

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

Page 551 – 600

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3. *jaratā* = the nature of decaying of real corporealities (*rūpassa-ṭhiti*)

4. *aniccatā* = the nature of passing away (perishing away) of real corporealities (*rūpassa bhanaga*)

4.5.4 Underived and derived corporeality (*bhūta rūpa, upādārūpa*)

In this way, there are (18) kinds for real corporealities and (10) kinds of non-real corporealities, totally are of (28) kinds. Among those (28) kinds, four kinds of corporealities, i.e., the earth-, the water-, the fire- and the air-element are called elements (*dhātu*) due to presence of specific character of ultimate reality, such as hardness, cohesion, etc. They are also called ‘great elements’ (*mahābhūta*) because they are massive and more conspicuous than remaining corporealities in both character and feature. They are also called ‘primary-ones’ (*bhūta rūpa*) because they are massive and more conspicuous than remaining corporealities in both character and feature. In the aspect of conventional reality they are known as earth, water, fire and air respectively.

The remaining (24) kinds of corporealities are called derived (secondary-ones) corporealities (*upbhūtadbhūtarūpa*) due to depending upon the four great elements.

4.5.6 The nature of corporealities

Those (28) kinds of corporealities are unable to arise single alone, but a group called corporeal unit (*rūpa kalāpa*). The corporeal unit is the smallest system of corporealities within a compact particle in the aspect of conventional reality. It is a kind of particle of which size about or smaller than *paramānumū*. (The measurement of *paramānumū* is used in older days and it is invisible with the naked eye but by eye of wisdom only.) Actually it is the smallest particle as a form of compactness. Those corporealities consisting in the corporeal unit are..

1. *ekuppāda* = occurring in the same time, (simultaneously)
2. *ekanirodha* = ceasing in the same time,
3. *ekanissaya* = depending upon the same depended factors.

Derived corporealities within a corporeal unit always occur depending upon the four great elements of the same unit but not on the different ones. Then the four great elements within the corporeal unit always occur depending upon each other reciprocally. Only within the same corporeal unit which arises and passes away the four great elements always arise and pass away depending upon each other reciprocally and the derived corporealities also arise and pass away depending upon the former simultaneously.

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It is essential to be able to discern corporeal units by insight previously in order to know the ultimate corporealities as they really are, and to see reciprocal inter-dependence among four great elements and depending derived corporealities on depended four great elements systematically. After knowing and seeing corporeal units, various specific character of each ultimate corporeality, i.e., 8 factors, 9 factors, 10 factors, etc. within a corporeal unit must be distinguished one by one respectively by analytical knowledge. Only when it is able

to distinguish like this, can a *meditator* know the ultimate corporealities actually. In this paper, those kind of discernment is called “analytical knowledge”.

In this way, only when the ultimate corporealities can be seen up to specific character of each corporeal *dhamma* by analytical knowledge respectively, a *meditator* will be also to distinguish the facts that ...

1. “which kinds of corporeal *dhamma* are produced by *kamma*”,
2. which kinds of corporeal *dhamma* are produced by mind,
3. which kinds of corporeal *dhamma* are produced by temperature,
4. which kinds of corporeal *dhamma* are produced by nutriment,
5. which kinds of corporeal *dhamma* never occurred by any cause etc ..

When corporeal units are analysed the compactness of corporeality will be broken down. After the compactness of corporeality had been broken down the knowledge will be reached up to the field of ultimate reality. When the knowledge reach up to the field of ultimate reality, the light of non-self (*anatta*) will be arisen marvelously.

4.6 The way of discerning on the four great elements

In the *Samatha* stage, the Buddha preached (40) kinds of meditation subjects related to develop concentration. When a *meditator* reaches to the stage of *vipassanā*, there are only two kinds of meditation subjects. i.e., meditation on the corporeality (*rūpakammaṭṭhāna*) and meditation on the mentality (*nāmakammaṭṭhāna*). The former is also known as “discriminative knowledge on the corporeality (*rūpapariggaha*), while the latter, “discriminative knowledge on the mentality” (*arūpapariggaha*) respectively.

Pāli Quotation (Abhi-A-2-251) (M-A-1_280)

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When the Buddha instructed the meditation on the corporeality, it is the usual way firstly, by means of

1. brief account (*sankhepa manasikāra*)
2. detailed account (*vitthāra manasikāra*)

on the meditation of the four great elements called *catudhātuvavutthāna*. (*Abhi-A-2-252*) (*M-A-1-280*)

According to explanations found in commentaries, because the Buddha preached only two ways for meditation on the corporeality, both STY person who wants to begin meditation on the corporeality from which the stage of purification of view would be changed, and SVY person who does not depend on *samatha*, must begin by discerning on the four great elements previously. It is the most effective way for every *meditator* by strictly following in accordance with the Buddha’s teaching respectively. It is explained in *Viusuddhi Magga* the fact that those kinds of persons mentioned above must discern on the specific characters of the four great elements previously. (*Visuddhi-2-222*).

It is decided the fact that ‘the meditation on four elements call *catudhātuvavutthāna*’ can give rise to neighbourhood concentration only. (*visuddhi-1-107*). In this case, this kind of neighbourhood concentration due to lack of adjacent full concentration of any absorption. However it is designated as a metaphor called *sadisupacāra* (the condition of same degree of concentration). These are explained in previous chapter.

In this work, the brief account of the meditation on the four great elements would be presented first, according to *Maha satipaṭṭhāna Sutta*.

4.6.1 *Dhātumanasīkāra Pabba*

Pāli Quotation (M-1-73)

= *Bhikkhus!* The next way is that ... 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, begins, *jīva* and self (*atta*). (*M-1-73*)

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Pāli Quotation (M-1-73)

= *Bhikkhus!* As a smile, 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, begins and living self (*atta*). (*M-1-73*)

4.6.2 The meaning of above quotation

By the time taking foods of the cow, or carrying to the slaughter-house, or trying with the rope, or slaughtering the cow, or after the cow was dead and seeing the carcass of the cow or all the time before skinned and cut up carcass of cow separately such as fleshes, bones, colon, liver etc ... the perception (*saññā*) of cow has not disappeared in the continuum of the slaughter. But those kind of perception disappeared in the continuum of the slaughter who is selling beef at crossroads and the new perception called beef appeared in him. In the continuum of that slaughter, the imagination on that "I am selling the cow, these consumers buy and take away the cow", never appeared, but only the imagination that "I am take away beef", appeared indeed.

Similarly, by the time he does not become a node one yet or he is only a worldling (*putthujana*) without eye of wisdom which is able to see the ultimate reality, or he is still a stupid *bhikkhu* without any kind of meditation subject or along with a such time during which the body produced by four causes called *kamma*, mind, temperature and nutriment has not been analysed by analytical knowledge in order to break down three kinds of compactness of form, compactness of function and that body has not been discerned by means of the earth-element, the water-element, the fire-element, the air-element etc ... yet, for along with that time, the perception of human being or the perception of person has not disappeared yet in the continuum of that *bhikkhu*, indeed.

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The *meditator*, who is able to analysed the compactness of corporeality, i.e., the compactness of continuity, the compactness of form, the compactness of function by means of the four-element meditation, i.e., the earth-element, the water-element, the fire-element, the air-element, loses the misperception of begins (*satta saññā*) gradually. (There are two kinds of misperception of begins, i.e., misperception of begins 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 misperception of begins which is occurred by means of conventional reality (*vohāra sacca*.) The mind of meditation is situated well on the four great elements only. The Buddha, therefore preached the fact that “*seyathāpi bhikkhave ... pa ... vāyodhātūti*” etc., These *Pāli* has been translated as above. (*M-A-1-276, Vs-1-343*)

4.6.3 Breaking down the compactness (*ganavinibbhoga*)

Pāli Quotation (Visuddhi-1-343, M-Com-1-276)
(*Mahāṭṭ-1-928, M-ti-1-365*)

According to explanations found in above commentaries and subcommentaries, it should be respectfully noticed the fact that “the *meditator* must endeavour previously, in order to fix the object of the four great elements called the earth-element, the water-element, the fire-element, the air-element consisting in the same corporeal unit by means of analytical knowledge which is able to break down three kinds of compactness of corporeality, called the compactness of corporeality, the compactness of form, the compactness of function during practicing on the four great elements.” (Three kinds of compactness of corporeality has been presented in previous section.)

4.6.4 The first instruction of commentary

Visuddhi-1-346-347 1 paragraph

= The way of brief account on the four great elements is suitable for the sharp wisdom person (*tikkha paññavā*), while that of detailed account on the four great elements, for not sharp wisdom person (*nātitikkha paññavā*) respectively. Therefore, the sharp wisdom person who wants to practice the way of brief account on the four great elements, approaches to quiet place firstly and restrains not to wonder on various objects secondly, then he must imagine take to heart and distinguish frequently up to times of hundreds, thousands, thousand thousands etc ... means of the four great elements as follows _____

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1. the character of hardness is ‘the earth-element’ (*pathavī dhātu*),
the character of roughness is ‘the earth-element’ ...
2. the character of flowing is ‘the water-element’ (*āpo dhātu*),
the character of cohesion is ‘the water-element’ ...
3. the character of heat is ‘the fire-element’ (*tejo dhātu*)
the character of ability to mature is ‘the fire-element’ (*tejo dhātu*) ...
4. the character of supporting is the air-element (*vāyo dhātu*) ...
the character of pushing is the air-element ... etc ...

should be discerned and kept in mind by both the specific character and specific function of each element through the whole body which is only the four great elements but neither beings, nor living self. (*Visuddhi-1-346, 347*)

4.6.5 The second instruction of commentary

Pāli Quotation (Visuddhi-1-347)

In other words, the most Venerable Sari Putta who was a chief of *dhamma* preachers among all disciples of the Buddha, preached as follows, in order to show apparently the fact that the four great elements are occurrence of neither beings nor self (*atta*).

1. Depending upon 300 kinds of bones as a base, heel bone on which up right standing bones successively,
2. 2. depending upon 900 kinds of ‘lines of streaks’ which are situating as a net-work on those bones ...
3. 3. depending upon 900 kinds of muscles which are covering on the bones,
4. 4. depending upon the inner thick skin called ‘dermis’ which is covering throughout body, under the outer thin layer of skin called ‘epidermis’,

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Only the space element (*ākāsa dhātu*) which is surrounded by those bones, lines of streaks, muscles, skins or only the space element which is surrounding both internally and externally on those bones, lines of streaks, muscles, skins is designated as ‘body’ (*rūpa*).

(*M-1-248*) In this way, four kinds of bodily parts are preached to discern as four great elements.

After penetrating by hand called analytical knowledge, into four kinds of bodily parts called bones, lines of streaks, muscles, skins, frequently, it should be imagined, taken into heart and scrutinized as

1. the character of ‘hardness’, ‘roughness’ are the ‘earth-element’
2. the character of ‘flowing’, ‘cohesion’ are the ‘water-element’
3. the character of ‘heat’, ‘ability to mature’ are the ‘fire-element’,
4. the character of ‘supporting’, ‘pushing’ are the air element.

Both the specific character and the specific function of each great element should be distinguished and kept in mind frequently up to times of hundreds, thousands, thousand thousands as only the nature of element but neither ‘beings’ nor ‘self’. (*Visuddhi-1-347*)

4.6.6 *rūpatveva sankham gicchati* (reaching to the term as “*rūpa*”)

For the phrase ‘*rūpatveva*’, the word ‘*rūpa*’ means *sariram* (body) and then the phrase *rūpatveva* (reach to the term as *rūpa*) means reach to the term “body”. In the world, as the house which is structurally based on woods etc, can be designated as king’s house (palace) *brahman*’s house, etc ..., the space element which is surrounded by bones, lines of streaks, muscles, skins both internally and externally, can be designated as king’s body, *brahman*’s body etc. It means that there is neither such being nor living self (jeva *atta*) in this body called *rūpa*, *atta*. (*Mahāṭṭ-1-347*).

