions x12 = 120) = 132]

#### **54. RECOLLECTION OF THE QUALITIES OF THE BUDDHA. (Buddhanussati)**

There are nine qualities of the Buddha that can be used to develop this meditation according to the Pali formula given in the Suttas:

“ **Itipi so bhagava araham sammāsambuddho vijjācarana sampanno  
sugato lokavidu anuttaro purisadammasarathi sattha devamanussanam  
buddho bhagavati.**”

This can be translated as:

This Blessed One having destroyed the mental defilements is worthy of veneration (**araham**)

He has attained perfect enlightenment by himself (**sammāsambuddho**)

He is perfect in knowledge and the practice of morality (**vijjācarana sampanno**)

He speaks only what is beneficial and true (**sugato**);

He knows the world (**lokavidu**)

He is the unsurpassable leader of men fit to be tamed (**anuttaropurisadammasarathi**)

He is the teacher of Devas and men (**sattha devamanussanam**)

He is an Enlightened One (**buddho**)

He is the most fortunate possessor of the results of previous meritorious actions (bhagava)

To teach this meditation we will give an example of how to use the first quality, Arahant, to develop concentration. The Pali word Arahant has 5 meanings according to the Visuddhimagga. They are:

1. Because he has totally removed without remainder the defilements and habitual tendencies and has therefore made him remote from them the Buddha is a worthy one, Arahanta.
2. Because he has cut off all of the defilements with the sword of the Arahant path the Buddha is a worthy one, Arahanta.
3. Because he has broken and destroyed the spokes of the wheel of Dependent Origination beginning with ignorance and craving the Buddha is a worthy one, Arahanta.
4. Because of his unsurpassable qualities of virtue, concentration, and wisdom Brahmās, Devas, and men give him the highest form of worship; therefore the Buddha is a worthy one, Arahanta.

**5. Because even in seclusion when not seen by anyone else he does not perform any evil by body, speech, or mind the Buddha is a worthy one, Arahanta.**

So to develop this meditation first you should memorize these five reasons why the Buddha is an Arahanta and learn them proficiently enough so that you can recite them.

Then if you wish to develop this meditation you should first of all again establish your mind in the fourth jhana based on the white kasina or else the fourth jhana based on mindfulness of breathing.

Then with the assistance of the light produced by that concentration you should visualize a Buddha image that you have seen before and which you liked and respected and take that visualized image as an object for developing concentration with. When you can clearly see that image imagine that it is really the Buddha and continues to watch it. If in a past life you have been fortunate enough to meet the Buddha himself you may find that a picture of the real Buddha will arise in your mind. Then you should start to pay attention to the qualities of the Buddha and not just the image of the Buddha. If you are trying to visualize the image of the Buddha and a real image of him does not arise then simply imagine that the Buddha image that you have remembered is the real Buddha and try to recollect the qualities of the Buddha in relation to that. You can take whichever one of the five definitions of Arahant that you like the most from the above list and take the meaning as an object and recollect it again and again as

**Araham, Araham.**

When your concentration develops and becomes stronger the image of the Buddha will disappear and your mind should simply stay calmly concentrated on the quality that you have selected. When the mind stays concentrated and calmly with that quality as an object for about one hour then you should reflect and see if the jhana factors are present. But in this case the jhana here can only reach upacara jhana.

You can also develop the other qualities of the Buddha in a similar way and practice to attain the five masteries with regards to this meditation.

**55. MEDITATION ON THE REPULSIVENESS OF CORPSES (ASUBHA)**

To develop the meditation based on the repulsiveness of a corpse you should begin by reestablishing fourth jhana concentration using either the white kasina or mindfulness of breathing. When the light produced by that concentration is bright and clear and illuminates the area around you then you should take as an object the most repulsive corpse of the same sex that you have ever seen before. Try to visualize that corpse in your light. Try to see it with the assistance of the light so that it is exactly as you saw it previously.

When you are able to see it clearly in this way then view it in the most repulsive way that you can and having calmly, concentrated your mind on it note it as

**"repulsive, repulsive" (patikula patikula).**

When you are able to concentrate your mind steadily on the object of the corpse for one or two hours you will experience a change from the learning sign to the patibhaga nimitta.

The learning sign is the visualized image, which looks just the same as the corpse, you once saw with your eyes. The learning sign appears as a hideous, dreadful, and frightening sight, but the patibhaganimitta appears like a man with big limbs lying down after eating his fill.

