CHAPTER II
Types (Subjects) of Meditation

In dealing with the types of meditation, we need to learn more about what meditation is. It is expounded in the Theravāda Pali canon, especially in Abhidhamma Piṭaka.

Meditation is the method of mental training. It is also a universal technique. It can stop worry, relax mental tension, eradicate mental depression, offer instant peace or mind, and lead to Samādhi, Jhāna, Vipassanā-ñāṇa, Maggas and Phalas.¹

The Buddhist meditation is based primarily upon the experience of the Buddha himself and upon the method adopted by him in the attainment of Enlightenment. Meditation has, therefore, come to occupy the central position in Buddhist teaching, and it is to be regarded as the essential factor in religious culture.

The practice of Meditation is a medium between the two extreme, avoiding all excess. It is called "Majjhima Paṭipada"² Excess in any direction must be avoided, as it is dangerous. Buddhist meditation, therefore, cannot be practiced by the worldly man, who is unwilling to reduce his worldly desires, nor is it possible for one who is fanatic in ascetic practices. In order to observe moderation it is necessary to have strength on the one side, and thoughtfulness on the other. So we find in the formula of the Path that Right

¹ According to Theravāda Buddhism the Maggas and the Phalas are called the highest and noblest attainment of life.
² Majjhima Paṭipada means the Ariya Path of eight constituents in striving for purification with a view to gaining insight into the four Ariya Truths that lead to the end of all woefulness, dukkha, there are the two extremes: indulgence in sense-pleasure (kāmasukhalikānuyoga) on the one hand, and self-mortification (Atakilāmahānuyoga) on the other. It is the Middle Way alone, Steering clear of the two extremes that can lead to Nibbāna, the end of dukkha.
A Dictionary of Buddhist terms Ministry of religious affair of Myanmar. P, 152.
Concentration is well supported by the two principles of Right Effort and Right Mindfulness. Of these, Right Effort promotes the ability to rise in one who is prone to sink into sensual pleasure; while right mindfulness become a safeguard against into extreme of asceticism.

There are three principles of the Middle Path, which is necessary, the preparatory ground to meditate. First of all, one must try himself in moral purity in order to attain full and immediate result of meditation in an ascending scale of progress. The disciple who conforms himself to these ideals will acquire self-confidence, inward purity absence of external fear, and thereby mental serenity, factors which are imperative for ultimate success in meditation. The training in these principles is the most fundamental aspect of the meditation of Theravāda Buddhism.

We could develop and cultivate mindfulness through meditation. There are basically two types of meditation. One is Samatha and the other is Vipassanā meditation. What the term ‘samatha’ actually means? It means nothing but concentration, calmness, peace or tranquility of the mind. It is the technique of attaining control over the mind through arduous application of thoughts, only on one particular object, ignoring the distraction of moment to moment movements of the senses, the body and mind. Concentration of the mind is considered the most essential objective in this method. “Samatha” or the calmness meditation is rather extrovert in nature that is basically related to the thing or the objects outside of oneself. There are forty types of Samatha meditation. By adopting any of the practices one can experience deep absorption, and may achieve full control and

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1 Theravāda the words of the Elders the teaching of the Buddha that has been preserved intact by generations of Bhikkhus. The text of the Buddha’s teaching approved at the Councils by the Ven. Mahākassapa and later generation. The view of the Buddha, according to which Bhikkhus observe and practise as has been agreed upon at the Councils and handed down without any changes by the Therās led by the Ven. Mahākassapa is called Theravāda.

A Dictionary of Buddhist terms Ministry of religions affair Yangon, Myanmar, p. 274.
satisfaction over the mind. But it is far from constituting the attainment of the Nibbāna or the Enlightenment for the total deliverance from the bondages of the suffering.

The strict practice of the Samatha meditation develops in the meditator eight worldly mental attributes lokiya-samāpatti. These are four mundane or material gains rūpa jhānas and four super mundane or immaterial gains. By maintaining repeated exercise of these jhānic states the meditator may have the following power of abhiññā, Iddhi-vidha abhiññā, that is the power of transforming oneself into manifold personalities, from manifold into one, to pass through hills and walls, to walk in the air or over water, as if walking on the plane and even to touch the sun and the moon etc. Dibba-sota abhiññā, that, is possessing a celestial ear for hearing sounds from any quarter of the universe or the extreme sensitive power of knowing other’s mind. Pubba-nivāsā abhiññā, that is the power of recollecting the prenatal existence and dibba-cakku abhiññā, indicates the power of having a heavenly eye through which all material forms, etc., of far and near can easily be seen. Herein above stated abhiññā, means the super knowledge or the faculty of knowing pre-eminently beyond the knowledge of ordinary mankind.

What does then the Vipassana actually means? Vipassana is the compounding of the pre-fix upasagga ‘Vi’ used as the preposition and the root word ‘Passa’ from verb ‘passati’, to see. The pre-fixes are generally used to modify or to add emphasis on the sense of the root words. Here the pre-fix has been applied to amplify or carry the vigour of insight, clarity, distinctness, accuracy, rightfulness or specification etc., to the act of seeing or perceiving. Thus the word “Vipassana as a whole, may be rightfully explained as to see or to perceive correctly and accurately or to go positive into the insightness”. Insightness of what? And what is to be perceived or to
be seen? It is the insight or discerning of all the material and mental phenomena or the happening of the living beings with rightful thought and the rightful understanding. This is a technique very thorough and codified system of sensitivity training to becoming more and more receptive to one’s own life experience. It is an attentive listening, total seeing, a careful testing and in a sense a process of self-discovery. The Vipassanā teaches us to how to scrutinize our own perceptual aptitude with great precision also. In other words, Vipassanā bhāvanā stands for the “insight system of meditation”. By insight one should mean, the clear and correct perception of the true nature of things i.e. as they really are. In other words, the insight means understanding of the reality itself, that is, the conditioning and the unconditioning of the material phenomena.

The former promote concentration and the latter mindfulness. They are interdependent. However, it is useful to know the difference between the two in terms of purpose, method and benefits. The scriptures indicate forty objects of Samatha meditation. It results in mental calmness and tranquility. The purpose is to lead eventually to a state of absorption called Jhāna, blissfulness in Pali.

Some form of Samatha meditation is used as a tool for psychotherapy treatment and stress management clinics by doctors and psychologists today. Psychology is a growing science of the mind and Buddhism has a scientific base. Vipassanā meditation aims at attaining wisdom and right understanding of the nature of mental and physical phenomena as they arise in our minds [Nāma] and the body [Rūpa]. Mind and Matter are further subdivided into five Khandhās or aggregates.

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1 Jhāna is similar to Zan in Myanmar, Chan in Chinese and Zen in Japanese.
Subjects of meditation

According to Theravāda Buddhism there are forty subjects of meditation [Kammaṭṭhāna], which differ according to the temperaments of individual. Here 'Kammaṭṭhāna' is taken to mean the object of meditation. As consciousness cannot arise without an object, we need suitable objects for mental training. Buddha has prescribed 40 objects for Samatha-bhāvanā. They are known as 'Samatha-kammaṭṭhāna'. They comprise the following seven classes:

1 Kasiṇa ----------- 10 Kasiṇa objects,
2 Asubha -----------10 loathsome objects,
3 Anussati -----------10 Recollection objects,
4 Brahma-vihāra-----4 Sublime abodes,
5 Ārūpa ----------- 4 immaterial spheres,
6 Āhāre-pāṭikkūla-saṅkhā ----1 objects,
7 Catudhātu-vattāṭhāna-----1 objects.

The object of meditation for Vipassanā-bhāvanā is 'Tilakkhana', i.e. the triple symbol comprising Anicca, Dukkha\(^1\) and Anatta of all bodily and mental phenomena of existence.

Kasiṇa Kammaṭṭhāna Meditation

We have noted that Kasiṇa\(^1\) means 'whole' or 'all' complete. It is so called because it should be observed wholly or completely in meditation,

\(^1\) According to the commentary dukkha as a Noble Truth is left untranslated. Suffering and ill are inadequate renderings. Dukkha is inherent in existence. The five Aggregates which are the objects of Clinging therefore embody dukkha. Dukkha has connotations of impermanence, insubstantiality, unsatisfactoriness, emptiness, imperfection, insecurity, besides the obvious ones of suffering, physical pain and mental affliction.

Mahāsati-paṭṭhāna Sutta (Great Discourse on Steadfast Mindfulness) published by The Department for the Promotion and Propagation of the Sasana Yaragon, Myanmar, (1997), p. 46.
and also because the light issuing from the conceptualized image is extended to all directions without any limitation.

Because it should be observed wholly, the shape of Kasīṇa should be circular with its diameter equal to one span and four fingers, i.e. about a feed. Paṭhavī-kasīṇa—earth-circle, i.e. pure earth or dawn coloured clay spread in a tray of optimum size. Āpo- kasiṇa—water-kasīṇa, i.e. water place in a suitable vessel or container. Tejo-kasīṇa—fire-kasīṇa; 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. Vāyo-kasiṇa—air-kasīṇa; to develop it, one concentrates on the win which blows the hair-tops or the grass-tops or which touches the cheek. Nīla-kasiṇa—brown-Kasīṇa; take a brown circle of paper or cloth on a white background. Pīta-kasiṇa—yellow or golden-coloured Kasīṇa; prepare as above. Lohitakasiṇa red-Kasīṇa; prepare as above. Odāta-kasiṇa—white-Kasīṇa; take a white circle of paper or cloth on a black background. Āloka-kasiṇa—light-Kasīṇa; it may be developed by concentrating on the morning or evening sun, on the moon, or on a circle of light cast on the floor or wall by sunlight entering through a hole in the wall. Ākāśa-kasiṇa—space-kasīṇa; it may be developed by looking through a hole in the wall towards the outside space having sky as background.

In dealing with the Kasīṇa meditation, we need to describe some more details about Paṭhavī-kasīṇa. For instance, an aspirant takes an earth-Kasīṇa for his object (Kammaṭṭhāna). The surface of about one feet in diameter is covered with clay and smoothed well.1 This concentrative circle is known as the preliminary object (Parikamma Nimitta). He sets it down some four feet

1 Kasīṇa has three interpretations: its Maṇḍale, the circle used as a device or artifice, it Nimitta, the sign of the mark or mental image obtained from contemplation of the device, and finally, the Jhūna obtained in that Nimitta.

2 Visuddhimagga [the path of purification] Bhadantācariya Buddhaghosa Translated by Bhikkhu Nanamoli [1999] p.126
away and concentrates on it, saying Paṭhavī, (earth, earth) until he becomes so wholly absorbed in it that adventitious thoughts get automatically excluded from the mind. When he does this for some time perhaps weeks or months or years he would be able to visualize the object with closed eyes. On this visualized image (Uggaha nimitta)\(^1\), which is a mental replica of the object, he concentrates until it develops into a conceptualized image (Paṭibhāga nimitta)\(^2\).

According to the Visuddhimagga, the difference between the first visualized image and the second conceptualized image is that “in the former, a fault of the Kasiṇa object appears while the latter is like the disc of a mirror taken out of a bag, or a well-burnished conch shell, or the round moon issuing from the clouds. The conceptualised image neither possesses colour nor form. It is just a mode of appearance and is born of perception. As he continually concentrates on this abstract concept, he is said to be in possession of “proximate concentration (Upacāra Samādhi) and the innate five Hindrances to spiritual progress (Nivarana) namely, sensual desires (Kamacchanda), hatred (Vyapadā), sloth and torpor (Thinamiddha), restlessness and worry (Uddhacca) and indecision (Vicikicchā), are temporarily inhibited by means of one-pointed-ness (Ekaggate), zest (Piti), initial application (Vitakka), happiness (Sukha) and sustained application (Visāra) respectively.\(^3\)

Eventually he gains ‘ecstatic concentration’ (appanā Samādhi) and becomes absorbed in Jhāna, enjoying the calmness and serenity of a one-pointed mind. This one-pointed-ness of mind, achieved by inhibiting the

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2 Visuddhimagga [the path of purification] Bhadantacariya Buddhaghosa Translated by Bhikkhu Nanamoli [1999] p. 130
Hindrances, is termed ‘Purity of Mind’ (Cittavisuddhi), the second stage on the Path of Purity.