4.6.6 Significance of two instructions

In this way, there are two kinds of instructions for the practice of the four elements meditation in *Visuddhimagga*. In the first method, it is instructed to discern throughout body of himself and therefore both the specific character and function of four great elements must be discerned by taking the object of the whole body generally.

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In the second method, it is instructed to discern by penetrating hand called analytical knowledge, into four kinds of bodily parts called bones, lines of streaks, muscles, skins, and therefore four great elements must be discerned by taking the object of it's between bodily parts with analytical knowledge respectively.

4.6.7 The practice of the four great elements discriminatively (*Catudhātuvavutthanabhavana*)

= In that phrase *Catudhātuvavutthāna*, the word *vavutthāna* (discrimination) means ... the discriminative knowledge on the specific character of each element, i.e.,

1. the hardness, the character of the earth element,
2. the flowing, the character of the water-element,
3. the heat, the character of the fire-element,
4. the flowing, the character of the air-element, respectively.

Therefore, “determination with the help discriminative knowledge on each specific character of the four great elements respectively” is called *catudhātuvavutthāna*.

The following terms,

1. *dhātumanasīkāra* = “keep in mind” or “take to heart” the elements
2. *dhātukammaṭṭhāna* = meditation on the four great elements
3. *catudhātuvavutthāna* = determination with the help of discriminative knowledge on each specific character of four great elements have the same meaning and these are synonyms. (*Vs-1-342*)

This *catudhātuvavutthāna kammaṭṭhāna* has been achieved by none of the followings.

1. recognized well the concept of earth like the earth-kasina, (*pathavī kasina*)
2. recognized well the concept of brown colour like the brown-kasina (*nīlakasina*)

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3. recognized well the general character (*sāmañña lakkaṇa*), i.e, impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*), of *sañkhāra dhamma* (=corporeality, mentality, cause and results) like *vipassanā* practice, but by means of well determination with the help of discriminative knowledge on each specific character (*sabhāva lakkaṇa*) of the four great elements respectively, indeed. The commentator sayadaw, therefore, explained the fact that “*sabhāvūpalakkaṇavasena*” = by means of well determination with the help of discriminative knowledge on each specific character of the four great elements” ... etc. It means that “this kind of meditation subject must be practiced by means of closely scrutinize on the specific character, such as the hardness etc ..., of the four great elements”. (*Mahāṭṭ-1-425*)

According to explanations found in *Pāli*, commentaries and sub-commentary mentioned above, the *meditator* who wants to practice four elements meditation, must discern both the specific character and the specific function which is uneasy to appear in mind, of the four great elements alternatively. It can not be said “*dhātukammaṭṭhāna*” by which various kinds of objects of the four great elements had been discerned, instead of the specific character and function of the latter.

In accordance with two instructions found in *Visuddhi magga*, the practice of the four great elements must be begun. However, a such *meditator* who has no experience to discern either the specific character or the specific function of the four great elements may be difficult to start the practice. In order to overcome those kinds of difficulties, it would be explained fundamentally.

4.6.8 Two persons who practice the four elements meditation

A person who is either unexperienced with any kind of meditation subject among (40) kinds or had not arrived any kind of sufficient concentration called the neighbourhood or full concentration although experienced with some kind of meditation subjects, must begin to develop concentration by taking the object of any one of the followings,

1. the specific character of four great elements,
2. if the specific character of each element is unapparent, the specific function of each element
3. both the specific character and specific function of the four great elements.

If it is unable to take to heart the specific character and function systematically, the method would be presented continuously. According to *Visuddhimagga-2-222*, this kind of person can be designated as *suddhavipassanāyānika* (SVY) person. (It is explained detail in previous section

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The second kind is *samathayānika* (STY) person. If STY person wants to begin meditation on the corporeality, he must take to heart meditation of the four great elements previously. STY person can begin either brief account or detailed account of the four great elements by taking to heart any one of the objects, the specific character, if it is not apparent, the specific function or both the specific character and the specific function of the four great elements. In this paper, meditation of the four great elements, depending upon the full concentration of fourth absorption of the mindfulness of breathing would be presented. SVY person, however, can also practice by following this method.

4.6.9 The brief account and detailed account

The sharp wisdom person called *tikkhapaññavā* usually think that It is delayed and taking long time to discern the four great elements through 42 bodily parts, such as the hair is the earth-element, the bodily hair is the earth-element etc ... However, for the sharp wisdom *bhikkhu*, the object of meditation will be apparent by taking to heart the specific character only, instead of bodily part, such as ...

1. the character called 'hardness' is the earth-element,
2. the character called 'cohesion' is the water-element,
3. the character called 'ability to mature' is the fire-element,
4. the character called 'supporting' is the air-element.

For the not sharp wisdom *bhikkhu*, if he discern by means of brief account without discerning on bodily part such as, hair, bodily hair etc, the object of meditation will not be apparent and darken for him. If he discern by means of detailed account of the four great elements, such as the hardness of the hair is the earth element, the hardness of the bodily hair is the earth element, etc ..., the object of meditation will be apparent. (*Visuddhi-1-346*)

[Notice: In *Dhātuvibhanga Sutta*, it is preached moderate account of the four great elements, which is neither brief nor detailed. That moderate account is also included in the detailed account. (*Mahāṭī-1-426*)]

4.6.10 The meaning of 'apparent' and 'not apparent' of *kammaṭṭhāna*

For those words, ‘apparent’ and ‘not apparent’ of *kammaṭṭhāna*, there are questions that ‘what is *kammaṭṭhāna*, is it either the object or the knowledge? Why is it called *kammaṭṭhāna*? How is it apparent? The answers are as follows:

Pāli Quotation (Mahāṭṭ-1-432)

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= The function by which the mind and mental concomitants of *meditator* has been come into contact with the object of meditation (in this case, the specific character of the four great elements), is called *yogakamma*. The ultimate reality called the specific character of the four great elements, which is the occurrence of that function called *yogakamma*, will be apparent. (*Mahāṭṭ-1-432*)

Tīkā sayadaw explain another way as follows.

Pāli Quotation (Mahāṭṭ-1-432)

In other words, because each specific character of the four great element is quite apparent in the knowledge of the *meditator*, the intension (*manasikāra*) which is occurring by taking the object of each specific character of four great elements, is called *kammaṭṭhāna* and it is purified apparently. It is because of the preference of brief account of the sharp wisdom *bhikkhu* whose five kinds of faculties, i.e., faith, effect, mindfulness, concentration, knowledge, are very sharp. (*Mahāṭṭ-1-432*)

According to this explanation, the meditation which is discerning and knowing each specific character of four great element, or the mind and mental concomitants which are led by the knowledge of meditation are called *kammaṭṭhāna*.

[Note: The first explanation means “discerned object is called *kammaṭṭhāna*, while the second explanation means “discerning mind and mental concomitants are called *kammaṭṭhāna*.]

4.6.11 Sharp wisdom person and not sharp wisdom person

The sharp wisdom person, because his five faculties are brilliant sharp, prefers brief account of the four great elements and the latter is very apparent. However, not sharp wisdom person, because of lack of ability to bear in mind quickly, prefers detailed account of the four great elements and the latter is not apparent. Only when he discern as “the hardness of hairs is the earth element.” “the hardness of bodily hairs is the earth element” etc, his meditation subject become apparently.

Pāli Quotation (Mahāṭṭ-1-432)

4.6.12 What is *dhātu* (element)?

Pāli Quotation (Mahāṭṭ-1-426-427)

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= In other word *pathavī dhātu* (earth-element), the word *dhātuttho* is called *sabhāvuttha* (natural phenomena). The meaning of *sabhāvuttha* (natural phenomena) is

suññatatta [void of living self (*jīva attā*)]. The meaning of *suññatatta* is *nissattatta* (the nature of not person, not beings; the nature of non-self).

It would be explained detailed for some persons. The nature of element (*dhātu*) is the character of the ultimate reality *dhamma*, such as

- (1) the character of hardness, roughness,
- (2) the character of flowing, cohesion,
- (3) the character of heat, ability to mature,
- (4) the character of supporting, pushing, etc ...

The character of the ultimate reality *dhamma* is the nature of *suññatatta* in which living self “termed by the self-theory, is wanting. The nature of *suññatatta* is *nissattatta* which is none of person being, self.

According to the above explanations, the *meditator* must discern and take to heart. The natural specific character of ultimate reality *dhamma*, called *sabhāvuttha* previously. Then he must take to heart that characters in order to reach up to the nature of *suññatatta* and *nissattatta* by insight knowledge. When the specific character of the four great elements within a corporeal unit has been analysed by “analytical knowledge” or “eye of wisdom”, it will be reached up to the nature of *suññatatta* and *nissattatta*, successively. At that time, the ultimate reality called the earth-element, the water-element, the fire-element, the air-element will be known exactly.

If it is said like that, the *meditator* will suggest the fact that *sabhāvuttha*, *suññatatta* and *nissattatta* are different each other. It should not be suggested like this. As soon as he begins the four great element meditation, the ability to see and analyse corporeal units will not be appeared in him, indeed. Firstly, he must endeavour to fix his mind on the object, the specific character of four great elements continuously. It means the fact that by the time beginning of practice, because of lack of ability to see corporeal units; lack of ability to analyse corporeal units; and lack of ability to discriminate each specific character of the four great elements respectively, it is unable to reach the nature of *suññatatta* and *nissattatta*. Only when the compactness of continuity, the compactness of form and compactness of function, called the compactness of corporeality has been broken down by insight, the nature of *suññatatta* and *nissattatta* can be seen. It means the fact that after those three kinds of compactness had been broken down, the eye of wisdom is able to see the ultimate reality with the result that the nature of *sabhāvuttha*, *suññatatta* and *nissattatta* actually.

4.6.13 The character (*lakkaṇa*) and the function (*rasa*)

In the meditation of four great elements, instructed in *Visuddhimagga*, two characters of each element are explained respectively. *Mahāṭīkā* Sayadaw explained in detail why two characters had been presented, as follows:

- 1.(a) *thaddhabhāva* = the nature of ‘hardness’ is the specific character of the earth-element,
(b) *kharabhāva* = the nature of “roughness” is the specific function of the earth-element.
- 2.(a) *dravabhāva* = the nature of “flowing” is the specific character of the water-element,
(b) *ābandhanabhāva* = the nature of “cohesion” is the specific function of the water-element,
- 3.(a) *uṇṇhabhāva* = the nature of “heat” is the specific character of the fire-element,
(b) *paripācanabhāva* = the nature of “ability to mature” is the specific function of the fire-element,
- 4.(a) *vitthambhanabhāva* = the nature of “supporting” is the specific character of the air-element,
(b) *samudīraṇabhāva* = the nature of “pushing” is the specific function of air-element, respectively. (*Mahāṭī-1-433*)

In this case, the specific function of each element is also known as *upaṭṭhānākāra* with reference to *Mahāṭṭkā* Sayadaw. It's meaning is as follows.

4.6.14 The meaning of “*upaṭṭhānākāra*”

Pāli Quotation (Mahāṭṭ-1-433)

= The term, *Upaṭṭhānākāra*, means “the mode of appearance in the knowledge of a *meditator*, by which the specific function of each element has been manifested respectively. In other words, it means “the mode of discriminative knowledge on the specific function of the four great elements.

In this case, there is a question that why both two kinds of specific character and function has been expressed in the commentary. The answer is that “it is because of individual preference of such *meditator*.”

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For some *meditators*, during practicing in the four elements meditation, the specific character of each element has been discriminated easily in them. However, for some *meditators*, the specific function of each element has been discriminated easily in them. Those kinds of specific functions of four great elements are known as *rasa* or *upaṭṭhānākāra*. The *meditator* should, therefore, like to begin with either the specific character or the specific function of each element gradually by analytical knowledge. (*Mahāṭṭ-1-433*)

In this way, either the specific character or the specific function of each element should be analyzed and take to heart frequently as much as times of hundreds, thousands, thousands thousands etc ... The initial application of thought (*vitakka*) should be took place on the object of the four great elements repeatedly. (*Mahāṭṭ-1-433, 434*).

