

SAMATHA

(Basic Level)

Faculty of Paṭipatti
Department of Samatha



INTERNATIONAL THERAVĀDA BUDDHIST
MISSIONARY UNIVERSITY

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FACULTY OF PĀTIPATTI

Department of Samatha

Diploma (B.Dh.)

Paṭi 111+ Paṭi 112

SAMATHA

(Basic Level)

by

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INTRODUCTION

All the teachings of the Blessed One converge on one objective – to gain emancipation from all suffering. We shall gain emancipation from suffering when we are fully enlightened to the four Noble Truths.

In order to be fully enlightened to the Noble Truths, we must fully develop the thirty-seven components of enlightenment known as *Bodhipakkhiya*. We can achieve this goal by treading ardently and strenuously on the Eightfold Noble Path.

The Eightfold Noble Path comprises the Three-fold Noble Training – the Training of Morality, The Training of Concentration and the Training of wisdom.

This book deals with the fundamental essentials and practical aspects of the Training of Morality and the Training of Concentration.

The Training of Morality is first described as this moral training serves as the Foundation of Meditation. The Training of Concentration is described next, giving first a complete survey of the forty subjects of tranquility meditation.

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Then the preparation for meditation, the undertaking of *pathavī-kasiṇa* meditation, the practice of mindfulness of breathing (*Ānāpānassati*) and the four guardian meditations (*Caturārakkha kammaṭṭhānas*) are properly described.

The hindrances to the development of concentration, the powers to overcome these hindrances, the development of the three stages of meditation, the meditation signs and the four *rūpāvacara jhānas* are also clearly described.

This book is divided into two parts. The first part covers the course outline of Paṭi 111 and the second part covers the course outline of Paṭi 112.

It is sincerely hoped that this book will enlighten the readers why they should undertake the Training of Morality and the Training of Concentration and how to undertake these trainings successfully.

March 21, 2004

Dr. Mehm Tin Mon

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PART I

SAMATHA (Basic Level)

Pati 111

*Namo tassa Bhagavato Arahato
Sammāsambuddhassa*

CHAPTER I

THE ESSENCE OF THE BUDDHA'S TEACHINGS

The Four Noble Truths (*Ariya Saccas*)

In his first sermon known as *Dhammacakkappavattana*, meaning ‘*Turning the Wheel of Dhamma*’, the Buddha described the Four Noble Truths which form the heart and nucleus of all his later teachings. They also represent the essence of his teachings for those who understand these noble truths penetratively and vividly will become noble persons (*Ariyas*). Since only noble persons can understand these profound truths penetratively and vividly, they are known as Noble Truths (*Ariya Saccas*).

Thus has it been said by the Buddha, the fully Enlightened One:-

“It is through not understanding, not realizing four things, that I, bhikkhus, as well as you, had to wander so long through this round of rebirths. And what are these four things? They are: The Noble Truth of Suffering; The Noble Truth of the Origin of Suffering; The Noble Truth of the Extinction of Suffering; The Noble Truth of the Path that leads to the Extinction of Suffering.”
(Digha-nikāya, 18)

1 The Noble Truth of Suffering (*Dukkha Ariya Sacca*)

What now is the Noble Truth of Suffering?

Birth is suffering; decay or ageing is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; association with the undesirable and unloved ones is suffering; separation from the desirable and beloved ones is suffering; not to get what one desires is suffering; in short: the Five Groups of Existence are suffering. (Digha-nikāya, 22)

All living beings are subject to birth (*jāti*), and consequently to decay (*jarā*), disease (*vyādhi*), and finally to death (*marana*). No one is exempt from these four inevitable types of suffering.

Impeded wish is also suffering. We do not wish to be associated with things or persons we hate, nor do we wish to be separated from things or persons we love. Our cherished desires are not, however, always gratified. What we least expect or what we least desire is often thrust upon us. At times such unexpected, unpleasant circumstances become so intolerable and painful that weak ignorant folk like heart-broken lovers are compelled to commit suicide as if such an act would solve the problem.

Some may argue that enjoying sensual pleasures is not suffering but happiness. Ordinarily the enjoyment of sensual pleasures is the highest and only happiness to an average person. There is no doubt a momentary happiness in the anticipation, gratification, and recollection of such fleeting material pleasures, but they are illusory and temporary. Why?

If we examine sensual pleasures analytically, we shall find that they are made up of the pleasant sensations which arise when sense-doors (eye, ear, nose, tongue and body) are in contact with the corresponding sense-objects and the joy which associate with greed-rooted consciousnesses that enjoy sensual pleasures. All these pleasant things dissolve soon after they have arisen. So we have to exert constant effort in order to enjoy the sensual pleasure again and again, and when we cannot enjoy it any more, we are frustrated and disappointed. Exerting constant effort and disappointment are of course suffering.

It is notable that in *Sutta Pātheyya* (*Pāli* 181, Com. 174) the Buddha described three types of suffering:-

- (i) *Dukkha-dukkha* – the obvious type of suffering comprising bodily pain and mental pain;
- (ii) *Sañkhāra-dukkha* – the type of suffering associated with constant effort to relieve discomfort; pain, sickness, thirst, hunger, and to gratify sense-desire, etc.;
- (iii) *Viparināma-dukkha* – the type of suffering associated with changes in conditions due to unforeseen circumstances or due to the intrinsic nature of material entities and mental entities (*nāma-rūpa*).

Thus sensual pleasures, family happiness, social enjoyment, etc., are not real happiness for they belong to *sañkhāra-dukkha* and *viparināma-dukkha*. This is also the reason why the Buddha said: “In short, the Five Groups of Existence are suffering.”

Now the five groups of existence are the corporeality group, the feeling group, the perception group, the group of mental formations and the consciousness group.

In other words they represent all the material entities and the mental entities that constitute the body and mind of all beings.

If we can observe these entities penetratively with the mind-eye, that is, the mind associated with the right concentration, one shall observe that they are arising and dissolving very rapidly and incessantly. So they are impermanent and unsatisfactory, and what is impermanent and unsatisfactory must be regarded as suffering.

So remember that pleasure is but gilded pain and that all social unions end in separation and all sensual pleasures are preludes to suffering. All conditioned things are subject to decay and dissolution, and death is the only certainty.

2 The Noble Truth of the Origin of Suffering (*Dukkha-samudaya Ariya Sacca*)

What now is the Noble Truth of the Origin of suffering?

*It is craving (*taṇhā*) which gives rise to fresh rebirth, and bound up with pleasure and lust, now here, now there, finds ever fresh delight.*

This craving is of three kinds:

- (i) *Craving for sense pleasures*
(kāma-taṇhā),
- (ii) *Craving for existence or becoming*
(bhava-taṇhā),
- (iii) *Craving for non-existence or self-annihilation* (*vibhava-taṇhā*).
(Digha-nikāya, 22)

Craving for sense pleasures is the desire for the enjoyment of the five sense objects.

Craving for existence is the desire for continued existence or eternal life, referring in particular to life in those higher worlds called fine-material and immaterial existences (*rūpa* and *arūpa-bhava*). It is closely connected with the so-called ‘eternity-belief’ (*sassata-ditthi*).

Craving for non-existence is the outcome of the ‘belief in annihilation’ (*uccheda-ditthi*). This is the delusive materialistic notion of a more or less real Ego which is annihilated at death.

‘Craving’ actually stands for ‘*lobha*’, a mental factor that associates with greed-rooted consciousness. *Lobha* has the characteristics of craving and attachment. It will never give up these characteristics. It will always crave for sensuous objects or *jhāna* happiness. It will never give up this intrinsic nature of craving however much one may get. Even the whole wealth on earth cannot satisfy the desire of *lobha*. It is always on the look-out for something new. So one can never be happy by trying to gratify one’s desires. It is like looking for water in the mirage or like looking for gold at the bottom of the rainbow.

Material happiness is merely the gratification of strong desires. No sooner is the desired thing gained than it begins to be scorned. Insatiate (never satisfied) are all desires.

Now it is suffering to work hard to get money and to exert effort to gratify one’s desires. And when one’s desires are not gratified, one gets disappointed. This is again suffering. When one gets the things one desired for, one is attached to these things and plagued with worry for their safety. So one has to go through many troubles to guard them, and when they are lost, one feels very sad. The greater the attachment to the things or beloved ones, the greater the grief or despair when one loses them. So

craving or attachment is truly the cause of suffering.

Now *lobha* is called *tañhā* in the sense of desire or attachment, and *rāga* in the sense of craving or taint or defilement. The Buddha said:

“Nathi rāga samo aggi”

“There is no fire as hot as rāga.”

The *Dhammapada*, verse 216, states:

“From craving springs grief, from craving springs fear,

*For him who is wholly free from craving,
there is no grief, much less fear.”*

Again *lobha* is a defilement (*kilesā*) and it works in unison with other defilements such as ignorance (*moha*), wrong view (*dīṭṭhi*), conceit (*māna*), moral shamelessness (*ahirika*), moral fearlessness (*anottappa*) and restlessness (*uddhacca*). So the Buddha also referred to all defilements (*kilesās*) as the causes of suffering.

Again when one perceives a visible object, a sound, odour, taste, bodily impression or a mind-object, one experiences pleasant feeling if the sense-object is desirable, and unpleasant feeling if the sense-object is not desirable. Whatever kind of feeling (*vedanā*) one experiences, if one approves of it, cherishes it and attaches to it, lust or *tañhā* springs up. When *tañhā* gains in strength, it becomes strong clinging (*upādāna*). Because of this strong clinging one performs new action to enjoy the cherished feeling again. Thus new kamma (*kamma-bhava*) arises, and when this kamma bears result in the next existence with the support of ignorance, craving and clinging (*avijjā, tañhā, upadāna*), birth (*jāti*) arises. Dependent on birth, ageing, death, sorrow, lamentation, pain, grief and despair arise. Thus arises the whole mass of suffering.

(*Majjhimanikāya*, 38)

The formula of the *Dependent Origination* (*Paticcasamuppada*) of which only some of the twelve links have been mentioned above may be regarded as the detailed explanation of the second Noble Truth. In other words all the causes that are involved in Dependent Origination can be taken as the causes of suffering.

3 The Noble Truth of the Extinction of Suffering (*Dukkha-nirodha Ariya Sacca*)

What now is the Noble Truth of the Extinction of suffering?

It is the complete fading away and extinction of craving, its forsaking and abandonment, liberation and detachment from it. It is Nibbāna – the eternal peace and supreme bliss. (Dighanikāya, 22)

When the cause of suffering, *tanhā*, is totally uprooted and eradicated, all other defilements are also totally eradicated. So the mind is completely pure, free from all taints, defilements, inflictions and agitations. Consequently total peace and supreme bliss exist in the mental stream. This is the matchless *Nibbānic* bliss which an *Arahant*, perfect noble person, can experience in this very life. The eternal peace and supreme bliss of Nibbāna will last for ever after the *Arahant's* attainment of *parinibbāna*.

In *Samyuttanikāya* (XII, 43) the dependent extinction of all phenomena is described thus: through the total fading away and extinction of craving (*tanhā*), clinging (*upādāna*) is extinguished; through the extinction of clinging, the kammic process of becoming (*kamma-bhava*) is extinguished; through the extinction of the kammic process of becoming, rebirth (*jāti*) is ex-

tinguished; and through the extinction of rebirth, ageing and death (*jarā, marana*), sorrow, lamentation, suffering, grief and despair are extinguished. Thus comes about the extinction of this whole mass of suffering.

4 The Noble Truth of the Path leading to the Extinction of Suffering

(*Dukkha-nirodha-gāminipatipadā Ariya Sacca*)

What now is the Noble Truth of the Path that leads to the Extinction of suffering?

It is the Noble Eightfold Path consisting of right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

It is also called the *Middle Path*, because it avoids the two extremes of

- (i) giving oneself up to indulgence in *sensual pleasure*, the base, common, vulgar, unholly, unprofitable, and
- (ii) giving oneself up to *self-mortification*, the painful, unholly and unprofitable.

Having avoided these two extremes, the Perfect One has found out the *Middle Path*, which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to *Nibbāna*.

If one walks along the *Middle Path* ardently and steadfastly, one shall develop morality, mental concentration and insight knowledges into the psychophysical phenomena stage by stage until finally one attains the *Path-wisdom* (*magga-ñāṇa*) when one can understand the Four Noble Truths thoroughly with direct knowledge. One then becomes a noble person called *Ariyā*.

The Noble Eightfold Path or the Noble Threecold Training

The Noble Eightfold Path is also called the Noble Threecold Training – the training of morality, the training of concentration, and the training of wisdom. The eight factors of the Noble Eightfold Path can be classified as the Noble Threecold Training as follows.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Right Understanding
<i>Sammā-dīṭṭhi</i></p> <p>2. Right Thought
<i>Sammā-saṅkappa</i></p> <p>3. Right Speech
<i>Sammā-vācā</i></p> <p>4. Right Action
<i>Sammā-kammaṇta</i></p> <p>5. Right Livelihood
<i>Sammā-ājīva</i></p> <p>6. Right Effort
<i>Sammā-vāyāma</i></p> <p>7. Right Mindfulness
<i>Sammā-sati</i></p> <p>8. Right Concentration
<i>Sammā-samādhi</i></p> | <div style="display: flex; justify-content: space-between; align-items: flex-start;"> <div style="flex: 1;"> <p style="margin: 0;">}</p> </div> <div style="flex: 1; text-align: right;"> <p>III. Training of Wisdom
<i>Paññā sikkhā</i></p> <p>I. Training of Morality
<i>Sīla sikkhā</i></p> <p>II. Training of Concentration
<i>Samādhi sikkhā</i></p> </div> </div> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

An initial minimum of Right Understanding is required at the very start, because some grasp of the facts of suffering, the cause of suffering, the cessation of suffering, and the path that leads to the cessation of suffering, is necessary to provide convincing reasons, and an incentive, for a diligent practice of the Path. A measure of right understanding is also required for helping the other path factors to fulfil intelligently and efficiently their individual functions in the common task of liberation. For that reason, and to emphasize the importance of that factor, Right

Understanding has been given the first place in the Noble Eightfold Path.

This initial understanding of the Dhamma, however, has to be gradually developed with the help of the other path factors. In practice the Training of Morality is undertaken first, then the Training of Concentration, and finally the Training of Wisdom, until the Right Understanding reaches the highest clarity of insight (*vipassanā*), which is the immediate condition for entering the four stages of Holiness and for attaining *Nibbāna*.

Right Understanding is therefore the beginning as well as the culmination of the Noble Eightfold Path.

Free from pain and torture is this path, free from groaning and suffering: it is the perfect path. (*Majjhima-nikāya*, 139)

Truly like this path there is no other path to the purity of insight. If you follow this path, you will put an end to suffering.
 (*Dhammapada* 274+275)

But each one has to struggle for himself; the Perfect Ones have only pointed out the way. (*Dhammapada*, 276)

The only path that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering of the right path, and to the realization of Nibbāna is the Noble Eightfold Path.

(Mahāsatipaṭṭhāna Sutta)

The Eight Factors of the Noble Path

1 What is the Right Understanding (*Sammā-ditthi*)?

- (1) To understand suffering;
- (2) To understand the origin of suffering;
- (3) To understand the extinction of suffering;
- (4) To understand the path that leads to the extinction of suffering. This is called the Right Understanding. (*Dīgha-nikāya* 24)

However, we should develop 'Right Understanding' in four stages as described below.

- (1) *Kammassakata-sammāditthi* – understanding kamma and its result;
- (2) *Jhāna-sammāditthi* – understanding mental absorptions by direct experience;
- (3) *Vipassanā-sammāditthi* – understanding the psychophysical phenomena by insight;
- (4) *Catusacca-sammāditthi* – understanding the four noble truths.

