Chapter 4

The Mundane Right-View (Lokiya sammādiṭṭhi)

4.1 Kammassakatā sammādiṭṭhi (Believing in efficacy of cause)

The proper knowledge and acceptance of the law of Kamma is called ‘right view of Kamma property’ (Kammasakata sammādiṭṭhi), a component of Noble Eightfold Path. The Buddha has declared:

“Beings are owners of their actions (Kammasaka), heirs of their actions (Kammadāyada), they originate from their actions (Kammayoni), are bound to their actions (Kammabandu), have their actions as the refuge (Kammapatisarana). Whatever deeds they do good or bad, of those they shall be heirs.”¹

To hold this is called right view on Kamma. This right view is very important. In order to sustain and strengthen this right view, the Buddha advises that every day one should reflect on ownership of actions.

4.1.1 Owner of One’s Actions (Kammasaka)

When people die, they are able to take but the good and bad actions they had throughout the life. The Kammas follow beings just like shadow that never leaves. These Kammas accompany one’s psychophysical continuum for hundreds and thousands of existences and relate to him, not to others. Everyone is responsible for one’s own good and bad deeds, and each individual can mould his own destiny. The Buddha says: “These evil deeds were only done by you, not by your parents, friends, or relatives; and you yourself will reap the painful results.”

There exist such properties as elephants, horses, vehicles, cattle, fields, buildings, gold, silver, jewels, etc. These properties can be said to be ours in the present existence before we pass away. But when we pass way these properties do not accompany us beyond death. They are like properties which we borrow for some time for our use. They are liable to destruction during the present existence. As those properties which beings possess do not accompany them to their new existences, they cannot be

¹ AN,II,V. p-63
claimed as properties belonging to those beings. The only property of all beings that accompanies them is their own volitional action. Only the mental, verbal and physical volitional actions of beings always accompany them in this as well as in future existences.

Herein, physical action means all movements of such parts of the body as hands and legs, etc. ‘Vacī kamma’ verbal action means all verbal expressions made by means of the mouth, tongue and throat. ‘Mano kamma’ mental action means the functioning of the mind. These physical, verbal and mental actions are known as three type of Kammas in the Buddhist teachings.

All beings perform these three Kammas at all waking hours. All their work great or small is performed by means of these three Kammas. These three Kammas become inert when a person is asleep. In the case of a dead person the three Kammas cease to function as far as that body is concerned. This is how the Kammas operates in all beings.

These three Kammas have two aspects: three good Kammas, and three bad Kammas. Three good Kammas are of two kinds: good Kammas which has its result ripening during the present existence, and good Kammas which has its result ripening during the future existences. The three bad Kammas are of two kinds: bad Kammas having its result ripening in this existence, and bad Kammas having its result ripening in future existences.

4.1.1.1. Unwholesome Kamma

Kāya Kamma, Physical Action

Among the three groups, action done through body, Kamma is of three kinds;
1. Pānātipātā: injuring and killing living beings
2. Adinnādāna: taking or destroying animate and inanimate properties which are not given and
3. Kāmesumicchācāra: committing sexual misconduct.²

**Vacī Kamma, verbal, Action done by speech**

The action done by speech can be divided into four. They are:
1. *Musāvādā*: telling lies
2. *Pisuṇavācā*: backbiting and calumny
3. *Pharusavācā*: using abusive language

**Manokamma, Action Done by Mind**

There are three types of action done by mind. They are:
1. *Abhijjhā*: covetousness
2. *Byāpāda*: malevolence

All kinds of physical, verbal and mental actions that involve these ten kinds of immoral conduct and that comprise all kinds of livelihood are bad volitional actions which are performed for this very existence.

### 4.1.1.2 Wholesome Kamma

*Kāmāvacarakusalaṃ pi kāyadvāre pavattaṃ kāyakammaṃ. Vacīdvāre pavattaṃ vacīkammaṃ, manovāre pavattaṃ manokammaṇ ca tikammadvāravasena tividham hoti.*

Wholesome *Kamma* of the sense sphere is threefold according to the doors of action, namely, bodily action pertaining to the door of the body; verbal action pertaining to the door of speech; and mental action pertaining to the door of the mind.

All kinds of physical, verbal and mental actions that are free from these ten kinds of immoral conduct, comprising all kinds of livelihood, acquiring wealth and seeking knowledge, are good volitional actions which have to be performed for this very existence.

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4 *Abhidhamma vibhavini. P-34*
4.1.1.3 Ten Bases of Meritorious Deeds

Puññakriyavatthu means ten bases of meritorious action which should be performed because they produce great benefit.

(1) Dāna - alms-giving or generosity.
(2) Sīla - observing five precepts, eight precepts, ten precepts.
(3) Bhāvanā - tranquility meditation and insight meditation.
(4) Apacāyana - reverence to elder and holy person.
(5) Veyyāvacca - service in wholesome deeds.
(6) Pattidhāna - sharing of merit.
(7) Pattānumodana - rejoicing in other’s merit.
(8) Dhammassavana - listening to the Dhamma.
(9) Dhammadesana - teaching the right view.
(10) Diṭṭhijukkamma-straightening out one’s view or teaching the right view.\(^5\)

(1) Dāna

Dāna means offering something, as a gift or donation. If one performs the charitable act with keen volition before, during and after the time of giving, without any attachment to the things which are being offered, and with a firm belief in Kamma and its results, that kind of Dāna is indeed greatly beneficial Dāna. Owing to one’s Dāna, one will be endowed with riches throughout the round of rebirths.\(^6\)

(2) Sīla

Sīla means restraining one’s bodily and verbal actions, maintaining good moral conduct. One who observes morality avoids doing evil actions either physical or verbal. All human beings should observe the five moral precepts well just as they wear their garments well. It is essential that everyone be endowed with good morality. So, everyone

\(^5\) Atṭṭhasālinī Commentary. p. 201 Chaṭṭha Saṅgāyana CD.Room. Copyright: Vipassanā Research Institute Dhammagiri, Igatpuri, 422403. Dist, Nashik, India.

\(^6\) Atṭṭhasālinī Commentary. p. 201 Chaṭṭha Saṅgāyana CD.Room. Copyright: Vipassanā Research Institute Dhammagiri, Igatpuri, 422403. Dist, Nashik, India.
should observe the five moral percepts. For higher moral percepts (Uposatha Sīla), the more one can observe them, the greater the benefits will be. The merit of morality surpasses that charity. One who is endowed with morality will be reborn in fortunate existences throughout the round of rebirths.⁷

(3) Bhāvanā

Bhāvanā means contemplating the attributes of the Buddha and practising tranquility or insight meditation. The practice of meditation is more beneficial than the performance of charitable acts or the observance of moral precepts. It is necessary to have a clam and tranquil mind to practise meditation, because it is cultivated through mental action. Contemplate the attributes of Buddha (Buddhānussati bhāvanā) and cultivate loving-kindness (Mettā bhāvanā). It is of great benefit to practise tranquility meditation (Samatha bhāvanā) and insight meditation (Vipassanā).

Only at the time when the Buddha’s Teaching flourishes do the people have the chance to contemplate the three characteristics of impermanence (Anicca), suffering (Dukkha), and insubstantiality of sentient beings (Anatta). The practice of meditation (Bhāvanā) even for a short time can bear more benefits than practicing Dāna for a long time. Therefore, everyone should practice tranquility meditation (Samatha bhāvanā) to gain great merit and to make his life worthwhile.⁸

(4) Apacāyana

Apacāyana means paying due respect to those who are worthy of respect. The Buddha, the Dhamma, the Saṅgha, parents, teachers, those whose who are older, more dignified and more virtuous than oneself, those who practice meditation and those who make strenuous effort for the development of their nation, the Buddha’s Teaching and their country,

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⁷ Aṭṭhasālinī Commentary.P.202 Chaṭṭha Saṅgāyanā CD.Room. Copyright: Vipassanā Research Institute Dhammagiri, Igatpuri, 422403. Dist, Nashik, India

⁸ Aṭṭhasālinī Commentary.P.202 Chaṭṭha Saṅgāyanā CD.Room. Copyright: Vipassanā Research Institute Dhammagiri, Igatpuri, 422403. Dist, Nashik, India
are worthy of respect. Everyone should pay them due respect by giving a warm welcome when they come, paying respect to them with joined palms raised to the forehead, paying homage to them, walking respectfully before them, bending slightly forward, etc., all these actions denote Apacāyana. One who is endowed with Apacāyana is loved by everyone and will be prosperous and successful in this very life. He will also be reborn in a good prosperous after death.\(^9\)

(5) Veyyāvacca

Veyyāvacca means helping others in performing good deeds. Attending on those who are worthy of respect in a small way or in big way, helping one’s friend in their affairs, offering one’s seat and helping persons worthy of respect while one is traveling, helping the sick and the aged, cleaning monasteries, house, localities, pagodas and Bodhi trees, repairing roads for the welfare of passers-by, building bridges, placing water-pots on stands for everyone to think, and building rest, etc., are called Veyyāvacca.\(^{10}\)

(6) Paṭṭidāna

Paṭṭidāna means sharing one’s merit with others after doing some good deeds. One who has performed some meritorious deeds should share one’s merits with others so that they may also gain the same benefit. By doing so, without decreasing one’s own merit, others will also get the same benefit. One must share one’s merit with the King of Death (Yama) for he always questions those who reach Niraya whether they had performed some meritorious deeds in their past existences in order to enable him to send them to good destination. Beside, one has to share one’s merit with one’s parents, grandparents, and all sentient beings living in the thirty-one planes of existences.\(^{11}\)

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\(^9\)Aṭṭhasālinī Commentary. p. 203 Chaṭṭha Saṅgāyana CD.Room. Copyright: Vipassanī Research Institute Dhammagiri, Igatpuri, 422403. Dist, Nashik, India

\(^{10}\)Aṭṭhasālinī Commentary. p. 203 Chaṭṭha Saṅgāyana CD.Room. Copyright: Vipassanī Research Institute Dhammagiri, Igatpuri, 422403. Dist, Nashik, India

\(^{11}\)Aṭṭhasālinī Commentary. p. 203 Chaṭṭha Saṅgāyana CD.Room. Copyright: Vipassanī Research Institute Dhammagiri, Igatpuri, 422403. Dist, Nashik, India
Pattānumodana

Pattānumodana means rejoicing in others meritorious deeds and saying “well-done” (Sādhu) when one sees, hears or knows them. When one rejoices in others meritorious deeds happily and earnestly, one will acquire a great deal of good Kamma which will bear good results in many futures existences. Even when one cannot perform meritorious deeds by oneself, one can say “well-done” (Sādhu) joyfully and sincerely to other’s good deeds. The acts of sharing one’s merit and rejoicing in others good deeds resemble the acts of lighting a candle from another lighted candle. The flame of the lighted candle does not lose any of its brightness, and it enables other candles to get similar flames and burn brightly. In the same way, one who helps others gains merits and the one whom he helps rejoices as he gets help.

When miserable being (Peta) rejoice and say “well-done” (Sādhu) to the merits shared out to them, these acts of merits can bear fruits immediately. Various celestial beings and miserable beings such as Pradattūpa jiva petas and Vemānika peta, who live on others giving, can enjoy the bliss and happiness of good merit as soon as they say “well-done” to other’s meritorious deeds. The account of king Bimbisāra and the Petas who were his relatives in former existences clearly illustrates that sharing of merit is beneficial to those who have passed away. Therefore, one who performs meritorious deeds should share one’s merit with all, especially, with one’s relatives who have passed away.¹²

Dhammassavana

Dhammassavana means listening well to the Doctrine, i.e. listening with proper attention to the discourses, which can give both mundane and supramundane benefits, Dhammasavana really means listening to the discourse that can lead one to liberation from the round of rebirths. It is a

¹² Aṭṭhasālinī Commentary, p.203 Chaṭṭha Saṅgayana CD.Room. Copyright: Vipassan1 Research Institute Dhammagiri, Igatpuri, 422403. Dist, Nashik, India
very rare opportunity to listen to the discourses delivered by the Buddha. It is described as one of the five Rare Occasions\(^{13}\) \((Saddhammasavam dullabh\am)\). Therefore, listeners should pay proper attention and listen respectfully to the teaching of the Buddha for the Buddha appears in this world only once in aeon of time.

