CHAPTER III
KAMMATTHANA IN BUDDHISM

There are forty ways of Kammathana or meditation in Buddhism. They could be classified into seven groups as follows:


The Forty Subjects of meditation. There (in the Table of Content) mentioned under “exposition of the number” has been made of the forty subjects of meditation viz. to wit, the Ten “Devices”, the Ten Foul Things, the Ten Recollections, the Four Divine States, the four Formless States, One Perception, and lastly One Specification. Of these Ten Devices are earth-device, water-device, heat-device, air-device, blue-green device, yellow device, red device, white device, light device, separated space device. A swollen thing, discoloured thing, festering thing, fissured thing, mangled thing, dismembered thing, cut and dismembered thing, bloody thing, worm-foul thing, skeleton: these are the Ten Foul Things.

“Buddha-recollection, Law-recollection, Order-recollection, morality-recollection, liberality-recollection, deva-recollection, death-recollection, body-mindfulness, respiration-mindfulness, calm-recollection-these are the Ten Recollections”.

Love, pity, sympathy, equanimity are the Four Divine States. The sphere of unlimited space, the sphere of unlimited consciousness, the sphere of nothingness, the sphere of the neither perceptible nor imperceptible, these are the Four Formless States. The perception of the abominableness of food is the one perception. The one Specification is that of the four elements. Determination by way of exposition of the number should thus be known.

“The ways of different kinds of Jhana” are as follows: here among the things inducing ecstasy the Ten Devices, together with respiration-mindfulness, are objects of fourfold Jhana. The ten Foul Things together with mindfulness as to the
body are objects of first Jhana. The first three Divine States are objects of threefold Jhana. The fourth Divine State and the four Formless Subjects are of fourfold Jhana.

"The Transcendental way" is as follows: there are two ways of transcending: - transcending or going the factor and the object. Of these there is a transcending factor in all the forms/ways of meditation of threefold and fourfold Jhana, because after transcending the Jhana-factors such as applied for sustained thinking would be obtained, in those very objects, the second and other Jhanas. The Fourth Divine States, which ought to be attained by transcending the gladness and the thought of love and so on. In the four Formless States there is the transcending of the object. By transcending one or other of the first nine devices the sphere of unlimited space ought to be attained. And it is by transcending in thought, space and the rest the sphere of unlimited consciousness and the others ought to be attained.

The question of "increasing or decreasing" is as follows. Among these forty subjects only the ten Devices should be elevated. For whatever place is diffused with the device, it is possible within that place to hear sounds through clear audience, to see forms through clairvoyance, to know with one's mind the thoughts of other beings. But mindfulness as to the body and the Foul Things should not be increased. Why? Because of the limitations in place and the absence of advantage. And their limitation by place will be evident in the system of culture. Supposing they are increased, it is only the heap of corpses that is increased. There is no advantage whatever. And this has been said in the answer to Sopaka's query, "O Blessed One, clear is the perception of the visible object, not clear is the perception of the skeleton".

It is stated that perception of the visible object is clear owing to the increasing of the sign (after-image): and that perception of the skeleton is not clear because there is no increase. And what is said as "This entire earth have I diffused it with perception of the skeleton" is said by way of helping him who has attained it. For just as in the time of Dhammasoka, an "Indian" cuckoo, seeing its image on the glass walls all around, was aware of "cuckoo" in every direction and uttered a sweet song, so the Elder, having got perception of the skeleton and seeing the after-image established in all directions, thought that the whole earth was burdened with bones.

If that be the case (that the image should not be increased), then is it contrary to the statement, that the Jhana of the Foul Things have unlimited objects? There is no such opposition; for some of us grasp the image in a swollen corpse or a big
skeleton, others in either object form of a small size. In this way, for some, the Jhana has a limited object, for others an unlimited object. Or it concerns one who increases the sign of the Foul, not seeing any fault in doing so, that the object has been said to be unlimited. But they should not be increased owing to the absence of any advantage. Similarly, neither should be increased. Why? Because he who increases, say, the respiration-sign, he only increases the accumulation of wind, and it is limited in locality. Thus owing to its faultiness and limitation in locality, it should not be increased.

The Divine States have as object beings. He who increases their sign may increase the number of beings (contemplated), but that is of no use. Therefore they should not be increased. The words "He suffuses one quarter with mind associated with love" have been said as to the grasping (the object not yet grasped). (Mentally) to grasp and augment the number of beings in one quarter, beginning with the residents of one monastery, of two monasteries and so on in due order—but not to increase the sign—is to "suffuse one quarter". There is here no after-image which the student might increase. Here the object as being limited or unlimited should be understood by way of inclusion (of beings).

In the Formless Objects, space should not be increased just because it is attained by separating the device. Indeed it ought to be attended to by removing the device. Beyond that there is nothing in increasing it. Consciousness should not be increased because of its intrinsic nature, for it is not possible to increase it. Absence of consciousness may not be increased just because of absence. The object of the sphere of the neither perceptible nor imperceptible may not be increased because of its intrinsic nature, the rest because of their not being the sign, for increasing them, after-image itself would be increased. The object of Buddha-recollection and others is not the after-image and therefore should not be increased.

"By way of object" is as follows: Among these forty subjects of meditation these twenty-two, namely, the ten Devices, ten Foul Things, mindfulness as to Respiration, mindfulness as related to the Body-have their after-image as their mental object. Not so the rest. And twelve of these, namely, eight out of the ten recollections excepting mindfulness as to respiration and mindfulness as to the body, perception of the abominableness of food, specification of the four elements, the sphere of unlimited consciousness, the sphere of the neither perceptible nor imperceptible, have their intrinsic natures as an object. These twenty-two, namely,
the ten Devices, ten Foul Things, mindfulness as to respiration, mindfulness as to the body, have the sign as the object. The remaining six have undefined objects. Further, these eight, namely, the festering, the bloody and the worm-foul corpse, mindfulness as to respiration, water-device, heat-device, air-device, and in the light-devices, whatever circle of light comes from the sun and so on (through apertures, windows etc.) have unstable objects, and they vibrate previous to the after-image, which however remains steady. The rest have steady objects.

"By way of plane" is as follows: - here these twelve, namely, the ten Foul Things, mindfulness as to the body, perception of the abominableness of food, do not arise among devas. These thirteen, namely, the twelve just mentioned and mindfulness as to respiration, do not arise in the Brahma-world. And in the formless existence none arises other than the four formless states. All may arise among men.

"As related to grasp" they are as follows: - The definition here is to be understood as 'grasping' by sight, touch, hearing. Here, excepting the air-device, these nineteen, namely, the remaining nine devices, the ten Foul Things are to be grasped by sight. The meaning is that as having seen earlier or previous to the sign to be grasped it is looked often with the eye, their sign can be grasped. As regards mindfulness as to the body the fivefold groups of the skin are to be grasped by sight, the rest by hearing. Thus the object of body-mindfulness is to be grasped by sight and hearing. Mindfulness to respiration is to be grasped by touch, the air-device by sight and touch, the remaining eighteen by hearing. And here, the divine state of equanimity and the four formless states are not to be grasped by a beginner; he may grasp the remaining thirty-five.

"By way of cause" is as follows: - among these forty subjects, excepting the space-device, the remaining nine devices are the cause of the formless subjects, the ten devices are the cause of the super-knowledge, the three divine states are the cause of the fourth divine state, the lower formless is the cause of the higher one, the sphere of neither the perceptible nor the imperceptible is the cause of the attainment of cessation, and all of them are the cause of a happy life (under present conditions), insight and attainment of a happy birth.

"By way of suitable conduct" is as follows: - decision here as to the suitability of the modes of conduct should be understood in this way: The eleven subjects, namely, ten Foul Things, mindfulness as to the body, are suitable for one who walks in lust; eight subjects, viz. the four divine states, four colour-devices are
suitable for him who walks in hate; one subject of meditation, to wit mindfulness as to respiration, is suitable for him one who walks in delusion, and him who walks observant; the first six recollections for him who walks in faith; the four, namely, mindfulness of death, mindfulness of calm, specifying the four elements, perception of the abominableness of food, for him of intelligent conduct. The remaining devices and the four formless states are suitable for all modes of conduct. And among the devices, that which is limited is suitable for one who walks observant, that which is infinite for him who walks in delusion.

And all this has been said by way of their direct opposites and their extreme suitableness. There is no culture of merit which does not discard lust and so forth, and which is not of any service to faith and so on. This has been said in Meghiyasutta: “Four states should be cultivated further. The Foul Things should be cultivated for the putting away of lust, amity for the putting away of ill-will, mindfulness as to respiration for the cutting off of thoughts, perception of impermanence for the uprooting of the pride that always utters 'I am'.” In the ‘Rahula sutta’ even for a single person, seven subjects of meditation are stated: “Rahula, let the culture of amity be developed”. Therefore without laying too much stress on mere words one should search everywhere for the meaning.

This is the decision of the discourse on the subject of meditation in “accepted that subject.”

This is the setting forth of the meaning of the word “accepted”. In accordance with what has been said as “approached the good friend who gives him subjects of meditation” the student having approached the good friend who has been described already, entrusted himself to the Buddha, the Blessed One, or to a teacher, and with his wishes fulfilled and full of high resolve should beg for a subject. Herein he should entrust himself to the Buddha, the Blessed One, thus: “Myself, O Blessed One, to you I offer”. For he who without entrusting himself thus, lives in the wild, being unable to stand firm when a fearful object presents itself, might go to a village-monastery and by intercourse with the householders would arrive at what he sought not and might come to dire distress. But to him who has entrusted himself, there arises no fear, even when a fearsome object appears itself. Gladness arises in him when he reflects, “Haste thou not, O wise man, first entrusted thyself to the Buddha?”. For as a man who possessed an excellent piece of cloth of Benares, should it be eaten by rats or insects, would be grieved, if he were to give it to a monk who had no robe, even if he
were afterwards to see that monk tearing it to pieces, only gladness would arise in him. So is the application of this simile to be understood.

Again, in entrusting himself to a teacher, he should say “Myself I offer to you”. For he who has not so entrusted himself is unruly, stubborn, takes advice from no one, or goes about at his own will, without seeking for permission from the teacher. And the teacher favours him not with things of the flesh or of the Doctrine, neither does he teach him any secret book lore. Not getting this double favour he gets no foothold in the religion and before long reaches a wicked or worldly state. He who, on the other hand, has entrusted himself is not unruly, does not go about at his own will, is tractable and lives in dependence on his teacher. Getting the double favour from his teacher he attains to growth, development, increase in the religion like the pupils of the Elder Culapindapatika Tissa.

They say that three Brethren came to that Elder’s presence. And one of them said, “Sir, if it be said that it is of benefit to you, I dare to jump from a cliff as high as a hundred men standing upon one another. The second said, “Sir, if it be desired of me for your benefit, I dare to spend all this body of mine grinding it from the heels upwards on a slab of stone”. The third said, “Sir, if it be desired of me for your benefit, I dare to suppress my breath and die.” The Elder, thinking “These Brethren are possible fellows,” preached a subject of meditation to them. Standing in his instruction the three of them attained saintship. This is the advantage of entrusting oneself. Hence it is said “Entrusted himself to the Buddha, the Blessed One, or to a teacher”. In “with his wishes fulfilled and full of high resolve” the student should have his wishes fulfilled in six ways by virtue of disinterestedness and so on. For he who has fulfilled his wishes has attained to one or other of the three kinds of enlightenment. As has been said: “Six wishes lead to the ripening of the enlightenment of the Future Buddhas. And Future Buddhas with a wish for no greed see faults in greed. With a wish for no hate they see faults in hate. With a wish for no delusion they see faults in delusion. With a wish for emancipation they see faults in the house life. With a wish for solitude they see faults in society. With a wish for escape they see faults in all rebirths and destinies.”

For whatever stream-winners, once-returners, never-returners, saints who have destroyed the cankers, silent Buddhas, supreme Buddhas have been, are and will be in the past, present, or the future, all of them have attained in these six ways to any
special thing to which each has had to attain. Therefore one should have his wishes fulfilled in these six ways.

One should be “full of high resolve” by resolving on that. The meaning is that one should resolve to be concentrated, bend towards concentration, lean towards concentration, resolve to win Nibbana, bend towards Nibbana, lean towards Nibbana. The Teacher who has attained knowledge of thought-reading should examine the mental behaviour of him who has thus fulfilled wish and resolve and has asked for a subject of meditation, and find out his conduct. Another teacher should find it out after putting such questions as these: “Of what conduct art thou? Which are the states to which thou art prone? Attending to what makes thee comfortable? On what subject of meditation is thy mind bent?” After finding this out he should teach the subject of meditation suitable for his conduct. And in teaching it he should teach in three ways. To one who has originally acquired the subject he should, in giving it, make him recite it at one or two sittings. To one who dwells in his presence he should teach it every time he comes to him.

To one who wishes to acquire it and go elsewhere he should teach it neither too concisely nor too much at length. In teaching the earth-device first among the subjects he should teach these nine divisions: the four faults of the device, the work of the device, the mode of culture of one who has performed it, the twofold sign, twofold concentration, sevenfold suitability and unsuitability, tenfold proficiency in ecstasy, equality of energy (with concentration), arrangement of ecstasy. In the remaining subjects also what is suitable for this and that person should be taught. All that will be evident in the analysis of culture.

While the subject is being taught the student should grasp the sign and listen. “Grasp the sign” means noting will this and that mode thus: this is a lower word, this a higher word, this is its sense, this is the intention, this is a simile. For he who grasps the sign and listens respectfully makes a good grasp of the subject. Then depending on that subject he attains distinction, not so any other man. This is the exposition of the meaning of the word “Accepted”.

Thus far is the full treatment of the words “Approached the good friend ..., accepted, among the forty subjects of meditation, that subject befitting his own conduct.”
This ends the third Chapter called the Exposition of the acceptance of the subjects of meditation in the section of concentration-culture in the Path of Purity, composed for the purpose of gladdening good folk. …


Exposition of the Earth Device (Pathavi Kasina)

Now in what has been said in the words “forsaken that monastery which is unsuitable to his concentration-culture, and living in a suitable monastery”. However finds it comfortable living with his teacher in a monastery should live there and clear up the subject of meditation. If it be not comfortable there, he should live in whatever other monastery is suitable, whether at a distance of a gavuta, a half-yojana or seven a yojana. For while he lives thus, should there arise doubt or confusion in any detail of the subject, he should in time do his duties in the monastery, go seeking alms on the way and, after his meal, go to the dwelling-place of the teacher, and on that very day and in his presence clear up the matter.