2 What is the Right Thought (*Sammā-saṅkappa*) ?

- (1) The thought free from lust (*nekkhamma-saṅkappa*);
- (2) The thought free from ill-will (*avyāpāda-saṅkappa*);
- (3) The thought free from cruelty (*avihimsā-saṅkappa*);

This is called the Right Thought. (D.22)

3 What is the Right Speech (*Sammā-vācā*) ?

- (1) To abstain from lying;

- (2) To abstain from slandering or tale-bearing;
 - (3) To abstain from harsh or abusive speech;
 - (4) To abstain from vain talk or useless chatter;
This is called the Right Speech. (*A.X.176*)
- 4 What is the Right Action (*Sammā-kammanta*) ?
- (1) To abstain from killing any sentient being;
 - (2) To abstain from stealing others' properties;
 - (3) To abstain from sexual misconduct or misuse of the senses;
This is called the Right Action. (*A.X.176*)
- 5 What is the Right Livelihood (*Sammā-ājīva*) ?
- (1) To avoid a wrong way of living which involves wrong speech and wrong action;
 - (2) To get one's livelihood by a right way of living which involves right speech and right action;
This is called the Right Livelihood. (*D.22*)
- 6 What is the Right Effort (*Sammā-vāyāma*) ?
- (1) To prevent the arising of evil, unwholesome things that have not yet arisen;
 - (2) To overcome the evil, unwholesome things that have already arisen;
 - (3) To develop wholesome things that have not yet arisen;
 - (4) To maintain the wholesome things that have already arisen, and to bring them to growth, to maturity and to the full perfection of development;
This is called the Right Effort. (*A.IV.13,14*)

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7. What is the Right Mindfulness (*Sammā-sati*) ?

- (1) To dwell in contemplation of the corporeality-group;
- (2) To dwell in contemplation of the feeling-group;
- (3) To dwell in contemplation of the consciousness-group;
- (4) To dwell in contemplation of the mind-objects; ardent, clearly comprehending them and mindful, after putting away worldly greed and grief;

This is called the Right Mindfulness. (D.22)

8 What is the Right Concentration (*Sammā-samādhi*) ?

Concentration is the state of mind that remains fixed on a single object (*cittekeggatā*, lit. ‘one pointedness of mind’).

The Right Concentration, according to *Mahā-satipaṭṭhāna Sutta*, is the concentration associated with the four *rūpāvacara jhānas*, that is, mental absorptions in the fine material sphere.

The Right Concentration, according to *Visuddhi-magga*, can be extended from the neighbourhood concentration (*upacāra-samādhi*) to the concentration associated with any of the four *rūpāvacara jhānas* and the four *arūpavacara jhānas*, that is, the mental absorptions in the non-material sphere.

References:

- 1 *Khuddaka Nikāya, Patisambhidāmagga, Dhammacakkapavattana Sutta*
- 2 *Digha-nikāya, Mahāvagga, Mahāsatipaṭṭhāna Sutta*
- 3 “*The Noble Liberation and the Noble Truths*” by Dr. Mehm Tin Mon

Review Questions

- 1 What is the essence of the Buddha’s Teachings?
- 2 Explain the Noble Truth of Suffering.
- 3 What is the cause of suffering? How does it cause suffering to arise?
- 4 What is the Noble Truth of the Extinction of suffering? By what means can we bring about the extinction of suffering?
- 5 Why are living beings wandering round and round in Saṃsāra?
- 6 Explain ‘sammādiṭṭhi’ and ‘sammāsaṅkappa’.
- 7 Explain the Path-factors that constitute the Training of Morality (sīla-sikkhā).
- 8 Explain the Path-factors that constitute the Training of Concentration (Samādhi-sikkhā).
- 9 How should we undertake the Training of Morality?
- 10 How should the Training of Concentration be undertaken?

CHAPTER II

THE TRAINING OF MORALITY (*Sīla-sikkhā*)

The Foundation of Meditation

Moral training is the first stage of the Noble Eightfold Path. It is also the foundation of meditation on which the superstructure of mental concentration and wisdom must be built. So we must first lay down this moral foundation firmly before we undertake tranquility meditation (*samatha bhāvanā*) to develop concentration.

To undertake moral training, we must cultivate the three constituents of the Noble Eightfold Path that constitute moral training (*sīla-sikkhā*) :

- | | |
|----------------------|----------------------------------------------------------------------------------------|
| (1) Right speech | – abstaining from lying,
slander, harsh speech
and vain talk; |
| (2) Right action | – abstaining from killing,
stealing and sexual
misconduct; |
| (3) Right livelihood | – abstaining from a livelihood connected with
immoral speech and
immoral action. |

Now the essence of the Noble Eightfold Path can be described by this beautiful verse:

*"To avoid all evil,
To do good,*

*To purify the mind –
This is the advice of all the Buddhas.”*

What are the evil things that should be avoided?

Basically the evil things can be summarised as ten immoral actions called “*akusala kammapatha*”, meaning “immoral course of action”, or “*ducarita*”, meaning “evil conduct”.

• **Ten Kinds of Immoral Actions**

Immoral actions are divided into three groups on the basis of three modes of performance.

(a) Immoral Bodily Actions

(Akusala kāya-kamma)

1. *Pānātipātā* – killing any living being;
2. *Adinnādānā* – stealing or taking others’ properties unlawfully;
3. *Kamesumicchācārā* – sexual misconduct and misuse of the senses.

(b) Immoral Verbal Actions

(Akusala vacī-kamma)

4. *Musāvāda* – lying;
5. *Pisunavācā* – slandering or tale-bearing;
6. *Pharusavācā* – using harsh or abusive speech;
7. *Samphappalāpā* – gossiping or talking vainly.

(c) Immoral Mental Actions

(Akusala Mano-kamma)

8. *Abhijjhā* – covetousness or planning to get others’ properties unlawfully;

9. *Vyāpāda* – ill-will or planning to destroy others' lives and properties;
10. *Micchāditthi* – wrong view which ignores kamma and its effect.

These ten immoral actions are kammically unwholesome or unjust as they cause harm to others as well as to oneself. They give rise to unwholesome kammas which will produce unwholesome results such as woeful existences in woeful abodes.

- **Ten Kinds of Moral Actions**

Moral actions are called “*kusala kamma*”, meaning “moral course of action”, or “*sucarita*”, meaning “good conduct”. They are also divided into 3 groups on the basis of three modes of performance.

(a) Moral Bodily Actions

(*Kusala Kāya-kamma*)

1. *Pānātipātā-virati* – avoidance of killing;
2. *Adinnādānā-virati* – avoidance of stealing;
3. *Kāmesumicchācārā-virati* – avoidance of sexual misconduct and misuse of the senses.

(b) Moral Verbal Actions

(*Kusala Vacī-kamma*)

4. *Musāvādā-virati* – avoidance of lying;
5. *Pisuṇavācā-virati* – avoidance of slandering;
6. *Pharusavācā-virari* – avoidance of harsh speech;
7. *Samphappalāpā-virati* – avoidance of vain talk.

In other words, one should speak only that which is true, that which brings unity, that which is gentle, and that which is beneficial.

(c) Moral Mental Actions

(*Kusala Mano-kamma*)

- 8. *Anabhijjhā* – avoidance of planning to get others' properties unlawfully;
- 9. *Avyāpāda* – good-will or avoidance of planning to destroy others' lives and properties;
- 10. *Sammā-ditthi* – right view which believes in kamma and its result.

These ten moral actions are kammically wholesome or just as they cause no harm to others as well as to oneself. They give rise to wholesome kammas which will produce wholesome results such as blissful existences in blissful abodes.

Five Moral Precepts

(*Pañca-sīla*)

The fundamental training to abide by the advice of all the Buddhas – to avoid all evil, to do good, and to purify the mind – is to observe the five moral precepts. *Pañca-sīla* is the basic code of moral practice for all Buddhists. Everyone should ardently and willingly observe these moral precepts as they lead to a noble way of living and to happiness and prosperity.

The procedure for undertaking *Pañca-sīla* consists of the following five steps.

(1) Asking for Permission to pay Homage

Okāsa Okāsa Okāsa. Oh Venerable Sir, may I pay obeisance to thee! So as to be free from all my offences, accumulated from evil deeds done physically, verbally and mentally, I pay homage to the Three Gems: the Buddha, the Dhamma and the Saṅgha, once, twice, thrice, with my joined-palms on my forehead very respectfully and humbly.

Owing to my deeds of merit, may I always be free from the four nether worlds, the three catastrophes (famine, war, epidemic diseases), the eight states unfavourable for the realization of the Dhamma, the five enemies of mankind (water, fire, bad ruler, thief, wicked person), the four laws of destruction or misfortune, the five forms of ruination (loss of kin, wealth, health, morality and right view); and at the final existence may I attain the Path Wisdom (Magga), its Fruition (Phala) and Nibbāna.

(2) Asking for *Pañca-sīla* together with the Noble Threefold Refuge

One can ask for *Pañca-sīla* from the Buddha, a member of Saṅgha or a virtuous teacher.

*Aham bhante tisaraṇena saha pañca-sīlam
dhammam yācāmi anuggaham kattvā sīlam detha me
bhante.*

*Dutiyampi aham bhante - - - - - me bhante.
Tatiyampi aham bhante - - - - - me bhante.*

Meaning:-

Venerable sir, I wish to observe the five moral precepts together with the Noble Threefold Refuge.

Venerable sir, please honour me by guiding me to undertake the precepts and the Threefold Refuge.

For the second time, Venerable Sir - - - - -

For the third time, Venerable Sir - - - - -

Bhikkhu : *Ya mahām vadāmi tam vadetha.*

Repeat the words that I say.

Devotee : *Āmabhante.*

Yes, venerable sir.

Note : It is not necessary to recite ‘Āmabhante’ if one observes the precepts in front of the Buddha statue.

(3) Paying homage to the Buddha

Namo tassa Bhagavato Arahato Sammāsam-buddhassa.

(Recite three times)

Homage to the Exalted One, the One worthy of special veneration, and the perfectly self-enlightened One.

(4) Taking the Noble Threefold Refuge

Buddham saranam gacchāmi

Dhammam saranam gacchāmi

Saṅgham saranam gacchāmi

Dutiyampi Buddham saranam gacchāmi

Dutiyampi Dhammam saranam gacchāmi

Dutiyampi Saṅgham saranam gacchāmi

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*Tatiyampi Buddham saranam gacchāmi
Tatiyampi Dhammam saranam gacchāmi
Tatiyampi Saṅgham saranam gacchāmi*

Meaning :

I take refuge in the Buddha.
I take refuge in the Dhamma.
I take refuge in the Saṅgha.

For the second time I take refuge in the Buddha.
For the second time I take refuge in the Dhamma.
For the second time I take refuge in the Saṅgha.

For the third time I take refuge in the Buddha.
For the third time I take refuge in the Dhamma.
For the third time I take refuge in the Saṅgha.

Bhikkhu : *Tisaraṇagamanam paripuṇṇam.*
 The act of taking the Noble Threefold
 Refuge is completed.
Devotee : *Āmabhante.*
 Yes, Venerable sir.

(5) Undertaking to observe the Precepts

- 1 *Pānātipātā veramanisikkhāpadam samādiyāmi.*
I undertake to observe well the precept of abstaining
from killing any living being.
- 2 *Adinnādānā veramanisikkhāpadam samādiyāmi.*
I undertake to observe well the precept of abstaining
from stealing others' properties.
- 3 *Kāmesumicchācārā veramanisikkhāpadam samādiyāmi.*

I undertake to observe well the precept of abstaining from sexual misconduct.

- 4 *Musāvādā veramanisikkhāpadam samādiyāmi.*
I undertake to observe well the precept of abstaining from telling lies, slandering, speaking harshy, and talking vainly.
- 5 *Surāmeraya majjappamādaṭṭhānā veramanisikkhāpadam samādiyāmi.*
I undertake to observe well the precept of abstaining from intoxicating drinks and drugs.

Bhikkhu : *Tisarāṇena saha pañcasīlam dhammam
sādhukam katvā appamādena
sampādetha.*

Do observe the five precepts together with the Three Refuges with diligence and steadfast mindfulness.

Lay-devotee : *Āma bhante.*

Yes, Venerable sir.

- **The Benefits of Observing Pañca-sīla**

- 1 Since the bodily and verbal actions of a person who diligently observes pañca-sīla are blameless and praiseworthy, he possesses the best moral character.
- 2 Since he avoids doing harm to any living being, he brings peace and happiness to all living beings including himself.
- 3 Since he can prevent gross and aggressive defilements such as greed (*lobha*) and anger (*dosa*) from

arising in his mind, he enjoys peace and happiness instantly.

- 4 Lovingkindness (*metta*) and compassion (*karuṇā*) bloom in a person of good morality. So his face is calm, serene and adorable. People love and respect him. So he can join any assembly of people with grace and boldness.
- 5 Pañca-sīla represents the most beautiful and attractive dress as well as the best perfume.

The fragrance of flowers travels not against the wind, nor does the fragrance of sandal-wood and perfumes, but the fragrance of the virtuous travels against the wind pervading every direction *(Dhammapada 54)*

- 6 A virtuous person, because of his mindfulness and diligence, will succeed in business and in amassing riches.
- 7 His good fame will spread far and wide.
- 8 In *Asaṅkheya* sutta the Buddha advises a person to keep pure morality if he wishes to win the adoration of his companions, great wealth, fame and high position.
Ijjhati bhikkhave silavato cetopanidhi visuddhattā All the wishes of a person with pure morality will be fulfilled, because his mind is pure.
- 9 A person of pure morality will be free from four types of danger:-

- (1) he is free from the danger of being blamed by himself;
 - (2) he is free from the danger of being blamed or dispraised by others;
 - (3) he is free from the danger of being punished by the law; and
 - (4) he will be free from the danger of being reborn in a woeful abode after death.
- 10 He will be free from delusion and perplexity at the time of death, remembering the meritorious deeds he has done.
- 11 He will be reborn in a blissful abode after death.

Everyone should willingly and diligently observe the moral precepts of *pañca-sīla* as the benefits are very great and the evil consequences are terrible if one breaks the precepts.

If everyone observes *pañca-sīla* diligently, there will be eternal peace in the whole world. Thus *pañca-sīla* is regarded as the '**Guardian of the world**'.

There were records of ancient kingdoms where there were severe draught and starvation when the king, his inisters, officers and citizens did not observe *pañca-sīla*.

However, when everyone in the kingdom observed *pañca-sīla* respectfully, the climate became normal with regular rains so that farmers could grow food plants with the result that the kingdom became prosperous.

So *pañca-sīla* is also called ‘*Nicca sīla*’, meaning ‘the precepts to be observed always’, or ‘**Garudhamma sīla**’, meaning ‘the precepts to be observed respectfully and heedfully’.

• **Ājīvatṭhamaka Sīla**

‘*Ājīvatṭhamaka Sīla*’ means ‘the moral practice having livelihood as its eighth precept’.

This moral practice is also called ‘**Ādibrahmacariya Sīla**’, meaning ‘the moral practice which serves as the beginning of the noble practice’.

Ājīvatṭhamaka Sīla consists of eight precepts which directly seek to abide by the three Noble Path constituents that constitute the Training of Morality – namely, *sammā vācā*, *sammā kamimanta*, and *sammā ājīva*.

The procedure for undertaking *Ājīvatṭhamaka Sīla* is the same as that for undertaking *pañca-sīla*. There is some change only in steps (2) and (5).

(1) Asking for permission to pay homage — as in *pañca-sīla*.

(2) Asking for *Ājīvatṭhamaka Sīla* together with the Noble Threefold Refuge:

Aham bhante tisaranena saha ājīvatṭhamaka sīlam dhammarām yācāmi anuggahām kātvā sīlam detha me bhante.

