

**The Practice
Which Leads To
Nibbāna**

(Part 1)

Pa Auk Sayadaw

(Compiled and Translated by U.Dhamminda)

The Practice Which Leads To Nibbāna

(Part 1)



Pa Auk Sayadaw

(Compiled and Translated by U.Dhamminda)

© U Dhamminda 1998

This book belongs to the Public Domain and may be reproduced without any further permission from the author.

If you are interested in practising meditation at Pa Auk Tawya Monastery then please contact:

Pa Auk Sayadaw
c/o Major Kan Sain (Rtd.)
653 Lower Main Road,
Mawlamyine,
Myanmar

or

U Thet Tin
30 Myananda lane
Yankin Post Office
Yangon
Myanmar
Phone +95 (1) 577213

Contents

Introduction	1
The Development of Concentration	1
Developing Insight.....	8
Discerning Dependent Origination	20
Sixteen Knowledges	27
The Method Of Developing Mindfulness Of Breathing	47
Thirty-two Parts Of The Body	63
Skeleton Meditation.....	65
White Kasiṇa	69
Ten Kasiṇas	74
The Four Arūpajhānas	77
Lovingkindness Meditation (Metta Bhāvana)	83
Compassion Meditation (Karūṇā Bhāvana)	96
Sympathetic Joy Meditation (Muditā Bhāvanā).....	98
Equanimity Meditation (Upekkhā Bhāvanā)	99
Recollection Of The Qualities Of The Buddha.....	100
Meditation On The Repulsiveness Of Corpses (asubha)	102
Recollection Of Death	103
The Four Elements Meditation	105
Method Of Analysing Rūpa Kalāpas	115
Theoretical Explanations For Rūpa Kammatṭhāna:	143

Namo tassa bhagavato arahato sammāsambuddhassa

Introduction

The method of practising meditation that is taught at Pa Auk Tawya Monastery is based on the explanation of meditation found in the Visuddhimagga commentary. Because of that the method involves several stages of practise which are complex, and involved. These stages include a detailed analysis of both mentality and matter according to all the categories enumerated in the Abhidhamma and the further use of this understanding to discern the process of Dependent Origination as it occurs in the Past, Present, and Future.

Therefore people who are unfamiliar with the Visuddhimagga and the Abhidhamma will have difficulty in understanding and developing a clear picture of the practice of meditation at Pa Auk Tawya. For foreigners who cannot speak Burmese this problem is made even more difficult.

This introduction has been written to help alleviate these difficulties by presenting a simplified example of a successful meditator's path of progress as he develops his meditation at Pa Auk Tawya. This we hope will enable you to understand a little better the more detailed sections of the book which are the actual instructions for those who are practising meditation.

It also must be stressed from the beginning that this book is intended for use by people who are actually undergoing a course of meditation at the centre under the guidance of Pa Auk Sayadaw.

The Development of Concentration

The meditator at Pa Auk Tawya usually begins by developing one of either two meditations: Four Elements Meditation or Mindfulness of Breathing. Either of these meditations can be used to develop concentration which is then used to investigate the nature

of mind and matter (Nāma rūpa) and the causal relationships that produce and maintain them through the rounds of rebirth.

If a meditator begins with Mindfulness of Breathing then he begins by being aware of the breath as it passes in and out of the nostrils. In the beginning the meditator is simply aware through the sense of touch of what the breath feels like as it enters the nose. As he continually develops his mindfulness of the breath in this way his concentration develops and he begins to actually perceive the breath as if it is a small light resting against his face. He continues to develop his concentration further until this light grows white and then becomes bright and clear like a bright star. Then as he continues to be mindful of this bright light, which is called a "nimitta" or sign of concentration, he eventually is able to attain fixed concentration to such an extent that his mind does not wander, but remains continuously aware of the nimitta.

When the mind of the meditator is able to remain concentrated on this nimitta for one, two, or three hours then certain qualities of mind become prominent. At first there are five prominent qualities: initial application of the mind, sustained application of the mind, joy, happiness, and onepointedness of mind. When these five factors are developed to a sufficient extent then this stage of development of concentration is called the "first jhāna"

Having attained the first jhāna the meditator could if he so wished go on to develop the various stages of understanding of mind and matter and the causal relationships that produce them which make up the practise of insight meditation. But it is better to at first develop higher levels of concentration so that when later the meditator directs his mind to the development of insight the momentum of his concentration assists in his insight practise and makes it easier to discern mind and matter, causes and effects, and produces insight knowledge which is sharper and clearer due to the strength of the light of wisdom that occurs based upon the jhāna concentration.

For example it can be compared to using a flashlight to see objects in the dark. If the batteries in the flashlight are weak then you can only see objects dimly and for a short time before you have to replace your batteries, but if the batteries are strong and new then you can look at objects more clearly, in more detail, and for a longer time before you have to replace your batteries. In the same way the higher the level and stability of a meditator's concentration before he directs his mind to insight, then the more clearly he will be able to see objects and develop insight for longer before he has to return to his original concentration object to renew his concentration. For this reason it is advisable to continue in the development of concentration and get a good basis in it before moving onto insight meditation.

So the usual path of practise of a meditator at Pa Auk Tawya is to continue to develop his concentration based on Mindfulness of Breathing. He then trains himself to develop progressively the second, third, and fourth jhānas. (The method of development is described later on in this book)

Having developed the fourth jhāna using Mindfulness of Breathing the meditator will notice that the mind is especially bright and emits light and he is then able to use this light to discern the 32 parts of the body and to develop the meditation based on the 32 parts of the body.

He does this by first entering and arising from the fourth jhāna based on Mindfulness of Breathing and then directing his awareness to discerning the hairs of his head. With the assistance of the light emitted by the mind that has just emerged from concentration based on the fourth jhāna he is able to see clearly the hairs of the head just as if he were looking at them in a mirror. Then systematically he discerns each of the other 31 parts of the body one by one and sees them clearly in the same way. If during this process the light becomes dim and he is unable to see the parts clearly then he

returns to the fourth jhāna based on Mindfulness of Breathing and having emerged from that concentration he again directs his mind towards seeing the 32 parts of the body.

The 32 parts of the body are:

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

He then returns to the fourth jhāna based on Mindfulness of Breathing and the emerging from it uses the light produced by it to assist him to discern the 32 parts of the body in a person who is sitting close to him. Thus he develops the ability to discern the 32 parts both internally in his own body and externally in the body of another individual. By practising this discernment of the 32 parts internally and externally again and again in turn the power of his concentration on the 32 parts increases and becomes strong. He can then begin to discern 32 parts of the body in other humans around him and even in animals.

When a meditator has become skilled in the discerning of the 32 parts in this way both internally and externally he is then able to follow any of three ways for the further development of his concentration:

1. He can use the repulsiveness of a part to develop meditation on the repulsiveness of the body.
2. He can use the colour of a part of the body to develop as a *kaṣiṇa* meditation.
3. He can analyse and discern the four elements (earth, water, fire, and air) in each part and develop Four Elements meditation.

The meditator at Pa Auk Tawya is then taught the development of meditation based on bones which is one of the 32 parts of the body. He can use the perception of bones to develop the first jhāna based on repulsiveness, or he can use the white color of the bones as a kasiṇa object and develop the white kasiṇa to the fourth jhāna.

The meditator begins to develop the meditation on bones by firstly again developing the fourth jhāna based on the Mindfulness of Breathing. Then when the light associated with that concentration is strong and brilliant he turns his awareness to the discernment of the 32 parts of the body internally. Then he discerns the 32 parts externally in a person sitting nearby. Then he selects and discerns only the bones of the skeleton that are internal. When those bones have become clear to him then he takes the repulsiveness of those bones as an object and develops that perception. He perceives them as "repulsive, repulsive, repulsive bones, repulsive bones or bones, bones". He then develops that perception in such a way that his mind stays with the perception of repulsiveness for one or two or three hours. Because of the assistance of the fourth jhāna based on mindfulness of breathing it should not take long for him to attain the first jhāna based on the perception of the repulsiveness of the bones.

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

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

As he continues to concentrate on this white circle it progressively becomes whiter and brighter and he can use it to attain the first, second, third, and fourth jhānas based on this white nimitta.

A meditator who can attain the fourth jhāna using the white kasiṇa can then easily use that concentration and the light associated with it as a basis for the development of the "Four Protections" (caturakkha): Loving-kindness meditation (mettā), Recollection of the qualities of the Buddha (Buddhanussati), meditation on the repulsiveness of corpses (asubha), and Recollection of death. (Marananussati). The meditator will find that he will be able to learn and develop these meditations very easily, and quickly because of the momentum and assistance of the fourth jhāna concentration using the white kasiṇa.

The path of practise of the meditator that we have described so far constitutes the development of concentration that is generally followed by meditators at Pa Auk Tawya who begin by developing mindfulness of breathing.

Alternate Way of Developing Concentration Based On Four Elements Meditation

In the beginning of this overview we also mentioned that the meditator can begin by developing the Four Elements Meditation. If a meditator begins to develop his concentration by using the Four Elements Meditation then his path of practise will be as follows:

Firstly he learns to discern in the body each of the 12 characteristics of the four elements one at a time. The 12 characteristics are:

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

Then when he is able to discern all of these characteristics throughout the whole body then he meditates simply observing the first six, hardness, roughness, heaviness, softness, smoothness, and lightness, as the Earth element, the next two, flowing and cohesion, as the Water element, the next two, heat and cold, as the Fire element, and the last two, supporting and pushing, as the Air Element. In this way he develops his discernment of the four elements so that in whatever posture he is in he observes his body to be simply the Four elements of Earth, Water, Fire, and Air.

As he continues to meditate and develop deeper concentration based on the four elements he finds that his body begins to emit light at first this light maybe grey like smoke or bluish white, but as he continues to discern the four elements in that light he finds his whole body appears to be white. Then as he continues to discern the four elements in the white form of the body his whole body becomes clear like a block of ice. At this point he has developed what is called access concentration (*upacāra samādhi*).

At this point the meditator could go on to develop insight meditation if he so wishes, but he might also want to develop his concentration further. He can do this by discerning the 32 parts of the body in the clear form of his body. Then by using one of those parts such as the bones he can use the perception of bones to develop the first *jhāna* based on repulsiveness, or he can use the white colour of the bones as a *kasiṇa* object and develop the white *kasiṇa* to the fourth *jhāna*.

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

So whether a meditator begins by developing Mindfulness of Breathing or Meditation on the Four Elements he can develop other

meditation subjects easily with the assistance of the concentration he has attained in his initial meditation.

Developing Insight

After the meditator has thus completed the development of concentration his mind is then pliant, usable and ready to begin the development of insight practise.

If he developed his concentration by using mindfulness of breathing then he again develops that concentration as described above. He attains the fourth jhāna based on mindfulness of breathing, then discerns the 32 parts of the body a few times internally and externally, then using the white colour of the bones he progressively enters the fourth jhāna based on the white kasiṇa. Then he directs his mind towards the discernment of the four elements in the body.

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

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

When he is able to easily discern these particles, which are called rūpa kalāpas, he will notice at first that they are arising and passing away very quickly. He should not pay much attention to them arising and passing away, but just continue to observe the four elements in each rūpa kalāpa.

He will notice that the particles are of two main kinds those that are clear or transparent and those that are not clear or transparent. The transparent particles are those which are sensitive to the five sense objects of light, sound, odours, tastes, and touch. There are therefore five types of transparent particles. Of these the body sensitive element is found dispersed throughout the body, while the other sensitive elements are found only in their respective place which is the eye, ear, nose, and tongue.

So the meditator is then trained to discern the four elements in individual particles and also becomes proficient in the analysis of different kinds of particles. As he trains progressively and systematically he will eventually be able to recognise and identify all of the 28 different types of matter that occur in the body and outside of the body as well. He is also trained to discern which of these rūpas are produced by kamma, consciousness, temperature, and nutriment (kamma, citta, utu, and āhāra)

The 28 kinds of matter are briefly:

4 Primary Elements

1. earth, 2. water, 3. fire, 4. air,

24 Kinds of derived matter

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

When a meditator is able to analyse matter and discern all these 28 kinds of matter then he discerns them as a group and knows them as "matter".

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

Discerning Mentality

In Buddhist Abhidhamma the mind is seen as consisting of consciousness which knows an object and concomitant mental factors which arise together with consciousness. There are 52 such mental factors for example:

contact, feeling, perception, intention, one pointedness, life faculty and attention. (phassa, vedanā, saññā, cetanā, ekaggatā, jīvita, manasikāra)

There are a total of 89 types of consciousness which can be classified according to whether they are wholesome, unwholesome or indeterminate, and also classified according to their plane of existence, rūpa, arūpa, or kāmāvacara.

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

The analysis of mentality is made up of three parts:

1. The analysis of all of the different types of consciousness that occur in oneself.

2. Discernment of all of the individual mental factors that are present in each consciousness.
3. The discernment of the processes of consciousness called "vīthi" that occur at the six doors of the senses.

If a meditator wants to discern mentality he must have already completed the development of concentration beginning with either mindfulness of breathing, some other tranquillity subject of meditation or with four elements meditation. He should also have finished the discernment of matter (rūpa kamaṭṭhāna). Then only after that should he attempt to discern mentality (nāma kamaṭṭhāna).

If the meditator has attained jhāna concentration using mindfulness of breathing or another object then the best place to start to discern mentality is by discerning the consciousness and mental concomitants that are associated with the jhāna state that he has attained.

There are two reasons for this. The first reason is that he has already observed the five jhāna factors when developing jhāna and so he has some experience in discerning the mental factors associated with jhāna. The second reason is that the jhāna impulsion consciousnesses (jhāna javana cittas) that are present during the experience of jhāna occur many times in succession and are therefore prominent and easy to discern. This is in contrast to the normal kāmāvacara vīthi in which each javana only occurs seven times before a new vīthi occurs.

So if a meditator has attained jhāna and wishes to discern mentality he begins by entering the first jhāna and then after leaving the first jhāna discerns the five jhāna factors according to their individual characteristics and practises until he can discern the five factors all together at once in each first jhāna javana citta. The five factors are:

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

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

When the meditator can discern all the 34 types of mentality present in the first jhāna javana citta he then tries to discern all the types of mentality present in each and every consciousness that occur in a mind door thought process (mano dvāra vīthi).

A mind door thought process of the first jhāna consists of a sequence of six types of functional consciousness.

Firstly there occurs mind door advertent consciousness (manodvārāvajjana) in which he can discern 12 types of mentality.

Then after that there occurs one preliminary consciousness (parikamma) in which he can discern 34 types of mentality.

Then after that there occurs one access consciousness (upacāra) in which he can discern 34 types of mentality.

Then after that there occurs one adaptation consciousness (anuloma) in which he can discern 34 types of mentality.

Then after that there occurs one change of lineage consciousness (gotrabhu) in which he can discern 34 types of mentality.

Then after that there occurs an uninterrupted sequence of jhāna impulsion consciousnesses (jhāna javana) in which he can discern 34 types of mentality.

To discern this the meditator must first enter into the first jhāna and then after arising from that jhāna he can then observe that previously occurring jhāna mind door process. He then begins to observe each of the different functional consciousnesses in the first jhāna mind door process and discern all the types of mentality that occur in each functional consciousness whether it be 12 or 34.

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

After that the meditator performs the same type of discernment and analysis of mentality of the second, third, and fourth jhāna of mindfulness of breathing and also of any other jhānas that he is able to attain using other meditation subjects. For example, repulsiveness of the body, white kasiṇa, lovingkindness etc.

Then after that the meditator discerns the different types of mentality that occur when a wholesome mind door thought process of the sensual plane occurs (kāmāvacara kusala mano dvāra vīthi).

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

To discern the mentality associated with a wholesome mind door thought process of the sensual plane (kāmāvacara kusala mind door vīthi) the meditator firstly discerns the mind door which is the bhavaṅga citta and then takes the eye transparent element (cakkhu pasāda) as an object.

Then when the object of the eye transparent element appears in the mind door it produces a mind door vīthi.

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

If the meditator pays attention to an object and knows it as materiality, mentality, (rūpa, nāma) cause or effect, anicca, dukkha, anatta or asubha then this attention is wise attention and it is associated with a wholesome consciousness.

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

So the meditator repeats this process again and again and tries to discern the types of mentality, associated with the consciousness of that mind door process, one at a time in a similar way to the way mentioned earlier for the jhāna mind door process. So that he discerns the mentality beginning either with consciousness, feeling, or contact and then develop his understanding until he can discern progressively one, two, and three types of mentality in each con-

consciousness and continuing in this way he eventually is able to see all of the different types of mentality present in each consciousness of a wholesome mind door thought process of the sensual plane be they 34 types or 33 or 32.

A wholesome mind door thought process of the sensual plane consists of the following sequence of functional consciousnesses.

Firstly there occurs mind door adverting consciousness (manodvāravajjana) in which the meditator can discern 12 types of mentality.

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

Then there occurs 2 registration consciousnesses (tadaramana citta) in which the meditator can discern either 34, 33, or 32 types of mentality.

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

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

Then after that the meditator starts to discern the eye door vīthi. He discerns all the mentality that make up each consciousness in an eye door vīthi. In the same way as the examples mentioned earlier he firstly discerns either consciousness, contact, or feeling. Then he continues to search for and discern the different types of mentality one at a time until he can see all the different types of mentality present in one consciousness.

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

An eye door process consists of a sequence of six types of functional consciousness.

Firstly there occurs a five sense door adverting consciousness (*pañcadvāravajjana*) in which the meditator can discern 11 types of mentality.

Then after that there occurs one eye consciousness (*cakkhuvīññāṇa*) in which the meditator can discern 8 types of mentality.

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

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

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

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

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

Then several moments of bhavaṅga consciousness arise.

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

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

Then there occurs 2 registration consciousnesses (tadaramana citta) in which the meditator can discern either 34, 33, or 32 types of mentality.

After discerning this the meditator starts to discern all the different types of mentality that occur in every consciousness in these eye door and mind door processes beginning with either consciousness, contact, or feeling and then discerning one by one each of the other types of mentality until he can discern all mentality that is present in each consciousness in both processes.

Then after the meditator can discern these processes and the mentality present there in the case of the eye base he continues to discern the same in a similar way in each of the other four sense bases; the ear, the nose, the tongue, and the body. So by this stage he will have developed the ability to discern the mentality associated with wholesome consciousnesses.

Then next after that the meditator needs to learn how to discern the mentality in unwholesome consciousnesses. To be able to do this he simply takes the same objects as he did in the examples given earlier and pays unwise attention to each of them.

When the meditator attains this stage in meditation he has

developed concentration, discerned all of the 28 kinds of matter, and discerned all mentality that is present internally.

Discerning Mentality Externally

Then after the meditator has discerned mentality internally he can proceed to discern mentality externally. To do this he begins by discerning the four elements internally and then discern the four elements in the clothes he is wearing. While doing this he will be able to discern that his clothes break down into particles and he is able to discern 8 types of matter in each of these particles. They are called nutriment as the eighth particles arisen from temperature. In this case the temperature that they arise from is the fire element in each external particle.

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

After this he discerns the matter in the building he is sitting in, the area around the building including the trees, etc., and in this way he gradually expands the field of his discernment externally until he can discern all inanimate matter that is external to himself and also all matter that is internal.

Sometimes while discerning matter that is external the meditator finds that he also sees transparent matter present in inanimate objects. This is because there are small insects and animals living in those places and he is seeing the transparent matter of those beings.

After the meditator discerns the external matter that is inanimate he goes on to discern external matter that is animate and associated

with consciousness. That is the matter present in the bodies of other living beings.

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

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

After this he proceeds to the discernment of mentality internally and externally.

Discernment Of Mentality Internally And Externally

Firstly he discerns mentality internally starting from the mind door process and then the eye door process, and discerns all the mentality associated with it, whether it be wholesome or unwholesome as explained earlier. Then he proceeds to do the same externally.

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

If the meditator is able to attain jhāna he can also discern jhāna

mind door processes that are external, but if he does not have experience of jhāna he will not be able to do this.

In this way the meditator discerns matter internally and externally until he can see the matter in the limitless universe. Then he discerns mentality internally and externally until he can see mentality in the limitless universe. Then he discerns both mentality and matter as far as the extent of the universe.

Then after that the meditator defines mentality and matter with wisdom and sees no beings, men, or women, but only mentality and matter as far as the extent of the entire universe.

Discerning Dependent Origination

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

There are several ways in which a meditator can develop the ability to discern Dependent Origination. The method most often used to teach meditators how to discern Dependent Origination involves firstly discerning the five aggregates in the present, then in the past, and then in the future. Then after the meditator is able to discern the five aggregates in the present, past, and future he discerns the cause and effect relationships that are present over these three periods of time. Once he is able to discern the five aggregates in the present, past, and future and see which of the aggregates is a cause and which is an effect then he can learn to discern Dependent Origination in the various ways that are taught in the suttas and commentaries.

Discerning The Past

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

Then he goes and sit in meditation and develops concentration and then discerns in turn mentality and matter that is internal and external. This is important for if the meditator cannot discern external mentality and matter he will have great difficulty discerning mentality and matter in the past. This is because of the similarity of external mentality and matter and past mentality and matter.

Then the meditator tries to discern the mentality and matter that occurred at the time of making the offering at the pagoda or buddha image as if they were an external object. He should find that while doing this an image of himself at that time of offering appears. Then he discerns the four elements in that image.

When the image becomes particles he discerns all the matter of the 6 doors, especially the 54 rūpas of the heart basis. Then he discerns the bhavaṅga consciousness and then the mind door process that occur in the gaps between the bhavaṅga consciousnesses. Then he discerns forwards and backwards amongst those mind door processes and finds the defilement round (kilesa vatta), and kamma round (kammavatta) mind door processes. The kamma round mind door process has 34 kinds of mentality while the defilement round only has 20 kinds of mentality. Then having discerned the mentality of the defilement round and the kamma round the meditator then discerns the matter that they depend on.

There are three rounds or vatta found in the process of Dependent Origination. They are the round of kamma (kammavatta), the round of defilements (kilesavatta), and the round of results (vipākavatta). Of the twelve links of Dependent

Origination the round of kamma refers to kamma formations and kammabhava, the round of defilements refers to ignorance, craving and clinging, and the round of results refers to consciousness, mind and matter, the six sense bases, contact, and feeling.

For example, in the case of making an offering of candles, flowers, or incense in front of a Buddha image and making a wish to be reborn as a monk.

Then in this case ignorance is the wrong knowledge thinking that "monk" is a reality, craving is the desire, and longing for a life as a monk, and clinging is the attachment to a life as a monk. These three: ignorance, craving, and attachment are all found together in the consciousness that makes up the round of defilements (kilesa vatta).