The next day he should salute the teacher and take his departure, and seeking alms on the way he would be able to return to his own abode without fatigue. But whoever gets no comfort even in monastery a yojana distant should solve all knotty points in the subject and, having made it perfectly clear and fastened it to his apprehension, go a great distance and live in a suitable monastery, forsaking the one that is unsuitable for his concentration-culture…… possessed of one or other of these eighteen faults a monastery is unsuitable; where he should not live. And why?

1. In a large monastery many people of varying tastes meet. Through mutual opposition they fail in their duty. The wisdom-tree yard and other places are not swept. Water to drink and for use is not provided. On going out thence with bowl and robe for alms in the village one frequents, if one sees the routine work neglected or the water-pot empty, then one should do the work and provide the water. A monk who abstains from his duties commits the dukkata offence because of the omission. Time flies while a monk is doing his routine work. Too late in the day he enters the village, where he gets nothing as the alms-giving is finished. Even when he goes into seclusion he is disturbed by the loud voices of the novices and young brethren and the
functioning of the order. But where all the duties have been performed and the other noises do not strike the ear, in such a monastery, though it be large, he may live.

2. In a new monastery there is much new work. They blame him who does not do it. But where the monks say thus: “May the Venerable one do his recluse-duties at his pleasure. We will perform the new work,” in such a place one may live.

3. In a dilapidated monastery there is much to repair. They even go to the extent of blaming him who does not arrange his own bed. The subject of meditation of him who does the repairs suffers.

4. In a highway monastery dependent on the road guests assemble day and night. To those that arrive at late hours he has to give (up) his own bed and dwell at the foot of a tree or on a rock-mat. The same holds good for the next day also. Thus there is no opportunity for the subject of meditation. But where there is no such obligation to guests, there one may live.

5. Having a pool means that there is a rock-lake. Crowds resort there to drink from the pool. Pupils of Elders who reside in the town and who are supported by the king come to do the work of dying (the robes). When they ask for vessels and wooden troughs and so on, they have to be shown saying, “There they are in such and such a place.” Thus there is a constant bother at all times.

6. As he sits down for the (noon) day rest after receiving the subject of meditation in a monastery where there are herbs of various kinds, women-gatherers of potherbs, singing and plucking the herbs in his presence, do harm to the subject of meditation through the disaccord of their voices.

7. A similar danger attends that monastery where flowering shrubs of various sorts are in full blossom.

8. To a monastery where there are fruits of various kinds such as the mango, rose-apple and jack-fruit, people come asking for fruit and get angry on being refused, or they take it by force. Walking to and fro at eventide in the middle of the monastery the monk sees them and asks, “Lay-brethren, why do you do this?” At this they abuse him to their hearts content, and even strive for his ejection from the monastery.

9. He who lives in a monastery which is considered by the world as a desirable place, like the Dakkhinagiri Monastery, the Hatthikucchi Monastery, the Cetiyyagiri Monastery, or the Cittalapabbhata Monastery, gets famous as a saint and men gather from all quarters wishing to greet him, thus making it uncomfortable for him. He should go by day to a monastery which he finds suitable and spend the night there.
10. In a monastery dependent on a town inappropriate objects make their appearance. And servant-girls carrying water go bumping with their jars and make no room to pass. Government officials also sit down, putting up a tent in the middle of the monastery.

11. In a woodland monastery full of fire-woods and trees fit for building materials. Wood-gatherers make the place uncomfortable like the flower and fruit gatherers mentioned above. Men come and fell the trees saying, “There are trees in the monastery. We will fell them and make houses.” If at eventide coming out from the house of exertion and walking to and fro in the middle of the monastery, he sees them and asks “Lay-brethren, why do you do this for?” they abuse him to their hearts content and strive for his ejection (from the place).

12. At a field monastery which is surrounded on all sides by fields men make a threshing-floor in the middle of the monastery and thresh the corn and lie down in front of the monastery. And much other discomfort they cause. And in a monastery which has much landed property belonging to the Order, the monastery-lads keep out (from the fields) the cattle of the families of their supporters and shut off the floodgate. The men take the ears of corn and show them to the Order saying “Look at the work of the monastery-lads.” For this or that reason he may be summoned to the door of the king’s house or the house of the king’s ministers. And this landed property is comprised in the field-monastery.

13. In a monastery where there are persons of dissimilar views reside monks mutually opposed and inimical, engaging in brawls. On being restrained with the remark “Sirs, do not behave so”, they exclaim “Since the coming of this refuse range-man we are undone!”

14. Where a monastery is dependent (or hard by) on an emporium of sea-trade or land-trade men arrive by boat or caravan, and make the place unpleasant with their jostling and shouting “Make room! give water! give salt!.”

15. In a monastery dependent on a border-town men have no faith in the Buddha etc.

16. In a monastery dependent on the boundaries of a kingdom there is fear of the king. One king rules out the site saying “It is not within my jurisdiction.” Another king does likewise saying “It is not within my jurisdiction.” There the monk roams about sometimes in the country of this king, sometimes in that of the other king. Then they suspect him to be a spy and bring him to dire distress.
17. Unsuitableness of a monastery is due to the coming together of inappropriate objects and so on, or to the haunting of beings not human. Here is a story in this connection:

They tell that an Elder lived in the forest. Then an ogress stood at the door of his leaf-hut and sang. He came out and stood at the door. She went and sang at the head of the terrace-walk. The Elder went to the head of the terrace-walk. She stood on a cliff of the height of a hundred men and sang. The Elder drew her back. Then suddenly she seized him and said, “Sir, I have eaten men like you, more than one, more then two.”

18. What of access to good friends—that is, a monastery where it is not possible to get a good friend, either a teacher or an equal of a teacher, a preceptor or an equal of a preceptor. In a monastery this is counted a great drawback.

Exposition of the Remaining Devices, The Water-Device

The detailed discourse on the Water-device, which comes immediately after the Earth-device. For he who wishes to develop the Water-device as one develops the Earth-device should, being seated in comfort, grasp the sign in water. “Prepared or unprepared”—thus everything should be treated in detain, as well in the other devices as here; for henceforth, without mentioning even so much as this, we shall speak only of what is distinctive. Here also, to one who formerly has made resolve and is possessed of virtue, the sign appears in natural water, a pond, lake, salt-pool, or the ocean, as in the case of Cula-Siva the Elder.

It is said that as the Elder was going to Jambudipa, embarking on a boat at Mahatittha and saying, “I will dwell in seclusion, renouncing gain and honour”, there arose to him, as on his way he looked at the great ocean, the sign of the device corresponding to the spot at which he looked...

... But here the sign to be grasped appears as shaky. If the water be mixed with foam and bubble, it appears as such, and the device-fault manifests itself. The after-image, however, is steady like a jeweled fan or mirror-disc placed in the sky. With the appearance of that, he attains, as said above, the Fourth and the Fifth Jhanas.
The Head-Device

He who wishes to develop the heat-device should also grasp the sign in fire. To him who has resolve therefore, and is possessed of virtue and grasps the sign in natural fire, the sign appears as he gazes at the flare of fire anywhere, either in the flame of a lamp or cooking-place or bowl-baking-place or jungle fire, in the same way as it did to Cittagutta the Elder. As the Elder entered the chapel on the day of hearing the Law, and looked at the flame of a lamp, the sign appeared to him.... To him who grasps the sign in natural fire the device-fault manifests itself in the form of volumes of fire, a mass of embers, ash or smoke. The after-image appears steady like a piece of red blanket, gold fan or gold pillar placed in the sky. With its appearance he attains the access Jhana and, as said above, even the Fourth and Fifth Jhanas.

The Air-Device

He who wishes to develop the air-device should also grasp the sign in air, and that is by way of sight or touch. For this has been said in the Commentaries: “He who acquires the air-device grasps the sign in air, notes the tops of sugar-cane shaking and swaying, notes the shaking and swaying bamboo-tops, tree-tops, or hair-tufts, or notes the air touching his body.” Therefore, seeing a sugar-cane with dense foliage standing level with a man’s head or bamboo or tree, or a man’s head with dense hairs four fingers long being struck by the wind, he establishes mindfulness thus: “The wind is striking at this place”; or else the wind enters through window-space or a hole in the wall and strikes any part of his body. Establishing mindfulness on the wind, he should develop it as “Vaya! Vaya!” the name for the wind, such as vata, maluta, anīla. Here the sign to be grasped appears wavering like a ring of steam from rice-gruel just taken out to the oven. The after-image is settled and steady. The rest is to be understood as said above.

The Blue (Green) Device

After this: - because of the statement that “he who grasps the blue device grasps the sign in a blue flower or cloth or colour-element,” the sign arises to one who has made resolve and is possessed of virtues, when he sees such a flower-bush, or flower-bed in places of worship, or a blue cloth or gem. Another man should gather such flowers as the blue lotus or the clitoria and spread them out, filling to the brim
the basket or basket-cover with the leaves so that the pollen or the stalk may not be seen. Or he should tie them with cloth of blue colour. Or he should arrange them on the surface of the basket or basket-cover, so that it may look like the surface of a drum.

With the element of one or other among a blue metal, a blue leaf, or blue collyrium, he should make, as described in the Earth-device, a movable device, or a fixed device-circle on the wall, the border being marked out with a dissimilar colour. Then, as described in the Earth-device, he should set to work attending to it as “blue ! blue !” Here also the device-fault in the sign to be grasped appears in the form of interstices in the pollen, stalk, leaf and so on. The after-image, freeing itself from the device-circle, appears like a jewel-fan in the sky. The rest is to be understood as above.

The Yellow Device

It is the same with the yellow device also. It is said : “He who grasps the yellow device grasps the sign in a yellow flower or cloth or colour-element.” Therefore here also to one who has made resolve and is possessed of virtues, when he sees such a flower-bush, flower-bed or either a yellow cloth or substance, the sign arises as it did to Cittagutta the Elder.

It is said that as the Venerable One looked at an offering of a seat presented with pattanga flowers on Mount Cittala, there arose in what he saw the sign of the size of the seat. Another man should make, as said in the blue device, a device with bauhinia flowers, and so on, or a yellow cloth or substance, and set to work attending to it as “yellow ! yellow !” The rest is as above\textsuperscript{12}.

The Red Device

It is the same with the Red Device as well. For this has been said : “He who grasps the red device grasps the sign in a red flower or cloth or coloured substance.” Therefore here also to one who has made resolve and is possessed of virtues, when he sees such a flower-bush or flower-bed as the bandhujivaka and so on, or either a red cloth, gem, or substance, the sign arises. Another man should make, as said in the Blue Device, a device with shoe flowers, the bandhujivaka, nettle, red cloth or substance, and set to work attending to it as “red ! red !” The rest is as above.
The White Device

In the White Device also, from the statement that “he who grasps the White Device grasps the sign in a white flower or colour substance,” the sign arises to him who has made resolve and is possessed of virtues, when he sees such a flower-bush or flower-bed as the vassika, jasmine, and so on, a bunch of the white lotus, or either a white cloth or substance. It also arises in discs of lead ore, silver ore, or the moon. Another man should make, as said in the Blue Device, a device with white flowers of the kind described, white cloth or substance, and set to work attending to it as “white! white! The rest is as above.

The Light-Device

But in the Light-Device, from the statement that “he who grasps the Light-device grasps the sign in light entering through a wall-crevice, key-hole, or window-space,” the sign arises to him who has made resolve and is possessed of virtues, when he sees a circle of light made on the wall or the ground by sunlight or moonlight entering through either a wall-crevice or other holes, or a circle of light made on the ground by light issuing from the branches of a tree of dense foliage, or a pavilion of dense branches. Another man also should develop such a circle of light as has been described as “obhasa! obhasa!” or “aloka! aloka!” He who is unable to do this, should light a lamp in a jar and, covering the mouth of the jar, make a hole in the jar and place it facing the wall. The lamp-light issuing from the hole makes a circle on the wall.

He should develop that as “aloka! aloka!” It lasts longer than the others. Here the sign to be grasped is like the circle made on the wall or the ground. The after-image is like a mass of light consistently clear. The rest is as above.

The Separated Space-Device

In the Separated Space Device also, from the statement that “he who grasps the Separated Space Device grasps the sign either in a wall-crevice or key-hole or window-space,” the sign arises to him who has made resolve and is possessed of virtues, when he sees either the wall-crevice or the others. Another man should make a hole of one span four fingers wide in either a well-covered pavilion or leather mat, and so on, and develop that hole made in the wall-crevice, and so on, as “space!...
space!” Here the sign to be grasped, together with the wall limits, and so on, as through the hole, and does not lend itself to development. The after-image appears as a circle of space and lends itself to development. The rest is to be understood as said in the Earth-device. Thus,

The Seer of all things, with the tenfold powers endowed,
Hath said, the Ten Devices causes are
Of Jhanas in a four-and fivefold way,
Wherein the mind is active as in worlds of Form,
Thus them together with their mode of culture knowing well,
A man may know the better this Particular Discourse. ... 13

**Exposition of the subject of meditation on the Foul**

Of the ten inanimate Foul Things stated, after the Devices, as a swollen thing, discoloured thing, festering thing, fissured thing, mangled thing, dismembered thing, cut and dismembered thing, bloody thing, worm-foul, skeleton, - “swollen” is said of a corpse bloated by degrees from the time of the loss of life onwards like an inflated leather bag.

Or, “swollen thing” refers to its loathsomeness from its abominable state, and is a synonym for such a corpse.

“Discoloured thing” is a corpse of a predominating blue-green colour; or just a corpse discoloured and loathsome from its abominable state. It is an equivalent term for a corpse of a red colour in the fleshy parts, white where the matter gathers, and generally of a blue green colour in blue-green parts, as though covered with a blue-green sheet.

“Festering thing” is a corpse with matter flowing in lacerated places; or it is a corpse loathsome from its abominable state and festering. It is an equivalent term for such a corpse.

“Fissured thing” is a corpse split in two, or a corpse fissured and loathsome from its abominable state. It is an equivalent term for a corpse cut in the middle.