**9) Dhammadesanā**

*Dhammadesanā* means teaching the Doctrine to others. Expounding, writing, distributing and teaching the discourses preached by the Buddha to others, with proper attention, regardless of gain and fame, denote *Dhamma-desanā*. According to the Buddha words “Sabbadānam dammadānam jināti” meaning that ‘the benefits accruing from expounding the doctrine to others surpasses the benefits obtained from any other form of donation. All devotees should therefore, strive to teach the Doctrine to other.\(^{14}\)

**10) Diṭṭhijukamma**

*Diṭṭhijukamma* means straightening one’s view or having faith in *Kamma* and its result. It is of paramount importance for all beings to have the right view. Perceiving, accepting and believing in the ten subjects of right view (*Dassavathuka*) mean *Diṭṭhijukamma*. So to have the right view, one should understand the subjects of right view. They are:

1. *Atthi dannāṁ*: Right Understanding that alms-giving, if performed with benevolence, in a previous existence, yields beneficial results in subsequent existences.
2. *Atthi yiṭṭhaṁ*: Right Understanding that liberality, if extended with belief in past *Kamma* and with faith in and respect for the virtuous qualities of recipients, yields beneficial results in future existences.

\(^{13}\) *Dīga Nikāya*, 1 P.47 Chauṭṭha Saṅgāyanā CD.Room. Copyright: Vipassana1 Research Institute Dhammagiri, Igatpuri, 422403. Dist, Nashik, India

\(^{14}\) *Atṭhasālinī Commentary*, p.204 Chauṭṭha Saṅgāyanā CD.Room. Copyright: Vipassana1 Research Institute Dhammagiri, Igatpuri, 422403. Dist, Nashik, India
3. *Atthi butaṁ*: Right Understanding that gifts, even on a small scale, (Āhuna, Pāhuna) if made in previous existences with good will, yield beneficial results in future existences.

4. *Atthi sukata dukkaṭanaṁ kammānaṁ phalam vipāko*: Right Understanding that cruel deeds done to beings in previous existences yield bad results in subsequent existences, and that refraining from such evil acts yields beneficial results.

5. *Atthi mātā*: Right Understanding that good and evil deeds done to one’s mother yield good and evil results respectively in subsequent existences.

6. *Atthi pitā*: Right Understanding that good and evil deeds done to one’s father yield good and evil results respectively in subsequent existences.

7. *Atthi sattā opapātikā*: Right Understanding that there really exist beings by apparitional rebirth who are invisible to human eyes. Beings by apparitional rebirth means those that do not take conception in the womb of a mother. Due to the force of their previous Kamma they are born complete with the limbs and organs of the body which will not develop further but remain as they are.

Beings suffering in eight hells; *Peta, Asuraka, earthly devas, Ogres, Nāgas and Garudas: Devas* of the six heavenly worlds, the *Brahmās* of the twenty *Brahmā* planes consisting of three planes of the first *Jhāna*, three planes of the second *Jhāna*, three planes of the third *Jhāna*, seven planes of the fourth *Jhāna*, and four *Arūpa* planes; all these beings are known as ‘beings by apparitional rebirth.’

Of the twenty *Brahmā* planes, the *Brahmā* of great power lives in the lowest three planes of the first *Jhāna*. That *Brahmā* is regarded as god in other religions in which higher planes existing above those three are not known.

The sun, moon, stars and constellations in the sky are the heavenly mansions of *devas*. By seeing these heavenly abodes one can visualize the existence of higher planes of the *Devas, Sakkas, and Brahmas.*
Even when men are close to these beings, they are unable to see them with their human eyes. Only when these beings make their forms visible, and then only can men see them. They are invisible to human eyes like the god, angels and devils in other religions.

The belief that here really exist such beings by apparitional rebirth is called Sammā-diṭṭhi.

8. *Atthi ayaṁ loko* and

9. *Atthi paroloko*: Right Understanding that this world (*Ayaṁ loko*) is the human world, and the other world consists of the four lower worlds (hell, the worlds of animals, *Petas* and *Asurakas*), the deva worlds and the Brahma worlds. In other religions, hell, the worlds of *Petas* and *Asurakas*, and the higher deva and Brahma planes are not known properly. Another interpretation is that there are in this universe the human world, the four lower worlds, and the heavenly deva and Brahma worlds which are termed as ‘*Ayaṁ loko*’. Similarly to the east, west, south and north of this universe there are infinite universes which are termed ‘*Paroloko*’. These universes are not known in other religions.

10. *Atthi loke samañabrāhmaṇaṁ samaggatā sammāpatipannā ye imaṇca lokaṁ paraṁca savaṁ abhiññā sacchikatvā pavedenti*. There are higher spiritual knowledge (*Abhiññā*) and omniscience (*Sabbaññuta ānā*). Monks and Brahmins who exert themselves diligently in fulfilling the perfections (*Pāramitā*) and practising *Samatha* and *Vipassanā* in this human world can achieve such Ānā. Personages who have achieved such Ānā appear in this world from time to time.

All beings, having faith in *Kamma* and its result, abandoning the ten subjects of wrong view, as well as the creator concepts and worldly concepts such as relying on astrological or magical potencies, should perform meritorious action for the welfare of this world as well as for attaining happy existences in the future. It is of importance and great benefit to all beings to have the knowledge of the right view on *Kamma* and its results. By performing good actions with this knowledge, one will be reborn in happy existences, will possess great wealth and will realize
Nibbāna which is the extinction of existences. Of all evil deeds, holding the wrong view is the most grievous one. Those who hold wrong views very firmly cannot be liberated from round of rebirths even if they have the opportunity to listen to a discourse preached by the Buddha. Those holders of wrong views will remain as the tree stumps of Saṁsāra (Saṁsāra khānuka) forever. So, all beings must strive to become holders of right view.\footnote{At ṣṭhasālinī Commentary. p.204 Chaṭṭha Saṅgāyanā CD.Room. Copyright: Vipassan1 Research Institute Dhammagiri, Igatpuri, 422403. Dist, Nashik, India}

4.1.2 Heirs of One’s Actions (Kammadayada)

The types of Kamma performed in this present existence, physical, verbal and mental, with a view to ripening in future existences, are also divided into two kinds: Three good Kamma (having result in future existences), and three bad Kamma (having result in future existences).

All kinds of physical, verbal and mental Kamma that are free from the ten kinds of immoral conduct and comprise alms-giving, fast-day observance, moral conduct, practising meditation, taking refuge in and paying respects to the Three Gems (Buddha, Dhamma and Sangha), are known as good Kamma done in this present life with a view to ripening in future existences, to being reborn in a good abode.

If any one of the ten kinds of immoral conduct be performed, whether for ripening in this existence or in the future, that Kamma leads one to the lower planes in future existences. So it is known as bad Kamma having its result ripening in future existence.

In this way one should differentiate the good and bad Kamma and contemplate on all the three kinds of Kamma which are performed everywhere, on land, in water, and in the sky.

Having seen with our eyes the three Kamma which are performed in this world, we can also comprehend that all beings, on land, in water and in the sky, have been performing these three Kammas in their past existences of endless world-cycles and will also perform them in the future.
Like this universe, there are in the four directions, infinite universes in which all beings in water, and land and in the sky are performing these three Kammas.

Having discerned all these, it is quite apparent that all beings live by these three Kammas done by themselves. They enjoy happiness by virtue of these three Kammas. By performing the three good Kammas they enjoy various beneficial results and by performing the three bad Kammas they encounter various kinds of misery and suffering. The three Kammas are their own property which can never be destroyed by fire, water, thieves, robbers and so forth. Though one may own nothing, not even a single coin, he can achieve happiness if he has mental Kammas in the form of knowledge and wisdom. So, the Buddha declared ‘sabbe sattā Kammasakā.’ All beings have the three volitional Kammas as their own property.

4.1.2.1 The Result of Present Kamma

Those who wish to acquire worldly gains, such as wealth, governmental standing and honour in this life, can achieve their wish if they exert themselves to acquire education and knowledge. If it be that such worldly gains can be had without acquiring education and knowledge and by merely worshipping God, the believers in God may not perform physical, verbal and mental Kamma such as trading, farming, learning arts and sciences. Instead, they may perform only the act of worshipping God. However it is not so people have to exert to gain prosperity.

4.1.2.2 The Result of Past Kamma

Just as we can see with our eyes that in this life the worldly gains are not given by God but are acquired by one’s own Kamma, similarly we can realize that beneficial results of being reborn in a wealthy family or in the deva world are not by virtue of worshipping God but by virtue of past Kamma such as alms-giving, observance of morality and so forth, performed in previous existences. One who is reborn in a wealthy family becomes the owner of the riches of that family. That is, all his
possessions are due to his past Kamma. Here, the analogy of vegetation should be given.

The process of the formation and growth of vegetation is commonly ascribed to the seed. According to the Abhidhamma, the element of kinetic energy (Tejo) which is known as caloricity (Utu) is said to be the cause. The seed is nothing but the element of kinetic energy. That element of kinetic energy is the real seed.

At the beginning of the world, before the existence of seeds, vegetation grew from Tejo. Later that vegetation produced fruits and seeds from which trees grew successively.

In the same way all beings have Kamma as their seeds of becoming: wholesome Kamma as alms-giving, morality, etc.; and unwholesome Kamma as taking others’ lives, etc.

The process of becoming as men and animals is due to the past Kamma in previous existences. On account of the wholesome Kamma, etc., they are reborn as men and devas, and because of the unwholesome volitional Kamma they are reborn in four lower worlds: hell, animal world, Peta world, and Asuraka world.

Previous vegetation produces seeds from which fresh vegetation rises. Thus seeds from the tree and from the seeds the tree appear successively: a cycle of seeds and trees. Similarly, beings have seeds of Kamma in their previous existences. From these seeds of Kamma new existences appear. Thus beings perform Kamma which in turn gives rise to new becoming successively.

Trees have physical phenomena only. A tree yields many fruits from which many trees are grown. In the case of beings, they have two of phenomena: physical and mental phenomena. Of these two, the mental factor is the chief. One mental factor can produce not more than one new mental factor (i.e. the Paṭisandhiviññāna rebirth consciousness). Therefore, although beings have many seeds of wholesome and unwholesome Kamma in one existence, one mental factor of the previous existence, i.e. volition (Cetanā) produces in the next existence only one mental factor. Since many new mental factors are not produced, one
corporeality-group of the past existence gives rise to not more than one corporeality-group in the next becoming.

Earth, water, sun, moon, stars, and so forth, come into existence from the seeds of kinetic energy which go under the name of caloricity. It is not that they were created by God. Beings such as men, animals, etc., come into new successive existences because of the seeds of their past Kamma performed in previous world-cycles of existences. Such view is known as Right View (Sammādiṭṭhi). To hold that God creates them is wrong view (Micchā-diṭṭhi). It is the wrong view of those who, not knowing fully the operative power of Kamma and Utu, imagine that they were created by God. Thus with a view to making people abandon wrong view, and rely upon Kamma, knowledge and wisdom, the Buddha said, “Sabbe sattā kammassakā”.