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

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

When the meditator is able to discern the mentality and matter of the defilement round and the kamma round in the recent past then he goes back in time a little further, to sometime previous to that offering and discerns the mentality and matter present at that time in the same way. Then after having discerned the mentality

and matter at that time he continues a little further again and repeats the same. In this way he is able to discern mentality and matter that occurred one day in the past, one week in the past, one month in the past, one year in the past, two years in the past, three years in the past and so on. Discerning the mentality and matter in this way he is eventually able to discern backwards into the past until he can see the mentality and matter associated with rebirth which occurred at the conception of his present life.

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

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

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

If the meditator can discern the mentality and matter near death then he will also not have difficulty to discern the object of the death impulsion whether it be a kamma object, kamma sign, or rebirth sign. This object appears because of the kammic force which produces the rebirth consciousness. Then if he can discern this he will be able to discern the kamma formations, and kamma that produced the relevant resultant aggregates in this present life. When he has discerned kamma formations and kamma he then tries to discern the ignorance, craving, and clinging that precede them. Then after that

he discerns the other mentality that are associated with that kamma round and defilement round which may be 34, 33, or 32 types.

Example Of Discerning Dependent Origination

For example, when one meditator concentrated and searched at the time near death and discerned the mentality and matter there she saw the kamma object of a woman offering fruit to a Buddhist monk. Then she further examined the mentality and matter, beginning with the four elements, present while making the offering of fruit to the Buddhist monk. She then found that that person was a very poor and uneducated villager who having reflected on her own state of suffering had made an offering to the monk wishing for a life as an educated woman in a large town.

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

In this present life that woman is an educated woman in a large town in Myanmar. She was able to directly discern with right view how the kammic force of offering of fruit in her past life has produced resultant five aggregates in this present life.

When a meditator is able to discern causes and effects in this way then this knowledge is called *paccaya pariggaha ñāṇa* or Knowledge that discerns the causes of mind and matter.

Here is another example. In this case a man while searching and discerning at the time near death found that around the time of the near death impulsion there were four kamma objects competing with each other. There was one kamma involving teaching Buddhist texts, another involving teaching dhamma, yet another

involving meditation, and finally one teaching meditation. When he searched amongst these four kammās to discern which had caused the resultant five aggregates in the present life he found that the kamma of meditating was the one that had given the result and that that kamma was the object of the near death impulsion. When he further investigated to discern which meditation subject was being practised he saw that he had been practising insight meditation and applying the three characteristics of *anicca*, *dukkha*, and *anatta* to mentality and matter. When he made further investigations he saw that before and after each meditation sitting he had made the wish to be reborn as a man, to become a monk, and be a monk who disseminates the Buddhist teachings.

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

When the meditator discerns the immediate past life in this way and is able to see the five causes in the past life of ignorance, craving, clinging, kamma formations, and kamma and is also able to see the five results in the present of rebirth consciousness, mentality and matter, six sense bases (*āyatana*), contact, and feeling, then he needs to discern in the same way back further progressively to a second, third, and fourth past life. He does this for as many lives as he can discern in the past. Then after that he discerns in the same way into the future. To do this he starts by discerning the present matter and mentality and then discern into the future until the time of death in this life. At that time he is able to see either the kamma object or the sign of the place of birth that will occur because of the power of a particular kamma he has performed in this life. He will then be able to discern after that the rebirth mentality and matter that will be produced in the future life.

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

The meditator continues to search in this way and discern up until the time when ignorance will cease without remainder which will happen with the attainment of Arahatta magga. He then continues up till the cessation of the five khandhas without remainder which occurs when one enters into parinibbāna. Therefore he has to discern as many lives into the future as will occur until his own attainment of Arahathship and Parinibbāna. He is then able to discern that with the ceasing of ignorance matter ceases. Thus in this way he is able to discern the ceasing of dhammas.

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

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

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

of how to discern Dependent Origination according to the fifth method and the first method.

Sixteen Knowledges

After discerning Dependent Origination the meditator continues to develop insight up to the attainment of nibbāna.

There are sixteen insight knowledges (ñāṇa) which need to be attained progressively in order to attain nibbāna.

The first knowledge is nāma rūpa pariccheda ñāṇa or the knowledge that discerns mind and matter. This has been explained above when we explained how to discern mind and matter.

The second knowledge is paccaya pariggaha ñāṇa or knowledge that discerns the causes of mind and matter. This too has been explained above when we explained how to discern mind and matter in the past, present, and future and how to discern Dependent Origination.

After the meditator has developed the first two knowledges he needs to again discern all mentality, all matter, and all the factors of dependent origination according to their individual characteristics, functions, manifestations, and proximate causes in order to make these two knowledges complete. It is difficult to explain this in a brief way so if you wish to know the details it is best to learn them at the time of actually practising.

The third insight knowledge is sammasana ñāṇa or the knowledge that comprehends formations in groups. The development of this knowledge involves the dividing of conditioned phenomena into two groups as mentality and matter, or five groups as the five aggregates, or twelve groups as the twelve bases, or eighteen groups as the eighteen elements, or as twelve groups according to the twelve links of Dependent Origination. After that the medita-

tor applies the three characteristics of anicca, dukkha, and anatta in turn to each of these groups.

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

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

Then he takes that matter together as a group and pays attention to the arising and passing away of that matter and then views that with wisdom as impermanent (anicca). He applies this characteristic once internally and then once externally repeatedly. While doing this externally he gradually extends this perception from near to far up till the extent of the unbounded universe.

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

Then he again takes that matter together as a group and pays attention to that matter as empty of a permanent self and then views

that with wisdom as not-self (anatta). He applies this characteristic once internally and then once externally repeatedly. While doing this externally he gradually extends this perception from near to far up till the extent of the unbounded universe.

When the meditator can do this then he applies the three characteristics in a similar way to mentality. Firstly he discerns all the mentality that occurs at the six sense doors. This includes the consciousness and mental factors present in each moment of each sense door process or vīthi and also the bhavaṅga consciousness that occurs between vīthis.

Then he takes that mentality together as a group and pays attention to the arising and passing away of that mentality and then views that with wisdom as impermanent (anicca). He applies this characteristic once internally and then once externally repeatedly. While doing this externally he gradually extend this perception from near to far up till the extent of the unbounded universe.

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

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

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

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

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

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

There are ten "tos" in the anicca group:

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

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

- | | |
|---------------|------------------|
| 1. Painful | 2. A disease |
| 3. A boil | 4. A dart |
| 5. A calamity | 6. An affliction |

- | | |
|----------------------------|------------------------|
| 7. A plague | 8. A disaster |
| 9. A terror | 10. A menace |
| 11. No protection | 12. No shelter |
| 13. No refuge | 14. A danger |
| 15. The root of calamity | 16. Murderous |
| 17. Subject to cankers | 18. Māra's bait |
| 19. Subject to birth | 20. Subject to ageing |
| 21. Subject to illness | 22. Subject to sorrow |
| 23. Subject to lamentation | 24. Subject to despair |
| 25. Subject to defilement | |

There are five "tos" in the anatta group:

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

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

If the meditator finds that his insight is still not strong enough he tries to apply the three characteristics to mentality and matter by using the methods called the seven ways for matter and the seven ways for mentality.

The Seven Ways for Matter

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

2. The second way for matter is by applying the three characteristics to matter during each age of one lifetime both internally and externally. To do this the meditator takes the period of one lifetime as 100 years and then divides it into three ages consisting of 33 years and then applies the three characteristics to each age by seeing that the matter present in the first age does not pass on to the second age and the matter present in the second age does not

pass on to the third age. He sees that the matter ceases in the age in which it arises.

After he has done this by dividing a lifetime into three ages he then divide the lifetime into progressively smaller periods of time and applies the three characteristics to each age. He divides the lifetime into:

10 periods of 10 years, then 20 periods of 5 years, 25 periods of 4 years, 33 periods of 3 years, 50 periods of 2 years, and 100 periods of 1 year.

Then 300 periods of 4 months, 600 periods of 2 months, and 2400 periods of half months.

Then he divides each day into 2 parts, and then 6 parts and sees that the matter present in any period ceases in that same period and does not pass on to the next period and so is impermanent, painful and not-self.

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

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

3. The third way for matter is by applying the three characteristics to matter arising from nutriment. This is done by discerning matter at the time when the meditator is hungry and at the time when he has eaten sufficient food and applying the three characteristics to the matter present at each of these times.

4. The fourth way for matter is by applying the three characteristics to matter arising from temperature. This is done by discerning matter at the time when he is hot and at the time when he is cold and applying the three characteristics to the matter present at each of these times.

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

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

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

These are the seven ways for matter.

Seven Ways for Mentality

1. The first way for mentality is by applying the three characteristics to mentality in groups. To do this the meditator applies the three characteristics to the mind that perceived the three characteristics of matter during the practise of the seven ways for matter. For example after seeing with insight all the matter seen in

the 7 ways for matter as impermanent, he then contemplates that insight mind as itself being impermanent, then contemplates it as painful, and then contemplates it as not-self.

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

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

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

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

4. The fourth way for mentality is by applying the three characteristics to mentality by series. This is similar to the last

method except that the meditator continues until he contemplates a tenth insight mind as impermanent, painful, and not-self with an eleventh insight mind.

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

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

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

By developing these 7 ways for matter and 7 ways for mentality both matter and mentality will become clear to you.

This is how the meditator develops the knowledge of formations in groups. He then tries to develop the knowledge of arising and passing away of formations.

Samudayadhammanupassi

The knowledge of arising and passing away of formations consists of two forms of knowledge. The first is seeing the momentary arising and passing away of formations (khaṇato) and the sec-

ond is to see the causal arising and ceasing of formations (paccayato). Each of these again is also divided into three parts:

1. Momentary arising, momentary passing away, momentary arising and passing away.

2. Causal arising, causal ceasing, causal arising and ceasing.

To begin there is the brief method of discerning arising and passing away of formations. To develop this the meditator first discerns the momentary arising of mentality and matter, the five aggregates, the twelve bases, the eighteen elements, the four noble truths, or dependent origination, internally and externally in the past, present, and future. He then discerns the momentary arising and passing away of these and apply the three characteristics to them. This brief method is based on seeing the momentary arising and ceasing of formations.

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

Firstly the meditator discerns again and again the momentary arising of dhammas and the cause of the arising of those same dhammas.

For example in the case of matter he discerns the causal arising of matter by seeing that according to the method of Dependent Origination:

1. The arising of ignorance causes the arising of matter originated by kamma.
2. The arising of craving causes the arising of matter originated by kamma.

3. The arising of clinging causes the arising of matter originated by kamma.
4. The arising of kamma formations causes the arising of matter originated by kamma.
5. The arising of kamma causes the arising of matter originated by kamma.

Then he discerns the momentary arising of matter originated by kamma which is seeing just the momentary arising of that matter.

He also discerns both these kinds of arising of other matter that are originated by mind, temperature, and nutriment.

6. For example he discerns that mind causes the arising of matter originated by mind and then he discerns just the momentary arising of matter originated by mind.
7. He discerns that temperature causes the arising of matter originated by temperature and then he discerns just the momentary arising of matter originated by temperature.
8. He discerns that nutriment causes the arising of matter originated by nutriment and then he discerns just the momentary arising of matter originated by nutriment.

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

Vayadhammanupassi

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

For example in the case of matter he discerns the causal cessation

of matter by seeing that according to the method of Dependent Origination:

1. The cessation of ignorance causes the cessation of matter originated by kamma.

2. The cessation of craving causes the cessation of matter originated by kamma.

3. The cessation of clinging causes the cessation of matter originated by kamma.

4. The cessation of kamma formations causes the cessation of matter originated by kamma.

5. The cessation of kamma causes the cessation of matter originated by kamma.

Then he discerns the momentary cessation of matter originated by kamma which is seeing just the momentary passing away of that matter.

He also discerns both these kinds of arising of the other matter that are originated by mind, temperature, and nutriment.

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

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

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

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

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

Samudayavayadhammanupassi

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

In the case of matter this involves seeing:

1. The arising of ignorance causes the arising of matter originated by kamma.
The cessation of ignorance causes the cessation of matter originated by kamma.
Ignorance is impermanent, matter originated by kamma is impermanent
2. The arising of craving causes the arising of matter originated by kamma.
The cessation of craving causes the cessation of matter originated by kamma.
Craving is impermanent, matter originated by kamma is impermanent.
3. The arising of clinging causes the arising of matter originated by kamma.

The cessation of clinging causes the cessation of matter originated by kamma.

Clinging is impermanent, matter originated by kamma is impermanent.

4. The arising of kamma formations causes the arising of matter originated by kamma.

The cessation of kamma formations causes the cessation of matter originated by kamma.

Kamma formations are impermanent, matter originated by kamma is impermanent.

5. The arising of kamma causes the arising of matter originated by kamma.

The cessation of kamma causes the cessation of matter originated by kamma.

Kamma is impermanent, matter originated by kamma is impermanent.

6. Mind causes the arising of matter originated by mind.

The cessation of mind causes the cessation of matter originated by mind.

Mind is impermanent, matter originated by mind is impermanent.

7. Temperature causes the arising of matter originated by temperature.

The cessation of temperature causes the cessation of matter originated by temperature.

Temperature is impermanent, matter originated by temperature is impermanent.

8. Nutriment causes the arising of matter originated by nutriment.

The cessation of nutriment causes the cessation of matter

originated by nutriment.

Nutriment is impermanent, matter originated by nutriment is impermanent.

This is how the meditator sees both the momentary arising and momentary passing away of matter and the causal arising and causal passing away of matter. After that he has to see the momentary arising and momentary passing away of mentality and the causal arising and causal passing away of mentality.

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

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

This is the way in which the meditator can discern the momentary arising and passing away of the five khandhas and the causal arising and passing away of the five khandhas and apply the three characteristics of anicca, dukkha, and anatta to the five khandhas. He does this for the five khandhas that are internal, for the five khandhas that are external, and for the five khandhas that are in the past, present, or future.

After he is able to do this for the five khandhas he can also

develop the same using the first method of Dependent Origination. In this case when he discerns the causal arising of dhammas, he just discerns each factor of Dependent Origination in forward order.

So that the meditator sees that:

Ignorance causes kamma formations, kamma formations cause consciousness, consciousness causes mind and matter, mind and matter cause the six sense bases, the six sense bases cause contact, contact causes feeling, feeling causes craving, craving causes clinging, clinging causes becoming, becoming causes birth, birth causes ageing, death, sorrow, lamentation, physical pain, mental pain, and anguish.

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

With the complete cessation of ignorance without remainder kamma formations cease, with the cessation of kamma formations consciousness ceases, with the cessation of consciousness mind and body cease, with the cessation of mind and body the six sense bases cease, with the cessation of the six sense bases contact ceases, with the cessation of contact feeling ceases, with the cessation of feeling craving ceases, with the cessation of craving clinging ceases, with the cessation of clinging becoming ceases, with the cessation of becoming birth ceases, with the cessation of birth ageing, death, sorrow, lamentation, physical pain, mental pain, and anguish cease. It is in this way that all forms of suffering ceases.

When the meditator discerns both the momentary arising and momentary passing away of dhammas and the causal arising and causal passing away of dhammas he combines these two methods. So for example in the case of ignorance he sees that:

1. Ignorance causes kamma formations.
2. With the complete cessation of ignorance without remainder kamma formations cease.

Ignorance is impermanent, kamma formations are impermanent and so on for the other factors of Dependent Origination.

He discerns Dependent Origination in this way both internally and externally, and also in the past, present, and future.

This is only a very brief outline of the development of the knowledge of arising and passing away of formations.

Ten Imperfections of Insight

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

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

Knowledge Of Dissolution Of Formations

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

passing away and ceasing of formations.

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

Discerning the passing away and ceasing of formations he sees them as impermanent (anicca).

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

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

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

At the time when a meditator takes matter as an object and sees it passing away and knows that it is impermanent; this knowledge of impermanence of an object is called insight knowledge.

At this stage the meditator also discerns once the passing away and ceasing of that insight knowledge. This means that while he is practising insight meditation at this stage and he is discerning matter and mentality he then:

Takes matter as an object and sees the momentary passing away and ceasing of that matter and sees that with insight knowledge as impermanent and then he sees the passing away and ceasing of that insight knowledge and sees that with a second insight mind as impermanent.

Then he takes mentality as an object and sees the momentary passing away and ceasing of that mentality and sees that with

insight knowledge as impermanent and then he sees the passing away and ceasing of that insight knowledge and sees that with a second insight mind as impermanent.

Then he repeats this but this time he sees the passing away and ceasing as suffering. Then he repeats this again seeing it as not-self. He repeats this process alternating between internal and external, matter and mentality, causal dhammas and resultant dhammas, past, present, and future.

As the meditator continues to discern the passing away and ceasing of dhammas in this way then his insight progresses through the remaining insight knowledges. That is knowledge of fearfulness of formations (bhaya ñāṇa), knowledge of danger of formations (ādinava ñāṇa), knowledge of detachment from formations (nibbidā ñāṇa), knowledge of desire for deliverance from formations (muccitukamyatā ñāṇa), knowledge of reflecting, (patisaṅkhā ñāṇa), and knowledge of equanimity towards formations (saṅkhārupekkhā ñāṇa).

After this as he continues to discern the passing away and ceasing of dhammas with a wish for release from them he finds that eventually the formations cease and his mind takes the unformed nibbāna as an object.

Then the meditator will have attained real knowledge of the Four Noble Truths and will have realised nibbāna for himself. With this realisation his mind becomes purified and free from wrong views. If he continues in this way he will be able to attain Arahantship and final nibbāna.

There are many more details that could be explained about this development of insight, but we have had to leave them out so that we could make this explanation as brief as possible. The best way to learn this practise is by undertaking a course in meditation with a competent teacher and then you can learn in a systematic way step by step.

The Method Of Developing Mindfulness Of Breathing

The development of ānāpānasati (mindfulness of breathing) was taught by the Buddha in Mahāsatipaṭṭhāna sutta. There he said:

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

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

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

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

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

To begin meditating sit in a comfortable position and try to be aware of the breath as it enters and leaves the body through the nostrils. You should be able to feel it either just below the nose or somewhere around the nostrils. Do not follow the breath inside the body or outside of the body, but just be aware of the breath at the place where it brushes against and touches either the top of the upper lip or around the nostrils. If you follow the breath in and out then

[References for pāḷi texts and commentaries are for the Burmese edition and references for Visuddhimagga are for the English translation by Bhikkhu Nyanamoli.]

you will not be able to perfect your concentration, but if you keep aware of the breath at the most obvious place where it touches then you will be able to develop and perfect your concentration.

Do not pay attention to the sabhāva lakkhaṇas, sammañña lakkhaṇas or the colour of the nimitta. The sabhāva lakkhaṇas are the natural characteristics of the four elements in the breath; the hardness, roughness, flowing, heat, pushing, etc. The sammañña lakkhaṇas are the impermanence, painful, or not-self characteristics (anicca, dukkha, anatta) of the breath. This means do not note “in, out, impermanent”, or “in, out, dukkha”, or “in, out, anatta”.

Simply be aware of the in and out breath as a concept. The concept of the breath is the object of ānāpānasati. It is this object to which you must direct your attention in order to develop concentration. As you pay attention to the concept of the breath in this way and if you have practised this meditation in a previous life and have developed some pāramis then you will easily be able to concentrate on the in and out breath.

If your mind does not easily concentrate on the in and out breath then the Visuddhimagga explains to begin by counting the breaths. This will aid you to develop concentration. You should count after the end of each breath, like this: “In, out, one. In, out, two. In, out, three. In, out, four. In, out, five. In, out, six. In, out, seven. In, out, eight.”

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

make it calmly aware of only the breath.

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

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

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

At this stage you have to develop awareness of whether the in and out breaths are long or short. Long or short here do not refer to length in feet and inches, but length of time. It is the duration of time. You should decide for yourself what length of time you will call long and what length of time you will call short. Be aware of the duration of time of each in and out breath. You will be aware that sometimes the breath is long in time and sometimes short. Just knowing this is all you have to do at this stage. You should not note, “In, out, long. In, out, short”, but just note “In, out”, and be aware of whether the breaths are long or short. You should know this by just being aware of the length of time that the breath brushes and touches the upper lip or tip of the nostrils as it enters and leaves the body.

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

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

Here the Buddha is instructing you to be aware of the whole breath continuously from the beginning to the end. You are training

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

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

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

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

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

You should reflect that you are not a person who is not breathing, but you are breathing and your mindfulness is not strong enough to

be aware of the breath. A dead person, a baby in the womb, a drowned person, a person in coma, a person in the fourth jhāna, a person experiencing nirodha samāpatti (an attainment in which consciousness, mental states, and matter produced by mind are suspended), and a brahma, only these seven people do not breathe and you are not one of them. So you are breathing, but you are simply not mindful enough to be aware of it.

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

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

1. Cotton wool (learning sign)
2. Drawn out cotton (learning sign)
3. Moving air, or a draught (learning sign)
4. A bright light like the morning star, Venus
(uggaha nimitta and paṭibhāga nimitta)
5. A bright ruby or gem (paṭibhāga nimitta)
6. A bright pearl (paṭibhāga nimitta)

To some people it appears as a coarse sensation like:

7. The stem of a cotton plant (uggaha nimitta and paṭibhāga nimitta)
8. A sharpened piece of wood (uggaha nimitta and paṭibhāga nimitta)
9. A long rope, or string (uggaha nimitta and paṭibhāga nimitta)
10. A wreath of flowers (uggaha nimitta and paṭibhāga nimitta)
11. A puff of smoke (uggaha nimitta and paṭibhāga nimitta)

12. A stretched out spiders web (uggahanimitta & paṭibhāga nimitta)
13. A film of cloud (uggaha nimitta and paṭibhāga nimitta)
14. A lotus flower (uggaha nimitta and paṭibhāga nimitta)
15. A chariot wheel (uggaha nimitta and paṭibhāga nimitta)
16. A moon's disk (uggaha nimitta and paṭibhāga nimitta)
17. A sun's disk (uggaha nimitta and paṭibhāga nimitta)

In most cases a pure white nimitta like cotton wool is the uggaha nimitta because the uggaha nimitta is usually not clear and bright. When the nimitta becomes bright like the morning star, sparkling and clear this is the paṭibhāga nimitta. When the nimitta is like a ruby or gem and is not bright it is the uggaha nimitta, and when it is bright and sparkling it is the paṭibhāga nimitta. The rest of the shapes and colours should be understood in the same way.

