

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

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4.17 Develop concentration through emphasizing on the specific character

In this stage, concentration must be developed by emphasizing on the specific character of each element.

1. The earth-element

It is designated as “softness” for the less degree of hardness while hardness, for the higher degree of hardness. It is designated as “smoothness” for the less degree of roughness while “roughness”, for the higher degree of roughness. If the hardness and roughness is apparent, the heaviness becomes apparent. It is designates as “lightness” for the less degree of “heaviness”, while the “heaviness” for the higher degree of heaviness. The nature of hardness, roughness and heaviness are significant for the earth-element. Among these, the nature of hardness is the most significant one. If it is apparent, the roughness and heaviness become apparent indeed.

2. The water-element

When cement is mixed with little amount of water, it becomes cluster resulting higher degree of cohesion occurs. When a little amount of cement is mixed with large amount of water, it becomes flowing. Then degree of flowing becomes higher. Therefore less degree of flowing is called or designated as “cohesion” while higher degree of flowing; as “flowing”. The nature of flowing, therefore, is significant for the water-element.

3. The fire-element

A few degree of temperature id designated as “coldness”, while higher degree of temperature, “heat”. The nature of heat, therefore, is significant for the fire-element.

4. The air-element

When an old house which is nearly collapsed, is supported by buttress, that house becomes stable. The nature of supporting is ability to maintain not to collapse by pushing on to the outside of a wall. Ability to move something is called “pushing”.

Ability to maintain a such thing in it’s original situation is designated as “supporting, while ability to move, as “pushing”. Thus the nature of supporting is the specific character of air-element, while that of “pushing”, the specific function of it. Every ultimate *dhamma* usually possesses both the specific function and the specific function as fixed natural law. Thus, if the nature of supporting is emphasized and discerned. It can be known on the nature of pushing simultaneously.

Therefore, during developing concentration by taking the object of the four great elements, it must be emphasized on

1. the nature of hardness roughness of the earth-element,
2. the nature of flowing of the water-element,
3. the nature of heat of the fire-element,
4. the nature of supporting of the air-element, respectively. It must discern frequently by taking the object of the nature of each element, and take into to heart as the earth-element, the water-element, the fire-element, the air-element.

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The mind of meditation must be fixed on the objects of the four great elements. One must try to balance among five controlling faculties, seven factors of enlightenment, between the effort and the concentration. Thus, if these are equal, the mind of meditation becomes stable on the objects of the four great elements. It must be carried out with strong resolution that may the mind of meditation be fixed on the object one hour, two hours etc.... When the concentration become higher, the whole body becomes disappears and the bulk of the four great elements can be seen by direct knowledge. At that time, it must be developed concentration continuously by taking the objects of the four great elements in order to attain sufficient concentration.

4.18 The neighbourhood absorption (*āupacarajhana*)

Pāli Quotation (Visuddhi-1-347) (Mahāṭī-1-435)

The meaning of above commentary and sub-commentary are as follows.

= The effort which is trying to know the specific character of the four great elements as it really is, the effort which is trying to situate mind of meditation fixed on the object of the four great elements and the concentration which is stability of the mind of concentration on the object of the nature of the four great elements, occur in the mind of meditation, simultaneously.

At such time, in the mind of meditation of a *bhikkhu* who takes to heart the object of the specific character of the four great element after adjusted both kinds of the effort and concentration equally, has equal situations of five faculties, i.e.,

1. the faculty of faith (*saddhindare*), which is strongly belief on the training of concentration, which is the process of developing concentration by taking the objects of the four great elements and on the training of wisdom, which is knowing penetratively the specific character of each element,
2. the faculty of effort which is trying to know the specific character of the four great elements and endeavour to situate mind of meditation fixed on the object of the four great elements,
3. the faculty of mindfulness which is keeping in mind only the specific characters of the four great elements, repeatedly and continuously,

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4. the faculty of concentration which is stability of the mind, fixed on the object of the specific characters of four great elements,
5. the faculty of wisdom which is penetrative knowing and seeing each specific character of the four great elements by analytical knowledge.

These five kinds of controlling faculties become balanced and clear. At that time, due to far from opposite *dhamma*, i.e., unbelief, laziness, unawareness, wandering, ignorance which is unable to know the specific characters of the four great elements as it really is, it is supported by very powerful seven factors of enlightenment, i.e.,

1. **satisambojjhaṅga** = the factor of mindfulness which is keeping in mind the specific characters of the four great elements repeatedly and continuously,
 2. **dhammavicaysambojjhaṅga** = the factor of wisdom which is scrutinizing and knowing penetratively each specific character of the four great elements,
 3. **vīriyasambojjhaṅga** = the factor of effort which is trying to know and concentrate the object of the specific characters of the four great elements,
 4. **pītisambojjhaṅga** = the factor of bliss which is complete happiness of the mind of meditation to take the object of the specific characters of the four great elements,
 5. **passaddhisambojjhaṅga** = the factor of tranquility which is calm and peaceful mind of meditation on the object of the specific characters of the four great elements,
 6. **samādhisambojjhaṅga** = the factor of concentration which is stability of the mind in order to fix on the object of the specific characters of the four great elements,
 7. **upekkhāsambojjhaṅga** = the factor of neutrality which is able to equal mind of meditation neither to be enthusiastic nor fall back to take the object of the specific characters of the four great elements and five factors of absorptions (**jhāna aṅga**), i.e.,
1. **vitakka** = initial application which is the nature of full attention of the mind towards the specific characters of the four great elements,
 2. **vicāra** = sustained application which is the nature of repeated realizing on the object of specific characters of the four great elements,
 3. **pīti** = pleasurable interest which is the nature of bliss to feel the object of the specific characters of the four great elements,
 4. **sukha** = mentally agreeable which is the nature of delight to feel the object of the specific characters of the four great elements,
 5. **ekaggatā** = one-pointedness of the mind which is fixed together with only one object of the specific characters of the four great elements, become very sharp and apparent in the insight of **meditator**.

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The following five kinds of hindrances,

1. **kāmicchandānīvaraṇa** = the hindrance of sensual pleasure which desires sensual object of various kinds,
2. **byapadanīvaraṇa** = the hindrance of ill will which is destroyable anger on the objects of beings and **saṅkhāra dhamma**,
3. **thina-middha** = the hindrances of sloth and torpor which are drowsiness of mind and mental concomitants,
4. **uddhacca, kukkucca nīvaraṇa** = hindrances of restlessness and repentance which are wandering and regret about both misdeeds which had been done and right deeds which had not been done yet,
5. **vicikicchānīvaraṇa** = the hindrance of sceptical doubt which is scepticism about both training of concentration which is called the neighbourhood concentration through the objects of the specific characters of the four great elements and training of wisdom which is penetrative knowing and seeing on the specific characters of the four great elements, are opposite **dhamma** of five kinds of factors of absorption and those five hindrances are able to prohibit the mind of meditation not to follow the way of practice. When factors of absorption are very sharp and apparent, because these are opposite **dhamma** of five hindrances, they are able to remove the latter associating with unwholesome **dhamma** simultaneously. Thus **meditator** attains well the

neighbourhood concentration through the object of the specific characters of the four great elements.

In the commentary called *Visuddhimagga-1-347*, it is instructed that it should be discerned only on the nature of element, as the earth-element, the water-element, the fire-element, the air-element but not beings, living self etc..... It should be

1. kept in mind well, and
2. taken to heart the specific characters of elements frequently,
3. scrutinized each specific character of elements repeatedly by eye of wisdom.

It explained that “thus in the continuum of meditating *bhikkhu* who practices by means of way of practice mentioned above, the peak concentration of sensual world, which is unable to reach to full concentration, due to very profound nature of the ultimate *dhamma*, has been occurred by the wisdom which is able to distinguish various kinds of specific characters of elements, like the shining candle light.” This is the meaning of above quotations found in commentary and sub-commentary.

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4.19 Further explanation again

Those *meditators* who understood how to reach neighbourhood concentration through meditation on the four great elements, may be present depending upon above explanation only. However, some *meditators* who are unable to understand well, may also be present. It would be presented repeated explanation again for those kinds of *meditators*.

It must be discerned by adjusting between the faith and knowledge, the effort and concentration with the help of strong mindfulness when the specific character of four great elements had been scrutinized throughout body generally.

Especially if either the faith is not strong on the way of practice of the four great element or it will become criticize by the time the concentration must be developed, the faith and wisdom are still powerless indeed. It is essential to fulfill powerful faith on the way of practice of the four great elements. Very strong wisdom also plays vital important role in the four great-elements meditation in order to see each specific character of four great elements correctly. If either both the faith and the wisdom are weak or the wisdom is predominant but the faith is weak, it is very far to reach the field of neighbourhood concentration, indeed.

Then it is also essential to be balanced between the effort and concentration. Two kinds of effort, physical effort and mental effort, which are strenuous practice to fulfill the concentration situating on each specific character of the four great elements, are very important because the mind of meditation becomes fall back when both kinds of effort diminish. On the other hand, if the effort becomes over, the mind of meditation wanders without fixing on the object of the specific characters of the four great elements, resulting the concentration can not be developed.

Sometimes, with decrease effort but relaxation of the mind, it is stable on the object of specific characters of the four great elements. It is better for mind of meditation knowing each specific character of the four great elements and it becomes stable. But if it is stable without knowing the specific characters of the four great elements, the factors of enlightenment, tranquility, concentration, neutrality, become over in the mind of meditation. At that time, it must be developed wisdom factor, effort factor, bliss factor and endeavoured to see specific characters of the four great elements with the help of mindfulness factor of

enlightenment. As mentioned above, *Adhicitta Sutta*, *Anuttarasātibhava Sutta*, *Bojjhanga Sutta*, one applied to balance five controlling factors, seven factors of enlightenment.

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Sometimes, the mind of meditation wanders from here to there, without situating on the object of the four great elements, due to predominance of effort etc., at that time, it should be developed the factors of tranquility, concentration, neutrality, but not wisdom, effort, bliss.

Sometimes, either due to weakness of wisdom which is able to see each specific character of the four great elements or due to lack of tranquility of mind and mental concomitant called *upasamasukha*, the mind of meditation becomes void of pleasurable interest to practice. At that time, it should be recognized on eight kinds of great fearful bases, (*samvega vutthu*), and it should be developed faith by practicing on recollection of the nobilities of three gems. Especially, recollection of the nobility of the Buddha and recollection of the death are suitable to practice in this time. It is better for every *meditator* the fact that the four protective meditations must be developed previously, i.e., recollection of the nobility of the Buddha, meditation of loving-kindness, recollection of the death and meditation of repulsiveness.

For a such time, as mentioned above, due to ability of practice on balanced five controlling, faculties, seven factors of enlightenment, the mind of meditation in the continuum of *meditator* has neither fall back nor wandering to take the object of the specific characters of the four great elements. It is stable on its object because of the presence of tranquility of mind. The balanced mind follows the path of *samatha*, and it is able to neglect on the object of the specific characters of the four great elements with neutral feeling. Thus it should be practiced as mentioned in previous section, mindfulness of breathing, in order to attain balanced five controlling faculties, seven factors of enlightenment accordingly.