The wholesome Kamma performed by feeding dogs, pigs, fowls and birds can result in a hundred happy existences. The wholesome Kamma performed by feeding virtuous monks can give rise to a countless number of happy existences as man and deva. Giving alms worth about a quarter of a dollar in this present life can yield beneficial results worth more than a thousand dollar in future existences. If a person kills an animal, such as a fish, fowl or pig, he may be killed in more than a thousand future existences.

In this world, if a tiny banyan seed is planted, a big banyan tree will grow up bearing innumerable fruits in more than a thousand years. Similarly, if a mango seed or a jack-fruit seed is planted, big mango trees and big jack-fruit trees will grow and bear more than a hundred thousand fruits for many years.

Thus in the case of trees, a small seed is able to yield more than a hundred thousand fruits, leaves, branches and twigs. Similarly, a seed of wholesome Kamma such as alms-giving, morality, meditation, practised at one time, can yield more than a thousand good results in successive future existences. A seed of unwholesome Kamma by killing a being can yield evil and painful results in numerous following existences.

Such banyan seeds, mango seeds and jack-fruit seeds may be compared to the seed of physical, verbal and mental actions. A small seed
from which arise numerous leaves, fruits, branches and twigs may be compared to a seed of *Kamma* that produces many effects in the following successive existences.

If a person does one *Kamma*, the effects always accompany him in many existences yielding good or bad results at the opportune moments. One can never get rid of that *Kamma*, but he has to enjoy or suffer its results under appropriate circumstances. So the Buddha declares, ‘*Sabbe satā kammadāyaḍā.*’

### 4.1.3 The Cause or source of Beings (*Kammayoni)*

There are several causes for the growth of a banyan tree: the banyan seed, the earth, and the water. Of these causes, the banyan seed is the primary cause; the earth and water are the secondary causes. In the same way, in getting working as a labourer, the present *Kamma*, i.e. working as a labourer, is the primary cause. The place for working, the spade, the basket and employers who pay wages are the secondary causes.

The wholesome past *Kamma*, i.e. alms-giving, morality, etc., which causes one to be reborn as a human being, and the unwholesome *Kamma* by taking others lives, etc., which cause one to be reborn as an animal are the primary causes similar to the banyan seeds. The parents are the secondary causes, just as the earth and water are for the growth of a banyan tree.

In the same way, with regard to the present good and evil results, one’s own *Kamma* performed in the present existence with wisdom and knowledge or otherwise is the primary cause. So also, one’s own wholesome *Kamma* as alms-giving, morality, etc., and unwholesome *Kamma* as killing beings, performed in previous existences, are the primary causes of good and evil results. The parents are not the primary causes, nor is it anything to do with God for this reason, the Buddha said, ‘*Sabbe sattā kammayonī.*’

### 4.1.4 The Close Companion of Beings (*Kammabandhu)*

Now, there are parents, brother, sons, relatives, teachers and friends whom we love and rely upon, but they can be loved and relied upon only
for a short period, i.e. before our death. However, one’s own physical, verbal and mental *Kamma* are constant companions which accompany one and give happiness and prosperity to one in present as well as future existences. So the wholesome *Kamma* alone is one’s real relative or friend which should be esteemed and relied upon. Therefore, the Buddha declares, ‘*Sabbe sattā kammabandhū*’.

4.1.5 The Real Refuge of Beings (*Kammapatisarana*)

In this phrase, ‘refuge’ means reliance upon or taking shelter for protection against troubles and dangers. In the world those who wish to enjoy long life have to rely upon food and drink. Food and drink protect persons from the danger of starvation. The danger of starvation cannot befall on those who have sufficient food and drink. Similarly it is necessary to rely upon doctors and medicine for protection against ailments and diseases, and to rely upon weapons for protection against enemies. In the same way all kinds of refuge are resorted to for different purposes.

‘Refuge’ does not mean only worshipping. It also has the meaning of reliance upon and taking shelter or protection, as mentioned above. We take refuge in the *Buddha, Dhamma, Sangha*, teachers and those who are nobler than us by paying homage to them.

Herein we should analyse several kinds of refuge. In Buddhism there are four kinds of taking refuge for the future:

1. Taking refuge in the *Buddha*
2. Taking refuge in the *Dhamma*
3. Taking refuge in the *Sangha*
4. Taking refuge in one’s own wholesome *Kamma*.

For example, there are in this world four kinds of refuge for sick person:

1. Refuge in a chief doctor
2. Refuge in good medicine
3. Refuge in assistant doctors
4. Refuge in following their directions with faith.

Of the above mentioned four refuges, the chief doctors and the assistants are the refuge of the patient as they are capable of prescribing
good and suitable medicines for particular diseases. The medicine is the refuge of the patient in that it can cure him of his disease. The patient’s sensible action in following the directions is also his refuge, as without such action on his part the other three refuges would be ineffective for the cure of the disease. So, all four are the real refuges of the patient.

Those who commit evil deeds and indulge in sensual pleasures resemble sick person; the Buddha resembles the chief doctor who is expert in curing diseases; the monks resemble the assistant doctor; and the Dhamma resembles the medicine. The physical, verbal and mental wholesome Kamma resemble the sensible action of the patient in following the directions. In this way there are four kinds of refuge in Buddhism. The three refuges of the above four: Buddha, Dhamma, and Sangha exist only during the Buddha Sāsana. They do not exist outside it.

The refuge of wholesome Kamma exists both within and outside the Buddha Sāsana. We can never be free from Kamma which is operating all the time in this universe as well as in other innumerable universes.

This discourse of ‘Sabbe sattā kammassakā’ is also applicable to both within and outside the Buddha Sāsana. It is for this reason that the refuge of Kamma alone and not the three refuges of the Buddha, Dhamma and Sangha is dealt with in this discourse.

These are four kinds of refuges to rely upon with a view to acting wisely in this existence and being reborn in happy existences. Saranāṁ, usually translated ‘refuge’, means that which can save, give support or protection. Thus food and drink are the support of beings for long life. Medicines and diet are the support for the cure of diseases. Kings or rulers are protection against the danger of dacoits and robbers. Buildings are the refuge for living comfortably and safely. Boats and steamers are for sea and riverine voyages. The earth is for support. Similarly water, fire and air are the support for respective purposes. In this way there are numerous refuges in this existence. This is the exposition about the different kinds of refuge in Buddhism.

In some other religions only one refuge, the refuge of God, is known. So whatever comes into existence or is destroyed is attributed to God. Since they believe only in one refuge, they take it for granted that
the appearance and disappearance of the world and of beings are due to the power of God. They believe that God saves those who have faith in him by his supernormal power. With this power he can wash away all sins and evils of beings and give them eternal happiness and eternal life after death. The good and evil results of beings depend on the will of God.

*Kamma* means physical, verbal and mental actions of practicing the teachings of a particular religion. The auspicious act of baptism, worshipping and praying to God daily, obeying his commandments, etc., are really *Kamma*.

In those religions also, as in Buddhism, there are four kinds of refuge. In Buddhism, they are the *Buddha*, the *Dhamma*, the *Sangha* and *Kamma*. But in those religions they are:

1. Refuge in God
2. The commandments of God
3. Prophets, such as Christ and Mohammed, and priests
4. Their own *Kamma* in the performance of their religious rites and duties.

God has no power to give property to anyone. Only the present *Kamma* can do so. If God had such power to give wealth, his faithful followers would have no occasion to perform present *Kamma*, they would be enjoying riches given by him; and those who are not his followers would not get any property although they were diligently performing the present *Kamma*. But it is not so. The devout followers of God have to perform the present *Kamma* in order to acquire wealth and property; and those who are not his followers also can acquire it, if they desire, by performing the present *Kamma*. For this reason, the acquisition of wealth in this life is the result of the present *Kamma*. It is not the gift of God.

Similarly, if one desires education and knowledge, one can get it by performing the present *Kamma* of studying and learning. They cannot, as a rule, be acquired by worshipping God. If one wishes to be a government officer, one will have to study government rules and regulations. Government posts cannot, as a rule, be obtained by worshipping and praying to God. Thus we can see that all the worldly
gains are obtainable only by the power of the present *Kamma* and not by the power of God.

The believers in God believe that by worshipping God faithfully they are freed from all their sins and evils. However, as a rule the sick are not cured by taking refuge in God only. On the other hand we have seen that the present *Kamma* of medicine and diet has cured them.

What a surprising thing it is to hold that they would be freed from the result of their sins in the next existence by worshipping God while even a disease such as ringworm is not usually cured by praying to God in this life. Again, since even trifling wealth cannot as a rule be acquired by merely praying to God in this life, it is also surprising that they believe they would by praying to God go to heaven after death, where they can enjoy a life of eternal happiness.

Now, having seen that wealth and happiness that have not previously been attained in this life are achieved by virtue of present *Kamma* and not by favour of God, we can fully believe that there is no other refuge than the present *Kamma* for acquisition of wealth and happiness in this life. In the same way we can believe that the attainment of the higher planes of existence after death is also due to the wholesome *Kamma*. It has nothing to do with God. God cannot make one who is without such wholesome *Kamma* to be reborn on a happy plane of existence. Those who have such *Kamma* can attain the higher states of existences although they do not pray to God.

Various beneficial results in the next existence means either rebirth as a member of a well-to-do or ruling family, or rebirth in the *deva* and *Brahmā* world as a powerful *Deva*, *Sakka* or *Brahmā* and so forth. Hence the Buddha declares, ‘*Sabbe sattā kammappaṭissaranā.*’ Here ends the discourse on ‘*Kammassakatā sammā-diṭṭhi*’.

### 4.2.1 *Jhāna Sammādiṭṭhi*

The seven constituents of *Jhāna* are the *Pacaya-Dhammas* in the relation of *Jhāna*. They are:

1. *Vitakka* (Initial Application),
2. *Vīcāra* (Sustained Application,
3. *Pīti* (Pleasurable Interest),
4. *Somanassa* (Joy),
5. *Domanassa* (Grief),
6. *Upekkhā* (Hedonic Indifference) and
7. *Ekaggatā* (Concentration in the sense of capacity to individualise).

All classes of consciousness (with the exception of five senses), their concomitants and material qualities in coexistence with the seven constituents, are the *paccayuppanna-Dhammas* there.

In what sense is *Jhāna* to be understood? *Jhāna* is to be understood in the sense of closely viewing or actively looking at; that is to say, going close to the object and looking at it mentally. Just as an archer who from a distance is able to send or thrust an arrow into the bull’s eye of a small target and holding the arrow firmly in his hand, making it steady, directing it towards the mark, keeping the target in view, and attentively looking, or rather aiming at it, sends the arrow through the bull’s eye or thrust it into the latter; so also, in speaking of a *Yogī* or one who practices *Jhāna*, we must say that he, directs his mind towards the object, making it stead-fast, and keeping the *Kasiṇa* object in view, thrusts his mind into it by means of these seven constituents of *Jhāna*. Thus, by closely viewing them, a person carries out his action of body, of word, and mind, without fail.

Here, ‘action of body’ means going forward and backward, and so forth; ‘action of word’ means making vocal expressions, such as the sounds of alphabets, words and so forth; ‘action of mind’ means being conscious of objects of any kind. So no deed, such as giving charity or taking life, can be executed by a feeble mind lacking the necessary constituents of *Jhāna*. It is the same with all moral and immoral deeds.