4.6.14 Choice the more apparent one

Pāli Quotation (Mahāṭṭ-1-434)

For the *meditator* who practicing on the four great elements systematically, either the specific character or the specific function of each element appeared in him clearly. He must take to heart clearer character or function of each element, irrespective of unclear character or function of each element, such as “the earth-element”, “the water-element” etc ... (*Mahāṭṭ-1-434*)

This is the way of brief account on the four great elements, which is explained in *Visuddhi Magga* and *Mahāṭṭkā*, as fundamental rules. With reference to this explanation, some of sharp wisdom persons are able to practice systematically. However, some *meditators* are unable to practice after read this explanation only, and detailed instruction would be presented for those persons continuously.

4.6.15 Twelve kinds of the nature of elements

According to *Dhammasangani*, it is instructed to discern 6 kinds of the nature of the earth-element in this paper. The nature of remaining elements is the same as instructions found in commentary and subcommentary. Therefore various kinds of nature of the four great elements are as follows. _____

1. the earth-element ... 6 kinds ... , hardness, roughness, heaviness, softness, smoothness, lightness.
2. the water-element ... 2 kinds ... , flowing,
cohesion,

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3. the fire-element ... 2 kinds ..., heat,
coldness,
4. the air-element ... 2 kinds ... , supporting,
pushing ...

There are 12 kinds of nature of elements in total. The procedure of meditation of the four great elements will be presented by based on those 12 kinds of nature because of the following reasons.

4.6.16 The reason why all (12) kinds of nature of elements should be discerned

When the concentration (Samadhi) becomes moderately high in strength, it is found that the nature of some elements become powerful and predominant in some *meditators*. Especially, the whole body or some parts of head become apparently with more powerful elements of some kinds extremely. At that time, the power of such nature of elements should be adjusted by each other. In order to obtain equal power of elements, opposite nature of such element should be taken to heart alternatively.

In some *meditators*, the nature of hardness of the earth-element become predominant. The head or the whole body become very rigid and stiff as a result. At that time the *meditator* is unable to resist predominant nature of hardness and the concentration become fall down. At that time the discernment should be changed on the nature of softness of the earth-element alternatively. When the opposite nature of the earth-element are adjusted by each other. The concentration can be developed quite easily.

Sometimes the nature of roughness becomes very apparent and it is unable to resist the nature of that element. In some *meditators*, that kind of nature, roughness, is so apparent that some internal organs, such as, intestine, liver etc... become rough with the result that the concentration fall down. At that time, the nature of softness should be emphasized and taken into heart in order to adjust opposite nature of elements.

Sometimes, the nature of heaviness become predominant as a result of long lasting sitting position before the concentration has been well developed. At that time, the nature of lightness should be emphasized and discerned so as to adjust each other.

When the concentration becomes higher and higher, the nature of lightness appears obviously sometimes, resulting it seems to be floating into the air. Then the concentration can not be reached to required level for that *meditator*. At that time, the nature of heaviness should be emphasized and kept in mind frequently. After opposite nature of each element become equal in power, the concentration become power easily and rapidly.

Similarly, the nature of softness becomes apparent sometimes and it is so apparent that it seems to be soaked into the floor with semi-solid body. At that time, the nature of hardness should be emphasized and kept in mind alternatively.

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Sometimes, the nature of smoothness, which follows the nature of softness, becomes apparent and sensation of tactile object of smoothness can cause sensual desire (*nikanti*) to practice of himself. It is a danger of concentration and the nature of hardness and roughness should be emphasized and kept in mind alternatively.

In accordance with explanations found in *Dhammasangani*, six kinds of nature of the earth-element has been explained in this work, instead of two kinds, found in commentaries and sub-commentary.

4.6.17 One reasonable point

The Buddha usually preaches on the character of the earth-element of which two characters only, i.e., the hardness (*kakkaḥa*), roughness (*kharigata*), had been explained in some *sutta*, such as *Māhārahulovada Sutta*, etc Therefore only the nature of hardness and roughness of the earth-element had usually been expressed in commentaries and sub-commentaries as a general. However, in the *Dhammasangani*, 6 kinds of nature of the earth elements had been preached in detail as mentioned above. It had been preached like that way because the Buddha understood the individual preference of *deva* and *brahmas*.

If it is so there is one reasonable point that whether preaching methodologies of the Buddha are different from each other or not. The preaching methodologies are not different from each other but the same. For instance, let us suppose, there are three kinds of solid mass, such as

1. very soft mud block
2. hard brick after baked in brick kiln
3. very hard natural gneiss block to be considered.

Among those blocks brick is harder than mud block while natural gneiss block is harder than the former. On the other hand, the brick is hard as a result to be compared with mud block, but the brick is soft as a result to be compared with natural gneiss block. For a single kind of block called brick can be designated as “hardness” and “softness” depending upon compared blocks of another kinds. Therefore it can be said the fact that such thing is hard when compared with another thing of softer one while that thing is soft when compared with another thing of harder one, depending upon the standard degree of hardness of compared one. Whatever thing which is so soft to be considered, possess some degree of deserving hardness, such as mud block. It is designated as soft material of which the less degree of hardness occurred while the hard material, the higher degree of hardness possessed, as a conventional truth (*voḥāra sacca*).

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Then it would be suggested on the roughness and smoothness similarly.

Let us suppose, there are three kinds of cloths, such as

1. very smooth woollen cloths
2. rough cotton wool
3. very rough gunny bag, to be considered.

If comparison between each other had been made, woollen cloths is smooth but cotton wool is rough. Then if comparison between cotton wool and gunny bag had been made, cotton wool is smooth and gunny bag is rough. The cotton wool, although it is a single kind of cloths, is smooth when compared with gunny bag, but it is rough when compared with woollen cloths. Therefore it can be said the fact that such thing is rough when compared with another thing of smoother one while that thing is smooth when compared with another thing of rougher one depending upon the standard degree of roughness compared one. Whatever

thing which is so smooth to be considered, possess some degree of deserving roughness, such as woolen cloths. It is designated as smooth cloths of which the less degree of roughness occurred while the rough cloths, the higher degree of roughness possessed, as a conventional truth.

It should be understood between the nature of heaviness and lightness similarly. As a terminal usage, it is designated as heavy material of which the higher degree of hardness occurred while the light material, the less degree of heaviness possessed similarly. Every material possesses some degree of deserving heaviness although it seems to be very light. The nature of heaviness always occurs combination with the nature of hardness and roughness of every material.

Therefore the Buddha preached only two kinds of nature of the earth-element in many Sutta generally.

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Sometimes the nature of flowing become stronger with the result that internal circulation of fluids seems to be water flows rapidly in the pipe. At that time the emotion of *meditator* fluctuates and developed concentration will be broken up. In order to relief that condition, the nature of cohesion must be emphasized and taken to heart frequently.

Similarly the nature of cohesion become stronger sometimes with the result that failure to breath occurred. At that time the concentration become fall down and it should be adjusted by changing discernment on the nature of flowing alternatively. When two kinds of nature of water-element, flowing and cohesion, are equal the concentration becomes higher and higher.

Sometimes the nature of heat become stronger with the result that sweat come through body. At that time the nature of coldness must be emphasized and taken to heart not to fall down concentration.

Sometimes the nature of coldness become stronger with the result that the whole body becomes rigid. At that time the nature of heat and softness must be emphasized and opposite nature of each element become equal. When each opposite nature of the four great elements is equal the feeling of happiness (*sukha*) occurs frequently. Then pleasurable interest (*pīti*) and tranquility of mind and mental concomitant (*kāya passaddhi, citta passaddhi*) appear as a result and the concentration become strong actually.

Sometimes the nature of pushing become stronger with the result that the whole body shaking. At that time the nature of supporting must be emphasized and taken to heart frequently. Sometimes the nature of supporting become stronger with the result that the whole body can not be movable. At that time the nature of pushing must be emphasized alternatively in order to adjust opposite nature of water-element.

Sometimes the nature of pushing is so strong that it can not be adjusted by discerning on the nature of supporting. At that time, the nature of heaviness of the earth-element can be emphasized and shaking body become quiet. It should be recognized on example of a shaking paper on the table, when the wind is blowing, become stable after pressed by a heavy material.

Sometimes, some parts of the body pain continuously as soon as the meditation would be started. At that time, it should be emphasized and observed on that painful part of body at which what kind of element become strong. If pain of that part is produced by strong nature of heat and hardness, the nature of coldness and softness must be emphasized. Then that kind of pain relief when each opposite nature of the fire-element and the earth-element are equal respectively. If it is found that such kind of pain is produced by strong nature of three

elements, the heat, the hardness, the pushing, it must be emphasized on the nature of coldness, softness and supporting of that bodily part. It can be found that kind of pain reduced and finally disappeared when the nature of each opposite character of elements are equal respectively.

Sometimes, if the body is very rigid and stiff, it must be emphasized on the nature of softness, smoothness and lightness continuously. When each opposite nature of elements become equal, it must be discerned both 12 characters of the four great elements again with the result that the concentration become stronger and stronger up to neighbourhood concentration.

In this paper, 12 kinds of nature of the four great elements are presented due to two reasons, firstly, it is important to notice the fact that when the concentration is moderately strong, the opposite nature of each element become unbalanced and in order to solve that problem by adjusting opposite nature of each element; secondly, all kinds of nature of four great elements preached in *Dhammasangani*, should be discerned thoroughly. It should not be misunderstood on the fact that over explanation to the commentary and subcommentary has been made by personal consideration. It is true that if only eight characters of the four great elements, as instructed in the commentary and subcommentary, has been discerned and taken to heart, 12 characters of the four great elements mentioned above will become apparent as a result of strong concentration, indeed.

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4.7 Way of the beginning of the four great elements meditation

Develop concentration up to the fourth absorption by taking the object of sign of full concentration, produced by mindfulness of breathing, then up to brilliant light shine out as a result of the full concentration of fourth absorption, previously. After emerge from that absorption, in order to discern the nature of the earth-element, by means of as following,

- a. beginning from any part at which the hardness is apparent, then the nature of hardness of the whole body must be discerned.
- b. beginning from any part at which the roughness is apparent, then the nature of roughness of the whole body must be discerned.
- c. beginning from any part at which the heaviness is apparent, then the nature of heaviness of the whole body must be discerned.
- d. beginning from any part at which the softness is apparent, then the nature of softness of the whole body must be discerned.
- e. beginning from any part at which the smoothness is apparent, then the nature of smoothness of the whole body must be discerned.
- f. beginning from any part at which the lightness is apparent, then the nature of lightness of the whole body must be discerned.

In order to discern the nature of the water-element,

- g. beginning from any part at which the flowing is apparent, then the nature of flowing of the whole body must be discerned.
- h. beginning from any part at which the cohesion is apparent, then the nature of cohesion of the whole body must be discerned.

In order to discern the nature of the fire-element,

- i. beginning from any part at which the heat is apparent, then the nature of heat of the whole body must be discerned.
- j. beginning from any part at which the coldness is apparent, then the nature of coldness of the whole body must be discerned.

In order to discern the nature of the air-element,

- k. beginning from any part at which the supporting is apparent, then the nature of supporting of the whole body must be discerned.
- l. beginning from any part at which the pushing is apparent, then the nature of pushing of the whole body must be discerned.

During the practice of the four great element has being take place, it should be discerned both 12 kinds of nature of the bones, line of streaks, muscles, skins by penetrating the hand called knowledge among those bodily parts one by one. Very sharp wisdom person may be able to discern merely explained in this way. However, not sharp wisdom persons are unable to discern and then way of practice would be continued as follows.

4.8.1 Begin with A, B, C or O

If one who is unable to practice as mentioned above, he must begin with ABC. Some *meditators* are very easy to discern the character of hardness as first step, but it is difficult for some persons beginning with the nature of hardness first. Among 26 alphabets, although 'A' is the first word, a very young student of kindergarten who is very understandable to learn 'O', must begin with 'O'. After learning on 'O', ABC should be taught in turn as a teaching methodology. Similarly, if it is some difficulties to discern on the nature of earth-element for some *meditators*, those persons should begin with the nature of pushing called the air-element which is very easy to understand as learning on 'O' for very young student of kindergarten. After discerning on the nature of element which is very easy to understand, then all kinds of nature of elements must be discerned one by one. When all nature of the four great elements had been discerned proficiently, it must be discerned on 12 kinds of nature of elements orderly as the Buddha preached.