4.20 One usually falls into life-continuum (*Bhavanga*)

By the time the beginning of reaching into the field of access concentration, some *meditators* usually fall into life-continuum (*bhavanga*) sometimes. At that time, the specific characters of the four great elements has been neglected to discern by knowledge. Those kinds of *meditators* usually say that they are in the state of unconsciousness without knowing anything. The *meditator* thinks like that because the mind of the life-continuum (*bhavanga citta*) always takes the object of near death consciousness of adjacent previous life of himself. In this stage it is very difficult to understand the fact that the mind of the life-continuum takes the object of near death consciousness of adjacent previous life, for that *meditator*. Only when he reaches the stage of *paccayapariggaha ñāṇa* (Knowledge of causal relationship), can he understand exactly on the life-continuum.

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If he always enters into the life-continuum (become unconscious state), he must endeavour to fulfill three factors of enlightenment, i.e., wisdom, effort and bliss with the help of mindfulness factor. Then he must try to balance among controlling factors and among factors of enlightenment respectively. The mind of meditation must be fixed onto the object of the specific characters of the four great elements only. Then the concentration should be developed continuously in order to become strong.

4.21 Previous signs

When the mind of meditation fixes onto the object of the specific characters of the four great elements about one or two hours etc. and the concentration becomes strong it must be emphasized only on those characters without reciting or recognizing as the earth-element, the water-element, the fire-element, the air-element. If both specific characters of the four great elements appear in knowledge simultaneously, the mind of meditation must be fixed on those characters. When the mind of meditation and its object become oneness with each other, the concentration becomes stronger and stronger with the result that brilliant light appear in the knowledge indeed.

4.22 Experiences of some *meditators*

When the concentration becomes strong in some *meditators*, they think that their bodies become enlarge gradually before brilliant light appear. It is the sign of significant appearance of elements for them. At that time, it is suitable to discern external objects of the nature of the four great elements gradually.

4.23 Appearance in external aspect

Pāli Quotation (Mahāṭṭī-1-435)

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If the specific characters of the four great elements will be scrutinized at the external world by analytical knowledge, human beings, animals who are surrounding and dwelling around the *meditator*, will be appeared as only the nature of the four great elements in the insight of the latter. Behavioral actions of those beings will also be appeared as the automatic actions produced by machines of the four great elements, in the knowledge of the *meditator*. The ingested foods and drinks of those beings will also be appeared as the four great elements which are put inside the four great elements. (*Mahāṭṭī-1-435*)

However, in this stage, because it is not finished to discern internal thoroughly, it must be continued to discern internal only but not external ones. After thoroughly discerned on internal up to the field of ultimate corporeality and mentality, it is better to discern external ones systematically.

When the characters of elements become apparent and expand, some *meditator* usually afraid of those objects. It must not be fearful on those objects but continued to fulfill developed concentration by trying to balance various nature of elements accordingly. Mostly it can be occurred like that when the time, close to see corporeal units.

In the sight of some *meditators*, the whole body disappears and the bulk of the four great elements become solidified, smaller and smaller. This condition has usually been occurred because the *meditator* emphasizes only any one point inside the body without discerning overall as general. At that time, it must not pay attention on the size of bulk of elements whether it is big or small but only on the nature of elements.

In this stage, due to moderate strong concentration which is developed by taking the object of the four great elements, every element, which is intended to be emphasized, become very apparent. It is essential not to flit about in mind of meditation. This stage is a period before reach to the field of ultimate reality because of lack of ability to break down compactness of corporeality by insight. It is the time unable to overcome the field of concept and if the mind flits about, the signs mixed with conceptual forms usually appear in

knowledge. Therefore this is critical time for developing concentration by emphasizing on the specific characters of the four great elements continuously.

Between two persons, one thinks that the bulk of elements become enlarge and the other, however, thinks it become small, the latter person, sometimes, usually has sharp and strong concentration. For exception, the former one usually has sharp and strong concentration, sometimes.

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4.24 White clear block

When the concentration become stronger, the *meditator* who never reach neighbourhood concentration, usually finds white or grayish white block previously. However, in this stage, the mode of occurrence of this object varies among them. Some *meditator* recognize the light first while some others, white block previously. Those *meditators* with weak power of light recognize white block previously while those with strong power of light, recognize that light first, later on the white block.

The beginning of appearance of white block is grayish coloured, not clear in some *meditators*. If they emphasize only on the object of the four great elements without seeing that white block, and mind of meditation is stable on its object continuously, the grayish white coloured block becomes clear white as cotton wool. This white coloured block is precursor of clear transparent block. If the mind of meditation continues to emphasize on the specific characters of the four great elements without taking to heart that white object, he can understand well on this white block as the bulk of four great elements only.

If he is unable to understand like that but the white block is not easily disappeared, he must discern the nature of hardness of the whole body and that of hardness of the white block alternatively. After frequently practiced, the nature of hardness occurring in the white block can be seen apparently by insight knowledge. Similarly, the remaining 11 kinds of nature of elements must be discerned continuously. Within the white block, if all kinds of nature, i.e., hardness, roughness, heaviness, softness, smoothness, lightness, flowing, cohesion, heat, coldness, supporting, pushing, have been seen apparently by knowledge, discern as the earth-element, the water-element, the fire-element, the air-element. Then develop concentration again.

However, most *meditators* usually find that the beginning of appearance of white block is unstable and appeared for moment and disappear alternatively. At that time, the mind of meditation must be emphasized on original object of the nature of the four great elements, and try to fix onto that object continuously. If the white block always appears as soon as he practice and long lasting about half hour or an hour, 12 kinds of nature of the four great elements must be discerned as mentioned above. Then develop concentration again by discerning as the earth-element, the water-element, the fire-element, the air-element.

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If the four great elements can be discerned at that white block and the concentration is also well developed, it becomes clear and transparent gradually. Then that clear transparent block must be discerned in order to see the nature of the four great elements. The mind of meditation must be fixed on that object. The higher in concentration, the greater in wisdom successively. When the wisdom knowing the nature of the four great elements, become strong the brilliant light usually appear. That light is so bright that it reflects the eye clear sensitivity resulting eyes smart. It can effect tear-drop around the eye as looking on bright

sun. At that time, it should not emphasized on light but on the nature of the four great elements. When he has well-experience with shining light he can resist the effect of brilliant light. The commentator explained, with regard to that kind of shining light, the fact that “*dhātuppabhedāvabhāsana paññāpariggahito*” = “ which is possessing the function to show various specific characters of the four great elements by its light of wisdom, which is kept in mind by wisdom”,. (*Visuddhi-1-347*)

In this case, it is one point to notice that some *meditators*, sometime, find clear or white block in front of him but not inside body. If white block appears external, it should not emphasize on it and he must continue to discern the nature of four great element inside body. After the whole body becomes white, the nature of the four great element within it must be discerned and then the clear transparent block can be found gradually.

In some *meditators* at the beginning of the appearance of clear transparent block, it appears irregular patches in shape, on the breast in some, on the face or on the head in some respectively. At that time it should not emphasized on that white or clear transparent patch but on remaining parts of body without spreading white. Then the white or clear transparent block will spread out throughout body. It can be seen the whole body as icy block or transparent glass block in his knowledge. The body clear sensitivity (*kāya pasāda*) is a kind of corporeality which is spreading the whole body. Because tactile consciousness (*kāyavinñāṇa*) occurs depending upon body clear sensitivity, the latter present all parts of body where is able to know touch. It can be seen clear transparent block inside the whole body due to unable to breakdown the compactness of corporeality. Discern continuously on that icy block or glass block-like body in order to see the nature of the four great elements. Develop concentration by continuous discerning on that object which always appear in knowledge whenever he discern on it.

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If one can not understand the nature of the four great elements within the clear block, he must discern alternately on the whole body and the clear transparent block, which are composed of the hardness, roughness, heaviness, etc. Then develop concentration continuously by taking the object of the nature of the four great elements.

4.25 Wholesome persons with great previous perfection (*pāramita*)

Wholesome persons, because they had experienced with ability to see the ultimate corporeality by knowledge in previous life usually see the corporeal units by merely discern on clear transparent block, as four great elements, after break down clear transparent block, easily.

4.26 (a) Discern the space-element (*ākāsa*)

However, if those *meditators* had not experienced with ability to see the ultimate corporeality by knowledge in previous lives, the clear transparent block never break down to corporeal units by merely discern on clear transparent block as the four great elements. At that time, the space-element on clear transparent block, must be discerned by insight.

The Buddha preached Venerable *Rāhula* to discern the space-element in *Mahā-Rāhulovāda Sutta (M-2-86)*. The commentator explained the reason of why the Buddha preached to discern the space-element, as follows:

Pāli Quotation (M-A-3-97) (M-ṭī-2-63)

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It is reasonable to preach in detail of the four great elements which are deserving to discern by three general characters. However, it is a question that why the Buddha preached in detail of the space-element which is, indeed, not deserving to discern by three general characters. It can be answered that because the Buddha wanted to instruct to discern derived corporealities (*upāda rūpa*), The Buddha preached in detail of the space-element.

* *vuttammhi ekadhamme, ye dhammā ekalakkhanātena.
vuttā bhavanti sabbe, itti vutto lakkhaṇohāro.*

= If the Buddha preaches to discern any kind of ultimate *dhamma*, it is also intended to preach to discern all kinds of ultimate *dhamma* which have same character as that kind. Thus all *dhamma* which have the same character are interpreted as a common, and this kind of preaching methodology is known as *Lakkhaṇāhāra netti*.

In *Mahārāhulovada Sutta*, the Buddha preached to discern the space-element in order to intend to instruct that all derived corporealities, which has same characters, must be discerned, according to *lakkhaṇāhāranetti*. In this *Sutta*, before the space-element had been preached, the Buddha preached the four great element previously, but not on derived corporeality. The Buddha preached in detail of the space-element in order to intend to instruct to discern the space-element associating with derived corporealities. The space-element is a kind of derived corporeality depending upon the four great elements. The remaining 23 kinds of derived corporealities are also occurred depending upon the four great elements. Thus the space-element and remaining 23 kinds of derived corporealities have the same character, way of occurrence depending on the four great elements, due to this reason the Buddha preached only the space-element as a common, according to *lakkhaṇāhāranetti*.

The Buddha preached in detail of the space-element not only intended to instruct to discern as a common but also intended to show easy way of discerning on corporeal *dhamma*. Actually, if a *meditator* is able to discern the space-element which is demarcating between corporeal units not to mix each other, all corporeal units demarcated by space-element is also apparent in the knowledge of the *meditator* vice versa.