To have a clear understanding of its meaning the salient characteristic mark of each constituent of *Jhāna* should be separately explained. *Vitakka* has the characteristic mark of directing the concomitant properties towards the object, and it, therefore, fixes the mind firmly to the object. *Vicāra* has the characteristic mark of reviewing the object over and over, and it attaches the mind firmly to the object. *Pīti*
has the characteristic mark of creating interest in the object, and makes the mind happy and content with it. The three kinds of Vedanā i.e. joy, grief and indifference have the characteristic marks of feeling the object, and they also fasten the mind as regards experiencing the essence of desirable and neutral objects. Ekaggatā has the characteristic mark of concentration and it also keeps the mind steadfastly fixed on the object.\textsuperscript{16}

4.2.2 The Definition of Tranquility (Samatha)

Samatha means tranquility or concentration (Samāthi) that calms down that heat of defilements such as greed (Lobha). When a worldling contemplates repeatedly on a meditation object, his mind gradually becomes concentrated on the object. At that time, defilements such as greed (Lobha), anger (Dosa), do not arise and his mind becomes peaceful and tranquil. Such tranquility is called Samatha. If an Arahat who has destroyed all defilements, practises the maundane Jhāna, his purpose is not to gain calmness, because he has already calmed himself. In general, Samatha means all meditations which calm down the heat of defilements, turbulent minds and lower Jhāna factor.

4.2.3 Forty Objects for Tranquility Meditation (Samatha Kammaṭṭhāna)

Kammaṭṭhāna is a Pāli word and it means an object of meditation. It is of two kinds: Samtha Kammaṭṭhāna and Vipassanā Kammaṭṭhāna. There are forty objects of for Tranquility Meditation devices (Kasina), ten impurities of loathsome things (Asubha), ten reflections (Anussati), four sublime states (Brahma-vihāra), four non-material (Āruppa) realms, one perception (Saññā) and one analysis (Vavatthāna).\textsuperscript{17}

4.2.3.1 Ten Kasīnas

Kathaṁ? Pathavīkasiṇāṁ, āpokasiṇāṁ, tejokasiṇāṁ, vāyokasiṇāṁ, nālakasiṇāṁ, pītakasiṇāṁ, lohitakasiṇāṁ, odātakasiṇāṁ, ākāsakasiṇāṁ, ālokapasiṇāṁ cā ti dasa kasiṇāni nāma.\textsuperscript{18}

\textsuperscript{16} The manuals of Dhamma by ledi sayadaw. P.109.120
\textsuperscript{17} CMA, p.330.
\textsuperscript{18} Abs. p. 147. (Abhidhammatthasaṅha).
Kasiṇa means ‘whole’, ‘all’, ‘complete’. It is so called because it should be observed wholly or completely in meditation, and also because the light issuing from the conceptualized image is extended to all directions without any limitation.\(^\text{19}\)

Because it should be observed wholly, the shape of Kasiṇa should be circular with its diameter equal to one span and four fingers. One, who practises Kasiṇa meditation, has to observe the whole device of Kasiṇa.

The ten Kasiṇas are:\(^\text{20}\)

1. Pathavī kasiṇa – earth-circle, i.e. pure earth or dawn-coloured clay smeared on a canvas of optimum size.
2. Āpokasiṇa – water-Kasiṇa i.e. water placed in suitable vessel or container.
3. Tejokasiṇa – fire-Kasiṇa, it may be prepared by placing evenly burning charcoal in an old tray or one may look through a hole of an old tray into the middle part of a big fire.
4. Vāyokasiṇa – air-Kasiṇa, to develop it, one concentrates on the wind which blows the hair-tops or the grass-tops or which touches the cheek.
5. Nilakasiṇa – brown-Kasiṇa, one should take a brown circle of paper or cloth on a white background.
6. Pītakasiṇa – yellow or golden-coloured Kasiṇa; prepared as above.
7. Lohitakasiṇa – red-Kasiṇa, prepared as above.
8. Odātakasiṇa – with-Kasiṇa, one should take a white circle of paper or cloth on a black background.
9. Ālokakasiṇa – light-Kasiṇa, it may be developed by concentrating on the morning or evening sun, the moon, or on a circle of light cast on the floor or wall by sunlight entering through a hole in the wall.
10.Ākāsakasina – space-Kasiṇa, it may be developed by looking through a hole in the wall towards the outside space having sky as background.

\(^{19}\) CMA. P.332.
\(^{20}\) EBA, p. 358,359.
4.2.3.2 Ten Asubhas

Uddhumātakaṁ, vinīlakāṁ, vipubbakāṁ, vicchiddakāṁ, vikkhāyitakāṁ, vikkhittakāṁ, hatavikkhittakāṁ, lohitakāṁ, aṭṭhikañcāti ime dasa asubhā nāma.\(^{21}\)

Asubha means foulness or loathsomeness. Foul or loathsome corpses are called Asubha. They refer to ten kinds of corpses which were found in ancient Indian cemeteries where dead bodies were not buried or cremated and where flesh-eating animals such as dogs, wolves and vultures frequently would come and eat them. In modern days any kind of corpse which shows the loathsomeness of the body is a suitable object for meditation.\(^{22}\)

We are, as a rule, very strongly attached to our body as well as to others’ bodies by lust (Rāga). The best way to suppress that Rāga and the best remedy to cure Rāga- disease is Asubha kammaṭṭhāna. It was made a standard or compulsory Kammaṭṭhāna during the time of the Buddha, especially for young monks. The ten kinds of Asubha are:\(^{23}\)

1. Uddhumātaka: a rotten or bloated corpse two or three days after death,
2. Vinīlak: a discoloured corpse which becomes brownish black,
3. Vipubbaka: one with cracked skin and pus oozing out,
4. Vicchiddaka: one which has been cut into two or three pieces,
5. Vikkhāyitaka: one which has been gnawed and mangled by dogs, crows, vultures, etc.,
6. Vikkhittaka: one which has been bitten and scattered into pieces by dogs, vulture, etc.,
7. Hatavikkhittaka: one which has been cut and mutilated by knife, etc., and thrown away in fragments,
8. Lohitaka: a bloody corpse,
9. Puḷuvaka: a worm-infested corpse and
10. Aṭṭika: a skeleton.

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\(^{21}\) Abhs.P. 148. (Abhidhammathasāṅgaha).
\(^{22}\) CMA. P.333.
\(^{23}\) EBA. P.360.
4.2.3.3 Ten Anussatis

Buddhānussati, dhammānussati, saṁghānussati, sīlānussati, cāgānussati, devatānussati, upasamānussati, maraṇānussati, kāyagatāsati, ānāpānasati cāti imā dasa anussatiyo nāma.  

Asussati means repeated reflection or constant mindfulness. Ten kinds of anussati are enumerated as follows:

2. Dhammānussati – repeated reflection in the attributes of the Dhamma comprising of four paths, four fruitions and Nibbāna.
4. Sīlānussati – repeated reflection on one’s morality,
5. Cāgānussati – repeated reflection on one’s charitable deeds performed out of generosity.
6. Devatānussati – repeated reflection on one’s own virtues such as conviction, morality, etc., referring to celestial beings as witness and reflecting thus, “those endowed with conviction, morality, etc., are reborn in celestial realms. I do posses such virtues”.
7. Maraṇānussati – repeated reflection on the nature of one’s own death.
8. Kāyagatāsati – repeated reflection on thirty-two (impure) parts of the body.
9. Ānāpānasati – mindful reflection on the in-breathing and out-breathing of one’s respiration.

24 Abs. p. 148 (Abhidhammatthasaṅgaha)
25 CMA. p.333.
4.2.3.4 Four Bramavihāras

Mettā, karuṇā, muditā, upekkhā cā ti catasso appamaññāyo nāma, brahmavihārā ti pi pavuccanti.26

‘Brahma’ means ‘sublime’ and ‘vihāra’ means ‘abode’ or ‘state of living’. Thus ‘Brahma vihāra’ refers to ‘sublime abode’ or ‘sublime state of living’. This ‘sublime state of living’ is similar to the moral living of celestial Brahmas. So it is called ‘Brahmavihāra.’

The four sublime states are:27

1. Mettā – loving-kindness, benevolence for the welfare of all beings. Good will; It is defined as that which softens one’s heart. It is a wish for the good, safety and happiness of all beings. Benevolent attitude is its chief characteristic. It is not carnal love (Rāga) or personal affection (Pema). Its direct enemy is hate or ill will (Dosa) or aversion (Kodha). Its indirect enemy is lust (Lobha).

   The culmination of Mettā is the identification of oneself with all beings, i.e. one no longer differentiates between oneself and others in the order of priority.

2. Karuṇā – compassion, wishing miserable beings be liberated from sufferings; It is defined as that which makes the hearts of the noble quiver when others are subject to suffering or that dissipates the sufferings of others. The wish to remove the sufferings of others is its chief characteristic.

   Its direct enemy is cruelty or wickedness (Hiṁsa) and it indirect enemy is passionate grief (Domanassa). Its discards cruelty or wickedness. Karuṇā embraces sorrow-stricken beings with the ardent wish to free them from all sufferings.

3. Muditā – sympathetic joy, appreciative joy;

   It is congratulatory attitude of oneself. Its chief characteristic is to be happy and full of joy in other’s prosperity and success. Its direct enemy is jealousy, and its indirect enemy is exhilaration (Pahāsa). It eliminates dislike (Arati).

4. Upekkhā – equanimity, equilibrium of mind without love or hatred towards all sentient beings.

26 Abs. p. 148. (Abhidhammatthasangaha)
27 EBA. pp, 367,368.
It literally means ‘to view impartially’, that is with neither attachment nor aversion. Impartial attitude is its chief characteristic.

It is not hedonic indifference or the neutral feeling (Upekkhā-Vedanā). It stands for Tatramajjhattatā Cetasika and means perfect equanimity or a well-balanced mind. It stays Karuṇā and Muditā. It keeps the mind balanced and unwavering amidst of life such as praise and blame, pain and happiness, gain and loss, repute or disrepute. Its direct enemy is passion (Rāga) and its indirect enemy is callousness. It eliminates clinging and aversion.28

4.2.3.5 Four Āruppas (The Immaterial States)

Ākāsanañcāyatanañcāyatanādayo cattāro āruppā nāma it sabbathā pi samathaniddese cattālīsa kammaṭṭhāni bhavanti.29

Āruppa means contemplation on objects such as space, consciousness and nothingness. The four Āruppas are:30

1. Contemplation on infinite space to develop Ākāsanañcā�atana jhāna,
2. Contemplation on Ākāsanañcāyatana consciousness, i.e., infinity of consciousness, to develop Viññānañcāyatana jhāna,
3. Contemplation on the non-existence of Ākāsanañcāyatana i.e., infinity of nothingness, to develop Ākincaññāyatana jhāna and
4. Contemplation Ākincaññāyatana consciousness, i.e., the infinity of neither perception nor non-perception, to develop Nevasañña-
nāsaññayatana jhāna.

4.2.3.6 One Sañña

Āhāre paṭikulasañña nāma.31
Sañña means perception.

28 EBA.p. 368.
29 Abs. p. 149.
30 EBA. P. 372
31 Abs.p. 149. (Abhidhammatthasaṅgha)
Āhāre paṭikuḷa sañña – perception of loathsomeness of food.

It is the repeated contemplation to develop the perception of loathsomeness on the food and drinks we eat and swallow.

When the various dishes of food are arranged attractively, they appeal to our appetite. Note that when they are mixed up, their attractiveness is reduced. On chewing the food in our mouth, note how tiresome it is to lower the jaw and raise it repeatedly pounding the food as if we are pounding chili in a mortar with pestle.

Also note that, while chewing, saliva, bile, phlegm and other digestive juices are produced at the bottom of the tongue, and that the tongue is mixing them with food which becomes sticky and loathsome. On swallowing the food, it reaches the stomach where it has to be further digested. The undigested food gets collected in the bowels and it has to be discarded from time to time in lavatory. As the excrement is very loathsome, one has to hide oneself shamefully in the lavatory to discard it.