Dutiyampi aham bhante - - - - - me bhante.
Tatiyampi aham bhante - - - - - me bhante.

Meaning:-

Venerable sir, I wish to observe the eight moral precepts having right livelihood as the eight precept together with the Noble Threecold Refuge.

Venerable sir, please honour me by guiding me to undertake the precepts and the Threecold Refuge.

For the second time, venerable sir - - - - -

For the third time, venerable sir - - - - -

(3) Paying homage to the Buddha

(4) Taking the Noble Threecold Refuge

(5) Undertaking to observe the Precepts

1 *Pānātipātā veramanisikkhāpadam samādiyāmi.*

I undertake to observe well the precept of abstaining from killing any living being.

2 *Adinnādānā veramanisikkhāpadam samādiyāmi.*

I undertake to observe well the precept of abstaining from stealing others' properties.

3 *Kāmesumicchācārā veramanisikkhāpadam samādiyāmi.*

I undertake to observe well the precept of abstaining from sexual misconduct and the misuse of the senses.

4 *Musāvādā veramanisikkhāpadam samādiyāmi.*

I undertake to observe well the precept of abstaining from speaking falsely.

5 *Pisunavācā veramanisikkhāpadam samādiyāmi.*

I undertake to observe well the precept of abstaining from slandering and backbiting.

- 6 *Pharusavācā veramanisikkhāpadam samādiyāmi.*
I undertake to observe well the precept of abstaining from using harsh or abusive speech.
- 7 *Samphappalāpavācā veramanisikkhāpadam samādiyāmi.*
I undertake to observe well the precept of abstaining from gossiping and talking vainly.
- 8 *Micchājīvā veramanisikkhāpadam samādiyāmi.*
I undertake to observe well the precept of abstaining from wrong livelihood.

Bhikkhu : *Tisaraṇena saha ājīvatṭhamaka sīlam
dhammamā sādhukam katu
appamādena sampādetha.*

Do observe the eight moral precepts with right livelihood as the eight precept together with the Noble Three-fold Refuge with vigilence and steadfast mindfulness.

Lay-devotee: *Āmabhante.*

Yes, Venerable sir.

- **The Identity of Pañca-sīla and Ājīvatṭhamaka Sīla**

Pañca-sīla and *Ājīvatṭhamaka Sīla* have the same significance. In *Pañca-sīla* abstaining from all the four immoral speeches are combined as the fourth moral precept. In the fifth precept, instead of abstaining from wrong livelihood, abstaining from consuming intoxicating drinks and drugs is emphasized.

In reality, when one abstains from three immoral bodily actions and four immoral verbal actions, one's livelihood will be automatically right and pure. Of course one has to avoid also any wrong livelihood which brings harm to oneself or to others such as trading in weapons, poison, intoxicants, narcotic drugs, live animals and human beings.

On the other hand, although abstinence from intoxicants is not specifically prescribed in Ājīvatthamaka-sīla, this precept is already included in the third precept (*kāmesumicchācāravirati*) which really means abstinence from improper sensual enjoyments. Abstinence from intoxicants is emphasized in *pañca-sīla*, because, when one becomes intoxicated, one loses one's sense of judgement as well as the sense of moral shame and moral dread, and then one may commit all immoral actions.

The beginners who want to tread along the Noble Eightfold Path should first observe Ājīvatthamaka-sīla. For those, who are observing *Pañca-sīla*, they need not particularly observe Ājīvatthamaka-sīla. Nowadays lay-Buddhists usually observe *Pañca-sīla*.

- **Sabbath Precepts**

(*Uposatha-Sīla*)

Pious Buddhists usually observe eight or nine moral precepts instead of *Pañca-sīla* on sabbath days to acquire greater merit. These special moral precepts are called sabbath-precepts (*Uposatha-sīla*). ‘*Uposatha*’ means ‘living with good conduct’.

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In observing Sabbath-precepts, one has to abstain from all sexual activity and from taking food after midday till dawn the next day. One must also abstain from enjoying music, songs, dances, and from using perfumes, cosmetics, high or luxurious seats and beds. The purpose of these abstinences is to control one's lust, pride, craving for and attachment to sensuous objects.

Those who undertake meditation in a meditation centre are required to observe sabbath-precepts to purify their minds from lust and other coarse defilements so that they can advance quickly in their meditation.

The procedure for undertaking to observe sabbath-precepts is the same as that for observing *Pañcasīla* in steps (1), (3), (4); steps (2) and (5) are described in full below.

(1) Asking for permission to pay homage to the
Triple Gem:

Okāsa okāsa okāsa - - - - -

(2) Asking for Sabbath-precepts together with the
Noble Threefold Refuge

*Aham bhante tisaranena saha
atthaṅgasamannāgataṁ (navaṅgasamannāgataṁ)
uposathasīlam dhammarām yācāmi anuggahām
katvā sīlam detha me bhante.*

*Dutiyampi aham bhante - - - - me bhante.
Tatiyampi aham bhante - - - - me bhante.*

Meaning :

Venerable sir, I wish to observe aṭṭhaṅga-sīla (navanga-sīla) consisting of eight (nine) precepts together with the Noble Threefold Refuge.

Venerable sir, please honour me by guiding me to undertake the precepts and the Threefold Refuge.

For the second time, Venerable sir, - - - - -

For the third time, Venerable sir, - - - - -

Bhikkhu : *Ya mahām vadāmi tam vadetha.*

Repeat the words that I say.

Devotee : *Āma bhante.*

Yes, Venerable sir.

(3) Paying homage to the Buddha

(4) Taking the Noble Threefold Refuge

(5) Undertaking to observe the Precepts

1 *Pānātipātā veramanisikkhāpadam samādiyāmi.*

I undertake to observe well the precept of abstaining from killing any living being.

2 *Adinnādānā veramanisikkhāpadam samādiyāmi.*

I undertake to observe well the precept of abstaining from stealing others' properties.

3 *Abrahma-cariyā veramanisikkhāpadam samādiyāmi.*

I undertake to observe well the precept of abstaining from the ignoble practice of sexual intercourse.

4 *Musāvādā veramanisikkhāpadam samādiyāmi.*

I undertake to observe well the precept of abstaining from telling lies, slandering, speaking harshly, and talking vainly.

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- 5 *Surāmerayamajja-pamādaṭṭhānā veramanisikkhāpadam samādiyāmi.*
I undertake to observe well the precept of abstaining from consuming intoxicating drinks and drugs.
- 6 *Vikālabhojanā veramanisikkhāpadam samādiyāmi.*
I undertake to observe well the precept of abstaining from taking food after midday till dawn the next day.
- 7 *Nacca gīta vādita visuka dassana mālāgandha vilepana dhāraṇa maṇḍana vibūsanatthānā veramanisikkhāpadam samādiyāmi.*
I undertake to observe well the precept of abstaining from dancing, singing, playing musical instruments, which are obstacles to the Noble Practice, and also abstaining from wearing flowers, using perfumes and beautifying with any cosmetic.
- 8 *Uccāsayana mahāsayanā veramanisikkhāpadam samādiyāmi.*
I undertake to observe well the precept of abstaining from staying on any high or luxurious seat or bed.
- 9 (For observing *Navāṅga-sīla*) *Yathābalam mettāsaṅghatena cetasā sabbavantam lokam phrītvā vihārāmi.*
I shall permeate all living beings with loving-kindness to the best of my ability.
- Bhikkhu : *Tisaraṇena saha atthaṅga (navāṅga) samannāgatam uposathasīlam dhammam sādhukam katvā appamādena sampādetha.*

Lay-devotee : *Āma bhante.*
 Yes, Venerable sir.

• **The Plan to Observe Sabbath-Precepts**

1 If one intends to observe Uposatha-precepts the next day, one should perform the household work in advance as it is not appropriate to do household work while one observes the sabbath-precepts.

2 On the day one is going to observe the Uposatha-precepts, one should get up early, clean oneself, wear clean clothes and keep one's mind pure.

3 One should neither use perfume and cosmetics nor wear flowers nor beautify oneself in advance. One must restrain from any kind of beautifying oneself which contradicts the Uposatha-precepts.

4 One should undertake to observe the Uposatha-precepts as early as possible on that day.

5 After taking the precepts, one should contemplate the virtues of the Buddha, the Dhamma or the Samgha or undertake a suitable meditation at a quiet place.

6 One may undertake the sitting-meditation for one hour, the walking meditation for one hour, and repeat the procedure. One can also meditate in the standing or lying position. When one does not want to meditate any more, one may read Dhamma books or recite the teachings of the Buddha.

7 One should also listen to the Dhamma discourse if there is someone to expound the Dhamma, or one may listen to a discourse from a cassette. One may also discuss about the Dhamma with one's Dhamma friends.

8 At nightfall one should feel delighted reflecting how one has spent the day like noble persons (ariyas) observing morality, cultivating concentration and wisdom.

9 When dawn breaks the next day, at the time when one intends to come out of the Sabbath-precepts, one's *Uposatha-sīla* automatically terminates, and only *Pañca-sīla* will remain in one.

10 One may undertake to abide by the *Uposatha* precepts either for a certain period or for the whole life. One should at least keep observing the Sabbath precepts for a day on auspicious days.

- **The Benefits of Observing Uposatha-Sīla**

Since *Uposatha-sīla* contains all *Pañca-sīla* precepts and some more, endeavoring to purify the mind further than that achieved by *Pañca-sīla*, the benefit of observing *Uposatha-sīla* will be much greater than those of observing *Pañca-sīla*.

In observing Uposatha-precepts, just trying to restrain oneself not to break the precepts will not bring the benefits as much as one deserves to receive. Only when one can try to keep one's mind pure, will the benefits be great and extensive.

As a lady should wash herself and her hair before she tries to beautify herself with various cosmetics, perfumes and ornaments to look beautiful and smell sweet, so should a person, who wants to observe *Uposatha-sīla*, should purify his mind to be free from greed, anger, pride, wrong view, jealousy, and other defilements in order to receive the greatest benefits from observing Uposatha-precepts.

- 1 One who observes Uposatha-sīla will achieve great wealth and power.
- 2 Even a future universal monarch can become a universal monarch only if he observes Uposatha-precepts.
- 3 One will achieve progressive benefits of enjoying the great wealth and luxuries of celestial beings and of human beings throughout *samsāra* until one finally attains *Nibbāna*.
- 4 In the present existence one will be innocent, righteous and good, and thus one will receive great admiration and lovingkindness from many persons as well as from celestial beings.
- 5 There are many stories of female deities like *Uttarā*, *Soṇadinnā* and *Uposathā*, who received great celestial luxuries for having observed *Uposatha-sīla* in previous existences as human beings.

During the reign of King *Brahmadattha* in ancient *Bārānasī*, the *Bodhisatta* was a poor man named **Gāngamāla**. He worked for a wealthy man called *Suciparivāra*. The wealthy man and his wife observed *Uposatha-sīla* six days a month. Every servant in their house-hold also did the same.

On one Uposatha day the Bodhisatta went to work early in the morning without knowing that it was a sabbath-day. When he came back at sunset he found out that others were observing Uposatha-precepts. So he asked for permission from the wealthy man to allow him to observe Uposatha-sīla for the rest of the day. At night he suffered from severe stomach pain due to flatulence since he had not taken any food for the whole day.

Although the wealthy man told him to take food, he refused to take. At dawn the pain became so severe that he fainted. That morning the king happened to go round the town in great magnificence. On seeing the great splendour of the royal luxury, he longed to be a king, and passed away. Immediately he was conceived in the womb of the queen as the result of keeping the Uposatha-precepts for half a day. When he was born, he was named *Udayakumāra*. When he came of age, he became a famous king of *Bāranaśī*.

In the ancient city of *Sāketa*, there was a female lay-devotee named *Uposathā*. She was endowed with conviction (*saddhā*) and morality (*sīla*). She supported the *saṅgha* with four main requisites. She usually observed the eight Uposatha-precepts on Uposatha days. She frequently listened to the discourses of the Buddha as well as to those of his disciples. She practised meditation and soon became a stream-enterer.

Now she had heard from some discourses that the *Nandavana Garden* in *Tāvatimsā* heaven was very pleasant and enjoyable. So she wished to be in that garden.

When she passed away, she was reborn in *Tāvatinīsā* as a celestial maiden, named *Uposathā*, in the *Nandavana Garden*.

The Buddha said, “A person of good morality, because he has a pure mind, will get his desire fulfilled whatever he sets his mind on”. This is so because a moral person has a pure volition which, together with his strong will, will fulfil his desire whatever he wishes for.

• **Caritta sīla and Vāritta sīla**

Caritta sīla means abiding by the rules of conduct and performing one’s duties and responsibilities.

In *Singālovāda Sutta* the Buddha describes the rules of conduct or duties for sons and daughters, for parents, for pupils, for teachers, for husbands, for wives, for friends, etc. One must perform the duties which are concerned with oneself to be endowed with *Caritta sīla*.

Furthermore, as part of *Caritta sīla*, one should respect one’s parents, teachers, elders and monks. One should bend one’s body forward when one passes in front of them. One should give them the right of way when one comes face to face with them. One should not eat first before they start to eat. One should not sit or stay disrespectfully in front of them. When one takes something from them or gives them something, one should take or give with both hands. One should always speak to them and listen to them politely and respectfully. One must always be grateful to those who have helped one in any way.

If we cannot perform our duties or responsibilities because of unfavourable circumstances, it does not amount to performing any wrong or unwholesome action. It will not be the cause for being reborn in woeful abodes in the future. However, the wise may dispraise or blame us for such negligence of our duties and responsibilities. If we can perform our duties and responsibilities regularly, our morality will be pure and more fully developed.

Caritta sīla should be fulfilled with faith and confidence (*saddhā*) based on understanding, and strenuous effort (*viriya*) that can drive away sloth and torpor. Knowing that this conduct is good, and that it will bring good results in the present as well as in the future, one should perform one's duties and responsibilities willingly and patiently without hesitation and laziness but with faith, confidence and strenuous effort in order to fulfil one's *Caritta sīla* and to bring about one's prosperity.

Vāritta sīla is abstinence from evil conduct such as committing immoral actions (*ducarittas*) as the Buddha has taught that we should abstain from them. *Pañcasīla*, *Ājīvatthamaka sīla*, *Uposatha-sīla*, etc., belong to *vāritta sīla*.

If we commit immoral actions, the unwholesome kamma which is derived from such evil actions will condition us to be reborn in woeful abodes. If we abstain from immoral actions, the wholesome kamma which is derived from such good actions will condition us to be reborn in celestial abodes.

If we can observe the *vāritta sīla* such as *Pañca sīla*, we are developing wholesome *kusala-kamma* which will be the cause for attaining celestial bliss and *Nibbāna* bliss. If we do not observe *vāritta sīla* and commit immoral actions so that unwholesome *akusala kamma* is established, this *akusala kamma* can surely send us to the Nether worlds.

A person who fulfils *cāritta sīla* by performing his duties and responsibilities regularly can easily abide by *vāritta sīla*, that is, can easily abstain from committing immoral actions. A person who cannot fulfil *cāritta sīla* will find it hard to abide by *vāritta sīla*. So we should fulfil both *cāritta sīla* and *vāritta sīla*.

- **Catupārisuddhi Sīla
(Fourfold Morality for Overall Purity)**
A bhikkhu must observe four kinds of morality (*sīla*) to be morally pure in all respects.

1 *Pātimokkhasamivara Sīla*

This is the moral discipline consisting of 227 rules for bhikkhus which the Buddha prescribes for bhikkhus to observe.

“Here a bhikkhu dwells restrained with the *Pātimokkha* restraint, possessed of the proper conduct and resort, and seeing fear in the slightest fault, he trains himself by undertaking the precepts of training”.