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

When you have reached this stage it is important not to play with your nimitta. Do not let it go away from you and do not intentionally change its shape or appearance. If you do this your concentration will not develop any further, and your progress will stop. Your nimitta will probably disappear. So at this point when your nimitta first appears, do not change your concentration from your breath to the nimitta. If you do you will find it disappears.

If you find that the nimitta is stable and your mind on its own becomes fixed on it, then just leave your mind there. If you force your mind to come away from it you will probably lose your concentration.

If your nimitta appears far away in front of you do not pay attention to it as it will probably disappear. If you do not pay attention to it and simply continue to concentrate on the breath at the place where the breath touches you will find that the nimitta will come and stay at that place.

If your nimitta comes and appears at the place where the breath touches and the nimitta remains stable and appears as if it is the breath and the breath appears as if it is the nimitta then you can forget about the breath and just be aware of the nimitta. In this way by changing your attention from the breath to the nimitta you will be able to make further progress. As you keep your mind on the nimitta you will find that it becomes whiter and whiter and when it is white like cotton wool then this is the learning sign (uggaha nimitta).

You should determine to keep your mind calmly concentrated on that white learning sign for one hour, two hours, three hours, etc. If you are able to keep your mind fixed on the uggaha nimitta for one or two hours you should find that it becomes clear, bright, and brilliant. This is then called the counterpart sign (paṭibhāga nimitta). At this point you should determine and practise to keep your mind fixed on the paṭibhāga nimitta for one hour, two hours, or three hours. Practise until you are successful at this.

At this stage you will reach either upacāra or appanā concentration. Upacāra concentration is the concentration close to and preceding jhāna. Appanā concentration is the concentration of jhāna.

Both these types of concentration have the paṭibhāga nimitta as their object. The difference between them is that in upacāra concentration the jhāna factors are not completely developed to full strength. For this reason during upacāra concentration bhavaṅga mind states still occur and one can fall into bhavaṅga (life-continuum consciousness). The meditator experiences this and will say that everything stopped, or he may even think this is nibbāna. In reality there are still

bhavaṅga mind states present during this time and the mind has not stopped, but the meditator does not have sufficient skill to discern this because of the subtlety of these bhavaṅga mind states.

To avoid dropping into bhavaṅga and to develop further you need the help of the five controlling faculties of faith, effort, mindfulness, concentration, and understanding (saddha, vīriya, sati, samādhi, and pañña) to push the mind and fix it on the paṭibhāga nimitta. It takes effort to make the mind know the paṭibhāga nimitta again and again, mindfulness not to forget the paṭibhāga nimitta, and understanding to know the paṭibhāga nimitta.

Balancing The Five Controlling Faculties

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

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

“Can jhāna really be attained by just watching the in breath and out breath? Is what has been said about the nimitta like white cotton wool being the uggaha nimitta and the nimitta like clear ice or glass being the paṭibhāga nimitta really true?” If these sorts of thoughts become strong they will result in beliefs such as, “Jhāna cannot be attained in this present age,” and then because of that belief a person will decline in faith in the teaching and also he will not have the

strength to stop himself from giving up the development of tranquillity.

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

If, however, a person lets his faith be excessive concerning the objects that he should have faith in, and here we are concerned with the meditation subject of mindfulness of breathing, then because of the function of faith to decide about an object being in excess, the faculty of wisdom will not be clear and the other faculties of effort, mindfulness, and concentration will also be weakened. Then at that time the faculty of effort will not be able to perform its function of raising the other concomitant factors to the object of the paṭibhāga nimitta and not letting them fall away. Also mindfulness will not be able to perform its function of establishing knowledge of the paṭibhāga nimitta. The faculty of concentration will not be able to perform its function of stopping the mind from going to another object other than the paṭibhāga nimitta. The faculty of wisdom will not be able to perform its function of seeing penetratively the paṭibhāga nimitta. This leads to a decrease in the faculty of faith because of wisdom's inability to understand the paṭibhāga nimitta and to support the maintenance of the faculty of faith.

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

In the same way it should be understood that when the remaining controlling faculties of concentration and wisdom are in excess then that will cause detrimental effects.

The balancing of faith with wisdom, and concentration with effort, is praised by the wise. If for instance faith is strong and wisdom is weak then a person will develop faith and respect in objects that are without essence and are useless. For instance they will develop faith and reverence for objects that are respected and revered by other religions outside Theravada Buddhism. For instance faith and reverence in the Guardian Spirits of Burma or protective deities.

If, on the other hand, wisdom is strong and faith is weak a person can become quite cunning. Without practising for themselves they will simply spend their time making judgements and evaluating. They are as difficult to cure of this as is a disease caused by too much medicine.

If, however, faith and wisdom are balanced then a person will have faith in objects that they should have faith in. They will believe in the Triple Gems, and in kamma and its effects. They will believe that if they practise for themselves in accordance with the instructions of the Buddha they will be able to attain the paṭibhāga nimitta and jhāna. If they practise with such faith as this and are able to discern the paṭibhāga nimitta with wisdom then at that time their faith and wisdom will be balanced.

Again if concentration is strong and effort is weak then because of concentration's tendency to produce laziness, laziness can overcome the mind. If effort is strong and concentration is weak then because of effort's tendency to produce agitation, agitation can overcome the mind. So when concentration and effort are balanced a person will not fall into laziness, or agitation and will be able to attain jhāna.

When a person wishes to develop a tranquillity object it is appropriate to have very strong faith. If a person thinks, “I will certainly reach jhāna if I develop concentration on the paṭibhāga nimitta” then by the power of that belief and by concentrating on the object of the paṭibhāga nimitta they will surely achieve jhāna. This is because Jhāna is primarily based on concentration.

For a person developing vipassanā it is appropriate that wisdom be strong because when wisdom is strong they will be able to penetratively see the three characteristics and achieve knowledge that realises the three characteristics.

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

Mindfulness is always necessary in order to balance faith with wisdom, concentration with effort, and concentration with wisdom. Mindfulness is desirable in any circumstance because mindfulness protects the mind from falling into agitation because of an excess of faith, effort, or wisdom which would otherwise produce agitation. Mindfulness also protects the mind from falling into laziness because of an excess in concentration which would otherwise produce laziness.

So that mindfulness is appropriate in all circumstances as a seasoning of salt in all sauces, as a prime minister in all the king's business. Hence it has been taught in the ancient commentaries that the Blessed One said, “Mindfulness is always necessary in any meditation subject”. Why is that? It is because mindfulness is a refuge and protection to the meditating mind. Mindfulness is a refuge because it helps the mind to arrive at the special and high states that it has not yet reached or known. Without mindfulness the mind is not capable of attaining any special and extraordinary states. Mindfulness pro-

protects the mind and keeps the object of meditation from being lost. That is why mindfulness appears to one discerning it, with insight knowledge, as that which protects the object of meditation and also the mind of the meditator. Without mindfulness a person is unable to lift up the mind or restrain the mind. So that is why the Buddha has taught that it is useful everywhere. (See also Vsm IV, 48. Mahāṭīka 1, 150-154.)

Balancing The Seven Factors Of Enlightenment.

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

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

A meditator must develop these seven enlightenment factors and balance them. If effort is reduced then the mind of the meditator will fall away from the object of meditation which in this case is the paṭibhāga nimitta. At that time one should not develop the three enlightenment factors of calm, concentration, and equanimity and instead develop the three enlightenment factors of investigation of Dhamma, effort, and joy. In this way the mind is raised up again.

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

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

Attaining Jhāna

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

The bhavaṅga consciousness is bright and luminous and the commentaries explain that it is the mind door (manodvāra).

When your mind stays continuously concentrated on the paṭibhāga nimitta without interruption for one or two hours then you should try to discern the area in the heart where the mind door (bhavaṅga consciousness) is resting dependent on the heart basis matter. If you practise this many times, again and again, you will easily be able to discern both the bhavaṅga consciousness depend-

ing on the heart basis matter and also the paṭibhāga nimitta as it appears in the mind door. When you can do this you should start to try to discern the five jhāna factors of vitakka, vicāra, pīti, sukha, and ekaggata one at a time. Then with continued practise you will be able to discern them all together at once.

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

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

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

Advertent and reviewing both occur in the same mind door process (manodvāravīthi). Advertent is performed by the mind door advertent consciousness (manodvārāvajjana) which in this case takes as its object one of the five jhāna factors such as vitakka. Reviewing is performed by the four or five reviewing javana

consciousnesses that occur immediately after the mind door advertent consciousness and which also have the same object.

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

You should then practise mastery of the second *jhāna* and when you are successful in this and you want to develop the third *jhāna* then you should reflect on the faults of the second *jhāna* and the advantages of the third *jhāna*. The second *jhāna* is close to the first *jhāna* and the third *jhāna* is calmer than the second *jhāna*. You should also reflect that the *jhāna* factor of *pīti* is gross and makes it less calm than the third *jhāna* which is without *pīti*. Reflecting in this way after arising from the second *jhāna* you should develop a desire to attain the third *jhāna* and again concentrate on the *paṭibhāga nimitta*. In this way you will be able to attain the third *jhāna*, possessed of *sukha* and *ekaggata* (happiness and one pointedness).

You should then practise mastery of the third *jhāna* and when you are successful in this and you want to develop the fourth *jhāna* then you should reflect on the faults of the third *jhāna* and the advantages of the fourth *jhāna*. You should reflect that the *jhāna* factor of *sukha* is gross and makes it less calm than the fourth *jhāna* which is without *sukha*. Reflecting in this way after arising from the third

jhāna you should develop a desire to attain the fourth jhāna and again concentrate on the paṭibhāga nimitta. In this way you will be able to attain the fourth jhāna, possessed of upekkha (equanimity) and ekaggata. You should then practise the mastery of the fourth jhāna.

With the attainment of the fourth jhāna the breath completely stops. This completes the fourth stage in the development of ānāpānasati:

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

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

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

But it is also appropriate at this point to continue to show how to develop the thirty-two parts of the body meditation, the bones meditation, the white kasiṇa meditation and the four protection meditations. These meditations are taught in this order because experience has shown it is generally easier to learn them in this order because each one assists the development of the next. In particular if a meditator has developed the white kasiṇa he will easily and quickly be able to develop the four protection meditations and also the detailed method of four elements meditation.

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

Thirty-two Parts Of The Body

Firstly you should develop the fourth jhāna using mindfulness of breathing and then when your light of concentration is bright and radiant, and brilliant, with the assistance of that light you should discern the thirty-two parts of the body that are listed below one at a time.

The 32 parts of the body are:

Earth Element Group

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

Water Element Group

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

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

You should be able to clearly see and discern each of these thirty-two parts just as clearly as you would be able to see your face clearly in a clean mirror.

If however while you are doing this your light of concentration should fade and the part of the body you are discerning becomes unclear then you should again re-establish concentration to the fourth jhāna based upon mindfulness of breathing. Then when the light of concentration is bright and strong you should again return to

discerning the parts of the body. You should practise like this whenever your light of concentration fades.

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

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

When you are able to discern the 32 parts of the body internally and externally like this then the power of the meditation will increase.

Using this method you should gradually extend the field of your discernment by increments from nearby to faraway. You will be able to increase the area of discernment of the 32 parts of the body in beings until you can discern them in all ten directions. Above, below, east, west, north, south, north east, south east, north west, south west. Whoever in these ten directions that you find discernible by your light of concentration be they, human, animal or other beings, you should take each one and discern the 32 parts one round internally and one round externally one person or being at a time.

Eventually when you don't think of what you see as men, woman, or buffaloes, cows, or animals, but instead see only a group of 32

parts whenever and wherever you look, whether internally or externally, then you can be said to be successful , skilled , and expert in the discernment of the 32 parts.

Three Ways

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

1. Colour kasiṇa (vaṇṇa)
2. Repulsiveness (paṭikūla)
3. Emptiness of self (suññata)

You can chose to develop any of these three. Firstly, we will show how to develop the perception of the repulsiveness of the 32 parts.

When you have become skilled in discerning the 32 parts of the body then you can take either the whole 32 parts as a group or one individual part as an object and develop meditation on the repulsiveness of the body. (paṭikūlamanasikāra)

Skeleton Meditation.

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

To develop this meditation you should return to practising mindfulness of breathing and once again establish concentration up to the fourth jhāna. Then when your light becomes bright, brilliant and radiant discern the 32 parts of the body in yourself. Then discern the 32 parts externally in the nearest person or being to you using the light of concentration. Discern the 32 parts internally and externally in this way for one or two rounds. Then after that take the internal skeleton as a whole and discern that with wisdom. Then when that

skeleton has become clear to you take the repulsiveness of the skeleton as an object and note it again and again as either:

1. Repulsive, repulsive. (paṭīkūla, paṭīkūla)
2. Repulsive skeleton, repulsive skeleton.
(aṭṭhikapaṭīkūla, aṭṭhikapaṭīkūla)
3. Skeleton, skeleton. (aṭṭhika, aṭṭhika)

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

Note:

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

When paying attention to the repulsiveness of the skeleton as an object you should remove the perception of the conceptual name of skeleton and just be mindful of that skeleton as repulsive. But if while attempting to do this the repulsive nature of the skeleton does not appear to you then do not remove the perception of the skeleton until the perception of repulsiveness has appeared.

Only when the perception of repulsiveness of the skeleton appears should you not pay attention to the conceptual name of skeleton anymore, but just pay attention as "repulsive, repulsive".

Uggahanimitta, Patibhāga nimitta

According to the Visuddhimagga when you see a part by means of colour, shape, position, and delimitation this is the learning sign

(uggahanimitta), and when you see a part and discern it as repulsive, this repulsiveness is the counterpart sign or paṭibhāga nimitta.

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

Five Jhāna Factors

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

Joy And Happiness (pīti somanassa)

A question arises as to how joy and happiness can arise with the repulsiveness of the skeleton as an object. The answer is that although in this method of attention to repulsiveness the skeleton is really a repulsive object, you have undertaken this meditation seeing the benefits of it and understanding that you will attain freedom from ageing, sickness, and death. Also joy and happiness can arise because you have removed the defilements of the five hindrances which cause the mind to be hot and tired.

It is just like a person who sells manure would be delighted to see a big heap of manure thinking, “I will earn a lot of money from this.” Or like a person who is severely ill is relieved, happy and joyful to have vomited or passed diarrhoea.

Internally And Externally

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

You should apply your knowledge both far and near and in all directions in this way once internally and once externally. Practise until wherever you look in the ten directions you only see skeletons. When you have succeeded in doing this you are now ready to proceed to the development of the white kasiṇa.

Colour Kasiṇa

There are four colours used as a basis for kasiṇa meditation and they are blue, red, yellow, and white. Of these four colours the one

translated as blue (nīla) can also be translated as black, or brown. All four of these kasiṇas can be developed by using the colours of different parts of the body.

For example according to the Abhidhamma commentary the colour of the head hair, body hair, and iris of the eyes can be used to develop the nīla kasiṇa up to the fourth jhāna or fifth jhāna. (The four jhānas are found in the suttas whereas the Abhidhamma classifies the jhānas as being five in number.) The yellow colour of fat can be used to develop the yellow kasiṇa up to the fourth or fifth jhāna. The red colour of the blood, and flesh can be used to develop the red kasiṇa up to the fourth or fifth jhāna. And the white parts of the body such as the bones, teeth, and nails can be used to develop the white kasiṇa up to the fourth or fifth jhāna.

White Kasiṇa

It is mentioned in the suttas that the white kasiṇa is the best of the four colour kasiṇas because of its ability to make the mind clear and bright. For that reason we will show how to develop that particular colour kasiṇa first.

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

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

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

Or in another way, you might discern the repulsiveness in an external skeleton and by developing this make the perception of the skeleton stable and firm and thus also make the white colour of the skeleton become more evident. Then having achieved that, instead of continuing to pay attention to the skeleton as repulsive you could pay attention to it as "white, white" and thus change to the development of the white kasiṇa.

Having taken the white colour of the external skeleton as an object and paying special attention to the white colour of the skull you should practise to keep the mind calmly concentrated on that white object for one or two hours at a time.

Because of the assistance and support of the concentration of the fourth jhāna based on mindfulness of breathing you will find that your mind will also stay calmly concentrated on the object of the white colour. When you are able to concentrate on the white colour for one or two hours you will find that only a white circle remains and the skeleton disappears.

The white circle when it is white like cotton wool is the learning sign (uggahanimitta). When it becomes bright and clear like the morning star it is the paṭibhāga nimitta. Before the learning sign has arisen the skeleton nimitta is the preliminary sign.

If you have white kasiṇa pārami from your past lives because of having developed the white kasiṇa in a past life during this present

dispensation or during a previous Buddha's dispensation, then by just making effort and concentrating on this white circle nimitta you will be able to attain the paṭibhāga nimitta. In this case you will not need to enlarge the nimitta, but while you are looking at it and noting it as "white, white," it will easily expand to fill all ten directions.

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

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

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

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

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

When your mind becomes calm and stable the white kasiṇa object will also become calm and stable and also become exceedingly white and bright and clear. This also is a paṭibhāganimitta that has been produced by expanding and extending the original white kasiṇa sign.

You must continue to meditate until you can keep your mind concentrated on that white kasiṇa paṭibhāganimitta continuously for one or two hours. Then the jhāna factors will become very prominent, clear, and strong in your mind. At that time you will have reached the first jhāna.

Five Jhāna Factors

1. vitakka = the directing and placing of the mind on the object of the white kasiṇa paṭibhāga nimitta.
2. vicāra = the sustained keeping of the mind on the object of the white kasiṇa paṭibhāga nimitta.
3. pīti = joy and liking for the object of the white kasiṇa paṭibhāga nimitta
4. sukha = pleasant feeling or happiness associated with experiencing the object of the white kasiṇa paṭibhāga nimitta.
5. ekaggata = one pointedness of mind on the object of the white kasiṇa paṭibhāga nimitta.

Each of the individual factors of jhāna on their own are called jhāna factors, but when they are taken together as a group they are

called jhāna. Practise until you have attained the five masteries of the white kasiṇa first jhāna. Then when you have attained mastery of the first jhāna then develop the second, third, and fourth jhānas in the same way as has been described in the section on mindfulness of breathing.

Fourfold Jhāna Method Of Classification

When the five factors of vitakka, vicāra, pīti, sukha, and ekaggata are present this is the first jhāna.

When the three factors of pīti, sukha, and ekagatta are present this is the second jhāna.

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

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

Fivefold Jhāna Method Of Classification.

When the five factors of vitakka, vicāra, pīti, sukha, and ekaggata are present this is the first jhāna.

When the four factors of vicāra, pīti, sukha, and ekagatta are present this is the second jhāna.

When the three factors of pīti, sukha, and ekaggata are present this is the third jhāna.

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

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

The fivefold classification of jhāna is produced by just removing vitakka and vicāra one at a time whereas in the fourfold system both are removed in one step. The Buddha taught these two systems to individuals according to their temperaments. For the dull individuals he taught the fivefold system and for the clever individuals he taught the fourfold system.

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

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

When you have succeeded in doing that then you can also try to develop the different colour kasiṇas based on the colour of flowers. All flowers that are blue, brown, or black are calling out and inviting you to practise blue kasiṇa. All flowers that are yellow are calling out and inviting you to practise yellow kasiṇa. All flowers that are red are calling out and inviting you to practise red kasiṇa. All flowers that are white are calling out and inviting you to practise white kasiṇa. Thus for a skilled meditator whatever he sees that is living or inanimate, internal or external, is able to be used as an object to develop concentration and insight.

If you have attained the fourth jhāna based on the white kasiṇa as described above then you will now be able to use that attainment to easily develop the four protection meditations beginning with the development of loving-kindness meditation. But just before we describe how to do this we will briefly describe the other kasiṇa meditations and the arūpa jhānas.

Ten Kasiṇas

There are ten kasiṇas taught by the Buddha in the pāli texts. They consist of four colour kasiṇas plus six more the earth kasiṇa, water kasiṇa, fire kasiṇa, wind kasiṇa, space kasiṇa, light kasiṇa.

The four colour kasiṇas have been explained above. Below is a brief description of how to develop the remaining six types of kasiṇa meditations.

The Earth Kasiṇa Meditation

To develop the Earth Kasiṇa you should firstly find an area of plain earth, the reddish brown colour of the sky at dawn, that is free from sticks, stones, and leaves, and then draw a circle about 1 foot across with a stick or some other instrument. Then you should look at that circle of earth and note it as "earth, earth, earth." You should look at that circle of earth with your eyes open for a while and then close your eyes and see if you can visualize an image of the circle of earth. If you are unable to visualize the sign in this way then you should re-establish your concentration based on mindfulness of breathing, or on the white kasiṇa, up to the fourth jhāna. Then with the assistance of your light of concentration you should look at that circle of earth that you have prepared. When you can visualize the nimitta of that circle of earth as clearly as if you were looking at it with your eyes open then you can move from that place and go wherever you like and continue to develop that nimitta.

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

At this time the nimitta will be exceedingly pure and clear.

You should then expand the size of that paṭibhāga nimitta a little at a time until it fills all ten directions and then develop concentration on it up to the fourth jhāna.

The Water Kasiṇa Meditation

To develop the water kasiṇa you should use a bowl, or bucket of pure, clear water or a well of clear water. Then pay attention to that water as "water, water, water" until you have developed the learning sign. Then develop this sign in the same way as explained earlier for the earth kasiṇa.

The Fire Kasiṇa Meditation

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

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

The Wind Kasiṇa Meditation

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

If you wish to develop the nimitta by way of the sense of sight then you should be mindful of the movement of leaves, or the branches, of trees in the wind and note it as "wind, wind, wind". You can do this by developing concentration up to the fourth jhāna using another kasiṇa object and then using your light of concentration to see this movement externally and discern the sign of the wind. The learning sign (uggaha nimitta) is moving like steam coming off warm milk rice, but the paṭibhāga nimitta is motionless.

The Light Kasiṇa Meditation

The light kasiṇa can be developed by seeing the light as it streams into a room through a crack in the wall and falls on the floor, or as it streams through the spaces between the leaves of a tree and falls on the earth, or by looking up through the branches of a tree and seeing the light in the sky above. If you have difficulty in developing the sign in these ways then you can get an earthen pot and place a candle or lamp inside it and face the opening of the pot towards a wall so that a beam of light is emitted from the opening of the pot and falls upon the wall. Then pay attention to the round circle of light on the wall as "light, light, light".