Now attachment to food (Rasa-Tañhā) is a strong form of Lobha which is a hindrance to the development of concentration. So Buddha advised his disciples to suppress it by means of Āhāre paṭikula sañña.32

4.2.3.7 One Vatthāna

Catudhātu vavaththānam ekam vavaththānam nama.33
Vavathhāna means analysis.

Catu dhātu vavathhāna - contemplation of the four elements; the element of extension (Pathavī), the element of cohesion (Āpo), the element of heat (Tejo), the element of motion (Vāyo) without holding the perception of person, being, self, man, woman, etc.34

32 EBA,p. 370
33 Abs. p.149. (Abhidhammatthasangaha)
34 EBA. P.371
‘Catu dhātu’ means the four essential elements namely, Pathavi, Āpo, Tejo and Vāyo. ‘Vavatthāna’ means the knowledge of characterizing of the elements.

The four great elements are present in every part and particle of our body. Pathavī must be characterized as the element of extension with the characteristics of hardness and softness. Āpo must be known as the element of cohesion with the characteristics of cohesiveness and fluidity. Tejo is the element of heat with the characteristics of pushing and supporting.

We must investigate in the body that the characteristics of hardness and softness, cohesiveness and fluidity, hot and cold, pushing and supporting are present in every part and particle of the body. We must feel these characteristics and be conscious of them in the mind to be sure of their presence. When they become distinct in the mind, one keeps on concentrating on them to develop one’s Samādhi. The highest Samādhi attainable here is neighbourhood concentration as the object of meditation is too deep and vast.

4.2.4 Six Caritas (Six Types of Natures)

There are six types of persons according to their nature or temperament.

1. Rāga carita – the greedy-natured who indulge in sensuous pleasure without shame,
2. Dosa carita – the hate-natured who get angry easily even over trivial things,
3. Moha carita – the stupid or dull-natured,
4. Saddhā carita – the faithful-natured,
5. Buddhi carita - the intelligent-natured who rely on reason and would not believe easily,
6. Vittakka carita – the ruminating-natured who thinks over this and that without accomplishing much.  

4.2.5 Kammaṭṭhāna and Cārita


The forty Kammaṭṭhāns should be coupled with six caritas suitably for beneficial result.

1. The greedy-natured persons should exercise the ten Asubhas and Kāyagatāsati as these Kammaṭṭhānas can suppress passion effectively.

2. The hate-natured persons should practice the four Brahmavihāras and the four colour-Kasinas, i.e. Nīla, Pīta, Lohita and Odāta Kasinas. These Kammaṭṭhānsa can delight persons who exercise them.

3. The stupid and dull-natured persons as well as the ruminating – natured persons should practise Ānāpānassati. The minds of these people are restless and distracted because of restlessness, doubt and initial application or poor thought conception. In Ānāpānassati the in-breathing and the out-breathing have to be noted rhythmically. So ānāpānassati can control and calm down the restless minds.

4. The faithful-natured persons should practice Buddhānussati, Dhammānussati, Saṅghānussati, Silānussati, Cāgānussāti and Devatānussati. Saddhā (faith) is already strong in these persons and it will be further strengthened to great benefits by practicing these Anussati kammaṭṭhānas.

35 EBA. p. 373.
36 Abs. Pp. 149,150. (Ahidhammatthasangaha)
5. The intelligent-natured persons should practise *Maraṇānussati, Upasamānussati, Āhāre paṭikūlā saññā* and *Catu dhātu vavatthāna*. The subjects of these *Kammaṭṭhānas* are subtle, and thus they can stimulate and strengthen the wisdom of the intelligent-natured persons.

The *Kammaṭṭhānas* which are suitable to all types of persons are *Pathavikasīna, Tejokasīna, Vāyokasīna, Ālokakasīna, Ākāsakasīna* and the four Āruppas.37

### 4.2.6 Three stages of Bhāvanā

*Bhāvanā* (meditation) may be divided into three classes in accordance with the degrees of concentration or mental culture they can give rise to.

1. *Parikammabhāvanā* = the preparatory of meditation.
   
   The *Kammaṭṭhāna* – objects such as *Kasiṇas* are called *Parikamma-nimitta*, meaning preparatory image. By observing an earth circle, one may meditate ‘*Pathavi, Pathavi*’ repeatedly either by murmuring it slowly or by just nothing it in the mind. This early stage of meditation that can develop ‘*Parikamma-samādhi*’, is called *Parikamma bhāvanā*. It paves the way for the arising of higher-*Bhāvanā* later on.

   ‘*Parikamma samādhi*’ is ‘preparatory concentration’ which is the initial and still undeveloped concentration of mind. All stages of concentration start from this initial stage, up to the stage just below the neighbourhood concentration which is called ‘*Parikamma samādhi*’.

2. *Upacāra bhāvanā* – the neighbourhood stage of meditation.
   
   ‘*Upacāra bhāvanā*’ means ‘neighbourhood’ or ‘moment of access.’ *Upacāra bhāvanā* is that meditation which has come to the neighborhood of *Jhāna, Magga* and *Phala*. It may also be regarded as the meditation which is about to enter the absorption-stage of meditation and is called *Appanā bhāvanā*.

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37 *EBA.* Pp.374-375,
Parikamma bhāvanā itself is developed into the Upacāra bhāvanā. The object of Upacāra bhāvanā is no longer ‘Parikamma nimitta’; it is Paṭibhāga samādhi, meaning ‘counter image’.

The concentration associated with Upacāra bhāvanā is called ‘Upacāra samādhi’ which is translated as ‘neighborhood or access concentration’. It represents the degree of concentration just before entering any of the absorptions (Jhānas).

3. Appanā bhāvanā – the absorption of meditation.

The meditation, which has developed to Jhāna, Magga and Phala, is called ‘Appanā bhāvanā’. The Jhāna, Magga and Phala remains absorbed in their respective objects.

The object of Jhāna is ‘Paṭibhāga nimitta’ whereas the object of Magga or Phala is Nibbāna. The concentration associated with the Appanā bhāvanā is called the ‘Appanā samādhi’. 38

4.2.7 Way of the Three Stages

Bhāvanāsu pana sabbatthā pi parikammabhāvanā labbhateva.

Buddhānussati ādīsu aṭṭhusu saññā vavatthānesu cā ti dasasu kammaṭṭhānesu upacārabhāvanā va sampajjati, natthi appanā.

Sesesu pana samatiṁsa kammaṭṭhānesu appanābhāvanā pi sampajjati. 39

The preliminary stage of development is attainable in all these forty subjects of meditation. In ten subjects of meditation – the eight recollections of the Buddha and so forth, the one perception, and the one analysis – only access development is attained but not absorption. In the thirty remaining subjects of meditation, the absorption stage of development is also attained.

In the subjects beginning with the recollection of the Buddha, the mind is engaged in reflecting upon many different qualities and themes, and this involves an intense application of thought (Vitakka) which

38 EBA. Pp. 375.376.
39 Abs. p. 151.
prevents one-pointedness from gaining the fixity needed to attain absorption.

4.2.8 Way of Jhāna


Therein, the ten _kasīṇas_ and mindfulness of breathing produce five _Jhānas_. The ten foulnesses and mindfulness occupied with the body produce the first _Jhāna_; the first three _Brahmavihāras_ (limitless), such as loving-kindness lead to four lower _Jhānas_ while equanimity leads to the fifth _Jhāna_ (only).\(^{41}\)

Both the ten kinds of foulness and mindfulness occupied with the body both require the exercise of _Vitakka_, and thus they are incapable of inducing the _Jhānas_ higher than the first, which are free from _Vitakka_. The first three limitless (_Brahmavihāra_) necessarily arise in association with joyful feeling (_Somanassa_) and thus can lead only to the four lower _Jhānas_, which are accompanied by joyful feeling. The limitless equanimity arises in association with neutral feeling, and thus can occur only at the level of the fifth _Jhāna_, which is accompanied by equanimous feeling.

4.2.9 Bhāvanā nimitta (Meditation Image)

_'Nimitta’ means mark, sign, image, target, object, etc. Here it refers to the mental image obtained in meditation. Three types of _Nimitta_ are to be noted._\(^{42}\)

1. _Parikamma nimitta_ – preparatory image.

   It is the object of _Parikamma bhāvanā_. It is the object perceived at the early stages of meditations.

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\(^{40}\) _Abs_. p. 151.

\(^{41}\) _CMA_. p 339.

\(^{42}\) _EBA_. p.378.

As the meditation proceeds, the meditator finds that he can see the object, e.g. *Kasiṇa*, without looking at it directly. He has the image in his mind, and he can see it with eyes closed.


As the meditation proceeds on, at the point when the concentration reaches *Upacāra samādhi*, the acquired image suddenly changes into a bright, clear and steady image. It is similar to the original object, but it is many times brighter and clearer than the acquired image. It is entirely free from faults such as unevenness, etc., that may be present in the original object. It is immovable as if it remains fixed in the eye. As soon as this image arises, the stage of *Upacāra bhāvanā* and neighborhood concentration is reached.

### 4.2.10 Attainment of Jhāna

Concentrating on the *Paṭibhāga nimitta*, the meditator carries on his meditation, noting: “*Pathavi, Pathavi*” as before. When the counter image is firm and immovable, it is made to expand by will-power inch by inch until it fills every space in all directions. Concentrating on this new abstract image, he keeps on meditating: “*Pathavi, Pathavi*”. If he is an intelligent, quick-witted person, he soon reaches *Appanā bhāvanā* when the first *Jhāna* arises. If he is a slow-witted person, he must try hard to maintain the *Paṭibhāga nimitta* with special care, and if he keeps on meditating, he too attains the first *Jhāna* sooner or later.

### Fine-meterial-SphereWholesome Consciousness (*Rūpa vacara-Kusala-cittāni*)

1. *Vitakka*- *vicāra-pīti-sukh’-ekaggatā-sahitaṃ paṭhamajjhāna-kusalacittāṃ*.
2. *Vicāra-pīti-sukha’-ekaggatā-sahitaṃ dutiyajjhāna-kusalacittāṃ*.
3. *Pīti-sukha’-ekaggatā-sahitaṃ tatiyajjhāna-kusalacittāṃ*.
4. *Sukha’-ekaggatā-sahitaṃ catutthajjhāna- kusalacittāṃ*.
5. *Upekkh’ – ekaggatā- sahitaṃ pañcamajjhāna-kusalacittāṃ*. 
Imāni pañca pi rūpāvacara-kusalcittāni nāma.\textsuperscript{43}

1. First \textit{Jhāna} wholesome consciousness together with initial application, sustained application, zest, happiness, and one-pointedness.
2. Second \textit{Jhāna} wholesome consciousness together with sustained application, zest, happiness, and one-pointedness.
3. Third \textit{Jhāna} wholesome consciousness together with zest, happiness, and one-pointedness.
4. Fourth \textit{Jhāna} wholesome consciousness together with happiness and one-pointedness.
5. Fifth \textit{Jhāna} wholesome consciousness together with equanimity and one-pointedness.

**Fine-Material-Sphere Resultant consciousness (Rūpavacara-Vipākacittāni)**

5. Upekkh’ ekaggatā- sahitam pañcamajjhāna- vipākacittam.

Imāni pañca pi rūpāvacara- vipākacittāni nāma.\textsuperscript{44}

1. First \textit{Jhāna} resultant consciousness together with initial application, sustained application, zest, happiness, and one-pointedness.
2. Second \textit{Jhāna} resultant consciousness together with sustained application, zest, happiness, and one-pointedness.
3. Third \textit{Jhāna} resultant consciousness together with zest, happiness, and one-pointedness.