(*Vbh.* 244)

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‘*Pātimokkha*’ is the virtue of the training precepts, for it frees him who protects it, guards it, from the pains of the states of loss, etc.. ‘*saṁvara*’ means restraint, which is a term for bodily and verbal non-transgression.

2 *Indriyasamvara Sila*

It is the restraint of the six sense faculties, namely, the eye, the ear, the nose, the tongue, the body and the mind, to prevent the arising of defilements at these faculties.

“On seeing a visible object with the eye, he apprehends neither the signs nor the particulars through which, if he left the eye faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraint, he guards the eye faculty, undertakes the restraint of the eye faculty.

“On hearing a sound with the ear -- On smelling an odour with the nose -- On tasting a flavour with the tongue -- On touching a tangible object with the body -- On knowing a mental object with the mind, he apprehends neither the signs nor the particulars through which, if he left the mind faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraint, he guards the mind faculty, undertakes the restraint of the mind faculty.” (M.i,180)

3 *Ājīvaparisuddhi Sila*

This is the morality which concerns with the purity of livelihood. As one has undertaken to lead a noble life as

a bhikkhu, one must avoid improper search and evil conduct in earning one's livelihood.

A bhikkhu must abstain from such livelihood which involves transgression of the six training precepts. The six training precepts prescribed by the Buddha are as follows.

(1) With livelihood as cause and reason, one of evil wishes, a prey to evil wishes, lays claim to jhāna, magga or phala, which are the property of noble persons. In other words, he claims to attain jhāna or magga and phala even though he does not attain them.

(2) With livelihood as cause and reason, he acts as go-between or matchmaker.

(3) With livelihood as cause and reason, he says, "A bhikkhu who lives in your monastery is an *Arahant*", implying that he himself is an Arahant.

(4) With livelihood as cause and reason, a bhikkhu who is not sick eats superior food that he has ordered for his own use.

(5) With livelihood as cause and reason, a bhikkhunī who is not sick eats superior food that she has ordered for her own use.

(6) With livelihood as cause and reason, one who is not sick eats curry or cooked rice that he has ordered for his own use.

4 *Paccayasannissita Sīla*

This is the morality concerning with the use of the necessities of life. One must contemplate the purpose of using the necessities of life such as robe, food, dwelling place and medicine in order to prevent the arising of defilements in using them.

(1) “Reflecting wisely, he uses the robe only for protection from contact with gadflies, flies, wind, burning and creeping things, and only for the purpose of concealing the private parts.

(2) “Reflecting wisely, he uses alms food neither for amusement nor for intoxication nor for smartening nor for embellishment, but only for the endurance and continuance of this body, for the ending of discomfort, and for assisting the life of purity.

(3) “Reflecting wisely, he uses the resting place only for the purpose of protection from cold, from heat, from contact with gadflies, flies, wind, burning and creeping things, and only for the purpose of warding off the perils of climate and enjoying retreat.

(4) “Reflecting wisely, he uses the requisite of medicine as cure for the sick only for protection from arisen hurtful feelings and for complete immunity from affliction.” (M.i, 10)

Lay-devotees should also observe the above *sīlas* for these *sīlas* develop not only moral culture but also mental culture – both of which pave the way to the arising of

mental concentration. Of course, eight or nine moral precepts serve as *pātimokkhasaṁvara sīla* for lay-persons.

• ***Mahā-Mitta Thera***

Venerable Mahāmitta's mother was sick with a poisoned tumour. She told her daughter, who was a bhikkhuni, to go to her brother and get some medicine. She went and told him about their mother's sickness.

Venerable Mahāmitta said, "I do not know how to gather root medicines and such things and concoct a medicine from them. But rather I will tell you a medicine: since I went forth to the homeless life and become a bhikkhu, I have not broken my virtue of restraint of the sense faculties by looking at the bodily form of the opposite sex with a lustful mind. By this declaration of truth, may my mother get well. Go and tell the lay devotee and rub her body."

The bhikkhuni went and told her mother what had happened and then did as she had been instructed. At that very moment the mother's tumour vanished, shrinking away like a lump of froth. She got up and uttered a cry of joy: "If the Fully Enlightened One were still alive, why should he not stroke with his hand the head of a bhikkhu like my son." So

*Let another noble clansman
Gone forth in the Dispensation
Keep, as did the Elder Mitta,
Perfect faculty restraint.*

THE TRAINING OF MORALITY

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• *Cittagutta Mahāthera*

In the Great Cave of *Kurandaka*, there was a lovely painting of the Renunciation of the Seven Bhuddhas. A number of bhikkhus wandering about among the dwellings saw the painting and said, "What a lovely painting, venerable sir."

The Elder said, "For more than sixty years, friends, I have lived in this cave, and I did not know whether there was any painting there or not. Now, today, I know it through those who have good eyes."

The Elder, it seems, had never raised his eyes and looked up in the cave. And at the door of his cave there was a great ironwood tree. And the Elder had never looked up at that either. He knew it was in flower when he saw its petals on the ground each year.

The king heard of the Elder's great virtues, and he sent for him three times, desiring to pay homage to him. When the Elder did not go, the king had the breasts of all women with infants in the town bound and sealed off, saying: "As long as the Elder does not come, let the children go without milk."

Out of compassion for the children the Elder went to *Mahāgāma*. When the king heard that he had come, he had him brought up into the inner palace, paid homage to him and provided him with a meal.

Then, saying 'Today, venerable sir, there is no opportunity for me to take the precepts. I shall take them

tomorrow', he took the Elder's bowl. After following for a little, he paid homage with the queen and turned back. As seven days went by thus, whether it was the king who paid homage or whether it was the queen, the Elder said, "May the king be happy."

Bhikkhus asked, "Why is it, venerable sir, that whether it is the king or the queen who pays homage to you, you always say 'May the king be happy'?"

The Elder replied, "Friends, I do not notice whether it is the king or the queen."

At the end of seven days, when the king found that the Elder was not happy living there, he let the Elder go back to his place.

When he was back at the Great Cave of *Kurandaka*, the Elder undertook the walking meditation. When night fell, a deity who dwelt on the ironwood tree stood by with a torch of sticks. Then his meditation subject became quite clear and plain. The Elder was glad, and immediately after the middle watch he reached *Arahanship*, making the whole rock resound.

So when another clansman seeks his own good,
Let him not be hungry-eyed,
Like a monkey in the groves,
Like a wild deer in the woods,
Like a nervous little child.

THE TRAINING OF MORALITY

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*Let him go with eyes downcast
Seeing a plough yoke's length before,
That he falls not in the power
Of the forest-monkey mind.*

• **Sāriputta Mahāthera**

Once Venerable Sāriputta and Venerable Mahā Moggalāna were residing in a certain forest. One day an affliction of colic arose in Sāriputta Mahāthera, causing him great pain.

In the evening Venerable Mahā Moggallāna came to attend upon him. Seeing him lying down, he asked what the reason was. Knowing the reason, he again asked, “What used to make you better formerly, friend?”

Venerable Sāriputta said, “When I was a layman, friend, my mother used to mix ghee, honey, sugar and so on, and give me rice gruel with pure milk. That used to make me better.”

Then the other said, “So be it, friend. If either you or I have merit, perhaps tomorrow we shall get some.”

Now a deity who dwelt on a tree at the end of the walk overheard their conversation. He went to the family who was supporting the Elder Sāriputta and entered the body of the eldest son, causing him discomfort. Then he told the assembled relatives the price of the cure: “If you prepare rice gruel with ghee, honey, sugar and pure milk tomorrow for the Elder, I will set this one free.” The parents of the boy said, “Even without being told by you,

we regularly supply the Elder's needs", and on the following day they prepared rice gruel of the kind needed.

Venerable Mahā Moggallāna went into the village. Those people met him. They took his bowl, filled it with the special milk rice gruel, and gave it back to him. The Elder made as though to go, but they said, "Eat, venerable sir, we shall give you more."

When the Elder had eaten, they washed the bowl and gave him another bowlful. The Elder left. Bringing the alms-food to Venerable Sāriputta, he said, "Here, friend, eat."

When Venerable Sāriputta saw the special milk rice gruel, he thought: "The gruel is very nice. How was it got?", and seeing how it had been obtained, he said, "Friend, the alms-food cannot be used."

Instead of thinking "He does not eat the alms-food brought by the likes of me", the other at once took the bowl by the rim and turned it over on one side. As the rice gruel fell on the ground, the Elder Sāriputta's affliction vanished. From then on it did not appear again during forty-five years.

Then he said to Venerable Mahā Moggallāna, "Friend, even if one's bowels come out and trail on the ground, it is not fitting to eat the gruel got by verbal intimation", and he uttered this exclamation:

*"My livelihood might well be blamed,
If I were to consent to eat
The honey and the gruel obtained
By influence of verbal hints.*

*And even if my bowels obtrude
And trail outside, and even though
My life is to be jeopardized,
I will not blot my livelihood.*

*For I will satisfy my heart
By shunning all wrong kinds of search;
And never will I undertake
The search the Buddha has condemned".*

References:

- 1 "The Teachings of the Buddha (Basic Level)", published by the Ministry of Religious Affairs, pp.120-169;
- 2 "Visuddhi Magga" by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Nandamālā, Vol.I, pp. 1-82.
- 3 "The Path of Purification" (Visuddhi Magga by Bhaddantācariya Buddhaghosa), translated by Bhikkhu Nāṇamoli, pp. 1-58.

Review Questions

- 1 What is Moral Training (sīla-sikkhā)? How can one undertake it?
- 2 Describe the full procedure for undertaking to observe Pañca-sīla together with the Noble Three-

- fold Refuge.
- 3 What are the ten immoral actions? How can one avoid committing them?
 - 4 What is the advice of all the Buddhas? How can we abide by this advice?
 - 5 Describe the five precepts of Pañca-sīla. What is the significance of observing these precepts?
 - 6 Describe the eight precepts of Ājīvatthamaka sīla. What benefits can one enjoy for observing these precepts?
 - 7 Describe the full procedure for undertaking to observe Atthaṅga-sīla.
 - 8 Why should we observe Uposatha-sīla on special days of religious significance? What are the benefits of observing Uposatha-sīla?
 - 9 Describe the nine precepts of Navāṅga-sīla.
 - 10 What is the difference between Cāritta-sīla and Vāritta-sīla? Which sīla is more important?
 - 11 What is the fourfold morality for overall purity (Catupārisuddhi-sīla)? How should we observe them?
 - 12 What are the four kinds of morality that constitute Catupārisuddhi-sīla? Describe them briefly.

CHAPTER III

THE TRAINING OF CONCENTRATION (*Samādhi Sikkhā*)

- **Tranquility Meditation**
(Samatha Bhāvanā)

The training of concentration is the second and middle stage of the Noble Eightfold Path. It consists of developing the three constituents of the Noble Eightfold Path that constitute the training of concentration (*samādhi sikkhā*):

- (1) *Sammāvāyāma* – the right effort,
- (2) *Sammāsati* – the right mindfulness,
- (3) *Sammāsamādhi* – the right concentration.

If one can exert strenuous effort to be vigilantly mindful of a meditation object, one can build up mental concentration.

The right concentration, according to *Mahāsatipaṭṭhāna Sutta*, is the concentration associated with the four *rūpāvacara jhānas*, which are the meditative absorptions in the fine-material sphere. *Visuddhimagga* (the Path of Purification), however, extends the right concentration from the neighbourhood concentration (*upacāra samādhi*) to the concentration associated with any of the four *rūpāvacara jhānas* and the four *arūpāvacara jhānas*, which are the meditative absorptions in the immaterial sphere.

To attain the right concentration one has to undertake tranquility meditation systematically.

• **What is Meditation?**

Meditation is a simple, practical way of training and purifying the mind to calm down, culture and develop the mind. It is, therefore, mental culture or mental development that produces so much good effect that it should be practised repeatedly.

Meditation initially involves focussing the mind on a suitable object of meditation, and applying mindfulness to be aware of the object constantly. By being mindful of the meditation object, one controls the mind from wandering from one sense-object to another, thus preventing desires, craving, aversion, worry, remorse, distraction and vain thoughts from arising.

Thus meditation helps wholesome consciousness to arise continuously, develops wholesome positive qualities, and strengthens mental power and mind control. Since wholesome consciousness gives rise to wholesome kamma, which will bear good results in due course, meditation is the most beneficial way of living.

Besides meditation relaxes and rehabilitates the mind, building up joy, tranquillity, peace and happiness immediately. It reduces tension, stress and strain, high blood pressure, and the tendency to smoke, drink or use drugs. It relieves fatigue and cures many physical ailments. It remarkably brings about physical and mental well-being. Thus meditation is also an art of living happily and healthily.

- **Two Types of Meditation**

The Buddhist Canons describe two types of meditation (*bhāvanā*):

(1) *Samatha bhāvanā* – Tranquillity-meditation,

(2) *Vipassanā bhāvanā* – Insight-meditation.

The mental training and mental culture dealing with ‘calm or tranquillity’ is called ‘*samatha bhāvanā*’, and that dealing with ‘insight’ is called ‘*Vipassanā bhāvanā*’.

(1) ***Samatha bhāvanā***

‘*Samatha*’ means ‘tranquility, calm or quietude’ which is the concentrated, unshaken, undefiled and peaceful state of mind. It is called ‘calm’ because it calms down the five hindrances (*nīvaranas*) including passions.

Thus samatha bhāvanā is the mental training which calms down the five hindrances and develops tranquillity and mental concentration.

In order to do so, the mind is focussed on a meditation-object, which is one’s own breath, and strenuous effort is exerted to be aware of the object constantly. Whenever the mind wanders out to other sense objects, it is brought back to the meditation object. By trying to be mindful of the meditation object continuously, one strengthens the jhāna factors which associate with wholesome consciousness (*kusala citta*).

When the jhāna factors become strong, they can suppress and temporarily eliminate the hindrances which agitate and inflict the mind. When the hindrances are

totally suppressed from arising for one hour, two hours or more, the neighbourhood concentration or access concentration (*upacara bhāvanā*) is attained.

By meditating further one can raise the concentration to meditative absorption (*jhāna*). There are four stages of meditative absorption in the fine material sphere (four *rūpāvacara jhānas*) and four stages of meditative absorption in the immaterial sphere (four *arūpāvacara jhānas*).

Samatha or tranquility or concentration (*samādhi*) stands for ‘ekaggatā *cetasika*’, a mental factor which associates with every consciousness. *Ekaggatā* literally means ‘one-pointedness’; it focusses the mind on an object; it binds the mental concomitants with consciousness together to be at a state of one-pointedness on the object of meditation.

Thus samatha bhāvanā or tranquillity meditation is the mental training which calms down and suppresses the mental hindrances by strengthening the *jhāna* factors including *ekaggatā* so as to attain the neighbourhood concentration and the higher *jhāna* concentration.

(2) *Vipassanā bhāvanā*

‘*Vipassanā*’ means ‘insight’ or ‘to see things as they really are in many special ways’. It is the intuitive insight into the true nature of all physical and mental phenomena of existence.

‘*Vipassanā*’ stands for ‘*paññā-cetasika*’, a mental factor which associates with wholesome consciousness. ‘*Paññā*’ literally means ‘knowledge or wisdom’.

Vipassanā bhāvanā or insight meditation develops the *paññā cetasika* by constantly investigating and contemplating on the three characteristic marks of all psycho-physical phenomena, namely, impermanence (*anicca*), suffering (*dukkha*), and impersonality or non-self (*anatta*).

Vipassanā bhāvanā develops insight wisdom (*vipassanā-ñāṇa*) one after another until the Path-wisdom (*maggā-ñāṇa*) and its Fruition-wisdom (*phala-ñāṇa*) are realized. Then the meditator becomes a noble person (*ariyā*) and can enjoy the unique bliss of Nibbāna as much as he or she wishes.