**Asubha kammaṭṭhāna meditation**

The Asubha kammaṭṭhāna meditations refer to ten kinds of corpses, which were found in ancient India cemeteries where dead bodies were not buried or cremated and where flesh-eating animals such as dogs, wolves and vultures frequent.

In modern days any kind of corpse, which shows the loathsomeness of the body, is a suitable object for meditation.

We are, as a rule, very strongly attached to our body as well as to other bodies by Rāga [lust]. The best way to suppress that Rāga and the best remedy to cure the Rāga-disease is Asubha kammaṭṭhāna. It was made a standard or compulsory Kammaṭṭhāna during the time of the Buddha, especially for young monks.

Even now it is included in the Asubha Kammaṭṭhāna which serves as guardians or protectors. They are called Caturārakkha kammaṭṭhāna before one proceeds on to insight meditation.

The ten kinds of corpses are enumerated as follow.

Uddhumātaka—rotten and bloated corpse. Vinilaka—discoloured corpse, which becomes Brown black. Vipubbaka—one with cracked skin and pus oozing out. Vicchiddaka—one, which has been cut into two or three pieces. Vikkhāyitaka—one that has been gnaws and mangled by dogs, vultures, etc. Vikkhitaka—one which has been bitten and scattered into pieces by dogs, vultures, etc. Hatavikkhitaka—one which has been mutilated and cut by knife, axe, etc, and thrown away as fragments. Lohitaka—a bloody corpse. Puluvaka—worm-infested corpse. Atṭhika—a skeleton.
Meditation on any kind of corpse will lead to the first Jhāna. As the object is very disgusting, it is impossible to fix the mind on the object without Vitakka cannot be removed in order to attain the second Jhāna.

The word Asubha usually rendered "foulness" or "impurity", is here applied to ten stages of the decay of a corpse, the sing or the mental object derived from them, and the Jhāna induced by that sing. The proper way of thinking, or the development of the idea of the impure nature of the body, is called Asubha Bhāvanā.

A similar form of Asubha meditation is to be found in the Satipatthāna Sutta where there are nine stages of the decay of a dead body described as Sivathikāya Chaddhitam which a place where dead bodies are thrown to rot instead of being buried or burned. This meditation is given there as a part of Kāyānupassanā Satipatthāna; it comprise both Samatha and Vipassanā, and in particular it forms the path of deliverance for those of lustful disposition.

Asubha Kammaṭṭhāna meditation is dangerous for a person who is not careful to follow the preliminary instructions. By day and night a person should then guard that sing, applying his mind to it, thinking, swollen corpse, swollen corpse, [Uddhumātaka]. He should repeat it continuously.

Realizing the nature of the swollen corpse that has gradually become puffed up like a goldsmith's bellows with air, and considering that the same lot will befall his own body and those of others, a person should develop his meditation. So he continues, and the two signs, the mental image [Uggaṇanimitta], and the after-image [Paṭibhāga-nimitta], arise one after the other as the meditation proceeds.

Here is the difference between the two the former appears repulsive, awful and terrifying, as it should be understood in order to destroy passion. The after-image resembles a stout man lying down, but it is free from any notion of individuality. With the appearance of the after-image sense-desire has subsided, ill-will and other hindrances are gradually eliminated; Vitikka lifting the mind on to the same sign, Vicāra keeping the mind upon it, Piti causing physical tranquillity, Sukkha reposing the mind, and Samādhi concentrating the mind and thought, arise in the Jhanā state. Thus at that very moment the first Jhāna is produced in him through the image of the swollen corpse. This Jhāna is called Uddhumātaka.

After death gradually various changes occurs in a body. The parts where the flesh is abundant turn red and the parts where matter gathers turn white. In general, the corpse turns blue-green, blood and matter mixing, and look as if it were covered by a blue sheet. The person who meditates on such a corpse must realize that a material body, be it that of the past, present, or future, naturally undergoes changes similar to those of this discoloured corpse. The preliminary rules of this meditation and those of the following should be understood to be the same as those given for the swollen corpse. In fixing the attention upon the foulness of the discoloured corpse the words to be repeated are "Vinilaka-patikulam", which mean "discoloured and putrid thing".

This is the commentarial exposition of the ten subjects of the Asubha meditation, each of which leads only to the first Jhāna. But in the Yogāvacara's Manual they are found connected with all the five Jhāna, which does not tally with the Text or with the commentary. The Manual has probably confused them with those Jhānas connected with the Lokuttara states, which are attainable by the development of insight after the attainment of the first Jhāna.

32
Anussati Kammaṭṭhāna Meditation

According to Theravāda Buddhism, we found that there are ten kinds of Anussati meditation in Abhidhamma Piṭaka. They are described below:

1. Buddhanussati Kammaṭṭhāna meditation,
2. Dhammanussati Kammaṭṭhāna meditation,
3. Saṅghānussati Kammaṭṭhāna meditation,
4. Silanussati Kammaṭṭhāna meditation,
5. Cāgānussati Kammaṭṭhāna meditation,
6. Devatānussati Kammaṭṭhāna meditation,
7. Upasamānussati Kammaṭṭhāna meditation,
8. Maranānussati Kammaṭṭhāna meditation,
9. Kāyagatāsati Kammaṭṭhāna meditation,
10. Ānāpānassati Kammaṭṭhāna meditation.

The Anussati Kammaṭṭhānas have been taken as subjects of meditation for many reasons. In the first place they are the means especially used to gladden the mind when it is a prey to distress, and to induce insight in the course of higher progress. In the second place they provided a safeguard and a defence against the perils and fears, which may arise when one meditates in lonely places, such as a forest, a cemetery, and so forth.

These Anussati are given in the Scriptures as the essential practices for the noble disciples, to aid them in their further attainments. Nevertheless, they are also indispensable for beginners, because they purify and strengthen

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1 'Anussati' means repeated reflection or constant mindfulness. It stands for Ānūsati - octasika.
their moral virtues, develop other necessary qualities in the earlier stages and tend to produce mental purity for their further progress. Meditation on them alone leads only to access Jhāna, and the disciple may thereby develop the Vipassanā Path for the attainment of Arhatship.

A person who wishes to develop Buddhānussati should practise Buddhānussati Kammaṭṭhāna meditation in a secluded dwelling contemplating the supreme qualities of the Buddha such as Iti piso Bhagavā etc.¹

According to the Scriptures the formula itself is a general expression of the Buddha’s virtue; and it has been cited both as a proclamation about the Buddha, and also as the formula of the Buddhānussati meditation. In the mind of him who meditates on the recollection of the Buddha, the thoughts arise repeatedly with reference to the Buddha’s virtue.

With the consequent exaltation of mind, full of joy and gladness, he becomes increasingly strengthened in faith and devotion. He visualizes the Buddha in his inner being and constantly feels that he is in the presence of the Buddha. This feeling restrains him from those action that might be base him, and maintains his self-respect and higher virtues. A person who meditates on this subject should thoroughly understand the meaning of each word of the formula, and should meditate, recollecting the particular virtue of the Buddha expressed by each word. As is explained in the Visuddhimaga, the recollection should be practised as expressed in the words "So Bhagava iti pi Araham, iti pisamā sambuddho," etc. This means: "He, the Blessed one is Arahant for this reason, he is perfectly Enlightened for this reason", and so on. Here the Expression "Iti pi "is used

¹ "Iti pi so Bhagavā, araham, Sammā Sambuddho, Vijīṣṭharaṇasampanno, Sugato, Lokavidū, anuttaropaniradhamma-sarathi, Saṁthi devamamocanam, Buddhū, Bhagavā iti," Digha Nikāya vol. I, p. 47.
for "this and that reason" {Iminā ca iminā ca kāraṇena} in this way the disciple recollects that the Buddha is Arhat for many reasons:

First, he is Arhat {Araham, Arahanta}, because he is far {Āraka} from all vice, stands at a great distance, because he has destroyed all vice together with the innate tendencies or the traces of their previous existence {Vāsanā} by means of the noble path which led him to Buddhahood.

Secondly, he is Arahat because he has annihilated [Han] the foes, the vices of lust, hatred, etc, by means of the knowledge of the Noble Path.

Thirdly, he is Arhat because he has cut off {Hata} the spokes [Ara] of the wheel of Samsāra, whose nave is made of ignorance and craving for existence, whose spokes him are the constituent elements [Saṅkhāra], whose rim is decay and death, whose axle is made of the cause which produces the Āsavas, and whose body is the three-fold existence [Tībhava]. At the foot of the Bodhi tree, with the power of virtue and knowledge, he destroyed all the spokes of this wheel. Hence he is called Arhat.

Fourthly, he is Arhat because he is worthy to be worshipped with the best offerings, worthy to be honoured by gods and men, worthy to be revered with highest reverence. Thus he is Arhat by virtue of his worthiness, which truly deserves to be given this name of "Araham".

Fifthly, he is Arhat because he did no evil whatever, not even in secret, {Raha} unlike those in the world who, claiming themselves virtuous, yet do evil in secret, for fear of reproaches. Hence the lord is called Araham, in the sense of "A-raha", that is forming the absence of secret evil doing. Thus the Blessed one, being he who is far {Āraka} form vice, who has

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1 This is a special quality of the Buddha. Some Arhats have Vasana, the verbal and bodily expressions which still belong to those who are not free from Kilesas. For example, the elder Piliindvacccha would utter harsh words like an ordinary person, through his previous experience which still lingered in him even after the attainment of Arahatship. Dharmapada p. 181-2.

2 Samsara. Cycle of rebirth; conditioned world; world of suffering.
destroyed the foes of vice {Ari-hat}, who has cut off the spokes of the wheel of existence {Ars-han} who is worthily {Araha} to be honoured, who does no evil, not even in secret {A-raha}: for these reasons he is Arhat.1

The Buddhānussati Kammaṭṭhāna meditation is one of the most important and most frequent practices of Buddhist, and the formula is recited at least twice a day as part of the service. It is practised as one of the four protections {Caturārakkha}2, which are essential for the virtuous monk.

"Buddhānussati, Mettā, Asubha and Maraṇasati- these are the four protections: if the monk develop them, he is virtuous."

This meditation was recommended by the Buddha himself, as a protection for monks who dwells in the forest, at the foot of a tree, or in a deserted place, practising their Kammaṭṭhāna.3

Silānussati Kammaṭṭhāna meditation

The Buddha said one who practices Silānussati meditation, “the wise are praised and he can be stay a happy life.”4 And he can abstain from any physical or vocal action which hurts and harms other beings. He can abstain from killing, stealing, sensual misconduct, lying, harsh words backbiting or useless, meaningless words which waste his time and that of others, and from taking any kinds of intoxicant.

He will realize that abstains from unwholesome action is not only for other but also for him. Unwholesome actions cannot generate without impurity in the mind; like craving, greed aversion, ego, and fear. If he disturbs the peace and harmony of others, he can not get peace of mind. This is the law of nature.