\textsuperscript{43} CMA. p. 53
\textsuperscript{44} CMA. P. 53
4. Fourth Jhāna resultant consciousness together with happiness and one-pointedness.
5. Fifth Jhāna resultant consciousness together with equanimity consciousness.

Fine-material-Sphere Functional Consciousness (Rūpāvacara-Kriyācittāni)

5. Upekkh’ ekaggatā- sahitaṃ pañcamajjhāna- kriyācittaṃ.

Imāni pañca pi rūpāvacara-kriyācittāni nāma. Icc’evaṃ sabbathā pipaṇṇarasa rūpāvacara-kusala-vipāka-kriyācittāni samattāni.45

1. First Jhāna functional consciousness together with initial application, sustained application, zest, happiness, and one-pointedness.
2. Second Jhāna functional consciousness together with sustained application, zest, happiness, and one-pointedness.
3. Third Jhāna functional consciousness together with zest, happiness, and one-pointedness.
4. Fourth Jhāna functional consciousness together with happiness and one-pointedness.
5. Fifth Jhāna functional consciousness together with equanimity and one-pointedness.

These are five types of fine-material-sphere functional consciousness.

45 CMA. P. 54.
The fifteen types of fine-material-sphere wholesome, resultant, and functional consciousness.

This sphere of consciousness includes all the Cittas which ‘move about in’ or pertain to the fine-material plane of existence (Rūpabhūmi), the realms in which gross matter is absent and only a subtle residue of matter remains. Rebirth into these realms is achieved by the attainment of the meditative states called Jhāna, high attainments which ‘frequent’ this plane, in that they are qualitatively connected to it and are called ‘fine-material-sphere consciousness.”

Fifteen Cittas fall into this category – five wholesome, five resultant, and five functional. The wholesome fine-material-sphere Cittas are experienced by worldlings and trainees (Sekkha) who develop the Jhānas within life itself. Their corresponding results (Vipāka) arise only in the fine-material world, in the beings who have been reborn there as a consequence of developing the Jhānas, the five functional (Kriyā) Jhāna Cittas are experienced only by Arahants who attain the Jhānas.

4.2.11 First Jhāna wholesome consciousness

Each Jhāna is defined by way of a selection of mental concomitants called its Jhāna factors (Jhānaṅga). From among the many mental factors contained in each Jhāna consciousness, it is these that distinguish the specific Jhāna from the other Jhānas and bring about the process of absorption. The first Jhāna contains five factors, as enumerated in the text. To attain the first Jhāna, these five factors must all be present in a balanced way, closely contemplating the object and “burning up” the five hindrances that obstruct absorption.

Initial application (Vitakka)

In the Suttas the word Vitakka is often used in the loose sense of thought, but in the Abhidhamma it is used in a precise technical sense to mean the mental factor that mounts or directs the mind onto the object.\(^\text{46}\) Just as a king’s favourite might take a villager to the palace, even so Vitakka directs the mind onto the object. In the practice for attaining

\(^{46}\) So hi ārammaṇe cittaṃ. Dhs-p.-114.
Jhāna, Vitakka has the special task of inhibiting the hindrance of sloth and torpor (Thinamiddha).

**Sustained application (Vicāra)**

The word Vicāra usually means examination, but here it signifies the sustained application of the mind on the object. Whereas Vitakka is directing of the mind and its concomitants towards the object, Vicāra is the continued exercise of the mind on the object. The Commentaries offer various similes to highlight the difference between these two Jhāna factors. Vitakka is like a bird’s spreading out its wings to fly, Vicāra is like the bird’s gliding through the air with outstretched wings. Vitakka is like a bee’s diving towards a flower, Vicāra is like the bee’s buzzing above the flower. Vitakka is like the hand that holds a tarnished metal dish, Vicāra is like the hand that wipes the dish.\(^47\) Vicāra in the Jhānas serves to temporarily inhibit the hindrance of doubt (Vicikicchā).

**Zest (Pīti)**

Pīti, derived from the verb Pīnayati meaning “to refresh”; it may be explained as delight or pleasurable interest in the object. The term is often translated as rapture, a rendering which fits its role as a Jhāna factor but may not be wide enough to cover all its nuances. The commentators distinguish five grades of Pīti that arise when developing concentration: minor zest, momentary zest, showering zest, uplifting zest, and pervading zest. Minor zest is able to raise the hairs on the body. Momentary zest is like flashes of lightning. Showering zest breaks over the body again and again like waves on the sea shore. Uplifting zest can cause the body to levitate. And pervading zest pervades the whole body as an inundation fills a cavern. The latter is identified as the Pīti present in Jhāna.\(^48\) As a factor of Jhāna pīti inhibits the hindrance of ill will (Vyāpāda).

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\(^{47}\) Vism. IV.89.91.

\(^{48}\) Vism. IV.98.100.
Happiness (Sukha)

This Jhāna factor is a pleasant mental feeling. It is identical with Somanassa, joy, and not with the Sukha of pleasant bodily feeling that accompanies wholesome-resultant body-consciousness. This Sukha, also rendered as bliss, is born of detachment from sensual pleasures; it is therefore explained as Nirāmisasukha, unworldly or spiritual happiness. It counters the hindrance of restlessness and worry (Uddhaccakukkucca).

Though pīti and sukha are closely connected, they are distinguished in that Pīti is a cognitive factor belonging to aggregate of mental formations (Saṅkhārakkhandha), while Sukha is a feeling belonging to the aggregate of feeling (Vedanākkhandha). Pīti is compared to the delight a weary traveler would experience when coming across an oasis, Sukha to his pleasure after bathing and drinking.49

One-pointedness (Ekaggatā)

The Pāli term means literally one (eka) pointed (agga) state (tā). This mental factor is the primary component in all five Jhānas and the essence of concentration (Samādhi). One-pointedness temporarily inhibits sensual desire, a necessary condition for any meditative attainment. Ekaggatā exercises the function of closely contemplating the object, the salient characteristic of Jhāna, but it cannot perform this function alone. It requires the joint action of the other four Jhāna factors each performing its own special function: Vitakka applying the associated states on the object, Vicāra sustaining them there, Pīti bringing delight in the object, and Sukha experiencing happiness in the Jhāna.

4.2.12 Second Jhāna wholesome consciousness

The higher Jhānas are attained by successively eliminating the grosser Jhāna factors and by refining the subtler factors through strengthened concentration. In the Suttas the Buddha expounds the Jhānas as fourfold by teaching the simultaneous elimination of Vitakka and Vicāra in progressing from the first Jhāna to the second. In the Abhidhamma the Jhānas become fivefold by the inclusion of an intermediate Jhāna in which vitakka has been eliminated while Vicāra

49 Dhs.- P-118-18; Expos.,pp. 115-56.
remains. This is the second Jhāna in the Abhidhamma scheme. In the third Jhāna vicāra as well is eliminated, in the fourth Pīti is made to fade away, and in the fifth Jhāna upekkhā, equanimity or neutral feeling, replaces Sukha, happiness, as the concomitant feeling. Thus whereas the cittas of the first four Jhānas are associated with joy (Somanassasahita), the citta of the fifth Jhāna is associated with equanimity (Upekkhāshita).

According to the Suttanta method, which enumerates four Jhānas of the fine-material sphere, the first Jhāna is identical in all respects with the first Jhāna of the Abhidhamma method. However, the second Jhāna of the Suttanta method is attained by the simultaneous subsiding of initial application and sustained application, and thus has only the three Jhāna factors of zest, happiness, and one-pointedness, like the third Jhāna of the Abhidhamma method. The third Jhāna of the Suttanta method has the two of equanimity (i.e., neutral feeling) and one-pointedness. These two Jhānas are equivalent to the fourth and fifth Jhānas respectively of the Abhidhamma method.

Although the Suttas do not mention the fivefold analysis of jhāna in explicit terms, they provide an implicit basis for this analysis in the Buddha’s distinction between three kinds of concentration: concentration accompanied by both initial application and sustained application; concentration without initial application but with sustained application; and concentration with neither initial application nor sustained application.  

The first is obviously the first Jhāna in both systems, and the third is the second and higher Jhāna of the Suttanta method and the third and higher Jhāna of the Abhidhamma method. The second, however, is nowhere clarified within the Suttas themselves and only becomes intelligible as the second Jhāna of the Abhidhamma method.

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50 Savitakkaavicāra samādhi, avitakka vicāramatta samādhi, avitakka avicāra samādhi: AN.128/iii,162.
Five abilities (*Vasitā*)

The meditator, who has attained the first *Jhāna*, should develop five kinds of abilities with respect to that *Jhāna*. These abilities are called ‘*vasitā*’, meaning literally ‘habits’.\(^{51}\)

1. Āvajjana *vasitā* – the ability to reflect on the *Jhāna* factor quickly.
2. Samāpajjana *vasitā* – the ability to attain the *Jhāna* quickly.
3. Adhiṭṭhāna *vasitā* – the ability to remain in the *Jhāna* as long as wishes.
4. Vuṭṭhāna *vasitā* – the ability to come out from the *Jhāna* (ecstatic absorption) at the moment one has predetermined, e.g. one hour after getting into *Jhānas*.
5. Paccavekkhāna *visitā* – the ability to review the *jhāna* from which one has just emerged.\(^{52}\)

Now in order to eliminate *Vitakka* to go up the second *Jhāna*, the meditator contemplates on the coarse nature of *Vitakka* how it can divert the mind towards a sensuous object and thus destroy the *Jhāna*. He also contemplates on the subtle nature of the second *Jhāna* which is free from *Vitakka*.

Then concentrating on the *Paṭibhāga nimitta* of *pathavi kasīṇa*, he tries to develop the three stages of *Bhāvanā* in the normal order of *Parikamma*, *Upacāra* and *Appanā* without letting *Vitakka* associate with the *Citta*. This series of *Bhāvanā* without a desire for *Vitakka* is known as ‘*Vitakka virāga bhāvanā*’. The culmination of this *Bhāvana* is the attainment of the second *Jhāna*.

The second *Jhāna* contains only four *Jhāna* factors – viz., *Vicāra*, *Pāi*, *Sukha*, *Ekaggatā*, which are subtler than those present in the first *Jhāna*. The meditator then tries to develop the five abilities called ‘*Vasitā*’ (habit) with respect to the second *Jhāna*. He then eliminates *Vicāra* in a similar way to attain the third *Jhāna*. The fourth and the fifth *Jhānas* are attained by eliminating *Piti* and *Sukha* respectively in a similar manner.\(^{53}\)

\(^{51}\) *EBA*. P. 382
\(^{52}\) *CMA*. P. 342.
\(^{53}\) *EBA*. P.383.
Towards Arūpa jhāna

Rūpāvacara fifth Jhāna is used as the base for going up to Arūpāvacara jhānas. First the five abilities called ‘Vasitā’ with respect to the fifth Jhāna must be developed. Then the meditator contemplates on the faults of corporeality (Rūpa) to suppress his attachment to the corporeality. He may reason like this: “This body is subject to heat and cold, hunger and thirst, and to all kinds of diseases. Because of it, one quarrels with other. To clothe it, to feed it, and to house it, one has to go through many difficulties in series.”

The meditator should also contemplate how subtle and calm the Arūpāvacara jhāna is to strengthen his desire to attain it. Then he develops the five Rūpāvacara jhānas one after one on any of the nine Kasiṇas, excluding Ākāsa kasiṇa, he comes out from the fifth Jhāna and, without paying attention to the Paṭibhāga nimitta, he concentrates on the space behind it and meditates repeatedly: “Space is infinite!” This is Parikamma bhāvanā, the perquisite for the arising of higher Bhāvanā.