“Mangled thing” is a corpse torn here and there in various ways by dogs and jackals, and so on; or it is a corpse mangled and loathsome from its abominable state. It is an equivalent term for such a corpse.

“Dismembered thing” is a corpse of which the parts have been scattered, or it is just a corpse dismembered and loathsome from its abominable state. It is an
equivalent term for a corpse dismembered here and there, in one place a hand, in another a leg, in a third place the head.

"Cut and dismembered things" is a corpse cut in pieces and dismembered in the way just described, a name for a corpse cut with a knife in the limbs, large and small, after the pattern of a crow's foot, and dismembered in the above sense.

"Bloody thing" is that which scatters, pours out blood, causing it to trickle here and there, - an equivalent term for a corpse besmeared with dripping blood.

"Worm foul" is worm-infested. It pours forth worms; hence a name for a corpse full of worms.

"Skeleton" means bones, and refers to its being loathsome from its abominable state. It is an equivalent term both for a group of bones linked like a chain, and for a single bone.

Next, in the Discoloured thing, and so on, whatever characteristic has been mentioned, beginning with the going in such wise as "he who grasps the Foul Sign in a swollen thing goes alone without a companion, established in unforgettable mindfulness," all should be understood, including the final interpretation, as said above.

"Uddhmataka Asubha" Thus there are various shades of meaning of the phrase, 'Swollen things' this way: - "he who grasps the Foul Sign in a discoloured thing," or "he who grasps the Foul Sign in a festering thing."

"Vinilaka Asubha" There is this difference: - He should start attending to the discoloured thing as "discoloured abomination! discoloured abomination!". Here the sign to be grasped appears striped in colour. And the after-image appears in abundance.

"Vipubbaka Asubha" He should start attending to the festering thing as "festering abomination! festering abomination!" Here the sign to be grasped appears like a fluid trickling. The after-image appears fixed and steady.

"Vicchiddaka Asubha" The fissured thing is to be met with on the battle-field or in a forest infested by thieves, or in the cemetery where kings execute robbers, or in the woods where men are mangled by lions and tigers. Therefore if, when he goes to such a place, any limbs of the body which are lying in various directions come into the field of vision by one act of adverting, well and good. If not, he should not touch them with his hands. For touching them, he becomes familiar with them. He should therefore cause the gardener or a novice or someone else to gather them in one
place. If he gets no such help, he should make a space of one finger between two limbs with the help of his walking stick or some other stick, and then draw nigh. Having drawn nigh he should start attending to it as “fissured abomination! fissured abomination!” There the sign to be grasped appears as if cut in the middle, but the after-image appears whole.

“Vikkhayitaka Asubha” He should start attending to the mangled thing as “mangled abomination! mangled abomination!” Here the sign to be grasped appears like an object mangled here and there, but the after-image appears whole.

“Vikkhitaka Asubha” As regards the Dismembered thing, he should make, or cause to be made, as in the case of the fissured thing, spaces of one finger, and start attending to it as “dismembered abomination! dismembered abomination!” Here the sign to be grasped appears as visible interstices; but the after-image appears whole.

“Hatavikkhitaka Asubha” The “cut and dismembered thing!” is to be met with in the different places mentioned in the fissured thing. Therefore, going there, and making or causing to be made, spaces of one finger as above, he should start attending to it as “cut and dismembered abomination! cut and dismembered abomination!” Here the sign to be grasped when it appears is like the orifice of a wound; the after-image appears whole.

“Lohitaka Asubha” The “Bloody Thing” is got in the cutting of the hands and feet and so on, of those wounded on the battle-field and so forth, or when boils and abscesses and so on, burst and matter trickles from the orifices. Hence, on seeing it he should start attending to it as “bloody abomination! bloody abomination!” Here the sign to be grasped appears like the shaking of a red flag in the wind; the after-image appears in its original form.

“Puluvaka Asubha” The “Worm-foul” is met with in a corpse two or three days old, when it pours forth lumps of worms from the nine mouths of its sores. It has the appearance of a heap of rice as large as the body of a dog, jackal, man, ox, buffalo, elephant, horse, python, and so on. He should start attending to it in the body of any one of these as “worm-foul abomination! worm-foul abomination!” To Culapindapatika-Tissa the Elder, the sign arose in an elephant-corpse in the Kaladighavapi Lake. The sign to be grasped appears as if vibrating. The after-image appears settled like a heap of rice.
“Atthika Asubha” The skeleton is spoken of in various ways thus: — "One may see a body discarded at the cemetery, a chain of bones, with flesh and blood, bound by tendons.” Therefore, going in the aforesaid manner to where the skeleton is lying, and making the neighbouring rocks and so forth one with the Sign, one with the object, and noting it by way of its intrinsic nature: “This is a skeleton”, he should grasp the Sign in the eleven ways from the point of view of colour and so on.

But it does not appear to one who looks at it from the point of colour as White; there is a mixing with the White Device. Hence he should look at it as an abomination. Sex (or feature) here is a name for hands and so on. Therefore he should determine it as to the sex by way of hands, feet, head, belly, arm, hip, breasts, shins. ... ¹⁶

The ten Recollection (Anussati). These are:

4. Silanussati – recollection of the morality.
5. Caganussati – recollection of the liberality.
8. Kayagatasati – mindfulness occupied with the body.
10. Upasamanussati – recollection of peace, contemplation on the virtue of Nibbana.¹⁷

Mindfulness (sati) from arising repeatedly, is Recollection (Anussati), or mindfulness which, from arising in places where it ought to arise, is suitable for a well-born man who has entered the religious life through faith, is recollection.

Exposition of the six Recollections

In the Recollections stated immediately after the Foul, “mindfulness” (sati) from arising repeatedly, is Recollection (anu-satti). Or, mindfulness which, from arising in places where it ought to arise, is suitable for a well-born man who has entered the religious life through faith, is recollection.
Buddhanussati:

1. Recollection arisen with reference to the Buddha is Buddha-recollection, a name for mindfulness with the Buddha’s virtues as object.

2. Recollection arisen with reference to the Law is Law-recollection, a name for mindfulness having for object qualities of the Law such as being “well-announced” and so on.

3. Recollection arisen with reference to the Order is Order-recollection, a name for mindfulness having for object qualities of the Order such as “well-progressing” and so on.

4. Recollection arisen with reference to morality is Morality-recollection, a name for mindfulness having for object qualities morality such as “being unbroken” and so on.

5. Recollection arisen with reference to liberality is Liberality-recollection, a name for mindfulness having for object qualities of liberality such as free liberality and so on.

6. Recollection arisen with reference to spirits (devata) in Spirit-recollection, a name for mindfulness having for object virtues such as one’s own faith with spirits as witness.

7. Recollection arisen with reference to death is Death-recollection, a name for mindfulness with the breach in the life-controlling faculty as mental object.

8. Concerning the material body differentiated as the hair and so on, or just concerning the body, is the meaning of “as to the body.” It is regarding both body and mindfulness, hence “mindfulness as to the body.” Though the term for this should be “kayagatasati”, the unshortened vowel in “Kayagatasati” is used, a name for mindfulness having for mental object the sign of the parts of the body such as hair.

9. Mindfulness arisen with reference to respiration is Respiration-mindfulness, a name for mindfulness with the characteristic of inhaling and exhaling as mental object.

10. Recollection arisen with reference to calm is Calm-recollection, a name for mindfulness with the calming of an ill as an object.

Thus the student who wishes to develop first the Buddha-recollection from among these ten, and who is endowed with strong faith, in a suitable dwelling, in seclusion, in solitude, should recall the Buddha’s virtues thus: “He it is, the Blessed
One, Saint, Perfectly Enlightened, proficient in knowledge and conduct, well-farer, world-knower, peerless, driver of men to be tamed, Teacher of devas and men, Buddha, Blessed One." Here is the way in which he should recollect them: "He it is, the Blessed One, also the Saint, also the Perfectly Enlightened One. ... also the Blessed," thus he recollects. The expression is used for this and that reason (as follows). ..."18

**Dhammanussati**

He who wishes to develop the Law-recollection also should recall in solitude and seclusion the virtues of the Scriptures, and of the nine divisions of the transcendental law thus: "(The Law) is well-proclaimed by the Blessed One, thoroughly seen, not subject to time, welcoming all, leading up to, and is to be attained by the wise, each one for himself.

Under the expression "well-proclaimed" the Law as Scripture is included. Only the Law as transcendental is comprised in the other expressions. First, the Scripture is well-proclaimed because of its loveliness in the beginning, the middle, and the end, and because of its setting forth according to the meaning and the letter, the fullness and purification of the divine life. For any stanza that the Blessed One preaches has, from the full loveliness of the Law, a lovely beginning in the first line, a lovely centre in the second and third lines, a lovely end in the last line. A discourse with a single application has a lovely beginning in the introduction, a lovely end in the epilogue, a lovely centre in the rest. A discourse with many applications has a lovely beginning in the first application, a lovely end in the last application, a lovely centre in the rest. ..."19

**Sanghanussati**

He who wishes to develop the Order-recollection also should in seclusion and solitude recall the qualities of the Noble Order thus: "The order of the disciples of the Blessed One is well-practiced, the Order of the disciples of the Blessed One is upright, the Order of the disciples of the Blessed One is righteous, the Order of the disciples of the Blessed One is law-abiding. The Order of the disciples of the Blessed One, that is, the four pairs of men, the eight personages, is worthy of offerings, of oblations, of gifts, and of reverential salutation, the world's peerless field for merit.
Herein "well-practiced" means "of right behaviour". And the behaviour is spoken of as right behaviour, irrevocable behaviour, direct behaviour, unopposed behaviour, behaviour in conformity with the Law. "Disciples" are those who listen respectfully to the admonition and instruction of the Blessed One.

The order of the disciples is the "Disciples-Order", meaning thereby the group of disciples who have reached community through equality in virtue and beliefs. Because that behaviour, as being upright, not crooked, not curved, not bent, but noble, is spoken of as righteousness, and from its conformability goes under the name also of law-abidingness (or circumspection), therefore the Noble Order being practiced therein is also spoken of as upright, righteous, law-abiding. And here those who are established in the Path are "well-practiced" as endowed with right behaviour. Those who are established in the fruition should be known as "well-practiced" with reference to their past behaviour, because it is through right behaviour that they have attained to what ought to have been attained. ... 20

Silanussati

He who wishes to develop the morality-recollection should, in seclusion and solitude, recall his own morals in so far as they are "unbroken" and so forth thus: - "Verily my virtues are unbroken, intact, unspotted, unblemished, enfranchising, praised by the intelligent, uninfectcd, conducive to concentration." The morals of a householder should be recalled by a householder, those of a recluse by a recluse. Be they for householders, or for recluses, if not a single one is broken, either at the beginning or the end, as it were a garment frayed at the edges, they are said to be "unbroken". If not a single one is broken in the middle, as it were a garment with holes in the middle, they are said to be "intact".

If two or three of them in a series are not broken, as it were a cow whose body is either black, red, and so on, with a patch of a different colour long or round, and so forth, in shape, on the or under the belly, they are said to be "unspotted". If they are not broken at different stages, as it were a cow variegated with dissimilar spots, they are said to be "unblemished." 21

Caganussati

Who wishes to develop the liberality-recollection should make a constant gift to another, or share with another what is reserved for himself, with habitual
intentness. Or again, in striving for culture he should make resolve thus: - from now onwards, so long as there is anyone to receive it, I will not eat without making a gift, even though it may be just a ladleful of food. Should there be on that day anyone of distinguished merit to receive his gifts, he should, according to his power and ability, give and share with such. And grasping the sign therein, he should in seclusion and solitude recall his own liberality by way of the virtues of freedom from the tain of stinginess and so on thus: - "It is indeed a gain to me, verily a great gain to me, that I, among a race oppressed by the taint of stinginess, live with mind where is no taint of stinginess, generous, clean of hands, delighting in giving away, accessible to begging, delighting in giving and sharing." ...\(^{22}\)

**Devatanussati**

Whose wishes to develop the deva-recollection should be endowed with such qualities as faith brought on by the Noble Path, and then in seclusion and solitude recall his qualities of faith and others, placing the devas as witness: "There are devas, the Four Regents. **There are devas of the Tavatimsa, Yama, Tusita, Nimmanarati, Paranimmitavasavatti realms.** There are the Brahma-group devas, there are devas higher than those. These devas, endowed with such a faith, on passing away hence, were re-born there. In me also is such a faith. These devas endowed with such virtues ... Such learning ... such liberality ... such understanding, on passing away hence, were re-born there. In me also are such virtues." ...\(^{25}\)

**Marananussati (Mindfulness as to Death)**

Now immediately after this we come to the exposition on the developing of mindfulness as to death. Herein death is the cutting-off of life-faculty limited by one existence. But the cutting-off of death of the saints called the cutting-off of the misery of the round of births, is not intended here; nor is the momentary dying called the momentary breaking-up of the bodily compounds; nor is death commonly so called, as in the case of a dead tree, dead copper, and so on. But that which is implied is twofold: timely death and untimely death. ...\(^{24}\)

**Kayagatasati (Mindfulness as to the Body)**

Of these fourteen the three divisions of the postures, of the fourfold comprehension, of attention to the elements, have been stated by way of insight; the
nine divisions of the cemetery by way, in insight and knowledge, of the discernment of disaster. And here that development of concentration in the swollen corpse, and so on, which one should effect, has already been explained in the exposition of the Foul. The two divisions of respiration and of attention to loathsomeness have been stated by way of concentration. Of them the division of respiration is a separate subject of meditation by way of mindfulness as to respiration. But that meditation on the thirty-two parts of the body described by way of attention to loathsomeness by grouping the brain with the marrow thus:

“Further more, monks, the monk considers this body limited by the skin from the sole of the foot upwards, from the crown of the head downwards, as full of impurities of various kinds: there are in this body hairs of the head, hairs of the body, and so on…” is the mindfulness as to the body that is intended here.