• The Role of Meditation in the Noble Path

The Eightfold Noble Path is made up of eight constituents which can be classified as Threefold Noble Training – viz., the Training of Morality, the Training of Concentration, and the Training of Wisdom. The purpose of the Threefold Training is to eradicate all the defilements which are the root causes of all suffering. The objective of the Threefold Training is to realize Nibbāna and enjoy eternal peace and happiness.

The Ten Defilements (*kilesās*) are:

1. *Moha* – ignorance of the realities, delusion
2. *Lobha=tanha* – desire, craving, attachment

- | | |
|----------------------|---------------------------|
| 3. <i>Dosa</i> | — anger, hatred, aversion |
| 4. <i>Māna</i> | — pride or conceit |
| 5. <i>Dīṭṭhi</i> | — wrong view |
| 6. <i>Vicikicchā</i> | — sceptical doubt |
| 7. <i>Uddacca</i> | — restlessness |
| 8. <i>Thina</i> | — sloth or laziness |
| 9. <i>Ahirika</i> | — lack or moral shame |
| 10. <i>Anotappa</i> | — lack or moral dread |

These defilements have been thriving and flourishing in the minds of worldlings from time immemorial, and they have grown like a big tree. Now, if we want to destroy a big tree, we must cut off the branches first, then the trunk, and dig out the roots and burn them all.

In the same way to eradicate all defilements, we must first undertake the training of morality to cleanse our minds from coarse, inflated and aggressive defilements called *vītikkama kilesas*. These are the branches of the big kilesa-tree. If we stop the training, these coarse, aggressive defilements will grow up anew just as the tree grows up new branches.

Now after cutting off the branches, we must cut the trunk of the tree. This is similar to undertaking the training of concentration after establishing good morality. To accomplish the training of concentration, we undertake tranquillity meditation. This will calm down, subdue, and suppress the defilements which have arisen, and are agitating and inflicting the mind. These awaken and active defilements are called *pariyuṭṭhāna kilesās*.

Among these, the five most active ones – *lobha*, *dosa*, *thina*, *uddhacca* and *vicikicchā* – are known as the hindrances (*nīvaraṇas*). When we attain the neighbourhood concentration or the higher jhāna concentration, all these agitating defilements including the hindrances are well subdued and suppressed.

Now, after cutting the trunk of the tree, the roots still remain under ground, and they will grow into a new tree again. In the same way, when the active defilements are subdued, latent or dormant defilements known as *anusaya kilesas* still remain. They are like the roots of defilements, capable of growing into *pariyuttthāna kilesās* and *vitikkama kilesās* very quickly. So the *anusayas* must be uprooted and destroyed completely in order to eradicate the defilements, the cause of suffering, once and for ever. It is like digging out the roots and burning them so as to destroy the tree once and forever.

To eradicate the latent defilements is not an easy task. It is indeed the most profound and difficult task in the world. To accomplish this task we must undertake insight meditation very ardently, strenuously and correctly. *Vipassanā bhāvanā* accomplishes the training of wisdom. Only the highest wisdom, that is the four stages of Path-wisdom, can eliminate and destroy the *anusayas* completely.

Now when we attain the right concentration, the mind becomes very powerful. It radiates very bright and penetrative light. With the help of this meditation light, we can penetrate into our body and mind with our mind-

eye to observe the ultimate realities – *cittas*, *cetasikas* and *rūpas*, which are the fundamental units of all psycho-physical phenomena. These *nāmas* and *rūpas* are arising and dissolving very rapidly and incessantly in accordance with the law of Dependent Origination (*Paticcasamuppāda*) and the *Paṭṭhāna* Causal Relations.

In *Vipassanā bhāvanā* we must perform the right investigation (*sammā-saṅkappa*) into these *nāmas* and *rūpas* and their causal relations in order to develop the right understanding (*sammā-dītti*) of all psychophysical phenomena. After developing ten insight knowledges (*vipassanā-nāṇas*), we shall attain the Path-wisdom (*Maggañāṇa*) and its Fruition-wisdom (*Phalañāṇa*). The Path-wisdom in four stages can eradicate ignorance or *avijjā* (*moha*) completely. And when *avijjā* is eradicated, all the remaining defilements are also totally eliminated. We shall be enlightened to the four Noble Truths and become noble persons (*Ariyas*) who can enjoy the supreme bliss of Nibbāna as much as they wish.

- **The Purpose and Objective of Tranquility Meditation**

The purpose of tranquility meditation (*samatha bhāvanā*) is to accomplish the training of concentration (*saṃādhi-sikkhā*). In order to accomplish the training of concentration, we must train and culture our mind to make it free from all defilements.

To achieve this purpose we try to focus our mind on a meditation subject prescribed by the Buddha for

the purpose of tranquility meditation. We must establish ourselves in morality before we undertake tranquility meditation. The training of morality subdues and prevents the inflated, aggressive defilements (*vītikkama kilesas*) from arising in the mind.

But the moderate defilements that have arisen in the mind keep agitating the mind to make it restless and distracted. By focussing the mind on the meditation subject, we directly control the mind and prevent it from becoming restless and distracted. By doing so we develop wholesome minds (*mahākusala cittas*) and the jhāna-factors which associate with the wholesome minds.

As the jhāna factors become more and more developed, they calm down and subdue the hindrances as well as other defilements. When all the defilements are well subdued and suppressed, the access *jhāna* and the access or neighbourhood concentration are attained. By meditating further, one can attain *jhāna* and *jhāna* concentration when the mind can be kept free from defilements for longer periods.

The objective or goal of tranquility meditation is to attain the right concentration (*sammāsamādhi*) which is equivalent to the concentration associated with the four *rūpāvacara jhānas*. The right concentration is used as the basis for insight meditation.

- **Mental Concentration and the Need to develop it**

Mental concentration is the concentrated, unshaken, undefiled and peaceful state of mind, It is also

the state of one-pointedness of mind or profitable unification of mind.

It is synonymous with ‘*samādhi*’ which stands for ‘*ekaggatā cetasika*’. ‘*Ekaggatā*’ is rendered here as ‘unification of mind’ in the sense of agreement and harmony of consciousness and its concomitants in focussing on a single object. It is sometimes rendered ‘one-pointedness’ in that sense, or in the sense of the focussing of a search-light.

In *Samādhi Sutta* and many others, the Buddha exhorted the bhikkhus to develop concentration to be able to see things as they really are.

“*Samādhim bhikkave bhāvetha samāhito
bhikkhave bhikkhu yathabhūtam pajānāti.*”

“Oh monks, try to develop mental concentration. The monk, who has developed concentration, will be able to see things as they really are.”

The normal human eye has very limited vision. It cannot see in the dark whereas many animals such as dogs, cats and rats can move about in the dark.

Again the normal human mind is shielded and blinded by the hindrances as well as other defilements. When these defilements are driven away, though temporarily, by undertaking tranquility meditation and attaining the access concentration or the jhāna concentration, the mind becomes pure and very powerful. It radiates very

bright and penetrative light which can pass through bodies and walls.

This bright and penetrative light is the most powerful weapon for undertaking insight meditation. With the help of this light one can observe objects nearby as well as those which are far away with one's mind-eye while keeping the eyes closed. Also one can scan layer after layer of one's body in detail just like scanning with ultrasound. One can also analyze one's mind and body in detail to observe the ultimate realities – cittas, cetasikas and rūpas, which evade the detection even by the latest science equipment.

So, with the help of this meditation light, one can readily undertake insight meditation, systematically investigating the true natures of the ultimate realities to develop insight knowledge one after another and finally to realize Nibbāna with the Path-wisdom and the Fruition-wisdom.

- **The Subject of Meditation**
(*Kammaṭṭhāna*)

To undertake tranquillity-meditation or insight-meditation we need a suitable object to focus our attention on as consciousness cannot arise without a sense-object striking a sense-organ.

A meditation subject serves as the 'place or base' as well as the 'subject of meditation' for carrying out the act of meditation. It also serves as the 'working ground' or 'training ground' for training the mind in order to develop and culture it. In developing and culturing the mind,

the meditation subject must not provoke lust or aversion.

The subject of tranquillity-meditation should be one of the forty subjects prescribed by the Buddha himself.

The subject of insight-meditation is the three characteristic marks of existence – viz., impermanence (*anicca*), suffering (*dukkha*) and not-self (*anatta*).

- **Forty Subjects of Tranquillity Meditation**
(Samatha Kammaṭṭhāna)

(a) Seven Classes of Meditation Subjects

- 1 *Kasiṇa* – 10 kasiṇa subjects or devices
- 2 *Asubha* – 10 loathsome subjects
- 3 *Anussati* – 10 recollection subjects
- 4 *Brahm-vihāra* – 4 subjects of divine abidings
- 5 *Ārūpa* – 4 subjects of immaterial states
- 6 *Āhārepaticūla-saññā* – 1 subject of perception of repulsiveness in nutriments
- 7 *Catudhātuvavatthāna* – 1 subject of defining the 4 elements

(b) Ten Kasinas

‘*Kasiṇa*’ means ‘whole’ or ‘complete’. It is so called because it should be observed wholly or completely in meditation, and also because the light issuing from the conceptualized sign or image is extended to all directions without limitation.

Because it should be observed wholly, the shape of a *kasiṇa* should be circular with its diameter equal to one span and four fingers, i.e. about one foot, if it is observed from a distance of two and a half cubits or 3 feet 9 inches.

1 <i>Pathavī-kasiṇa</i>	—	earth kasiṇa
2 <i>Āpo- kasiṇa</i>	—	water kasiṇa
3 <i>Tejo- kasiṇa</i>	—	fire kasiṇa
4 <i>Vāyo- kasiṇa</i>	—	air kasiṇa
5 <i>Nīla- kasiṇa</i>	—	blue kasiṇa
6 <i>Pīta- kasiṇa</i>	—	yellow kasiṇa
7 <i>Lohita- kasiṇa</i>	—	red kasiṇa
8 <i>Odāta- kasiṇa</i>	—	white kasiṇa
9 <i>Āloka- kasiṇa</i>	—	light kasiṇa
10 <i>Ākāsa- kasiṇa</i>	—	space kasiṇa

By meditation on a *kasiṇa* one can develop the five *rūpāvacara jhānas* and then proceed to develop the four *arūpāvacara jhānas*. After attaining all these *jhānas* in all the *kasiṇas*, one can practise further to develop five mundane supernormal powers (*lokiya-abhiññās*).

(c) Ten Asubhas

They refer to the ten signs of foulness or the ten kinds of corpses which may be found in some cemeteries or charnel grounds or battle fields where dead bodies are not buried or cremated and where flesh-eating animals such as dogs, jackals, wolves and vultures frequent.

In modern days any kind of corpse which shows the repulsive nature of the body is a suitable subject for meditation.

Worldlings are, as a rule, very strongly attached to their bodies as well as to others' bodies by lust (*rāga*). The best way to suppress this lust and the best remedy to cure the *rāga*-disease is *asubha bhāvanā*. So it was made a compulsory meditation subject at the time of the Buddha.

The ten signs of foulness or the ten kinds of corpses are as follows.

- | | |
|--------------------------|--------------------------------------------------------|
| 1 <i>Uddhumātaka</i> | – the rotten, bloated corpse |
| 2 <i>Vinīlaka</i> | – the blue, black corpse
with patchy discolouration |
| 3 <i>Vipubbaka</i> | – the festering corpse with
pus oozing out |
| 4 <i>Vicchiddaka</i> | – a corpse cut in the middle |
| 5 <i>Vikhāyataka</i> | – a gnawed corpse |
| 6 <i>Vikkhittaka</i> | – a scattered corpse |
| 7 <i>Hatavikkhittaka</i> | – a cracked and scattered
corpse |
| 8 <i>Lohitaka</i> | – a blood-smeared corpse |
| 9 <i>Puhuvaka</i> | – a worm-infested corpse |
| 10 <i>Aṭṭhika</i> | – a skeleton |

In *asubha bhāvanā* the highest concentration attainable is the first *rūpāvacara jhāna-samādhi*.

(d) Ten Recollections

(*Anussatis*)

'*Anussati*' means repeated reflection or recollection or constant mindfulness.

In *Anguttaranikāya Ekadhamma Pāli* the Buddha said, "Oh Bhikkhu, if one of the ten anussatis is practised and developed repeatedly, making it a habit, then it will lead to the disgust of the endless round of rebirth, to the abandonment of attachment, to the cessation and pacification of lust and other mental defilements, to the insight of the three characteristic marks of existence, to the enlightenment of the four Noble Truths, and to the realization of *Nibbāna*."

The ten anussatis are:

- | | |
|--------------------------|-------------------------------------------------------|
| 1 <i>Buddhānussati</i> | – recollection of the
Buddha |
| 2 <i>Dhammānussati</i> | – recollection of the
Dhamma |
| 3 <i>Saṅghānussati</i> | – recollection of the
Saṅgha |
| 4 <i>Sīlānussati</i> | – recollection of morality
(sīla) |
| 5 <i>Cāgānussati</i> | – recollection of generosity
(cāga) |
| 6 <i>Devatānussati</i> | – recollection of deities |
| 7 <i>Maraṇānussati</i> | – recollection of death |
| 8 <i>Kāyagatāsati</i> | – mindfulness of the thirty-
two parts of the body |
| 9 <i>Ānāpānassati</i> | – mindfulness of breathing |
| 10 <i>Upasamānussati</i> | – recollection of peace |

The eight anussatis (Nos. 1–7+10) will develop the mind to the state of access concentration (*upacāra-samādhi*), *kāyagatasati* to the first *rūpāvacara-jhāna*, and *ānāpānassati* to the five *rūpāvacara-jhānas*.

(e) Four Divine Abidings

(*Brahmavihāra*)

'*Brahmavihāra*' means 'noble living' or 'sublime living' or 'divine abiding'. Anyone who is in the engrossing state of *jhāna* while practising one of the four *brahmavihāras* is said to be living nobly and sublimely like *brahma*s, or he is in the sublime or divine state of living.

- | | |
|------------------|------------------------------------|
| 1 <i>Mettā</i> | – loving-kindness |
| 2 <i>Karuṇā</i> | – compassion |
| 3 <i>Muditā</i> | – sympathetic and appreciative joy |
| 4 <i>Upekkhā</i> | – equanimity |

Systematic meditation on *mettā*, *karuṇā* or *muditā* can develop the four *rūpāvacara jhānas* in the fivefold method whereas *upekkhābhāvanā* can lead to the fifth *rūpāvacara-jhāna*.

(f) Four Immaterial States

(*Ārūppas*)

The following four immaterial states or bases are used as meditation subjects to develop the four *arūpāvacara jhānas*.

- | | |
|------------------------------|-----------------------------------------|
| 1 <i>Ākāsa</i> | – boundless space |
| 2 <i>Viññāṇa</i> | – boundless consciousness |
| 3 <i>Ākincañña</i> | – nothingness |
| 4 <i>N'eva-saññā-nāsaññā</i> | – neither perception nor non-perception |

In practice one has to develop the five *rūpāvacara-jhānas* first by meditating on one of the kasiṇas, and then making the *fifth jhāna* as the base, one climbs higher to four *arūpāvacara jhānas* by meditating on the *āruppas* in the order described above.

(g) Perception of Repulsiveness in Nutriment
(Āhāre-paṭikūla-saññā)

'Āhāre' means 'nutriment or food', 'paṭikūla', 'repulsiveness', and 'saññā', 'perception'.

So '*āhārepaṭikūla-saññā*' is the meditation intended to develop the perception of repulsiveness on food. This perception will subdue the craving for good food (*rasa-taṇhā*).

(h) Definition of the Four Elements
(Catudhātu-vavatthāna)

'Catudhātu' means the four primary elements – viz., *pathavī*, *āpo*, *tejo* and *vāyo*.

'Vavatthāna' means the knowledge of characterizing (the elements).