The Space Kasiṇa Meditation

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

The Four Arūpajhānas

Once you have attained the four jhānas with each of the ten kasiṇas then you can proceed to develop the four arūpa jhānas called the four immaterial states. The four immaterial states are:

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

You should develop the four immaterial jhānas only after you have developed all of the ten kasiṇas up to the fourth jhāna. You can develop the four immaterial jhānas based on any of the ten kasiṇas except the space kasiṇa.

The Base Consisting Of Boundless Space

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

Even though the fourth jhāna based on any kasiṇa has already surmounted gross physical matter you still need to surmount the kasiṇa rūpa since it the counterpart of the gross physical matter. Having reflected like this and having become dispassionate towards the kasiṇa rūpa you should then develop one of the nine kasiṇas, such as the earth kasiṇa, and use it to develop the rūpa jhānas, up to the fourth jhāna.

Then after arising from the fourth rūpa jhāna based on one of the nine kasiṇas you should see the disadvantages of the jhāna that is based on matter reflecting that:

This fourth jhāna has as its objects kasiṇa rūpa of which I have become dispassionate.

This fourth jhāna has joy of the third jhāna as its near enemy.

This fourth jhāna is grosser than the four immaterial jhānas.

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

Then having seen the disadvantages of the fourth jhāna you should reflect on the advantages of the immaterial jhānas as being more peaceful.

Then you need to expand your nimitta of the earth kasiṇa so that it is infinite or as large an area as you wish, and then remove the kasiṇa rūpa by paying attention to the space that is occupied by the kasiṇa rūpa as "space, space" or "boundless space, boundless space". So that what is left is the space left by the removal of the kasiṇa, or the space that the kasiṇa occupied, or the space left behind by the kasiṇa.

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

Then you need to continue to pay attention to that sign of space left behind by the removal of the kasiṇa as "space, space" with initial application of the mind. By doing this again and again you will find that the hindrances are suppressed and that upacāra concentration arises with the sign of space as its object. By repeated attention to that sign you will find that appana jhāna arises with the sign of space as its object. This is the first immaterial jhāna called the base consisting of boundless space.

The Base Consisting Of Boundless Consciousness

The second immaterial jhāna is the base consisting of boundless consciousness and it has as its object the consciousness associated with the base consisting of boundless space.

If you wish to develop the base consisting of boundless consciousness you must firstly attain the five masteries of the base consisting of boundless space. Then after that you should reflect on the

disadvantages of the base consisting of boundless space by thinking:

This base consisting of boundless space has the fourth rūpa jhāna as its near enemy and it is not as peaceful as the base consisting of boundless consciousness.

After having thus become dispassionate towards the base consisting of boundless space you should then reflect on the peaceful nature of the base consisting of boundless consciousness. Then you should pay attention to the consciousness present during the attainment of the base consisting of boundless space, which had boundless space as its object. You should pay attention again and again to that consciousness present during the attainment of the base consisting of boundless space and note it as "Consciousness, consciousness". You should not note it as just "boundless, boundless," but instead note it as "boundless consciousness, boundless consciousness" or "just consciousness, consciousness".

Then you need to continue to pay attention to that sign of consciousness present during the attainment of the base consisting of boundless space as "consciousness, consciousness" with initial application of the mind. By doing this again and again you will find that the hindrances are suppressed and that upacāra concentration arises with that sign as its object. By repeated attention to that sign you will find that appana jhāna arises with that sign as its object. This is the second immaterial jhāna called the base consisting of boundless consciousness.

The Base Consisting Of Nothingness

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

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

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

After having thus become dispassionate towards the base consisting of boundless consciousness you should then reflect on the peaceful nature of the base consisting of nothingness. Then you should pay attention to the present non-existence of the consciousness that was present during the attainment of the base consisting of boundless space and is the object of the base consisting of boundless consciousness. You should pay attention again and again to the non-existence of the object of the base consisting of boundless consciousness and note it as "Nothingness, nothingness, Void, Void or Without, Without,".

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

The Base Consisting Of Neither Perception Nor Non Perception

The fourth immaterial jhāna is the base consisting of neither perception nor non perception and it has as its object the consciousness present during the attainment of the the base

consisting of nothingness. It is called the base consisting of neither perception nor non perception because the perception present in it is extremely subtle.

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

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

After having thus become dispassionate towards the base consisting of nothingness you should then reflect on the peaceful nature of the base consisting of neither perception nor non perception. Then you should pay attention again and again to the attainment of the base consisting of nothingness as "peaceful, peaceful".

Then you need to continue to pay attention to that sign of the attainment of the base consisting of nothingness as "Peaceful, peaceful" with initial application of the mind. By doing this again and again you will find that the hindrances are suppressed and that upacāra concentration arises with that sign as its object. By repeated attention to that sign you will find that appana jhāna arises with that sign as its object. This is the fourth immaterial jhāna called the base consisting of neither perception nor non perception.

Four Protections:

Lovingkindness Meditation (Metta Bhāvana)

If you wish to develop Lovingkindness meditation you should firstly be aware that lovingkindness should not be developed towards the following persons in the beginning. These are;

1. An antipathetic person (appiyapuggala).
2. A person who you love a lot (atippiyasahāyaka).
3. A neutral person (majjhatappuggala).
4. An enemy (verīpuggala).

As well as these four, you should also not begin to develop lovingkindness to a person;

5. Who is of the opposite sex (liṅgavisabhāga)
6. Who is not living (kālakatapuggala).

In the case of the first four persons; an antipathetic person is one who does not do what is beneficial for oneself or for those one cares for, and an enemy is one who does what is detrimental to oneself and to those one cares for. In either case they are difficult to develop lovingkindness to in the beginning as anger may arise towards them. Also it is hard in the beginning to develop lovingkindness towards a person who you are indifferent to. In the case of a person who you love a lot then you may be too attached to that person and even cry and be filled with concern and grief if you hear that something has happened to them. So these first four should not be used as objects for the development of lovingkindness in the initial stages, but later when you have attained jhāna you can then use them, and you will find that you can develop lovingkindness towards them.

In the case of individual persons of the opposite sex they should not be used as objects for developing lovingkindness because lust will arise towards them, but after you have attained jhāna then it is

possible to develop lovingkindness towards them as a group. Such as 'May all woman be happy.'

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

You should begin to develop lovingkindness in the following order :

- | | |
|--------------------------------------|-------------|
| 1. Oneself | (atta) |
| 2. A person who you like and respect | (piya) |
| 3. A neutral person | (majjhatta) |
| 4. An enemy | (verī) |

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

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

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

For the Buddha has taught:

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

And in this same way do all beings in all directions love themselves more than anyone else, therefore one who wishes for his own welfare should not harm others.”

(sabbā disā anuparigamma cetasā, nevajjhagā piyatara mattanā kvaci. Evaṃ piyo puthu attā paresaṃ, tasmā na hiṃse paramatta kāmo. saṃ-1-75)

So in order to make our minds soft and kind by comparing ourself with others we should firstly develop lovingkindness towards ourself.

You can do it by developing the following four thoughts:

1. May I be free from danger (ahaṃ avero homi).
2. May I be free from mental pain (abyāpajjā homi).
3. May I be free from physical pain (anīgha homi).
4. May I be well and happy (sukhī attānaṃ pariharāmi).

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

Pervading Lovingkindness To A Person Who Is Liked And Respected.

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

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

1. May this good person be free from danger.
(ayaṃ sappuriso avero hotu).
2. May this good person be free from mental pain

(ayaṃ sappuriso abyāpajjā hotu).

3. May this good person be free from physical pain

(ayaṃ sappuriso anīgha hotu).

4. May this good person be well and happy

(ayaṃ sappuriso sukhīattānaṃ pariharāntu).

Radiate lovingkindness towards that person in these four ways for three or four times and then after that select the way which you like the most. For example, 'May this good person be free from danger'. Then taking an image of that person free from danger as an object whole heartedly radiate lovingkindness to that person thinking, 'May this good person be free from danger', 'May this good person be free from danger', again and again many times. When the mind becomes very calm and steadily fixed on that object then see if you can discern if the factors of jhāna are present. Keep practising progressively until you reach the first, second, and third jhānas. Then after that take each of the other 3 remaining ways for developing lovingkindness one at a time and develop each of these progressively until you reach the third jhāna. While you are doing this you should have an appropriate mental image for each of the four different ways to radiate lovingkindness. When you are thinking 'May this good person be free from danger' then you should use an image of that person being free from danger. When you are thinking 'May this good person be free from mental pain' then you should use an image of that person being free from mental pain. When you are thinking 'May this good person be free from physical pain' then you should use an image of that person being free from physical pain. When you are thinking 'May this good person be well and happy', then you should use an image of that person being well and happy. In this way you should develop the three jhānas and then continue to practise the five masteries (vasī bhāva) of the jhānas.

When you are successful with one person whom you like and respect then try to do the same thing again with another person of the

same sex that you like and respect. Try doing this with about ten people of the same sex that you like and respect until you can reach the third jhāna using any of them. At this stage you can also include people of the same sex, who are alive and you are particularly fond of and love a lot (atippiyasahāyaka).

After that then take about ten people who you are neutral towards and in the same way develop lovingkindness towards them until you reach the third jhāna. These ten people must also be of the same sex and living.

After that then do the same thing with about ten people who are your enemies or who you dislike and develop lovingkindness towards them until you reach the third jhāna with each. These ten people too must also be of the same sex and living. If you are the type of Great Being like the Bodhisatta when he was Nandiya, the monkey king, who never thought of anyone who harmed them as an enemy and you really have no enemies and do not dislike or despise anyone, then you do not need to search for or use one here. Only those who have enemies or people that they despise should develop lovingkindness towards them.

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

Breaking Down The Distinctions Between Individuals (Sīmāsambheda).

As you continue to develop lovingkindness up to the third jhāna towards the four groups mentioned above you will find that your lovingkindness towards those you like and respect and those who you are particularly fond of and love a lot will become even and you

can take these two groups together as one. Then you will be left with only four groups:

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

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

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

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

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

The method of developing lovingkindness in *paṭisambhidāmagga* consists of:

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

Five types of unspecified pervasion

1. All beings (sabbe sattā)
2. All breathing things (sabbe pāṇa)
3. All creatures (sabbe bhūtā)
4. All persons (sabbe puggalā)
5. All individuals (sabbe attabhāvapariyāpannā)

Seven types of specified pervasion

1. All women (sabbā itthiyo)
2. All men (sabbe purisā)
3. All enlightened beings (sabbe ariyā)
4. All unenlightened beings (sabbe anariyā)
5. All Devas (sabbe devā)

6. All humans (sabbe manussā)
 7. All beings in the lower realms (sabbe vinipipātikā)

Ten types of directional pervasion

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

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

of lovingkindness. Also in each of these 12 types you should radiate lovingkindness in 4 ways:

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

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

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

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

When you can do this you then proceed to expand the area in which you are radiating lovingkindness to include the whole mon-

astery or house, the whole village, the whole township, the whole state, the whole country, the whole world, the whole solar system, the whole galaxy, and the whole of the infinite universe. As you expand the area of radiation of lovingkindness you should develop it in 48 ways and each of them till you reach the third jhāna.

Then after that you will be ready to pervade lovingkindness to the 10 directions.

Pervading Lovingkindness To The Ten Directions

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

To practise the pervasion of lovingkindness according to direction then you should take all the beings in the whole universe that are situated to the east of you as an object and when you can see them in the light then radiate lovingkindness to them in the 48 ways mentioned above. Then you can do the same thing in the west, and progressively in all the other directions.

When you have completed this you can also go on to pervade lovingkindness in the ways described in the Metta Sutta as well. (See Below)

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

“He lives having pervaded one quarter with a mind possessed of lovingkindness and in the same way a second, a third, and a fourth

quarter. Thus he lives having pervaded the entire world, above, below, across, everywhere without exception, with a mind possessed of lovingkindness that is extensive, lofty, unlimited, free from enmity, and free from pain.”

“So mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati.”)

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

Mettānisaṃsa Suttaṃ

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ekādasānisaṃsā pātikaṅkhā. Katame ekādasā:

Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati. Manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggī vā visaṃ vā satthaṃ vā kamati, tuvaṇaṃ cittaṃ samādhīyati, mukhavaṇṇo vippasīdati, asammūḷho kālaṃ karoti, uttariṃ appaṭivijjhanto brahmalokūpago hoti.

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ime ekādasānisaṃsā pātikaṅkhāti.

Metta Sutta

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

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

“Whatever beings there may be without exception, the feeble, or the strong, the long, large, medium, short, small and minute, those I have seen and those I have never seen, those living far away and those living nearby, those who will be reborn and those who will not be reborn; may all beings experience happiness”.

Let him not deceive another or despise anyone whatsoever in any place. Let him not wish harm to another because of ill-will or dislike.

Just as a mother would give her life to protect her only child, in the same way let him develop an unlimited mind of lovingkindness towards all beings.

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

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

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

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

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

Compassion Meditation (Karuṇā Bhāvana)

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

Then you should develop the white *kaṣiṇa* up to the fourth *jhāna* and then when your light of concentration is bright and strong you should discern with that light that being who is suffering that you have selected. When you can see that being with your light of concentration you should firstly develop lovingkindness meditation based on that person and enter into *jhāna*. Then after arising from that lovingkindness *jhāna* while keeping that suffering person as an object you should develop compassion thinking, "May this person be freed from suffering" (*ayam sappuriso dukkhā muccatu*). You should repeat this many times, again and again, until you attain the first, second, and third *jhānas* and the five masteries of each *jhāna*. After that you should develop compassion in a similar way to that used to develop lovingkindness towards a person that you like, a person who is neutral and a person who is your enemy. You should develop each of these up to the third *jhāna* in each instance.

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

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

Then after that you should develop the 132 ways of pervading compassion consisting of: five unspecified pervasions, seven specified pervasions, and one hundred and twenty directional pervasions [$5 + 7 + (10 \text{ directions} \times 12 = 120) = 132$] which are the same as those used in the development of lovingkindness meditation.

Sympathetic Joy Meditation (Muditā Bhāvanā)

To develop sympathetic joy meditation you should firstly select a person of the same sex who is alive and happy and who you are very fond of and friendly with. Select a happy person who if you see makes you happy and glad.

Then you should develop the white kasiṇa up to the fourth jhāna and then when your light of concentration is bright and strong you should discern with that light that being who you have selected. When you can see that being with your light of concentration you should firstly develop lovingkindness meditation based on that person and enter into jhāna. Then after arising from that lovingkindness jhāna you should develop compassion jhāna, and then having arisen from that you should take that person as an object and develop sympathetic joy thinking: "May this being not be separated from the prosperity he has attained." Develop this again and again until you attain the third jhāna.

After that develop sympathetic joy in the same way for a liked person, a neutral person, and an enemy. Then develop sympathetic joy to oneself, a person you like, a neutral person, and an enemy until you are able to remove the distinction between individuals and then taking all beings in the boundless universe as an object develop sympathetic joy in 132 ways, consisting of: five unspecified pervasions, seven specified pervasions, and one hundred and twenty directional pervasions. [$5 + 7 + (10 \text{ directions} \times 12 = 120) = 132$]

Equanimity Meditation (Upekkhā Bhāvanā)

To develop equanimity meditation you should firstly develop the white kasina to the fourth jhāna and then select a neutral person of the same sex, who is alive and develop lovingkindness, compassion, and sympathetic joy each up to the third jhāna towards that person. Then having arisen from the third jhāna you should reflect on the disadvantages of the three brahmaviharas being their closeness to affection, like and dislike, elation and joy. Then you should reflect on the fourth jhāna based on equanimity as peaceful. Then taking a normally neutral person as an object you should develop equanimity towards him by thinking:

This being is the heir to his own actions.

Because of the assistance of the third jhāna of lovingkindness, compassion, and sympathetic joy you should not take long to develop the fourth jhāna of equanimity based on that neutral person. Then after that you can develop the fourth jhāna of equanimity towards a person you like, then a person you like a lot, then an enemy. Then you should develop the fourth jhāna of equanimity again and again to oneself, a person you like, a neutral person and an enemy until you have removed the distinctions between individuals and then taking all beings in the boundless universe as an object develop equanimity in 132 ways, consisting of: five unspecified pervasions, seven specified pervasions, and one hundred and twenty directional pervasions. $[5 + 7 + (10 \text{ directions} \times 12 = 120) = 132]$

Recollection Of The Qualities Of The Buddha. (Buddhanussati)

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

Itipi so bhagavā araham̃ sammāsambuddho vijjācaraṇa sampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavāti.

This can be translated as:

This Blessed One having destroyed the mental defilements is worthy of veneration (araham̃); he has attained perfect enlightenment by himself (sammāsambuddho); he is perfect in knowledge and the practise of morality (vijjācaraṇa sampanno); he speaks only what is beneficial and true (sugato); he knows the world (lokavidū); he is the unsurpassable leader of men fit to be tamed (anuttaropurisadammasārathi); he is the teacher of Devas and men (sathā devamanussānaṃ); he is an Enlightened One (buddho); he is the most fortunate possessor of the results of previous meritorious actions (bhagavā);

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

1. Because he has totally removed without remainder the defilements and habitual tendencies and has therefore made himself remote from them the Buddha is a worthy one, Arahanta.

2. Because he has cut off all of the defilements with the sword of

the Arahanta path the Buddha is a worthy one, Arahanta.

3. Because he has broken and destroyed the spokes of the wheel of Dependent Origination beginning with ignorance and craving the Buddha is a worthy one, Arahanta.

4. Because of his unsurpassable qualities of virtue, concentration, and wisdom he is given the highest form of worship by Brahmas, Devas, and men, therefore the Buddha is a worthy one, Arahanta.

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

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

Then if you wish to develop this meditation you should first of all again establish your mind in the fourth jhāna based on the white kasīna or else the fourth jhāna based on mindfulness of breathing. Then with the assistance of the light produced by that concentration you should visualise a Buddha image that you have seen before and which you liked and respected and take that visualised image as an object for developing concentration with. When you can clearly see that image imagine that it is really the Buddha and continue to watch it.

If in a past life you have been fortunate enough to have met the Buddha himself you may find that a picture of the real Buddha will arise in your mind. Then you should start to pay attention to the qualities of the Buddha and not just the image of the Buddha. If you are trying to visualise the image of the Buddha and a real image of him does not arise then simply imagine that the Buddha image

that you have remembered is the real Buddha and try to recollect the qualities of the Buddha in relation to that. You can take whichever one of the five definitions of Arahāṃ that you like the most from the above list and take the meaning as an object and recollect it again and again as Arahāṃ, Arahāṃ.

When your concentration develops and becomes stronger the image of the Buddha will disappear and your mind should simply stay calmly concentrated on the quality that you have selected. When the mind stays concentrated and calmly with that quality as an object for about one hour then you should reflect and see if the jhāna factors are present. But in this case the jhāna here can only reach upacāra jhāna. You can also develop the other qualities of the Buddha in a similar way and practise to attain the five masteries with regards to this meditation.

Meditation On The Repulsiveness Of Corpses (asubha)

To develop the meditation based on the repulsiveness of a corpse you should begin by reestablishing fourth jhāna concentration using either the white kasiṇa or mindfulness of breathing. When the light produced by that concentration is bright and clear and illuminates the area around you then you should take as an object the most repulsive corpse of the same sex as yourself that you have ever seen before. Try to visualise that corpse in your light. Try to see it with the assistance of the light so that it is exactly as you saw it previously. When you are able to see it clearly in this way then view it in the most repulsive way that you can and having calmly, concentrated your mind on it note it as "repulsive, repulsive" (paṭikūla paṭikūla).

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

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

You should pay attention to that paṭibhāganimitta as repulsive, repulsive, again and again repeatedly, and when your mind stays constantly on that object for one or two hours then the jhāna factors will become clear. When they become clear that is the first jhāna. Continue to practise in this way and develop the five masteries of this jhāna.

Recollection Of Death

In accordance with the pāli of Mahāsatipaṭṭhāna sutta and the Visuddhimagga commentary recollection of death can be developed based upon a corpse that you have seen before. Therefore to develop the recollection of death you should again enter the first jhāna concentration based on the repulsiveness of a corpse. Then when you have attained the first jhāna using that external corpse as an object you should reflect that “This body of mine too is of a nature to die also. Indeed, it will die just like this. It cannot escape from becoming like this.” By keeping the mind concentrated and mindful of ones own nature to die you will also find the sense of urgency (saṃvega) develops. When that knowledge is present in you, you will probably see your own body as a repulsive corpse. Then perceiving that the life faculty has been cut off in that image of your own corpse you should continue to meditate and concentrate the mind on that object of the cutting off of the life faculty. While concentrating on that you should note either:

1. I am certain to die, Life is impermanent (maraṇaṃ me dhavaṃ, jīvitaṃ me adhavaṃ).
2. I will certainly die (maraṇaṃ me bhavissati).

3. My life will end in death (maraṇpariyosanaṃ me jīvitam).
4. Death, death (maraṇaṃ, maraṇaṃ).

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

The four meditation subjects of Lovingkindness, Recollection of the Buddha, Corpse Meditation and Recollection of Death are called the Four Protections, or the Four Protective Meditations because they are able to protect the meditator from various dangers. For this reason it is worthwhile to learn and develop them before proceeding to develop insight.

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

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

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

Developing loving kindness can be considered as the best

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

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

The Method For Developing The Four Elements Meditation

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

The Buddha taught the brief method in the Mahāsatipatṭhāna sutta:

A bhikkhu reflects about this very body however it be positioned or placed as consisting of just elements thus, “There are in this body just the earth element, the water element, the fire element, and the air element”.

The Visuddhimagga explains further:

So firstly one of quick understanding who wants to develop this meditation Then he should advert to his entire material body and discern the elements in brief in this way, “In this body what is hard or rough is the earth element, what is flowing or cohesion is the water element, what is maturing (ripening) or heat that is the fire element, what is pushing or supporting that is the air element”, and he should advert and give attention to it and review

it again and again as earth element, water element, fire element, air element, that is to say, as mere elements, not a being, and soulless. As he makes effort in this way it is not long before concentration arises in him, which is reinforced by understanding that illuminates the classification of the elements and which is only access and does not reach absorption because it has individual essences as its object.

Or again alternately, there are these four bodily parts mentioned by the Elder Sariputta for the purpose of showing the absence of any living being in the four great primary elements thus, “When a space is enclosed with bones, sinews, flesh, and skin there comes to be the term body (rūpa)” (m.1.p.190). And he should resolve each of these, separating them in the way already stated thus (above): “In these what is hardness ... as its objects”. (vsm. XI, 43)

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

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

The six qualities belonging to the earth element can be found in dhammasaṅgani (p.170, para.647). They are in pāḷi: Kakkhalaṃ, mudukaṃ, saṅhaṃ, pharusaṃ, garukaṃ, lahukaṃ.