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In the continuum of *meditator*, who is seeing a group of corporeal units which are demarcated by space-element, it can be reached to know and see the four great elements and derived corporealities within each corporeal unit. The Buddha preached the space-element in order to show the occurrence like that apparently. (*M-A-3-97, M-ṭī-2-63*)

4.26 (b) How to discern the space-element

Although the four great elements had been discerned on the clear transparent block, if the latter has not broken down yet, the space-element within that block must be emphasized by the help of light. When arm is observed, it looks like without opening, but there is many openings of hair-roots which can be seen by careful observation. Similarly, it must be scrutinized on clear transparent block in order to see the space-element. As soon as the space-element has been found, the corporeal units can also be found simultaneously by insight knowledge.

4.27 '6' kinds of clear sensitivities

1. *cakkhupasāda* = eye-clear-sensitivity
2. *sotapasāda* = ear-clear-sensitivity
3. *ghānapasāda* = nose-clear-sensitivity
4. *jhivhāpasāda* = tongue-clear-sensitivity
5. *kāyapasāda* = body-clear-sensitivity

There are 5 kinds of corporeal clear sensitivities.

6. *manopasāda* = mind-clear-sensitivity,

It is one kind only for mental clear sensitivity. Totally, there are all 6 kinds of clear sensitivities.

Body-clear-sensitivities present throughout body where it is able to know tactile object. This is because body-consciousness (touching consciousness) which is able to know tactile object, can occur depending upon body clear sensitivity. Five kinds of corporeal sensitivities including body clear sensitivity can not be seen before the space-element has been seen resulting corporeal units can be seen as clear transparent block continuously.

Pāli Quotation (Visuddhi-2-81)

According to this explanation found in commentary, because five kinds of clear sensitivities, such as, eye clear sensitivity, etc., are dependent factor for respective objects, such as colour-object, etc., these are, like mirror, so clear that called clear sensitivities (*pasād rūpa*). (*Visuddhi-2-81*)

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When the space-element within the clear transparent block can be seen by the help of light produced by knowledge which is associating with the concentration, the corporeal units will be seen simultaneously.

The Buddha preached the fact that “the consciousness of life-continuum (*bhavaṅga*) is brilliant white in colour”, in *iccharāsaṅghāta Vagga, Paṇihitaiccha Vagga, Ekka Nipāta, Anguttara Nikāya (Angl-9)*. The Buddha preached these words so as to intend the fact that the consciousness of the life-continuum is brilliant white due to absence of defilements called *uppakkilesa* which are the cause of impurity of mind, such as lust, anger, delusion etc. It means that the consciousness of life-continuum has neither colour nor light, but clear and purified due to lack of impurity. However, the colour consisting in the mind produced pure octad and the colour consisting in pure octad produced by temperature which is consisting in the mind produced pure octad, are bright depending on the power of knowledge associating with the consciousness of the life-continuum. The higher the knowledge, the brighter the colour of those pure octads produced by mind and temperature.

In *Mūlaṭīkā, 1-125*, explained that “*sabhāvovāyam cittassa paṇdaratā*” = “all kinds of consciousness are, naturally, clear and purified.”.

Pāli-Quotation (Ang-Com-1-46)

= It can be said the fact that the consciousness of life-continuum, which is naturally clear and purified, becomes impurity due to presence of defilements (*upakkilesa*) which are produced by the consciousness associated with attachment, (*lobha*), the nature of adhering to object; the consciousness associated with anger (*dosa*), the consciousness associated with delusion (*moha*), during consecutive occurrence of consciousness of thought processes, as a result of contact of object and door. (*Ang-1-46*)

4.28 Like water flow, like candle flame

For some *meditators*, during developing concentration by taking the object of the specific characters of the four great elements, if he scrutinizes on those characters continuously, the continuous processes of occurrence of the four great elements appear like water flow or candle flame, before clear sensitivities can be found.

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The nature of corporealities are found as beginning stage before compactness of continuity, compactness of form, etc. had been broken by insight knowledge. At that time, it must be continuously discerned on the object of the four great elements and then the nature of the four great elements becomes clearer and clearer gradually. If it is continuously emphasized on those clear transparent block as the nature of the four great elements, the beginning of corporealunits will be found easily. If the corporeal units can not be found easily, the space-element must be discern as mentioned above. At the beginning stage to find corporeal units, it is the same mode to see the occurrence like water flow or candle flame. However, this stage has not reached to the field of ultimate reality indeed.

4.29 The size of block, big or small

When some *meditator* emphasize the space-element on clear transparent block, they find large size of corporeal units which are not natural size, about rice seed or been etc.. In knowledge of some *meditators* these are like small beads of diamonds, spreading on black velvet. At that time, it must be discerned on those corporeal units whether they are big or small in size in order to see the specific characters of the four great elements. Beads of corporeal units will be broken down to smaller ones up to smallest size. If large beads of corporeal units are not easily broken down to smaller ones by discerning as the four great elements, it must be discerned the space-element on the former with the result that the natural size of corporeal units can be seen easily by eye of wisdom.

Some *meditators* with great previous perfections are able to see minute corporeal units which are may be smaller than *paramā* minute particles as soon as they emphasize the space-element on the clear transparent block.

4.30 By the time the beginning of corporeal units can be seen

By the time, the beginning of corporeal units can be seen, it can be found those units are arising and fading away very rapidly. In the commentary of *Sam-yutta Nikāya –Com-2-295*, it is explained that....

“ekiccharakkhaṇe kotisatasahassa sankhā nirujjhati”.

= “the mental *dhamma* arise and pass away million million times within one second”.., and then the life span of mental *dhamma* can be said, only about one millionth per pico-second, indeed.

According to scriptures, it is explained that the corporeal *dhamma* exist 17 times to mental moment (*cittakkhana*), and then the life-span of corporeal *dhamma* can be said, about one trillionth second only. Thus the rate of the processes of arising and passing away of corporeal *dhamma* is also beyond compare rapid indeed.

According to scriptures, it is explained that the corporeal *dhamma* exist 17 times to mental moment (*cittakkhana*), and then the life-span of corporeal *dhamma* can be said, about one trillionth second only. Thus the rate of the processes of arising and passing away of corporeal *dhamma* is also beyond compare rapid indeed.

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If *vipassanā* practice has been taken place by seeing arising and passing away corporeal units, it can be said that it is only in the stage of concept (*paññatti*). That kind of way of practice is unable to lead to *nibbāna* due to lack of ability to see the ultimate reality. Only when one is able to see the underived and derived corporealities, such as the earth-element, the water-element, the fire-element, the air-element consisting in corporeal units, by analytical knowledge, can he reach to the field of ultimate reality by insight knowledge. The ultimate corporeal and mental *dhamma* are deserving to generalize by three characters, such as impermanence, suffering, non-self. Those *dhamma* only are the object of *vipassanā* practice. True *vipassanā* knowledge can be occurred by discerning as three general characters on the ultimate corporeal and mental *dhamma* only.

According to *Susima Sutta*, (*Samyutta-1-344*), the Noble Path-Knowledge, which is able to take the object of *nibbāna*, can be occurred only at the end of true *vipassanā* knowledge. If it is not real *vipassanā* knowledge, the real Noble Path-Knowledge can not be occurred as a result. Thus it can be said that the ultimate *dhamma* called *nibbāna* can be reached through the ultimate realities called corporeality and mentality, indeed.

4.31 The size of corporeal unit

Pāli Quotation (Mahāṭṭ-1-477, Abhi-Com-2-328)

Dust particles, which are raised by car and bullock cart, can be seen by naked eye and are called *rathareṇumyū*. One-thirty sixth part (1/36) of *rathareṇumyū* is a kind of minute particle called *tijjhāremyū*. The mist which can be seen in the sun light penetrating through wall are *tijjhāremyū*. One-thirty sixth part (1/36) of *tijjhāremyū* is called *aṇumyū* sub particle. Then one-thirty sixth part (1/36) of *aṇumyū* is called *paramāṇumyū*.

The size of a corporeal unit is same about *paramāṇumyū*. Those corporeal units, the size of about *paramāṇumyū*, belongs to the space *koṭṭhāsa (ākāsa koṭṭhāsika)*. It means the fact that a such place where is full of corporeal units seems to be space and those corporeal units can not be seen by naked eye. Actually, those are not the object of natural eye (=seeing consciousness) (*mamsa cakkhu*), but that of divine eye (*dibba cakkhu*).

(It means that those corporeal units can be seen by the help of light produced by super psychic knowledge of divine eye (*dibba cakkhu abhiññāna*). However, powerful light can also be produced by mind of *samatha, vipassanā* meditation, like super psychic knowledge of divine eye, and those corporeal units can be seen by the help of light produced by the former. It should be recognized the fact that the commentator and sub-commentator explained by means of *lakkhaṇāhāra netti* method. Thus *suddhavipassanā yānika* person

and *samathayānika* person, who are unable to attain super-psychic knowledge, can change to *vipassanā* stage.)

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4.32 One difficult problem

Sometimes, when some *meditators* emphasize the space-element on the clear transparent block, the clear transparent block becomes disappear. At that time, the original object, the four great elements must be discerned again. Then, that clear transparent block will be reappear again as a result of fixed mind of meditation on the object of the four great elements. When those *meditators* who have weak concentration give up the object of the four great elements and emphasize on the space element, clear transparent block will usually be disappeared as a result of insufficient concentration. When the power of concentration becomes powerful, it can not be disappeared easily but it can be seen like water flow or candle flame by insight knowledge continuously.

4.33 Four great elements and clear sensitivity element

Now, it would be presented on the relationship between the four great elements and clear sensitivities of corporeality.

* *rūpābhighātārahahūtappssāda lakkhaṇam....p....cakkhu. (Visuddhi-2-74)*

In *Visuddhi magga*, it is explained that the eye clear sensitivity (*cakkhu ppsāda*) has the nature of transparency of the four great elements which are deserving to strike together with colour object. Similarly, it is explained that the ear, the nose, the tongue, the body, clear sensitivities, also have the nature of transparency of the four great elements which are deserving to strike together with respective objects. The clear transparent block of corporeality, therefore, means the nature of transparency of the four great elements, which is deserving to strike together with specific object, such as colour, sound, etc... and respective clear sensitivity, such as eye, ear. etc. Because of this reason, if a *meditator* give up discerning on the four great elements, he can see neither the nature of the four great elements nor the nature of transparency of the four great elements. When he discern on the space-element, he is unable to see the clear transparent block as a result sometimes. Therefore, at that time, it is essential to develop concentration by taking the object of the four great elements continuously. When he has fulfilled powerful concentration, the clear transparent block will never disappear and then the space-element must be discerned again. The corporeal units can be found easily by insight knowledge.