The four primary elements form the basis of all corporeal phenomena. They are present in every part and particle of our body. So they must be characterized by their distinct properties.

The Meditation on *āhārepaṭikūla-saññā* and *catudhātu-vavatthāna* lead to the neighbourhood concentration.

• **Temperament (Carita)**

(a) Six Types of Temperament

Different persons have different temperament or personal nature. Six types of temperament are to be noted.

- | | |
|-------------------------|---------------------------|
| 1 <i>Rāga-carita</i> | - greedy temperament |
| 2 <i>Dosa-carita</i> | - hating temperament |
| 3 <i>Moha-carita</i> | - deluded temperament |
| 4 <i>Saddhā-carita</i> | - faithful temperament |
| 5 <i>Buddhi-carita</i> | - intelligent temperament |
| 6 <i>Vitakka-carita</i> | - speculative temperament |

In accordance with six types of temperament six types of persons are to be noted.

The greedy-natured person, who has greedy temperament, used to dress smartly, likes perfumes and ornaments, and indulges in sense pleasure.

The hate-natured person, who has hating temperament, is generally short-tempered and gets angry easily even over trivial things.

The dull-natured person, who has deluded temperament, is generally perplexed, distracted and wavering with sceptical doubt.

The faithful-natured person, who has faithful temperament, is generally very pious and venerates the sacred Triple Gem frequently.

The intelligent-natured person, who has intelligent temperament, relies on reasons and would not believe easily.

The ruminating-natured person, who has speculative temperament, thinks over this and that without accomplishing much.

(b) Suitability of *Kammaṭṭhāna* to Carita

The right coupling of temperament with meditation-subject is beneficial for quick development of mental concentration (*samādhi*).

1 The greedy-natured person with greedy temperament should exercise one of the ten signs of foulness (*asubha-kammaṭṭhānas*) or *kāyagatāsati kammaṭṭhāna* as these meditation-subjects can subdue lust and passion effectively.

2 The hate-natured person with hating temperament should practise the four divine abidings (*brahmavihāra-kammaṭṭhānas*) or one of the four colour *kasiṇas*, that is *nīla*, *pīta*, *lohitā* or *odāta kasiṇa*. These meditation subjects are pure and serene and can delight persons who practise them.

3 The dull-natured person with deluded temperament as well as the ruminating-natured person with speculative temperament should practise *ānāpānassati*. The minds of these persons are restless and distracted because of restlessness (*uddhacca*), sceptical doubt (*vicikicchā*) and applied thought (*vitakka*). In *ānāpānassati*, the in-going breath and the out-going breath have to be noted mindfully. As the in-breath and the out-breath occur rhythmically, *ānāpānassati* can arrest the mind and calm down a restless mind quickly.

4 The faithful-natured person with faithful temperament should practise *Buddhānussati*, *Dhammānussati*, *Saṅghānussati*, *Sīlānussati*, *Cāgānussati* and *Devatānussati*. The faith (*saddhā*) in this person is al-

ready strong, and it will be further strengthened to great benefits by undertaking these *anussatis*.

5 The intelligent-natured person with intelligent temperament should exercise *maraṇānussati*, *upasamānussati*, *āhārepatikūla-saññā*, or *catudhātuvatthāna*. These meditation subjects are deep and subtle, and thus they can stimulate and strengthen the wisdom of the intelligent-natured person.

6 The meditation subjects which are suitable to all types of persons are the earth *kasiṇa*, the water *kasiṇa*, the fire *kasiṇa*, the air *kasiṇa*, the light *kasiṇa*, the space *kasiṇa* and the four immaterial states (*āruppas*).

The above coupling is made in the form of direct opposition and complete suitability. But actually there is no meditation subject nor profitable development that does not suppress greed, hatred, and delusion, and promote faith, mindfulness, mental concentration, wisdom, etc.

References:

- 1 “*Visuddhi Magga*” by *Bhaddantācariya Buddhaghosa*, translated into Myanmar by Ven. *Nandamālā*, Vol.I, pp. 160-227.
- 2 “*The Path of Purification (Visuddhi Magga)*” by *Bhaddantācariya Buddhaghosa*, translated by *Bhikkhu Nāṇamoli*, pp. 84-126.
- 3 “*The Path of Purity (Visuddhi Magga)*” by *Bhaddantācariya Buddhaghosa*, translated by *Pe Maung Tin*, PTS, pp. 97-137.

Review Questions

1. Describe the role of meditation in the Noble Eight-fold Path.
2. What is meditation? How does tranquility-meditation differ from insight-meditation?
3. What is samatha-bhāvana? What are its purpose and objective?
4. What is mental concentration? Why should we develop it?
5. What is the subject of meditation? Describe the forty subjects of tranquility-meditation briefly.
6. Describe the six types of temperament and the meditation subjects that suit each type of temperament.
7. Describe the ten kasiṇas. What can we attain from kasiṇa meditation?
8. What are the ten signs of foulness? Why did the Buddha advise newly ordained bhikkhus to practise the meditation on foulness?
9. Describe the ten Anussatis. How did the Buddha comment on the practice of anussatis?
10. Why did the Buddha exhort bhikkhus to develop concentration?

CHAPTER IV PREPARATION FOR MEDITATION

Preparation in Brief

If one wishes to undertake tranquility meditation to develop the right concentration (*sammā-samādhi*) one should establish oneself first in pure morality.

Then one should sever any of the ten impediments that one may have, and find a good teacher and friend (*kalyānamitta*) who can teach and direct a meditation subject which is suitable to one's temperament. After that one should find a suitable place for meditation and cut off the lesser impediments. One should not overlook any of the directions for development. This is in brief.

Preparation in Detail

(a) Cutting off Major Impediments

There are ten major impediments (*Palibodha*) which can obstruct the development of concentration. They must be cut off before one undertakes meditation.

1 Dwelling (*Āvāsa*)

A single inner room or a single hut or a whole monastery is called a dwelling. It is an impediment only for someone whose mind is occupied with the activities going on in the building or who has many belongings stored up there.

2 Family (*Kula*)

It means a family consisting of relatives or supporters. It is an impediment to one who is attached to the

family members and lives in close association with them. If one minds only one's business without unnecessary dealings with others, even one's parents are no impediment for one.

3 Gain (*Labbha*)

It means the four requisites. How are they an impediment? Wherever a well-known bhikkhu goes, people give him a large supply of requisites. With giving blessings to them and teaching them the Dhamma, he gets no chance to exercise meditation. From sunrise till the first watch of the night he never breaks his association with people.

Thus these requisites are an impediment for him. He should leave his group and wander by himself where he is not known. This is the way this impediment is severed.

4 Class (*Gana*)

Class is a group of students of Suttas or Abhidhamma. If one occupies oneself with teaching and instructing them, then one has no chance to attend to meditation. Thus that group is an impediment for that person. He should sever that impediment thus: if little remains to be taught, he should finish teaching that off and go to the forest.

If much still remains to be taught, he should request another teacher to finish the teaching. If he cannot find any teacher, he should take leave of the class, saying "I have a task to see to, friends; go where it suits you", and he should do his own work.

5 Business (*Kamma*)

It means a new business matter such as a new building work (*navakamma*). One who is engaged in this matter must know what has been done, what has not been done, what material has or has not been acquired, who is going to do what, etc. So it is always an impediment. It should be severed in the following way.

If little work remains, it should be completed. If much remains, it should be handed over to the community of bhikkhus or to bhikkhus who are entrusted with the community's affairs. If it is for himself, it should be handed over to those whom he entrusts with his own affairs. But if these are not available, he should relinquish it to the community and depart.

6 Travel (*Journey*)

It means going on a journey. If one has to go somewhere to attend to some duty or to get some requisite available there and he cannot rest content without getting it, that will be an impediment. Even if he undertakes meditation without taking the travel, he will find it hard to get rid of the thoughts about the journey. So he should take the travel first and finish the business before he undertakes meditation.

7 Kinsfolk (*Nāti*)

In a community of bhikkhus kinsfolk means teacher, preceptor, pupil, coresident and those with the same teacher or preceptor as oneself. In a household family kinsfolk means mother, father, brothers, sisters, sons, daughters, and so on.

When they are sick, one must attend to them; so they become an impediment. That impediment should be severed by nursing them till they are cured.

8 Illness (*Affliction*)

It means any kind of illness. When it actually inflicts or tortures one, it becomes an impediment. It should be cured by taking medicine and proper treatment. But if it is not cured in a few days, one must admonish oneself thus, “I am not a slave or hireling of this body of mine; I have gone through endless agony for carrying this body through the beginningless round of rebirths”, and attend to meditation.

9 Books (*Scripture*)

It means responsibility for studying or teaching the scriptures (*paryatti*). It is an impediment only for one who is constantly busy with reading, studying, and reciting the scriptures, but not for others. One should keep away the books while one undertakes meditation.

10 Supernormal Powers (*Abhiññā*)

The supernormal powers of an ordinary person are hard to maintain, and the slightest thing breaks them. However, they are an impediment for insight but not for concentration, since they are obtained through concentration. So the supernormal powers are an impediment that should be severed by one who seeks insight.

(b) The Search for a Qualified Teacher

A qualified teacher here means a good friend who can give suitable meditation subjects.

Meditation subjects are of two kinds:

- (1) *Sabbatthaka Kammaṭṭhāna* – meditation subjects desirable in all matters, and
- (2) *Parihāriya Kammaṭṭhāna* – meditation subject to be meditated always.

A qualified teacher should know how to direct both these two kinds of meditation subjects.

Sabbatthaka Kammaṭṭhāna includes:-

- (i) development of loving-kindness (*metta-bhāvanā*)
- (ii) recollection of the Buddha (*Buddhānussati*)
- (iii) recollection of the sign of foulness (*asubha-bhāvanā*)
- (iv) recollection of death (*marañānussati*)

These four subjects of meditation are also known as the four Guardian Meditations. They should be undertaken first to protect oneself from all dangers.

Parihāriya kammaṭṭhā is one of the forty meditation subjects that is suitable to a man's own temperament. It is 'special' (*parihāriya*) because it must be carried constantly about with him, that is, he must always meditate on it and because it is the approximate cause for each higher stage of development.

A good teacher and friend (*kalyānamitta*) should be able to teach the above two kinds of meditation. In addition to that he must possess special qualities such as these:

“He is adorable, respectful and praise-worthy; he knows how to admonish others and he is ready to accept the admonishment of others; he utters profound speech and he does not urge without a reason”. (A.iv, 32)

Because of the words beginning “*Ananda*, it is owing to my being a good friend to them that living beings subject to birth are freed from birth,” (S.i, 88) it is only the Buddha who possesses all the qualities of the good friend. Since that is so, it is best to take a meditation subject from him while he is alive.

But after his final attainment of Nibbāna, it is proper to take it from any one of the eighty great disciples still living. When they are no longer available, a person who wants to practise a particular meditation subject, should take it from an Arahant, who has, by means of that meditation subject, attained fourfold or fivefold *jhāna*, and has reached the destruction of cankers by undertaking insight-meditation on the basis of *jhāna*-concentration.

But will an Arahant declare himself to be an Arahant? Why not? He will declare himself when he knows that his instructions will be carried out. Did not the *Elder Assagutta* spread out his leather mat in the air and sitting cross-legged on it explain a meditation subject to a bhikkhu who was starting his meditation subject, because he knew that bhikkhu would carry out his instructions.

Now if someone with cankers destroyed is not available, then one should take a meditation subject from a Non-returner, a Once-returner, a Stream-enterer, an or-

dinary man who has obtained *jhāna*, one who knows three pitakas, one who knows two *pitakas*, one who knows one *pitaka*, in descending order according to availability. If even one who knoes one *pitaka* is not available, then it should be taken from one who is familiar with one collection (*Nikāya*) together with its commentary, and one who is himself conscientious.

Nowadays there are many meditation centres and many meditation teachers, usually teaching in the way they have learned from their immediate teachers. Whether these teachings are in accord with the Buddha's instructions or not can be checked with *Tipiṭaka* scriptures or with *Visuddhimagga* (the Path of Purification) which is an authentic compilation of the *Buddha's* instructions on Threefold Noble Training written by *Venerable Bhadantācariya Buddhaghosa*.

It is most convenient to learn meditation under the direct guidance of a qualified teacher who is a Good Friend as well as the giver of a meditation subject. The choice of a meditation subject to suit one's temperament has been described earlier.

(c) The Search for a Suitable Place for Meditation

A monastery which has any one of the following eighteen faults is unfavourable to the development of concentration.

1 Large Monastery

Many people with varying aims gather in a large

monastery. They conflict with one another and neglect their duties such as sweeping the floors and setting out water for drinking and washing. If one does not attend to these duties, one would commit a wrong doing in the breach of duty. If one does it, one loses time. Also when one sits for meditation, one is distracted by the loud noises of novices and young bhikkus.

However, one can live in a large monastery where everyone does his duties and there are no disturbances.

2 New Monastery

Here there is much new building activity. If one does not take part in it, one will be criticized. If, however, one is allowed to do ascetic's duties as much as one likes, one can live there.

3 Dilapidated Monastery

Here there is much that needs repair. If one does not repair even one's lodging, one will be criticized. If one sees to the repairs, one's meditation will suffer.

4 Monastery near the Main Road

Visitors keep arriving night and day. One has to give up one's lodging to those who come late. So there is no opportunity to practise one's meditation. But one can live in such a monastery if there are no disturbances from visitors.

5 Monastery with a Pond

People come to fetch drinking water making much noise. The noise is a serious disturbance to meditation. If there is no noise, one may live there.

6 Monastery with Edible Leaves

If one sits to meditate at a place where there are many sorts of edible leaves, then women vegetable-gatherers will sing as they pick leaves nearby, disturbing one with sounds of the opposite sex.

7 A place with Flowering Shrubs

The same kind of danger exists at a place where there are many sorts of flowering shrubs in bloom.

8 Monastery with Fruit Trees

If there are many sorts of fruits such as mangoes, rose-apples and jack-fruits, people will ask for them. If one does not give them any, they get angry and abuse one. If one tries to stop them when one sees them taking fruits by force, they may quarrel with one.

9 Famous Monastery

If one lives in a monastery that is famous, people will come to pay homage to the bhikkhus living there, thinking they are Arahants. This will cause inconveniences. But if it suits one, one can live there by night and go elsewhere by day.

10 Monastery near a Town or Village

Here objects of the opposite sex come into focus. Government servants may come and stay in the middle of the monastery.

11 Monastery with nearby Timber Trees

People come to gather firewood, making a lot of noises. Some cut trees in the monastery to build houses

with. If one tries to stop them, they will abuse and even try to evict one.

12 Monastery surrounded by Fields

Farmers make a threshing floor in the middle of the monastery itself. They thresh corn and dry it there. They also sleep there causing great inconvenience.

13 Monastery with incompatible Persons

Incompatible bhikkhus are mutually hostile and they often clash with one another. It is very difficult to live among them.

14 Monastery near a Water-port or Land-port

People constantly arrive either by ship or by caravan. They crowd around in the monastery, asking for space and drinking water, thus causing great inconvenience.

15 Monastery near Border Countries

People living in border areas usually have no trust in the *Buddha*, the *Dhamma*, and the *Sangha*. So it is hard to get the requisites.

16 Monastery near the Frontier of a Kingdom

That place may be attacked by one king and then by the other king, thinking ‘It does not submit to my rule.’ A *bhikkhu* living there may be suspected for spying and consequently brought to ruin.

17 Unsuitable Monastery

A monastery frequented by the opposite sex or haunted by non-human beings is unsuitable for practising meditation.

18 Lack of Good Friends

Where it is impossible to find a good friend as a teacher to teach and guide one how to carry out meditation, the lack of good friends there is a serious fault.

• A Suitable Monastery

A monastery endowed with the following five qualities is suitable for meditation.