You should pay attention to that patibhaganimitta as repulsive, repulsive, repeatedly, and when your mind stays constantly on that object for one or two hours then the jhana factors will become clear. When they become clear that is the first jhana.

Continue to practise in this way and develop the five masteries of this jhana.

**56. RECOLLECTION OF DEATH**

In accordance with the Pali of Mahasatipatthana sutta and the Visuddhimagga commentary recollection of death can be developed based upon a corpse that you have seen before. Therefore to develop the recollection of death you should again enter the first jhana concentration based on the repulsiveness of a corpse. Then when you have attained the first jhana using that external corpse as an object you should reflect that

“This body of mine too is of a nature to die also. Indeed, it will die just like this. It cannot escape from becoming like this.”

By keeping the mind concentrated and mindful of one's own nature to die you will also find the sense of urgency (samvega) develops. When that knowledge is present in you, you will probably see your own body as a repulsive corpse. Then perceiving that the life faculty has been cut off in that image of your own corpse you should continue to meditate and concentrate the mind on that object of the cutting off of the life faculty. While concentrating on that you should note either:

1. **I am certain to die, Life is impermanent (maranam me dhuvam,jivitam me adhuvam).**
2. **I will certainly die (maranam me bhavissati).**
3. **My life will end in death (maranpariyosanam me jivitam.**
4. **Death, death (maranam maranam)**

Taking whichever amongst these that you like as a way to pay attention you can then note it in any language. You should put forth effort and practice until you are able to calmly concentrate on the object of the cutting off of life in the image of your own corpse for one or two hours. When you are able to do this you will find that the five-jhana factors arise, but with this meditation subject you can only attain access concentration.

The four meditation subjects of **Lovingkindness, Recollection of the Buddha, Corpse Meditation and Recollection of Death** are called the Four Protections, or the Four Protective Meditations because they are able to protect the meditator from various dangers.

For this reason it is worthwhile to learn and develop them before proceeding to develop insight.

In the Meghiyasutta (ang. 3. 169) it states that:

- **For the removal of lust meditation on repulsiveness should be developed,**
- **for the removal of anger lovingkindness should be developed, and**
- **for the cutting off of discursive thought, mindfulness of breathing should be developed.**

According to this sutta asubha meditation can be considered as the best weapon for removing lust. If you take a corpse as an object and develop meditation based on that, as taught above, it is called repulsiveness on a lifeless corpse (avinnanaka asubha). To take living beings 32 parts of the body and pay attention to them as repulsive as taught in girimananda sutta (ang 3, 343) is called repulsiveness based on a living corpse (savinnanaka asubha). Both of these forms of asubha meditation whether based on a living or lifeless corpse are weapons for removing lust.

Developing loving kindness can be considered as the best weapon for removing anger and mindfulness of breathing can be considered as the best weapon for removing discursive thinking.

- **Therefore if lust arises in a meditator he should develop asubha meditation.**
- **If anger arises and becomes strong he should develop loving kindness.**
- **When meditation and faith slackens and the mind is dull he should use Buddhanussati and**
- **when the sense of urgency is lacking and he is bored with striving and meditation then he should develop mindfulness of death.**

### **57. THE METHOD FOR DEVELOPING THE FOUR ELEMENTS MEDITATION**

In the Pali texts there are two ways, one in brief and one in detail, for developing the four elements meditation. The brief method, which will be explained here, is meant for those of quick understanding and the detailed method is meant for those who have difficulty with the brief method.

The Buddha taught the brief method in the Mahasatipatthana sutta:

A bhikkhu reflects about this very body however it be positioned or placed as consisting of just elements thus,

“There are in this body just the earth element, the water element, the fire element, and the air element”.

The Visuddhimagga explains further:

So first, one of quick understanding who wants to develop this meditation ..... Then he should advert to his entire material body and discern the elements in brief in this way,

- “In this body what is hard or rough is the earth element,
- what is flowing or cohesion is the water element,
- what is maturing (ripening) or heat that is the fire element,
- what is pushing or supporting that is the air element”

and he should advert and give attention to it and review it again and again as earth element, water element, fire element, air element, that is to say, as mere elements, not a being, and soulless.