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4.34 Be careful not to misleading path

Corporeal units is the smallest system of corporeality in the field of conventional reality (*samuti sacca*). The smallest corporeal system, a kind of corporeal unit, consists of at least 8 kinds of nature of corporeality, i.e., the earth-element, the water-element, the fire-element, the air=element, colour, smell, taste, nutriment. In some kinds, if the life-faculty is present, it consists of a factors, and if the clear sensitivity or sex-corporeality is present, it consists of 10 factors. Only when those nature of corporealities consisting within each

corporeal unit, 8,9,10, kinds, etc... it can be reached to the field of ultimate reality actually. It can be attained the discriminative knowledge on the corporeality (*rūpapariccheda ñāṇa*) when the specific character of each corporeality can be discerned by insight. Indeed, this stage is only knowing real nature of corporeality but not finished to practice and various ways of practice still remain to be continued.

If a *meditator* takes place *vipassanā* practice by taking the object of arising and passing away of those corporeal units, it can be said that the concept only is discerned as *vipassanā* practice due to unable to uncover compactness of form. Only when he is able to discern specific characters of each corporeality, consisting within various kinds of corporeal units, i.e., 8 factors, 9 factors, 10 factors, etc., by analytical knowledge, the compactness of form will be broken down and it is uncovered from the concept of form. However, if it is taken place *vipassanā* practice on the concept of form, i.e. the bulk of corporeal units, it is not durable for long time. Then the corporeal units become disappear gradually and the clear transparent block reappear again. Indeed, only the ultimate *dhamma* are resistant to discern by *vipassanā* practice. If he fixes his mind of meditation to the transparent block, it is stable on the object due to sufficient concentration. At that time, the *meditator* usually says that “the corporeality is ceased”. Then if he decrease effort to discern the object gradually, he falls into the life-continuum (= sleeping condition) due to lack of ability to sustain by factors of absorption, such as *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*. Some suggests that “both corporeality and mentality cease” for that condition. Indeed, this stage is still knowing nothing, even real corporeal and mentality as they really are.

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Generally, most peoples who say like that, are without fulfilling strong concentration by any one subject of meditation among forty ways and they are able to see corporeal units, depending on their previous perfection, but not through systematic discerning on the four great elements. They are quite far from ability to discern the nature of four great elements with each corporeal unit because of the absence of systematic approach to the four elements meditation previously. For any *meditator* who is unable to discern very quickly on the nature of four great elements, it is very difficult to discern those nature of corporeal units which are arising and passing away very rapidly. It is able to reach to the field of ultimate reality when it is able to distinguish specific nature of four great elements consisting in corporeal units of various kinds of insight. Corporeal units are only at the stage of smallest system of mass, covered by form-concept, shape-concept etc. It must be changed to the field of ultimate reality from the stage of seeing those kinds of concept. It is similar to unpurified gold and can be said that “it is true gold, but not purified.”

4.35 Toward the field of ultimate reality

If it is impossible to discern the four great elements within each corporeal unit due to rapid rate of processes of arising and passing away of those units, it should not be emphasized on those processes of arising and passing away of corporeal units but on the specific characters of the four great elements. The *meditator* with previous perfection will be successful to discern the ultimate nature of elements easily.

It must be emphasized on many corporeal units as a common or all kinds of corporeal units generally or the whole body generally, and discerned as the specific character of each elements respectively. Develop concentration by taking the object of the specific characters

of the four great elements alternatively. When the concentration become strong an powerful, the specific character of each element within a corporeal unit by penetrative knowledge systematically.

Roughly, all kinds of corporeal units can be divided into two groups, i.e., transparent corporeal unit and non-transparent corporeal unit. Corporeal units with any kind of clear sensitivities of five kinds are transparent ones but remaining, non-transparent ones. Both two kinds of transparent and non-transparent ones mixed together throughout body. It must be discerned on the four great elements within both kinds of transparent and non-transparent corporeal units continuously. Alternative discernment must be taken place on all corporeal units generally, and on each corporeal unit individually. It can be successful.

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4.36 (a) Practise to balance among controlling faculties, factors of enlightenment

If it is not successful, 5 kinds of controlling faculties or 7 kinds of factors of enlightenment must be balanced. Develop concentration again by the way of mindfulness of breathing up to fourth absorption which has 8 qualities. Then develop concentration by taking the object of the nature of the four great elements. When the clear transparent block appears, emphasizes on the space-element in order to see corporeal units. Then it must be discerned generally on the object of the four great elements of those corporeal units. Practise to balance 7 factors of enlightenment.

1. ***satisambojjhaṅga*** = the factor of mindfulness which is keeping in mind the specific characters of the four great elements repeatedly and continuously.
2. ***dhammavicayasambojjhaṅga*** = the factor of wisdom which is scrutinizing and knowing penetratively each specific character of the four great elements,
3. ***vīriyasambojjhaṅga*** = the factor of effort which is trying to know and concentrate the object of the specific characters of the four great elements,
4. ***pīṭhisambojjhaṅga*** = the factor of bliss which is complete happiness of the mind of meditation to take the object the specific characters of the four great elements,
5. ***passaddhisambojjhaṅga*** = the factor of tranquility which is calm and peaceful mind of meditation on the object of the specific characters of the four great elements,
6. ***samādhisambojjhaṅga*** = the factor of concentration which is stability of the mind, in order to fix on the object of the specific characters of the four great elements,
7. ***upekkhāsambojjhaṅga*** = the factor of neutrality which is able to equal mind of meditation neither to be enthusiastic nor fall back to take the object of the specific characters of the four great elements,

It must be practiced to balance among these 7 factors of enlightenment. In order to become strong power in factor of wisdom, effort, bliss, it must be eagerly scrutinized on the specific characters of the four great elements continuously. In order to become strong power in factor of tranquility, concentration, neutrality, it must be fixed the mind of meditation, in relax position, to the object of the four great elements.

When the factor of wisdom and concentration are balanced, or when five kinds of controlling faculties or seven kinds of factors of enlightenment are balanced, it must be discerned 12 kinds of nature of the four great elements alternatively within each corporeal unit.

4.36 (b) Way of practice

Discern the nature of hardness of all corporeal units throughout body as a common. Then discern the nature of hardness of a corporeal unit repeatedly and frequently. Corporeal units will be rapidly arising and passing away. If a corporeal unit which is discerned to see the hardness, disappears in insight, the nature of hardness of the next corporeal unit must be discerned successively. Thus if the nature of hardness can be found in each corporeal unit by eye of wisdom, the nature of roughness must be discerned similarly. Then it must be practiced in order to see both two nature, the hardness and roughness, simultaneously within every corporeal unit by eye wisdom.

In this way, the remaining specific characters of the four great elements must be discerned successively one after another. When 12 kinds of nature of elements can be seen within a corporeal unit, discern to see the object of the four great elements simultaneously within a corporeal unit. When the concentration and wisdom become strong powerful, the nature of the four great elements will be apparent simultaneously in insight. Then it must be discerned on the nature of the four great elements of both transparent and non-transparent corporeal units at 6 doors, i.e., eye, ear, nose, tongue, body and heart. If it is successful to discern the four great elements consisting in each corporeal unit, the concentration which is the peak of concentration of sensuous world, is called the neighbourhood concentration (*upacāra Samādhi*) by means of a metaphor called *sadisupacāra* (same condition).

During the concentration of sensuous world has been developed, it must be recognized to emphasize and discern four kinds of specific characters, i.e.

1. the nature of hardness (for the earth-element)
2. the nature of flowing (for the water-element)
3. the nature of heat (for the fire-element)
4. the nature of supporting (for the air-element).

4.36 (c) The meaning of “as possible as”

It would be explained the fact that 12 kinds of nature of the four great elements can be seen, as possible as he can, within a corporeal unit.

Within a corporeal unit, if hardness, roughness, heaviness are apparent, softness, smoothness, lightness are not apparent and vice versa, for the earth-element.

For the nature of water-element, both the flowing and cohesion can be apparent. However, any one kind usually become stronger powerful in one corporeal unit.

Then, if the nature of heat is apparent, the coldness become unapparent and vice versa, for the fire-element.

Furthermore both the nature of supporting and pushing of the air-element can be apparent within one corporeal unit. The nature of supporting is the specific character, while the pushing, the specific function of the air-element respectively. The practicing *meditator* should like to discern careful on elements. (*Mahāṭī-2-108-109*)

4.37 Misperception of being and self can be removed

Thus the Buddha preached, in order to intend a such stage at which it is able to reach the field of ultimate reality after break down of three compactness of corporeality by analytical knowledge, in *Dhātumanasīkārapabba, Mahāsatipatthāna Sutta*, as follows.

Pāli Quotation (M-1-73)

= *Bhikkhus!* As a simile, either the experienced cattle slaughter or his follower killed a cow and then skins and cuts up carcass of cattle at crossroads, the *bhikkhu* discerns, scrutinizes and takes to heart the body which is situating as it's position accordingly like this "this body consists of the earth-element, the water-element, the fire-element, the air-element" etc. one by one, by means of the nature of elements, but not person, beings, and living self. (M-1-73)

It is also explained in commentary and sub-commentary as follows.

Pāli Quotation (Dī-A-2-361, M-A-1-276) (Dī-ṭ-2-309, M-ṭ-1-365, 366)

In the knowledge of *meditator*, who is discerning on the nature of each element, such as, the earth-element, the water-element, the fire-element, the air-element, within each corporeal unit by analytical knowledge, in order to break down, three kinds of compactness, i.e.

1. *santatighāna* = the compactness of continuity of corporeality
2. *samūhaghāna* = the compactness of form of corporeality
3. *kiccaghāna* = the compactness of function of corporeality, two kinds of misperception, i.e.,

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1. *sattasaññā* = misperception of beings which always follows wrong view of self (*atta diṭṭhi*) by which some one obsesses the fact that the live-body, the consciousness-body, the self-body is apparently present, and
2. misperception of beings which is occurred by means of conventional reality (*voḥāra sacca*, in accordance with the terminology of human beings, such as, "male, female, person, beings, human beings, *deva*, brahmas are really present in the world", etc. will be disappeared. Mind of meditation is situated well on the four great element consisting in each corporeal unit. (Dī-Com-2-361, M-Com-1-276, Dī-ṭ-2-309, M-ṭ-1-365, 366)

Pāli Quotation (Mahāṭ-1-446)

= This four element meditation which is able to keep in mind and discern and take to heart the nature of element, has a beneficial result to remove misperception of beings. The way of practice by which the ultimate corporeality and mentality are analyzed in order to break down compactness of both corporeal and mental *dhamma*, is essential to remove misperception of beings. Therefore it should be endeavour to know and see ultimate corporealities consisting various bodily parts, such as hair, bodily hair etc., which are of various kinds, 8, 16, 44 kinds etc.. by means of analytical knowledge. (Mahāṭ-1-466)

According to these explanations found in *Pāli*, commentary and sub-commentary, if the nature of the four great elements consisting in each corporeal unit can be discerned,

distinguished and kept in mind by analytical knowledge, it begins to reach the field of ultimate reality. The misperception of beings has also been removed. Very strong obsession which is rooted along with the round of rebirths, on the fact that “the living-body, consciousness-body, self-body are really present, male, female, person, beings, human beings, *deva*, brahmas re really present”, begins to be removed. At that time, if the four great elements of the external world are scrutinized by insight knowledge, all living and non-living becomes huge community of corporeal units and those are only bulk of the four great elements.