1 It is not too far, not too near, and has a path for going to and coming from the village of alms resort.

2 It is little frequented by people with little sound by day, and at night it is quiet with no human voices.

3 It is free from insect-bites, and there is no contact with gadflies, mosquitoes, wind, burning sun, and creeping animals.

4 For one who lives there robes, alms-food, lodging and medicines are easily available.

5 In that monastery there are elder *bhikkhus* who are learned, well-versed in scriptures, observers of the *Dhamma*, observers of the *Vinaya*, and observers of the codes of moral principles and practice. When, from time to time one asks them questions, they reveal the unrevealed, explain the unexplained, and remove doubts about the many things that raise doubts.

A bhikkhu-yogī (meditator) should avoid a monastery unfavourable to the development of concentration and go to live in one that is favourable.

A lay-yogī should also choose a secluded quiet place where he is not disturbed by people for any reason, where food, lodging, and medical treatment are conveniently available, and where it is favourable to develop concentration under the guidance of a qualified teacher who is a Good Friend as well as a giver of meditation subject.

(d) Cutting off Minor Impediments

A *bhikkhu*, living in a favourable monastery, should sever any minor impediments that he may still have.

1. Long head-hair, nails, and beard should be cut.
2. Mending and patching of old clothes should be done.
3. Those old robes that are soiled should be dyed.
4. If there is a stain on the bowl, the bowl should be baked.
5. The room, the bed, the chair, etc., should be cleaned up. One's beddings and living places should be neatly kept.

A lay-yogī should also sever similar minor impediments.

(e) Dedication to the Blessed One

A meditator should dedicate himself to the Blessed One in this way: "Blessed One, I relinquish this my person (or my body and mind) to you".

There are many benefits for doing so, for without having thus dedicated himself when living in a remote abode, he might be unable to stand fast if a frightening object makes its appearance, and he might return to a village abode, become associated with laymen, take up improper search and come to ruin.

But when he has dedicated himself to the *Buddha*, no fear arises in him if a frightening object makes its appearance; in fact only joy arises in him as he reflects: “Have you not wisely already dedicated yourself to the Enlightened One?”

Also when he encounters severe bodily pain, hardship, slow mental development, some disturbances and inconveniences, one can endure better by reasoning thus: “I have already relinquished this body and mind to the Buddha; they do not belong to me any more; so why should I worry about them?”

(f) Dedication to the Teacher

A yogī should dedicate himself to the teacher in this way: “Venerable sir, I relinquish this my person (or my body and mind) to you.”

For one who has not dedicated himself thus becomes unresponsive to correction, hard to speak to, and unamenable to advice. He may go where he likes without asking the teacher. Consequently the teacher does not help him with either material things such as robes or the Dhamma such as giving advice and training him in meditation books. Failing to get these two kinds of help (*āmisa*

and *dhamma*), he finds no footing in the Dispensation, and he soon comes down to misconducting himself or to the lay state.

But if he has dedicated himself to the teacher, the teacher has the right to admonish him, and he is not unresponsive to correction, he does not go about as he likes, he is easy to speak to, and he lives in association with the teacher. He gets the twofold help from the teacher and attains growth, development and fulfilment in the Dispensation.

(g) Sincere Inclination and Sincere Resolution

A meditator should be endowed with six types of sincere, good inclination for it is one who is so inclined will arrive at one of the three kinds of enlightenment, that is, the path-wisdom of an *Arahant* (*sāvaka-bodhi*), the path-wisdom of a Silent Buddha (Pacceka-bhodi), and the path-wisdom of a fully-enlightened *Buddha* (*sammāśam-bhodhi*).

The six types of inclination are stated thus: "six kinds of inclination lead to the maturing of the enlightenment of those who are to be enlightened. With the inclination to non-greed, those who are to be enlightened see the fault in greed. With the inclination to non-hate, they see the fault in hate. With the inclination to non-delusion, they see the fault in delusion. With the inclination to renunciation, they see the fault in household life. With the inclination to seclusion, they see the fault in association with companions. With the inclination to emancipation from the round of rebirths (*samsāra*) they see the fault in

all kinds of becoming and future existences.”

A yogī should have sincerity of inclination in these six modes, because Stream-enterers, Once-returners, Non-returners, *Arahants*, *Pacceka Buddhas*, and Fully-enlightened Ones, whether past, future or present, all arrive at the distinction peculiar to each by means of these same six types of inclination.

Moreover, a meditator should be whole-heartedly resolved on concentration, he should respect concentration, and incline to concentration. He should be resolved on Nibbāna, he should respect Nibbāna, and incline to Nibbāna.

When the meditator has such sincere inclination and whole-hearted resolution, the teacher who can penetrate his mind will know his temperament and give him a suitable meditation subject. If the teacher cannot penetrate his mind, he will ask the yogī relevant questions to find out his temperament and give a suitable meditation subject.

References:

- 1 “*Visuddhi Magga*” by *Bhaddantācariya Buddhaghosa*, translated into Myanmar by Ven. *Nandamālā*, Vol.I, pp. 171-237.
- 2 “*The Path of Purification (Visuddhi Magga)*” by *Bhaddantācariya Buddhaghosa*, translated by Bhikkhu *Ñāṇamoli*, pp. 84-121.
- 3 “*The Path of Purity (Visuddhi Magga)*” by *Bhaddantācariya Buddhaghosa*, translated by Pe Maung Tin, pp. 97-137.

Review Questions

- 1 What are the major impediments that obstruct meditation? How can they be cut off?
- 2 What are *sabbatthaka kammaṭṭhānas* and *parihāriya kammaṭṭhānas*? How can one find a qualified teacher to teach them to one?
- 3 How can one find a suitable place for meditation?
- 4 Which type of monastery is unsuitable and which suitable for meditation?
- 5 How and why should one dedicate oneself (i) to the Blessed One, and (ii) to the teacher before one undertakes meditation?
- 6 In what way should a meditator be endowed with (i) sincere inclination, and (ii) sincere resolution?
- 7 What are the qualities of a good teacher? How can one find such a teacher?
- 8 What will happen if we undertake meditation without first cutting off impediments?
- 9 What are the benefits of dedicating oneself (i) to the Buddha, and (ii) to the teacher before one undertakes meditation?
- 10 Comment on the statement: “Six kinds of inclination lead to the maturing of the enlightenment of those who are to be enlightened?”

PART II

SAMATHA (Basic Level)

Paṭi 112

CHAPTER V

EARTH KASIṄA

(Pathavī kasīpa)

- **Making an Earth KasiṄa**

An earth kasiṄa can be made either as a fixture or as a portable one.

A fixture should be made in a secluded place by knocking stakes into the ground in the form of a lotus petal, lacing them over with creepers. Some suitable earth is spread on the confined ground, and a disk, a span and four fingers across, is made on top of that with quite pure dawn-coloured clay, which is picked clean of grass, rods, gravel, and sand, and well kneaded.

To make a portable earth-kasiṄa a piece of cloth, leather or matting is smeared with the quite pure and clean dawn-coloured clay in the form of a disk of the size already mentioned. At the time of the preliminary work it should be laid on the ground and looked at.

The disk of dawn-coloured clay should be scraped down with a stone trowel to make it as even as a drum. A wooden trowel should not be used for scraping for it turns the clay into a bad colour. The earth kasiṄa is now ready for use.

- **Reflecting on the Earth KasiṄa**

A meditator should sit on a seat a span and four fingers high, and two and a half cubits [one cubit = elbow to finger-tip] from the kasiṄa disk. For the kasiṄa does not appear vividly to him if he sits further off than that; and if

he sits nearer than that, faults in the kasiṇa appear. If he sits higher up, he has to look at the kasiṇa with his neck bent; and if he sits lower down, his knees ache.

Then he should review the dangers of sense desires in the way beginning: “Sense objects give little enjoyment” (M. i, 91). He should arouse an ardent wish to attain jhāna for it is the cause for the escape from sense desires as well as the cause for the emancipation from all sufferings.

He should next arouse joy of happiness by recollecting the attributes of the *Buddha*, the *Dhamma*, and the *Sangha*. He also develops respect in the training by thinking: “Now this is the training undertaken by all *Buddhas*, *Pacceka Buddhas* and Noble Disciples.” He should then arouse strenuous effort by thinking: “I shall surely come to know the taste of the bliss of seclusion (*viveka-sukha*).”

After that he should open his eyes moderately, apprehend with the mind the sign apprehended by the eye in the earth kasiṇa and proceed to develop it. If he opens his eyes too wide, they get fatigued and the kasiṇa disk becomes too obvious, which prevents the arising of *nimitta* (sign or image). If he opens his eyes too little, the kasiṇa disk is not distinct, his mind becomes retard, which also prevents the nimitta from arising. So he should apprehend the sign and develop it with his eyes moderately open as if he were seeing the reflection of his face in the looking-glass.

The dawn colour of the kasiṇa should not be thought about, though it cannot be denied that it is apprehended by eye-consciousness. If one pays attention to colour, one's meditation will be mingled with the meditation on colour kasiṇa. Also the characteristic of hardness of the earth-element should not be given attention for distinguishing the meditation on earth kasiṇa from the meditation on elements.

But rather, while not ignoring the colour, the meditation should focus his attention on the kasiṇa disk as earth, continuously reflecting on it by any one of the names for earth such as “*pathavī, pathavī*” or “earth, earth”. He should go on reflecting in this way with open eyes, closing them intermittently, a hundred times, a thousand times, and even more than that, until the *acquired sign* (*uggaha-nimitta*) arises.

When this sign appears, the meditator can see the earth kasiṇa vividly in his mind with closed eyes as vividly as he has seen it with open eyes. When this acquired sign appears, he should no longer sit in that place; he should return to his own quarters and go on developing it sitting there. If the new unstable concentration vanishes through some unsuitable encounter, he will lose the acquired sign. If this happens, he should go back to the place where the kasiṇa is kept and develop the acquired sign again.

After returning to his quarters, he should sit comfortably and reflect on the acquired image with closed eyes as “*pathavī, pathavī*” or “earth, earth” with strenuous effort as if striking it repeatedly with the right thought.

He tries to control his mind from wandering away, recalling it back whenever it goes astray. If pain and discomfort arises in his body, he should tolerate it as much as possible, ignoring it and focussing his attention on the acquired sign. When the pain becomes unbearable, he can mindfully change his posture to ease the pain.

As he keeps on reflecting on the acquired sign, the hindrances (*nīvaraṇas*) eventually become well suppressed, the defilements subside, the mind becomes concentrated with access concentration, and the *counter sign* (*patibhāga-nimitta*) arises.

The meditator now attains the *access jhāna* (*upacārajhāna*) meaning he is close to meditative absorption (*jhāna*). It is called access *jhāna* because it is at the entrance of the first *jhāna*.

Now it is very difficult generally to develop the counter sign. Therefore if he meditator is able to arrive at absorption (*jhāna*) in that same session by extending the sign and reflecting on it, it is good. If not, then he must guard the sign diligently as if it were the embryo of a Universal Monarch.

In order to raise the concentration further, he focusses his mind on the counter sign of the earth *kasiṇa*, reflecting “*pathavī, pathavī*” or “earth, earth”. When the sign becomes stable, he extends or enlarges it gradually by his will-power in this way: “May the counter sign grow larger by one finger, two fingers, three fingers, - - ” and so on until it has been extended indefinitely in all directions.

He now focusses his attention on the extended sign and reflects on “*pathavī, pathavī*” or “earth, earth” until absorption (*jhāna*) occurs in the cognitive series (*vīthi*). He now attains the first *rūpāvacara jhāna*, and he can develop it again and again by reflecting on the extended counter sign which remains firmly in his memory or perception.

When a beginner has reached the first *rūpāvacara jhāna*, he should enter upon it often without reviewing it much. For the first *jhāna* factors occur crudely and weakly in one who reviews it much. Because of that, they do not become conditions for developing higher *jhānas*. He should therefore acquire mastery in five ways first of all with respect to the first *jhāna*. He can then develop higher *jhānas* step by step until he attains the fifth *rūpāvacara jhāna*.

The first *jhāna* abandons five factors and possesses five factors. The five factors abandoned are the five hindrances, and the five factors that the *jhāna* possesses are the five *jhāna* factors.

- **Five Hindrances or Enemies (*Nīvaraṇas*)**

The five hindrances, known as *nīvaraṇas*, defile, debase, inflict and agitate the mind to be restless, wavering and wandering from one sense object to another. They make us heedless and forgetful to carry out meritorious deeds. They hinder and prevent the arising of wholesome thoughts, good deeds, *jhānas*, and maggas. So they are our greatest enemies. We must wrestle with them all the time in order

to suppress them and drive them away from the mind. They represent the following immoral mental factors (*akusala cetasikas*).

- 1 *Kāmacchanda* – sense desire or greed (*lobha*); it influences the mind most of the time to crave for sensuous pleasure and to wander from one sense object to another..
- 2 *Vyāpāda* – ill-will, anger or hatred (*dosa*); it overwhelms and burn the mind when the mind harbours anger, hatred, grief, sorrow, worry, dissatisfaction, etc.
- 3 *Thina-middha* – sloth and torpor; they make the mind dull, morbid, inactive, lazy and drowsy.
- 4 *Uddhacca-kukkucca* – restlessness and remorse; they make the mind restless, fluttering and remorseful for one's wrong doing.
- 5 *Vicikicchā* – sceptical doubt or perplexity; it makes the mind wavering, undecisive, and perplexed obstructing wholesome thoughts and meritorious deeds.

In the beautiful similes given by the Buddha in *Ānguttara Nikāya* and also in *Mahāvagga Samyutta, Saṅgārava Sutta*, sense-desire is compared with water mixed with manifold colours, ill-will with boiling water, sloth and torpor with water covered with mosses, restlessness and remorse with agitated water whipped by the wind, and sceptical doubt with turbid and muddy water.

Just as in such water one cannot perceive one's own reflection, so also in the presence of any one of these five mental hindrances, one cannot clearly discern one's own benefit, nor that of others, nor that of both.

• **Five Powers or Friends**

(*Balas and Indriyas*)

There are five mental factors which are included among the thirty-seven components of enlightenment (*Bodhipakkhiya*) and which can act both as spiritual powers or strengths (*balas*) and as spiritual faculties (*indriyas*).

As spiritual faculties they have the ability to control their concomitants and the mind, and as powers or strengths they can stand firm and unshakeable against the opposing force. So if we cultivate and develop these powers, which are our innate qualities, we can successfully combat the enemies called the hindrances (*nīvaraṇas*).

- 1 *Saddhā* – faith or confidence in the Triple Gem, the law of kamma, and the Noble Practice.
- 2 *Vīriya* – effort or energy which is identical with the right effort (*sammāvāyāma*).
- 3 *Sati* – mindfulness which is identical with the right mindfulness (*sammāsati*).
- 4 *Samādhi* – concentration or one-pointedness of the mind; it is the same as the right concentration (*sammāsamādhi*).
- 5 *Paññā* – knowledge or wisdom which is identical with the right understanding (*sammādiṭṭhi*).

We can see that *vīriya*, *sati*, and *samādhi* are the three factors of the Noble Eightfold Path that constitute the training of concentration (*samādhi-sikkhā*). It is vital to develop them in order to attain the right concentration. But in this noble task, one needs the help and guidance of wisdom or the right understanding which is the most important factor of the Noble Eightfold Path. Again the right understanding must be supplemented and incorporated with the right thought which is *sammāsarakappa* or *vitakka*.

Saddhā is the well-established confidence and faith in the Buddha, the Dhamma including the Noble Practice, the Samgha and kamma. It is not blind faith; rather, it is rooted and associated with wisdom. It has the ability to cool down and purify the mind by driving away the hindrances. It also has the ability to lead the way in performing meritorious deeds.