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4.8.2 Develop concentration

The *meditator* who wants to achieve the upper stage of purification, such as purification of view, etc ... must develop concentration first for every sitting period of practice before his usual practice on four great elements has been taken place. Because of the fact that way of developing concentration up to full concentration of the fourth absorption through the mindfulness of breathing has been presented successively in this work, the *meditator* must develop previously, his concentration up to the fourth absorption whenever he takes place any stage of *vipassanā* practice. When the concentration of the fourth absorption complete 8 kinds of qualities which is capable of producing brilliant light inside the whole body, he must emerge from that absorption and discern on either the nature of the earth-element or the air-element as a first step of meditation on the four great elements. Now, the way of discerning on the nature of pushing of the air-element would be presented as a fundamental course for all.

4.8.3 The nature of pushing (*samudāraṇarasa*)

As beginning of practice, it must be discerned the nature of pushing at the respiratory tract. It should be noticed the fact that the way should not be misunderstood and confused with mindfulness of breathing. This way does not take the object of concept of in-and out-breath which is capable of producing full concentration but take the nature (ultimate reality) of elements. The nature of pushing can be found at the object of in- and out- breath which

belongs to 42 bodily parts. According to *Visuddhimagga*, this bodily part of in- and out-breath are corporeality produced by mind. (*Visuddhi-2-223*). Especially for human beings, the process of in- and out- breath will occur along with the whole life associated by mind, as a general. It is exception for some persons who stop respiration process, as mentioned in previous section. Because the process of in- and out- breath always occur in every person and the nature of pushing can be found easily in that place where in- and out- breath occur. The nature of pushing must be discerned inside the respiratory tract as similar process by which food is ground by alternative pushing of upper and lower jaws. After the centre of head had been emphasized and then takes to heart the nature of pushing of either in-breath or out-breath alternatively. During the in-breath occurs, only the nature of pushing must be discerned and taken to heart. During the out-breath occurs, only the nature of pushing must be discerned and taken to heart similarly. It can be understood within a short period.

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If it is not easily understood, incisors of both jaws must be pressed by each other and then take place inhalation process. It must be emphasized on the nature of pushing along with the respiratory tract. When the nature of pushing would be observed, discerning mind should be fixed on the object of the nature of pushing. Then the object of the nature of pushing will become clear and clear in insight gradually. After that it must be discerned the nature of pushing of bodily parts from interior part of the head to exterior part of the head, inside the bones, lines of streaks, muscles, skins and then spread the knowledge inside the head.

When the nature of pushing has been found inside the head, it must be discerned by spreading and penetrating the hand of knowledge into neck, hand, chest, stomach, thigh, calf, legs, etc ... in order to see the nature of pushing continuously. Wherever bodily part has to be changed and observed, the nature of pushing must be emphasized by eye of wisdom, part by part, gradually. Whenever you discern throughout body, if it is able to see only the nature of pushing by insight, you success the course of 'O'. After a such kind of element is proficiently discerned by insight and the concentration is also moderately developed, remaining nature of elements will be easy to discern, indeed.

It should be misunderstood on the fact that the nature of pushing can be started to discern in the respiratory tract only but any part as he likes. Indeed, the bodily part can be found before the compactness called *Ghāna* has not been broken down and it is unable to reach the field of ultimate reality only. After the compactness of corporeality has been broken down and it is able to reach the field of ultimate reality by insight knowledge, the bodily parts will be disappeared. Therefore it is designated a place or part on which the nature of such element must be discerned by beginning with this part, that part etc ... in order to easily understand before the compactness has been broken down only.

Therefore, one who prefers to begin to discern nature of pushing of hand, he can discern on that part as he likes. Similarly, any part of body can be discerned as a starting point, stomach, legs etc. However, it is not enough to discern only one part of the body for the four great elements but throughout body, indeed.

It is instructed to discern throughout body by insight and therefore every *meditator* must endeavour to be able to discern all kinds of nature of the four elements of the whole body. (*Visuddhi-1-346*)

Pāli Quotation (Mahāṭṭ-1-446)

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The purpose of meditation of the four great element is in order to remove two kinds of perception of beings, i.e., the perception of beings which always follows wrong view of personality by which belief the fact that there are living bodies, knowing bodies, living selves firstly and the perception of beings which is also known as worldly usage of personality by which belief the fact that there are human beings, *deva*, *brahmas* apparently in the world in the aspect of conventional reality (*vohāra sacca*). If any bodily part, such as hand, legs, head, can be found, the shapes of male, female, person, beings will also be found. If the hand will be discerned, there is no hand but the four great elements only. If the leg will be discerned, there is no leg but the four great elements only. If the head will be discerned, there is no head but the four great elements only. If the body will be discerned, there is no body but the four great elements only. In this way, wherever bodily part of the whole body will be discerned, if one see only the four great element, the perception of beings has been removed roughly. When the four great elements or underived and derived corporealities within a corporeal unit can be analyzed by insight, both two kinds of perception of beings has been removed thoroughly.

Therefore, it should be recognized the fact that each nature of elements must be discerned inside bones, lines of streaks, muscles, skins by penetrating hand of knowledge, one by one.

4.8.4a The nature of hardness (*Kakkhalatta*)

After proficiently discerned on the nature of pushing, the nature of hardness must be discerned. Any part of the body where the hardness is apparent, can be discerned previously. Press two incisors of both jaws and the body must be straight up in position. Then the nature of hardness must be discerned at the region of touching teeth. It must not emphasized on the object of teeth but the nature of hardness only. The nature of hardness will become apparent gradually. Then the knowledge must be spread out the whole body and discern the nature of hardness inside bones, line of streaks, muscles, skins, continuously. Endeavour to see the nature of hardness throughout body. If it is not succeeded to discern the nature of hardness, discern on the nature of pushing alternatively, at the region of touching teeth. After alternative discernment has been taken place at one point for two kinds of nature of elements, the nature of hardness will be spread out the whole body and practice to see that nature of hardness inside body continuously.

4.8.4b It is not “*dhamma* through gritted teeth”

Some suggest and want to designate the way of discerning on the nature of pushing and hardness as “*dhamma* through gritted teeth”.

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Pāli Quotation (M-A-1-271)

The Buddha instructed to perform through clear comprehension during eating, drinking, chewing, licking in the portion of *sampajāna*, *Mahāsatipaṭṭhāna Sutta (M-1-72)*. Especially during eating the food, the latter must be ground by both upper and lower teeth alternatively. Without grinding like this, eating process can not be carried out really. While grinding process is taken place, it must be done with the knowledge of clear comprehension, instructed by the Buddha. It should, therefore, not be criticize as “the *dhamma* through gritted teeth”. The *dhamma* which is to be known during eating, is as follows.

There is never any kind self (*atta*) which is able to take food in the body. Only the mind which desire to take food will be appeared.

Pāli Quotation (M-A-1-271)

(M-A-1-256)

(M-ti-1-352)

= That mind produce a group of corporeal units which is predominant with the nature of air-element. The process of holding the bowl will be occur red by spreading throughout body with corporeal units produced by mind, which are predominant with the nature of air-element. The process of putting the bowl down will be occurred by spreading throughout body with corporeal units produced by mind, which are predominant with the nature of air-element. The processes of preparing morsel of rice, taking morsel of rice out from the bowl, opening of the mouth etc... will be occurred by spreading throughout body with corporeal units produced by mind, which are predominant with the nature of air-element. The process of opening the jaw is carried out by neither crowbar nor machine with the help of someone. The process of grinding of both the upper and lower teeth will be occurred by spreading throughout body with corporeal units produced by mind, which are predominant with the nature of air-element. (M-A-1-271)

In this case, it is performing to discern the causes, which are mind, and mental concomitants, and the results, corporeal units produced by mind, which are predominant with the nature of air-element. If it is able to discriminate the corporeality and mentality, which are occurring during taking the food, and able to discern by means of three general characters, it is the peak of knowledge of clear comprehension. It should, therefore, not criticize on this kind of discerning as “*dhamma* through gritted teeth”.

Similarly, it is the beginning of the meditation on the four great elements by discerning on apparent nature of two elements of such bodily part where is easy to understand and then *vipassanā* practice will be taken place through this stage step by step. Every *meditator* who wants to attain *nibbāna* should, therefore, not criticize one-sidedly as “*dhamma* through gritted teeth. It should be avoid not to criticize on the right way of practice similar to poisonous snakes, such as viper, cobra etc ...

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4.8.5 The nature of roughness (*thaddhabhāva*)

When satisfaction of discerning on the nature of pushing and hardness become appear, the nature of roughness must be discerned continuously. If the nature of roughness is intended to be clear in knowledge previous mentioned elements must be discerned alternatively throughout body from the head to legs and vice versa. After alternative discerning on the nature of pushing and hardness had been taken place frequently, the nature of roughness usually appears as a feeling produced by scrubbing with sand on skin.

If the nature of roughness can not appear in knowledge, it must be emphasized on any part where is apparent in sensation of touch. This is because the earth-element, the fire-element and the air-element are the object of touch or the element of touch called *phutthabba dhātu*. If the touching part of hand with clothes is apparent the practice can be started from that part. If it is not so apparent, clothes must be rubbed by palm. Three kinds of nature, pushing, hardness and roughness, should be discerned alternatively at that part. If the nature of roughness is not apparent yet, tip of upper molar must be rubbed by tongue resulting the nature of roughness, three kinds of nature mentioned above, must be discerned alternatively.

For most of *meditators* after alternative discerning on the nature of pushing and hardness had been taken place frequently, the nature of roughness become apparent gradually, indeed.

4.8.6 The nature of heaviness (*garuka*)

After alternative discerning on three kinds of nature, pushing, hardness, and roughness, had been taken place frequently, the nature of heaviness become apparent gradually. If it is not apparent to discern the nature of heaviness, it must be emphasized on any part where is apparent in sensation of touch. Around the hip is usually apparent to discern the nature of heaviness because it is pressed by weight of the whole body. If it is not apparent yet, presses on thigh by hand with the result that the nature of heaviness becomes apparent. Then it must be discerned throughout body in order to see the nature of heaviness continuously.

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4.8.7 The nature of supporting (*vitthambana*)

Three kinds of nature, hardness, roughness and heaviness are heavy earth-element (*garupathavīdhātu*) while the nature of pushing, the function of air-element. Now, the nature of supporting of air-element become quite easy to discern for the *meditator* who proficiently practiced previous nature of three elements. Indeed, the nature of supporting is ability to maintain the position of body as he likes. The stability of each bodily part, such as desired position of hand, head, body etc., is maintained by means of the function of supporting nature of air-element. If it is not supported to maintain its stability, that position will be broken down. It is quite easy to understand alternative discerning with the nature of hardness. If it is not apparent yet, upper body must be bent down and try to straight up, then the ability to maintain up-right position of body can be seen. In this way, the nature of supporting must be discerned throughout body continuously.

4.8.8 The nature of pushing and supporting (*samudāraṇa, vitthambhana*)

Pāli Quotation (Vs-1-361)

= Then the running element inside internal organs of the body, the air-element, which has

1. the nature of pushing (*samudāraṇa*)
2. the nature of supporting (*vitthambana*), cause such condition to be strong and stability of the body with the help of remaining elements, the earth-element which give rise to situation for standing up: the water-element which give rise to formation of the four great elements; the fire-element which give rise to heat and maturation of elements respectively. The effectiveness is as follows.

This body stands upright by means of the nature of supporting of air-element while bodily expressions, found in walking, standing, sitting reclining, are produced by other kind of air-element which has the nature of pushing in turn. It also cause flexing of hands and legs, making position of hands and legs as he likes.