However, it is essential to practice by means of successive way of systematic approach in order to attain the first Path-Knowledge (*sotapattimagga ñāṇa*) by which three kinds of fire of hell, i.e., misperception of beings, misperception of self, wrong view of personality, will be extinguished for good. The successive way of practice, therefore, will be presented continuously.

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As above mentioned, the peak of concentration of sensuous world can be called the neighbourhood concentration by means of preaching methodology, *sadisūpacāra* (same condition) and it must be noticed on one fact as follow.

During practicing like this, the power of light is strongly present. However, sometimes, when either the concentration become fall back or mind of meditation is shaken by defilements (*nīvaṇa*), the power of light becomes fall back. At that time, develop concentration by means of either mindfulness of breathing or the four great elements meditation and then the brilliant light will be appear again.

4.38. (a) Practise on (32) bodily parts (*koṭṭhāsa*)

When the power of light become strong, it hairs, bodily hairs, nails, claws, teeth, skins are discerned successively, it will be seen easily by insight knowledge. It should be discerned on those bodily parts by group-wise system, i.e. 20 kinds of bodily parts, that are predominant with the earth-element, can be divided into 4 groups, 5 bodily parts in each group and 12 kinds of bodily parts, that are predominant with the water-element, can be divided into 2 groups, 6 bodily parts in each group, etc. At the beginning stage of some *meditators*, the objects of bodily parts usually become unclear in insight. At that time the concentration must be developed again. When the light of concentration become brighter, discern on those bodily parts again. When the objects can be seen like image on the mirror, it is enough to develop sufficient concentration. Then it must be continued to practice in order to see clearly from hair to urine (32nd bodily part) and from urine to hair. If it is able to discern all bodily parts simultaneously, it is proficiently successful in internal object.

4.38 (b) How can be appeared in the insight external objects

Pāli Quotation (Abhi-A-2-242)

32 kinds of various flowers are made to form a garland. When a man with clear sight look at that garland, all 32 kinds of various flowers are apparent in him. Around a piece of land is surrounded by fence with 32 posts. When a man with clear sight look at that fence, all posts are apparent in him. Similarly, 32 bodily parts of external beings are apparently appeared in the knowledge of the *meditator*. That *meditator* is unable to recognize on wandering animals and human beings as beings but only 32 bodily parts of themselves. The

ingested foods and drinks of those beings will be appeared as foods and drinks are put inside 32 bodily parts. (*Abhi-A-2-236, 242, Vs-1-257*).

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4.39 Three ways of practice

Pāli Quotation (Abhi-Com-2-243)

= After proficiently discerns on both internal and external bodily parts, if any one of three entrances to enter *nibbāna* is applied by a *meditator*, it will be free from defilements really.

The object of meditation becomes appears as any one of three kinds, i.e.

1. colour (colour-*kaṣiṇa*) or
2. the nature of loathsomeness or
3. the nature of nothingness (= the nature of elements) which is void of person, begins, living-self.

Comparison to world similes, as a lady who wants to fry sweet *pancakes* is able to fry dough which is well done mixture of flour and water, as the water flows from the desired side if the pot filled with water is put on even surface of the ground, similarly, after proficiently discerned on both internal and external bodily parts, if any one of three entrances to enter *nibbāna*, is applied, it will be free from defilements really. It will be appeared

1. by means of colour (colour-*kaṣiṇa*),
2. by means of nature of loathsomeness,
3. by means of the nature of nothingness (= the nature of elements) in accordance with his desire. (*Abhi-A-2-242, 243*)

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Colour-*kaṣiṇa*

If it is well developed any one of the followings,

1. brown-*kaṣiṇa* (*nīla kaṣiṇa*) by taking the object of brown-coloured bodily parts, such as hair,
2. yellow-*kaṣiṇa* (*pīta kaṣiṇa*) by taking the object of yellow-coloured bodily parts, such as fat droplets, urine etc...
3. red-*kaṣiṇa* (*lohita kaṣiṇa*) by taking the object of red-coloured bodily parts, such as blood
4. white-*kaṣiṇa* (*odāta kaṣiṇa*) by taking the object of white-coloured bodily parts, such as bones,

It is able to reach 8 kinds of absorptions (*samāpatti*). If it is applied as the fundamental of *vipassanā* practice through those 8 kinds of absorptions, it is able to reach the Fruit-Knowledge called *Arahatta*. Thus four kinds of coloured *kaṣiṇa* can be developed through 32 bodily parts. In *Mahāparinibbāna Sutta (Dh̄-2-92, 93, 94)*, the Buddha preached about those absorptions as synonyms, i.e., 1. *abhibhāyatana jhāna* (= the absorptions which

are able to overcome opposite *dhamma* called hindrances and defilement; and objects of *kasīṇa*-concept), 2. *vimokkhajhāna* (= absorptions which are cause of deliverance from opposite *dhamma*).

Taking into to heart the nature of loathsomeness (*patikūlamanasīkāra*)

In *Mahāsatipaṭṭhāna Sutta (M-1-72)*, the Buddha preached both the way of take to heart the nature of loathsomeness of 23 bodily parts in order to reach the first absorption and the way of *vipassanā* practice which apply that first absorption as it's fundamental object in order to attain the Fourth Fruit-Knowledge (*arahatta phalañāṇa*).

Four elements meditation (*soññata*)

In *Mahāhatthipadopama Sutta (M-1-242)*, and *Mahārāhulovāda Sutta (M-2-83, 89)*, the Buddha preached detailed account of the four elements meditation through the objects of 32 bodily parts and way of practice to attain the Fourth Fruit-Knowledge (*Arahatta phala ñāṇa*).

It is explained in *Sammohavinodanī* commentary, related with meditation of nothingness (*soññata kammaṭṭhāna*) as follows.

Pāli-Quotation (Abhi-Com-2-249)

= If 32 bodily parts are discerned as the nature of nothingness, 96 kinds of nature of nothingness will be occurred.

The hairs can be discerned as

1. void of self (*atta*)
2. void of possession of self
3. void of the nature of permanence, durability, stability, without change and alteration etc.

Thus there are three kinds of voidness for hairs, i.e.,

1. void of self (*attasoññatā*)
2. void of possession of self (*attaniyasoññatā*)
3. void of the nature of permanence (*niccabhāvasoññatā*). Then for 32 bodily parts, (32x3 = 96 kinds), 96 kinds of nature of nothingness will be occurred.

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The *meditator* who wants to know the nature of nothingness must discerns and keeps in mind the specific characters of the four great elements consisting in each 32 bodily parts previously. Then, after corporeal units can be seen by insight, the ultimate corporeal *dhamma* must be analyzed and scrutinized systematically. The mental *dhamma*, which are occurring by taking the objects of corporeal *dhamma* and are depending upon the latter, must be kept in mind. Then those combination of both corporeal and mental *dhamma* must be discerned and discriminated each other and recognized well. Then those corporeal, mental, causal and resultant *dhamma* occurring in three successive periods, i.e., past, present, future, must be kept in mid. After it is discerned like that those *sañkhāra dhamma* (corporeality, mentality, causes and results) must be scrutinized by means of characteristic, function, manifestation and proximate cause. Then, if it is generalized by means of three characters, as

1. *anicca* = impermanence, by taking the object of arising and passing away of *sañkhāra dhamma*,
2. *dukkha* = suffering, by taking the object of being oppressed by continuous processes of arising and passing away,
3. *anatta* = one-self, by taking the object of the nature of non-self of *sañkhāra dhamma*, which are lack of undestructable essence and durable self, by the time appearance of *vipassanā* knowledge or if it is generalized by means of three general characters alternatively, as

1. *anicca (aniccam khayatṭhena)* = impermanence by taking the object of dissolution of *sañkhāra dhamma*
2. *dukkha (dukkham bayatṭhena)* = suffering by taking the object of nature of fearful condition due to continuous dissolution of those *sañkhāra dhamma*
3. *anatta (anattā asvratṭhena)* = non-self by taking the object of nature of non-self which is lack of durable essence of self in *sañkhāra dhamma*, by the time appearance of *vipassanā* knowledge, the following nature of nothingness will be appeared as a result,

1. void of self (*atta soññatā*)
2. void of possession of self (*attaniya soññatā*)
3. void of the nature of permanence (*niccabhāva soññatā*).

This is a brief account on the way of four elements meditation. (*Abhi-Com-2-241, 242*)

Thus three ways of practice are varied only at the stage of concentration developed. If it is able to change *vipassanā* practice by making that concentration as the fundamental of *vipassanā*, it is only one way leading to *nibbāna* from the stage of purification of view (*diṭṭhivisuddhi*) which is also known as discriminative knowledge on the mentality and corporeality (*nāmarūpapariccheda ñāṇa*).

Among those three ways, sonata = the way of four elements meditation will be emphasized and presented in this section. If remaining ways are intended to practice, it can be found in Volume 5, section 9, section of *Samatha* Practice.

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4.40 Four elements meditation, in brief and detailed account

The brief account of four elements meditation, up to the Fourth Fruit-Knowledge, can be found in *Mahāsatipaṭṭhāna Sutta*, (*M-1-73*). Detailed account of four great elements meditation, up to the Fourth Fruit-Knowledge, can be found in *Mahārāhulovāda Sutta*, *Dhātuvibhaṅga Sutta*. In *Kinsukopama Sutta*, it is explained about an arahant who practiced four elements meditation.

Pāli Quotation (Sam-A-3-98)

= The third arahant who practiced the four great elements meditation both brief and detailed account, and took place *vipassanā* practice, reached to the Fourth-Fruit-Knowledge and he was called *Mahābhūta kammaṭṭhānika* (= who practiced the four great elements meditation). (*Sam-A-3-98*)

In these three ways of practice discerning on the four great elements meditation, up to the Fourth Fruit-Knowledge, both brief and detailed account will be presented continuously.

When the *meditator* is able to discern four great elements of both transparent and non-transparent corporeal units, situating in 6 doors, he can change to discern 32 bodily parts.

Firstly, discern to see hairs, the first bodily part by insight. Then it must be discerned on the four great elements consisting in hairs. When he discerns on the four great elements consisting in hairs, he can find corporeal units easily. Then the four great elements of both transparent and non-transparent corporeal units must be discerned by knowledge. Thus remaining bodily parts must be discerned continuously. Although some bodily parts consist of both transparent and non-transparent corporeal units, some bodily parts consist of only non-transparent corporeal units. If it is successful to discern on corporeal units situating in 32 bodily parts, it must be discerned continuously on the four great elements of corporeal units situating in 6 kinds of bodily parts with air-predominant (*vāyokoṭṭhāsa*) and 4 kinds of bodily parts with fire-predominant (*tejokoṭṭhāsa*). [Way of practice in detail will be presented by tabulating method later.]