The Paṭibhaṅga nimitta will be in front of him so long as he still has a subtle desire (Nikanti) for it. When that desire is gone, the Paṭibhāga nimitta is also gone unfolding infinite space. Concentrating on this space, he meditates on: “Space in infinite! Space is infinite!”

When this desire (Nikanti) for Rūpāvacara fifth Jhāna disappears, he is said to reach Upacāra bhāvanā. If he goes on meditating earnestly and strenuously, he may soon reach the Appanā bhāvanā and attain the first Arūpāvacara Jhāna called ‘Ākāsānañcāyatana kusala citta’ etc.

Immaterial-sphere consciousness (Arūpāvacaracittāni)

This sphere of consciousness comprises the Cittas pertaining to the immaterial plane of existence (Arūpabhūmi), four realms in which matter has been totally transcended and only consciousness and mental factors remain. Rebirth into these four realms comes about through the attainment of the Arūpajjhānas, the four immaterial or formless absorptions, which are reached by developing concentration beyond the five Jhānas of the fine-material sphere. The immaterial sphere consists of
twelve Cittas – the four wholesome Cittas with which the immaterial attainments are experienced by worldlings and trainees, the four resultants which arise through rebirth in the immaterial realms, and the four functionals which occur to Arahants who enter upon the immaterial attainments.

**Immaterial-Sphere Wholesome Consciousness (Arūpāvacara-kusalacittāni)**

1. Ākāsānañyatana-kusalacittāṃ.
2. Viññānañcāyatana-kusalacittāṃ.
3. Ākiñcaññāyatana-kusalacittāṃ.
   Imāni cattāri pi arūpāvacara-kusalacittāni nāma.\(^{54}\)

1. Wholesome consciousness pertaining to the base of infinite space.
2. Wholesome consciousness pertaining to the base of infinite consciousness.
3. Wholesome consciousness pertaining to the base of nothingness.
4. Wholesome consciousness pertaining to the base of neither-perception-nor-non-perception. These are the four types of immaterial-sphere wholesome consciousness.

**Immaterial-Sphere Resultant Consciousness (Arūpāvacara-vippakacittāni)**

1. Ākāsānañyatana-vipākacittāṃ.
2. Viññānañcāyatana- vipākacittāṃ.
3. Ākiñcaññāyatana- vipākacittāṃ.
   Imāni cattāri pi arūpāvacara-vipākacittāni nāma.

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\(^{54}\) CMA.p.60.
1. Resultant consciousness pertaining to the base of infinite space.
2. Resultant consciousness pertaining to the base of infinite consciousness.
3. Resultant consciousness pertaining to the base nothingness.
4. Resultant consciousness pertaining to the base neither-perception-nor-non-perception.

These are the four types of immaterial-sphere resultant consciousness.

**Immaterial-Sphere Functional Consciousness (Arūpāvacara-kriyācittāni)**

1. Ākāsānañcāyatana-kriyācittaṁ.
2. Viññānañcāyatana- kriyācittaṁ.
3. Ākiñcānañcāyatana-- kriyācittaṁ.
4. N’evasaññān’āsaññāyatana--- kriyācittaṁ cātī.

_Imāni cattāri pi arūpāvacara-kriyācittāni nāma. Icc’evaṁ sabbathā pi dvādasa arūpāvacara-kusala-vipāka-kriyā-cittāni samattāni._

1. Functional consciousness pertaining to the base of infinite space.
2. Functional consciousness pertaining to the base of infinite consciousness.
3. Functional consciousness pertaining to the base of nothingness.

These are the four types of immaterial-sphere functional consciousness. Thus end, in all, the twelve types of immaterial-sphere wholesome, resultant, and functional consciousness.

**The base of infinite space (Ākāsānañcāyatana)**

This first of the four immaterial _Jhānas_ is the attainment of the base of infinite space. To reach this, a meditator who has mastered the

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55 CMA, pp. 61.
fifth fine-material *Jhāna* based on a *Kasiṇa* object spreads out the counterpart sign of the *Kasiṇa* until it becomes immeasurable in extent. Then he removes the *Kasiṇa* by attending only to the space it pervaded, contemplating it as “infinite space.” Through repeated attention given in this way, there eventually arises in absorption a *Aīta* having as object the concept of infinite space (*Ākāsapaññatti*). The expression “base of infinite space,” strictly speaking, refers to the concept of infinite space which serves as the object of the first immaterial-sphere consciousness. Here, the word *Āyatana*, “base,” has the sense of a habitat or dwelling for the *Citta* of the *Jhāna*. However, in a derivative sense, the expression “base of infinite space” is also extended to the *Jhāna* itself.

**The base of infinite consciousness (Viññāṇaṅcāyatana)**

The consciousness that is here said to be infinite is the consciousness of the first immaterial absorption. Since that first immaterial absorption has as its object the base or concept of infinite space, this implies that the consciousness which pervades that space as its object also partakes in its infinity. To reach this attainment, therefore, the meditator takes as object, the consciousness of the base of infinite space, and contemplates on it as “infinite consciousness” until the second immaterial absorption arises.

**The base of nothingness (Ākiñcaṅāyatana)**

The third immaterial attainment has as its object the present non-existence, voidness, or secluded aspect of the consciousness pertaining to the base of infinite space. By giving attention to the absence of that consciousness, the third immaterial absorption arises taking as its object the concept of non-existence or nothingness (*Natthibhava-paññatti*) in respect of the first immaterial consciousness.

**The base of neither perception nor non-perception (N’evasaṅā n’āsaṅāyatana)**

This fourth and final immaterial attainment is so called because it cannot be said either to include perception or to exclude perception. In this type of consciousness, the factor of perception (*Saṅā*) has become so subtle that it can no longer perform the decisive function of perception
though it is not altogether absent but remains in a residual form; thus it cannot be said not to have perception. Although perception alone is mentioned, all the other mental constituents in this Citta also exist in a state of such extreme subtlety that they cannot be described as either existent or non-existent. This fourth immaterial absorption takes as its object the consciousness of the base of nothingness, the third immaterial absorption.

Here ends the discourse on “Jhāna sammā-dhiṭṭhi”.

4.3.1 Vippassanā Sammā-dīṭṭhi

In this universe, there is no person, beings and things but only mind and matter. The knowledge which can discern significantly the characteristics of impermanence (Anicca), suffering (Dukkha) and insubstantiality (Anattā) is called Insight (Vipassanā). Those who lack Insight Knowledge regard the combination of mind and matter as human being, celestial being, Brahmā, man, woman, etc., and the combination entities as houses, schools, trees, forest, mountains, etc. They also miscomprehend these beings and things to be permanent (Nicca), happiness (Sukha), substantial (Attā) and pleasant (Subha).

Although the blind worldlings think so, a virtuous person who has practised Insight Meditation deeply knows that all beings and things are the aggregates of physical and mental phenomena, and that they are impermanent (Anicca), suffering (Aukkha), insubstantial (Anattā) and loathsome (Asubha). Such knowledge is called Vipassanā.56

In the exercises on Vipassanā-bhāvanā (insight meditation) one should have the knowledge of the following:

1. Sevenfold Visuddhi = seven stages of purity,
2. Ti-lakkhaṇa = three characteristic marks,
3. Threefold Anupassanā = three methods contemplation,
4. Ten Vipassanā-ñāṇas = ten insight knowledges,
5. Threefold Vimokkha = three ways of emancipation,
6. Threefold Vimokkha-mukha = three doors of emancipation and

7. Ten Upakkhilesas = ten impurities of Vipassana.\(^{57}\)

4.3.2 Sevenfold Visuddhi (Seven Stages of Purity)

Vipassanākamma ṭṭhāne pana sīlavisuddhi, cittavisuddhi, diṭṭhīvisuddhi, kaṅkhāvitara ṇavisuddhi, maggāmaggāṅaṅ dassana visuddhi, paṭipadā ṇānadassā-navisuddhi, ṇāṇadassanavisuddhi cā ti sattavidhena visuddhi-sāṅgaho.\(^{58}\)

‘visuddhi’ means ‘purification’ or ‘purity’. There are seven stages in purifying the mind by insight-meditation.

1. Sīlavisuddhi = purity of morality,
2. Cittavisuddhi = purity of mind,
3. Diṭṭhīvisuddhi = purity of view,
4. Kankhāvitaranavisuddhi = purity by transcending doubt,
5. Maggāmaggāṅaṅdassana visuddhi = purity of vision in discerning the Path and not-Path,
6. Paṭipadā ṇāṇadassana visuddhi = purity of vision of the Path-Progress,
7. ṇāṇadassana visuddhi = purity of vision of the knowledge of the four paths.\(^{59}\)

These seven stages of purification are to be attained in sequence, each being the support for the one that follows. The first purification corresponds to the morality aspect of the path, the second to the concentration aspect, and the last five to the wisdom aspect. The first six stages are mundane and the last is the supramundane paths.

4.3.3 Lakkhaṇa (Three Characteristic Marks)

Aniccalakkhaṇaṃ, dukkhalakkhaṇaṃ, anattalakkhaṇaṃ cā ti tīṇi lakkhaṇāni.\(^{60}\)

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\(^{57}\) EBA, p, 387.
\(^{58}\) Abs, p, 156.
\(^{59}\) CMA, P, 344.
\(^{60}\) Abs, p, 157.
There are three characteristic marks of mental and corporeal phenomena, i.e. of five aggregates of existence. They form the objects of insight-meditation.

1. *Aniccallakkhaṇa* = the characteristic mark of impermanence,
2. *Dukkhalakkhaṇa* = the characteristic mark of suffering,
3. *Anattalakkhaṇa* = the characteristic mark of non-self.⁶¹

The characteristic of impermanence is the mode of rise and fall and change, that is, reaching non-existence after having come into existence. The characteristic of suffering is the mode of being continuously oppressed by rise and fall. The characteristic of non-self is the mode of being insusceptible to the exercise of mastery, that is, the fact that one cannot exercise complete control over the phenomena of mind and matter.

### 4.3.4 Threefold *Anupassanā* (Three Methods of Contemplation)

*Aniccānupassanā, dukkhānupassanā, anttānupassanā cāti tisso anupassanā.*⁶²

There are three contemplations:

1. *Aniccānupassanā* = repeated contemplation on the impermanent nature of mind and matter in the five aggregates of existence.
2. *Dukkhānupassanā* = repeated contemplation on the suffering nature of mind and matter in the five aggregates of existence.
3. *Anattānupassanā* = repeated contemplation on the selfless or no-soul nature of mind and matter in the five aggregates of existence.⁶³

‘Contemplation’ implies ‘deep thought’ or ‘to be in a thoughtful state.’ In *Vipassanā*-meditation there is no place for thinking or for being thoughtful. With the help of concentration (*Samādhi*), one penetrates into the ultimate realities and sees with one’s mind-eye the real nature of these realities, that is the three characteristic marks of *Nāma* and *Rūpa*.

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⁶¹ CMA. P.346.
⁶² Abs. p, 157.
⁶³ CMA. P, 346.
By observing the incessant arising and dissolving of the ultimate Nāma and Rūpa, one understands the impermanent nature as well as the suffering nature of mental and corporeal formations. To be subject to incessant dissolving itself means suffering. Since the body and mind are made up of five aggregates and all these aggregates are incessantly forming and dissolving, leaving no single entity as permanent, one realizes that there is neither self nor soul.

Thus in Vipassanā-bhāvanā, one actually sees the ultimate things and knows their nature. This ultimate nature cannot be known by mere contemplation.