1 Visuddhimagga [The path of purification] Bhadantācariya Buddhaghosa translated by Bhikkhu Nānamoli [1999], p. 201, 231.
2 *Buddhānussati mettā ca asubham maraṇasati, iti, ima caturārakkha, bhikkhu bhūveyya silavā. Catubhānāvāra Pali App {3}Sinh.ed.
3 Dhajagga Sutta Samyutta Nikāya vol, i, p, 220.
4 Samyutta Nikāya, Vol, II, P, 70.
So, this meditation is the most useful in the human society. The person with sila\(^1\) leads a happy life; nobody hates with sila, regarded as a complete person, a good friend to everyone.

The person without sila he becomes cruel, criminal, nobody loves or trusts such a person, always causes trouble for oneself and others, good people do not want to associate with such a person.

If all people practice this meditation sincerely, there families would be peaceful and happy. If his individual families have peace and happiness, society will be peaceful and the world will be a good place to live in.\(^2\)

Our task is to eradicate suffering by eradicating its cause: ignorance, craving, and aversion. To achieve this goal the Buddha discovered, followed, and taught a practical way to this attainable end. He called this way the Noble Eightfold Path. Once, when asked to explain the path in simple words, the Buddha said:\(^3\) “Abstain from all unwholesome deeds, perform wholesome ones, purify your mind” this is the teaching of enlightened persons.

This is a very clear exposition which appears acceptable to all. Everyone agree that we should avoid actions that are harmful and perform those that are beneficial. But how does one define what is beneficial or harmful, what is wholesome or unwholesome? When we try to do this we rely on our views, our traditional benefits, our preferences and prejudices, and consequently we produce narrow, sectarian definitions that are acceptable to some but unacceptable to others. Instead of such narrow interpretations the Buddha offered a universal definition of wholesome and unwholesome, of pity and sin. Any action that harms others, that disturbs their peace and harmony, is a sinful action, an unwholesome action. Any

\(^1\) Sila means morality, abstaining from physical and vocal actions that cause harm to others and oneself. The first of the three training by which the Noble Eightfold Path is practiced.


\(^3\) Dhammapada, p, 183.
action that helps others, that contributes to their peace and harmony, is a pious action, a wholesome action. Further, the mind is truly purified not by performing religious ceremonies or intellectual exercises, but by experiencing directly the reality of oneself and working systematically to remove the conditioning that gives rise to suffering.

The Noble Eightfold Path can be divided into three stages of training: sīla, samādhi, and paññā. Sīla is moral practice, abstention from all unwholesome actions of body and speech. Samādhi is the practice of concentration, developing the ability to consciously direct and control one’s own mental processes. Paññā is wisdom, the development of purifying insight into one’s own nature.

Anyone who wishes to practiced Vipassanā must begin by practicing sīla. This is the first step without which one cannot advance. We must abstain from all actions, all words and deeds, that harm other people. This is easily understood; society requires such behaviour in order to avoid disruption. But in fact we abstain from such actions not only because they harm others but also because they harm ourselves. It is impossible to commit an unwholesome action to insult, kill, steal, or rape without generating great agitation in the mind, great craving and aversion. This moment of craving or aversion brings unhappiness now, and more in the future. The Buddha said:\footnote{Ibid, Vol, I, P, 17.} “Burning now, burning hereafter, the wrong-doer suffers doubly ...Happy now, happy hereafter, the virtuous person doubly rejoices.”

We need not wait until after death to experience haven and hell; we can experience them within this life, within ourselves. When we commit unwholesome actions we experience the hell-fire of craving and aversion. When we perform wholesome actions we experience the haven of inner peace. Therefore it is not only for the benefit of others but for our own
benefit, to avoid harm to our selves that we abstain from unwholesome words and deeds.

There is another reason for undertaking the practice of sīla. We wish to examine ourselves, to gain insight into the depths of our reality. To do this requires a very calm and quiet mind. It is impossible to see into the depths of a pool of water when it is turbulent. Introspection requires a calm mind, free from agitation. Whenever one commits unwholesome action, the mind is inundated with agitation. When one abstains from all unwholesome actions of body or speech, only then does the mind have the opportunity to become peaceful enough so introspection may proceed.

There is still another reason why sīla is essential: One who practice Vipassanā is working toward the ultimate goal of liberation from all suffering. While performing this task he cannot be involved in actions that will reinforce the very mental habits he seeks to eradicate. Any action that harms others is necessarily cause and accompanied by craving, aversion, and ignorance. Committing such actions is taking two steps back for every step forward on the path, thwarting any progress toward the goal.

Sīla, then, is necessary not only for the good of society but for the good of each of its members, and not only for the worldly good of a person but also for his progress on the path of Vipassanā.

Three parts of the Noble Eightfold Path fall within the training of sīla: right speech, right action, and right livelihood.

**Right Speech**

Speech must be pure and wholesome. Purity is achieved by removing impurity, and so we must understand what constitutes impure speech. Such acts include: telling lies, that is, speaking either more or less than the truth; carrying tales that set friends at odds; backbiting and slander; speaking harsh words that disturb others and have no beneficial effect; and
gossip, meaningless chatter that wastes one's own time and the time of others. Abstaining from all such impure speech leaves nothing but right speech.

Nor is this only a negative concept. One who practices right speech, the Buddha explained, "Speaks the truth and is steadfast in truthfulness, trustworthy, dependable, straightforward with others. He reconciles the quarrelling and encourages the united. He delights in harmony, seeks after harmony, rejoices in harmony, and creates harmony by his words. His speech is gentle, pleasing to the ear, kindly, heartwarming, courteous, agreeable, and enjoyable to many. He speaks at the proper time, according to the facts, according to what is helpful, according to Vipassana and the Code of Conduct. His words are worth remembering, timely, well-reasoned, well-chosen, and constructive."

**Right action**

Action must also be pure. As with speech, we must understand what constitutes impure action so that we may abstain from it. Such acts include: killing a living creature; stealing; sexual misconduct, for example, rape or adultery; and intoxication, losing one's senses so that one does not know what one says or does. Avoiding these four impure actions leaves nothing but right action, wholesome action.

**Right Livelihood**

Each person must have a proper way of supporting himself or herself. There are two criteria for right livelihood. First, it should not be necessary to break the five percepts in one's work, since doing so obviously causes harm to others. But further, one should not do anything that encourages other people to break the precepts, since this will also cause

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harm. Neither directly nor indirectly should our means of livelihood involve injury to other beings. Thus any livelihood that requires killing, whether of human beings or of animals, is clearly not right livelihood. But even if the killing is done by others and one simply deals in the parts of slaughtered animals, their skins, flesh, bones, and so on, still this is not right livelihood, because one is depending on the wrong actions of others. Selling liquor or other drugs may be very profitable, but even if one abstains from them oneself, the act of selling encourages others to use intoxicants and thereby to harm themselves. Operating a gambling casino may be very lucrative, but all who come there to gamble cause themselves harm. Selling poisons or weapons—arms, ammunition, bombs, missiles is good business, but it injures the peace and harmony of multitudes. None of these are right livelihood.

Even though a type of work may not actually harm others, if it is performed with the intention that others should be harmed, it is not right livelihood. The doctor who hopes for an epidemic and the trader who hopes for a famine are not practicing right livelihood.

Each human being is a member of society. We meet our obligations to society by the work we do, serving our fellows in different ways. In return for this we received our livelihood. Even a monk, a recluse, has his proper work by which he earns the alms he receives: the work of purifying his mind for his good and the benefit of all. If he starts exploiting others by deceiving people, performing feats of magic or falsely claiming spiritual attainments, the he is not practicing right livelihood.

Whatever remuneration we are given in return for our work is to be used for the support of ourselves and our dependents. If there is any excess, at least a portion of it should be returned to society, given to be used for the good of others. If the intention is to pay a useful role in society in order to support oneself and to help others, then the work one does is right livelihood.
The practice of Sīla is an integral part of the path of Vipassanā. Without it there can be no progress on the path, because the mind will remain too agitated to investigate the reality within. There are those who teach that spiritual development is possible with sīla. Whatever they may be doing, such people are not following the teaching of the Buddha. Without practicing sīla it may be possible to experience various ecstatic states but it is a mistaken to regard these as spiritual attainments. Certainly without silanussati meditation one can never liberate the mind from suffering and experience ultimate truth.

Of the ten Anussaati, Kāyagatāsati can lead to the first Jhāna; Ānāpāsati, to all the five Rūpāvacara Jhānas; and the rest, to neighbourhood concentration [Upacāra-samādhi]

Buddhanussati and Maranānussati are included in the four guardian-Kammaṭṭhānas. By reflecting on the virtues of Buddha repeatedly for a long time, one's body becomes venerable as a pagoda and so it may not be insulted by beasts, ghosts or wicket persons.

Also one has the notion of living together with Buddha, and thus one develops faith on Buddha, moral shame and moral dread to a greater extent.

Reflection on death repeatedly enables one to comprehend the fleeting nature of life. When one has the notion that one's death may come at any moment, one sheds all pride, anger, attachment, etc, and one endeavours to make the best use of one's life by working for self-development instead of wholly indulging in sensual pleasure.

Ānāpānassati is one of the best Kammaṭṭhāna for developing concentration as well as insight. It is the staple Kammaṭṭhāna practised anywhere at any time while sitting, standing, walking or lying. Breathing exists all the time and what is required is just to be mindful of it.
The mindfulness [Sati] should be placed at the tip of the nose where the breath touches and pushes itself in and out. From that watch-point, one must be aware of the in-going breath and the out-going breath. It is like sitting at the gate of entrance and checking the people going in and coming out.

As breathing occurs rhythmically it can draw one's attention towards it and builds up concentration very quickly. If the mind wanders out to some external object such as teashop, cafeteria, movies-house, etc., not that it is there and focus it back on respiration. When the five hindrances of [Nivāranas] are suppressed completely, rapture [Pīti] tranquility o mind [Passadhi], pleasant feeling [Sukha-vedanā] and concentration [Samādhi] will become distinct, and once experience happiness one has never experienced before. One feels very light in body and mind and very peaceful. Some even feel as if they were floating in the air.

About this time a conceptualised light image [Nimitta] in the form of a tuber of rays or a sparkling diamond or a bright ruby or the like usually appears. The five Jhāna-factors also become distinct and strong, and one may be assured that one has attained neighbourhood- concentration. If one carries on the mindfulness exercise earnestly and intensely, very soon one may attain the first Jhāna and higher Jhānas.

Based on the Jhāna-concentration, one may carry on the insight-meditation by investing the mental and the corporeal phenomena in mind and body in detail. Then by contemplating on Tilakkhaṇa- i.e. the phenomena of impermanence, suffering and non-personality one develops insight knowledge which will gradually lead to the path and it's Fruition.

Ānāpānassati Kammatṭhāna meditation has been set forth in sixteen stages. They have been divided in the commentaries into four parts, each containing four exercises. Part one, which includes the preliminary course of
training, consists of four exercises pertaining to the Kammaṭṭhāna practice, which are suitable for a beginner; while the other three comprise his further development in the method of Vipassanā. The method of practising this meditation is exclusively Buddhist. It is by no means identical with the method of non-Buddhist systems.

Here the sixteen kinds of Ānāpānasati Kammatthāna meditation are described below: --

{1} "Breathing in long [duration], he is aware: 'I breathe in long'; Breathing out long, he is aware: 'I breathe out long'.

{2} "Breathing in short [duration] he is aware: 'I breathe in short'. Breathing out short, he is aware: 'I breathe out short'.

{3} "Realizing the whole body [volume of breath], I shall breathe in; 'Thus he trains himself.' Realizing The whole body, 'I shall breathe out'. Thus he trains himself.

{4} "Calming the bodily element [of breath], I shall breathe in'. Thus he trains himself. 'Calming the bodily element [of breathe], I shall breathe out'. Thus he Trains himself.