Pāli Quotation (Mahāṭṭ-1-448)

= In this case, the nature of pushing is the factor of new situations for corporeal units, not to occur at site of original one. The air-element which has the nature of pushing is also

the factor of come in contact with each other for corporeal units. In this way, the continuous process of coming in contact with each other by new corporeal unit is designated as “hand and leg bend, move or stretch” etc., indeed.

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The worldlings misunderstand as “man bends, woman bends etc. because they are unable to see the successive occurrence of new corporeal units in new places by means of the nature of pushing of air-element, by insight knowledge really. In this way, the machine called body which consists of the four great elements only, always occurs the four aspects of deportment (*iriyāpatha*), similar to magic deceive worldlings as male, female etc. It means the fact that although there is no movable self (*atta*), the machine called body consisting only the four great elements continuously occurs the four aspects of deportment, i.e., walking, standing, sitting and reclining. (*Visuddhi-1-361, Mahāṭṭ-1-448*)

Both two kinds of nature of air-element, *samudīraṇa* and *vitthambana* are termed as the specific character of the air-element, it can be translated as ‘pushing’ and ‘supporting’ respectively according to *Visuddhi-1-361*.

In order to understand the nature of air-element, it is essential to discern both two kinds of those nature, and therefore, these are expressed in this paper. In this paper volume 4, the nature of pushing (*samudīraṇa*) is expressed as the specific function, according to *Visuddhi-1-362*.

4.8.9 The nature of softness (*muduka*)

The inner part of lower lips must be touched with tip of tongue in order to discern the nature of softness. While discerning on the nature of softness his taking place, the observing mind should be relaxed without tension. The position of body must also be relaxed. It must be emphasized on any bodily part where the nature of softness is apparent, and then it will be succeeded to discern the nature of softness. It should be discerned on the nature of softness until the feeling appear as the whole body become cotton wool or mud block.

4.8.10 The nature of smoothness (*saṅha*)

After satisfaction had occurred by discerning on the nature of softness of throughout body, soft part of the inner lips must be rubbed by tip of tongue in order to become wet with saliva. The nature of smoothness can be found easily and discerns continuously on that nature. Then it must be discerned throughout body until it seems to be rubbed with edible oil.

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4.8.11 The nature of lightness (*lahuka*)

When the nature of softness and smoothness appear in insight, the nature of lightness will also be apparent consequently. If it is not apparent yet, hand must be put on thigh or knee and fore-finger must be flexed up and down. The nature of lightness will become apparent. If it is emphasized one-sidedly on the nature of lightness of that bodily part, throughout body will be covered with the nature of lightness consequently. If it is not apparent yet, three kinds of nature of the earth-element, i.e. softness, smoothness and lightness, must be discerned alternatively. As soon as the nature of softness and smoothness are apparent throughout body, the nature of lightness usually appear well. If it is not succeeded to discern on the nature of

lightness, the nature of heaviness must be discerned again. Then it must be emphasized one-sidedly on the nature of lightness. In this way, it should be endeavour to see the nature of lightness throughout body clearly.

4.8.12 The nature of heat (*unṇhabhāva*)

It must be discerned on 8 kinds of nature of two elements, i.e., hardness, roughness, heaviness, softness, smoothness, lightness, which are the specific characters of the earth-element, supporting and pushing, which are the specific character and function of the air-element, in order to attain satisfaction by insight knowledge. After proficiently discerned like this, any bodily part where the nature of heat is apparent, must be discerned in order to see the nature of heat. If it is not apparent yet, both of two palms must be overlapped each other with the result that the nature of heat become apparent. Then the nature of heat must be discerned throughout body.

4.8.13 The nature of coldness (*sītabhāva*)

The nature of coldness can be found on the cheek when the wind touches on it. When the in-breath touches on cheek, the nature of coldness can be emphasized and discerned continuously. Then the nature of coldness must be discerned repeatedly throughout body. Now, 10 kinds of nature of three elements had been discerned thoroughly.

4.8.14 The nature of flowing and cohesion (*dravabhāva, paggharaṇa lakkhaṇa*)

Pāli Quotation (Mahāṭṭ-1-430)

= Because the water-element which has the specific character called “flowing”, is also able to provide remaining elements by three conditions, i.e. compatibility (*sahajāta*), mutually (*aññamañña*), supporting (*nissaya*), it is deserving to say the fact that “the water element functions three modes simultaneously, i.e., cohesion after carried to such place by flowing, adhering to each other, clustering to each other for remaining three kinds of great elements. (*Mahāṭṭ-1-430*)

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There may be some difficulties in taking the object of nature of the earth-element, if either both remaining three elements or any one of those, is unapparent in knowledge well, according to explanations, mentioned above. Indeed, the nature of the water-element is more difficult to discern than remaining ones because it is not the object of touch (*phutṭhabba dhātu*). For this reason, the nature of the water-element is intended to present lastly in this work.

Before meditation on the four great elements is taken place, it should be developed concentration by the mindfulness of breathing. Then 10 kinds of nature of three elements, mentioned previously, must be discerned alternatively throughout body. When the way of discerning become rapidly, the nature of cohesion usually appear in knowledge. If it is not succeeded to discern the nature of water-element, two kinds of nature, the pushing and the hardness must be emphasized and taken to heart frequently. As a result of, the nature of cohesion will become apparent. If the nature of cohesion is so apparent that it feels as the whole body is tied up with rope, the nature of flowing should be emphasized and discerned alternatively.

It must be discerned on the base of teeth, tongue or on the tip of tongue, where the nature of flowing is apparent. After the nature of flowing inside the mouth has been understood well, it should be emphasized on that nature between bones, lines of streaks, muscles, skins, continuously. There are 12 kinds of bodily parts which are predominant with the water-element, such as, bile, sputum, pus, blood, sweat, etc. The nature of flowing is very apparent in these bodily parts. However, this stage is intended to discern only the nature of flowing but not those bodily parts, indeed.

4.8.15 The suggestion that it is not able to discern on the water-element.

Some teachers suggested the fact that “it is not able to discern on the water-element,” and “it is not essential to this element any more.” It would be explained on this suggestion.

Sabbam bhikkhave abhiññeyam (Sam-2-258, Khud-9-6)

Sabbañca bhikkhave abhijānam (Sam-2-250)

According to these *Pāli* Quotations, the water-element also belongs to *dhamma* which must be understood with three kinds of full understandings for all *meditators*. Then the Buddha preached in *Dhātumanasikāra Pabba, Mahāsatipaṭṭhāna Sutta*, the fact, mentioned above page, 553, that the earth-element, the water-element, the fire-element, the air-element must be discerned by insight knowledge. In that instruction, the water-element is also the object of both *samatha* and *vipassanā* practice. The commentaries and sub-commentaries also explained how to discern the four great elements in brief account or in detailed account respectively. (It can be found in *Vs-1-342, 367*.)

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Therefore it is instructed to discern the water-element in the scriptures of the Buddha. There is no instruction on the fact that ‘it is not able to discern on the water-element’ and ‘it is not essential to this element any more’. The reason of those teachers who suggested like this is only the fact that “the water-element is not essential to this element anymore”. The reason of those teachers who suggested like this is only the fact that “the water-element is not *phuṭṭhabba dhātu* which is touchable object”.

In *Dhammasangani Pāli*, page 170, the Buddha preached the fact that the earth-element, the fire-element and the air-element are the object of touch (*phuṭṭhabba dhātu*). Among 28 kinds of corporealities the remaining 25 kinds, except those three great elements, are not tactile object indeed. Although these are not tactile object, it must be discerned on these corporeal *dhamma* by insight. In *Visuddhi Magga-2-225*, it is instructed the fact that real corporeality and non-real corporeality must be discerned in the stage of the discriminative knowledge on the mentality and corporeality (*nāmarūpaparicchedañña*). In the *vipassanā* stage, however, only real corporealities must be discerned by insight but not on non-real corporealities. In *Mahāgopālaka Sutta (M-1-281)*, it is preached the fact that the Path-knowledge, the Fruit-Knowledge and *nibbāna* can not be reached without knowing and seeing the underived and derived corporealities, exactly.

In the commentary of *Mūlapaññāsa*, it is also explained that if corporeal *dhamma* will not be known by means of both quantitatively and causes, the following successive knowledge can not be appeared consequently,

1. *rūpapariggahañña* = The knowledge which is bale to keep in mind corporeal *dhamma*

2. *arūpapariggahañāṇa* = The knowledge which is able to keep in mind mental *dhamma*
3. *rūparūpapariggahañāṇa* = The knowledge which is able to keep in mind both corporeal and mental *dhamma*
4. *paccayapariggahañāṇa* = The knowledge which is able to keep in mind causal *dhamma*
5. *vipassanā* knowledge which is able to generalize by means of three characters of corporeal and mental *dhamma* associated with their causes
6. *maggañāṇa phalañāṇa* = Which are the peak of *vipassanā* knowledge. (*M-com-2-163*)

The water-element belongs to those *dhamma* which must be discerned. It should, therefore, not suggested on the fact that the water-element can not be discerned due to untouchable object. For instance,

1. the visible object (colour) is not tactile object but it can be discerned. If the visible object is not tactile object and it can not be discerned, the eye-door and mind-door cognitive process which are able to know colour can not arise with the result that all beings will be blind.

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2. If any person says that “the acoustic object (sound) is not tactile object and it can not be discerned”, the ear-door and mind-door cognitive process which are able to know sound can not arise with the result that all beings will be deaf.

It should be understood on remaining corporeal *dhamma* which are not tactile object similarly.

Even ordinary worldlings who never interest to practice any more, are able to know colour, sound, smell, taste, etc. which are not tactile objects, and for a *meditator*, who practice three trainings successively, it is impossible to say the fact that it is unable to discern the water-element which is not tactile object, indeed. If one strictly follows instructions systematically, he will be able to discern the water-element as a result.

4.9 Five essential factors for every *meditator*

Every *meditator* who is practicing *samatha* and *vipassanā* in order to attain *nibbāna* must be fulfilled five essential factors (*padhāniyanga*). The faith (*saddhā*), one of the most important factors, both on the knowledge of omniscience of the Buddha and the way of practice leading to eternal peace which is the deliverance of suffering of rounds of rebirth, plays fundamental role in this stage. Therefore, five essential factors will be presented here, as an excerpt from *Bodhirājakumāra Sutta* (*M-2-298-299*).

Pāli Quotation (*M-2-298-299*) 5 paragraph

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(*M-A-3-225*) 2 paragraph
(*M-ṭī-3-153-154*) 1 paragraph
(*M-A-3-225*) 1 paragraph

(Mahāṭṭī-1-84) 1 paragraph

4.9 (a) Presence of faith (The first essential factor)

The royal devotee, **Bodhi** prince, there are five essential factors for every *meditator* who is practicing in order to attain *nibbāna*.

1. The royal devotee, **Bodhi** prince.... The *bhikkhu*, under this *sāsanā*, has the faith (*saddhā*) on facts...that... “The Supreme One is called *araham* because deserving to homage and worship by all human beings, *devas* and brahmas. “The Supreme One is called *sammāsambuddha* because knowing and seeing all *dhamma* called *ññeya* which should be known by all the Buddha, i.e., *sañkhāra*, *vikāra*, *lakkhaṇa*, *nibbāna*, *paññatti*, by penetrative knowledge of himself without any teacher. The Supreme One is called *vijjācaraṇasampanna* because fulfilling three kinds of *vijja* (knowledge), eight kinds of knowledge, 15 kinds of *carāṇa* (practice). The Supreme One is called *Sugata* because of the presence of ability to say right speech. The Supreme One is called *lokavidū* because knowing all worlds thoroughly. The Supreme One is called *anuttaro purisadammasārathi* because the Buddha is the person of beyond compare, who has ability to admonish for admonishable beings of various kinds. The Supreme One is called *satthādevamanussāna* because the Buddha is the teacher of beyond compare for all beings. The Supreme One is called Buddha because the presence of ability to know and see the Four Noble Truths for all beings who are deserving to know and see these Truths. The Supreme One is called *bhagavā* because of the presence of ultimate supremacy over all beings”. And then the *bhikkhu* believes the Path-Knowledge, the Fruit-Knowledge and the Knowledge of Omniscience of the Buddha without any doubt. (M-2-298)

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4.9.1 (b) Four kinds of faith and essential faith in this case

There are four kinds of faith i.e. *āgamana saddhā*, *adhigamasaddhā*, *okappana saddhā*, *pasādasaddhā*. The faith of *bodhisattas*, which are carried out successively from the time of wish in order to become the Buddha to the time of appearance of Buddha, is called *āgamanasaddhā* (successive fulfilled faith). The faith of *piccekabodhisatta* is also called *āgamanasaddhā*.