As he makes effort in this way it is not long before concentration arises in him, which is reinforced by understanding that illuminates the classification of the elements and which is only access and does not reach absorption because it has individual essences as its object.

Or again alternately, there are these four bodily parts mentioned by the Elder Sariputta for the purpose of showing the absence of any living being in the four great primary elements thus,

“When a space is enclosed with bones, sinews, flesh, and skin there comes to be the term body (Rupa)” (m.1.p.190). And he should resolve each of these, separating them in the way already stated thus (above):

“In these what is hardness ... as its objects”. (vsm. XI, 43)

The method taught at Pa Auk Tawya is to discern in the whole body:

1. **Earth element = hard, rough, heavy, soft, smooth, light.**
2. **Water element = flowing, cohesion.**
3. **Fire element = hot, cold.**
4. **Air element = supporting, pushing.**

The six qualities belonging to the earth element can be found in dhammasangani (p.170, para.647). They are in Pali:

Kakkhalam, mudukam, sanham, pharusam, garukam, lahukam.

The Pali words for the qualities of the water, fire, and air elements respectively are:

- water: paggharana, abandhana or sangaha (manifestation)
- fire: unha, sita
- air: vitthambhaõa, samudirana (function)

To learn this meditation you must begin by learning to discern each of the twelve qualities or characteristics of the four elements one at a time. Usually the beginner must be taught the characteristics which are easier to discern first and leave the more difficult ones later. They are usually taught in this order:

pushing, hard, rough, heavy, supporting, soft, smooth, light, hot, cold, cohesion, flowing.

Each characteristic must be firstly discerned in one place in the body and then it must be tried to be discerned throughout the whole body.

1. To discern **pushing** you may begin by being aware, through the sense of touch, of the pushing in the center of the head as you breathe in. Then when you can discern pushing there you should move your awareness to another part of the body nearby to that place and look for it again there. In this way you will slowly be able to discern pushing first in the head, then the neck, the trunk of the body, the arms, and the legs and feet. You must do this again and again many times until wherever you place your awareness in the body you can see pushing easily.

If the pushing of the breath in the back of the throat is not easy to discern then try being aware of pushing as the chest expands when breathing or as the abdomen moves. If these are not clear then try to discern the pulse beat as the heart pumps or any other obvious form of pushing. Wherever there is movement there is also pushing. Wherever you begin you must continue to slowly develop your understanding so that you can discern pushing throughout the body.

In some places it will be obvious and in other places subtle, but it is present everywhere throughout the body.

2. When you are satisfied that you can do this then try to discern **hardness**. Begin by discerning hardness in the teeth. Bite your teeth together and feel how hard they are. Then relax your bite and feel the hardness of the teeth. After you can feel this then try to discern hardness throughout the body in a systematic way from head to feet in the same way as you used to discern pushing. Care should be taken not to deliberately tense the body.

When you can discern hardness throughout the whole body then again look for pushing throughout the whole body. Alternate between these two, pushing and hardness, again and again discerning pushing throughout the whole body and then hardness throughout the whole body from head to feet.

Repeat this process many times until you are satisfied that you can do it.

3. When you can discern pushing and hardness then try to discern **roughness**. Rub your tongue over the edge of your teeth and you will feel roughness, or brush your hand over the skin of your other arm and you will feel roughness. Now try to discern roughness throughout the whole body in a systematic way as above. If you can't feel roughness try looking at pushing and hardness again and you may discern it together with them. When you can discern roughness then continue again and again to discern pushing, hardness, roughness, one at a time throughout the whole body from head to feet.

4. When you are satisfied that you can discern these three characteristics then look for **heaviness** throughout the whole body. Begin by placing one hand on top of another in your lap and you will feel that the top hand feels heavy, or you can feel the heaviness of the head by bending it forward. Continue to practice systematically until you can discern heaviness throughout the whole body and then you should continue to look for four characteristics pushing, hard, rough, and heavy in turn throughout the whole body.

5. When you are satisfied that you can discern these four characteristics then look for **supporting** throughout the whole body. Begin by relaxing your back so that your body bends forward. Then straighten your body and keep it straight and erect. The force which keeps the body straight, still, and erect is supporting. Continue to practice systematically until you can discern supporting throughout the body from head to feet. If you have difficulty in doing this then you can try to discern supporting together with hardness as this can make it easier to discern supporting. Then when you can discern supporting easily you should look for pushing, hard, rough, heavy, and supporting throughout the whole body.