{5} "Experiencing joy [Piti], 'I shall breathe in'. Thus He trains himself. 'Experiencing joy, 'I shall Breath out'. Thus he trains himself.

{6} "Experiencing happiness, 'I shall breathe in'. Thus He trains himself. 'Experiencing happiness, ' I shall Breathe out'. Thus he trains himself.

{7} "Experiencing the thought -elements
[Cittasaṅkhāra], 'I shall breathe in'. Thus he Trains Himself. 'Experiencing the thought-elements, 'I shall Breathe out.' Thus he trains himself.

[8] "Tranquillizing the thought-elements, 'I shall breath in.' Thus he trains himself. "Tranquillizing the thought-elements, 'I shall breathe out.' Thus he trains himself.

[9] "Realizing the [state of] mind, 'I shall breathe in.' Thus he trains himself. 'Realizing the mind, 'I shall breathe out. Thus he trains himself.

{10} "Gladdening the mind, 'I shall breathe in.' Thus he trains himself. 'Gladdening the mind, 'I shall breathe out.' Thus he trains himself.

{11} "Concentrating the mind, 'I shall breathe in.' Thus he trains himself. Concentrating the mind, 'I shall breathe out.' Thus he trains himself.

{12} "Releasing the mind, 'I shall breathe in.' Thus he trains himself. "Releasing the mind, 'I shall breathe out.' Thus he trains himself.

{13} "Contemplating transistorises, 'I shall breathe in.' Thus he trains himself. 'Contemplating transistorises, 'I shall breathe out.' Thus he trains himself.

{14} "Discerning the freedom from passion, 'I shall breathe in.' Thus he trains himself. 'Discerning the freedom from passion, 'I shall breathe out. 'Thus he trains himself.

{15} "Discerning the cessation of the [Āsavas], 'I shall breathe in.' Thus he trains himself. 'Discerning the cessation of the [Āsavas], 'I shall breathe out.' Thus he trains himself.

{16} "Discerning entire freedom, 'I shall breathe in.' Thus he trains himself. 'Discerning entire freedom, 'I shall breathe out.' Thus he trains himself.\(^1\)

\(^1\) Majjhima Nikāya vol. iii, p. 82.
This the development of Ānāpānasati-samādhi is set forth in sixteen stages which are divided into four groups, each associated with one of the four Satipaṭṭhānas and each developed as independent system of Buddhist meditation.

**Brahma-Vihāra Kammatthāna Meditation**

Brahma-vihāra Kammatthāna meditation has come to occupy a central position in the field of mental training in Buddhism. Its exercises included the cultivation of the four higher sentiments, namely, Metta, Karunā, Muditā and Upekkhā, which form an essential preliminary aspect to the whole training of the religious aspirant.

In the list of the forty prescribed subject of meditation known as Kammatthāna, which are given in the Visuddhimagga, these four subjects are cited under the heading of the four Brahma-vihāras.¹

The Buddhist doctrine of Kamma teaches that the higher consciousness, that the moral consciousness of the form-world called Mahaggata-citta and induced by Rūpa- Jhāna, inevitably leads to re-birth in the Brahma World. But the four principles of Metta, Karunā, Muditā, and Upekkhā form the essential virtue of the life of a Brahmā and because their intrinsic value in the attainment of that state, meditation upon those principles are specified as the direct path to the Brahma-world.

[Brahmaloka-gāminipaṭipadā]²

[Cattāro Brahma-vihāra]³

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¹ Dhammasahgani p, 53, 55.
² Majjhima Nikāya vol ii, p, 207 [Brahmaloka-gāminipaṭipadā]
³ Majjhima Nikāya vol ii, p,76 [Cattāro Brahma-vihāra]
The term Brahma-vihara is variously translated as "Brahma Abodes," The word Brahma according to the explanation given by Buddhaghosa Thera, is Excellent or highest, in the sense of faultless, clean and pure.

The word Vihara here implies a mode of spiritual or religious life, as in the phrases "Dibha-vihara".

In the Makhādeva Sutta\(^1\) We found that Makhādeva, an ancient king of Mithilā, practised the four Brahma-vihāras and was in consequence reborn in the Brahma-world. The Sutta also states that the Buddha, while yet a Bodhisatta, was at one time the king Makhādeva and that he originated that noble practice [Kalyānam-vattam] which was thereafter followed by a series of ancient king, his descendants. But the practice is there said to conduce only to re-birth in the Brahma-world.

In the Tevijja Sutta\(^2\) the two Brahmins, Vāsetṭha and Bhāradvāja, who disputed concerning the right path to lead to Brahmās, agreed to consult with the Buddha, since they are unable to arrive at any satisfactory conclusion. At the end of a lengthy discussion Vāsetṭha says to the Buddha: "I have heard that the Venerable Gotama teaches the way to companionship with the Brahmās; and it is well, let the Venerable One be pleased to show us the way to that state." Then the Buddha explains to them the practice of the Brahma-vihāras Dhammas.

From the Buddhist point of view 'Brahmās' means the higher beings born in the Rūpa-world by virtue of meditation, and there is no conception of a neuter Brahman. The path to that world, as it is set forth in this Sutta, is purely Buddhist and contains the following steps: ---

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\(^1\) Majjhimā Nikāya p, 83.

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the confidence of heard results from moral purity,
the way, in which the disciple guards the doors of his senses,
the way in which he is mindful and self-possessed,
contentment and simplicity of life,
freedom from the five hindrances,
the joy and peace arising as a result of his inward purity,
concentration of the mind,
the practice of the Brahma-Vihāras pervading the whole world with Friendliness, compassion, sympathy and Equanimity.

In the Buddhist system the Brahma-Vihāra leads to Nirvāṇa as the Ultimate goal; but if they are not developed to that height, the immediate result is the attainment of the Brahma-world. So we read in reference to Mettā, if he should realise no higher condition [Arhatship], he is re-born in the Brahma-world.¹

Mettā Kammaṭṭhāna Meditation

In the account of the four subjects of Brahma-vihāra Kammaṭṭhāna meditation, Mettā is translated "love" it should always be understood to mean "friendliness"; for love in its ordinary sense is equivalent to the Pali word "Rāga", also to Lobha, from which it is etymologically derived, which means passion, or sensuous attachment, and is inimical to Mettā.

Mettā It means that which softens one's heart or the state of a true friend. It is defined as the sincere wish for the welfare and genuine happiness of all living beings without exception. It is also explained as the friendly disposition, for a genuine friend sincerely wishes for the welfare of his friend.

¹ Aṅguttara Nikāya vol, v, p, 342
Just as a mother protects her only child even so should cultivate boundless-kindness towards all living beings, is the advice of the Buddha. It is not the passionate love of the mother towards her child that is stressed here but her sincere wish for the genuine welfare of her child. Mettā is neither carnal love nor personal affection, for grief inevitably arises from both. Mettā is not neighborliness, for it makes no distinction between neighbors and others. Mettā is not mere universal brotherhood, for it embraces all living beings including animals, lesser brethren and sisters that need greater compassion, as they are helpless. Mettā is not political brotherhood or racial brotherhood, or national brotherhood, or even religious brotherhood. Political brotherhood is confined only to those who share similar political views, such as the partial brotherhood of Democrats, Socialists, Communists, and so forth.

Racial brotherhood and national brotherhood are restricted only to those of the same race and nation. Some nationalists love their race so much that sometimes they ruthlessly kill innocent men, women and children because they unfortunately are not blessed with blond hair and blue eyes. The white races have a particular love for the white skin, the black for the brown, the yellow for the yellow, the brown for the brown, the pale for the pale, the red for the red. Others of a different complexion are at times viewed with suspicion and fear. Very often to assert their racial superiority they resort to brutal warfare, killing millions by mercilessly raining bombs from the sky above. The pathetic incidents of the Second World War are striking examples, which can never be forgotten by mankind.

Mettā is not religious brotherhood either. Owing to the sad limitations of so-called religious brotherhood, human heads have been severed without the least compunctions, sincere outspoken men and women have been roasted and burnt alive; many atrocities have been perpetrated which baffle description; cruel wars have been waged which mar the pages
of world history. Even in this supposedly enlightened twentieth century, the followers of one religion hate or ruthlessly persecute and even kill those of other faiths merely because they cannot force them to think as they do or because they have a different label.

If, on account of religious views, people of different faiths cannot meet on a common platform like brothers and sisters, then surely the missions of compassionate world teachers have pitifully failed. Sweet Mettā transcends all these kinds of narrow brotherhood. It is limitless in scope and range. Barriers it has none. Discrimination it makes not. Mettā enables one to regard the whole world as one’s motherland and all as fellow beings. Just as the sun sheds its ray on all without any distinction, even so sublime Mettā bestows its sweet blessings equally on the pleasant and the unpleasant, on the rich and the poor, on the high and the low, on the vicious and the virtuous, on man and woman, and on human animals.

Such was the boundless Mettā of the Buddha who worked for the welfare and happiness of those who lived Him as well as of those who hated Him and even attempted to harm and kill Him. The Buddha exercised Mettā equally towards His own son admirers and His opponents. This loving-kindness should be extended in equal measure towards oneself as towards friend, foe and neutral alike. Support a bandit were to approach a person traveling through a forest with an intimate friend, a neutral person and an enemy, and suppose he were to demand that one of them be offered as a victim. If the traveler were to say that he himself should be taken, then he would have no Mettā towards himself. If he were to say that anyone of the other three persons should be taken, then he would have no Mettā towards them.

Such is the characteristic of real Mettā. In exercising this boundless loving-kindness, one should not be ignored. This subtle point should not be misunderstood, for self-sacrifice is another sweet virtue and egolessness is
yet another higher virtue. The culmination of this Metta is the identification of oneself with all beings making no difference between oneself and others. The so-called 'I' is lost in the whole. Separatism evaporates. Oneness is realized.

Karuṇā Kammaṭṭhāna Meditation

The second virtue of Karuṇā Kammaṭṭhāna meditation is defined as that which makes the hearts of the good quiver when others are subjected to suffering, or that which dissipates the suffering of others. Its chief characteristic is the wish to remove the woes of others.

It is in the beginning that the practice of Karuṇā differs from that of Metta. For Karuṇā deals with the emotion of kindness and the feeling of pity that arises at the sight of the suffering of a being, such as one stricken with poverty and misery or afflicted with illness or disablement. The disciple who wishes to develop Karuṇā should begin by reflecting upon the blessing of kindness. In so doing he should not begin with beloved persons and others as in the practice of Metta. For the persons who are dear, neutral, or inimical remain in the same category and are not fit mental objects for Karuṇā in view of their psychological significance. The same is true of persons of the opposite sex and of those that are dead.

We found in the Vibhaṅga¹, "How does the monk abide suffusing one quarter of the world with his mind accompanied by kindness? As on seeing a person in poor circumstances, he should show kindness, so he suffuses all beings with kindness."

First of all, therefore, on seeing anyone in a condition of misfortune, sorrow, or pain, he should feel kindness and pity, saying, "Oh! This person has free from this pain!"

¹ Vibhaṅga, p, 273.
When he meets no such person, he should exercise Karuṇā towards a person who, although well to do and happy, yet is an evildoer; such a person he would compare to a man condemned to death. A person who is using this Karuṇā Kammaṭṭhāna meditation should establish within himself the quality of Karuṇā, pitying such a person in this way: "however much this person experiences happiness now, is well off and enjoys his wealth, he well be deprived of such happiness in the future owing to this misconduct and to lack of good deeds." Moreover, when he sees or hears of a man who has met with some misfortune or any form of calamity, he should cultivate compassion and direct it towards that individual.