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

- water: paggharana, abandhana or saṅgaha (manifestation)
 fire: uṇha, sita
 air: vitthambhaṇa, samudiraṇa (function)

To learn this meditation you must begin by learning to discern each of the twelve qualities or characteristics of the four elements

one at a time. Usually the beginner must be taught the characteristics which are easier to discern first and leave the more difficult ones for later. They are usually taught in this order: pushing, hard, rough, heavy, supporting, soft, smooth, light, hot, cold, cohesion, flowing. Each characteristic must be firstly discerned in one place in the body and then it must be tried to be discerned throughout the whole body.

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

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

2. When you are satisfied that you can do this then try to discern hardness. Begin by discerning hardness in the teeth. Bite your teeth together and feel how hard they are. Then relax your bite and feel the hardness of the teeth. After you can feel this then try to discern hardness throughout the body in a systematic way from head to feet in the same way as you used to discern pushing. Care should

be taken not to deliberately tense the body.

When you can discern hardness throughout the whole body then again look for pushing throughout the whole body. Alternate between these two, pushing and hardness, again and again discerning pushing throughout the whole body and then hardness throughout the whole body from head to feet. Repeat this process many times until you are satisfied that you can do it.

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

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

5. When you are satisfied that you can discern these four characteristics then look for supporting throughout the whole body. Begin by relaxing your back so that your body bends forward. Then straighten your body and keep it straight and erect. The force which keeps the body straight, still, and erect is supporting. Continue to practise systematically until you can discern supporting

throughout the body from head to feet. If you have difficulty in doing this then you can try to discern supporting together with hardness as this can make it easier to discern supporting. Then when you can discern supporting easily you should look for pushing, hard, rough, heavy, and supporting throughout the whole body.

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

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

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

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

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

Note: The above ten characteristics are all known directly

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

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

12. To discern flowing begin by being aware of the flowing of saliva into the mouth, the flowing of blood through the veins, the flowing of air into the lungs, or the flowing of heat throughout the body. Develop it as above.

If you experience difficulty trying to discern flowing or cohesion then you should firstly discern the other ten qualities again and again one at a time throughout the whole body. When you become skilled in this you will find that the quality of cohesion also becomes clear to you. If cohesion still does not become clear then pay attention again and again to just the qualities of pushing and hardness. Eventually you should feel as if the whole body is wrapped up in the coils of a rope. Then you can discern this as the quality of cohesion. If the quality of flowing does not become clear then pay attention together with the qualities of cold, heat, or pushing and you should then be able to discern the quality of flowing.

When you can discern all these twelve characteristics clearly throughout the whole body from head to feet you should continue to discern them again and again in this same order. When you are satisfied that you can do this you should rearrange the order to the one first given above which was: hard, rough, heavy, soft, smooth, light, flowing, cohesion, hot, cold, supporting, pushing. Continue to use this order and try to discern each characteristic one at a time

from head to feet. You should try to develop this until you can do it quite quickly, even up to three rounds in a minute.

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

In balancing the elements the pairs of opposites are: Hard and soft, rough and smooth, heavy and light, flowing and cohesion, hot and cold, supporting and pushing.

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

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

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

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

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

1. In order = anupubbato

The order refers to the order taught by the Buddha which is earth, water, fire, and air.

2. Not too fast = nātisighato

3. Not too slow = nātisanikato

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

4. Warding off distractions = vikkhepapaṭibāhanato

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

5. Going beyond the concept = paññattisamatikkamanato

You should not just mentally recite, “earth, water, fire, air”, but be aware of the actual realities they represent: hard, rough, heavy,

soft, smooth, light, flowing, cohesion, hot, cold, supporting, pushing.

6. Discarding what is unclear = *anupaṭṭhānamuñcanato*

When you can discern all twelve characteristics and are trying to develop calmness and concentration then you may temporarily leave out those characteristics which are unclear. This is not advisable if it leads to pain or tension because of an imbalance of the elements. You also need to keep at least one characteristic for each one of the four elements and you cannot just work on three, two, or one elements. If all twelve characteristics are clear then that is the best and you should not discard any.

7. Discerning the characteristics = *lakkhaṇato*

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

8. 9. and 10. These three suttas advise to balance the five faculties (*indriyas*) of faith, effort, mindfulness, concentration, and understanding; and to balance the seven factors of enlightenment. Please look them up for yourself: *adhicitta sutta* (*nimitta sutta*), *aṅguttara* 1.p.258; *anuttarasatibhava sutta*, *aṅguttara* 2.p.379; *bojjhaṅga sutta*, *saṃyutta* 3.p.71-73.

As you continue to develop concentration based upon the four elements then when you begin to approach access (*upacāra*)

concentration you will begin to see different kinds of light. In some meditators the light begins as a smoke-like grey colour. If you continue to discern the four elements in this grey colour, it will become whiter like cotton wool and then bright white, like clouds. At this point your whole body will appear as a white form. You should continue to concentrate on discerning the four elements in that white form and you will find it becomes clear like a block of ice or like a block of glass.

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

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

colour of a part, as a *kasiṇa* to develop concentration up to the fourth *jhāna*. After that you could proceed to develop the four protection meditations explained above.

If a meditator is a *suddha vipassanā yānika* individual (a person whose vehicle is pure insight) he should contemplate the four elements according to their individual characteristics until he can see the transparent elements (*pasada rūpas*), and until the light associated with *upacāra* concentration is bright and brilliant. He should then continue to develop his meditation until he can see the *rūpa kalāpas*.

Method Of Analysing Rūpa Kalāpas

The *rūpa kalāpas* fall into two groups, those which are transparent and those that are not transparent. Only those *rūpa kalāpas* which contain one of the five material transparent elements (*pasāda rūpa*) are transparent, all other *rūpa kalāpas* are not transparent.

You should firstly begin to practise to discern the four elements, earth, water, fire, and air, in individual transparent and not transparent *rūpa kalāpas*. You will probably find that the *rūpa kalāpas* are arising and passing away very, very quickly. At this point you will still not be able to analyse the *rūpa kalāpas* because you still see the *rūpa kalāpas* as small particles that have size. Since you have not yet removed the three kinds of compactness, *samūha ghana*, *kicca ghana*, etc., you are still in the realm of concepts (*paññatti*) and have not yet arrived at ultimate reality (*paramattha*).

Because you have not removed the concept of group and shape, there is the concept of a small lump or block remaining. If you do not analyse *dhātus* (elements) further than this, but instead attempt to do *vipassanā* by contemplating the arising and passing away of these particles, then you would just be trying to do *vipassanā* based on concepts. So you must continue to analyse *dhātus* further in order to

see the ultimate reality of rūpas.

If you are unable to discern the four elements in single kalāpas because of the extremely fast arising and passing away of rūpa kalāpas, then you should not pay attention to the arising and passing away. It is just like you pretend not to see or notice someone whom you do not want to meet, but meet with anyway. Ignore the arising and passing away; simply concentrate and pay attention to the four elements in individual rūpa kalāpas and stay aware of that.

If you are still unsuccessful you should pay attention alternately to the earth element in the whole body all at once, and then look for the earth element in a single kalāpa. Then pay attention to the water element in the whole body all at once, and then look for the water element in a single kalāpa. Then pay attention to the fire element in the whole body all at once, and then look for the fire element in a single kalāpa. Then pay attention to the air element in the whole body all at once, and then look for the air element in a single kalāpa. If you exercise in this way you will be able to discern the four elements in the transparent rūpa kalāpas and not transparent rūpa kalāpas.

When you have succeeded in this then proceed to discern the four elements in rūpa kalāpas of the eye base, ear base, nose base, tongue base, body base, and mind base each in turn. Discern the four elements in both the transparent and not transparent rūpa kalāpas of these six bases.

Colour = vaṇṇa: Is found in every rūpa kalāpa and is the object of seeing (rūpa arammana). It will be very easy to discern this kind of object rūpa.

Odour, or smell = gandha: Is present in every rūpa kalāpa. You should begin by discerning both the nose transparent element and the bhavaṅga mind transparent element. To see these you should

discern the four elements in the nose and you will easily find the nose transparent element. This nose transparent element must be seen in the appropriate rūpa kalāpas in the nose. If you have successfully discerned the four elements in the transparent kalāpas and not transparent kalāpas of the six sense bases (above) then you will be able to easily discern the bright, luminous bhavaṅga mind transparent element (manodvāra). It is found located in the heart depending on the heart basis (hadayavatthu rūpas) which is made up of not transparent kalāpas called hadaya dasaka kalāpas (heart as the tenth factor kalāpas). Having thus discerned the nose transparent element and bhavaṅga mind transparent element proceed to discern the odour of a rūpa kalāpa which you chose to contemplate. Odour is a dhamma which can be known by either the nose consciousness or the mind consciousness. The nose consciousness arises resting on the nose transparent element. The mind consciousness arises attracted by the bhavaṅga mind transparent element which itself rests upon the heart basis rūpas. This is why when you wish to discern odour in rūpa kalāpas both the transparent elements concerned with this process must be discerned together.

Taste = rasa: Is present in every rūpa kalāpa. While discerning both the tongue transparent element and bhavaṅga mind transparent element discern the taste of a rūpa kalāpa that you chose to contemplate. You can begin by discerning the taste of saliva which is on the tongue. In a similar way to odour above, the taste of an object can be known by either the tongue consciousness or the mind consciousness. These two elements must therefore both be discerned.

The abhidhamma commentary (abhi.com.2.p.388) states: Sabbopi panessapabhedo manodvārika javaneyeva labhati. This shows that the colour, odour, and taste of an object can be known by just the mind consciousness on its own. Before your meditation gets strong you are using the nose and tongue consciousness to assist

you to learn more easily how taste and odour can be known by the mind consciousness. When your meditation is strong and powerful then you can know taste and odour just by mind door consciousness alone.

Nutritive essence = ojā: Is present in every rūpa kalāpa. It is of four types: Ojā produced by kamma, citta, utu, and āhāra (kamma, mind, temperature, food). Look inside any rūpa kalāpa and you will find the nutritive essence called ojā. From this ojā, rūpa kalāpas are seen to multiply forth again and again.

(This method of multiplying and growth of kalāpas will be explained later.)

Life faculty = jīvita: Is a rūpa which sustains the life of rūpas produced by kamma. It is not found in rūpas produced by citta, utu, or āhāra but only in those produced by kamma. The transparent element rūpa kalāpas are produced by kamma only and so this is where you should begin to look for it. You should discern the transparent element rūpa kalāpas and then search for jīvita in them. Jīvita sustains the life of only the rūpas present in the same rūpa kalāpa in which it is present, and does not sustain the life of other kalāpas.

After you have discerned jīvita in the transparent rūpa kalāpas then you should also try to discern it in the not transparent rūpa kalāpas. There are three types of not transparent kalāpas found in the body which contain jīvita. One type, hadaya dasaka kalāpas (kalāpas with hadaya as the tenth factor) are found only in the heart whereas the other two bhāva dasaka kalāpas and jīvita navaka kalāpas (bhāva as the tenth factor and jīvita as the ninth factor kalāpas) are found throughout the whole body. Therefore if you can discern jīvita in a not transparent kalāpa in any other place in the body besides the heart then you know that it must be either a bhāva dasaka kalāpa or a jīvita navaka kalāpa. To tell these two apart you need to be able to discern bhāva rūpa.

Sex determining rūpa = bhāva rūpa: Is found throughout the whole body in all six sense bases, but it is a not transparent rūpa. After you have discerned jīvita in transparent rūpas and seen it in not transparent rūpas you should look for bhāva rūpa in the not transparent rūpas where you found jīvita. If you find bhāva rūpa then the kalāpa is a bhāva dasaka kalāpa and not a jīvita navaka kalāpa. In a male there is only male bhāva rūpa, and in a female only female bhāva rūpa. Male bhāva rūpa is a quality by which you can know, “This is a man”. Female bhāva rūpa is a quality by which you can know, “This is a woman”. When you are able to discern bhāva rūpa continue to look for it throughout the body in the six bases; eye, ear, nose, tongue, body, and heart base.

Heart basis rūpa = hadaya rūpa; Is the rūpa which supports the bhavaṅga mind transparent element (also called mano dhātu or manodvāra) and the mind consciousness element (manoviññāṇa dhātu). The mind consciousness element includes all types of consciousness except for the five sense consciousnesses; eye, ear, nose, tongue, and body. The hadaya is the place where the mano dhātu and manoviññāṇa dhātu occur, and it has the characteristic of being the rūpa on which they depend.

To discern the hadaya rūpa focus the mind on the bhavaṅga mind transparent element and then try to discern the rūpa kalāpas which support the bhavaṅga mind transparent element and the mind consciousness which is discerning the bhavaṅga mind transparent element. You should be able to find these rūpa kalāpas in the lower part of the bhavaṅga mind transparent element. These rūpa kalāpas are hadaya dasaka kalāpas (kalāpas with hadaya as the tenth factor). They are not transparent kalāpas and the hadayavatthu rūpa in them is the support for the mano dhātu and manoviññāṇa dhātu.

Analysing The Rūpa Transparent Elements

The organ of the eye contains several kinds of rūpas which are

interspersed like rice flour and wheat flour mixed together. In the eye there are two kinds of transparent elements mixed together; the eye transparent element and body transparent element. This means that the cakkhu dasaka rūpa kalāpas and kāya dasaka rūpa kalāpas are interspersed. The kāya dasaka kalāpas which contain body transparent element are found spread throughout the six sense bases and are interspersed with the cakkhu dasaka kalāpas in the eye, with the sota dasaka kalāpas in the ear, with the ghāna dasaka kalāpas in the nose, with the jivhā dasaka kalāpas in the tongue, and with the hadaya dasaka kalāpas in the heart. Bhāva dasaka kalāpas which contain bhāva as the tenth factor are also spread throughout the six sense bases and are also interspersed with the transparent element kalāpas. To be able to see this you will need to begin to analyse the rūpas of the transparent elements.

Eye transparent element = cakkhu pasāda: The eye transparent element is sensitive to the impinging of colour whereas the body transparent element is sensitive to the impinging of touch. This difference in sensitivity to objects allows you to analyse and know which is eye transparent element and which is body transparent element. Firstly discern the four elements in the organ of the eye and discern the transparent rūpa kalāpas. Then look at the colour of a rūpa kalāpa that is nearby to it. If you see that colour impinge on the transparent element which you chose then it is a eye transparent element and the rūpa kalāpas in that eye transparent element are cakkhu dasaka kalāpas. If that colour does not impinge on the transparent element you are looking at, then it is not an eye transparent element. It must be a body transparent element because there are only two types of transparent element in the eye.

Body transparent element = kāya pasāda: The body transparent element is sensitive to the impinging of touch which is the earth, fire, and air elements. Discern the transparent rūpa kalāpas. Then look at the earth, fire, or air element of a rūpa kalāpa that is nearby to it. If

you see one of these three elements impinge on the transparent element you chose then it is body transparent element and the rūpa kalāpas in that body transparent element are kāya dasaka kalāpas. In the same way as you did in the eye discern the kāya dasaka kalāpas in the ear, nose, tongue, body, and heart.

Ear transparent element = sota pasāda: The ear transparent element is sensitive to the impinging of sound. Discern the four elements in the organ of the ear and discern the transparent rūpa kalāpas. Then listen to a sound and if you see it impinge on the transparent element you chose then it is ear transparent element and the rūpa kalāpas in it are sota dasaka kalāpas. The discernment of the kāya dasaka kalāpas follows the same method as shown above for the eye.

Nose transparent element = ghāna pasāda: The nose transparent element is sensitive to the impinging of odour. Discern the four elements in the nose and discern the transparent rūpa kalāpas. Then smell the odour of a rūpa kalāpa of the body. If you see that odour impinge on that transparent element then it is nose transparent element and the rūpa kalāpas in it are ghāna dasaka kalāpas.

Tongue transparent element = jivhā pasāda: The tongue transparent element is sensitive to the impinging of taste. Discern the four elements in the tongue and discern the transparent rūpa elements. Then taste the flavour of a rūpa kalāpa near to it and if you see it impinge on that transparent element then it is tongue transparent element and the rūpa kalāpas in the tongue are seen in the same way as for the eye.

Note: The kāya dasaka kalāpas and bhāva dasaka kalāpas are found in all six sense bases and must be seen in each place in turn.

Method For Seeing Cittaja Rūpa

All mano dhātu and manoviññāṇa cittas that occur depending

on the hadayavatthu rūpa in the heart during the whole of one life are capable of producing cittaja ojā aṭṭhamaka rūpa kalāpas (mind produced ojā as the eighth factor kalāpas). Every single citta is capable of producing a great number of these ojā aṭṭhamaka kalāpas which spread out throughout the body.

If you concentrate on the mind transparent element you will see that many cittas supported by the hadayavatthu rūpa are continuously producing rūpa kalāpas. If this is not clear at first, then having concentrated on the mind transparent element, wiggle one of your fingers back and forth. You will see large numbers of rūpa kalāpas being produced because of the mind wanting to move the finger and you will also see these rūpas spread out through all six sense bases of the body. These are not transparent rūpa kalāpas and if analysed are found to contain only eight rūpas in each. (See charts below p.70-75)

Method For Seeing Utuja Rūpa

The fire element contained in rūpas produced by kamma, citta, utu, or āhāra is called utu (temperature). This fire element which is called utu is capable of producing new utuja ojā aṭṭhamaka rūpa kalāpas (first generation from utu). These utuja ojā aṭṭhamaka kalāpas also contain fire element and this can again produce more utuja ojā aṭṭhamaka kalāpas (second generation from utu). If the fire element is that which is present in a kammaja kalāpa, such as a cakkhu dasaka kalāpa, then this fire element, which is utu, is capable of producing four or five generations of utuja kalāpas as explained above. This happens only when the utu has reached its standing phase (thiti kāla). It is a law of rūpas that they have strength only when they reach their standing phase.

Note: Oja is also present in these utuja aṭṭhamaka kalāpas. This ojā is also capable of producing generations of āhāraja ojā aṭṭhamaka when it receives assistance from āhāraja ojā. Therefore you should

note that the fire element or the oḷā in a rūpa kalāpa is capable of producing new rūpas.

There is also mind produced fire element which is utu. When a normal sensual world mind causes the production of cittaja oḷā aṭṭhamaka kalāpas these also contain fire element which is utu. This utu can also produce utuja oḷā aṭṭhamaka kalāpas (first generation from mind produced fire element). These utuja oḷā aṭṭhamaka kalāpas also contain fire element which can produce a further generation of utuja oḷā aṭṭhamaka kalāpas. This process can carry on for two or three generations.

The minds present during the practice of preliminary, access, and absorption concentration in samatha meditation, or during the practice of vipassanā; and the path and fruition minds are all capable of producing cittaja rūpas. These cittaja rūpas contain fire element which is utu which can produce many generations of oḷā aṭṭhamaka kalāpas not only internally but externally too. Depending on whether the power of understanding is great or little, or depending on the power of concentration these rūpa kalāpas are produced in large or small number spreading out from the body. (See vsm.sub-com.2.p.428,429,403).

This process of multiplication and production of rūpa kalāpas occurs only when the fire element, utu, has reached its standing phase (thiti kāla).

These cittaja rūpa kalāpas also contain oḷā and when this receives assistance from āhāra oḷā it is capable of producing many generations of oḷā aṭṭhamaka āhāraja kalāpas, but these arise only inside the body and not externally.

The āhāraja rūpa kalāpas that will be mentioned below contain also fire element that is utu. When this utu reaches its standing phase it can produce many generations of utuja oḷā aṭṭhamaka kalāpas. It

may produce in this way ten to twelve generations of kalāpas, but with the assistance of special food such as the ojā of devas (divine nutritive essence) this process can continue for a long period of time. The utuja ojā aṭṭhamaka kalāpas produced in this way also contain ojā and with assistance form āhāraja ojā they can produce many generations of āhāraja ojā aṭṭhamaka inside the body.

Method Of Seeing Āhāraja Rūpa

The visuddhimagga states: In the case of the four, namely, gorge, faeces, pus, and urine, which are originated by temperature, eight types of rūpa occur in the ojā aṭṭhamaka kalāpas produced only by temperature. (vsm. XVIII, 6)

This shows that these four parts of the body consist of ojā aṭṭhamaka kalāpas that are produced from temperature (utu) only. Therefore when newly eaten food is still inside the stomach it consists of only utuja ojā aṭṭhamaka kalāpas. With the assistance of the fire element in the jīvita navaka kalāpas which make up digestive heat, which is kammically produced, the ojā in these utuja ojā aṭṭhamaka kalāpas can produce many generations of ojā aṭṭhamaka kalāpas. These are rūpas produced by nutriment (āhāraja), and can spread throughout the six sense bases. Nutriment taken on one day can produce āhāraja ojā aṭṭhamaka kalāpas for up to seven days while divine nutritive essence can do this for even one or two months. The nutriment taken on one day also gives support for the next seven days to the ojā in kammaja, cittaja, and utuja kalāpas.

In order to see these things you can meditate at the time of eating. The āhāraja rūpas can be seen spreading throughout the body beginning from the mouth, throat, stomach, and intestines. Discern the four elements in the new food in the mouth, throat, stomach, and intestines, and you will see the rūpa kalāpas there. Continue to look until you can see that the ojā in the rūpa kalāpas of the food produces, with the assistance of the kammically produced digestive

heat, new rūpa kalāpas which spread throughout the body.

Alternately you can see these things as you meditate later after eating. Having progressively developed concentration stage by stage discern the four elements in the new food in the stomach, or in the intestines. Continue to look until you can see that the ojā in the aṭṭhamaka kalāpas in the food causes, with the assistance of kammically produced digestive heat, āhāraja aṭṭhamaka kalāpas to spread throughout the body. Analyse these kalāpas and discern the eight rūpas found in each, and see they are not transparent kalāpas.

Develop concentration and then discern these āhāraja ojā aṭṭhamaka kalāpas spreading out through the body and reaching the eye. Discern the eight rūpas found in these kalāpas in the eye, and note that the ojā found in these kalāpas is āhāraja ojā. When this āhāraja ojā meets with the ojā contained in the cakkhu dasaka kalāpa it assists the kammaja ojā found in the cakkhu dasaka kalāpas to produce four or five generations of rūpa kalāpas. The number of generations is dependent on the strength of assistance of both kamma and āhāraja ojā. Again in those four or five generations of rūpa kalāpas there is fire element which is utu and this utu, at its standing phase, can produce many generations of utuja ojā aṭṭhamaka kalāpas. Try to discern this.