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4.41 How derived corporealities are apparent.

Pāli Quotation (Abhi-A-2-241) (Mūlaṭī-2-154) (Anuṭī-2-156)

= In the knowledge of *meditator* who is able to discriminate and keep in mind the nature of four great elements of each corporeal unit, derived corporealities which are occurring, depending up on the four great elements within same corporeal unit, are also apparent really.

The four great elements can be discriminated by derived corporealities. If a such corporeal unit associated with brown colour, that corporeal unit can be distinguished (discriminated) and recognized as brown corporeal unit. If it is associated with yellow colour, that corporeal unit can be discriminated as yellow unit. Similarly, if it is associated with good scent, the smell is good, if it is associated with bad scent, the smell is bad etc. Thus discrimination and recognition occur in knowledge. In any kind of corporeal unit, the four great elements are fundamental matrix and the brown or yellow colour, the good or bad smell are only derivatives of those four great elements.

The cloth is similar to the four great elements. Brown colour, yellow colour, good scent and bad scent etc. which are depending up on the cloth, are similar to derived corporeality called colour, smell etc., which are depending up on the four great elements. Thus the four great elements within one corporeal unit are discriminated and recognized by derived corporealities of same corporeal unit. Alternatively, derived corporealities are discriminated and recognized by the four great elements due to lack of other four great elements of external ones.

Due to presence of sun shine, shades of house, tree etc., appear on the ground. The shade produced by sun shine discriminates each other reciprocally. When it is sunny day, if any patch of the ground is observed, it can be known easily the fact that 'this is sun shine, this is shade'. In order to distinguish like this, the sun shine and shades are discriminated by each other reciprocally. Similarly, the four great elements are discriminated by derived corporealities, and vice versa. The four great elements are similar to sunshine while, derived corporealities to shades of house, tree etc....

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Derived corporealities are caused by the four great elements. Depending upon the four great elements within a such corporeal unit, colour, smell, taste... etc., called derived corporealities occur in that corporeal units. In order to know and see correctly the four great elements within a corporeal unit, it is essential to see that corporeal unit firstly and to analyze the four great elements secondly. In order to see corporeal units, it is essential to see the colour of that corporeal units. Then there is no corporeal unit without colour, smell, taste etc.... Indeed, the corporeal units are a group consisting ultimate nature of corporealities, i.e., at least 8 factors, and 9 factors or 10 factors in some. Therefore, the four great elements are unable to occur in the absence of derived corporealities and vice versa. Therefore the four great elements and derived corporealities within same corporeal unit are dependent on each other by means of compatibility, mutually and the support condition. The conditioned *dhamma* and the causative (conditional) *dhamma* are able to discriminate each other mutually. It means the fact that 'there is no conditioned *dhamma* without causative *dhamma* and vice versa'. (*Abhi-A-2-241, Mūlaṭī-2-154, Anuṭī-2-156*).

4.42 Way of discerning on derived corporealities

1. Colour (*vaṇṇa*)

It must be continued to discern derived corporealities after the four great elements of transparent and non-transparent corporealities situating in 6 sense doors are successfully discerned by insight. Every corporeal unit always has the specific colour and various colour can be seen in various kinds of corporeal units. Both transparent and non-transparent corporeal units must be discerned alternatively in 6 sense doors.

2. Smell (*ghandha*)

Every corporeal unit contains either good or bad smell. That smell must be scrutinized continuously by insight. If it is not clear in knowledge, the four great elements must be emphasized inside the nose. When the power of concentration becomes strong, many transparent corporeal units can be found inside the nose. Now the *meditator* is able to discern the life-continuum and then he must keep in mind both the life-continuum and the nose clear sensitivity simultaneously. Both two kinds will appear in knowledge simultaneously. The smell is deserving to know by smelling consciousness (*ghānaviññāṇa*) and mind-door consciousness (*manoviññeya*) and then both the nose clear sensitivity which is depended by smelling consciousness, and the life-continuum which is depended by the mind-door consciousness, simultaneously.

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Generally, all beings usually feel the object of smell by mind and mental concomitants of nose-door thought process and mind and mental concomitants of mind-door thought process which is also able to take object of smell. Those consciousness of thought processes are depending upon nose clear sensitivity and the life-continuum respectively. Therefore those two kinds of clear elements (nose clear sensitivity and the life-continuum) are intended to discern simultaneously and the object of smell can be known systematically by means of both two consciousness of two thought processes.

When both two kinds of clear elements appear in knowledge simultaneously a group of corporeal units or any one of corporeal unit of which the smell are intended to know, must

be emphasized. Then the object of smell of those corporeal units or any one of corporeal unit can be known apparently. If it is not successful to discern the object of smell in this way, it must be discerned continuously on the four great elements of those corporeal unit. When the nature of the four great elements consisting in those corporeal units are very apparent, a kind of derived corporealities, the smell, will become apparent in knowledge successively. Similarly it must be discerned on the smell of both transparent and non-transparent corporeal units situating in 6 sense doors. If it is successful to discern like this frequently, it can be discerned by only mind and mental concomitants of mind-door thought process of *vipassanā* practice without the help of smelling consciousness. (The evidence of this fact can be found volume 2, Meditation on Mentality.)

3. Taste (*rasa*)

After the smell of corporeal units are discerned successfully, the taste must be continued. Every kind of corporeal unit consists of any one of 6 kinds of tastes, i.e., sweet, sour, salt, hot, acrid, bitter. Previously taste of one corporeal unit must be discerned by consciousness of the mind-door thought process alone. If it is not successful, it must be emphasized on the four great elements of tongue in order to see corporeal units with tongue clear sensitivity. Then both tongue clear sensitivity and the life-continuum must be kept in mind simultaneously. The object of taste is deserving to know by tasting consciousness and mind-door consciousness and therefore clear elements, which are depended by those consciousness, are discerned simultaneously. Tasting consciousness occurs depending upon tongue clear sensitivity. The mind-door consciousness occurs depending upon the life-continuum and both two kinds (mind-door consciousness and life-continuum) depend upon *hadaya vatthu* (physical base of the mind). After both two kinds of clear elements are kept in mind simultaneously, if taste of saliva on the tongue is emphasized to take as object, it can be known apparently by insight. Then taste of both transparent and non-transparent corporeal units situating in 6 sense doors must be discerned alternatively.

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When efficiency of the mind of meditation becomes strong, the object of colour, smell and taste can be known by only the consciousness of mind-door thought process of *vipassanā* practice.

sabbopi panesa pabedo manodvārikajavaneyeva labbhati (Abhi-Com-2-388)

Thus it must be recognized the fact that before power of mind of meditation become strong, it is intended to be clear for the object of smell and taste, and then the smelling consciousness and tasting consciousness are discerned simultaneously. If it is not successful yet, the four great elements consisting in corporeal units must be scrutinized repeatedly and frequently. The object of taste, which belongs to derived corporealities, will become apparent gradually.

4. Nutriment (*ojā*)

This nutriment is called *mano viññeya dhamma*, which is known by only mind-door consciousness. It is a kind of derived corporeality which is difficult to understand for *meditators*. Among derived corporealities which are difficult to understand in knowledge, the

nutriment, life-faculty (*jhīvita*) and sex-corporeality (*bhāvarūpa*) are included for most *meditators*.

After discerning on 7th corporeality (up to taste) of both transparent and non-transparent corporeal units are successful, the nutriment, consisting in all corporeal units must be discerned continuously. There are four kinds of nutriments, i.e. the nutriment produced by *kamma* (*kammajaojā*), the nutriment produced by mind (*cittajaojā*), the nutriment produced by temperature (*utuajaojā*) and the nutriment produced by nutriment (*āhārajaojā*). However, in this stage, it must be discerned on nutriments of transparent and non-transparent corporeal units only. Later it must be analyzed on both four kinds of nutriments separately.

It must be scrutinized inside any kind of corporeal unit continuously. The essence called nutriment can be found like fatty substance on the surface of water in some *meditators*. For some *meditators* it seems to be yolk sac in the centre of egg or pollen-like structure in the centre of corporeal unit. Evidence of the presence of nutriment can be seen a condition that this essence is able to produce new corporeal units continuously. The corporeal units of new generation are not nutriment but the cause of those corporeal units is nutriment of previous one indeed. (It can be found way of production of new corporeal units from that nutriment in later.)

These 8 kinds of nature of corporealities, the earth-element, water-element, fire-element, air-element, colour, smell, taste and nutriment, are fundamental factors of every corporeal unit. These corporealities are inseparable to each other and called *avinibbhoga rūpa* (inseparable corporealities). Any kind of corporeal unit can be occurred in the presence of at least these 8 factors of corporeality. Although these 8 kinds of nature of corporealities are in separable to each other, the specific character of each corporeality are discriminated in the knowledge of *meditator* respectively. It is essential to differentiate various kinds of nature of corporealities within same corporeal unit by analytical knowledge. If it is not successful to discern each nature of corporeality clearly, develop concentration up to the fourth absorption by the mindfulness of breathing. When the light produced by concentration becomes bright, those 8 kinds of nature of corporealities must be scrutinized again in both transparent and non-transparent corporeal units. It will be successful.

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5. Life-faculty (*jhīvita*)

Previously, 8 kinds of nature, from the earth-element to nutriment, must be discerned in transparent corporeal unit only repeatedly. Within transparent corporeal unit, the *meditator* has seen the nature of clear sensitivity by insight previously. Nine kinds of nature of corporeality, therefore, are differentiated in transparent corporeal unit which always has 10 factors of corporeality. The remaining factor is the life-faculty called *jhīvita* for every transparent corporeal unit. Thus every transparent corporeal unit consists of 10 factors, i.e., the earth-element, water-element, fire-element, air-element, colour, smell, taste, nutriment, life-faculty and clear sensitivity (*pssāda rūpa*).

Jhīvita is known as the “life” and it is the nature of living condition. When a such transparent corporeal unit produced by *kamma* is scrutinized, the *meditator* usually recognizes the living nature of that unit. That living nature of corporeality, life-faculty has the characteristic of protection to remaining 9 factors of same corporeal unit produced by *kamma*. It is the nature of protection for corporealities of the same corporeal unit produced by *kamma* from the arising stage (*uppāda*) to the perishing stage (*bhaṅga*).

The life-faculty can be found only corporeal units produced by *kamma*. *Kammajaū* are produced by *kamma* (action) of previous life with the result that the mother called

kamma and the offsprings called *kammajarūpa* (corporeities produced by *kamma*) CPK are separated by different lives. *Kammajarūpa* (CPK) are similar to orphans. As an orphan is protected by any other person in order to sustain life, *kammajarūpa* (CPK) are protected by the life-faculty from arising stage to perishing stage. The life-faculty, therefore, is called a protective element for *kammajarūpa* (CPK) of the same corporeal unit. The *meditator* must be able to discern that protective nature of life-faculty within transparent and some non-transparent corporeal units which are produced by *kamma*.