After practising Karuṇā meditation in words, deeds and thoughts, he should develop it with regard to the four types of persons as in the method of love. Finally, breaking down all limits, he habitually suffuses the whole world with boundless compassion, even when he has emerged from the Jhāna states.

Here we found that Karuṇā should first be directed towards an enemy; then towards one who is miserable; then towards a friend, and lastly towards oneself.

Buddhaghosa Thera, remaking that this does not tally with the text given in the Vibhaṅga suggests the order stated here. Furthermore, Karuṇā is also to be practised in the three ways of Anodhisa, Odhisa and Disapharana respectively, in five, seven and ten forms, as in the case of Mettā.

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1 Anodhisa mettā means without odhisa or without particularizing, or relating to a class or individual or someone. There are five Anodhisa Mettā. They are [1] Sabbe Sattā-all beings. [2] Sabbe Pāsā - all living things. [3] Sabbe Bhūtā - all creatures. [4] Sabbe Puggalā - all persons or individuals. [5] Sabbe Aṭṭhabhāva pariyyāpannā -all that have come to individual existence.

The Buddha set a noble example by attending on the sick himself and exhorting his disciples with the memorable words "he who ministers unto the sick minister unto me."¹

Like Mettā, Kammatṭhāna meditation Karuṇā Kammatṭhāna meditation should be extended without limit towards all suffering and helpless beings, including dumb animals born and privileges of mankind on account of caste colour, or race is inhuman and cruel. To above and ruthlessly destroy millions of men, women and children is the worst form of cruelty that deluded man has ever perpetrated. Today this pitiless, vengeful world has scarified the most precious things on earth- life at the altar of brute force.

Whither has compassion fled? The world needs today compassionate men and women to banish violence and cruelty form the face of the earth. Buddhist compassion, it should be noted, does consist in mere shedding of tears and the like, for the indirect enemy of compassion is passionate grief. Compassion on embraces all sorrow-stricken beings, while loving-kindness embraces all living beings, happy of sorrowful.

**Muditā Kammatṭhāna Meditation**

The third sublime virtue is Muditā. It is mere sympathy but sympathetic or appreciative joy, which tends to destroy jealousy, its direct enemy. One devastating force that endangers our whole constitution is jealousy. Very often some cannot bear to see or hear the successful achievement of others. They rejoice over their failures but cannot tolerate their successes. Instead of praising and congratulating the successful, they try to ruin condemn and vilify them. In one way, Muditā is concerned more with oneself than with others, as it tends to eradicate jealousy, which ruins

¹ Pūtigattattissa therā story, Dhammapada Vase 41.
oneself. On the other hand, it aids others as well. Since one who practises Muditā will not try to hinder the progress and welfare of others.

Muditā means sympathetic joy, appreciative joy. It is the congratulatory attitude of oneself. Its chief characteristic is to be happy and full of joy in others' prosperity and success. Its direct enemy is jealousy, and its indirect enemy is exhilaration on it eliminates dislike.

Muditā embraces all prosperous being with the ardent wish that their prosperity will last for a long time. It stands for the Muditā- cetasika.

Here, we have to understand that the practising Muditā Kammaṭṭhāna meditation should begin with one who is beloved, and then proceed to others. For a friend, just because he is a friend, is not therefore a proximate cause of sympathy, much less the neutral person, or the enemy. Neither are persons of the opposite sex nor the dead fit objects for this meditation. A very dear friend, however, may be the proximate cause. He, therefore, should be the first to be suffused with sympathy. On hearing or seeing a beloved person living happy and joyful, the disciple should express sympathy, saying, "Happy indeed is this person. How good! How splendid!"

We find that as on seeing a person who is dear and begets interest, he would be joyful, so he suffuses all beings with sympathy. Thus after creating the quality of sympathy and exercising it on a very dear person, the disciple should in due course extend it towards a neutral person, and then towards an enemy. Placing other on equality with himself, he follows the method of immeasurable suffusion and increases the Appanā of sympathy by means of the threefold and fourfold Jhāna.

The intrinsic value of this exercise is the elimination of envy and jealousy, together with their root of egoism, and the manifestation of the divine qualities of gladness and sympathetic joy with others' happiness.

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1 Vibhaṅga p,247.
"Anumodanā" "appreciation" or delight in others' good deeds and prosperity very often expresses this. Buddhists as one of the ten meritorious actions practise this.

**Upekkhā Kammaṭṭhāna Meditation**

Upekkhā literally means to view impractically; that is with neither attachment nor aversion. Impractical attitude is its chief characteristic. It is not hedonic indifference nor the neutral feeling Upekkhā-vedanā. It stands for Tatramajjhettatācetasika and means perfect equanimity or a well-balanced mind. It stays in between Karuṇā and muditā. It keeps the mind balanced and unwavering amidst vicissitudes 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.

It is Upekkhā kammaṭṭhāna meditation. The etymological meaning of the term Upekkhā is discerning rightly, viewing justly or looking impartially, that is without attachment or aversion, without favor or disfavor. Equanimity is necessary, especially for laymen who have to live in an ill-balanced world amidst fluctuating circumstances. Slights and insults are the common lot of mankind. The world is so constituted that the good and the virtuous are often subjected to unjust criticism and attack. It is heroic to maintain a balanced mind in such circumstances.

Upekkhā is a common factor of the forth Jhāna in every form of meditation. But the fourth Jhāna in Brahma-vihāra Upekkhā does not arise in him who has not practised the other three - Vihāras, even though he may have attained to the third Jhāna in another form of meditation, such as the earth Kasinā, etc. Why so? because of dissimilarity in the objects. It arise only in him who has risen to the third Jhāna in one of the other three Vihāras, because of the psychological similarity in the acquisition of
blessings are to be understood as being identical with those given in regard to Mettā.

Āhare-paṭikkūla-saññā Kammatṭhāna Meditation

This meditation is introduced with the above name into the list of Saññas, perceptions or ideas, which we have rendered "concentration," since they are made the subjects of meditation. Āhare Paṭikkūla-saññā means perception of loathsomeness on food. It is the repeated contemplation to develop the perception of loathsomeness on the food and drinks we eat and swallow. How do we develop the notion of loathsomeness on the food we are eating? 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 on 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 collects in the bowels and it has to be discarded from time to time in the lavatory. As the excrement is very loathsome, one has to hide shamefully in the lavatory to discard it.

Now attachment to food [Rasa-taṇā] is a strong form of Lobha, which is a hindrance to the development of concentration. So the Buddha advised His disciple to suppress it by means of Āhare-paṭikkūla-saññā.

Regarding Āhare-paṭikkūla Kammatṭhāna meditation Buddha said in Śūnyuttanikāya; "monk, four are the sustenance for the maintenance of

1 The word "Āhare" as a philosophical term implies "sustenance" and is derive as "Ahāreti' ti, āhāra," that which brings about [ā-hār-to bring; to fetch forth] its own fruit. Figuratively it is applied to the cause of sustenance of all beings that are born or about to be born.
beings that have come to birth, or to support those who are seeking to become. What are the four? Material food, coarse or fine, contact as the second, volition as the third, consciousness as the fourth".\(^1\)

Of these, material food [Kabalikāra-āhāra] sustains the material forms ending in essence [Ojaṭhamaka rūpa], i.e., the four elemental qualities, colour, odour, taste, and nutritious essence; contact [Phassa Āhāra] sustains the threefold feeling: pleasant, unpleasant and indifferent; volition [Manosaṃcetanāhāra] produces re-birth in the three forms of sentient existence; consciousness [Viśīṣṭāhāra] causes the mental concomitants [Nāma] and material form [Rūpa] at the moment of conception.

Of these four, only material food is intended here in the sense of physical nutriment. Perception, which arises by way of reflecting on the loathsome nature of material food, is to be understood Āhāre Paṭikkūlasañña. The disciple who wishes to develop this perception as a Kammaṭṭhāna should reflect on the loathsome nature of food considering the different kinds of things to eat and drink. The word "Paṭikkūla," "loathsome" is to be repeated in the preliminary exercise when he does the loathsome and revolting qualities of food will be apparent in many ways.

A monk who develops these perceptions should think of the undesirable conditions and manifold difficulties, which he has to endure in going in search of food. He must leave all the necessary and noble duties of his religious life, forsaking the beautiful and calm seclusion of his ascetic dwelling, and taking his begging bowl, he has to go to the village at a particular hour, in quest of food, like a jackal going to the charnels-field searching for his meal. Passing from house to house, bowl in hand, like a pauper, exposing himself to heat and cold, wind and rain he has to roam about seeking food.

\(^1\) Samyutta-Nīkaya vol, ii, p. 11.
Having thus obtained the food, he seats himself under a tree or in some such place, and kneading the food into lumps, he puts it into his mouth. Once in the mouth it is ground with the pestles of the teeth, turned over by the tongue, besmeared with saliva, and so becomes loathsome, devoid of beauty and attractive odor. When eaten and swallowed it becomes highly loathsome, being smeared with bile, phlegm, and other impure things and it is stored in a place, which is also impure.

This food being stored in the stomach remains, so long as it is not digested, in a highly repulsive state, mixed with everything eaten today, yesterday, and the day before; being gathered up in a lump in a membrane of phlegm, warmed by the heat of the body, it produces various gases.

When it is not well digested, it brings about numerous diseases. Finally the waste products of the body have to be ejected in privacy.

He who eats feels happy, delighted and elated and knows enjoyment for the moment. Lustful, greedy, giddy and infatuated, he eats food on the first day; his face distorted, disgusted and sick at heart, he ejects it on the second days. After it has abided within him a few hours he has lost all passion for it, is vexed with it, ashamed of it. In the company of others he enjoys sweet-smelling food, sumptuously and laboriously prepared, but during the process of eliminating he has to be alone, and his nostrils are offended.

Thus in many ways he should consider the loathsomeness of nutriment, repeating the word "Paṭikkūlam, Paṭikkūlam" when he does this the perception of loathsomeness with regard to material food manifests itself as the sign or the mental objects of meditation. As he practises it repeatedly, the hindrances disappear. On account of the intrinsic nature of material food and intentness on the perception of its loathsomeness, the mind attains only to access concentration. The perception appears in grasping the loathsome
nature of food, and this subject of meditation therefore goes under the name of "Āhāre Paṭikkūla - Saññā."

He, who develops this meditation, turns away from greed and craving for taste; avoiding all excess he eats to live, as an aid to escape from ill. By means of the mastery over material food he attains the mastery over the five senses; thereby he masters passion, and realizes the transient nature of the phenomenal. If he falls short of the goal of deathlessness in the present life, he is bound for a happy destiny as the result of this practice.

**Catu dhātu vavaṭṭhāna Kammaṭṭhāna meditation**

This is the last of the forty subjects of Samādhī meditation as they are set forth in the Visuddhimaga, where it is defined as "Ekam Vavaṭṭhānam", one determination", and explained under the heading of "Catudhātu-vavaṭṭhāna", the determination or analysis of the four Elements.

'Catu-dhātu' means the four essential elements namely, Paṭhavi Āpo, Tejo and Vāyo. 'Vavaṭṭhāna' means the Knowledge of characterizing [the elements].

The main object of this meditation is to free the mind from the conception of individuality in regard to the physical body, and to realize its elemental nature with no thought of personal distinction. The method of pursuing this meditation is described in the scriptures in two ways: briefly, for those of knee intellect, and in detail, for those of sluggish intellect.