6. When you can discern these five then look for **softness** by pressing your tongue against the inside of your lip to feel its softness. Then continue to practice systematically until you can discern softness throughout the whole body. Then you should relax your body and continue to practice systematically until you can discern softness throughout the whole body. You can now look for pushing, hard, rough, heavy, supporting, and softness throughout the whole body.

7. Next look for **smoothness** by wetting your lips and rubbing your tongue from side to side over them. Then practice as above until you can discern smoothness throughout the whole body and then look for seven characteristics throughout the whole body, one at a time.

8. Next look for **lightness** by raising a single finger up and down and feeling its lightness. Practice until you can discern lightness throughout the whole body and then look for eight characteristics as explained above.

9. Next look for **heat** (or warmth) throughout the whole body. This is usually very easy to do. You can now discern nine characteristics.

10. Next look for **cold** by feeling the coldness of the breath as it enters the nostrils and then discern it systematically throughout the body. You can now discern ten characteristics.

Note: The above ten characteristics are all known directly through the sense of touch, but the last two characteristics, flowing and cohesion, are known by inference based upon the other ten characteristics. That is a good reason to teach them last.

11. To discern **cohesion** be aware of how the body is being held together by the skin, flesh, and sinews. The skin, like water in a balloon, is holding the blood in. Without cohesion the body would fall into separate pieces and particles. The force of gravity, which keeps the body stuck to the earth, is also cohesion. Develop it as above.

12. To discern **flowing** begin by being aware of the flowing of saliva into the mouth, the flowing of blood through the veins, the flowing of air into the lungs, or the flowing of heat throughout the body. Develop it as above. If you experience difficulty trying to discern flowing or cohesion then you should first discern the other ten qualities again and again one at a time throughout the whole body. When you become skilled in this you will find that the quality of cohesion also becomes clear to you. If cohesion still has not become clear then pay attention again and again to just the qualities of pushing and hardness.



Eventually you should feel as if the whole body is wrapped up in the coils of a rope. Then you can discern this as the quality of cohesion. If the quality of flowing does not become clear then pay attention together with the qualities of cold, heat, or pushing and you should then be able to discern the quality of flowing.

When you can discern all these twelve characteristics clearly throughout the whole body from head to toe you should continue to discern them again and again in this same order. When you are satisfied that you can do this you should rearrange the order to the one first given above which was:

**hard, rough, heavy, soft, smooth, light, flowing, cohesion, heat, cold, supporting, pushing.**

Continue to use this order and try to discern each characteristic one at a time from head to toe. You should try to develop this until you can do it quickly, even up to three rounds in a minute.

While practicing in this way for some meditators the elements will not be balanced and there may be a tendency for some elements to become excessive and unbearable. In particular, hardness, hotness, and pushing can become excessively strong. If this should occur you should pay more attention to the quality opposite of the one that is in excess and continue to develop concentration in that way. You may find that this will balance the elements again and it is for this purpose that twelve characteristics have been taught in the first place. When the elements are balanced it is easier to attain concentration.

In balancing the elements the pairs of opposites are:

- **Hard and soft,**
- **rough and smooth,**
- **heavy and light,**
- **flowing and cohesion,**
- **hot and cold,**
- **supporting and pushing.**

If one member of these pairs is in excess, balance it by paying attention to its opposite. For example if flowing is in excess pay more attention to cohesion, or if supporting is in excess pay more attention to pushing. The rest can be treated in a similar way.

Having become skillful in the discernment of the twelve characteristics in the whole body and the characteristics having become clear, you should note the first six together at one sight as the earth element, the next two together at one sight as the water element, the next two as the fire element, and the last two as the air element. You should continue to discern as earth, water, fire, and air, in order to calm the mind and attain concentration. You should continue to do this again and again for hundreds, thousands, or millions of times.

At this point a good method to use is to take an overview of the body all at once and to continue to contemplate the four elements.

In order to keep the mind calm and concentrated you should therefore not to move the awareness from one part of the body to another, as before, but instead take an overall view of the body. It is usually best to take the overview as if you were looking from behind the shoulders. It can also be done as if looking from behind the head down, but this may lead to tension and imbalance of the elements in some meditators.