Because the transparent corporeal units are certainly produced by *kamma* and consist of the life-faculty, the nature of protection, life-faculty, must be scrutinized previously in those units. If it is not clear in knowledge, develop concentration up to the fourth absorption by mindfulness of breathing. When the power of light produced by concentration becomes strong, the life-faculty must be scrutinized inside the transparent corporeal unit, but not outside that unit. If it is able to see the living nature or protective nature of corporealities produced by *kamma* within same corporeal unit, it is successful to discern the life-faculty.

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Very important point is the fact that the life-faculty protects *kammajarūpa* (CPK) of the same corporeal unit only but not on different ones. Then the life-faculty is also a kind of corporeality produced by *kamma* and it is achieved to protect itself by protecting other corporealities of the same corporeal unit. It should be recognized the fact that it is similar to the duty of bodyguard by which protects senior officer and himself simultaneously. When *kammajarūpa* (CPK) of the same corporeal unit are perishing away, the life-faculty is also perishing away simultaneously, due to finish its duty of protection. It should be recognized the fact that it is similar to duty of bodyguards by which protect the meeting of senior officers and when the meeting is finished, the duty of bodyguards is also finished simultaneously. If it is successful to discern the life-faculty of a transparent corporeal unit, it must be discerned similarly on every transparent corporeal units situating in 6 sense doors. Then it must be scrutinized within non-transparent corporeal units continuously. Non-transparent corporeal units consisting life-faculty are vital nonad with life-faculty (*jhīvitānavakalāpa*), sex-decad with sex-corporeality (*bhavadasakalāpa*), which two kinds are spreading throughout body, and base-decad (*hadayadasakalāpa*). Corporeal units produced by mind, corporeal units produced by temperature and corporeal units produced by nutriment are non-transparent units with no life-faculty.

6. Sex corporeality (*bhāvarūpa*)

Gentleman *meditator* has virility called purisa *bhāvarūpa* (male sex corporeality) which is the cause to recognize as male. Lady *meditator* has femininity called *itthibhāvarūpa* (female sex corporeality) which is the cause to recognize as female. Some persons who have both virility and femininity are called *ubato byañjhana* (hermaphrodite). Those persons must be exceptional case. However hermaphrodite has only one kind of sex corporeality for one period alternatively depending on *kamma*. (*Abhi-Com-1-359*)

The base-decad (*hadaya dasakalāpa*), sex-decad (*bhāvasakalāpa*), vital-nonad (*jhīvitānavaka kalāpa*), pure-octad produced by mind (*cittaja aṭṭhakalāpa*), pure-octad produced by temperature (*utuja aṭṭhakalāpa*) and pure-octad produced by nutriment (*āhārajaṭṭhakalāpa*) are non-transparent corporeal units due to lack of clear sensitivities.

The sex-decad consisting sex corporeality belongs to non-transparent corporeal units and then the *meditator* who wants to discern sex corporeality must scrutinize the life-faculty

within non-transparent group previously. If the life-faculty is absent in that non-transparent one, the sex-corporeality is unable to present in it. However, every non-transparent corporeal unit with life-faculty not always consists of sex-corporeality. Vita-nonad with 9th factor called life-faculty is also non-transparent one.

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Therefore it can be found 9 kinds of nature of corporeality up to the life-faculty in some non-transparent corporeal units, and the 10th factor, sex corporeality may or may not be found in those units. The corporeal unit with sex corporeality is called sex-decad (*bhāvadasakalāpa*) while remaining non-transparent corporeal units with the life-faculty are either vital nonads or base-decads.

The male sex corporeality or virility is the sign of recognition as male. Because of presence of this recognition mark, he becomes male. During discerning on the virility by insight, it will usually be understood manly behaviour which is caused by virility in him. Most *meditators* usually understand the fact that the virility is different from the nature of roughness of the earth-element.

The female sex corporeality or femininity is the sign of recognition as female. It must be discerned on the fact that she becomes female because of presence of this recognition mark. During discerning on the femininity by insight, it will usually be understood feminine behaviour which is caused by femininity in her. Most *meditators* usually understand the fact that the femininity is different from the nature of softness of the earth-element.

The gentleman *meditator* is able to discern only virility internally (in himself). The lady *meditator* is able to discern only femininity internally (in herself). Either gentleman or lady *meditator* is able to discern both virility and femininity externally.

If it is not satisfied to discern the sex corporeality, develop concentration again by mindfulness of breathing. When power of light produced by concentration becomes bright, it must be scrutinized on the sex corporeality again. It will be understood not soon later.

When it is successful to discern the sex corporeality both internally and externally it must be discerned on the sex corporeality consisting in sex-decad which are situating in 6 sense doors respectively. According to the Buddha's *Abhidhamma*, sex decades with 10th factor of sex corporeality are present in all 6 sense doors. Differences between eyes, faces, shapes of hands and legs etc. of male and female are caused by different sex corporeality. Thus the different sex corporeality is able to differentiate between male and female in order to know the fact that "this person is male, this person is female". It should, therefore, be recognize the sex corporeality is a kind of derived corporeality spreading throughout body. There are 10 kinds of nature of corporeality in sex decad, i.e., the earth-element, the water-element, the fire-element, the air-element, colour, smell, taste, nutriment, life-faculty, sex corporeality. The *meditator* must scrutinizes and keeps in mind those specific nature of corporealities of sex decad by analytical knowledge.

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Thus if it is successful to discern 10 kinds of nature of both transparent and non-transparent corporeal units, situating in all 6 sense doors by analytical knowledge in order to reach the field of the ultimate reality, it is able to continue to discern again among transparent corporeal units. In this case, the non-transparent corporeal units are referred to only sex decades with 10th factor of sex corporeality. The base decad is also non-transparent one with 10th factor of physical base of mind (*hadaya vatthu*). Way of discerning on the physical base of mind is as follows.

7. Physical base of mind (*hadaya vatthu*)

manodhātumanodhātu viññāṇam nissayalakkhaṇam hadaya vatthu. (Visuddhi-2-77)

= the nature of corporeality, on which the mind-element (*manodhātu*) and the consciousness of thought processes (*manoviññāṇadhātu*) occur as dependence, is called the physical base of mind (*hadaya vatthu*). (*Visuddhi-2-77*)

ittha pana manoti bhavaṅgacittam. (Sam-Com-3-5)

According to preaching methodology of *suttana*, the mind-element (*manodhātu*) is the clear life-continuum. It occurs depending up on the physical base of mind (*hadaya vatthu*). All consciousness of thought processes, except penta-consciousness (*panca viññāṇa*), i.e., seeing-consciousness, hearing-consciousness, smelling-consciousness, tasting-consciousness, tactile (touching)-consciousness, are called the consciousness of thought processes

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(*manoviññāṇadhātu*). Those consciousness of thought processes occur depending up on the physical base of mind in the realm of five –aggregates (*panca vokāra bhumi*). The seeing-consciousness occurs depending up on the eye-clear-sensitivity while the hearing-consciousness, on ear-clear-sensitivity; the smelling-consciousness, on nose-clear-sensitivity, the tasting-consciousness, on tongue-clear-sensitivity, the tactile-consciousness, on body-clear-sensitivity, respectively. Therefore, the physical base of mind (*hadaya vatthu*) means the nature of corporeality which is dependent factor of consciousness called *manodhātu* (life-continuum) and *manoviññāṇadhātu* (all consciousness of thought processes (*vīthi citta*), except penta-consciousness (*panca viññāṇa*)).

In this stage, it is able to find the life-continuum for a *meditator* who had discerned thoroughly on 10 kinds of nature of corporealities consisting in each transparent and non-transparent corporeal units at 6 sense doors. The host consciousness called *bhāvaṅga* mind clearness or the life-continuum is very clear and brilliant bright. (*Ang-1-9*). All kinds of consciousness of meditation, *samatha* and *vipassanā* practices, are also very clear and brilliant bright. (*Ang-1-258*). Therefore the mind of meditation which is able to reach the field of ultimate corporeality, called *rūpapariggaha ñāṇa* (discriminative knowledge on the corporeality) is very clear and brilliant bright, now indeed.

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For a *meditator* who is discerning on the nature of corporealities consisting in various corporeal units of 6 sense doors, the brilliant bright life-continuum and consciousness of thought processes will be found inside the heart. If it is not understood on those kinds of consciousness easily, it must be emphasized in the heart and taken to heart the life-continuum. Then it must be taken the object of forefinger which is bent and stretched out alternatively. It must be emphasized only on the mind-door but not on fore-finger. It can be found the consciousness which is capable to bend and stretch out forefinger by insight knowledge. The *meditator* who is able to see the life-continuum and consciousness of thought processes, must scrutinizes the fact that “which is the dependence of these mind”. It

must be discerned on the physical base of mind in order to understand it's nature of depended factor of mind.

Corporeal units consisting physical base of mind (*hadaya vatthu*) are non-transparent and these situate at the base of the life-continuum (*bhavaṅga*) which are the most frequently occurring along with the life. It must be discerned frequently on occurrence of the life-continuum and consciousness of thought processes depending up on the physical base of mind, consisting in the base-decad (*hadaya dasakakalāpa*). If power of light produced by mind of meditation is very strong, relationship between those mind and physical base of mind will be understood well. After discerning on physical base of mind is successful, it must be discerned on remaining corporealities within same corporeal unit continuously.

If it is not successful to discern the physical base of mind, it must be discerned frequently on the nature of the four great elements consisting in non-transparent corporeal units lying under the life-continuum. Then derived corporealities which occurs depending up on the four great elements must be discerned one after another gradually. If 9 kinds of nature of corporealities, i.e., earth-element... same...life-faculty, can be seen by insight, it must be continued to scrutinize the physical base of mind. In the heart, vital-nonads and sex-decads are also present. These are also non-transparent corporeal units and containing life-faculty (*jhīvita*) as 9th factor. Therefore, if a such non-transparent corporeal unit with 10 factors can be discerned up to the life-faculty, the physical base of mind can be found in that corporeal unit, unless it is vital-nonad and sex-decad. Indeed, the physical base of mind called *hadayavatthu* is the nature of dependence of the life-continuum (*bhavaṅga*) and consciousness of thought processes (*manoviññāṇadhātu*) in the realm of five-aggregates (*pancavokārabhumi*).

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4.43 Various kind of corporeal units in (6) sense doors

Pāli Quotation (Vs-2-259)

According to explanations found in *Visuddhimagga aṭṭhakathā*, various kinds of corporealities and corporeal units are as follows.