The faith of the Noble Ones (*ariya*) which is attained through the Path-and the Fruit-Knowledge, is called *adhigamadaddhā*.

When one hears about three Noble Gems, such kind of faith on the fact that “The Supreme One is real *sammāsambuddha* who is knowing and seeing all *dhamma* called *ññeya* which should be known by all the Buddha, by penetrative knowledge of himself without any teacher”. Ten kinds of *Dhamma*, i.e., four Path-Knowledge, four Fruit-Knowledge, *nibbāna*, and scriptures, preached by the Buddha are real doctrine which is able to deliver from suffering of rounds of rebirth. The eight kinds of Noble-Ones (*ariya*) are real *bhikkhus* who has been practically tried to reach *nibbāna* with the great respect on three kinds of Noble Gems,” etc... appears in him and that kind of faith is called *okappanasaddhā* (strongly faith without shaking by any disturbance).

The faith of ordinary one, which is occurring merely traditionally on three kinds of Noble Gems, is called *pasādasaddhā*.

Among those four kinds of faith, *okappanasaddhā*, the third one, is designated as essential factor for a *meditator*.

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Pāli Quotation (Sam-2-249-250)

= If all clinging five aggregates had not been known by three kinds of full understanding (*pariññā*), it will not be deserving to cease suffering of rounds of rebirth...(s)....

If all clinging five aggregates had been known by three kinds of full understanding, it will be deserving to cease suffering of rounds of rebirth.

This is one of the Buddha's teachings as an instance of all *dhamma* which are able to deliver from suffering of rounds of rebirth. Among those clinging five aggregates the water-element is also including as a corporeal *dhamma*. Each thought moment and mental factors, which are designated as unobservable *dhamma* due to arising and passing away very quickly within very short moment by some teachers, belong to all clinging five aggregates indeed.

If one accepts such suggestion that "the water-element is unobservable one because it is not object of touch," and "the all clinging five aggregates are unobservable *dhamma* for a disciple", he lacks one essential factor, *okappanasaddhā*, for him. It should be suggested the fact that whether the Path-Knowledge and Fruit-Knowledge will be attained or not without fulfilling five essential factors of a *meditator*.

4.9.1 (c) The Noble Path-Knowledge of the Supreme Buddha

Four kinds of the Noble Path-Knowledge of the Buddha is fundamental factor for the Noble Knowledge of Omniscience (*sabbaññuta ñāṇa*) and are called *bodhi*. In other words, *sammāsambodhiñāṇa*, the ability to know and see all *ññeya dhamma* which should be known by all the Buddha, is called *bodhi*. It is all right. The Noble Path-Knowledge of the Buddha is the proximate cause (*padatṭhāna*) of the Knowledge of Omniscience and vice versa. [The Fourth Noble Path-Knowledge (*arahattamaggañāṇa*) the Buddha is associated with the Knowledge of Omniscience while that of disciples are not associated with the latter.] Therefore the Noble Path-Knowledge (Fruit-Knowledge) associated with the knowledge of Omniscience are called *sammāsambodhiñāṇa*. Then that *sammāsambodhiñāṇa* of the Buddha is called *bodhi*. The *meditator* strongly believes on the fact that "*Sammāsambuddha* called *Tathāgata* (Supreme One who comes well in the world) had been known and seen penetratively Noble *bodhi ñāṇa*". If he believes like this, the *meditator* fulfilled the first essential factor in order to attain *nibbāna*.

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4.9.1 (d) It is only the preaching methodology of supreme importance

Because the meditating *bhikkhu* is able to determine with the help of strongly faith on the fact that "*Sammāsambuddha* called *Tathāgata* has attained well the Noble *Sammāsambodhiñāṇa*", he is able to determine on both ten kinds of noble *Dhamma*, i.e., Four Path-Knowledge, Four Fruit-Knowledge, *nibbāna*, and scriptures as real doctrine which is able to deliver from suffering of rounds of rebirth and eight kinds of Noble-Ones, who had been practically tried to reach *nibbāna*, with the great respect on three kinds of Noble Gems, as the Noble person with nobility of *suppaṭipama* (well practice in conformity with *dhamma*). It can, therefore, be said that it is only the preaching methodology of supreme importance.

According to this phrase, "*saddhahati tathāgatassa bodhin*" = the Noble *bodhiñāṇa* of the Buddha has been believed", the strongly faith on three kinds of Noble Gems,

okappana saddhā, can be designated as essential factor. It is all right! If a *meditator* has strongly faith on both three kinds of Noble Gems, because of the presence of power faith, he will be able to fulfil strenuous effort with the help of faith that “*imāyapaṭipadāya jarāmaraṇato muccissāmi*” I may be deliver from suffering of aging and death by this way of practice in accordance with nine Supra-mundane *dhamma* actually.” (M-A-3-225, M-ṭ-3-153-154)

4.9.2 Presence of health (the second essential factor)

It is lack of any disease and bodily pains. It is presence of ability to digest foods, the heat produced by vital nonad inside the stomach, which is neither extreme cold nor extreme hot but suitable degree of heat for digestion in him.

4.9.3 Absence of guile and boast (the third essential factor)

The misdeed by which non-real nobility of such kind is boasted by himself is called *sāṭheya*. The indeed, by which real fault of such kind is pretended to be clear him, is called *māyā*. The misdeed of lying to the supervisor in meditation can be called the characters of *māyā* and *sāṭheya*. The meditating *bhikkhu* has neither pretending nor boasting to be a good one and confesses whatever he done something wrong in front of either the Exalted-One or wise friendship.

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4.9.4 Presence of strenuous effort (the fourth essential factor)

The meditating *bhikkhu* always has strenuous effort (*sammappadhāna viriya*) in order to remove unwholesome *dhamma* and to fulfill whole some *dhamma*. The ability to strenuous practice is present the wholesome *dhamma* would be never irrespective.

4.9.5 Presence of *vipassanā* knowledge (the fifth essential factor)

It is wise. The knowledge which is able to know the arising and passing away of corporeal and mental *dhamma*, is also present. The *vipassanā* knowledge which is able to break down the bulk of defilement (*kilesa*); able to lead *nibbāna* which is cessation of suffering, has been fulfilled. (M-3-298, 299)

According to the phrase, “*udayatthagāminiyā paññāya*” = “ the knowledge which is able to know the arising and passing away of corporeal and mental *dhamma*”, it means the fact that the presence of ability to discriminate five aggregates by means of 25 kinds of knowledge on the process of arising (*udaya ñāṇa*) and 25 kinds of knowledge on the process of passing away (*vayañāṇa*). [It is the stage of *vipassanā* practice in order to discern both two processes

i.e. (1) the process of arising of resultant five aggregates because of the presence of five causes, ignorance, craving, clinging, *kamma*-formation, action, (2) process of cessation of resultant five aggregates for good without reappearing in future because of the eradication of five causes, ignorance, craving, clinging, *kamma*-formation, action, during the fourth Path-moment occurs. It will be presented in later Volume V.] (M-Com-3-225)

According to above phrase preached in the fifth essential factor, the Buddha preached with the reference of *vipassanā* knowledge. This type of preaching methodology is called *mijjedāpakanaya* (emphasizing on the middle *vipassanā* knowledge, *udayabbaya ñāṇa*, by which refers to both the beginning, *sammasana ñāṇa* and the end, *sañkhārupekkhā ñāṇa*.)

It is all right! Unwise person is unable to fulfill the practice of *samatha* and *vipassanā*, called the essential factor (*padhāna*). These all kinds of essential factors should be known as mundane *dhamma* (*M-Com-3-225*). It means the fact that those *dhamma* must be fulfilled previously before the Noble Path-Knowledge occurs. Among those essential five factors, the penetrative knowledge on the water-element also included; the penetrative knowledge on the clinging five aggregates also included; the fulfillment of *vipassanā* knowledge, by which generalization on those five clinging aggregates up to the Path- and Fruit-Knowledge will be achieved, is also included. These essential five factors must be fulfilled previously as mundane *dhamma* before reaching to the Noble Path-Knowledge, indeed. Then it would be continued meditation on the four great elements in detailed.

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4.10 Practice proficiently

It has been completed to explain 12 kinds of nature of the four great elements. It must be practiced on those 12 kinds of nature throughout body, at least three times within one minutes as quickly as he can. During practicing like this, each nature of elements must be seen from the legs to head thoroughly in order to become proficiency in each element. If it is succeeded, practice again primary level.

4.11 Primary level

After kindergarten level is successful to practice, the nature of the four great elements must be discerned orderly as the Buddha preached, i.e., the earth-element, the water-element, the fire-element, the air-element.

1. hardness, roughness, heaviness, softness, smoothness, lightness, (the earth-element)
2. flowing, cohesion (the water-element)
3. heat, coldness (the fire-element)
4. supporting, pushing (the air-element)

It must be discerned proficiently each nature of elements orderly as mentioned above in accordance with the Buddha's preaching. Try frequently in order to see each nature of elements from the legs to head. When practice become proficiency in each element, grey or white or clear object inside the body usually appears in some *meditators*. However, either grey or white or clear object would be appeared or not, the practice has not been finished yet and the nature of the four great elements must be discerned commonly throughout body in order to develop concentration.

4.12 Develop concentration by taking the object of the four great elements commonly

sakalampo attano rūpakāyam avijjittvā (Visuddhi-1-346)

According to above *Pāli* quotation, it is instructed to discern 12 kinds of the nature of four great elements throughout body commonly. Therefore, develop concentration by discerning like this, as over-view from the top of the mountain.

When the four great elements are discerned commonly with the beginning on the head, the head become rigid and it is difficult to resist tension around head. At that time discerning must be begins from neck region to the lower part of body commonly on each nature of elements one after another. The mind of practice must be fixed on the object of the four great element continuously. Then the concentration becomes developed gradually.

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During developing concentration like this, the higher in concentration, the greater in appearance of elements consequently. If it is so apparent that it can not be resisted to some nature of elements, it must be adjusted by discerning on opposite nature of those elements as previously mentioned above. For instant, if the hardness is so predominant, emphasize on softness or vice versa. It is one important point to notice the fact that the whole body must be discerned equally in order to see the nature of each element fairly but not any part one sidedly and continuously.

4.13 It should not be emphasized the heart one-sidedly during concentration is developing.

When the concentration becomes higher it should not be emphasized the heart region in order to discern some nature of elements one-sidedly and continuously. It can cause a little pain in heart due to predominant nature of some elements, especially, the nature of hardness and pushing. If the nature of heat is discerned one-sidedly on this region, it can not resist to maintain the body quietly. Therefore, during this time, it should be noticed that the heart region must not be emphasized one-sidedly and continuously. It is very important precaution for some persons who experienced with heart attack previous time. If the nature of pushing is emphasized on the heart region, the heart beat becomes rapid. However, by the time the corporeal units can be seen and analyzed by analytical knowledge up to each nature of ultimate corporeality one by one, it is possible to discern and analyze the heart which is also composed of the four great elements only. At that time it is emphasized to discern the heart region or any bodily parts as he likes because the concentration is well developed.

4.14 Discern alternate on four great elements

When 12 kinds of nature of elements are discerned commonly, those kinds of nature become apparent in the insight very quickly. If each nature of the four great elements appears in one's knowledge simultaneously, he should discern only four elements as follows,

1. It is "the earth-element" through discerning on 6 kinds of nature commonly, the hardness, roughness, heaviness, softness, smoothness, lightness.
2. It is "the water-element" through discerning on 2 kinds of nature commonly, the flowing, and cohesion.
3. It is "the fire-element" through discerning on 2 kinds of nature commonly, the heat and coldness.
4. It is "the air-element" through discerning on 2 kinds of nature commonly, the supporting and pushing.