The sub-commentary to visuddhimagga also says to develop concentration by giving attention in ten ways: In order, not too fast, not too slow, warding off distractions, going beyond the concept, discarding what is not clear, discerning the characteristics, and developing according to adhicitta sutta, anuttarasitibhava sutta, and bojjangha sutta.

1. **In order = anupubbato . The order refers to the order taught by the Buddha, which is earth, water, fire, and air.**
2. **Not too fast = natisighato**
3. **Not too slow = natisanikato**

If you note too fast then the four elements, which are the object of this meditation, will not be clearly seen. If you note too slowly you will not reach the end of the meditation.

4. Warding off distractions = vikkhepapatibahanato You should be sure to keep the mind only with the object of meditation, the four elements, and to not let it wander off to other objects.

5. Going beyond the concept = pannattisamatikkamanato . You should not just mentally recite, “earth, water, fire, air”, but be aware of the actual realities they represent: hard, rough, heavy, soft, smooth, light, flowing, cohesion, hot, cold, supporting,

and pushing.

6. Discarding what is unclear = anupatthanamu—canato . When you can discern all twelve characteristics and are trying to develop calmness and concentration then you may temporarily leave out those characteristics, which are unclear. This is not advisable if it leads to pain or tension because of an imbalance of the elements.

You also need to keep at least one characteristic for each one of the four elements and you cannot just work on three, two, or one elements. If all twelve characteristics are clear then that is the best and you should not discard any.

7. Discerning the characteristics = lakkhanato

When you begin to meditate and the natural characteristics of each element are not clear then you can also pay attention to their function. When the concentration gets better then you should concentrate on the natural characteristics (sabhava lakkhana) of each of the four elements; the hardness and roughness of the earth element, the flowing and cohesion of the water element, the hotness and coldness of the fire element, and the supporting of the air element. At this point you will only see elements and see them as not a person or self.

8, 9, and 10. These three suttas advise to balance the five faculties (indriyas) of faith, effort, mindfulness, concentration, and understanding; and to balance **the seven factors of enlightenment**.

Please look them up for yourself: adhicitta sutta (nimitta sutta),  
anguttara 1.p.258; anuttarasatibhava sutta, anguttara 2.p.379;  
bojjhanga sutta, samyutta 3.p.71-73.

As you continue to develop concentration based upon the four elements then when you begin to approach access (upacara) concentration you will begin to see different kinds of light. Some meditators, the light begins as a smoke-like gray color. If you continue to discern the four elements in this gray color, it will become whiter like cotton wool and then bright white, like clouds.

At this point your whole body will appear as a white form. You should continue to concentrate on discerning the four elements in that white form and you will find it becomes clear like a block of ice or like a block of glass.

This transparent matter (Rupa) is the five sensitivities (pasadas) and these we will call 'transparent elements'. Of these five transparent elements the body transparent element (kaya pasada) is found spread throughout the whole body. When the body transparent element, eye transparent element, ear transparent element, nose transparent element, and tongue transparent element are seen at this stage they appear as lumps or blocks because you have not yet removed the three kinds of compactness (ghana). (See more below in the section containing theoretical explanations.)

If you continue to discern the four elements in the transparent element of the transparent form of the body you will find that it sparkles and emits light. After this light has been produced continuously for at least half an hour, if you try to discern the space element in that transparent form by looking for small spaces in it you will find that the transparent form breaks down into small particles called Rupa kalapas. Having reached this stage, which is purification of mind (citta visuddhi), you can proceed to develop purification of view (ditthi visuddhi) by analyzing Rupa kalapas. If however your light of concentration is weak and you wish to develop a particular samatha meditation it is best to change to samatha just before seeing the Rupa kalapas. From here you could develop the meditation on the thirty-two parts of the body. You could take a single part and develop the first jhana by seeing it as repulsive, or you could use the color of a part, as a kasina to develop concentration up to the fourth jhana. After that you could proceed to develop the four protection meditations explained above.

### **Vipassana Individual.**

**If a meditator is a suddha vipassana yanika individual** (a person whose vehicle is pure insight) he should contemplate the four elements according to their individual characteristics until he can see the transparent elements (pasada rupas), and until the light associated with upacara concentration is bright and brilliant. He should then continue to develop his meditation until he can see the Rupa kalapas.

### **References or Recommended Readings:**

**1. Abhidhamma (Ultimate Science) by Prof. Mehm Tin Mon**