Also try to discern that the ojā of the kāya dasaka kalāpas, and bhāva dasaka kalāpas, with the assistance of the āhāraja ojā can produce four or five generations of āhāraja ojā aṭṭhamaka kalāpas. Also the fire element, utu, contained in these many generations produces many more generations of utuja ojā aṭṭhamaka kalāpas.

Also in the eye in every cittaja aṭṭhaka kalāpa there is ojā. This cittaja ojā when it is assisted by the āhāraja ojā produces two or three generations of āhāraja ojā aṭṭhamaka kalāpas. The fire element (utu) in these also produces many generations of utuja ojā aṭṭhamaka kalāpas.

When a mind is a samatha, vipassanā, magga or phala citta then it is capable of producing many generations of cittaja ojā atṭhamaka kalāpas within the body and the utu in these can produce utuja ojā atṭhamaka kalāpas both inside and outside of the body. Light is the brilliance of colour of the vaṇṇa rūpa in these cittaja kalāpas and utuja kalāpas.

As shown above in the eye, in every utuja atṭhamaka kalāpa produced from the utu or fire element, whether it be kammaja fire element, cittaja fire element, utuja fire element, or āhāraja fire element, there is also ojā present. This utuja ojā can, with the assistance of āhāraja ojā, produce ten or twelve generations of rūpa kalāpas. (See vsm.sub-com.p.403)

Also the fire element, utu, contained in the āhāraja ojā atṭhamaka kalāpas is capable of producing many utuja ojā atṭhamaka kalāpas.

The way in which āhāraja ojā atṭhamaka kalāpas are produced from food eaten and spread to be present in the eye has already been explained above. The ojā in these is called āhāraja ojā. When the āhāraja ojā of a previous āhāraja ojā atṭhamaka kalāpa is given assistance by the āhāraja ojā of a later āhāraja ojā atṭhamaka kalāpa it can produce many or few generations of rūpa kalāpas. This depends on the quality of the food and strength of the digestive fire element. In these āhāraja ojā atṭhamaka kalāpas there is also fire element which is utu, and this can produce many new utuja ojā atṭhamaka kalāpas.

When utu or ojā produce new kalāpas as described above they do it when they reach their standing phase only. In the production of rūpa kalāpas whether it be for two, three, ten, or twelve generations, the last generation contains utu and ojā which cannot produce new utuja kalāpas and āhāraja kalāpas.

You should read through this description of the production of kalāpas carefully and look also at the following charts. Then by having a proper teacher and practising systematically you will become proficient in the discernment of the kalāpas produced by the four causes of kamma, citta, utu, and āhāra. In the same way as has been shown in the case of the eye base you should discern all the rūpas in the other five bases and also the forty-two parts of the body (Which will be explained after the following charts).

The Basic Types of Materiality of the Eye

(3 types of decad-kalāpa [3 x 10 = 30]+ nonad kalāpas [9] + 3 types of octad-kalāpa[3 x 8= 24] = 63)

<i>type</i>	EYE DECAD-KALĀPA	BODY DECAD-KALĀPA	SEX DECAD-KALĀPA
<i>quality</i>	<i>translucent</i>	<i>translucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>kamma</i>	<i>kamma</i>
<i>function</i>	<i>base/door for sights</i>	<i>door to tangibles (earth, fire, and wind)</i>	<i>determines sex</i>
1	earth	earth	earth
2	water	water	water
3	fire	fire	fire
4	wind	wind	wind
5	colour	colour	colour
6	odour	odour	odour
7	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence
9	life faculty	life faculty	life faculty
10	eye translucency	body translucency	sex materiality

+

<i>type</i>	LIFE NONAD-KALĀPA	OCTAD-KALĀPA		
<i>quality</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>consciousness</i>	<i>temperature</i>	<i>nutriment</i>
1	earth	earth	earth	earth
2	water	water	water	water
3	fire	fire	fire	fire
4	wind	wind	wind	wind
5	colour	colour	colour	colour
6	odour	odour	odour	odour
7	flavour	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence	nutritive essence
9	life faculty			

The life nonad-, and octad-kalāpas are the same throughout the six sense-organs.

The Basic Types of Materiality of the Ear

(3 types of decad-kalāpa [3 x 10 = 30]+ nonad kalāpas [9] + 3 types of octad-kalāpa[3 x 8= 24] = 63)

<i>type</i>	EAR DECAD-KALĀPA	BODY DECAD-KALĀPA	SEX DECAD-KALĀPA
<i>quality</i>	<i>translucent</i>	<i>translucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>kamma</i>	<i>kamma</i>
<i>function</i>	<i>base/door for sound</i>	<i>door to tangibles (earth, fire, and wind)</i>	<i>determines sex</i>
1	earth	earth	earth
2	water	water	water
3	fire	fire	fire
4	wind	wind	wind
5	colour	colour	colour
6	odour	odour	odour
7	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence
9	life faculty	life faculty	life faculty
10	ear translucency	body translucency	sex materiality

+

<i>type</i>	LIFE NONAD-KALĀPA	OCTAD-KALĀPA		
<i>quality</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>consciousness</i>	<i>temperature</i>	<i>nutriment</i>
1	earth	earth	earth	earth
2	water	water	water	water
3	fire	fire	fire	fire
4	wind	wind	wind	wind
5	colour	colour	colour	colour
6	odour	odour	odour	odour
7	flavour	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence	nutritive essence
9	life faculty			

The life nonad-, and octad-kalāpas are the same throughout the six sense-organs.

The Basic Types of Materiality of the Nose

(3 types of decad-kalāpa [3 x 10 = 30]+ nonad kalāpas [9] + 3 types of octad-kalāpa[3 x 8= 24] = 63)

<i>type</i>	NOSE DECAD-KALĀPA	BODY DECAD-KALĀPA	SEX DECAD-KALĀPA
<i>quality</i>	<i>translucent</i>	<i>translucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>kamma</i>	<i>kamma</i>
<i>function</i>	<i>base/door for odour</i>	<i>door to tangibles (earth, fire, and wind)</i>	<i>determines sex</i>
1	earth	earth	earth
2	water	water	water
3	fire	fire	fire
4	wind	wind	wind
5	colour	colour	colour
6	odour	odour	odour
7	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence
9	life faculty	life faculty	life faculty
10	nose translucency	body translucency	sex materiality

+

<i>type</i>	LIFE NONAD-KALĀPA	OCTAD-KALĀPA		
<i>quality</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>consciousness</i>	<i>temperature</i>	<i>nutriment</i>
1	earth	earth	earth	earth
2	water	water	water	water
3	fire	fire	fire	fire
4	wind	wind	wind	wind
5	colour	colour	colour	colour
6	odour	odour	odour	odour
7	flavour	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence	nutritive essence
9	life faculty			

The life nonad-, and octad-kalāpas are the same throughout the six sense-organs.

The Basic Types of Materiality of the Tongue

(3 types of decad-kalāpa [3 x 10 = 30]+ nonad kalāpas [9] + 3 types of octad-kalāpa[3 x 8= 24] = 63)

<i>type</i>	TONGUE DECAD-KALĀPA	BODY DECAD-KALĀPA	SEX DECAD-KALĀPA
<i>quality</i>	<i>translucent</i>	<i>translucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>kamma</i>	<i>kamma</i>
<i>function</i>	<i>base/door for flavour</i>	<i>door to tangibles (earth, fire, and wind)</i>	<i>determines sex</i>
1	earth	earth	earth
2	water	water	water
3	fire	fire	fire
4	wind	wind	wind
5	colour	colour	colour
6	odour	odour	odour
7	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence
9	life faculty	life faculty	life faculty
10	tongue translucency	body translucency	sex materiality

+

<i>type</i>	LIFE NONAD-KALĀPA	OCTAD-KALĀPA		
<i>quality</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>consciousness</i>	<i>temperature</i>	<i>nutriment</i>
1	earth	earth	earth	earth
2	water	water	water	water
3	fire	fire	fire	fire
4	wind	wind	wind	wind
5	colour	colour	colour	colour
6	odour	odour	odour	odour
7	flavour	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence	nutritive essence
9	life faculty			

The life nonad-, and octad-kalāpas are the same throughout the six sense-organs.

The Basic Types of Materiality of the Body

(2 types of decad-kalāpa [2 x 10 = 20] + nonad kalāpas [9] + 3 types of octad-kalāpa [3 x 8= 24] = 53)

<i>type</i>	BODY DECAD-KALĀPA	SEX DECAD-KALĀPA
<i>quality</i>	<i>translucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>kamma</i>
<i>function</i>	<i>base/door for tangibles (earth, fire, and wind)</i>	<i>determines sex</i>
1	earth	earth
2	water	water
3	fire	fire
4	wind	wind
5	colour	colour
6	odour	odour
7	flavour	flavour
8	nutritive essence	nutritive essence
9	life faculty	life faculty
10	body translucency	sex materiality

These two types of decad-kalāpa are found in all six sense-organs.

+

<i>type</i>	LIFE NONAD-KALĀPA	OCTAD-KALĀPA		
<i>quality</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>consciousness</i>	<i>temperature</i>	<i>nutriment</i>
1	earth	earth	earth	earth
2	water	water	water	water
3	fire	fire	fire	fire
4	wind	wind	wind	wind
5	colour	colour	colour	colour
6	odour	odour	odour	odour
7	flavour	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence	nutritive essence
9	life faculty			

The life nonad-, and octad-kalāpas are the same throughout the six sense-organs.

The Basic Types of Materiality of the Heart

(3 types of decad-kalāpa [3 x 10 = 30] + nonad kalāpas [9] + 3 types of octad-kalāpa [3 x 8= 24] = 63)

<i>type</i>	HEART DECAD-KALĀPA ^a	BODY DECAD-KALĀPA	SEX DECAD-KALĀPA
<i>quality</i>	<i>untranslucent</i>	<i>translucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>kamma</i>	<i>kamma</i>
<i>function</i>	<i>base for the mind- and mind-consciousness element^b</i>	<i>base/door for tangibles (earth, fire, and wind)</i>	<i>determines sex</i>
1	earth	earth	earth
2	water	water	water
3	fire	fire	fire
4	wind	wind	wind
5	colour	colour	colour
6	odour	odour	odour
7	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence
9	life faculty	life faculty	life faculty
10	heart materiality	body translucency	sex materiality

^a Eye-, ear-, nose-, tongue- and body consciousnesses arise dependent upon the translucent, tenth type of materiality (the door) of respectively the eye-, ear-, nose-, tongue- and body decad-kalāpas, whereas all other consciousnesses (which comprise the mind element and mind-consciousness element) arise dependent upon the heart materiality of heart decad-kalāpas.

^b Mind element (*mano-dhātu*): the five-door adverting- and un/wholesome receiving consciousness; mind-consciousness element (*mano-viññāṇa-dhātu*): the investigation-, impulsion-, registration-, and process-separate consciousness.

+

<i>type</i>	LIFE NONAD-KALĀPA	OCTAD-KALĀPA		
<i>quality</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>consciousness</i>	<i>temperature</i>	<i>nutriment</i>
1	earth	earth	earth	earth
2	water	water	water	water
3	fire	fire	fire	fire
4	wind	wind	wind	wind
5	colour	colour	colour	colour
6	odour	odour	odour	odour
7	flavour	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence	nutritive essence
9	life faculty			

The life-nonad-, and octad kalāpas are the same throughout the six sense-organs.

Detailed Method For Developing Four Elements Meditation By Way Of The 42 Parts Of The Body

There are twenty parts of the body in which earth element is predominant:

- | | |
|--------------------------|------------------------------|
| 1. Head hair = kesā | 6. Flesh = maṁsaṁ |
| 2. Body hair = lomā | 7. Sinews = nahāru |
| 3. Nails = nakhā | 8. Bone = atṭhi |
| 4. Teeth = dantā | 9. Bone marrow = atṭhimiñjaṁ |
| 5. Skin = taco | 10. Kidneys = vakkāṁ |
| 11. Heart = hadayaṁ | 16. Intestines = antaṁ |
| 12. Liver = yakanāṁ | 17. Mesentery = antagunaṁ |
| 13. Membrane = kilomakaṁ | 18. Gorge = udariyaṁ |
| 14. Spleen = pihakaṁ | 19. Faeces = karisaṁ |
| 15. Lungs = papphāsaṁ | 20. Brain = matthaluṅgaṁ |

Of these twenty parts all except gorge and faeces (dung) contain 44 rūpas as shown in the charts above for the body door. Gorge and faeces contain only eight rūpas and are made of only utuja atthaka kalāpas.

There are twelve parts in the body in which water element is predominant:

- | | |
|----------------------|------------------------------|
| 1. Bile = pittaṁ | 7. Tears = assu (16) |
| 2. Phlegm = semhaṁ | 8. Grease = vasā |
| 3. Pus = pubbo (8) | 9. Saliva = kheḷo (16) |
| 4. Blood = lohitaṁ | 10. Mucous = siṅghānika (16) |
| 5. Sweat = sedo (16) | 11. Synovial = fluid lasikā |
| 6. Fat = medo | 12. Urine = muttaṁ (8) |

Of these all except pus, sweat, tears, saliva, mucous, and urine contain 44 rūpas as shown in the charts for the body door. Pus and

urine have eight rūpas, being only utuja atṭhaka kalāpas. Sweat, tears, mucous, and saliva have 16 rūpas being cittaja atṭhaka kalāpas and utuja kalāpas, and they are produced by either mind or temperature.

In order to see and discern all these rūpas in each part of the body firstly develop concentration systematically and then analyse the rūpa kalāpas in the six sense bases as shown in the charts above. When you are able to do this then discern the part of the body which you wish to contemplate. When you can discern that part then discern the four elements in it. When you see that part as a transparent form then look for the space in it and you will easily see the kalāpa particles making up that part of the body. If your meditation is strongly developed then as soon as you look for the four elements in a given part of the body you will easily see the rūpa kalāpas. When you can see the rūpa kalāpas then analyse them and discern the different kinds of kalāpas present there. With knowledge divide and discern as they really are the kalāpas produced by kamma, mind, temperature, and nutriment.

When discerning the kalāpas in body hair and head hair pay attention at the base of the hairs which are inside the skin. Look for the 44 types of rūpas there first because the hair that is outside of the skin has an extremely small amount of kāya dasaka kalāpas and they will be very difficult to discern. In a similar way in the nails of the fingers and toes you should pay more attention to the parts of them that are close to the flesh.

There are four parts (here we would rather say components) of the body in which heat is predominant:

1. santappana tejo = heat that warms the body
2. jīrana tejo = heat that causes maturing and ageing
3. daha tejo = heat of fever
4. pācaka tejo = digestive heat (mode of jīvita navaka kalāpas)

These four components of the body do not possess shape or form like the parts in which earth or water are predominant. They are made of only not transparent rūpa kalāpas in which heat is predominant and so you will have to look for kalāpas in which fire element is predominant in order to see these components of the body. If they are not clear then contemplate them at a time when you have had a fever.

There are six components in which air element is predominant:

1. uddhaṅgama vātā = air that rises up.
2. adhogama vātā = air that goes down.
3. kucchisaya vātā = air in the abdomen outside the intestines.
4. koṭṭhasaya vātā = air inside the intestines.
5. aṅgamangānuserino vātā = air that pervades through the limbs.
6. assāsa passāsaso = in and out breath.

Of these all except the in and out breath consist of 33 rūpas each. They are made up of four types of kalāpas:

1. jīvita navaka kalāpas = jīvita as the ninth factor (9 rūpas).
2. cittaja aṭṭhaka kalāpas = mind produced ojā as the eighth factor (8 rūpas).
3. utuja aṭṭhaka kalāpas = temperature produced ojā as the eighth factor (8 rūpas).
4. āhāraja aṭṭhaka kalāpas = nutriment produced ojā as the eighth factor (8 rūpas).

These four types of kalāpas contain a total of 33 rūpas.

The in and out breath contains only nine rūpas found in what is called a cittaja sadda navaka kalāpa (mind produced sound as the ninth factor kalāpa). These kalāpas contain earth, water, fire, air, colour, smell, taste, nutriment, and sound.

The in and out breath is produced by the mind and to see this you have to discern that it is produced by consciousness present in the

bhavaṅga mind transparent element, supported by the heart basis rūpas. When you see this breath being produced there then discern the four elements in it and you will see the kalāpas making it up. In each of these kalāpas you will find nine rūpas including sound. Practise until you can see this.

To analyse the other five types firstly discern each type of air and then discern the four elements in each. You will then see the rūpa kalāpas which should then be analysed to see all 33 rūpas present in them.

Nine Kinds Of Rūpa Kalāpas Produced By Kamma

In examining the rūpas in the six sense bases and forty-two parts of the body you will find that there are nine kinds of rūpa kalāpas produced by kamma:

1. cakkhu dasaka (eye),
2. sota dasaka (ear),
3. ghāna dasaka (nose),
4. jivha dasaka (tongue),
5. kāya dasaka (body),
6. itthi bhāva dasaka (female),
7. pumbhāva dasaka (male),
8. hadayavatthu dasaka (heart),
9. jīvita navaka (life).

These kammaja rūpas arise in the present because of kamma performed in the past life. Kammaja rūpas present in the past life were caused by kamma performed in the life previous to it. Kammaja rūpas that will arise in the next life in the future will be caused by either kamma done in this present life or that performed in a previous life. To know which kamma they are the result of, whether dāna, sīla, or bhāvanā, you will need to be able to discern the rūpas and nāmas of the past and future. Only then will you understand and experience this for yourself. This will come later in paccaya pariggaha

ñāṇa. At the present stage you just have to accept provisionally that these rūpas are produced by kamma.

It should also be noted that the above rūpas produced by kamma, mind, temperature, or nutriment, which are real rūpas, will later be contemplated by vipassanā ñāṇa as impermanent, painful, and not-self. There are also not real rūpas mixed together with rūpas produced by mind, temperature, and nutriment. They are explained below.

Eight Kinds Of Rūpa Kalāpas Produced By Mind

1. cittaja suddhatṭhaka kalāpa = the simple oḷā as the eighth kalāpa produced by mind. It is found in all six sense bases and most of the 42 parts of the body. It is a real rūpa that can be used as the object of vipassanā practice.

2. kāya viññatti navaka kalāpa = bodily intimation as the ninth factor kalāpa. Having discerned the mind transparent element wiggle one of your fingers back and forth. You will see many rūpa kalāpas produced by mind which when analysed contain only eight rūpas, when the movement of bodily intimation is added it makes nine.

3. lahutā ekadasaka kalāpa = is a kalāpa with eleven factors; the basic eight factors plus lahutā, mudutā, and kammaññatā (lightness, softness, and wieldiness).

4. kāya viññatti lahutādidvādasaka kalāpa = is a kalāpa which has twelve factors, the basic eight plus kāya viññatti, lahutā, mudutā, and kammaññatā.

5. vacī viññatti dasaka kalāpa = is a kalāpa which contains ten rūpas; the basic eight plus verbal intimation and sound. Recite the letters “a, b, c” aloud. Now, discern the mind transparent element and then recite the letters “a, b, c” again and see the rūpas caused by mind spreading to the throat, vocal chords, and other places that take

part in producing sound. Also discern separately the earth element present in the cittaja kalāpa rubbing against the earth element in the kammaja kalāpas (which produces sound) in the place where sound is produced and the verbal intimation involved.

6. vacī viññatti sadda lahutādi terasaka kalāpa = a kalāpa with thirteen factors; the basic eight plus vacī viññatti, sound, lahutā, mudutā, and kammaññatā.

7. assāsa passāsa cittaja sadda navaka kalāpa = a mind produced kalāpa with nine factors; the basic eight plus sound. This is a real rūpa and a suitable object for vipassanā.

8. assāsa passāsa cittaja sadda lahutādidvādasaka kalāpa = a mind produced kalāpa with twelve factors; the basic eight plus sound, lahutā, mudutā, and kammaññatā.

Note: In 7. and 8. the sound is the sound of breathing. The kalāpas containing not real rūpas mixed with real rūpas should be discerned at the time of discerning nāma and rūpa but later when applying the three characteristics during vipassanā they should not be contemplated.

Four Kinds Of Rūpa Kalāpas Produced By Temperature

1. utuja suddhatṭhaka kalāpa = a kalāpa produced by temperature containing eight factors; the basic eight. It is a real rūpa.
2. utuja sadda navaka kalāpa = a kalāpa produced by temperature containing nine factors; the basic eight plus sound. It is a real rūpa.
3. lahutādekadasaka kalāpa = lahutā as the eleventh factor kalāpa with the basic eight factors plus lahutā, mudutā, and kammaññatā. It is not a real rūpa.
4. sadda lahutādidvādasaka kalāpa = a kalāpa containing twelve factors; the basic eight plus sound, lahutā, mudutā, and kammaññatā. This is not a real rūpa.

Of these the first is found throughout the six sense bases and in most of the 42 parts of the body. The second is the kalāpa involved in making sound in the stomach and other types of similar sounds. These first two kalāpas can be found internally and externally. The third and fourth have not real rūpas mixed up in them and are not objects for vipassanā contemplation, but should be discerned at the stage in the practice when nāmas and rūpas are discerned. These last two are not found externally in inanimate objects, but are found internally and externally of living beings.

Two Kinds Of Rūpa Kalāpas Produced By Nutriment

1. āhāraja suddatṭhaka kalāpa = an ojā as the eighth factor kalāpa produced by nutriment.
2. lahutādekadasaka kalāpa = a lahutā as the eleventh factor kalāpa produced by nutriment. It contains the basic eight factors plus lahutā, mudutā, and kammaññatā.

Of these two kalāpas the first consists of real rūpas, is found throughout the six sense bases and in most of the 42 parts of the body, and is suitable for vipassanā contemplation. The second is found throughout the six sense bases and in most of the 42 parts of the body. This kalāpa consists of eight factors which are real rūpas and three factors (lahutā, mudutā, and kammaññatā) which are not real rūpas. The eight factors which are real rūpas are suitable for vipassanā contemplation, but the three factors which are not real rūpas are not suitable for vipassanā contemplation. Both these kalāpas occur internally in oneself, and externally in other living beings.

Three Kinds Of Sound

1. assāsa passāsa cittaja sadda navaka kalāpa = the sound of breathing.
2. vacī viññatti dasaka kalāpa = the sound of speech.
3. utuja sadda navaka kalāpa = the sound of the stomach, of the wind, etc.