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In this way, the concentration must be developed by taking the object of the four great element continuously. One must endeavour to see the nature of the four great elements by insight knowledge but not merely reciting verbally. Then it should not be moved the object of bodily parts, sometimes seeing the head, sometimes seeing the hand, sometimes seeing the legs, etc. but only on the object of the nature of four great elements. The practicing person should discern the earth-element, the water-element, the fire-element, the air-element throughout body by means of the nature of each element but not bulk of body.

PAGE-588**4.15 10 kinds of proficiency in practice (*manasikāra kosanla*)*****Pāli Quotation (Mahāṭṭ-1-434)*****4.15.1 Discern orderly (*anupubbato*)**

During practicing on the four great elements it must be discerned each element orderly in accordance with the Buddha's teaching, i.e. the earth-element, the water-element, the fire-element, the air-element. It should not be discerned on various elements randomly as the water-element, the air-element, the earth-element, the fire-element. It means that it must not be discerned one-sidedly on any element which is very apparent and whenever it appears in knowledge. (*Mahāṭṭ-1-434*)

4.15.2 It should not be hurry up (*natisighato*)

During discerning on the nature of four great elements orderly, it must not changed on each nature of elements very quickly. Because alternative discerning on various nature of elements is so quickly that the specific character or function of those elements become up apparent. Then it can not be carried out the function that *rūpapariccheda ñāṇa* (discriminative knowledge on the corporeality) which is able to distinguish corporeality, and successive *vipassanā* knowledge up to the Path-and Fruit-Knowledge must be done systematically. Therefore it must not be taken to heart alternative nature of each element very rapidly. (*Mahāṭṭ-1-434*)

4.15.3. It should not be delay (*natisanikato*)

During discerning on the nature of four great elements, it must be neither hurry up nor delay of the practice. If it is delay to take to heart alternative nature of each element, the meditation will be unable to reach the end of process (= up to neighbourhood concentration). It will not be carried out the supporting factor for *rūpapariccheda ñāṇa* which is able to distinguish corporeality and the successive *vipassanā* knowledge up to the Path-Knowledge, Fruit-Knowledge and *nibbāna*. It can be shown by simile of travelers who are either very quickly running or very delay walking, both two kinds are unable to achieve their goal. (*Mahāṭṭ-1-434*)

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4.15.4 (a) One must not discern on external objects (*vikkhepapaṭibāhanato*)

Pāli Quotation (Mahāṭī-1-434)

= Now, it is very important rule, for every *meditator* who is practicing four great elements by taking the object of ultimate nature of each element, that it must not discerned on any external object, i.e., concept, feeling, consciousness etc. In other words, he must emphasize only the object of the ultimate nature of the four great elements but not on other objects of concept and ultimate reality.

This is because the fact that if any other objects of concept and ultimate reality, except the ultimate nature of four great elements, has been emphasized and discerned, the practice of the four great elements will be delayed and fallen back. In this case, it can be shown by simile of traveler who walking along very narrow path, the size of a footprint. (*Mahāṭī-1-434*)

Why the practice of the four great elements will be delayed and fallen back for a *meditator* who emphasized on any other objects of concept and ultimate reality? This is because the fact that it can be said *dhātumansīkāra*, only when emphasizing and discerning on the nature of the four great elements, but not on any other objects. Then the neighbourhood concentration will not be able to occur as a result. If the development of neighbourhood concentration is unable to be, it will be far from ability to discern the corporeal units, ability to analyze the specific character of each corporeality consisting various corporeal units by breaking down the compactness of corporeality; ability to reach the field of ultimate reality by insight knowledge. If

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It is not able to reach the field of ultimate reality, the purified knowledge on three general characters, i.e., *anicca, dukkha, anatta*, will not be appeared with the result that the light of *anatta* (non-self) will not be appeared marvelously. If the light of *anatta* had not been appeared and the knowledge is unable to reach the nature of nothingness (sonata), the super opportunity to reach the Path-Knowledge and Fruit-Knowledge will be greatly far from him as the earth and sky indeed.

4.15.4 (b) It should not be misunderstood

In this case, the misunderstood that the *meditator* who is practicing the four great elements never taking to heart any other corporeal and mental *dhamma* every time, should not be appeared in mind. When the corporeal units can be seen by knowledge and the nature of four great elements consisting in the corporeal unit can be analyzed by analytical knowledge, the field of neighbourhood concentration through the way of meditation on the four great elements has been reached. Above instruction is intended to follow before reaching to the field of neighbourhood concentration. After sufficient neighbourhood concentration had been developed, it can be practiced on remaining corporeal and mental *dhamma* and it is able to change *vipassanā* stage indeed.

4.15.4 (c) One must go with great care

If a man who passes through very deep ravine by walking on small bridge the size of a footprint, looks around from here to there, he may fall into ravine easily. In the similar way if a *meditator* wanders on every external objects of concept and ultimate reality, except the nature of the four great elements, the improvement of the practice will be fallen back.

4.15.5 (a) It must be practiced to overcome concept (*paññattisamatikkamanato*)**PAGE-591*****Pāli Quotation (Mahāṅg-1-434-435)***

The *meditator* who is practicing the four great elements, must emphasize on the ultimate nature of each element in order to overcome the conceptual terms, such as the earth-element, the water-element, the fire-element, the air-element etc. He must take to heart the object of

1. the nature of hardness, roughness, heaviness, softness, smoothness, lightness of the earth-element,
2. the nature of flowing and cohesion of the water-element,
3. the nature of heat and coldness of the fire-element,
4. the nature of supporting and pushing of the air-element, continuously.

If he takes to heart the object of the earth-element throughout body as a common and it is not able to see the ultimate nature, i.e., hardness, roughness, heaviness, softness, smoothness, lightness, and then he changes on the object of the nature of water-element, it can be said the practice situates only on the concept of the earth-element. That kind of practice can be determined as only “reciting meditation” but not real mind of practice. It should be recognized on the remaining three elements, similarly.

If it is discerned as the earth-element and 6 kinds of nature of the earth-element can be seen by eye of wisdom, then it is alternative discerned on the water-element. It means the process of discerning can overcome conceptual terms well by insight. Similarly, it is discerned as the water-element, and the nature of flowing and cohesion can be seen by eye of wisdom throughout body, then alternative discerning on the fire-element must be carried out.

If it is discerned as the fire-element and the nature of heat and coldness can be seen throughout body, then the alternative discerning on the air-element must be carried out.

If it is discerned as the air-element and the nature of supporting and pushing can be seen throughout body, then the nature of the earth-element must be discerned again by eye of wisdom.

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In this way, if it is able to discern each nature of ultimate reality respectively by eye of wisdom continuously, it can be said that the mind of meditation situated well on the object of the ultimate nature by overcoming the conceptual terms.

4.15.5 (b) *Soñña, Nissatta, Nijjīva*

In this way, the ultimate reality called the nature of the four great elements becomes apparent in the knowledge of *meditator* by abandoning the conceptual terms, such as the earth-element, the water-element etc. By means of frequently take to heart those nature of elements, the mind of the *meditator* can be soaked with the cause of *āsevana* (predisposition). The influence of previous mind of meditation enhances the power of later that of meditation consequently. Throughout body becomes the nature of element only. It will be appeared in insight by means of

1. *soñña* = void of person, beings,

2. *nissatta* = non-beings
3. *nijjīva* = non-living self etc....

It is appeared in insight as a machine, which is controlled by automatic strings in order to move from here to there, composed of nature of all corporeal *dhamma* only. (*Mahāṭī-1-434*)

4.15.5 (c) Appearance in external aspect

If the specific characters of the four great elements will be scrutinized at 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. (*Mahāṭī-1-434, 435*)

4.15.6 (a) One can neglect some elements which are unapparent (*anupaṭṭhāna muñcanato*)

There are 12 kinds of nature of the four great elements, as mentioned previously. During developing concentration, sometimes some kinds of nature of element becomes unapparent in knowledge.

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At that time, if those unapparent kinds of nature will be intended to find frequently, the concentration can be fallen consequently. Therefore, those kinds of unapparent ones must be neglected for each element but not on apparent nature. It must be emphasized on any kind of nature of each element, which is very apparent in insight. At least one kind of nature of each element must be apparent and emphasized on that of each element respectively. Thus it can be discerned on the earth-element, the water-element, the fire-element, the air-element in accordance with the Buddha's preaching found in *Dhātumanasikāra pabba, Mahāsatipaṭṭhāna Sutta*. This rule is intended to follow only during the concentration is moderately developed. However, if all kinds of nature of the four great elements are apparent, it is best way for every *meditator*, indeed.

4.15.6 (b) *Sukhasamphassa, Dukkhasamphassa*

In the *Dhammasaṅgāni Pāli*, the Buddha preached on *sukhasamphassa* and *dhukkhasamphassa* as addition of the base of touch (*phutthabbayatana*) which is called for the earth-element, the fire-element and the air-element.

Pāli Quotation (Abhi-A-1-368)

= *sukkasamphassa* means desirable object of touch, the earth-element, the fire-element, the air-element, which are the cause of agreeable feeling (*sukha vedana*)

dukkhasamphassa means non-desirable objects of touch, the earth-element, the fire-element and the air-element, which are the cause of disagreeable feeling (*dikkha vedana*). (*Abhi-A-1-368*)

According to this explanations of the commentary, the nature of hardness, roughness, heaviness, softness, smoothness, lightness, heat, coldness, supporting and pushing are desirable objects of touch sometimes. If these are desirable objects of touch, they become the causes of agreeable feeling.

Sometimes the nature of hardness, roughness, heaviness, softness, smoothness, lightness, heat, coldness, supporting and pushing usually occur as non-desirable objects of touch. If these are non-desirable objects of touch, they become the causes of disagreeable feeling.

Because desirable or non-desirable objects are also these 10 kinds of nature of three elements, *sukkhasamphassa* and *dhukkhasamphassa* are exclude from this section. It will be presented in the section of touching object, Volume II.

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4.15.7 Only the specific character (*lakkhaṇato*) must be discerned emphatically

The specific character of each element such as

1. the hardness of the earth-element (*kakkhaḷatta lakkhaṇa*)
2. the flowing of the water-element (*paggarana lakkhaṇa*)
3. the heat of the fire-element (*uṇṇhatta lakkhaṇa*)
4. the supporting of the fire-element (*vitthambana lakkhaṇa*)

On which the mind of meditation must be fixed together and scrutinized continuously by insight. This instruction is intended for such person who is practicing on 12 kinds of nature of the four great elements and unable to reach neighbourhood concentration well. If the specific character of each element is emphasized and taken to heart frequently about 40 minutes, the mind of meditation is capable of taking these objects continuously and become concentrated on it. Thus, way of practice, which is convenient to concentrate on the object, must be recognized well and practiced continuously by that mean.

Then strong determination, such as “may the mind of meditation be fixed on the object of the four great elements about one hour”..... “about two hours” etc....., must be set in the mind up and practice continuously. After about 10 sitting period had been done with strong determination, it usually reach to the field of neighbourhood concentration well.

Although the *meditator* tries hard continuously, if the mind of meditation, which is soaked with the supporting cause of predisposition, becomes

1. either wander due to strenuous effort or
2. laziness due to diminish effort, resulting the neighbourhood concentration can not be reached in him, at that time, he must endeavour to adjust the effort and concentration in accordance with the way of practice found in these *Sutta*, as follows

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8. *Adhicitta Sutta*
9. *Anuttarasitibhāva Sutta*
10. *Bujjanga Sutta. (Mahāṅg-1-435)*

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4.15.8 *Adhicitta Sutta*

This *sutta* can be found in *loṇahapanla vagga, tikanipāta, Anguttara Nikāya* Volume I and it's name is called *Nimitta Sutta* in that *Nikāya*. Translation of that *Sutta* would be presented as follows.