In Aniccānupassanā, one concentrates on the impermanent nature of the ultimate Nāma and Rūpa, and notes repeatedly “Anicca, Anicca, Anicca….” for ten to thirty minutes at a stretch. Then one takes up dukkhānupassanā.

In Dukkhānupassanā, one concentrates on the suffering of the ultimate nāma and rūpa and notes repeatedly “Dukkha, Dukkha, Dukkha….” for ten to thirty minutes at a stretch. Then one proceeds with anattānupassanā.

In Anattānupassanā, one concentrates on the selfless or no-soul nature of the ultimate Nāma and Rūpa, and notes repeatedly “Anatta, Anatta, Anatta.” for ten to thirty minutes at a stretch. Then one takes up Aniccānupassanā again.

As one carries on the Vipassanā meditation in this manner, the ten insight-knowledges (Vipassanā-ñāṇa) will arise in due course. Soon after the last insight-knowledge arises, Magga-ñāṇa and Phala-ñāṇa (the Path and its Fruition) also rise.

4.3.5 Ten Vipassanā-ñāṇa (Ten Insight-Knowledges)

Sammasanañāṇaṁ, udayabhayañāṇaṁ, bhaṅgañāṇaṁ, bhayañāṇaṁ, ādīnavañāṇaṁ, nibbidāñāṇaṁ, muncitukamyañāṇaṁ, paṭisaṅkhañāṇaṁ, saṅkhār’upekkhāñāṇaṁ, anulomañāṇaṁ cāti dasa vipassanāñāṇaṁ.⁶⁴

⁶⁴ Abs, p. 157.
There are ten kinds of insight knowledge:

1. *Sammasana* ñāṇa = the knowledge that can investigate the three characteristic marks of *Nāma* and *Rūpa* in the five aggregates of existence,
2. *Udayabhaya* ñāṇa = the knowledge that can investigate the arising and passing away of the ultimate *Nāma* and *Rūpa* and the five aggregates of existence,
3. *Bhaṅga* ñāṇa = the knowledge of the incessant dissolution of the ultimate *Nāma* and *Rūpa*,
4. *Bhaya* ñāṇa = the knowledge of realizing *Nāma* and *Rūpa* and the five aggregates of existence as fearful as they are dissolving incessantly,
5. *Ādīnava* ñāṇa = the knowledge that realizes the fault and unsatisfactoriness in *Nāma* and *Rūpa* as they have been known to be fearful,
6. *Nibbidā* ñāṇa = the knowledge of disgust in *Nāma* and *Rūpa* as they have been known to be unsatisfactory,
7. *Muncitukamyatā* ñāṇa = the knowledge of desire to escape from the entanglement of *nāma* and *rūpa*,
8. *Paṭisaṅkhā* ñāṇa = the knowledge of reinvestigating *Nāma* and *Rūpa* and the five aggregates of existence in order to escape therefrom,
9. *Saṅkhārupakkhā* ñāṇa = the knowledge of equanimity towards *Nāma* and *Rūpa* and conditioned things,
10. *Anuloma* ñāṇa = the knowledge of adaptation to the path.65

### 4.3.6 Threefold Vimokkha (Three Ways of Emancipation)

*Suññato vimokkho, animitto vimokkho, appaṇihito vimokkho cā ti tayo vimokkho.*66

‘Vimokkha’ means ‘emancipation, liberation or deliverance’. It refers to the emancipation from the entanglement of *Nāma* and *Rūpa*, i.e. from the round of rebirth or the *Samsāra* of misery.

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65 EBA, Pp, 391,392.
66 Abs, p. 157.
Here ‘Vimokkha’ stands for Magga-phala (the Path and its Fruition) which has emancipated from defilements (Kilesas). It can be further explained as follows:

1. *Suññata vimokkha* = emancipation through the concept of void by Anattānupassanā.

   ‘Suññata = void or emptiness” here means the absence of ‘Attā’ or ‘self” or any permanent entity in Nāma and Rūpa and the five aggregates of existence. The yogi who practises Anattānupassanā realizes this concept of void, and if he attains emancipation while practicing Anattānupassanā, his Magga-phala or emancipation is known as ‘Suññata vimokkha’.

2. *Animitta vimokkha* = emancipation through the concept of signlessness by Aniccānupassanā.

   ‘Nimitta’ means mark, sign, image, object, etc. while practicing Aniccānupassanā, the yogi is observing the dissolution of Nāma and Rūpa in the five aggregates all the time. In the ultimate state the five aggregates, which are nothing but mental and corporeal groups, have no form and shape nor any sign or image. So while the yogi is observing an incessant dissolution of Nāma and Rūpa, he observes no form and sign at all; he is having the concept of signlessness. If he emancipates from defilements through Aniccānupassanā, his Magga-phala or emancipation is known as ‘Animitta vimokkha’.

3. *Appanihita vimokkha* = emancipation through the concept of desirelessness by Dukkānupassanā.

   The yogi while practicing Dukkānupassanā, is observing the unsatisfactory or suffering nature of Nāma and Rūpa in the five aggregates all the time. So he has no desire for attachment to the Nāma and Rūpa. In other words he is having the concept of desirelessness (Appanihita). And if he emancipates from defilements through Dukkānupassanā, his Magga-phala or emancipation is called ‘Appanihita vimokkha’.

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67 EBA, Pp, 393,394.
4.3.7 Threefold Vimokkha mukha (Triple Gate-Way to Liberation)

Suññatānupassanā, animittānupassanā, appanihitānupassanā cā tīṇi vimokkhamukhāni ca veditabbāni.68

‘Mukha’ means ‘door or gateway’. The three doors to emancipation or liberation from the entanglement of defilements, refer back to the three Anupassanās:

1. Anattānupassanā is Suññatā vimokkha.
   It realizes that the Nāma and Rūpa formations are void of ‘Attā’ or ‘self’ or ‘ego’. Suññata refers to void of Attā.

2. Aniccānupassanā is Animitta vimokkha.
   It understands that the Nāma and Rūpa formations are formless, signless or imageless. Animitta refers to the signless state of Nāma and Rūpa.

3. Dukkhanupassanā is Appanihita vimokkhamukha.
   It understands that the Nāma and Rūpa formations are just suffering or misery. So it develops no desire (Tanbhā) for nāma and rūpa formation. Appanihita refers to the state of desirelessness.69

4.3.8 Ten Upakkilesas (Ten Impurities of Vipassanā)

Obhāso pīti passaddhi adhimokkho ca paggaho, Sukkham ānāṃ upaṭṭhānaṃ uppekkhā ca nikanti cāti.70

There are ten impurities of Vipassanā in Insight meditation;

1. Obhāsa = rays emitting from body on account of insight,
2. Pīti = five kinds of rapture (unprecedented joy),
3. Passaddhi = tranquility or quietude,
4. Adhimokkha = the controlling faculty of strong faith,
5. Paggaha = intense effort which supports Vipassanācitta,
6. Sukha = pleasant feeling in the whole body due to wholesome Cittaja-rūpa,
7. Nāṇa = quick insight wisdom,

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68 Abs. p. 158.
69 EBA. P, 394.
70 Abs. Pp. 159.
8. *Upaṭṭhāna* = mindfulness fixed on *kammaṭṭhāna*,
9. *Upekkhā* = *tatramajjatupekkhā* and *avajjanupekkhā*, (The former represents *tatramajjattatā* cetasika which can observe phenomena effortlessly; the latter refers to the *cetanā* associated with *avajjana citta* that can reflect on phenomena quickly),
10. *Nikanti* = mild attachment *vipassanā nāna* which is accompanied by pīti, passaddhi, sukha and obhāsa.71

Of the impurities mentioned above, only *Nikanti* (attachment) belongs to *Kilesās* (defilements). The remaining ones are wholesome qualities. Yet when one is presented with these qualities, especially the body-rays, unprecedented joy, quietude and happiness on account of pleasant feeling, strong religious fervor due to intense faith, the insight wisdom and the ability to observe the arising and passing away of conditioned things quickly and effortlessly, one may develop grasping *Diṭṭhi* (the wrong view that they occur in me), vicious *Māna* (the pride that I alone possess these marvelous qualities) and grasping *Taṇhā* (strong attachment that the qualities are mine). These *Diṭṭhi*, *māna* and *Taṇhā* really defile one’s meditation because they are real defilements (*Kilesās*).

Some yogis with poor knowledge of *Dhamma* even think that they attain *Magga* and *Phala* when they have the unusual aura, joy, tranquility and happiness. All the people who have such a wrong view (*Diṭṭhi*) or a vicious pride (*Māna*) or a grasping attachment (*Taṇhā*) are on the wrong path; their meditation will be at a standstill and may decline.

Those people, who have sufficient knowledge of *Dhamma*, know very well that these unusual phenomena of aura, joy, happiness, etc. are just *Upakilesas* and that they do not represent a *Magga* or *Phala* yet. To be on the right path, one must meditate on the arising and passing away of the conditioned things.

This knowledge which can differentiate between the wrong Path and the right Path is called *Maggāmagga nāṇadassana visuddhi*. The

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71 *CMA*, p. 350.
who possesses this knowledge is said to attain the purity of vision discerning the Path and not-Path.\textsuperscript{72}

4.4.1 Paccavekkhana sammādiṭṭhi

\begin{align*}
\text{Magga} & \text{ṃ phalanx ca nibbān} \text{ṃ paccavekkhati paṇḍito}, \\
\text{Hīne kilese sese ca paccavekkhati vā na vā.} & \text{73}
\end{align*}

The wise person reviews the path, fruit, Nibbāna, and he either reviews or does not review the defilements destroyed and the remaining defilements.

4.4.2 Types of Paccavekkhana Javana Vīthi (review)

There are five types of Paccavekkhana Javana Vīthi (review):

1. The mind process Vīthi reviewing on Magga
2. The mind process reviewing on Phala
3. The mind process reviewing on Nibbāna
4. The mind process reviewing on Kilesa which are already eradicated
5. The mind process reviewing on Kilesa not yet eradicated.

There are five types of reviewing thought processes – reviewing the path, the fruition and reviewing Nibbāna. These three are always done. The fourth is reviewing the defilements that are destroyed. The fifth is reviewing the defilements that are remaining. These two may or may not be reflected upon.

The first three are always reflected upon after the enlightenment thought process. But the last two – the defilements destroyed and the defilements remaining may or may not be reflected upon. If they do not reflect on defilements destroyed and defilements remaining, even though they are Ariyas, they may not know what defilements they have destroyed. Altogether there can be five reviewing thought processes after Sotapatti Magga, Sakadāgāmi Magga and Anāgāmi Magga. After Arahatta Magga there can only be four reviewing thought processes. There are no remaining defilements.

\textsuperscript{72} \textit{EBA}. P, 414. \\
\textsuperscript{73} \textit{CMA}, p. 355,
So altogether there are 19 reviewing thought processes – five after first Magga, five after second Magga, five after third Magga and four after the fourth Magga because the Arahant has no defilements remaining to be reviewed.

To conclude with, it can be said that, concentration has been defined as the part of the threefold practice or as a constituent of the Noble Eightfold Path, more specifically in terms of the four Jhānas, the meditational or trance states. They are the most basic forms of absorption.

When the mind becomes calm on the attainment of first four Jhānas, it is ready to enter the formless concentrations. Now there is no more awareness regarding material, may it be one’s body or surrounding.. The four formless concentrations (Arūpa jhāna) are four stages of increasing calm.

The benefits of meditation are briefly described as, the meditator sleeps at ease, wakes at ease; does not have bad dreams; is loved by people as well as by other living beings; is not harmed by fire, poison, or sword; can enter Jhāna swiftly; has a serene countenance; dies unconfused and if he does not attain enlightenment, is sure to be reborn in the first of the four Jhāna heavens.

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