By this method the disciple of keen intellect forms a concrete estimate of the body and gradually comes to apprehend its four elements. He discerns that in this body, whatever part is sold or hard is the earth element, whatever is cohesive or fluid is the water element whatever causes maturity or is warm is the fire element, what ever is buoyant or moving is the air-element while he reflects thus upon the four elements, the concept of "I" or "mine", "man" or "women" will disappear; the mind will become established in the thought
that there are merely elements, without sentience, without entire. As he develops this thought repeatedly with his attention fixed upon the elements, there arises concentration that comprehends the elemental nature of the body as its mental object. This object being the thought of the phenomenal nature of the four elements, concentration upon it does not reach beyond the state of access Samādhi. The mind thus concentrated grasps the nature of various kinds of elements as one compound, and thereafter leads to full knowledge.

The detailed account of this meditation is given in the Mahāhatthipadopama, Dhātuvibhaṅga and Mahārāhulovāda. In these Sutta each of the four elements is described from two aspects: They are

[a] The internal or personal [Ajjhātikā]

[b] The external or impersonal [Bāhira].

The four personal elements are divided into forty-two forms, namely: the earth element in twenty forms, the water element in twelve forms.

We know that our body is made up of [21] kinds of corporeal groups called Kalāpas, and each Kalāpa comprises at least the four essential elements and their four material qualities viz, visible from [Vaṇṇa] smell [Gandha], taste [Rasā] and nutrim of our body. Paṭhāvī must be characterized as the end [Ojā].

Thus the four great elements are present in every part and particle 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 not and cold. Vāyo is the element of motion with the characteristics of pushing and supporting.

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1 Majjhima-Nikāya vol.I, p.185.
We must investigate in the body 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 fell 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 and noting them to develop one's Samādhi. The highest Samādhi attainable here is neighborhood concentration as the object of meditation is too deep and vast.

One, who wishes to develop this subject of meditation, should study the four elements in detail from forty-two aspects after receiving instruction from his teacher. Living in a suitable dwelling, as described above, and having performed all his duties, he should retire in to solitude and seclusion and develop the subject from four aspects:

1. Synthetic contemplation of the constituents of the four elements;
2. Analytic contemplation of the constituents of the four elements;
3. Synthetic contemplation of their characteristics;
4. Analytic contemplation of their characteristics.

The first of these methods, the disciple discerns the attribute of rigidity or solidity in twenty parts of the body as the earth-element; the attribute of cohesion in fluids in twelve parts of the body as the water-element in four parts as the fire-element; the attribute of buoyancy and inflation in six parts of the body air as the air-element. As he thus contemplates; the elemental nature of the body manifests itself and eliminates the idea of individuality. As he repeatedly turns and fixes his attention to them, access-concentration arises in the way described above.

If the subject of meditation is not realized by the first method, he should then contemplate the four elements, analysing and classifying their constituent parts. With regard to the first two elements he should consider
the thirty-two parts of the body as mentioned in connection with the Kayagatāsati meditation, noting each part as void of consciousness, and void of sentient individuality. In the same way he should analyse and consider the constituents of the remaining two elements as being void of consciousness, void of individuality, and as mere elements that form the separate parts of the body. As he thus establishes the thought the elemental nature of the body manifests itself, and the mind attains to access concentration.

In the third methods he should develop the subject by contemplation briefly the four elements together with their characteristics. He should discern that in the twenty parts of the body the characteristic of hardness is the earth element that in the same parts the characteristic of cohesions the water-element, the characteristic of brining to maturity is the fire-element, and the characteristic of supporting and moving is the air-element. In the twelve watery parts he should discern that the characteristic of cohesion is the water-element, the characteristic of brining to maturity is the fire-element, the characteristic of support is the air-element, and the characteristic of hardness is the earth-element.

In the four divisions of the fire-element he should discern that the characteristic not brining to maturity is the fire-element, the characteristic of support, which is unanalysable is the air-element that of cohesion is the water-element, and that of hardness is the earth-element. In the six divisions of the air-element he should discern that the characteristics of inflation and support is the air-element, and that therein the unanalysable characteristic of hardness is the earth element, that of brining to maturity is the fire-element, and that of cohesion is the water-element. As he thus contemplates, the elements manifest themselves, and the mind attain to access-concentration.

In the fourth method he should develop the subject by enlarging and classifying the characteristic of the four elements in the following manner:
In each of thirty-two parts of the body he should discern the four elements. He should discern the characteristic of hardness, cohesion, maturity and support in the hair as the earth, water, fire and air elements respectively. So in all parts and divisions the four elements should be discerned. When this is done the elements manifest themselves to the disciples without any individual conception, and the mind attains to access-concentration.


The meaning of terms,, earth is called "Paṭhavi" in the sense of "extensiveness"; water is "Āpo" in the sense of "mobility" or "developing"; fire is "Tejo" in the sense of "heating"; air is "Vāyo" in the sense of "moving". They are all included in the term Dhātu, "element" because ultimately they are void of individuality or personality, and because they cause and inflict ill.

The element of each contains twenty forms beginning with hairs of the head; the water-element contains twelve forms beginning with bile. Herein it is said its mention Visuddhimagga. They are- "Colour, smell, taste, essence, the four elements-when these eight states collect together, then the common label, 'hairs', comes into use. When they are analyzed, no 'hair' is there."

Therefore "hairs" are just a collection of the eight states, likewise the other parts of the body. When each part of the body is taken together with the life-faculty and the state of being, it proves to be merely a collection of

1 There are thirty two parts of the body they are -hairs of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, intestinal tract, stomach, excrement, brain, bile, phlegm, pus, blood, sweat, tears, grease, saliva, mucus, fluid of the joints, urine.

ten states. Taken in abundance they are known as the earth element, the water-element, etc. Thus he should consider them as groups. They being compounded by the water-element, guarded by the fire-element, supported, by the air-element, are not scattered, not destroyed, and not paralyzed.

The disciple uses these methods of contemplation, in one of them the elements will be manifested as the subject of meditation, and when he repeatedly fixes his attention upon it, there arises access-concentration that comprehends the elemental nature of the physical body. This concentration, arising through the power of the knowledge which comprehends the four elements is called "Dhātuvaṇṇāthāna," determination of the four elements." The disciple who devotes himself to this practice will soon realize the state of void ness, will eliminate the idea of individual existence, and will then be free from all attachment. Consequently he will overcome fear and danger, overcome discontent and worldly desires, and will not be elated by the desirable nor depressed by the undesirable. He will be great in wisdom, assured of deathlessness, and bound for a happy destiny. Thus ends the meditation of Rūpa-Jhāna set forth in the system of Kammatthāna bhāvanā.

Four Ārupas (Four immaterial spheres)

The Four immaterial spheres of unbounded space (Ākāsa), unbounded consciousness, nothingness, and neither-perception nor non-perception are employed as the objects of meditation to develop the four Ārupavacara-jhānas, respectively.

In practices one has to develop the five Rūpavacara-jhānas first on one of the Kasiṇas, and then, making the fifth-jhāna as the base, one goes higher to the four Ārupas to develop the four Ārupavacara-jhānas.
Six Caritas (Six types of temperament or nature)

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

1. Rāga-carita - the greedy-natured who indulged 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-nature who venerate the Triple-Gem piously;
5. Buddhi-carita - the intelligent-natured who rely on reason and would not believe easily;
6. Vitakka-carita - the ruminating-natured who think over this and that without accomplishing much.

The benefit of Kammaṭṭhāna Meditation

{1} Kammaṭṭhāna and Carita

The forty kinds of Kammaṭṭhāna meditations, which we have mentioned in the above, should be comparing with six Carita suitable for beneficial results.

According to Abhidhatthasaṅgaha, A person who is greedy nature should exercise the ten Asubha and Kāyagatāsati as these Kammaṭṭhāna can suppress passion effectively.

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A person who is hate-natured should practise the four Brahmavihāras and the four colour-kasīṇas. These Kammaṭṭhāṇa are pure and serene and can delight persons who exercise them.

The stupid and dull-natured persons as well as the ruminating natured persons should practise Ānāpānasati. The minds of these people are restless and distracted because of Uddacca, Vicikiccha and Vitikka. In Ānāpānasati the in breathing and the out-breathing have to be noted rhythmically. So Ānāpānassati can control and calm down the restless minds.

The faithful natured persons should practise Buddhānussati, Dhammānussati, Saṅghānussati, Silānussati, Cāgānussati and Devatānussati. Saddhā [faith] is already strong in these persons and it will be further strengthened to great benefits by practising these Anussati Kammaṭṭhāṇa.

The intelligent natured persons should practise Maranānussati, Upasamānussati, Āhāra-paṭikkūla-saṅśā and Catu-dhātu-vavatthāna. The subjects of these Kammaṭṭhāṇas are deep and subtle, and thus they can stimulate and strengthen the wisdom of the intelligent-natured persons.

The Kammaṭṭhāṇa which are suitable to all types of persons are Paṭhavi-kasīṇa, Āpo-kasīṇa, Tejo-kasīṇa, Vāyokasīṇa Aloka-kasīṇa, Ākāsakasīṇa and the four Āruppas.

{2} Kammaṭṭhāṇa and Bhāvanā

We also need to compare with Bhāvanā and 40 Kasīṇas Kammaṭṭhāṇa meditations accordingly Abhidhammattha Saṅgha they are -

[a] Parikamma-bhāvanā is attainable in all the forty Kammaṭṭhāṇas.

[b] Parikamma-bhāvanā and Upacāra bhāvanā occur in the first eight Anussati and also in Āhāre-paṭikkūla-saṅśā and Catudhātu-vavatthāna [totaling 10 Kammaṭṭhāṇas].
[c] All three types of Bhāvanā occur in the remaining 30 Kammaṭṭhānas viz., 10 Kasinas, 10 Asubha, 4 Brahmavihāras, 4 Arūpas, Kayagatāsati and Ānāpānasati.

10 Kasīpas, Ānāpānasati, 10 Asubhas, and Kayagatāsati total 25 Kammaṭṭhāna can produce Rūpavacara first Jhāna.

10 Kasinas, Ānāpānasati, metta, Karuṇā and Muditā total 14 Kammaṭṭhānas can give rise to Rūpavacara second Jhāna third Jhāna fourth Jhāna.

10 Kasinas, Ānāpānasati, and Upekkhā total 12 Kammaṭṭhānas can give rise to Rūpavacara fifth Jhāna.¹

Four Arūpa can produce four Arūpavacara Jhānas.

Ten Kammaṭṭhānas comprising the first 8 Anussatis,² Āhārepaṭikkūla Sañña and Catudhātu-vavaṭṭhāna cannot give rise to any Jhāna. They can, however, help to attain neighborhood concentration.

### Bhāvanā – Nimita (Meditation image)

‘Nimita’ 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.

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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¹ First Jhāna- Viṭakka, Vicāra, Piti, Sukhākaggata, sahitam paṭhamajjhāna-kusala-cittam.

Second Jhāna -Vicāra, Piti, sukha-kaggatā sahitam dutiyajjhāna kusala-cittam.

Third Jhāna- Piti, Sukhākaggatā sahitam tatiyajjhāna kusala-cittam

Fourth Jhāna- Sukhākaggatā sahitam catutthajjhāna kusala-cittam

Fifth Jhāna- Upekkhākaggatā sahitam paṭhenajjhāna kusala-cittam.

² The first eight Anussatis are (1) Buddhānussati (2) Dhammānussati (3) Sangha nussati (4) Silā nussati (5) Cāgā nussati (6) Devata nussati (7) Maranā nussati (8) Kayagatāsati.
Uggaha-nimitta – acquired image

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

The acquired image is still unsteady and unclear; it arises when the mind has reached a weak degree of concentration.

Paṭibhāga-nimitta – counter image

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, graininess, 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.