Of these the first and second are only found in living beings and the third (utuja sadda navaka kalāpa) is found in both living and inanimate objects. The third includes all sounds except the first two. The vacī viññatti rūpa in the vacī viññatti dasaka kalāpa is not a real rūpa and is not suitable for vipassanā contemplation, but the other rūpas present in the kalāpa are real and are suitable for vipassanā contemplation. All the rūpas in the assāsa passāsa cittaja sadda navaka kalāpa and the utuja sadda navaka kalāpa are suitable for vipassanā contemplation.

Discerning The Four Lakkhaṇa Rūpas

Only when you are able to discern the rūpas present at the time of conception and development of the embryo in the womb, will you be able to discern upacaya (growth of matter). As for santati, jaratā, and aniccatā they are just the arising, standing, and passing away of the real rūpas of the six sense bases or 42 parts of the body. Firstly discern an individual rūpa kalāpa and analyse it to see if it contains 8, 9, or 10 factors. Then try to see all the real rūpas present in a kalāpa arising, standing, and passing away together. After that discern the arising, standing, and passing away of all the real rūpas present in the six sense bases and 42 parts of the body all at once. The rūpa kalāpas do not all arise, stand, and pass away simultaneously; they are not in phase.

The Time For Contemplating As “Rūpa”

Firstly discern separately in each of the six sense bases the 54 or 44 real rūpas present. Then try also to discern in each as much of the not real rūpas as you can. Then discern all the rūpas in one base all together according to their characteristic of being molested by change. Then taking all the rūpas in each base together contemplate them as “Rūpa, rūpa” or “These are rūpa” or “These are rūpa dhammas”. You can do the same for each of the 42 parts of the body.

The Characteristic Of Being Molested By Change

This means that the rūpas are changing in intensity from hot to cold, hard to soft, rough to smooth, but their natural characteristic of hardness, flowing, heat, and support does not change. When it is hot the intensity of heat in the rūpas in the body can increase to unbearable levels, and when it is cold the coolness can reach unbearable levels. Thus there is an constant changing of intensities in rūpas in a kalāpa as they continuously molest each other internally and externally.

To summarise:

1. Before you have seen rūpa kalāpas, develop concentration up to upacāra concentration by seeing the four elements; earth, water, fire, air.
2. When you can see the rūpa kalāpas analyse them to see all the rūpas in each kalāpa, for example as earth, water, fire, air, colour, odour, taste, nutriment, life, eye transparent element.
3. Then discern: all the rūpas in a single sense base, all the rūpas in a single part of the body, all the rūpas in all six sense bases, and all the rūpas in all 42 parts of the body. Then having seen that they all have the characteristic of changing, note them as “Rūpa, rūpa”, “Rūpa dhammas, rūpa dhammas” or “This is rūpa, this is rūpa”.

SEVEN PURIFICATIONS

7 VISUDDHIS

16 ÑĀNAS

SIXTEEN KNOWLEDGES

Purification by knowledge and vision	7. ñāṇadassana visuddhi	16. paccavekkhana ñāṇa = Reviewing knowledge
		15. phala ñāṇa = Fruition knowledge
Purification by knowledge and vision of the way	6. paṭipadā ñāṇa- dassana visuddhi	14. magga ñāṇa = Path knowledge
		13. gotrabhū ñāṇa = Knowledge of change of lineage
		12. anuloma ñāṇa = Knowledge of conformity
		11. sañkhārupekkhā ñāṇa = Knowledge of equanimity towards formations
		10. patisañkhā ñāṇa = Knowledge of reflecting
		9. muccitikamyatā ñāṇa = Knowledge of desire for deliverance from formations
		8. nibbidā ñāṇa = Knowledge of detachment from formations
		7. ādinava ñāṇa = Knowledge of danger of formations
		6. bhaya ñāṇa = Knowledge of fearfulness of formations
		5. bhaṅga ñāṇa = Knowledge of dissolution of formations
Purification by knowledge and vision of what is and what is not the path	5. maggāmagga ñāṇa- dassana visuddhi	4. udayabhaya ñāṇa = Knowledge of arising and passing away of formations
		3. sammasana ñāṇa = Knowledge that comprehends formations in groups
Purification by overcoming doubt	4. kañkhāvitarāṇa visuddhi	2. paccaya pariggaha ñāṇa = Knowledge that discerns the causes of mind and matter
Purification of view	3. diṭṭhi visuddhi	1. nāma rūpa pariccheda ñāṇa = Knowledge that discerns mind and matter
Purification of consciousness	2. citta visuddhi	= upacāra or appanā samādhi
Purification of virtue	1. sīla visuddhi	= five, eight, ten, or 227 precepts

**Theoretical Explanations For Rūpa Kammatṭhāna:
The Dhammas That Must Be Contemplated By One
Doing Vipassanā Meditation**

Bhikkhus, without fully knowing, without comprehending, without detaching from, without abandoning the All one is unable to end suffering

Bhikkhus, by fully knowing, by comprehending, by detaching from, by abandoning the All one is able to end suffering.

Sabbaṃ bhikkhave anabhijānaṃ aparijānaṃ avirājayamaṃ apajamaṃ abhabbo dukkhakkhaya.....Sabbaṃ ca kho bhikkhave abhijānaṃ parijānaṃ virājayamaṃ pajamaṃ bhavbo dukkhakkhāya.

(Sālayatana saṃyutta, sabbavagga, pathama aparijānana sutta)

The commentary to this sutta explains further that it is spoken with reference to the three pariññās (full understandings). It says:

Iti imasmimṃ sutte tissapi pariññā kathita honti. Abhijāna'nti hi vacanena ñātapariññā kathita, parijāna'nti vacena tiraṇapariññā, virājayamaṃ pajaha'nti dvihi pahānapariññāti.

This means that fully knowing refers to ñāta pariññā, comprehending refers to tiraṇa pariññā, and the last two, detaching from and abandoning, refer to pahāna pariññā (full understanding as the known, as investigating, and as abandoning).

Therefore only by fully understanding with these three pariññā-s all the rūpas and nāmas of the five aggregates of clinging will one be capable of removing desire and craving for the rūpas and nāmas and be able to make an end to suffering. Furthermore the sub-commentary to visuddhimagga commentary says: Tañhi anavasesato pariññeyyaṃ, ekaṃsato virājjitabbaṃ. (vsm.sub-com.2.p.358)

Which means that the five aggregates of clinging which are the objects of vipassanā understanding must first be completely discerned without exception or remainder. Then, in order to remove desire and craving for those rūpas and nāmas, the sub-commentary instructs to apply the three characteristics to all of those rūpas and nāmas which are the objects of vipassanā contemplation.

According to these texts a meditator must firstly be able to discern all the rūpas and nāmas which make up the five aggregates of clinging individually. In doing so:

The knowledge that discerns all the rūpas individually is called rūpa pariccheda ñāṇa. The knowledge that discerns all the nāmas individually is called nāma pariccheda ñāṇa. The knowledge that discerns the rūpas and nāmas as two separate groups is called nāma rūpa pariccheda ñāṇa.

These three ñāṇas are also known by a separate set of names as rūpa pariggaha ñāṇa, arūpa pariggaha ñāṇa, and nāma rūpa pariggaha ñāṇa. Furthermore, at this stage the knowledge that understands “There is no person, being, or soul, but only rūpas and nāmas exist” is called nāma rūpa vavatṭhana ñāṇa.

A person who is endeavouring to discern all of the rūpas and nāmas may leave out those connected with jhāna if he has not attained jhāna, but if he is able to attain jhāna he should discern and contemplate with vipassanā knowledge the rūpas and nāmas associated with whichever of the jhānas he has attained.

Secondly, the causes of those rūpas and nāmas must be known correctly as they really are. This knowledge is paccaya pariggaha ñāṇa.

Because these two knowledges, nāma rūpa pariccheda ñāṇa and paccaya pariggaha ñāṇa, know clearly, distinctly, and properly the

dhammas that are the objects of vipassanā knowledge these two are also called *ñāta pariññā* (full understanding as the known).

Thirdly, the impermanence, painful, and not-self nature of all rūpas, nāmas, and their causes must be clearly seen. During the stages of insight from sammasana *ñāṇa* onwards, which constitute vipassanā, these rūpas, nāmas, and their causes are contemplated by seeing the three characteristics of each of them.

Of these vipassanā *ñāṇas* the two of sammasana *ñāṇa* and udayabaya *ñāṇa*, whose function are to investigate and discern the impermanence, painful, and not-self characteristics of all rūpas, nāmas, and their causes, are called *tiraṇa pariññā* (full understanding of investigating).

From bhaṅga *ñāṇa* up through the remaining vipassanā *ñāṇas* only the passing away of all rūpas, nāmas and their causes is known, together with the anicca, dukkha, and anatta characteristics of those dhammas. As at that time the defilements that should be abandoned are removed temporarily these *ñāṇas* are called *pahāna pariññā* (full understanding as abandoning).

The ariyamagga *ñāṇas* completely remove without remainder the ignorance (*avijjā*) = delusion (*moha*) which cloud the mind and make it unable to know: All the rūpas and nāmas which are dukkha sacca, the causes of these rūpas and nāmas which are samudaya sacca, and the anicca, dukkha, and anatta nature of dukkha sacca and samudaya sacca. Because of the ariyamaggas function and power to complete the function of knowing these dhammas and to complete the function of investigation of these dhammas as anicca, dukkha, and anatta they are given the name of *ñāta pariññā* and *tiraṇa pariññā*. They are also called *pahāna pariññā* because they remove defilements without remainder.

A meditator must endeavour to attain complete knowledge of all the rūpas and nāmas which make up the five aggregates of clinging

by developing these three pariññās. For this reason the meditator should firstly know, learn, and memorize all the rūpas and nāmas. Below is an explanation of the rūpas.

28 Rūpas

Four Great Elements = mahā bhūtas

Earth element (pathavī dhātu)

Garūpathavī group Lahupathavī group

- | | |
|----------|-----------|
| 1. Hard | 2. Soft |
| 3. Rough | 4. Smooth |
| 5. Heavy | 6. Light |

Water element = āpo dhātu

- | | |
|------------|-------------|
| 1. Flowing | 2. Cohesion |
|------------|-------------|

Fire element = tejo dhatu

- | | |
|--------|---------|
| 1. Hot | 2. Cold |
|--------|---------|

Air element = vāyo dhātu

- | | |
|---------------|------------|
| 1. Supporting | 2. Pushing |
|---------------|------------|

Pasāda rūpas = transparent rūpas or five transparent elements
(also called sensitivities)

1. cakkhu pasāda = transparent element of the eye
2. sota pasāda = transparent element of the ear
3. ghāna pasāda = transparent element of the nose
4. jivha pasāda = transparent element of the tongue
5. kāya pasāda = transparent element of the body (is dispersed throughout the body)

Gocara rūpas = field rūpas or seven object rūpas

1. rūpa = sight = light = colour
2. sadda = sounds
3. gandha = smells = odour
4. rasa = flavours = taste
5. photṭhabba = touch = 5. earth element
6. fire element
7. air element

The earth, fire, and air element taken together constitute the objects of touch. If they are counted separately as three fields or objects then there are seven objects or fields of rūpas. When calculating the 28 rūpas, phoṭṭhabba (touch) is excluded, because the phoṭṭhabba rūpas earth, fire, and air are already counted separately within the four mahā bhūtas.

Bhāva rūpa = rūpas of sex, 2 kinds

1. itthi bhāva rūpa = rūpas which cause one to be female
2. purisa bhāva rūpa = rūpas which cause one to be male

In any individual only one of these two rūpas is present, in females only the rūpas which cause one to be female and in males only the rūpas which cause one to be male. Bhāva rūpa is found throughout the body.

Hadaya rūpa = heart rūpa

1. hadayavatthu rūpa = the heart basis which is the rūpa depending on which the mind element, or mind consciousness element rests.

The hadaya rūpa is found as hadaya dasaka kalāpas which are distributed in the blood in the cavity of the heart. Because it is the place where the mano dhātu or manoviññāṇa dhātu resides it is called the heart base.

Jīvita rūpa = life force

1. jivitindriye = life faculty rūpa

This rūpa is found throughout the body and it sustains the life of rūpas produced by kamma (kammaja rūpas).

Āhāra rūpa = nutriment rūpa

1. kabalikāra āhāra = nutriment, is the nutritive essence (ojā) found in food.

Oja rūpa is present in all kalāpas even the ones originated by kamma, citta, or utu. In those cases it is called kammaja ojā, cittaja ojā, or utuja ojā respectively. In these notes in order not to create confusion for the meditator it should be noted that only the ojā contained in the ojā aṭṭhamaka rūpa kalāpas which are derived from ojā in the food which has been swallowed is called āhāraja ojā. Or to be more precise, when one has swallowed new food and it is inside the stomach, but has not yet been absorbed and distributed through the body then the ojā in that stage is still called utuja ojā.

With the aid of the digestive fire of the jīvita navaka kalāpas which is tejo dhātu the new food is digested and this produces a new supply of ojā aṭṭhamaka rūpa kalāpas. These rūpas are called āhāraja ojā aṭṭhamaka rūpas. The ojā in these āhāraja ojā aṭṭhamaka rūpa kalāpas is called āhāraja ojā.

The above 18 types of rūpa dhammas are called sabhāva rūpas (natural rūpas) because they each possess a natural characteristic such as hardness, etc. (1)

These 18 types of rūpa are also called salakkhaṇa rūpas (general characteristic rūpas) because they possess the general characteristics of all nāmas and rūpas: being impermanent because they arise and pass away, being painful because they are oppressed by arising and passing away, and being not-self because they are not possessed of any permanent, stable essence, soul, or self. (2)

Because these 18 types of rūpa arise with kamma, citta, utu, and āhāra as their causes they are also called nipphanna rūpas (produced rūpas). (3)

Because these 18 types of rūpa are constantly unstable and change in intensities from hot to cold, hard to soft, etc., they are called rūpa rūpa (concrete or real rūpa). (4)

Because these 18 types of rūpa are suitable for applying the three characteristics of anicca, dukkha, and anatta and therefore suitable objects for vipassanā contemplation they are also called sammasana rūpas (rūpas suitable for contemplation). (5)

The remaining 10 types of rūpa that will be listed below are not like those 18 above but are:

1. asabhāva rūpas = rūpas without natural characteristics.
2. alakkhaṇa rūpas = rūpas without the three characteristics.
3. anippanna rūpas = unproduced rūpas.
4. arūpa rūpas = not real rūpas.
5. asammasana rūpas = rūpas not suitable for vipassanā contemplation .

Pariccheda rūpa = delimitating rūpa

1. ākāsa dhātu = space element

That rūpa which keeps each rūpa particle from mixing up with another, which causes the rūpa particles to be able to be delimited separately, and which is the space between rūpa kalāpas is called pariccheda rūpa.

Viññatti rūpa = rūpas of intimation, two kinds

1. kāya viññatti = bodily intimation, actions or movements of the body which cause communication (body language).
2. vacī viññatti = verbal intimation, actions of speech which cause communication.

The actions which cause another person to know ones thoughts or desires are called viññatti rūpa. Kāya viññatti is the communication of ones thoughts or desires through bodily intimation such as signalling a person to come by a gesture of the hand.

Vacī viññatti is the communication of ones thoughts or desires through the sound of speech such as calling a person to come by saying, “Please, come here”. It is said that because kāya and vacī viññatti are caused or produced by mind these rūpas cannot be put into non-living things which do not have minds (i.e. cassette tapes). They are found only in the sound and movements of speech and body of living beings.

Vīkara rūpa = materiality as alteration, five kinds

1. lahutā = lightness

- (a) the lightness of real rūpas caused by mind (citta)
- (b) the lightness of real rūpas caused by temperature or heat (utu)
- (c) the lightness of real rūpas cause by nutriment (āhāra)

2. mudutā = softness

- (a) the softness of real rūpas caused by citta
- (b) the softness of real rūpas caused by utu
- (c) the softness of real rūpas caused by āhāra

3. kammaññata = wieldiness of matter

- (a) the wieldiness or pliancy of real rūpas caused by citta
- (b) the wieldiness or pliancy of real rūpas caused by utu
- (c) the wieldiness or pliancy of real rūpas caused by āhāra

These three rūpas lahutā, mudutā, and kammaññata together with the preceding two rūpas kāya viññatti and vacī viññatti are called the five kinds of vīkāra rūpa.

Lakkhaṇa rūpa = matter as characteristic, four kinds

1. upacaya = growth of matter

- (a) It has the characteristic of occuring at the beginning of real rūpas of one life.

(b) It causes growth or completion of the faculties. It causes the appropriate rūpas to reach sufficiency and to grow and increase.

2. santati = continuity of matter. It ensures the continuity of real rūpas in one life after the faculties have developed.

The Buddha taught the arising of rūpas in the above two ways by dividing it up into two time periods, one from conception till the development of the faculties eye, ear, etc. and one after completion of the faculties. These two rūpas are just the arising (upādā) of real rūpas.

3. jaratā = ageing or maturing of real rūpas. It is the stage of standing (ṭhiti) of real rūpas.

4. aniccata = dissolution of real rūpas. It is the stage of dissolution, disappearance (bhaṅga) of real rūpas.

The 18 real rūpas and the 10 imitation rūpas give a total of 28 kinds of rūpa. Of these 28 rūpas the earth, water, fire, and air rūpas are called dhātus (elements), mahā dhātus or bhūta rūpas. The other 24 kinds of rūpa are called upādā rūpas (derived materiality) because they arise depending on the four great elements.

The Nature Of Rūpas

These 28 types of rūpa cannot exist independently or individually but can only exist in a group which is called a rūpa kalāpa. The smallest combination or agglomeration of rūpas is called ghana. The rūpas in one rūpa kalāpa are:

ekuppāda = they arise together at the same time.

ekanirodha = they cease together at the same time.

ekanissaya = they depend on the same rūpas in the same kalāpa.

The upādā rūpas present in one rūpa kalāpa are derived from or depend on the four elements present in that same kalāpa. They are not dependent on the four elements present in another rūpa kalāpa.

Furthermore the four elements in one kalāpa are interdependent on each other. Both the four elements and the upādā rūpas in one kalāpa are not dependent on the four elements in another kalāpa. Amongst rūpas that arise together in one kalāpa the upādā rūpas depend on the mahā bhūtas and the mahā bhūtas depend on each other.

In order to see with ñāṇa these rūpas at the level of ultimate reality as they truly are and to see that the upādā rūpas are dependent on bhūta rūpas and bhūta rūpas are dependent on bhūta rūpas it is first necessary to be able to see the rūpa kalāpas. When a meditator is able to see rūpa kalāpas then he will also be able to see the ultimate realities present in each and whether there are eight, nine, ten, or more rūpas in each. Then he must also endeavour to know the natural characteristics and properties of each of these rūpas by separating each out with ñāṇa. Only then will he be able to know the ultimate reality of rūpa. In these notes this method of seeing rūpa kalāpas is called “analysis of elements”.

In the mahāgopālāka sutta of majjhima nikāya, mūlapaṇṇāsa, mahāyamaka vagga, the Buddha says: Bhikkhus, in this same way a bhikkhu possessed of eleven qualities is incapable of growth, development, or greatness in this Teaching and Discipline.

Of these eleven qualities one enumerated by the Buddha is:

Here, Bhikkhus, a bhikkhu does not know rūpa.

Which is explained further by the Buddha to mean:

Bhikkhus, here in this Teaching a bhikkhu does not know as it really is that, “Whatever rūpa there is all rūpa is the four great elements and the rūpa derived from the four great elements”. Bhikkhus, by not knowing thus a bhikkhu does not know rūpa.

The commentary to this says:

What is “not knowing rūpa”, of the four great elements he does not know them in two ways as to number and as to cause of

arising. Not knowing the number means not knowing the 25 rūpas that come in the pāli texts which are: eye, ear, nose, tongue, and body base; sights, sounds, smells, tastes, and touches; female, and male faculty; life faculty; bodily, and vocal intimation; space element; water element; lightness, softness, and wieldiness of matter; growth, continuity, ageing, and impermanence of matter; nutriment of food.

Thus in the same way as a cowherder does not know the number of his cows, a bhikkhu not knowing the number of rūpas is not capable of discerning rūpa, of distinguishing what is not rūpa (mind), of discerning mind, matter and their causes; of noting and applying the three characteristics and of reaching the goal of meditation.

Just as the cowherder's herd does not increase or grow, so too in this dispensation a bhikkhu does not grow in virtue, concentration, insight, path, fruit, or Nibbāna. Just as that cowherder does not enjoy the products of cows, so too that bhikkhu does not enjoy the five groups of Dhamma that are the virtue, concentration, understanding, freedom, and the knowing and seeing of freedom of an Arahanta.

Not knowing the cause of arising of rūpas means not knowing, “These rūpas have one cause of arising, these have two causes, these rūpas have three causes, and these have four causes”. Just as a cowherder does not know the colours, or appearance of his cows, in that same way a bhikkhu not knowing the causes of arising of rūpas is not capable of discerning rūpa, of distinguishing what is not rūpa, (as above) ... freedom of an Arahanta.

A meditator who really wishes to attain magga, phala, and nibbāna should pay special attention to these words of the Buddha. To be able to know the number of rūpas and their causes of arising it is necessary to be able to discern rūpa kalāpas individually and to be able to analyse rūpa kalāpas. For without being able to analyse rūpa

kalāpas one will not be able to differentiate in any way whatsoever which rūpas are caused by kamma, which by mind, which by temperature, and which by nutriment. Therefore without being able to analyse rūpa kalāpas there is no way whatsoever one can be said to have seen ultimate reality.

Three Kinds Of Compactness Of Rūpa

To be able to see the ultimate reality of rūpas a meditator has to break down the three kinds of compactness called rūpa ghana. The sub-commentary explains that there are three kinds of compactness related to rūpas. It says:

Ghanavinibbhogan'ti santati samūha kicca ghañānaṃ
vinibbhujānaṃ vivecanaṃ.

(m.sub-com.1.p.365)

Translation: The breaking down of ghana means the breaking down of santati (continuity), samūha (grouping), and kicca (function) ghana.

1. santati ghana = compactness of continuity

In all rūpa kalāpas, whether they are produced by kamma, citta, utu, or āhāra, there is always fire element present (tejo dhātu). This fire element is also called utu (temperature). This fire element or utu causes the arising and multiplication of new utuja ojā aṭṭhamaka rūpa kalāpas which are kalāpas produced by temperature with nutriment essence as the eighth factor. These contain earth, water, fire, air, colour, odour, taste, and nutritive essence.

Let us for example take the case of eye sensitivity as the tenth factor rūpa kalāpa. If we analyse this kalāpa we will find ten factors; the above eight plus life faculty and eye sensitivity. Amongst these ten factors fire element is also present. That fire element causes the

production and multiplication of those kalāpas with oajā as the eighth factor that are produced by utu.