**Anapanasati (Respiration-mindfulness)**

That mindfulness as to respiration as a subject of meditation which has been extolled thus by the Blessed One: - “Monks, this concentration on mindfulness as to respiration being developed, repeated, peaceful and sublime, unadulterated and of happy life, at once does away with, suppresses every evil, immoral state as it arises, has been set forth as having sixteen bases thus: “And how, does monks concentration of mindfulness as to respiration developed? How, being repeated, peaceful and sublime, unadulterated and of happy life, does it at once do away with, suppress every evil, immoral state as it arises? Here, monks, a monk, having gone to the forest, or to the foot of a tree or to an empty house, sits down bending the legs cross-wise, setting the body upright, and establishing his mindfulness in front...”

**Uppasamanussati (Peace-recollection)**

He who wishes to develop peace-recollection shown immediately after respiration-mindfulness, in seclusion and solitude should call to mind the attributes of Nibbana termed the calming of all ills thus: “Monks, in so far as there are states conditioned or unconditioned, dispassion among them is held to be the best, namely: that which crushes out pride, quenches thirst, roots up attachment, cuts off the round of births, which is the extinction of, fading of, cessation of, craving, Nibbana”.

In that text “in so far” means, to such an extent. “States” are nature’s own. “Conditioned or unconditioned” means, brought about by accumulating, collective
causes. “Dispassion among them is held to be the best” means, among those conditioned and unconditioned states dispassion is held to be the best; highest, excellent is the meaning.

And here “dispassion” is not the mere absence of lust, but is to be taken to be that unconditioned state which gets the epithets “crushing out pride, and so on”, in the statement, “namely, that which crushes out pride ... Nibbana”. Because all pride such as self-conceit, pride of manhood on arriving at this state, becomes free from pride, void of pride, and perishes, therefore said it crushes out pride. And because all it is sensual thirst on arriving at this state disappears, vanishes, therefore it is said it quench thirst. And because attachment to the five sensual pleasures on arriving at this state, is uprooted, therefore it is believed that it routs up attachment. And because, on arriving at this state, the round of the three planes of existence is cut off, therefore it is said that it cuts off the round of births. ... 27

Brahmavihara: holy abidings, sublime states of mind.

1. Mīta – Loving kindness
2. Karuna – Compassion
3. Muditā – Sympathetic joy
4. Upekkhā – Equanimity, neutrality. 28

Mīta Brahmavihara (The Developing of Love):

The development of love should then begin, so that the mind may be separated from hate, the evils of which have been seen, and he joined to forbearance, the advantages of which are known. And from the outset the beginner should know the different kinds of beings thus: “Love for those beings should not first be developed; love for those beings should not be developed at all” etc.

Karuna Brahmanvihar (The Developing of Pity):

He who wishes to develop pity should begin by reflecting on the evils of not pitying, and on the blessings of pity. In doing so he should not begin first with beloved persons and others. For a beloved person remains dear, and so too a very dear friend, a neutral person, an unloved person, an enemy, remain what they are. Those of the opposite sex, and the dead, are not fit objects. ...
When such an object is not met with, one should exercise pity on a person who, though at ease, is an evil-doer, comparing him to a man condemned to death. How? For instance, the king’s men, by the king’s orders bind a thief caught in the act, that he may be killed, and take him to the place of execution, giving him a hundred lashes at all the cross-roads. And men giving him food hard and soft, flowers, scent, unguents, and betel to chew. Although while eating and enjoying these, he goes along with the semblance of happiness and the possession of wealth, no one would consider him as really happy and wealthy. On the contrary, people take pity on him, saying, “In sooth the poor fellow will die. Every step he takes is bringing him nearer death.”

Even so the monk who is practising pity as a subject of meditation, should pity the man of ease, pitying him thus: “However much this pitiable man feels happy now, is well off and enjoys wealth, he will experience not a little pain and grief in the states of woe, owing to the absence of any good deeds done through any one of the three doors of action” in the same way he should practise pity in due order on a beloved person, a neutral person and an enemy. ...

Mudita Brahmavihar (The Developing of Sympathy)

He who strives for the developing of sympathy also should not begin with the loved one and the others. For a loved one, just because of his being loved, is not a proximate cause of sympathy, much less the neutral person and the enemy. Persons of the opposite sex, and the dead, are not fit objects.

A very dear friend, however, may be the proximate cause. He who is spoken of in the Commentary as a drinking companion, is indeed very sympathetic. He laughs first, speaks afterwards. Therefore he should first be suffused with sympathy. On seeing or hearing of a loved person happy, well-off, joyful, one should express sympathetic joy, saying: “Joyful indeed is this being. How good! How splendid!”

If his drinking companion or loved person was happy in the past, he is now poor and evil in conduct. Calling to mind his former happiness, “This one in the past had plenty of wealth and retinue, and was always joyful”, and dwelling on the mode of his joy, one should express joy.

“Again in the future he will get back his glory and ride on elephant-crupper, horseback, golden palanquin, and so on” : thus dwelling on the mode of his future joy
also, one should express joy. Having expressed sympathy (i.e. joy) for a dear person, the monk in due course should express it for a neutral person, and for an enemy. …³⁰

**Upekkha Brahmacari (The Developing of Even-mindfulness)**

He who, having attained to the threefold, fourfold Jhanas in love and the other two, wishes to develop the culture of even-mindedness, should emerge from the familiarized third Jhana and seeing the evils in the preceding three states, where attention is associated with fondness for beings through a wish for their welfare and so on, hatred and fawning are near neighbours, and grossness comes of union with joy, and seeing the blessings of even-mindedness in its tranquil nature, should regard with even mind a person who is by nature neutral and set up even-mindedness. Afterwards he should deal with a loved person and the rest. …

Therefore, having exercised even-mindedness for a nature neutral person as just said, and then a loved one, then a drinking companion, then an enemy, he should break down the barriers by being neutral towards all, that is, those three persons and himself, and practise, develop, repeat the sign. When he does this, the Fourth Jhana arises as told in the Earth-device. Does the Fourth Jhana arise in him who has risen to the Third Jhana in the Earth and the other devices? It does not. Why not? Because of dissimilarity in the object. But it arises in him who has risen to the Third Jhana in love and so on, because of similarity in the object. …³¹

**Arupa Kammaṭṭhāna (Exposition of the Formless)**

I. The Subject of meditation on the sphere of Infinite space (Akaṇṇaḥcayatana Arupa Kammaṭṭhāna)

He who wishes to develop first the sphere of infinite space among the four Formless subjects shown immediately after the divine states, reflects that the taking up of sticks, the taking up of spears, quarrels, contentions, disputes are seen because of form (or matter), that they are wholly absent in the Formless, and, as expressed in “he practises for the disgust, fading, cessation of material things”, sees the evils in the sentient body on account both of the handling of sticks, and so on, and of diseases of the eye, ear, and so on, and thousand (other) ailments. Passing beyond that he induces the Fourth Jhana in one or other of nine devices, excepting the limited space-device.

The sentient bodily form may be transcended by means of the Fourth Jhana of the realm of form, but because the device-form is similar to it, therefore it is desirable
to transcend that (the device-form) also. How? For instance, a man who is scared of snakes, being chased by one in the forest, runs swiftly, and seeing in the place to which he has run a palm-leaf variegated with writing, or a creeper, a rope, or a crack in the earth, does not wish to look at any of them, so frightened and terrified is he: and a man dwelling in a village together with and enemy who does him harm, and being oppressed by his acts of torture, bondage and arson goes to live in another village, and on seeing there also a man like his enemy in outward appearance, voice and conduct, has no wish to look at him, so frightened and terrified is he.

This is now the application of the similes: The time when the men are scared of the snake and oppressed by the enemy is like the time when the monk is possessed by the sentient body by way of the object. ...³²

II. The Subject of Meditation on the sphere of infinite consciousness
(Viññānancayatana Arupa Kammathana)

He who, having reached mastery over the attainment of the sphere of infinite space in the five ways, wishes to develop the sphere of infinite consciousness, should, after seeing the evils of the former sphere as: “This attainment has Jhāna of the realm of Form for near enemy. It is not calm like the sphere of infinite consciousness,” put an end to hankering after it, attend to the sphere of infinite consciousness as calm, and repeatedly advert to the consciousness which proceeds diffusing through space as “Consciousness, consciousness”, attend to it, reflect upon it, impinge on it with application and exercise of thought.

But it should not be attended to as “Infinite, Infinite”. As he thus drives his mind repeatedly on to the sign, the hindrances are discarded, mindfulness is established, the mind is concentrated through access. He repeatedly practises the sign, develops it, repeats it. As a does so, consciousness of the sphere of finite consciousness is fixed in consciousness which has touched the space, as (consciousness of) the sphere of finite space is fixed in space. The way of the ecstasy is to be understood as described above.

In so far is this said of him that “By wholly passing beyond the sphere of infinitude of space, he, thinking ‘it is all infinite consciousness,’ enters into, and abides in, the sphere of infinitude of consciousness”; wherein “wholly” is as already stated. ...³³
III. The Subject of Meditation on the sphere of Nothingness (Akincaṇṇayatana Arupa Kammatthana)

Who so, having reached mastery over the attainment of the sphere of infinite consciousness in the five ways, wishes to develop the sphere of nothingness, should (first) see the evils of the former sphere as, “This attainment has the sphere of infinite space for the enemy. It is not calm like the sphere of nothingness.” He should then put an end to hankering after it, attend to the sphere of nothingness as calm and attend to the absence, emptiness, mode seclusion of the sphere of infinite space as the object of the sphere of infinite consciousness.

IV. The Subject of Meditation on the sphere of Neither perception nor Non-perception (Nevasaṇṇanasāṇṇayatana Arupa Kammatthana)

One who has reached mastery over the attainment of the sphere of nothingness in these five ways, and wishes to develop the sphere of neither perception nor non-perception, should first see the evils of the former sphere as, “This attainment has the sphere of infinite consciousness for a near enemy. It is not calm like the sphere of neither perception nor non-perception”, or “Perception is a disease, perception is a boil, perception is a dart. This sphere, namely, of neither perception nor non-perception is calm, it is lofty,” and see the blessings of the higher stages.

He should then put an end to hankering after it and, attending to the sphere of neither perception nor non-perception as calm, should repeatedly advert to that attainment of the sphere of nothingness which has proceeded with nothingness as object, should attend to it, reflect upon it, impinge on it with application and exercise of thought, regarding it as ‘calm! calm! As he repeatedly drives his mind on to the sign, the hindrances are discarded, mindfulness is established, the mind is concentrated through access. He repeatedly practises, develops, repeats the sign. As he does so, consciousness of the sphere of neither perception nor non-perception is fixed in the four aggregates called the attainment of the sphere of nothingness, as the sphere of nothingness is fixed in the disappearance of consciousness. The way of the ecstasy is to be understood as given above.

Such disciples after “Wholly passing beyond the sphere of nothingness he enters into and abides in the sphere of neither perception nor non-perception.” ...
Exposition of concentration

Development of the Perception of Revulsion from Food (Ahare patikulasañña)

Now we come to the exposition of the development of the perception of revulsion from (or abominableness of) sustenance shown in outline as "one perception" immediately after the Formless.

Therein, sustenance (aharo) is that which fetches (aharati, its own fruit). It is of four kinds: material food, contact, purpose, and consciousness. Of them, who sustains (fetches) What?

1) Material food sustains the eight material qualities ending in nutritive essence.
2) Contact sustains the three feelings.
3) Purpose sustains re-conception in the three forms of becoming.
4) Consciousness sustains name-form at the moment of conception.

Of them, in material food there is the danger of desire (for taste); in contact there is the danger of approach (or attraction to the object); in purpose the danger of coming to be; in consciousness the danger of re-conception. And among them with their dangers, material food is illustrated by the simile of the child’s flesh, contact by the simile of a cow with a sore hide, purpose by the simile of a charcoal-pit, consciousness by the simile of sword and stake.

And among them, only material food, such as the different kinds of things to eat, to drink, to bite, to lick, is intended in this sense to be sustenance. Perception which arises by way of seizing the abominable mode in such food is perception of revulsion from food. He who wishes to develop that perception should, after acquiring the subject of meditation and not missing a single word of it, reflect, alone and secluded, on the abominableness of material food such as the different kinds of things to eat, to drink, to bite, to lick, the abominableness of food manifesting itself in ten ways:

1) From the necessity of having to go for it; 2) of seeking for it;
3) of eating it; 4) because of ingredients;
5) of the receptacle; 6) of its undigested state;
7) of its digested state; 8) of its fruit;
9) of its oozing; 10) of its being smeared. ...
Development of the Determination of the Four Elements (Catudhatu Vavatthana)

We now come to the exposition of the development of the determination of the four elements, shown in outline as *one determination* immediately after the perception of the abominableness of food.

Therein, *determination* means deciding by way of noting the intrinsic nature. *Four-element-determination* is the determining of the four elements. Attending to the four elements, meditating on the four elements as subject, determining of the four elements, are the same in sense. This determination of the four elements is treated in two ways: briefly and at length: briefly in the Mahasatipatthana; at length in the Mahahathipadupama, Rahulovada, Dhatuvibhanga.

It is stated briefly in the Mahasatipatthana for the sake of one who, being sharp of intellect, meditates on the elements. The meaning is: - As the clever cattle-butcher or his apprentice who works for food, kills the ox, cuts it up and, sitting at the crossways, displays its piecemeal, so the monk reflects upon the body, however it be placed according to any of the postures or disposed according as it has been placed, with respect to its fundamentals: - *There are in this body the four primary elements of earth ... air*. What does this amount to?

As when the butcher is rearing the ox, is taking it to the slaughter-house, and there at the slaughter-house is fastening it, placing it, playing it, seeing it slain, dead, the concept "ox" does not disappear so long he has not cut it up and displayed it piecemeal; but when he has cut it up and sat down, the percept "ox" disappears, the percept "flesh" arises, so that he does not think that it is the ox which he sells and others buy, but it is the flesh that he sells and that others buy, - so, while the monk is a foolish, average man, a householder, or has just been ordained, the concept "being", "man", or "person" does not disappear so long as he, making a concrete estimate of this very body, however it be placed or disposed, does not reflect upon it as elements. But when he reflects upon it as elements, the concept "being" disappears, and the mind is established by virtue of the elements. Hence said the Blessed One: "Just as a clever cattle-butcher, monks, and so on. ..."
Thus far, to show the detailed account of concentration and the system of
development, the question has been put in this way: “What is concentration? In
what sense is it concentration?” And so on.