Bhikkhus! The meditating *bhikkhu* who strenuously practices the supreme mind of meditation, both *samatha* and *vipassanā*,

1. should be taken to heart the conditional sign of concentration (= *dhamma* which is able to occur concentration), sometimes,
2. should be taken to heart the conditional sign of effort (= *dhamma* which is able to occur effort), sometimes,
3. should be taken to heart the conditional sign of neutrality (*uppekkhā*) (= *dhamma* which is able to occur neutrality), sometimes.

Bhikkhus! If the meditating *bhikkhu* who strenuously practices the supreme mind of meditation, both *samatha* and *vipassanā*, takes to heart the conditional sign of concentration (= *dhamma* which is able to occur concentration) one-sidedly, that mind of *samatha* or *vipassanā* becomes the conditioned laziness. (1)

Bhikkhus! If the meditating *bhikkhu* who strenuously practice the supreme mind of meditation, both *samatha* and *vipassanā*, takes to heart the conditional sign of effort (= *dhamma* which is able to occur effort) one-sidedly that mind of *samatha* and *vipassanā* becomes the conditioned wandering mind. (2)

Bhikkhus! If the meditating *bhikkhu* who strenuously practice the supreme mind of meditation, both *samatha* and *vipassanā*, takes to heart the conditional sign of neutrality (= *dhamma* which is able to occur neutrality) one-sidedly, that mind of *samatha* and *vipassanā* becomes the conditioned insolence which is unable to cease four fluxions (*āsava*). (3)

Bhikkhus! The meditating *bhikkhu* who strenuously practices the supreme mind of *samatha* and *vipassanā*, takes into heart

1. the conditional sign of concentration, sometimes,
2. the conditional sign of effort, sometimes,
3. the conditional sign of neutrality sometimes, and then the mind of meditation becomes

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1. agile,
2. adaptability to carry out *samatha* and *vipassanā* practice, and
3. brilliant light appears
4. It is never fall back
5. It is situated well in solemnity in order to cease four fluxions (*āsava*) (= to attain the Fourth Path-Knowledge).

Bhikkhus! For instance, either the gold-smith or his pupil prepares a kiln and puts a piece of gold within a crucible in it and blows with air sometimes, sprays with water sometimes, neglects it sometimes. **Bhikkhus!** If either the gold-smith or his pupil blows continuously on that gold, it will be melted.(1)

Bhikkhus! If either the gold-smith or his pupil sprays continuously on that gold, it will be cooled. (2)

Bhikkhus! If wither the gold-smith or his pupil neglects continuously that gold, it will not be reached to matured condition. (3)

Bhikkhus! When either the gold-smith or his pupil blows on that gold sometimes, sprays with water sometimes and neglects sometimes, that piece of gold becomes agile, adaptability to carry out jewellery and brilliant light appears. It is never fall down and qualified for future works. If one needs any kind to become, a gold plate or ornamental ear-plug or necklace or bunch of golden flowers or special jewellery as he likes, it can be achieved whatever he needs.

Similarly, **bhikkhus!** The meditating **bhikkhu** who strenuously practices the supreme mind of meditation, both **samatha** and **vipassanā**, should be take to heart three conditional signs of the occurrence of **samatha** and **vipassanā** knowledge, i.e.,

1. conditional sign of concentration sometimes,
2. conditional sign of effort sometimes,
3. conditional sign of neutrality sometimes.

Bhikkhus! If the meditating **bhikkhu** who strenuously practices the supreme mind of meditation, both **samatha** and **vipassanā**, takes to heart the conditional sign of concentration (= **dhamma** which is able to occur concentration) one-sidedly, that mind of **samatha** or **vipassanā** becomes the conditioned laziness. (1)

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Bhikkhus! IfR.....(2)

Bhikkhus! IfR.....(3)

Bhikkhus! The meditating **bhikkhu** who strenuously practices the supreme mind of **samatha** and **vipassanā**, takes into to heart

1. the conditional sign of concentration sometimes,
2. the conditional sign of effort sometimes,
3. the conditional sign of neutrality sometimes and then the mind of meditation becomes
 1. agile,
 2. adaptability to carry out **samatha** and **vipassanā** practice, and
 3. brilliant light appears
 4. It is never fall back.
 5. It is situated well in solemnity in order to cease four fluxions (**āsava**) (= to attain the Fourth Path-Knowledge).

The mind of meditation is intended for faced with such **dhamma** which is deserving to know by supra-mundane knowledge. If it is fulfilled with previous perfections (**pāramitta**) and the presence of fundamental absorptions (**jhāna**) for psychic knowledge (**abhiññāna**), it can be reached to that deserving situations evidently.

“I want to feel various kinds of psychic power”s.....(6 kinds of psychic power can be presented in detailed)

If “he wants to face with the Fruit-Knowledge, which is deliverance of defilements called **cetovimutti**, **paññāvimutti** due to eradication of four fluxions, by himself in present life”, it can be reached to that deserving situations, (psychic power, **vipassanā**, the Path-and-the Fruit-Knowledge etc.), evidently,” preached by the Buddha. (*Ang-1-258-260*)

This is the translation of *Adhicitta Sutta*.

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4.15.9 (a) *Anuttarasītibhāva Sutta*

This *sutta* can be found in *sītivagga, Dutiyapaṇṇāsaka, Chakka Nipāta, Anguttara Nikāya* and its name is called *sītibhāva Sutta*. Translation of that *sutta* would be presented as follows.

Bhikkhus! The *bhikkhu* who had fulfilled with 6 kinds of *dhamma*, is not deserving to face with *nibbāna* which is beyond compare peace.

Bhikkhus! The *bhikkhu* under this *sāsanā*,

1. never suppresses his mind when it is time to suppress his mind,
2. never praises his mind when it is time to praise his mind,
3. never be joyful his mind when it is time to be joyful his mind,
4. never neglects his mind when it is time to neglect his mind,
5. has inferior attention,
6. enjoys in five aggregates with which wrong view of personality.

Bhikkhus! The *bhikkhu* who has fulfilled with this 6 kinds of *dhamma*, is not deserving to face with *nibbāna* which is beyond compare peace.

Bhikkhus! The *bhikkhu* who had fulfilled with 6 kinds of *dhamma*, is deserving to face with *nibbāna* which is beyond compare peace.

Bhikkhus! The *bhikkhu* under this *sāsanā*,

1. always suppresses his mind when it is time to suppress his mind,
2. always praises his mind when it is time to praise his mind,
3. always be joyful his mind when it is time to be joyful his mind,
4. always neglects his mind when it is time to neglect his mind,
5. has superior attention,
6. enjoys in *nibbāna*.

“**Bhikkhus!** The *bhikkhu* who had fulfilled with this 6 kinds of *dhamma*, is deserving to face with *nibbāna* which is beyond compare peace”... preached by the Buddha (*Ang-2-379*)

4.15.9 (b) The basic meaning of this *sutta*

1. If the mind of meditation wanders due to strenuous effort, it must be suppressed by developing concentration.
2. The mind of meditation must be praised or elevated by strenuous effort when it is lazy to practice due to diminish effort.

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3. When the mind of meditation becomes in neutrality, that neutralized mind must be joyful by knowledge. In other way, if the mind of meditation becomes lazy to approach the process of taking the object of the four great elements either due to weak knowledge which must be able to know profound nature of each element or due to

lack of peace which is free from defilement and called *upasamasukha*, the mind must be elevated and be joyful by developing concentration after recognizing 8 kinds of conditions of great fears, such as the suffering of rebirth (*jāti dukkha*), suffering of aging (*jarā dukkha*) etc....

4. Sometimes, the mind of meditation is neither lazy nor wandering; it is not void of joy to take the object and neutralizes on the object; situating well in the way of practice as a result; at that time it must be neither praised nor suppressed on that mind, but neglects like charioteer who regard with indifference on racing horses. (*Ang-Com-3-140, Ang-ṭī-3-146*)

4.15.9 (c) *Panitadhimuttika*

Pāli Quotation (Ang-ṭī-3-146)

= Because the Buddha preached the phrase, *nibbānābhirata* (inclination to *nibbāna*), the sub commentator Sayadaw explained that the phrase *paṇṭīdhimuttika* means “strong inclination to the supreme *dhamma* called the Path-and Fruit-Knowledge”. Therefore, the *meditator* who wants to attain *nibbāna*, must be fulfilled with the mind which is inclined to get the Noble Path-and Fruit-Knowledge forever.

4.15.10 *Bojjhanga Sutta (Aggi Sutta) (Sam-3-98-100)*

This *sutta* can be found in *mahāvagga, Bojjaṅgasamyutta* page 98-100, and it is also called *Aggi Sutta*, serial number of 234. This *Sutta* is as a reference to explain *nimitta kosaṅga, bhavakosaṅga*, in the commentary called *Visuddhimagga* Volume I, page 127. The meaning of this *Sutta* is as follows.

Due to diminish effort; lack of bliss in the practice; diminish the knowledge of great fear, the mind of meditation becomes fall back to take the object of meditation. At that time, it should not be developed *passaddhi sambujjhaṅga*, (tranquility factor), *samādhisambujjhaṅga* (concentration factor) and *upekkhāsambujjhaṅga* (neutrality factor) but *dhammavicayasambujjhaṅga* (wisdom factor) *vīriyasambujjhaṅga* (effort factor), *pītisambujjhaṅga* (bliss factor).

Due to predominance in effort; presence of great bliss in the practice, predominance in the knowledge of great fear, the mind of meditation becomes wander from here to there. At that time, it should not be developed *dhammavicayasambujjhaṅga* (wisdom factor), *vīriyasambujjhaṅga* (effort factor), *pītisambujjhaṅga* (bliss factor) but *passaddhi sambujjhaṅga* (tranquility factor), *samādhisambujjhaṅga* (concentration factor).

Detailed account had been presented in Section 3, *Ānāpānassatisamādhi*, in which the way of practice in order to equal 7 factors of enlightenment taking the object of brilliant clear sign of full concentration of *Ānāpānassati*, had emphasized to express. In this portion, it must be practice in order to equal 7 factors of enlightenment taking the object of the nature of the four great elements, accordingly. Especially, it must be practiced in order to equal the effort and concentration in accordance with the Buddha’s instructions found in *Nimitta Sutta, Anuttarasītibhāva Sutta, Aggisutta*.

4.16 The practice of the four aspects of deportment (*iriyāpatha*) and clear comprehension (*sampajañña*)

* *yamkiñci kammaṭṭhānam satassa sampajānasseva sampajjhati. (Vs-1-276)*

= Every meditation subject can be fulfilled only when associated with the mindfulness and clear comprehension. Therefore it is essential to practice on the four aspects of deportment (*iriyāpatha*) and clear comprehension (*sampajañña*) in this portion.

During practising on mindfulness of breathing, the way of practice including four aspects of deportment, i.e. waling, standing, sitting, reclining, and clear comprehension, i.e., moving forwards and backwards etc. . can be carried by discerning in-and out-breath occurred within that manner in order to fulfil *gocarasampajañña*. Because it has not fulfilled *asammohasampajañña* which is clear comprehensible on corporeal and mental *dhamma* up to the field of ultimate reality, *gocarasampajañña* must be fulfilled previously.

After *gocarasampajañña* has been fulfilled by developing concentration up to the fourth absorption of the mindfulness of breathing, it must be endeavoured to fulfill *asammohasampajañña* successively for present time. Recent stage is called *dhātumanasīkāra pabba* at which the nature of four great elements are discerned and it is only the stage of developing concentration by taking the object of the four great elements.

Therefore, if only one nature of such element can be discerned, it must be discerned on that nature during walking, standing, sitting, reclining for *iriyāpatha* and during moving forwards and back wards; looking straight forwards and askance; bending and stretch out; handling bowl, robe etc, eating, drinking, chewing, licking, defecating and urinating etc.

If all nature of the four great elements can be discerned during sitting, it must be discerned all nature of the four great elements for remaining ways of *iriyāpatha* and *sampajañña* respectively. Thus the power of concentration becomes strong and sharp every time. Due to presence of supporting factor of previous mind of meditation, the later mind of meditation becomes strong and powerful successively.