Towards Higher Jhānas

One, who has attained the first Jhāna, should develop five kinds of abilities with respected to that Jhāna. These abilities are called ‘Vasitās; meaning literally ‘habits’. Āvajjana-vasitā – the ability to reflect on the Jhāna factors quickly. Samāpajjana-vasitā – the ability to attain the Jhāna quickly. Adhittāna-vasitā – the ability to remain in the Jhāna as long as one wishes. Vutthāna-vasitā – the ability to come out from the jhāna (meditative absorption) at the moment one has predetermined, e.g. one hour after getting to Jhāna. Paccavekkhāṇa-vasitā – the ability to review the Jhāna factors quickly by reducing the number of Bhavaṅga-citta between Vīthīs.

Now in order to eliminate Vitakka to go up to 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-nimita of Pathavi kasiṇa, 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 Bhāvanā is the attainment of the second Jhāna.

The second Jhāna contains only four Jhāna-factors viz. Vicāra, Pīti, 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 Pīti and Sukha respectively in a similar manner.

Towards Arūpa-Jhānas

Rūpa-vacara fifth Jhāna is used as the base for going up to Arūpavacara 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 corporeality. He may reason like this:

“This body is subject to hot and cold, hunger and thirst, and to all kinds of diseases. Because of it, one quarrels with others. To clothe it, to feed it, and to house it, one has to go through many miseries.”

The meditator should also contemplate how subtle and calm the Arūpavacara Jhāna is to strengthen his desire to attain it.

Then he develops the five Rūpavacara 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-nimita; he concentrates on
the space behind it and meditates repeatedly: “Space is infinite! Space is infinite!” This is Parikamma-bhāvanā – the pre-requisite for the arising of higher Bhāvanās.

The Paṭibhāga-nimitta will be in front of him so long as he still has 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 is infinite! Spaces is infinite!”.

When his desire (Nikanti) for the 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 Ākāśānañcāyatana Kusala Citta’.

He then develops the five abilities (Vasitā) with respect to the first Arūpa jhāna. Then to develop the second Arūpa Jhāna, he contemplates on the Unsatisfactoriness of the first Arūpa Jhāna for being close to Rūpāvacara-Jhānas and being coarse compared to the second Arūpāvacara Jhāna.

Then concentrating on Ākāśānañcāyatana kusala Citta which focuses on infinite space, he meditates: “consciousness is infinite; consciousness is infinite”. This is the new Parikamma-bhāvanā. When his subtle clinging (Nikanti) to the first Arūpāvacara jhāna disappears, he comes to Upacāra-bhāvanā. When he attains the second Arūpāvacara-bhāvanā. When he attains the second Arūpāvacara Jhāna called Viññānañc-cāyatana-kusala Citta’, he reaches Appanā-bhāvanā.

Similarly by practicing the Parikamma-bhāvanā on the non-existence of Ākāśānañcāyatana Kusala Citta, mentally repeating: “There is nothing whatsoever!”, the third Arūpāvacara Jhāna, called ‘Ākīñcaññāyatana Kusala Citta’, is attained.
Furthermore by practicing the Parikamma-bhāvanā on Ākiñcaññāyatana Kusala Citta, mentally repeating: “This Citta is calm! It’s excellent!” the forth Arūpāvacara Jhāna called ‘Nevaśaññā-nasaññāyatana Kusala Citta’ is finally attained.

**Going Higher To Abhiññā**

Abhiññā is ‘higher power’ or supernormal knowledge’. Those who have attained five Rūpāvacara Jhāna and four Arūpāvacara Jhānas may further develop five mundane (Lokiya) supernormal knowledge by practicing these Jhāna in various ways based on ten Kasīṇas.

Now we come to consider certain other advantage known as “Abhiññā,”

“Super-normal intellections,” or “higher knowledges,” usually mentioned in the scriptural records immediately after the Iddhi-formula.

From what has been said above it will be seen that the possession of Iddhi provides evidence of the mental power of one who, in his religious training has attained a position higher than that of the ordinary person. It may serve as a self-evident as well as an irrefutable proof of the efficacy of his practice, but according to Buddhist ideas it is a minor advantage, and of no value in itself for progress on the Path. The iddhi power of a person who has not attained the path is not only looked upon as inferior but also as an impeniment which should be rejected if transcendental consciousness is to be attained.\(^1\)

It is performed by perfect ones like the Buddha and his great disciples only on occasions when necessity demands it in order to bestow happiness

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\(^1\) This is termed “abhiññā” by the compilers according to the meaning given in certain expository sentences (found in Dīgha nīkāya Vol, I, P, 77; Majjhima Nīkāya, Vol, I, p. 34; Vol, II, P, 17, etc.), where these words occur, “sayam abhiññā, sacchikatva,” “having fully comprehended (abhiññā, here past participle), and realized (Arhatship) by oneself.” All the six occur later as definite items of the positive doctrine that are to be realized (sacchikatābha); this is found in the Dīgha Nīkāya, Vol, III, P, 281; while they are explained and discussed in Patissambhidamagga, Vol, I, P, 111-114, Mīlada Paṭṭhāna, P, 342.

and benefit upon others. The Buddha performed many (two thousand five hundred) miracles (pāṭihāriya) at Gayāśīsa in order to convince three brother ascetics, the Kassapas, who at first did not believe him to be a Buddha.¹ He also performed the “Twin-miracle” (yamaka-pāṭihāriya) in Sāvatthi to refute the argument of heretical teachers (the famous six philosophers including the Nigaṇṭha Nātaputta).²

In the Dīgha Nikāya, where six wonderful powers are explained, the power to perform miracles is denounced by the Buddha himself in the following words:

“It is because I see danger in the practice of these psychic wonders that I loath and abhor them and am ashamed thereof.”

Furthermore it is an offence against the Vinaya rule of the saṅgha for a Bhikkhu to display before the laity these psychic powers which are beyond the capacity of ordinary men.³ A false claim to the possession of such powers would involve expulsion from the order.⁴

Iddhi, however, being a natural consequence of Jhāna consciousness, induced by certain practices of Samādhi meditation, is included among the abhiṇāṇa as a branch of higher knowledge.

There are two lists of abhiṇāṇa given in the scriptures in different connexions: the first, known as “pañca-abhiṇāṇa” which occurs in Samyutta Nikāya, refer to the fivefold knowledge connected with samādhi meditation. It consists of five items: (1) psychic powers (iddhi –vidha), (2) divinehearing (dībba-sota), (3) knowledge of others’ minds (cetopariyārmpa, or paracitta vijāna), (4) the power of recollecting former existences (pubbenivasanussati), (5) knowledge of the passing away and rebirth of other beings or divine-vision (cutūpapāta-ñāṇa, or dībba-cakkhu). According to the

¹ Vinaya-Piṭaka, Vol, I, P, 34.
² Dhammapada Commentary, P, 199-230.
commentaries these are mundane achievements (lokiya), which have been attained by Bodhisattas and even by non-Buddhist sages (Isi); they have been recurrent in India from time immemorial. But when possessed by a person who has not attained the path-knowledge they were looked upon as inferior; for in such a person they remain tainted with āsavas, and sometimes involve danger.

The supreme knowledge attained by the disciple is the knowledge of destroying the āsavas, and this is included as a sixth, thus forming the second list of “chalabhinña” the sixfold super knowledge. This list occurs in Digha Nikāya, as a list of Abhiñāṇa, and in connexion with Vipassanā meditation leading to the Noble Path, the sixth is superior and in the commentaries is distinguished from the others as “Arhatta-sādhanā,” the producing or manifestation of Arahtship.¹

This is termed “Abhiñāṇa” by the compilers according to the meaning given in certain expository sentences,² where these words occur, “sayam Abhiñāṇa, sacchikatva,” having fully comprehended (Abhiñāṇa, here past participle), and realized (arhatship) by oneself.” All the six occur later as definite items of the positive doctrine that are to be realized (sacchika tabba), this is found in the Dīgha Nikāya, while they are explained and discussed in Paṭisambhidāmagga.³

The nature of the first Abhiñāṇa, iddhi-vidha, it differs from other Abhiñāṇas in its significance, and its field of manifestation. Iddhi signifies the controlling power both of the subjective and the objective, and it manifests itself, controlling both mind and matter. The other four Abhiñāṇas imply only the internal subjective power of the intellectual faculties, purified and developed by a method of systematic extension.

The second Abhilāna, known as “dība-sota dhātu,” the “divine-ear element” is set forth thus:

“With his mind thus concentrated... he applies and directs his mind to divine ear- element. With purified hearing which far surpasses human hearing, he hears sound both humanand divine, whether far or near.”

According to the Visuddhimagga, “dība-sota-dhātu implies the hearing sense element of devas. It makes the reception of distant sounds possible because it is produced through good kamma, and freed from physical impurities such as bile, phlegm, blood and so on, and from mental impurities such as low passions. The meditator’s knowledge of the hearing-element, being produced by strengthening and purifying mental exercises, is similar to that of devas; from this similarity it is called “dība”, “divine”. This divine knowledge fulfils the function of the hearing element; hence it is dibha-sota dhātu. It transcends the range and scope of normal human hearing and is therefore beyond the capacity of ordinary men.

With this pure and extended “divine-ear” the meditator is able to hear sounds, whether produced on earth or in heaven. This extension of the normal limit of hearing is achieved by the following method: The disciple, entering into the basic Jhāna of higher knowledge and emerging from it, should contemplate first gross sounds like the lion’s roar, or the thunder, which are distant but within the range of ordinary hearing. He should then contemplate nearby sounds, ranging gradually from complete grossness to fineness, as in recitation or conversation conducted in a normal voice, or in the singing of birds to fineness the sound of a breeze, or of boiling water. He should then attend to the object of sounds from the East, from the West, from the North, from the South, from the south east, from the North West, from the North-East, from the South-West, from below, from above. As he attains to the object of sounds gross and fine, the concentrated mind lapses

1 Dīgha Nikāya, Vol. 1, P. 79.
into the Bhavaṅga state. Taking any of the sounds previously considered for its object, mind-door consciousness arises after the usual vibration in the bhavaṅga stream. When this ceases, there arises in this mental process of Abhiñña-vithi four or five thought moments of which the first four are termed “preliminary,” “access,” “adaptation” and adoption” respectively. The fourth or the fifth thought moment in the same process is termed “appaṇa,” ecstatic consciousness of the material realm belonging to the fourth Jhāna, during and by which the desired phenomenon of sound is effected. The knowledge that arises together with that ecstatic consciousness called “Abhiñña-javana” which is suspended on the object of sound is to be understood as the “divine-ear-element.” Then this conscious process falls into the stream of abhiñña knowledge and is thus strengthened. The same process is obtained in the case of each of the other kinds of higher knowledge, with slight difference as regards the procedure.

The aspirant wishing to hear distant sounds should increase this capacity by one inch, two, three inches; one mile, two, three miles; thus up to the imit of the world, saying “I wish to hear the sounds within this space.” Thus the disciple, who is successful in attaining this knowledge of dibba-sota, makes the fourth Jhāna consciousness the sound receiving centre and is able to hear sounds either on the earth or in the heaven, clearly and distinctly. This knowledge is explained in the Patisambhidamagga, as “sota-dhātu-visuddhi-ñāṇā,” “the knowledge of purification of the hearing-element.” 1

The third Abhiñña is known as “Cetopariyaṇāna or Paracittavijjāna.” 2 It is apparent from certain phrases in this formula, such

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2 Paracittavijjāna means with his mind thus concentrated... he applies and directs his mind to the knowledge of the state of others’ minds. Discriminating with his mind he understands the state of others’ minds: that of a mind with passion he understands that it is with passion, of one free from passion that it is free from passion... with hatred... free from hatred... with delusion... free from delusion... that which is composed... distracted... grown great... not grown great... mean... lofty... concentrated... not concentrated... emancipated... Not emancipated. Thus he knows the state of others minds” Digha-Nikāya, Vol. I, P, 79.