The setting forth in all aspects of the meaning of this (seventh) question
among other questions: How should it be developed?” is completed. Here the
twofold concentration is intended: access-concentration and ecstatic concentration.
Of them, collectedness in the ten subjects of meditation and in the rising of
consciousness previous to ecstasy is access-concentration. Collectedness of mind in
the remaining subjects of meditation is ecstatic concentration. Those subjects of
meditation being developed, this twofold concentration also is developed.

In the (eight) question which has been put as, “What are the advantages of
developing concentration?” there are five advantages of developing concentration,
such as a happy life under given conditions, and so on. For those saints who have
extinguished the bane having entered into Jhana, develop concentration in the thought :
“With collected mind we shall live in bliss the whole day.” The development of
ecstatic concentration by them brings the advantage of a happy life under present
conditions. Hence said the Blessed One: “But in the rule of him that is noble, O
Cunda, the ecstasies are called not expunging, but a happy life under present
conditions.”

To those probationers and average persons who, rising from their attainment
of Jhana, develop their hearts in the thought, “With concentrated minds we shall have
insight, the development of ecstatic concentration, which is the proximate cause of
insight and the development of access-concentration which proceeds by getting an
opportunity in this constrained life of repeated births, bring insight as their advantage.
Hence said the Blessed One: “Monks, practise concentration. A monk who is fully
collected knows a thing as it really is.”

And those who, having induced the eight attainments, abide in the Jhana
which is the foundation of higher knowledge, and having arisen from their attainment,
have a desire for, and produce, the higher knowledge in the way described as, “Being
one, he becomes many” : - to them, provided there is occasion for the attainment to
higher knowledge perfected in the past, the development of ecstatic concentration
which is the proximate cause of higher knowledge, brings higher knowledge as their
advantage. Hence said the Blessed One: “He binds his mind in order to realize by
higher knowledge this and that state which he ought so to realize, and becomes
fit to realize such states, provided there is occasion for the attainment of higher knowledge perfected in the past.”

To those average persons who, not falling off from Jhana do not fall off from concentration, whether they desire or do not desire re-birth in the Brahma-world, the development of ecstatic concentration as bestowing a special kind of birth brings this special birth as their advantage. Hence said the Blessed One: “Developing the First Jhana to a small extent, Where do they attain re-birth? They attain to companionship in the Brahma Assemblies.” The development of access-concentration, however, bestows special birth in a happy realm of sense.

The Elect who, having produced the eight attainments, abide in the attainment of cessation and develop concentration in the thought, “Being without mind for seven days we shall attain cessation, Nibbana, in this present life and live happily” , - to them the development of ecstatic concentration brings cessation as their advantage. Hence said the Blessed One : “Knowledge is the attainment of cessation from perceptions through practice in the sixteen modes of knowledge, the nine modes of concentration.”

Such are the five advantages of the development of concentration beginning with a happy life under present conditions.

Therefore the wise should not be negligent
In constant application to this mode
Of concentration-culture, which has such
Advantages, and purges passion-taints.

In so far has concentration been set forth on the Path of Purity shown under the heads of virtue, concentration, understanding, in the stanza :

“The man discreet, on virtue planted firm.” ... 38

According to Edward Conze, he mentions about Kammatthana in “Buddhist meditation” as follows : -

1. The meaning and purpose of Buddhist meditation

“Meditational practices constitute the very core of the Buddhist approach to life. An intensely practical religion, Buddhism is by contrast inclined to treat doctrinal definitions and historical facts with some degree of unconcern. As prayer in Christianity, so meditation is here the very heartbeat of the religion.
Enlightenment, or the state of Nirvana, is, of course, the ultimate aim of Buddhist meditations. On the way to Nirvana they serve to promote spiritual development, to diminish the impact of suffering, to calm the mind and to reveal the true facts of existence. Increased gentleness and sympathy are among their by-products together with an opening up to life’s message, and a feeling that death has lost its sting. The intended result is stated quite clearly in the verses by which the monks of old testified to their attainment of gnosis (aṇṭha). These poems mirror for us the aims of the monks, together with the occasion of the final insight which may spring from any of the meditations outlined in this book. For in them the monks ‘tell of the good they have won (attha), without bringing in their own ego (atta).

There is, first of all, a deep sense of the perishable nature of all that exists, and a desire not to become again. ‘Nowhere is there any permanence in becoming, and there is no eternity about conditioned things. The khandhas rise, and then dissolve again. Now I know that this is a reason to feel perturbed. No longer do I seek for further becoming. Freed am I of the objects of sense. All my blemishes are now extinct. So Uttara’s testimony. Vitasoka, when he had his hair cut, saw that a few had turned gray. This revealed to him the insignificance and triviality of his body, - the darkness vanished from his spirit, and he won through ‘to a state from which there is no more coming back to be?’

‘O would that I who hourly waste, might change For that which ne’er decays’

In their ‘Lion’s Roar’ these monks often speak of the freedom from anxiety and fear which they have gained. As Sambula-Kaccana has it, ‘So has my nature been transformed by the Dharma that, dwelling alone in this fearful cave, I have no dread, and feel no terror and no consternation’.

Or, to give as a final example the words of Khitaka:

‘My heart stands like a rock, and swayeth not,
Void of all lust for things that lust beget,
And all unshaken in a shifting world.

My heart thus trained, - Whence shall come ill to me.’ This is the goal of Buddhist meditation as described by the Indian Buddhists themselves\(^\text{39}\).

2. Its range and principal divisions

Meditations differ according to the objects they consider, or the subjective attitudes they adopt. It is best to say something first about the themes and topics of
meditation, and then to go on to the attitudes. The Visuddhimagga contains a standard list of 40 ‘subjects of meditation’ (Kammatthana). They are: 10 Devices:

1. earth, 2. water, 3. fire, 4. air, 5. blue, 6. yellow, 7. red, 8. white, 9. light, 10. enclosed space.


1. Analysis: 40. Into the four elements.

Two only among the forty are always and under all circumstances beneficial, - the development of friendliness and the recollection of death. The remainder are suitable only for some people, and under quite definite circumstances. The recollection of the Buddha, for instance, demands strong faith, and evenmindedness pre-supposes great proficiency in the ‘stations of Brahma’ which precede it. In this way some of the meditations may be outside a person’s range, others may meet with insuperable resistance, others again may fulfil no useful purpose. Because, as such, the exercises have no value in themselves. They are only cultivated as antidotes to specific unwholesome and undesirable states. A Chinese text distinguishes five ‘doors of the Dharma’, or five basic themes of meditation:

1. On impurity – to counteract greed.

2. On friendliness, to counteract ill-will.

3. On conditioned co-production (see below), - to counteract stupidity.

4. On breathing, to counteract discursive thinking.

5. Contemplation of the Buddha, to counteract all the four combined⁴⁰.

As a general rule, three kinds of people are distinguished, according to whether they are governed by greed, or by hate, or by delusion. Both the Pali and
Chinese sources contain some interesting essays in character, which describe the main attributes and potentialities of the three types. It is, of course, one thing to understand these descriptions, and another to apply them to oneself and to others. The spiritual discernment of an experienced teacher is often a better and more reliable guide.

It would, however, be a mistake to assume that the '40 Kammathanas' by themselves exhaust the whole range of Buddhist meditation. They cover only those practices which come under the heading of mindfulness and concentration. In Buddhaghosa's 'Visuddhimagga' they take up 300 pages. Another 250 pages are devoted to meditations which consist in the exercise of wisdom, and which have for their object the skandhas, conditioned co-production, the four holy truths, and so on. This difference will become clearer as we proceed to the explanation of the basic attitudes involved in meditation.

'Meditation' is a European term which covers three different things, always clearly distinguished by the Buddhists themselves, i.e. 'mindfulness, concentration and wisdom'. Their mutual relation is not at once obvious to Westerners unfamiliar with the tradition and terminology. The following diagram would help us to know:

```
Mindfulness
  A
  B
  Calming down
  Ecstatic
  Trance
      An objectless
      An unsubstantial

C
  Insight
  Wisdom
  Dharms

B
Inwardness
    Emptiness
    Nirvana
```

A. **Mindfulness concerns the initial stages**, B. and C. are traditionally defined as follows: 'Calming-down (Samatha) is the samadhi which is marked by one-pointedness of thought. Insight (vipasyana) is the wisdom which in its own-being is the comprehension of reality as it truly is'. Trance, as it is developed, approaches a condition of rapt attention to an objectless inwardness (anarambana); the more wisdom develops, the clearer the intuition of emptiness (Sunyata). These are the two
terminal points at which the world is on the merge of extinction. The combination of the two leads to final emancipation in Nirvana. I have found that beginners have the greatest difficulties in understanding the fundamental difference between trance and wisdom. They do not see that trance does not have as its function the increase of wisdom. A person who comes out of trance is, not wiser, but entranced. There is even some tension between the two modes of approach, and in a given existence most people are forced to specialize in one.

**B. First let me explain what transic concentration (samatvada) is.** Its function is based on the assumption that our mind consists of two disparate parts, - a depth which is calm and quiet, and a surface which is disturbed. The surface layer is in perpetual agitation and turmoil. There exists, however, a centre which is quite still, at the bottom of the mind, beyond both the conscious and the unconscious mind as modern psychologists term it. The turmoil is caused in the main by three agents : 1. the senses, 2. the passions, wants and desires, and 3. discursive thinking. In order to conquer these enemies of spiritual quietude it is therefore necessary to withdraw the senses from their objects, as the tortoise draws in all its limbs; to cease wanting anything; and to cut off discursive thinking\(^{41}\).

This conception is apt to meet with some resistance. The total withdrawal demanded here conflicts with the habits of our extravert civilization. People often believe that it must result in sleep rather than in tranquility, although the experience of many generations of Yogins proves it to be otherwise. In many persons the depth is also overlaid to such an extent by turmoil that they remain quite incredulous when told of a submerged spot of stillness in their inmost hearts. Others cannot see how one can expect to gain any contact with reality, once the external objects are left behind, in which all knowledge, as they conceive it, is to be found. They fear that nothingness is the only possible outcome of this procedure.

Another bar, to understanding lies in the terminology of ‘concentration’. It occurs there twice, (1) as a factor essential to all thought, and (2) as a special, and rather rare, virtue.

1) In its simplest form, concentration is a narrowing of the field of attention in a manner, and for a time determined by the will. The mind is made one-pointed, it does not waver, it does not scatter itself, and it becomes steady like the flame of a lamp in the absence of wind. Without a certain degree of one-pointedness no mental
activity of any kind can take place. Each mental act lasts, strictly speaking, for a moment only, and is at once followed by another. It is concentration which provides some stability in this perpetual flux, by enabling the mind to stand in, or on the same object, without distraction, for more than one moment. In addition it is a synthesizing activity (sam-a-dhi= syn-thesis), and binds together a number of mental states which arise at the same time, as water binds the lather of soap? Intellectual concentration is found in unwholesome thoughts. The mind must be undistracted so that the murderer’s knife does not miss, so that the theft does not miscarry. A mind of single intent is capable of doing more effectively whatever it does, be it good or bad.

The higher degrees of this kind of concentration owe much to the presence of the ‘hunting instinct’, and can best be observed in a stoat following a rabbit. Intellectual concentration is a quality which is ethically and spiritually neutral. Many scientific workers have an unusually high capacity for concentrated thought. Not all intellectual achievements are, however, conducive to either peace of mind or spiritual progress. When Sir Isaac Newton boiled his watch, instead of the egg his landlady had given him, he thereby showed the intensity with which he focussed his mind on his intellectual task. But as a result of his intellectual labours a dark shadow has been cast over the spiritual radiance of the universe, and the celestial harmonies have become nearly inaudible ever since.42

2) How then does concentration as a spiritual virtue differ from concentration as a condition of the intellect? Spiritual, or transic, concentration results less from intellectual effort than from a re-birth of the whole personality, including the body, the emotions, and the will. We cannot possibly achieve it without some discipline over the body, since we must be able to endure the prescribed posture, practise the prescribed breathing exercises, and so on. Further, the change of outlook, on which it is built, can well be described as an ‘ethical’ one. Tradition is quite unambiguous on this point. Before spiritual concentration can be even approached, we must have stilled, or suppressed for the time being, five vices, which are known as the five ‘hindrances’, and the observance of the moral rules must in any case have become nearly automatic. Where these hindrances are present, where concentrated thought is fused with greed, the desire to excel, to get a good job, etc., there concentration as a spiritual virtue is not found.

Concentration on an object naturally forms the starting point of the process which leads to the abolition of the object in trance. Buddhaghosa speaks in great
detail about the 10 Devices (Kasina), which are particularly suitable as initial objects for transic exercises. The ‘earth device’ is for instance, a circle of light-brown clay, the ‘blue device’ a number of blue flowers spread circularly on the surface of a basket, the ‘light-device’ a circle of light made on the wall or the ground by light shining through a hole, and so on. The disciple must gaze intently at his chosen device, and the effect is probably similar that of hypnosis, where, entranced by the uniform stimulus of a shining light, or such like, we drop objects altogether in the end. As the initial object is subjected to the influence of the transic mentality, it gradually changes its character. At its later stages it is called the ‘mental image’ (e.g., p. 69), and its transformations have been described with great subtlety.

Finally we must mention that trance admits of degrees of intensity, of course. In the beginning, while the struggle with the hindrances is still unavailing, etc is very much like mindfulness. After a time, at the threshold of a fuller collectedness, we reach ‘access?’ Finally, in ‘ecstasy’ one-pointedness and abstraction become complete. The elevation of spirit and the transport of the soul then lift the mind above the ken of ordinary men. Some of the exercises lead only to access.\footnote{3}

C. Wisdom is the highest virtue of all. To the average person nowadays the word ‘wisdom’ seems to denote some ill-defined compound made up of such qualities as prudence, a well-developed sense of values, serenity, and sovereignty over the world won by understanding its mode of operation. The Buddhist conception of ‘wisdom’ is akin to this, but more specific. Buddhaghosa makes its meaning clear when he defines it as that which ‘penetrates into dharmas as they are in themselves, and destroys the darkness of delusion, which covers up the own-being of dharmas’.