Also in this way every time rūpa reaches its standing phase the fire element in cakkhu dasaka kalāpas causes utuja oajā aṭṭhamaka kalāpas to arise four or five times. The last kalāpas of this series contain fire element which cannot produce further kalāpas produced from utu. Other rūpa kalāpas should be understood to behave in a similar way.

The tejo dhatu of some rūpa kalāpas causes multiplication of kalāpas four or five times, some others can cause it to happen many more times again. All of the utuja oajā aṭṭhamaka kalāpas produced in these various ways are called rūpas produced by utu.

In a similar way as has been shown above, nutriment that is consumed is made of utuja oajā aṭṭhamaka rūpas which each contain oajā. This oajā while not yet absorbed into the body and dispersed is still utuja rūpa. Of the 42 parts of the body it is known as gorge. This utuja oajā is digested with the aid of the kammically derived fire of the stomach (the fire contained in a type of jīvita navaka kalāpa), and is absorbed and spread through the body in the form of oajā aṭṭhamaka kalāpas. These oajā aṭṭhamaka rūpas are called āhāraja oajā aṭṭhamaka kalāpas (kalāpas derived from food).

With the aid of this āhāraja oajā the oajā of the kammaja kalāpa, cittaja kalāpa, and utuja kalāpa is able to multiply and produce a series of oajā aṭṭhamaka rūpas from three to twelve times in succession. If the food that is consumed has nutritive essence which is strong then according to its strength many generations of oajā aṭṭhamaka rūpas can be produced in succession.

When a meditator can see all these processes distinctly and separately and can discern each individual rūpa kalāpa in these processes then he is said to have removed santati ghana.

2. samūha ghana = compactness of grouping

The breaking down of the compactness of grouping comes with the separation of paramattha rūpas, the seeing with ñāṇa of the individual natural characteristics of each individual paramattha rūpa in each rūpa kalāpa, whether there are eight, nine, or ten rūpas in a kalāpa.

3. kicca ghana = compactness of function

The breaking down of the compactness of function occurs when one is able to see with wisdom the functions performed by each individual paramattha rūpa present in a rūpa kalāpa.

To break down all three forms of compactness a meditator will need to be able to discern the characteristic, function, manifestation, and proximate cause of each paramattha rūpa present in any particular rūpa kalāpa. To see these things a meditator will need to develop one of two levels of concentration, either upacāra samadhi or appanā samadhi (access or absorption concentration).

Purification Of Mind

Do all the eight factors of the noble path need to be developed?

A meditator who wishes to attain nibbāna should recall that in the dhammacakka sutta, the mahāsatipaṭṭhāna sutta, and in other suttas, the path of practice that leads to the cessation of dukkha is always taught to consist of eight factors, from sammā diṭṭhi (right view) up to sammā samādhi (right concentration). Only when all eight factors are present can a meditator reach nibbāna, which is the cessation of dukkha.

Of these eight factors, right concentration is defined as the first, second, third, and fourth jhānas by the Buddha in various suttas. This method of teaching is called either ukkaṭṭha niddesa method or majjhedīpaka method. The ukkaṭṭha niddesa method shows the best

concentration for basing ones vipassanā practice upon. The majjhedīpaka method points to the middle four of all nine types of samādhi. It points to the rūpavacara samādhi (concentration of the plane of form) and this must be taken together with the highest samādhi of the kamāvacara (sensual plane), which is upacāra samādhi, and with the arūpavacara samādhis (formless plane) which occur on either side of the rūpavacara samādhi. So when the Buddha gives the four jhānas as an example of right concentration it should be understood that all nine types of concentration are meant.

So it can be seen that a meditator must possess sammā samādhi to do vipassanā and to attain nibbāna. Those who take the view that there is no need to develop samādhi to attain nibbāna, have in effect removed one factor from the path and made it into a sevenfold path. Each meditator should consider for himself whether by practising a sevenfold path he will be able to reach nibbāna or not.

To develop the seven stages of purification a meditator must first develop the purification of virtue (sīla visuddhi) followed by purification of mind (citta visuddhi). Having achieved purification of mind he can develop the purification of view (diṭṭhi visuddhi).

In the abhidhammattha saṅgaha it is stated that:

Lakkhaṇa rasa paccupaṭṭhāna padaṭṭhāna vasena nāma rūpa pariggho diṭṭhivisuddhi nāma. (chapter 9, visuddhibhedo)

Which translates as:

The discerning of nāmas and rūpas according to characteristic, function, manifestation, and proximate cause is called purification of view.

A meditator who wishes to complete the development of purification of view must firstly endeavour to achieve purification of mind. The visuddhimagga defines purification of mind saying: Cittavisuddhi nāma saupacāra attha samāpattiyo. Which means:

Purification of mind is the eight attainments together with access concentration (upacāra). (vsm. XVIII, 1)

So the four rūpa and four arūpa jhānas plus upacāra samadhi constitute purification of mind, and therefore one must endeavour to achieve either upacāra samadhi, or one of the jhānas, or all of them together to attain purification of mind.

The samādhi sutta of saṃyutta nikāya (khandavagga saṃyutta) states:

Samādhim bhikkhave bhāvētha, samāhito bhikkhave bhikkhu yathābhutaṃ pājanāti, kiñca yathābhutaṃ pājanāti, rūpasamudayañca atthaṅgamañca, vedanaya samudayañca atthaṅgamañca, saññaya samudayañca atthaṅgamañca, saṅkhārānaṃ samudayañca atthaṅgamañca, viññāṇassa samudayañca atthaṅgamañca.

Which can be translated as:

Bhikkhus, develop concentration. Bhikkhus, a bhikkhu who is concentrated knows things as they really are. And what does he know as they really are? The arising of rūpa and its causes, and its passing away and its causes. The arising and causes of origination and the passing away and causes of dissolution of vedanā (feelings), ... saññā (perception), ... saṅkhārā (mental formations), ... viññāṇa (consciousness), ...passing away and its causes.

In this sutta the Buddha has shown that samādhi must be developed to be able to know as they really are:

1. Rūpa, vedanā, saññā, saṅkhāra, and viññāṇa, which are paramattha dhammas.

2. The causes of origination of the five khandhas, which are avijjā, taṇhā, upādāna, saṅkhārā, kamma, etc. (ignorance, craving, attachment, formations, and kamma)

3. The causes of the dissolution of the five khandhas, which are the cessation of avijjā, taṇhā, upādāna, saṅkhārā, kamma, etc.

4. The arising and passing away of the five khandhas and their causes.

Any person who wishes to attain nibbāna should pay attention to this Teaching of the Buddha because it demonstrates the necessity of developing samādhi. If however meditators were to meditate without developing samādhi then because of not possessing samādhi, they will:

1. Not be able to know correctly the way in which in the three periods of time; past, present, and future, resultant dhammas are produced because of causal dhammas, or the way in which the cessation of these causal dhammas cause the cessation of the resultant dhammas.

2. Either not be able to see rūpa kalāpas, or if they can see them, not be able to analyse them, remove compactness, and discern real paramattha dhammas.

3. Not be able to know as they really are the arising and passing away of the five khandhas and their causes; internally and externally, as well as during the three times of past, present, and future.

Therefore, for those who still as yet do not know these things, it is advisable to respectfully follow the Buddhas advice and develop samadhi. It is in this way, that one will be able to discern completely with the three understandings (pariññas) the five khandhas and attain nibbāna. The Buddha has taught in this way, in order that we may be able to reach the end of dukkha.

The Khanika Samādhi Of Cittavisuddhi

There are some respected teachers who believe that a suddha vipassanā yānika individual does not need to develop samādhi, but

can proceed to do vipassanā practice with only khanika samādhi (momentary concentration). For this reason let us explain a little about the khanika samādhi of a suddha vipassanā yānika individual at the time of attaining citta visuddhi and the khanika samādhi present at the time of true vipassanā practice.

A samatha yānika individual who has developed one of the jhānas and therefore completed citta visuddhi (purification of mind) and who wishes to complete diṭṭhi visuddhi (purification of view), should enter into any of the jhānas, except for the base consisting of neither perception nor non perception. After having emerged from that jhāna he should discern the jhāna factors, beginning with vitakka, etc, and all the mental factors (cetasikas) associated with that jhāna consciousness. Each should be discerned according to characteristic, function, manifestation, and proximate cause. After that, he should take them all together as nāma because they all have the characteristic of bending towards the object.

Then again he should discern: The hadayavatthu rūpa where those nāmas reside, the four elements on which that hadayavatthu rūpa depends, and the other derived materiality present there. All these should be discerned according to characteristic, function, manifestation, and proximate cause. (according vsm. XVIII, 3)

If however that samatha yānika individual wishes to begin with discerning rūpa dhammas, without having yet discerned the nāma dhammas, then he should proceed in the exact same way as a suddha vipassanā yānika individual. The way in which a suddha vipassanā yānika individual develops diṭṭhi visuddhi is as follows:

Suddhavipassānāyāniko pana ayameva vā samathayāniko catudhātu vavatthāne vuttānaṃ tesaṃ tesaṃ dhātu pariggaha mukhānaṃ aññātara mukhavasena saṅkhepato vā vittarato vā catasso dhātuyo parigganhāti.

Which means:

A person whose vehicle is pure insight or a person whose vehicle is serenity, but who wishes to begin insight practice by discerning rūpas instead of nāmas, should discern the four elements in brief or in detail in one of the various ways given in the chapter XI on the definition of the four elements. (vsm. XVIII, 4)

According to these instructions of the Visuddhimagga a person who wishes to proceed directly to the practice of insight without any jhānas as a foundation, or a person who has attained one or all of the eight jhānas, but who wishes to begin vipassanā by discerning matter first, must begin by discerning the four elements in brief, in detail, or both in brief and in detail.

Vipassanā is made up of two sections; contemplation of rūpa and contemplation of nāma. These two are also called rūpa pariggaha, discernment of rūpas, and arūpa pariggaha, discernment of nāmas.

The majjhima commentary and the abhidhamma commentary say:

Tattha bhagavā rūpa kammaṭṭhānaṃ kathento saṅkhepa manasikāravasena vā vitthāra manasikāravasena vā catudhātuvavatthānaṃ kathesi. (abhi.com.2.p.252; m.com.1.p.280)

Which means:

Of these two, rūpa kammaṭṭhāna (contemplation of rūpa) refers to the defining of the four elements by paying attention in the brief way or the detailed way.

These instructions found in the commentaries concerning the method of discerning rūpas in vipassanā show that the Buddha has taught that a suddha vipassanā yānika, or a samatha yānika who wishes to begin by discerning rūpas, must begin by discerning the four elements in brief or in detail. If a meditator practises according

to the Teaching of the Buddha then it will produce the most beneficial result.

The Visuddhimagga clearly states that four elements meditation, which is one of the 40 subjects of meditation, is included in the group of meditations which can reach upacāra (access) concentration. This means that it is a meditation subject which must be developed up to upacāra concentration.

The method for the development of four elements meditation has been described in detail in Part 2. The Buddha taught this brief method in mahāsatipatṭhāna sutta saying:

Puna caparaṃ bhikkhave bhikkhu imameva kāyaṃ yathā thitaṃ yathā paṇihitaṃ dhātuso paccavekkhati, 'atthi imasmim kāye pathavī dhātu apo dhātu tejo dhātu vāyo dhātu' ti. (m.1.p.73)

Which means:

Bhikkhus, or again in another way a bhikkhu reflects about this very body however it be positioned or placed as consisting of just elements thus, “There exists in this body just the earth element, the water element, the fire element, and the air element”.

The Visuddhimagga further instructs a meditator to discern the four elements, in the bones, sinews, flesh, and skin, separating each out with the hand of wisdom, and to do this again and again one hundred, one thousand, or even one hundred thousand times.

The Visuddhimagga further states:

Tassevaṃ vāyamamānassa na cireneva dhātuppabhedā-vabhāsa paññāpariggahito sabhāvadhammārammaṇatā appanaṃ appatto upacāramatto samādhi uppajjati.

Which means:

As he makes effort in this way it is not long before concentration arises in him, which is reinforced by understanding that illuminates the classification of the elements, and which is only access (upacāra) and does not reach absorption because it has states which are ultimate realities (paramattha or sabhāva dhammas) as its object. (vsm. XI, 42)

Attention should be paid to the fact that the Visudhimagga clearly states that meditation on the four elements can reach up to upacāra concentration.

The sub-commentary to Visuddhimagga states:

Samathayānikassahi upacārappanā bhedaṃ samādhiṃ itarassa khaṇikasamādhiṃ ubhayesmiṃ vimokkhamukhattayaṃ vinā na kadācīpi lokuttarādhigamo sambhavati.

(vsm.sub-com.1.p.15)

Which means:

Without the access and absorption concentration in one whose vehicle is serenity, or without the momentary (khaṇika) concentration in one whose vehicle is pure insight and without the gateways to liberation (knowledge of impermanence, pain, and not-self) the supramundane can never be reached.

So here the sub-commentary uses the term khaṇika samādhi (momentary concentration) to describe the concentration developed by the suddha vipassanā yānika individual, and the visuddhimagga uses the term upacāra concentration. This distinction in usage should be understood.

Concerning this usage the sub-commentary explains:

Upacārasamādhiṭi ca ruḥhi vasena veditabbam. Appanāmhī upecca cāri samādhi upacārasamādhi appanācetha natthi. Tādisassa

pana samādhissa samāna lakkhaṇatāya evaṃ vuttam. (Vsm.sub-com.1.436)

Which means:

When the commentary says upacāra samādhi when defining the highest concentration attainable by four elements meditation, it must be understood that it is used in the sense of comparison or similarity. Only the concentration close to jhāna can be called upacāra and in this four elements meditation there is no jhāna to be attained because it has states with individual essences as its object. But because the power of concentration attained by four elements meditation is similar to upacāra concentration the commentators call it upacāra concentration.

So it can be seen that the author of the sub-commentary believed that only the highest kāmāvacara samadhi which has a serenity object which is prior to or close to jhāna can truly be called upacāra concentration. He believed that the highest kāmāvacara concentration attained by doing four elements meditation is called upacāra concentration by the commentators because of its similarity to it, but he believed that it should be called khaṇika samādhi.

Insight And Momentary Concentration

The visuddhimagga says that a meditator should try to develop the insight knowledges from sammasana ñāṇa (comprehension by groups) upwards only after he has completed five kinds of discernment. These are:

1. rūpa pariggaha = discerning of rūpas.
2. arūpa pariggaha = discerning of nāmas.
3. nāma rūpa pariggaha = discerning of nāmas and rūpas.
4. paccaya pariggaha = discerning of dhammas which are causes and dhammas which are results of the present nāmas and rūpas.

5. *addhāna pariggaha* = discerning of dhammas which are causes and dhammas which are results of the past and future *nāmas* and *rūpas*.

The objects of insight meditation are *nāmas*, *rūpas*, dhammas that are causes, and dhammas that are effects, and these are also called *saṅkhāra dhammas* (conditioned phenomena).

The understanding (*pañña*) that sees all these *saṅkhāra dhammas* as impermanent, painful, and not-self is called insight (*vipassanā*). Therefore, a meditator who wishes to develop *vipassanā* which begins from *maggāmagga ñāṇa dassana visuddhi* onwards must first have completed *diṭṭhi visuddhi* and *kaṅkhāvitarana visuddhi* because it is the *nāmas rūpas* and the causes and effects discerned in those purifications (*visuddhi*) to which the three characteristics of impermanence, pain, and not-self must be applied and which have to be seen with insight.

In the practice of insight the meditator must alternately apply the three characteristics at one time to the internal five *khandhas*, at another time to the external five *khandhas*, at one time to the *rūpas* and at another time to the *nāmas* (see *vsm.XXI, 86*). The *Visuddhimagga* also instructs to apply the three characteristics to the dhammas in the past and future at the time of doing insight on the factors of dependent origination during *sammasana ñāṇa* and *udayabbaya ñāṇa* (see *vsm. XX, 6 - 9*). The concentration that occurs while doing insight is called *khaṇika samādhi*, because it does not remain on a single object continuously as it does in *samatha*.

To be able to systematically practise insight as described above, the practice must certainly be based upon *upacāra* or *appanā jhāna* concentration. Here *upacāra* concentration refers to that produced by four elements meditation or *samatha* meditation. Only the concentration that occurs when doing insight in the above way can be called *vipassanā khaṇika samādhi*.

Please note that if the meditator is as yet unable to see rūpa kalāpas or individual nāmas, to analyse them, to discern the causes and results in the past, present, and future, to apply the three characteristics to all these dhammas, then his concentration cannot be called insight momentary concentration (vipassanā khaṇika samādhi).

To summarize, when developing concentration, the suddha vipassanā yānika individual's highest concentration reached by four elements meditation is called upacāra concentration by comparison to the upacāra concentration preceding jhāna. This highest concentration is also called khaṇika samadhi by the sub-commentary. When a suddha vipassanā yānika individual practising vipassanā bases his insight on upacāra concentration, which for him is purification of mind (citta visuddhi), and then proceeds to see with insight conditioned phenomena, he has at that time concentration called vipassanā khaṇika samādhi. When the samatha yanika individual who develops firstly upacāra or appanā jhāna samādhi as his purification of mind then arises from that concentration and sees with insight conditioned phenomena he has at that time concentration called vipassanā khaṇika samādhi.

All Three Characteristics

The Visuddhimagga says:

One man comprehends formations as impermanent at the start. But emergence does not come about through mere comprehending as impermanent since there must be comprehension of them as painful and not-self too, so he comprehends them as painful and not-self. (vsm.XXI, 88)

This shows that just by contemplating anicca only, or dukkha only, or anatta only one cannot attain the ariyamaggas, but only by contemplating each of the three characteristics alternately will a meditator be able to reach the ariyamaggas.

Falling into Bhavaṅga

In this book we have written briefly about how to develop appanā jhāna using several different traditional meditation subjects such as mindfulness of breathing, skeleton meditation, and white kasīna. These meditation subjects all produce two classes of concentration upacāra concentration and appanā concentration. The concentration that precedes close to the entering into jhāna concentration is called upacāra concentration and the concentration present when one has entered into jhāna is called appanā concentration.

The Visuddhimagga mentions the potential of the meditator's mind to fall into a bhavaṅga state during the time of upacāra concentration. It states:

Now concentration is of two kinds, that is to say, access concentration and absorption concentration: the mind becomes concentrated in two ways, that is, on the plane of access and on the plane of obtainment. Herein, the mind becomes concentrated on the plane of access by the abandonment of the hindrances, and on the plane of obtainment by the manifestation of the jhāna factors. The difference between the two kinds of concentration is this. The factors are not strong in access. It is because they are not strong that when access has arisen, the mind now makes the sign its object and now re-enters the life-continuum (bhavaṅga), just as when a young child is lifted up and stood on its feet, it repeatedly falls down on the ground. But the factors are strong in absorption. It is because they are strong that when absorption concentration has arisen, the mind, having once interrupted the flow of the life-continuum, carries on with a stream of profitable impulsion for a whole night and for a whole day, just as a healthy man, after rising from his seat, could stand for a whole day.

(vsm. IV, 33)

Something To Be Careful Of

A meditator who develops either upācara or appanā concentration as a basis for the development of insight will, when a sufficient degree of concentration has been developed, begin to see particles of matter called rūpa kalāpas when he is discerning the four elements. Then he must continue further to analyse those rūpa kalāpas and discern in each particle the four primary elements, and also the derived types of matter present according to their individual characteristics, function, manifestation, and proximate cause. When he is able to discern these things this is called knowledge that discerns materiality (rūpapariccheda ñāṇa). At that time he will have realised and penetrated for himself, by Right View, the Ultimate Reality of materiality.

Further to that he must continue to discern each and every individual mental factor (cetasika) that occur together in every moment of consciousness that arises. These groups of mental factors that occur together with consciousness we call nāma kalāpas or mental groups. When he can discern each individual mental factor present in each mental group (nāma kalāpa) according to characteristic, function, manifestation, and proximate cause then this is knowledge that discerns mentality (nāma pariccheda ñāṇa). At that time he will have realised and penetrated for himself, by Right View, the Ultimate Reality of mentality.

So if a meditator is not able to discern materiality and mentality in this way then he has not yet achieved the knowledge that discerns mind and matter (nāma rūpa pariccheda ñāṇa).

And furthermore if a meditator has not also discerned by direct knowledge the nāmas and rūpas in the past and future then there is no way he can know or see, by direct knowledge, which causes in the past produced the present nāmas and rūpas, or which causes in

the present will produce which *nāmas rūpas* in the future. So that without knowing the *nāmas* and *rūpas* of the past and future and their causes a meditator cannot be said to have achieved the knowledge that discerns the causes of mind and matter (*paccaya pariggaha ñāṇa*).

And so if a meditator has not yet really achieved these three knowledges he is as far away as the sky is from the ground from attaining real *vipassanā* insight knowledge and also in turn from the realisation of the Noble Path, Noble Fruition and *Nibbāna*.

So that if a meditator is that far away from attaining *Nibbāna*, because he has not developed true insight, he should really take heed of the statement in the *Visuddhimagga* that a person who develops any particular meditation object and attains *upacāra* concentration or something equivalent to *upacāra* concentration can fall into *bhavaṅga*.

This is because there are some meditators who fall into *bhavaṅga* and say “I knew nothing” or “Both the objects and the mind noting them ceased,” and they believe wrongly that they have realised *Nibbāna*, but actually all they have done is to fall into *bhavaṅga*.

Because they do not have the ability to discern the *bhavaṅga* mind and its object they say that “I knew nothing” or “Both the objects and the mind noting them ceased.”

But if they go on to really develop *paccaya pariggaha ñāṇa* they will find that at that time there was still *bhavaṅga citta*s present which have as their objects the object of the consciousness close to death in the previous life. It is simply because of the subtlety of that consciousness and their lack of true knowledge of mind, matter and causes that the meditators are not able to perceive it.

It must be also pointed out that there is no cessation of consciousness when one realises the unconditioned state of *Nibbāna*. The

Path consciousness and Fruition consciousness both have as their object the unconditioned state, which is Nibbāna.

The only time that consciousness can be suspended is during the attainment of Nirodha Samāpatti which is only attainable by Arahantas and Anāgāmis who also have attained the eight attainments consisting of the four rūpa jhānas and the four ārupa jhānas. So that to say that “Consciousness ceased” or the “mind ceased” as some meditators report is not possible or in accordance with the real attainment of nibbāna.