1. In eye-door (*cakkhu dvāra*), there are 6 kinds of corporeal units, i.e., eye-decad (*cakkhu dasakakalāpa*), body-decad (*kāyadasaka kalāpa*), sex-decad (*bhāvadasakakalāpa*), pure-octad produced by mind (*cittaja-aṭṭhakalāpa*), pure-octad produced by temperature (*utuja-aṭṭhakalāpa*), pure-octad produced by nutriment (*āhārajhaaṭṭhakalāpa*) and 54 kinds of corporealities.
2. In ear-door (*sota dvāra*), there are 6 kinds of corporeal units, i.e., ear-decad (*sotadasakakalāpa*), body-decad.....s..... and 54 kinds of corporealities.
3. In nose-door (*ghānadvāra*), there are 6 kinds of corporeal units, i.e., nose-decad (*ghānadasakakalāpa*), body-decad,.....s..... and 54 kinds of corporealities.
4. In tongue-door (*jhīṅhvādvāra*), there are 6 kinds of corporeal units, i.e., tongue-decad (*jhīṅhvādasakakalāpa*), body-decad,.....s..... and 54 kinds of corporealities.
5. In body-door (*kāyadvāra*), there are 5 kinds of corporeal units, i.e., body-decad, sex-decad,s..... and 44 kinds of corporealities.
6. In mind-door or heart (*manodvāra*), there are 6 kinds of corporeal units, i.e., base-decad (*hadayadasakakalāpa*), body-decad,s..... and 54 kinds of corporealities, respectively.

In this case, there are only 6 kinds, 5 kinds of corporeal unit and only 54 kinds, 44 kinds of corporealities etc... in each door qualitatively. However, there are so many corporeal units in each door quantitatively.

For instance, there are many eye-decads, body-decads, sex-decads, etc.. in the eye door quantitatively but kinds of corporeal units are limited numbers in qualitatively. Thus it should be understood remaining doors similarly.

Some *meditators* who are well-informed in the Supreme Doctrine of the Buddha (Buddha *Abhidhamma*) can understand well when they heard how many kinds of corporeal units and corporealities present in eye qualitatively etc.. They are able to understand way of practice after only once teaching.

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However, some *meditators*, who are not well-informed the Supreme Doctrine of the Buddha, cannot understand easily on explanations like this. They are unable to discern and keep in mind the ultimate nature of corporealities by merely explained in this way. For those persons, the following tables of various kinds of corporeal units and corporealities for 6 sense doors are presented. These tables are intended to be clear for only *meditators* who live in countryside and they are not well-informed in scriptures. These may not be essential for sharp wisdom *meditators*, indeed.

Table (1) Structural constituents of the eye (*cakkhu dvāra*), (54) kinds of corporealities

1. eye-decad	2. body-decad	3. sex-decad	4. pure octad produced by mind	5. pure octad produced by temperature	6. pure octad produced by nutriment
1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element
2. water-element	2. water-element	2. water-element	2. water-element	2. water-element	2. water-element
3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element
4. air-element	4. air-element	4. air-element	4. air-element	4. air-element	4. air-element
5. colour	5. colour	5. colour	5. colour	5. colour	5. colour
6. smell	6. smell	6. smell	6. smell	6. smell	6. smell
7. taste	7. taste	7. taste	7. taste	7. taste	7. taste
8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment
9. life-faculty	9. life-faculty	9. life-faculty			
10. eye-clear sensitivity	10. body-clear sensitivity	10. sex-corporeality			
Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> non-transparent	Produced by mind non-transparent	Produced by temperature non-transparent	Produced by nutriment non-transparent

1. eye-decad = (transparent) corporeal unit containing eye-clear sensitivity as 10th factor, which is deserving to strike together with colour.
2. body-decad = (transparent) corporeal unit containing body-clear sensitivity as 10th factor, which is deserving to strike together with tactile objects (earth-, fire- and air-elements)
3. sex-decad = (non-transparent) corporeal unit, containing sex corporeality as 10th factor.
4. pure octad produced by mind = (non-transparent) corporeal unit, containing nutriment as 8th factor.
5. pure octad produced by temperature = (non-transparent) corporeal unit, containing nutriment as 8th factor; it is produced by fire-element (= temperature) within a corporeal unit.
6. pure octad produced by nutriment = (non-transparent) corporeal unit, containing nutriment as 8th factor

Note: These (54) kinds of corporealities are known as *sadambhāra cakkhu* (structural constituents of eye) while the eye-clear sensitivity (*cakkhu pssāda*), also known as *pssāda cakkhu* (functional constituent of eye).

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Table (2) Structural constituents of the ear (*sotadvāra*), (54) kinds of corporealities

1. ear-decad	2. body-decad	3. sex-decad	4. pure octad produced by mind	5. pure octad produced by temperature	6. pure octad produced by nutriment
1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element
2. water-element	2. water-element	2. water-element	2. water-element	2. water-element	2. water-element
3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element
4. air-element	4. air-element	4. air-element	4. air-element	4. air-element	4. air-element
5. colour	5. colour	5. colour	5. colour	5. colour	5. colour
6. smell	6. smell	6. smell	6. smell	6. smell	6. smell
7. taste	7. taste	7. taste	7. taste	7. taste	7. taste
8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment
9. life-faculty	9. life-faculty	9. life-faculty			
10. ear-clear sensitivity	10. body- clear sensitivity	10. sex-corporeality			
Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> non-transparent	Produced by mind non-transparent	Produced by temperature non-transparent	Produced by nutriment non-transparent

1. ear-decad = (transparent) corporeal unit containing ear-clear sensitivity as 10th factor, which is deserving to strike together with sound.

Notes: These (54) kinds of corporealities are known as *sasambhāra sota* (structural constituents of ear) while the ear-clear sensitivity (*sota pssāda*), also known as *pssāda sota* (functional constituent of ear). The meaning of remaining corporeal units should be recognized as mentioned in eye (*cakkhudvāra*).

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Table (3) Structural constituents of the nose (*ghāna dvāra*), (54) kinds of corporealities

1. nose-decad	2. body-decad	3. sex-decad	4. pure octad produced by mind	5. pure octad produced by temperature	6. pure octad produced by nutriment
1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element
2. water-element	2. water-element	2. water-element	2. water-element	2. water-element	2. water-element
3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element
4. air-element	4. air-element	4. air-element	4. air-element	4. air-element	4. air-element
5. colour	5. colour	5. colour	5. colour	5. colour	5. colour
6. smell	6. smell	6. smell	6. smell	6. smell	6. smell
7. taste	7. taste	7. taste	7. taste	7. taste	7. taste
8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment
9. life-faculty	9. life-faculty	9. life-faculty			
10. nose-clear sensitivity	10. body-clear sensitivity	10. sex-corporeality			
Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> non-transparent	Produced by mind non-transparent	Produced by temperature non-transparent	Produced by nutriment non-transparent

1. nose-decad = (transparent) corporeal unit containing nose-clear sensitivity as 10th factor, which is deserving to strike together with smell.

Notes: These (54) kinds of corporealities are known as *sasambhāra ghāna* (structural constituents of nose) while the nose-clear sensitivity (*ghāna pssāda*), also known as *pssāda ghāna* (functional constituent of nose). The meaning of remaining corporeal units should be recognized as mentioned in eye (*cakkhudvāra*).

Table (4) Structural constituents of the tongue (*jhihvā dvāra*), (54) kinds of corporealities

1. tongue-decad	2. body-decad	3. sex-decad	4. pure octad produced by mind	5. pure octad produced by temperature	6. pure octad produced by nutriment
1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element
2. water-element	2. water-element	2. water-element	2. water-element	2. water-element	2. water-element
3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element
4. air-element	4. air-element	4. air-element	4. air-element	4. air-element	4. air-element
5. colour	5. colour	5. colour	5. colour	5. colour	5. colour
6. smell	6. smell	6. smell	6. smell	6. smell	6. smell
7. taste	7. taste	7. taste	7. taste	7. taste	7. taste
8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment
9. life-faculty	9. life-faculty	9. life-faculty			
10. tongue-clear sensitivity	10. body- clear sensitivity	10. sex-corporeality			
Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> non-transparent	Produced by mind non-transparent	Produced by temperature non-transparent	Produced by nutriment non-transparent

1. tongue-decad = (transparent) corporeal unit containing tongue-clear sensitivity as 10th factor, which is deserving to strike together with taste.

Notes: These (54) kinds of corporealities are known as *sasambhāra jhihvā* (structural constituents of tongue) while the tongue-clear sensitivity (*jhihvā pssāda*), also known as *pssāda jhihvā* (functional constituent of tongue). The meaning of remaining corporeal units should be recognized as mentioned in eye (*cakkhudvāra*).

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Table (5) Structural constituents of the body (*kāyadvāra*), (44) kinds of corporealities

1. body-decad	2. sex-decad	3. pure octad produced by mind	4. pure octad produced by temperature	5. pure octad produced by nutriment
1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element
2. water-element	2. water-element	2. water-element	2. water-element	2. water-element
3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element
4. air-element	4. air-element	4. air-element	4. air-element	4. air-element
5. colour	5. colour	5. colour	5. colour	5. colour
6. smell	6. smell	6. smell	6. smell	6. smell
7. taste	7. taste	7. taste	7. taste	7. taste
8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment
9. life-faculty	9. life-faculty			
10. body- clear sensitivity	10. sex-corporeality			
Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> non-transparent	Produced by mind non-transparent	Produced by temperature non-transparent	Produced by nutriment non-transparent

Notes: These (44) kinds of corporealities are known as *sasambhārakāya* (structural constituents of body) while the body-clear sensitivity (*kāyapssāda*), also known as *pssādakāya* (functional constituent of body). In detailed account of the four elements meditation, (42) bodily parts means the fact that it is the way of analytical discerning on corporealities found in body which is divided into (42) parts again. Therefore, if the number of kinds of corporealities of some bodily parts is counted as (44), it should be recognized that it refers to these (44) kinds of corporealities.

Table (6) Structural constituents of the heart (*manodvāra*), (54) kinds of corporealities

base-decad	2. body-decad	3. sex-decad	4. pure octad produced by mind	5. pure octad produced by temperature	6. pure octad produced by nutriment
1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element	1. earth-element
2. water-element	2. water-element	2. water-element	2. water-element	2. water-element	2. water-element
3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element	3. fire-element
4. air-element	4. air-element	4. air-element	4. air-element	4. air-element	4. air-element
5. colour	5. colour	5. colour	5. colour	5. colour	5. colour
6. smell	6. smell	6. smell	6. smell	6. smell	6. smell
7. taste	7. taste	7. taste	7. taste	7. taste	7. taste
8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment	8. nutriment
9. life-faculty	9. life-faculty	9. life-faculty			
10. physical base of mind	10. body- clear sensitivity	10. sex-corporeality			
Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> transparent	Produced by <i>kamma</i> non-transparent	Produced by mind non-transparent	Produced by temperature non-transparent	Produced by nutriment non-transparent

1. base-decad = (non-transparent) corporeal unit containing physical base of mind (*hadaya vatthu*), as 10th factor which is dependence of *manodhātu* (life-continuum) and *manoviññāṇadhātu*.

Notes: These (54) kinds of corporealities are known as *sasambhāra hadaya* (structural constituents of heart) while physical base of mind (*hadarūpa*), also known as *hadaya vatthu* (functional constituent of heart)