What the wise meditate about? Its way be held to concern itself with three possible topics, 1. true reality, 2. the meaning of life, 3. the conduct of life. Buddhist tradition assumes that the second and third depend on the first. In its essence, wisdom is the strength of mind which permits contact with the true reality, which is also called ‘the realm of dharmas’. Delusion, folly, confusion, ignorance and self-deception are its opposites. It is because ignorance, and not sin, is the root evil that wisdom emerges as the highest virtue. Holiness which is devoid of wisdom is not considered impossible, but it cannot be gained by the path of knowledge to which alone these descriptions apply. The paths of faith, of love, of works, etc., each have their own several laws.
As the unfa lter ing penetration into the true nature of objects, wisdom is the
capacity to meditate in certain ways about the dharmic constituents of the universe.
The rules of that meditation have been laid down in the scriptures, particularly the
Abhidharma. The practice of trance is, as we saw, based on the assumption of a
duality in the mind, - between its calm depth and its excited surface. The practice of
wisdom, similarly, assumes a duality between the surface and depth of all things.
Objects are not what they appear to be. Their true reality, in which they stand out as
dharmas, is opposed to their appearance to common sense, and much strength of
wisdom is required to go beyond the deceptive appearance and to penetrate to the
reality of dharmas themselves.

It is not here my task either to explain the principles of Buddhist ontology, or
to give a survey of the countless technicalities of the definition and classification of
dharmas. The wisdom which is envisaged in this context as the crowning virtue of the
spiritual life is not the wisdom that can be found in the untutored child of nature, the
corny sage of the backwoods, or the self-made philosopher of the suburbs. It can
operate only after a great deal of traditional information about the Abhidharma has
been absorbed. The required skill in metaphysical and psychological analysis would
be impossible without a sound knowledge of the material on which this skill is
exercised. In some ways this wisdom is analogous to what we call ‘philosophy’, -
originally, in times long past, understood as the ‘love of wisdom’. But just as transic
differs from intellectual concentration, so Buddhist wisdom is distinguished from the
conceptualized systems of most philosophers by being intent on spiritual salvation,
and the extinction of separate individuality.⁴⁴

When do we then know that we have acquired the faculty of wisdom? When
a new dimension is added to our view of the world, when we have come to discern the
world of dharmas, disclosed by wisdom, which is fundamentally different from the
world of things assumed by common sense. A dharma exists only for one moment,
and then disappears, never to return again. But although it vanishes as an existent
entity, it can produce an effect long after it has ceased to be. The whole picture is
very puzzling to our habits of thoughts, and it requires a special organ, called
‘wisdom’, to become visible. Normally we all the time inject personal concepts, and
the notions of ‘I’ and ‘Mine’, into the presentation of data. To eliminate this habit is
not an easy thing to do, and requires great self-denial. ‘Dharmas’ are objects as they
appear to the wise. ‘Things’ are objects as the ignorant think of them, adding their
own connotations and sense of value all the time, without often perceiving that they are doing so. When the ignorant are confronted with this world of dharmas, they are in the position of a dog looking at his master, and trying to puzzle out with his dog philosophy a great deal that is quite beyond his experience.

There can be no wisdom until dharmas have come into view. When they have done so, wisdom admits of degrees, just as concentration does. Traditionally three stages of wisdom are distinguished: learning, reflection, and mental development. Even the relative beginner can greatly increase his wisdom by learning about the basic facts of life, and by discursive meditation on them. On the level of ‘Mental development’ (bhavana) this meditational technique reaches its maturity, and it then presupposes a proficiency in trance. The previous practice of trance can have taken place either in this, or in a past, life.

3. The literary sources

The Canonical Scriptures are replete with references to meditation. The most important single text is the Sutra on the Applications of Mindfulness (Satipatthanasutta). The bulk of it has been incorporated into this book. It is built up as follows:

I. Mindfulness as to the body: (a) Breathing, (b) The four postures, (c) Mindful comprehension of bodily actions, (d) The 32 parts of the body, (e) Attention to the 4 elements (f) The body in the cemetery.

II. Mindfulness as to feelings,

III. Mindfulness as to thoughts.

IV. Mindfulness as to dharmas: (a) Five Hindrances, (b) Five skandhas (c) Six sense-fields (d) Seven limbs of enlightenment (e) Four Holy Truths.

In the post-canonical literature of the Theravadins, three works stand out as special treatises on meditation. The chief textbook is Buddhaghosa’s Path of Purity, a superb work of 616 pages, written in the 5th century. Like all human authors, Buddhaghosa has his faults. But these are just minor irritants, and he has composed one of the great spiritual classics of mankind. If I had to choose just one book to take with me on a desert island, this would be my choice, - with perhaps Horace tucked away out of sight in my pocket. The book’s appreciation in the West has suffered from the lamentable English translation by Pe Maung Tin, which mirrors its features with the accuracy of a distorting mirror at a fun fair. A better translation has been
promised from the Harvard Oriental Series. The second work is Upatissa’s Path to Liberation. This is a treatise very much on the lines of the Visuddhimagga, but written from the standpoint of the Abhayagiravadin sect, whereas Buddhaghosa follows the Mahavihara. Finally we must mention the Manual of a Mystic, a Ceylonese handbook of the 16th to 18th century, published in translation in 1916 by the Pali Text Society. …

4. The arrangement of the selections

The material which this literature places at our disposal is so immense that a book ten times as large as the present one could be easily filled with it. For lack of space, many themes and developments, important and interesting though they are, could not be included. Since a choice had to be made, I decided to concentrate on the main stream of Buddhist tradition. The bulk of the selections are derived from the Old Wisdom School, and in particular from Buddhaghosa’s Path of Purity, a work of unquestioned authority. No justice could be done to later developments, which often greatly depart from the original impulse. Of the very important Tantra only one extract could be included. The bhaktic Amida schools, with their visions of Buddhas and their Paradises, are represented by no more than a brief Note. And the Ch’an school has not been mentioned at all, although it developed a new and fascinating system of meditation, based on koans, and upheld the Buddhist tradition in a typically Buddhist way by denying it. The order of the selections follows the five cardinal virtues, - faith, vigour, mindfulness, concentration and wisdom. Vigour, however, has no special chapter to itself, because energy is not a separate subject of meditation, but the driving force behind them all. …

5. Buddhist Meditation and Modern Psychotherapy

Mental health is the goal both of practitioner of meditation and of the modern psychologist. Apart from that there is little contact or similarity between them. They differ profoundly in their definitions of mental health, in their theoretical assumptions about the structure of the mind and the purpose of human existence, and in the methods which they prescribe for the attainment of mental health. In recent years a few psychologists have shown some interest in the therapeutical value of this meditation. Little has come of it, and this is not surprising in view of the resistance which these meditations are bound to encounter. It is agreed that anxiety is an
undesirable state which ought to be removed, - but what would modern psychologists think of Sangharaksha's (chapter 7) specifies for the removal of fear? Sangharaksha claims that anxiety will be dispelled if we think of the excellence of the merits of the Tathagata, or his image, of the Dharma, of the Sangha, or if we meditate on morality and its prohibitions, if we comprehend emptiness, study the six elements and twelve links, or practise compassion. A modern psychologist will not be able to claim that these measures are incapable of removing anxiety, but he will rightly maintain that they are not likely to have much effect on his patients as he finds them.

Contemporary psychology is a product of modern civilization. Its main aim is to help the mentally disturbed to greater adaptation to the conditions of our society, to keep them going within it. The meditations outlined here, on the other hand, are meant for people who do not only not want to adapt themselves to modern civilization, a phenomenon unknown to them, but also to any form of social life, and who want to get out of the world altogether. The upper ranges of the virtues of mindfulness, concentration and wisdom demand a reformation of the conduct of life which is greater than almost any layman is willing to undertake. The higher mindfulness, and nearly the whole range of concentration and wisdom, presuppose a degree of withdrawal from the world which is incompatible with the life of an ordinary citizen. Those who are unwilling to make the sacrifices necessary to achieve a radical seclusion from the world can practise these virtues only in a very rudimentary form. It is quite idle to pretend that they do not involve a complete break with the established habits of life and thought.

The meditations can further thrive only in the climate of a living spiritual tradition, which to some extent guarantees their basic assumptions and success. Modern psychology operates in circles whose members are strangers to the spiritual tradition of mankind. They can easily grasp the impact of physical, chemical and social, as distinct from spiritual, forces. Electric shocks, injections, or the manipulation of childhood experiences do not presuppose any acquaintance with the spiritual realm. Even the Jungian system, so friendly to religion, bears signs of having been nurtured an environment of unbelievers. While trying to take note of the spiritual tradition of mankind, it pays undue attention to the more fantastic and debased aspects of its magical and psychic side, and true spirituality is treated as irrelevant. Compared with modern psychology, the Buddhist meditational practices
suffer at present from at least four disabilities, which stem from the mentality of the average Westerner, and the conditions he has created around him:

1. **Modern individualism**, the pretences of democracy, and the current methods of education have combined to produce a deep-rooted dislike for mental discipline. This shows itself, first of all, in an aversion to memorizing the salient points of various meditations, not to mention the numerical lists, which are the very backbone of the entire training. Many of our contemporaries fall by the wayside already at the initial and quite elementary, though indispensable, point of memory training. How can these points be meditated on unless they are first retained in the memory? Secondly, in addition to learning the texts by heart, we are also expected to accept them literally as they stand. This runs counter to the habit of indefinitely arguing about everything, and to the ideal of ‘using one’s own judgement’. Finally, our contemporary feels quite at home when called upon to ‘express his personality’. Here, however, he is asked to train it, to drill, and ultimately suppress it. A friend of mine complained rather drastically that the Buddhists seemed to treat their minds like an assembly of performing fleas. That is, indeed, what they’re doing.

2. **Only a few of the more elementary exercises** can be carried out in conjunction with other duties. The remainder is reserved for professionals, and requires the total retirement of a monastic life, in which they can be pursued regularly and without intermission. The destruction of the monastic life was the first prerequisite of industrial civilization, which has now succeeded in closing nearly all the avenues of escape. Even a temporary retreat is no longer easy to come by.

3. **A third point, though it may seem trivial, is quite decisive.** The level of noise is at present everywhere far too high. No one can get away from cars, motor cycles, wirelesses, and from aeroplanes which pursue us even into the quiet of the countryside. ‘Noise is a thorn in the side of dhyana,’ as the ancients have told us. Its ubiquitous and distracting effects give additional force to Peguy’s definition of modern civilization as ‘one vast conspiracy against the spiritual life’.

4. **No textbook can give more than shorthand notes in fairly general terms.** The concrete application of the instructions is greatly helped by the advice of a spiritual guide, who is also in a position to decide which practices are suitable in
particular individual circumstances, and which ones are not. Clearly I cannot be
expected to act as a Guru in print. As for living teachers, there is a great dearth of
them. We must usually console ourselves with the old saying that 'when the time is
ripe, the Guru appears'.

For these, and other, reasons the methods of Buddhist meditation are
nowadays less likely to be fruitful than they were in days past. The elaboration of
other methods for the improvement of mental health must therefore be welcomed. It
would, however, be a mistake to assume that the modern world is having it all its own
way. Discontent with modern life is widespread, and a great spiritual hunger makes
itself felt in all classes of society. One cannot pretend that a little book like this one
contains all the information necessary for salvation. Within its limitations it may,
however, give some guidance to the children of the light who are still dispersed in our
midst. And even the others may find in it some historical and psychological
information, as well as plenty of food for discussion. ...47

Breathing Mindfulness

(Posture) : The Lord has said that the disciple should 'sit down', so as to
indicate a posture which is calm, and which does not lead to either slackness or
restlessness. He adds that he should 'sit cross-legged', because this position is firm,
easy for in-breathing and out breathing, and expedient for seizing the object.

'Keeping the body straight', - the disciple holds the upper part of his body upright,
brings the 18 vertebrae from beginning to end into a straight line. Then his skin,
muscles and sinews are not cramped. And those sensations do not arise which might
come up any moment if they were cramped. His mind can therefore become one-
pointed, and his meditational practice does not come to naught, but grows and
increases.

(Attentiveness to breathing) : 'Mindfully he breathes in, mindfully he
breathes out'. (The Scripture then enumerates 16 ways in which mindful breathing
should be practised. These are the first four, suitable to the beginner :)

1. Breathing out a long breath, he knows, "I breathe out a long breath";
   breathing in a long breath, he knows, "I breathe in a long breath."

2. Breathing out a short breath, etc., as at 1.
3. Experiencing the whole breath-body I will breathe out, so he trains himself; experiencing the whole breath-body I will breathe in, so he trains himself.

4. Calming down the functions of the body I will breathe out, so he trains himself; calming down the functions of the body I will breathe in, so he trains himself.

(1. Counting) : The son of good family, who is still a beginner, should attend to this meditation first of all by way of counting (the breaths). In counting he should not stop short of 5, nor go beyond 10, and there should be no interruption (of the counting; or gap in the series, e.g., 1, 2, 5, 7). For, if he stops short of 5, the thought produced in that confined space of time becomes agitated, like a herd of cows shut up in a confined cow-pen. But if he goes beyond 10, the thought is produced with only the counting (and not the breath) for its basis. If, however, he allows a gap or interruption to take place, his thought will waver, wondering whether the meditation will reach completion or not. Therefore when counting one should avoid these faults.

He should count in such a way that he seizes on the breathing in and out as they come up, and notes each one as it takes place, beginning with ‘1, 1,’ up to ’10, 10’ (when he can again begin with 1). And when he counts in this way, the breathings in and the breathings out become obvious as they stream in and as they stream out. He comes to know that they pass along again and again, but he should not seize on them either inside or outside (the body), but only at the point where they reach the nostril. In this meditation connected with counting the mind becomes one-pointed just by the force of the counting, as ship is held still in a swift current when a firm hold is kept on the rudder.

And for how long should one go on counting? Until, without counting, mindfulness is established in the breathing in and out as its object. For counting has no other purpose than to cut off the discursive thinking which chases after external objects, and to establish mindfulness in the in-breathings and out-breathings as its object.