75
as "ceto- pariya-ñāṇāya cittam abhinīnāmeti," "parasattānam, parapuggalānam cetasā ceto paracca pajānati," that this Abhiṅnā is known as ceto- pariya-ñāṇa," or Paracittavijānana,'both of which have the same meaning. It implies the knowledge (ñāṇa) of the states or limit (pariya, to limit, to mark off, "paricchindati") of mind (ceta). This accords with the meaning of the above text. The term has been variously rendered, "thought-reading," "knowledge encompassing others' thoughts," mind reading," "telepathy," but it implies a knowledge of the state and disposition of the mind, as explained above.

According to the commentator's interpretation this knowledge must necessarily be preceded by "divine-vision" (dibba-cakkhu). Hence the aspirant, increasing the light kasina, radiating it so as to penetrate into another's heart, and seeing with the divine (pure) eye the colour of the blood dependent on the heart-flesh, should search his mind. When the mind is joyous, the blood of the heart is said to be red like a ripe banyan fruit; when it is sad, the blood is black like a ripe jambu fruit; when the mind is neutral, it is like clean sesame oil. Thus seeing the colour of the heart-blood of another person, he realizes "this material quality is due to the faculty of joy, this due to the faculty of sadness, this due to the faculty of neutrality." Seeing the states of mind through these faculties, he etas his knowledge of others' minds grow in strength. When it is grown strong, he is able in due course to know all states of mind, whether bases on hadaya-vatthu (heart), as in the realm of the senses, and of matter, or existing without heart, as in the arūpa realm. It is only in the preliminary stage that one should look into the heart of a person to know his mentality. When the knowledge reaches an advanced stage he knows all minds in all the three realms of existence by passing from mind to mind. The text gives only sixteen distinct states of but there are many mental dispositions included therein, and he who possesses this abhiṅnā, knows them all. Here it should be noted that an
individual of a lower grade cannot possibly know the state of mind of the higher; for instance, an average person (putthujjana) cannot know the mind of a Stream-winner. The possess or of this knowledge becomes essentially a helper of others, and he can do more than a psycho-analyst who may only be able to diagnose for a temporary cure. This was a special knowledge of the Buddha which enabled him to preach the doctrine with success and most beneficial results because he knew the mental states of his audience. It is one of the ten Tathāgata powers which are mentioned in this connection as "āsaya-anussaya-ñāṇa," the knowledge of the various intentions of individuals.\(^1\)

The fourth Abhīnāṇa is known as "Pubbenivāsa-anussati-ñāṇa."\(^2\) There are six classes of men who may possess this knowledge: ascetics holding other views (titthiyā), ordinary disciples, great disciples and chief disciples of the Buddha, Pacceka-Buddhas and Buddhas. Of these, because of the weakness of knowledge which is devoid of insight into the classification of mind and matter, the Titthiyas could remember only forty world-cycles of existences. The average disciple can recollect a hundred, or a thousand cycles because his knowledge is strong. The eighty great disciples were able to recollect a hundred thousand cycles. The two chief disciples Sāriputta and Moggallāna, could recollect and immensity (āsikheyya) and a hundred thousand cycles. Pacceka Buddhas can recollect two immensities and a hundred thousand cycles; for this is the period of their

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2 According to Dīgha-Nikāya, "pubbenivāsa-anussati-ñāṇa," is set forth as: "With his mind thus concentrated ... he applies and directs his mind to the knowledge of recollecting previous existences. He recollects various kinds of former lives, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births, many cycles of evolution of the universe, of dissolution, and of evolution and dissolution. "In that one I had such a name, clan, caste, such sustenance, experiencing such pleasure and pain, and having such end of life. Passing away thence I was reborn in such a place. Three too I had such a name, clan ... and such an end of life. Passing away thence I was reborn here." Thus he remembers various kinds of his former lives with their modes and details. Dīgha-Nikāya, Vol I, P, 81.
aspirations or exertion for the attainment of Buddhahood. In the case of the Buddhas there is limit to the power of this knowledge.

The disciple who is a beginner, and wishes to remember previous existences, should first enter into the four Jhāna in due order in solitude and seclusion. Emerging from the fourth Jhāna, the basis of higher knowledge, he should contemplate his activities both of the night and the day. He should recollect all that he has done in the morning, noon and evening; in the first watch of the night, in the middle watch, and in the last watch. It is possible for all of them to become evident to the natural consciousness, and all the more so to the concentrated mind. He should contemplate all his actions, tracing them back from the present, on the second day, the third, the fourth, the fifth, the tenth day, half a month, a month, as far back as a year. Recollecting in this manner what he has done for the past ten years, twenty years, as far back as his birth in the present existence, he should contemplate the state of his mind and body (nāma-rupa) at the moment of his decease in the lifetime immediately previous to the present one.

In this great expansion of memory a disciple of quick intuition is able at the very first attempt to separate the birth moment of his consciousness in this life, and to consider the object of consciousness that arose at the moment of his last decease. But if the beginner is of sluggish intuition it is extremely difficult to comprehend this particular junction at the end of the preceding existence and the beginning of the present one. Nevertheless he should not abandon the attempt, but should enter again and again into the basic Jhāna, and should contemplate that junction of birth, and so he may be able to comprehend the death moment of the previous life.

Herein, the knowledge which arises, recollecting everything, starting back from his last act of sitting to moment of his birth, is not the knowledge of previous existences (pubbe-nivāsa). But when the disciple contemplates the last object of mind and body connected with the moment of his previous
decease, there arise in him four or five rapid thoughts (abhiññā-javana), or which the last one belonging to the fourth Jhāna is called ecstatic (appanā) consciousness is called the knowledge of previous existence. By means of mindfulness associated with this consciousness is called the knowledge of previous existence. By means of mindfulness associated with it he recollects his various previous existences. Hence the formula, "With his mind thus concentrated... he recollects... One birth, two births... With their modes and details."

This insight obtained by extending the recollection of the past history of life in previous existences, and also the knowledge of the past history of other beings obtained thereby, is a prominent feature in the Buddhist.

The Pubbe-nivāsa-anussati gained by meditation is of practical benefit in many ways. With this knowledge one realizes the truth of rebirth; the operation of the law of kamma; the history of universal revolutions and the round of rebirths. It is of the greatest assistance in cultivating universal Love, Compassion, Sympathy and Equanimity. It enables one to gain insight into the nature of phenomenal existence, and to realize the Four Noble Truths. Through this knowledge the real nature of things becomes more and more apparent, and the aspirant gains insight into the reality of Impermanence, Suffering and Non-ego. The jātaka stories delivered by the Buddha are based on His knowledge of Pubbenivāsa.

The fifth Abhiññā knowledge, know as "Cutūpātā-nāna," "the knowledge of the passing away and rebirth of being," or "Dibba-cakkhu-nāṇā," "divine vision," is set forth as follows:

"With his mind thus concentrated ... he applies and directs his thought to the knowledge of the passing away and rebirth of beings. With his divine vision, purified and surpassing human sight, he sees beings passing away and being reborn again, low or high, of good or bad appearance, in happy or miserable existences, according to their kamma. He fully realizes that those
beings who are given to evil conduct in deed, word and thought, who are
revilers of the noble ones, who are of false views, who acquire the kamma of
their false views, at the dissolution of the body after death have been reborn
in a miserable existence in hell. But those beings who are given to good
conduct in deed, word and thought, who are not revilers of the noble ones,
who are of right views, who acquire the kamma of their right views, at the
dissolution of the body after death have been reborn in a happy existence in
the world of heaven....

Herein, the successful aspirant (kata-abhinīhara) possesses the
psychic vision or the eye of knowledge resembling the eye of devas, which is
the result of good kamma and is able to receive distant objects through its
purity. Because of its resemblance to deva-sight this knowledge is called
"Dibba-cakkhu," after the opening word “with divine vision or eye”
(dibbena cakkhunā) given in the above formula. In accordance with its
function, as the formula is explained, it is named “Cutūpa-pātañāṇa,” the
knowledge of passing away (cuti) and rebirth (upapāta).

This knowledge is pure in the sense that it comprises “purity of
views,” because it discerns both the fall and rise of beings. He who sees only
the fall, not the rise, holds the view of annihilation (uccheda). He who sees
only the rise, not the fall, hold the view of the appearance of new beings
(nava-satta-pātubhāva-ditthi) as a new creation. Inasmuch as the double
discernment goes beyond these two wrong views, it produces purity of
views; because it surpasses the sight or vision of ordinary men it is super-
human.

Who is a beginner and wishes to acquire this divine vision should
make his Jhāna induced by the light-kasina object the basis of higher
knowledge. Then he should contemplate any of the three kasīna objects, fire,
white, or light, up to the point at which psychic illumination occurs. That is,
he should not attain to the state of ecstasy in them, but shuld develop up to

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1 Dīgha Nikāya, Vol I, P, 82.
the “access” (upacāra) Jhāna and stop there; for if he does attain to ecstasy in
them, the kasiṇa object will entirely occupy his mind, taking it away from
the external objects of beings that he wishes to discern. Of these three
kasiṇas, the light-kasiṇa is the best; for divine vision is actually produced by
the development of the perception of light (āloka-saṅgā), as here stated:

“He attends to the perception of light; determines the day-light;
considers light at night as seen in day; considers light in day as seen at night.
Thus with unhampered, opened thought he develops the mind radiant.”

This statement is made with reference to the fourth Jhāna in the light-
kasiṇa. Two others, the fire and white kasiṇas are mentioned as the
substitutes for the light-kasiṇa. The disciple therefore, as a preliminary
preparation, enters into the fourth Jhāna in any of the three, and emerging
from it he again increases the light to the limit of upacāra Jhāna in order to
see external objects. As far as he extends this illumination he should see the
objects within it. If he sees beyond that limit, the duration of the kasiṇa-light
ceases, and the light disappears. Then he should enter again and again into
the basic Jhāna, and emerging from it should diffuse light. In this way it
becomes strong and steady. It remains within the zone which he selects,
saying “Let there be light,” and he may sit and see the objects the whole day.

This vision, however, may prove a danger for the person who is not
on the Noble Path; because, through the light he creates he may see dreadful
objects and be overcome by fear. Such a person should exercise care in this
matter.

The Visuddhimagga states that this knowledge of divine vision
contains two others, namely, the knowledge of future existence (anāgatamsa-
ñāna) and the knowledge of the destiny of beings according to their kamma
(yathākammupagaññā) Of these, the latter is set forth in the formulas itself
in the words “he sees beings passing according to their kamma” (yathā-
kammupage satte passati). With the knowledge of Anāgatamsaññā, one’s
particular destiny or the state of rebirth in the future is discerned. This power
of prophecy is a special privilege of the Buddha; for he sees a future event
every possible detail. Throught Yathā-kammupagaññā a particular event
in the past history of an individual is discerned. These two knowledges are
produced by divine vision, and they are therefore included in dbba-ćakkhu.
The inclusion of these two makes seven abhiññās which are attainable as the
super-normal advantages of Samādhi-meditation.

In this extension the last abhiññā, the knowledge of destroying the
āsaras, becomes the eighth, and this is the advantage which can only be
attained by the development of full knowledge through Vipassana- 
meditation.

This knowledge, being developed through the process of Vipassanā, 
induces the Four Noble Paths and their fruits, and it culminates in the two- 
fold emancipation, emancipation throught samādhi (ceto-vimutti) and that of 
full knowledge (Pañña-vimutti). This is the end of the long course of 
practice, and the disciple has attains his ultimate goal, the eternal happiness 
of Nirvāṇa.