(2. Pursuing) : Next he should attend by pursuing. The word ‘pursuing’ means that, after counting has been given up the in-breathings and out-breathings are without interruption pursued with mindfulness. But that does not mean that the breath should be pursued up to its beginning, middle, or end. Of the outgoing breath the navel is the beginning, the heart the middle, the nose the end. Of the incoming breath
the nose-tip is the beginning, the heart the middle, and the navel the end. If someone
tries to follow it (all that way), his mind, distracted, will be thrown into turmoil and
unrestful wavering. Therefore, when he attains (to the breath) by pursuing it, he
should not attend to it by way of beginning, middle, and end. But he should pay
attention to the place where the breath touches the nostril, and persevere in this until
full concentration is attained. This is illustrated by the simile of the saw: Suppose
that a tree trunk were laid on to level ground, and a man were to cut it with a saw.

The man’s attention is then directed on those teeth of the saw which come into
contact with the tree trunk, but he pays no attention to them as they advance or recede,
and yet he is not unaware of the fact that they do so.

(3. The mental image): To some people who attend to this meditation, the
mental image appears before long, and they achieve the full concentration which is
equipped with the remaining Jhana-limbs.

In the case of others, again, subsequent to the time of their attending by way of
counting, as the distress of their body is more and more appeased by the gradual
stopping of their coarser in-breathings and out-breathings, both their body and their
thought become light, as if their body would want to jump up into the air. When the
coa.rser breathings have quite stopped, thought proceeds with the mental image of the
subtle breathings as its object. When these also have stopped, the mental image of the
object becomes increasingly more and more subtle. How? It is as if a man were to
strike a bronze gong with a big bronze gong-stick; at one single stroke a loud would
arise, and the man’s thought would proceed with the coarse sound for its object. But
when the coarse sound has stopped, there is after that the object which consists in the
mental image of the finer tones; and, when that also has stopped, the mental image of
the sound-object becomes increasingly more and more subtle. The object of the other
meditations becomes more distinct on the higher stages, but it is not so with this one.
As one develops it higher and higher, it becomes more and more subtle (and elusive),
and does not stand out at all clearly.

It is for this reason that the Lord has said ‘I do not, oh monks, teach the
development of breathing-mindfulness for one who is deprived of mindfulness, and
who cannot be clearly conscious (of what he does)? For although all meditations can
be achieved only by those who are mindful and clearly conscious, yet in the case of
all the others, except this one, the object becomes clearer with repeated attention. But
this meditation of the breathing-mindfulness is difficult, hard to develop, and forms a
proper object of attention only for great men, such as Buddhas, Pratyekabuddhas, and Sons (Disciples) of the Buddhas. It is not a trivial thing, and it cannot be cultivated by trivial people. The more one pays attention to it, the more it becomes calm, subtle (and elusive). Therefore it requires powerful mindfulness and strong wisdom.

When practice is continued in this manner, before long the mental image will appear. But this is not the same for all. To some it appears like something which lightly touches (the skin), such as cotton-wool, or silk-cotton, or a breeze. That is what some say. But this is the decision of the Commentaries. The image appears to some in the form of a star, or a cluster of jewels, or a cluster of pearls; to others like something which has a harsh touch, like a cotton seed, or a needle made of hard-wood; to others like a long string, a garland of flowers, a column of smoke; to others like a drawn out spider’s thread, a filmy) mass of clouds, a lotus flower, a chariot wheel, the disk of the moon, or the disk of the sun. And the matter here is like this: When a number of monks sit together, and a Sutra has been recited, some monk may ask, ‘How does this Sutra appear to you?’ Then one may reply, ‘It appears to me like a mighty mountain river,’ another ‘to me like a line of trues,’ another, ‘to me like a tree which is laden with fruits, has plenty of branches, and gives a cool shade’. For one and the same Sutra appears different to them because of the difference of their imagination (lit. ‘perception’). Just so this one subject of meditation appears different to different imaginations. For it born of imagination, founded on imagination, sprung from imagination.

(4. Access) : From the appearance of the mental image onwards the hindrances are impeded, the defiling passions are subdued, mindfulness is set up, and thought is concentrated by access-concentration.

(Advantages) : This breathing-mindfulness brings great fruit and advantage. Its great advantage should be known from the fact that it results in a state of calm, etc., according to the statement that ‘this concentration on breathing-mindfulness, oh monks, when developed and made much of, is calm and sublime’, and so on. In addition it is capable of cutting off discursive thinking. For, owing to the fact that it is calm, sublime, unblemished and conducive to well-being, it prevents thought from roaming about here and there with its discursive thinking, which acts as an obstacle to transic concentration, and it brings the mind face to face with breathing as its object.
The control of the mind

The Sutra on the composition of ideas:

It, whilst attending to a certain sign, there arise, with reference to it, in the disciple evil and unwholesome ideas, connected with greed, hate or delusion, then the disciple.

I. should, by means of this sign (= cause, occasion) attend to another sign, which is more wholesome;

II. or he should investigate the peril of these ideas: Unwholesome truly are these ideas! Blameworthy are these ideas! Of painful result are these ideas!';

III. or he should pay no attention to these ideas;

IV. or he should attend to the composition of the factors which effect these ideas;

V. or, with teeth clenched and tongue pressed against the gums, he should by means of sheer mental effort hold back, crush and burn out the (offending) thought; in doing so, these evil and unwholesome ideas, bound up with greed, hate or delusion, will be forsaken and disappear; from their forsaking thought will become inwardly settled and calm, composed and concentrated. This is called the effort to overcome.

The commentary says:

I. Unwholesome ideas may arise with reference to beings, - be they desirable, undesirable, or unconsidered, - or to things, such as one's possessions, or things which annoy, like stumps or thorns. The wholesome counter-ideas which drive them out arise from the following practices, which are directly opposed to them:

Greed about beings: Meditation about the repulsiveness of the body.
About things: Attention to their impermanence.
Hate for beings: The development of friendliness.
For things: Attention to the elements: which of the physical elements composing the thing am I angry with?

Delusion about both beings and things:

1. When he has, in his general bewilderment, neglected his duties to a teacher, he wakes himself up by doing some tiresome work, such as carrying water.

2. When he has been hazy in attending to the teacher's explanation of the doctrine, he wakes himself up by doing some tiresome work.

3. He removes his doubts by questioning authorities.
4. At the right time he listens respectfully to the Dharma.
5. He acquires the skill in distinguishing between correct and faulty conclusions, and knows that ‘this is the reason for that, this is not the reason’.

These are the direct and correct antidotes to the faulty ideas.

II. He investigates them with the power of wisdom, and rejects them like a snake’s carcass.

III. ‘He should not remember those ideas, not attend to them, but become one who is otherwise engaged. He should be like someone who, not wanting to see a certain sight-object, just closes his eyes; when these ideas arise in his mind, he should take hold of his basic subject of meditation, and become engaged on that’. It may help him to break the spell of intruding thoughts and to occupy his mind otherwise, if he recites with great faith a passage from the Scriptures, or reads out a passage in praise of the Buddha or Dharma; or he may sort out his belongings, and enumerate them one by one, ‘these are the scissors’, ‘this is the needle’, etc.; or he should do some sewing; or he should do some good work for a given period of time. And after that he should return to his basic subject of meditation.

IV. He should analyse the conditions for these ideas and ask himself:
‘What is their cause, what their condition, what the reason for their having arisen?’

V. He should put forth great vigour, and with a wholesome thought he should hold back an unwholesome one. …

Distaste for the body

a. The Thirty-two Parts of the body

(The Formula) : ‘And further, the disciple contemplates this body, from the sole of the foot upwards, and from the top of the head downwards, with a skin stretched over it, and filled with manifold impurities. There are in this body:
hairs of the head, hairs of the body, nails, teeth, skin;
muscles, sinews, bones, marrow, kidneys; heart,
liver, serous membranes, spleen, lungs; intestines,
mesentery, stomach, excrement, brain; bile,
digestive juices, pus, blood, grease, fat; tears,
sweat, spittle, snot, fluid of the joints, urine.’
(Buddhaghosa’s comment): From the sole of the feet upwards, from the top of the head downwards, in this carcass, bounded by the skin all round, and about six feet in length, although one may search everywhere, one does not see the least trace of anything that is actually pure, in the sense in which pearls, jewels, lapis lazuli, aloe wood, saffron, camphor, or aromatic powders are pure. But all one can see are manifold impurities, which consist of hairs of the head, hairs of the body, etc., and which are extremely malodorous, repulsive and unsightly.

(The sevenfold method of learning):

1. And here, when practising the attention to repulsiveness, even someone who knows the entire Tripitaka, should nevertheless, at the beginning of his work, first of all verbally repeat (the above formula). For to some people the mere repetition makes the subject of meditation manifest. This happened, for instance, to the two Elders who had a subject of meditation given to them by Mahadeva, the Elder who lived in Malaya. When asked for a subject of meditation, the Elder had given them the Pali text of the 32 parts of the body, requesting them to repeat just that for four months. And, although they were familiar with two or three Nikayas, they repeated the thirty-two parts of the body for four months, and as a result of their correct method of learning they became stream winners. And when reciting this formula one should arrange the items into groups of five (or six) (as shown above), and verbally repeat each group both forwards and backwards; i.e., First: hairs of the head-skin; skin-hairs of the head. Then: muscles-kidneys; then: kidneys-hairs of the head. Then: heart-lungs; then lungs-hairs of the head. And so on. In this way one should recite verbally a hundred times, a thousand times, or even a hundred thousand times. For by verbal repetition one becomes familiar with the text of the subject of meditation; and the mind does not run away here or there. The different constituents (of the body) become manifest, and stand out like a row of fingers, or of palings on a fence.

2. And one should repeat this not only verbally, but also mentally.

3. One should then determine the colour of the hairs, etc., as well as

4. their shape. Likewise

5. their region, the part above the navel being considered as the upper, the one below as the lower region. And likewise

6. the locality it occupies on the body. Finally,
7. its delimitation. There are two kinds of delimitation, by like parts and by unlike parts. 'This part of the body is limited by that other part below, above and round-about', - that should be known as delimitation by like parts. 'Hairs of the head are not hairs of the body, and hairs of the body are not hairs of the head', - that should be known as delimitation by unlike parts, in the sense that they are not mixed up (with one another) 52.

(Method of attending): (This is tenfold; I give only the first five :)

1. One should attend in regular order, i.e., from the time of recitation onwards one should attend to the parts of the body in their proper order, without passing any of them over. One should attend 2. not too quickly, nor 3. too slowly, 4. one should ward off all distraction, and 5. one must transcend the notion (of the parts of the body). This means : transcending the notions of 'hairs of the head, hairs of the body', and so on, one should establish the mind in the idea of their repulsiveness. It is as if men, at a time when water is scarce, have found a well in the wood. They fix there some sort of a sign, such as a palm leaf, and with the help of that sign they manage to find their way back to bathe and to drink. But when by their repeated comings and goings the way has become obvious to them, then there is no more need for he sign, and they just go there at any time they like to bathe and drink. Even so, at the beginning, when one attends to the hairs of the head, hairs of the body, etc., as notions, it becomes obvious (in due course) that they are actually repulsive. Later on, however, one should go beyond the notions of the 'hairs of the head, hairs of the body,' etc., and establish the mind in just their repulsiveness.

(Example): First of all the disciple should take hold of the mental image of the hairs of the head. And how? He should pull out one or two hairs from his head, place them on the palm of his hand, and first determine their colour. Or he may look at hairs in a place where hair has been cut, or he may look at the hairs which are found in a bowl of water or in a bowl full of rice-gruel. If they are black, he should attend to them as 'black', if white as 'white', but if they are mixed he should attend to the predominant colour.

When he has thus taken hold of the mental image, and determined all the parts of the body by way of colour, shape, region, locality and delimitation, he should determine the fivefold repulsiveness by way of colour, shape, smell, origin and locality.
The natural colour of the hairs of the head is black, like the berries of the soap tree. In shape they are long and round like the beam of a pair of scales. As to region, they grow in the upper region. As to their locality, they are bounded on both sides by the (roots of the) ears, in the front by the edge of the forehead, and at the back by the nape of the neck; the moist skin which covers the skull is the locality of the hairs of the head. As to their delimitation, the hairs of the head are limited on the inside by the surface of their own roots, which enter into the skin covering skull as deep as the tip of a paddy blade, and by which they are fastened therein; on the outside by space; sideways by each other, because not two hairs are in one place.

This is the delimitation by like parts. 'The hairs of the head are not hairs of the body, the hairs of the body are not the hairs of the head,' - in this way the hairs of the head are not mixed with the thirty-one parts of the body, for they form by themselves only one (separate) part: this is the delimitation by unlike parts.

And this is the determination of their fivefold repulsiveness by way of colour, etc.:

1. If people see in an inviting plate full of gruel or rice anything which looks like a hair, they become disgusted and say, 'that has hairs in it, take it away!' In this way hairs of the head are repulsive through their colour (or, their visual aspect).

2. When somebody eats at night, and feels (with his fingers) in his food the presence of vegetable fibres which have the shape of hairs, then he likewise becomes disgusted. In this way they are repulsive through their shape.

3. The smell of hairs which have not been oiled or perfumed is highly repulsive; and it is still more so when they are thrown on the fire. It is possible that hairs are occasionally none too repulsive by their colour or shape, but by their smell they are always repulsive. A baby's excrement may look in its colour like yellow turmeric, and in its shape it may be like a little heap of turmeric; or the swollen black corpse of a dog flung on to a rubbish heap may resemble in its colour a palm fruit, or in its shape a discarded round Mudinga drum, and its teeth may look like white jasmine buds: so both these things may occasionally be none too repulsive by their colour and shape, but by their smell they are sure to be repulsive.

4. Just as vegetables grown in an unclean place near where the village drains are discharged are repulsive and uneatable to towns' people, just so the hairs of the head are repulsive because they have grown as a result of the discharge of pus, blood, urine, excrement, bile, spittle, and so on. This is their repulsiveness from their origin.
5. And, like mushrooms which have arisen on a dung heap, these hairs of the head grow on the heap of the 31 parts. And because they grow in an unclean place, they are highly repugnant, like vegetables growing in burial grounds, or on rubbish heaps, or such like places, or the red or blue water lilies which grow in ditches (into which many unclean things are thrown), and so on. This is their repulsiveness from their locality. (And so for the other 31 parts.)

(Result) : As a result, all the 32 parts of the body become manifest to him simultaneously, just as to a clear-sighted man, when he looks at a garland of 32 flowers of different hue strung on to one single thread, all these flowers become as it were manifest at one (simultaneously).

And when he turns his attention outside (to the bodies of other beings), then men, animals, etc., as they wander about, lose for him, when all these parts of the body have become manifest to him, the semblance of living beings and stand out to him merely as so many heaps of the parts. And the food, drink, etc., which they consume, appears as if thrown into these heaps of parts.

And the monk who is devoted to this mindfulness concerning that which belongs to the body ‘conquers both delight and discontent; discontent does not conquer him; as soon as it arises, he overcomes it, and he dwells as one who has overcome it. Likewise he conquers fear and dread. He endures heat and cold ... he becomes one who patiently endures even pains which threaten his life.’

Ven. Narada Thera mentioned about Kammattana in Buddhism in the book known as ‘The way to Nibbana’ that “Meditation or concentration (Samadhi) securing a firm footing on the ground of morality, the aspirant then embarks upon the higher practice of Samadhi, the control and culture of mind, the second stage of the Path of Purity. Samadhi is one-pointedness of the mind. It is concentration of the mind on one object to the entire exclusion of all else.

Subjects of meditation / According to Buddhism there are forty subjects of meditation (Kammattana) which differ according to the temperaments of individuals. They are:

a) The ten Kasinas (devices) – namely:
I. earth kasina, VI. yellow kasina,
II. water kasina, VII. red kasina,
III. fire kasina, VIII. white kasina,
IV. air kasina, IX. light kasina, and
V. blue kasina, X. space kasina

Kasina here means whole, all complete. It is so called because the projected light issuing from the conceptualized image of the kasina object could be extended everywhere without limitation. In the case of earth Kasina, one makes a circle of about one span and four fingers in diameter and, covering it with dawn-coloured clay, smoothes it well. If there be not enough clay of the dawn colour, he may introduce some other kind of clay beneath. This concentrative circle is known as Kasina-Mandala. The remaining Kasinas should be similarly understood. Details are given in the Visuddhimagga. It may be mentioned that light and space Kasinas are not found in the Text. When they are excluded, there are thirty-eight subjects\(^{55}\).

b) The ten Impurities (asubha) – namely, ten corpses which are respectively:-

i. bloated (uddhumataka), ii. discoloured (vinilaka), iii. festering (vippubba), iv. dissected (vicchiddaka), v. gnawed-to-pieces (vikkhayitaka), vi. scattered-in-pieces (vikkhiitaka), vii. mutilated and scattered-in-pieces (hata vikkhiitaka), viii. bloody (lohitaka), IX. worm-infested (pulavaka), and X. skeleton (athhika): These ten kinds of corpses were found in ancient cemeteries and charnel places where dead bodies were not buried or cremated and where flesh-eating beasts and birds frequented. In modern days it is impossible to obtain such corpses as subject for meditation.

c) The ten Reflections (anussati) – namely, eight Reflections on i. The Buddha (Buddhanussati), ii. The Doctrine (Dhammanussati), iii. The Sangha (Sanghanussati), iv. Virtue (Silanussati), v. Liberality (Caganussati), vi. Deva (Devatanussati), vii. Peace (Upasamanussati), viii. Death (Maranussati) respectively, together with ix. Mindfulness regarding the body (Kayagatasati) and x. Mindfulness regarding respiration (Anapanasati). Anussati-lit means constant mindfulness. Mindfulness regarding respiration (anapanasati).

d) The Four Modes of Sublime conduct (Brahmavihara) – namely, Loving-kindness (metta), compassion (karuna), sympathetic joy (mudita), and quanimity (upekkha).

e) The One Perception - i.e., the Perception of the loathsomeness of material food (ahare patikulasañña). Ahare patikulasañña – i.e., the feeling of loathsomeness of good in its search, eating etc.

f) The One Analysis - i.e., The Analysis of the four Elements (Catudhatuvaṭṭhāṇa). Catudhatuvaṭṭhāṇa - i.e., the investigation of the four
primary elements of extension (pathavi), cohesion (apo) heat (tejo) and motion (vayo) will regard to their special characteristics.

   g) The four Arupa Jhanas - namely, The Realm of the Infinity of space (Akasañāṇacayatana), the Realm of the infinity of Consciousness (Viññāṇacayatana), The Realm of Nothingness (Akincaññayatana), and the Realm of neither Perception nor non-Perception (Nevasaññanasaññayatana).” ...56

Phra Rajvisuddhikavi (Picit Thitavanno) has explained about the Buddhist meditation exercise that “practice meditation exercise”, one who wants to practise Samatha Kammaṭhana (concentration development) first of all they have to understand sense-objects of meditation exercise consequently they are able to practise correctly as if the soldiers on a battle-field, they had learned military tactics before getting involved in the war, soldiers have to fight with the external enemy, but the practitioners of meditation exercise have to fight with there inner enemy (the mind).

In the Buddhist text known as Abhidhammatthasanghahā and Visuddhimagga have mentioned about 40 difference sense-objects of concentration development and they are divided into 7 difference groups. For example.

1. Kasina 10 (the method of inducing concentration by gazing at any of the 10 objects viz., earth, water, fire, air, blue, yellow, red, white, space, and right).
2. Asubha 10 (a corpse).
3. Anussati 10 (the ten Reflections).
5. Ahare Patikulasañña 1 (Perception of loathsomeness of food or nutriment).
6. Catudhatuvaṭṭhana 1 (analysis of the four elements).

- Kasina 10 :-

1) Pathavikasina means gazing of earth.
2) Apokasina means gazing of water.
3) Teshokasina means gazing of fire.
4) Vayokasina means gazing of air.
5) Nilakasina means gazing of green.
6) Pitakasina means gazing of yellow.
7) Lohitakasina means gazing of red.
8) Odatakasina means gazing of white.
9) Alokasina means gazing of light.
10) Parichinnakasakasina means gazing of space.

- Asubha 10: There are Ten different features of a corpse.
  1) Uddhumataka Asubha means swelling of corpse.
  2) Vanilaka Asubha means the green colour of corpse.
  3) Vipunnaka Asubha means coming out of pus from a corpse.
  4) Vichiddaka Asubha cutting and dividing of a corpse into small different parts.
  5) Vikkhayitaka Asubha means a corpse which was bitten by animals.
  6) Vikkhittaka Asubha means the corpses which were thrown away on open ground.
  7) Hatavikhittaka Asubha means cutting of a corpse into many small pieces.
  8) Lohittaka Asubha means a corpse which was full of blood.
  9) Puluvaka Asubha means a corpse which was full of worms.
10) Atthika Asubha means a corpse which was remaining only bone.

- Anussati 10 (Ten Reflections)
  1) Buddhannussati means mindfulness of merit of the Lord Buddha.
  2) Dhammanussati means mindfulness of merit of the Dhamma.
  3) Sanghanussati means mindfulness of merit of the noble one.
  4) Silanussati means aware and take care of precepts.
  5) Caganussati means reflection on generosity.
  6) Devatanussati means recollection of heavenly being.
  7) Marananussati means mindfulness of death.
  8) Kayagatassati means mindfulness with regard to the body.
  9) Anapanassati means mindfulness on breathing.
10) Upasamanussati means mindfulness on Nibbana or extinction of suffering.

- Brahmavihara 4 means the four Divine state of mind.
  1) Metta means loving-kindness; goodwill.
  2) Karuna means compassion.
  3) Mudita means sympathetic joy.
  4) Upekkha means equanimity.
- **Ahare Patikulasañña** means consideration in perception of loathsomeness of food or nutriment.

- **Catudhatuvavatthana** means contemplation on the 4 essential qualities of which the body is composed such as earth, water, air, fire\(^\text{58}\).

- **Arupadhamma 4** is arupajhana 4 means the four absorption of the formless Sphere.

1) **Akasanaññayatana** means the Sphere of Unbound Sphere; the Realm of Infinity of Space.

2) **Viññanaññayatana** means the Realm of Boundless Consciousness.

3) **Akincaññayatana** means the Sphere or Realm of Nothingness.

4) **Nevasaññanasasaññayatana** means the Realm of neither Perception nor Non-perception; the forth immaterial Sphere.

One who wants to practise tranquillity development he should learn sense-objects of 40 tranquillity developments properly. Once the sense-objects of 40 tranquillity developments have been understood and practised by the practitioners. The practitioners are able to realize that sense-object which is the most suitable for them among the 40 different sense-objects of meditation exercise. In Thailand, **Anapanasati Kammathana** (mindfulness on breathing of meditation exercise) is the most popular, because it is easy to find the sense-object and can achieve to the stage of insight development.

- **Advantage of meditation exercise**: 40 sense-objects of meditation exercise have difference power (quality) as mention below:

1. **Kammathana** (meditation exercise) which completes Upacarasamadhi (proximate concentration) but unable to achieve the stage of Appanasamadhi (attainment-concentration) there are 10 different items of this meditation exercise such as number 1, - number 7, and number 10 of Anussati (constant mindfulness) as well as Aharepatikulasañña (perception of loathsomeness of food or nutriment) and Catudhatuvavatthana (analysis of the four elements). Because these meditation exercises have clearly delicate sense-objects, Citta (mind) and Cetasik (mental factors or mental activities) are not able to attach the 10 items of meditation exercise\(^\text{59}\).

2. **Kammathana** (meditation exercise) which complete Appanasamadhi (attainment-concentration) or known as Jhana (meditation). There are 30 items of this meditation exercise such as Kasina 10 (object of meditation), Asubha 10 (loathsomeness or a corpse), Anapanasati 1 (mindfulness on breathing),
Kayagatasati 1 (mindfulness with regard to the body), Brahmavihara 4 (the four Divine States of mind) and Rupadhamma 4 (visible object of Dhamma). Because the sense-objects of these meditation exercises are rough, they make mind and mental activities united (combined), because Arupajhana 4 (the four Absorptions of the Formless Sphere) is also Appanassamadhi (attainment-concentration).

3. Kammathana 30 (thirty items of meditation exercise) complete the stage of Appanassamadhi (attainment-concentration) has different power or quality as the follows:

1. Asubha 10 (corpse 10) and Kayagatasati (mindfulness which regard to the body) total 11 items, complete only Rupapacara Pathamajhana (Fine-material Sphere and the first absorption).

2. Brahmavihara 3 (three Divine State of mind) is Metta (loving and kindness), Karuna (compassion) and Mudita (sympathetic joy).

3. Upekkha (equanimity) complete only Catuttharupajhana (the fourth jhana or the fourth absorption).

4. Kasina 10 (Ten objects of meditation) and Anapanasati (mindfulness on breathing) total 11 can complete from Rupapacara Pathamajhana (Fine-material Sphere and the first absorption) to Rupapacara Catuttojhana (Fine-material Sphere and the fourth absorption).

5. Arupa Kammathana 4 (Formless meditation exercise) complete only Arupajhana (the fourth absorption of the Formless Sphere).\(^6^0\)

Phra Rajnirodharansi (Tes Tesaransi) has mentioned it as an example in the book known as ‘Practice meditation by considering ‘Bud-dho’ that ‘Samadhi’ means concentration or one pointedness of mind. Samadhi in Buddhist religion has been taught properly to practitioners through 40 items which exist in our body, and they are known as Kasina 10 (Ten objects of meditation), Asubha 10 (a corpse), Anussati 10 (Ten constant mindfulness), Appamaña 4 (the unbounded states), Ahare Patikulasañña 1 (perception of loathsomeness of food or nutriment), Catudhatuvattana 1 (analysis of the four elements) and Arupajhana 4 (the four absorption of the Formless Sphere) total 40 items which already exist in our body. Except the 40 items of concentration development, that the Lord Buddha taught (preached) to his disciples and they attained Nibbana, and a lot of them are not included in 40 items of concentration development.
Those Buddhist monks neither heard nor found Jhana (meditation or a state of serene contemplation attained by meditation) such as Santi Amataya got drunk on the elephant. The Lord Buddha had compassion for him and gave him a preaching that ‘you have to pure your mind for the future which is coming, and do not think of your mind in the past, even in the middle (at the present) do not retain’ just listen these preaching from the Lord Buddha consequently he attained Arahantaship. Santi Amataya performed transcendent virtue previously, therefore just listen the Dhamma preaching from the lord Buddha for a short period of time, the absorption from his previous perform transcendent virtues occurred consequently he attained Arahantaship.⁶¹

In the book known as milindapañña, King Milinda has asked Ven. Nagasena about Buddhist meditation exercise that What is the characteristic of Buddhist meditation? Ven Nagasena has explained as the follow :-

The King said, ‘What Nagasena is, the characteristic mark of meditation? ‘Being the leader, O king. All good qualities have meditation as their chief, they incline to it, lead up towards it, are as so many slopes up the side of the mountain of meditation.’

‘Give me an illustration.’

‘As all the rafters of the roof of a house, O king, go up to the apex, slope towards it, are joined on together at it, and the apex is acknowledged to be the top of all; so is the habit of meditation in its relation to other good qualities.’

‘Give me a further illustration.’

‘It is like a king, your Majesty, when he goes down to battle with his army in its fourfold array. The whole army-elephants, cavalry, war charists, and bowmen would have him as their chief, their lines would incline towards him, lead up to him, they would be so many mountain slopes, one above another, with him as their summit, round him they would all be ranged. And it has been said, O king, by the Blessed One : “Cultivate in yourself, O Bhikkhus, the habit of meditation. He who is established therein knows things as they really are”. ‘Well put, Nagasena!’⁶².

In Suttanta Pitaka has mentioned about seven different types of concentration in Parivara Sutta (Epitome of the Vinaya; “the Accessory”; name of the last book of the Vinaya Patika) that “Look monks, seven different types of concentration, What is seven different types of concentration? They are :-

1. Sammaditthi (Right view).
2. Sammasankappa (Right thought).
7. Sammasati (Right mindfulness).

Look monks **Ekaggatacitta** (one pointedness of mind) compose of seven
different factors known as **Ariya Samadhi**, can be achieved by individual characters
or Parivara⁶¹.

All of the above mentioned are ‘the meditation exercise or sense-objects of the
Buddhist meditation’ actually they have been mentioned in number of Books as well
as in Tripitaka which have been written by many meditation masters, it is difficult for
the researcher to take into account the large number of Books within a short period of
time, therefore the researcher would like to request every practitioner to continue their
practice and quest more and more for their further knowledge in order to effect the
progressive and continue the lineage of the Buddhist religion.
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