When *saddhā* is strong, *vīriya* also becomes strong and steadfast. It can be developed to the level of the unfaltering concentrated effort of one who vows:

*“Let me be reduced to skin and bone;
let my blood and flesh dry up;
let my life come to an end;
but I will not stop till I succeed!”*

When the effort is strong, then mindfulness of the meditation - subject is strong, and this in turn will lead to the development of concentration. When one attains the right concentration, one can observe the ultimate realities as they really are, and so one can develop insight knowledge and finally the Path-wisdom.

In fighting against the enemies the five powers must work in unison to be effective.

Saddhā (faith) and *Paññā* (wisdom) should balance each other, because too much faith leads to unreasonable belief, and too much inquiry and criticism leads to no concentration.

Similarly *vīrya* (effort) and *samādhi* (concentration) should balance each other, because too much effort and weak concentration will lead to the restlessness of the mind whereas weak effort and excessive concentration will lead to drowsiness.

Sati (mindfulness) need not be balanced with any power; the greater the mindfulness, the better it is.

- **Five Essential Qualities**
(Padhāniyaṅga)

A meditator should be endowed with the following essential main qualities according to the statement of the Buddha in *Sutta Pātheya*, 57, and *Anguttara-nikāya*, *Pañcaka Nipāta*, *Padhāniyaṅga Sutta*.

- 1 *Saddhā* – faith and confidence in the Triple Gem and the Noble Practice;
- 2 *Appabādhata* – good health with the ability to digest food well;
- 3 *Asatthaṭa* – righteousness and truthfulness, without crookedness towards coresidents and the teacher;

- 4 *Āraddavīriyatā* – strenuous and steadfast effort to discard evils and develop good qualities fully;
- 5 *Udayatthagāmini-pañña* – the noble wisdom that can discern the arising and dissolving of the five aggregates of existence; and break the mass of defilements to arrive at the end of suffering (*Nibbāna*).

- **Five Jhāna Factors**

Jhāna, the state of meditative absorption, is a combination of five jhāna factors. These factors are mental concomitants (*cetasikas*) which associate with both moral and immoral minds.

In meditation moral minds are developed repeatedly and they contain jhāna factors. At first these factors are not strong, but they become stronger with the progress of meditation. When they are fully developed, they become very strong and keep the mind focussed at a point on the meditation subject. Thus the state of one-pointedness of the mind, that is jhāna, is established.

The five jhāna-factors are as follows.

- 1 *Vitakka* – initial application that applies the mind onto the sense object; it is also translated as applied thought;
- 2 *Vicāra* – sustained application that keeps on applying the mind onto the sense object again and again so that one observes the object discursively; it is also translated as discursive thought;

- 3 *Pīti* – joy, rapture or pleasurable interest in the sense object;
- 4 *Vedanā* – feeling or sensation which occurs in five types. The two types that occur in *jhāna* are:
 - (a) *Sukha* – pleasant or agreeable feeling, bliss or happiness,
 - (b) *Upekkhā* – neutral feeling, that is, neither pleasant nor painful feeling.
- 5 *Ekaggatā – samādhi* or concentration or one-pointedness of the mind.

In the meditation on pathavī kasiṇa or any other meditation object, *vitakka* applies the mind onto the meditation subject and temporarily inhibits sloth and torpor from arising.

Vicāra applies the mind onto the meditation object again and again, observing the object discursively; it temporarily inhibits sceptical doubt (*vicikicchā*) from arising.

Pīti develops joy and pleasurable interest in the meditation-object; it temporarily inhibits ill-will (*dosa*) from arising.

Pīti is also a precursor of *sukha* (pleasant feeling). *Pīti* creates an interest in the object while *sukha* enables one to enjoy the object. *Sukha* holds the mind to stay longer on the object by its bliss; it temporarily drives away restlessness and remorse (*uddhacca* and *kukkucca*).

Ekaggatā unites the *citta* and its concomitants and fixes them on the sense object to reach the state of one-pointedness. It temporarily inhibits sense desire (*kāmacchanda*) from agitating the mind.

When the hindrances (*nīvaraṇas*) subside temporarily, the mind does not wander away from the meditation subject as frequently as before. As the *jhāna* factors grow in strength, one can control one's mind better and better. He will notice *pīti* to be growing up in strength in five stages:

- (i) *Khuddaka pīti* – the thrill of joy that causes the flesh to creep;
- (ii) *Khaṇika pīti* – instantaneous joy that flows from head to toe like a flash of lightning;
- (iii) *Okkantika pīti* – the flood of joy like the breakers on a seashore;
- (iv) *Ubbegā pīti* – uplifting joy which may lift one to float in the air; and
- (v) *Phāranā pīti* – suffusing joy which pervades the whole body like oil diffusing into a lump of cotton or like a flood overflowing creeks and ponds.

When the meditator has developed some degree of mental concentration, he experiences the thrill of joy and then instantaneous joy from head to toe frequently. When the concentration rises higher, he enjoys the flood of joy as if he were riding waves at the sea-shore. When *ubbegā pīti* develops, he has the feeling that his body is

lifted up to the sky by the up-lifting joy. Then he will experience suffusing joy pervading throughout his body when *phāranā pīti* arises.

*When joy (pīti) arises, tranquility
(passaddhi) also arises;
and when tranquility arises,
pleasant sensation and happiness (sukha) also arises. When
sukha arises, samādhi
(concentration) also arises.*

- **Three Stages of Meditation**

In developing a meditation subject, the meditation normally develops in three stages. The progress of meditation can be judged by the appearance of appropriate signs or images (*nimittas*).

1 Parikammā-bhāvanā – the preparatory stage of meditation

When one undertakes a meditation, the initial meditation subject which one observes with open eyes is called the preparatory sign (*parikamma nimitta*). In undertaking meditation on *pathavī kasiṇa*, for example, the earth-disk which one looks at with open eyes is called the preparatory sign or image.

Focussing one's attention on the earth disk by looking at it with open eyes, one meditates “*pathavī, pathavī*” or “earth, earth” until one attains the acquired sign (*uggaha-nimitta*). This sign is the perception of the ini-

tial image that appears in the mind, and the meditator can see it with closed eyes as he has seen the earth disk with open eyes. It is identical with the preparatory sign in appearance.

He now continues his meditation with closed eyes focussing his attention on the acquired sign and reflect “*pathavī, pathavī*” or “earth, earth” repeatedly until the acquired sign changes into the counter-sign (*paṭibhāganimitta*). This sign is a thousand times more purified than the acquired sign. It is faultless and smooth like a mirror whereas the acquired sign contains faults like scratches and finger marks as in the initial sign.

The counter sign is also clear and bright. The change from the acquired sign to the counter sign is very distinct; it is like pulling out a looking glass from its leather case or like the moon’s disk coming out from behind dark clouds.

Now the meditation from the beginning to the time just before the counter sign appears is called the preparatory stage of meditation (*parikamma bhāvanā*). The mental concentration associated throughout with this meditation is called the preparatory concentration (*parikamma samādhi*). In other words the mental concentration from the beginning of meditation to the time just before the counter sign appears is called *parikamma samādhi*.

Parikamma bhāvanā means the meditation which prepares or paves the way for the arising of higher bhāvanās.

The concentration associated with the *appana bhāvanā* is the *appana samādhi* that is, the *jhanā* concentration or the magga or phala concentration. The concentration associated with the *appana bhāvanā* is the *pajibhāga nimitta* whereas the object of magga or phala specific objects. The object of *jhanā* is the counter sign (*pajibhāga nimitta*) whereas the object of magga or phala remains absorbed or fixed in their respective objects, or phala remains *appana-bhāvanā*. The *jhanā*, magga, or phala is called *appana-bhāvanā*. The *jhanā*, magga, or phala has developed to *jhanā*, *magga*, *or phala*.

3 *Appana bhāvanā* – the stage of meditative absorption

The concentration associated with *upacara bhāvanā* is called *upacara samādhi*, which is translated as „neighbourhood concentration“ or „access concentration“. This concentration is just below the concentration of the meditative absorption.

Parikamma bhāvanā itself is developed into the *upacara bhāvanā*. The object of *upacara bhāvanā* is no longer the acquired sign (*ugghāha nimitta*); it is the counter sign (*pajibhāga nimitta*).

About to enter the absorption stage of meditation called *appana bhāvanā*. It may also be regarded as the meditation which is phala. It has come to the neighbourhood of *jhanā*, *magga*, and has access to the neighbourhood of *appana bhāvanā* is that meditation which „Upacara“ means „neighbourhood“ or „moment of access“. „Upacara bhāvanā“ is the neighbourhood of „appana bhāvanā“.

2 *Upacara bhāvanā* – the neighbourhood stage of meditation

As the meditation proceeds, the meditator finds that he can observe the meditation subject, earth kasina for example, without looking at it directly. This sign or image is identical to the initial preparatory sign or image, consisting all the faults such as scratches and finger marks. He has acquired the sign in his mind, and he can see it with eyes closed.

2 *Uggaha nimitta – the acquired sign or image*

It is the initial meditation sign which one perceives in the mind when one looks at the meditation subject such as the earth kasina with open eyes. It is the subject of the preparatory meditation.

1 *Parikamma nimitta – the preparatory sign*

The meditation sign or image is the 'mental image' obtained in meditation. Three types of meditation

(*Bhavana Nimitta*)

• *Meditation Sign or Image*

3 All the three types of *bhavana* occur in the remaining *catushadhu-vavatthana*, totalling to ten *kammañchandas*. Eight anussatis as well as in *aharepañkulasamatha* and *brahma-viharas*, 4 *aruppas*, *kayagatasati* and *anapana-sati*.

2 *Parikamma-bhavana* and *upacara-bhavana* occur in *catushadhu-vavatthana*, totalling to ten *kammañchandas*.

jects of meditation.

1 *Parikamma-bhavana* is attainable in all the forty sub-

• *Bhavana and Kammañchana*

The acquired sign changes to the counter sign when the meditator attains the access concentration or kasina are apparent in the acquired sign.

All the faults like scratches and finger marks in the earth one has seen the initial meditation subject with open eyes. Kasina or a human corpse, and it appears in the mind as with the initial meditation subject when the subject is a relation to a certain degree. The sign or image is identical mind of the meditator when he has developed his concentration to the acquired sign (*ugghaha-nimitta*) appears in the kasina are apparent in the acquired sign.

The Difference between the Acquired Sign and the Counter Sign

As soon as this counter sign arises, the stage of upacara bhavana and neighbourhood concentration is reached. It is the subject of upacara bhavana as well as appana bhavana.

As the meditation proceeds on, at the point when the concentration reaches the neighbourhood concentration, the acquired sign suddenly changes into a bright, clear and steady sign. It is many times brighter and clearer than the acquired sign. It is entirely free from faults such as un-evenness, graininess, etc., that may be present in the original subject. It is immovable as if it remains fixed in the eye.

3. *Pabbha-nimitta* – the counter sign or image

The acquired sign is still unsatisfactory and unclear. It arises when the mind has reached a certain degree of concentration. It is also the subject of the preparatory meditation.

An abode is unsuitable if while he lives in it, the unrisen sign does not arise in him or is lost when it arises, and where unestablished mindfulness fails to become established and the unconcentrated mind fails to become concentrated. In other words the five controlling faculties

(I) Abode (Avasa)

In developing the concentration, the mediator must abide by seven suitable conditions and avoid seven unsuitable conditions with respect to (1) abode, (2) re- sort, (3) speech, (4) person, (5) food, (6) climate, and (7) posture.

Suitability and Unsuitability (*Sappaya* and *Asappaya*)

The counter sign is born only of perception in one who has obtained the neighbourhood concentration. It is much more stable than the acquired sign. As soon as it arises in the mind, the hindrances are well suppressed, the defilements subside, and the mind becomes concentrated in access concentration.

highbored concentration (*upacara samadhi*). The counter sign appears as if breaking out from the acquired sign, and though it appers similar to the acquired sign, and though it appers similar to the acquired sign, it is a hundred times, a thousand times more purified, like a looking glass drawn out from its leather case, like a mother-of-pearl dish well polished, like the moon's disk coming out from behind a cloud. In *Anapanasati* and some other meditation subjects, the acquired sign and the counter sign may appear in any form depending upon the perception of the mediator.

That speech is unsuitable which is classed among the thirty-two kinds of worldly or ‘animal’ talk such as speaking about food and drinks, clothes and fashions, flowers and perfumes, men and women, towns and villages, roads and vehicles, forests and mountains, rivers and oceans, rulers and battles, trades and business affairs.

(3) Speech (*Bhassa*)

The village resort where alms are sought is suitable if it is not too far, being within the distance of a kosa and a half (2000 yards) either to the north or to the south so that one may not face the sun in going to the village, and is full of devotees offering food. So it is easy to get food there. The contrary is not suitable.

(2) Alms-resort village (*Gocara Gamma*)

So if a monastery has many abodes, he can try them one by one, living in each for three days, and stay on where his mind becomes concentrated. The advantage of living in a suitable abode is that five hundred bhikkhus reached Arahantship while they dwelled in the Lesser Nagga cave (*Cūjanaga Lena*) in Sri Lanka after apprehending the meditation sign there.

An abode is suitable in which the unarisen sign arises and the arisen sign becomes established and the mind which mindfulness becomes concentrated. The abode in which mindfulness becomes established and the mind arises and the arisen sign becomes confirmed, and in arises and the arisen sign becomes established and the arisen sign cannot be developed in an unsuitable

abode.

walking suits one, standing or sitting or lying down abode, for three days each. That posture is suitable to him another. So a meditator should try the postures, like the

(7) **Posture (Thiyapatha)**

So when a meditator finds that by taking certain food or by living in a certain climate he is comfortable, food becomes concentrated mind becomes concentrated, and his un-concentrated mind becomes comfortable, that climate are suitable. Any other food or climate is unsuitable.

For some, sweet food, for others, sour food is suitable. Similarly for some, a cool climate, for others a warm climate is suitable.

(6) **Climate (Uthu)**
(5) **Food (Bhojanā) and**

That person who does not indulge in worldly talk, who speaks moderately about the Noble Practice, who is endowed with morality, concentration and wisdom, in whose company the unconcentrated mind is concentrated, or the concentrated mind becomes more steadfast, is suitable. But one who is devoted to the nourishment of his body and indulges in worldly talk is unsuitable; for he corrupts others as muddy water pollutes clean water.

(4) **Person (Puggala)**

That speech is suitable which is concerned with ungreediness, contentment, secluded living, the right effort, morality, concentration, wisdom, the truths and emanicipation from suffering. Even that one should talk in moderation.

After meditating for some time, perhaps weeks or months, the meditator will be able to close his eyes and visualize the meditation object in his mind. This means that he can see the earth-disk vividly in his mind as he has seen it with open eyes even though the eyes are closed. This visualized subject or acquired sign is called *uggaha-nimitta*.

2 Parikamma-bhāvanā and Uggaha-nimitta

The meditator attentively looks at the earth disk with open eyes, reflecting mentally *pathavī, pathavī* or *earth, earth*. From this time onwards, the earth circle that he is looking at is called *parikamma-nimitta*, (the preparatory sign), and the meditation that is being carried out is called *parikamma-bhāvanā*, (the preparatory meditation).

1 Parikamma-bhāvanā and Parikamma-nimitta

- Practical Coupling of Bhāvanā with Nimitta

The coupling of *bhāvanā* with *nimitta* will be illustrated by the meditation on *pathavī-kasiṇa*.

Thus he should avoid the seven unsuitable things and follow the seven suitable ones. For when he practises in this way, carefully guarding the counter sign, meditation absorbtion arises in a short time.

In which his unconcentrated mind becomes concentrated, or his concentrated mind becomes more concentrated, or his concentrated mind becomes firmers. Any other posture should be regarded as unsuitable.

At this stage all the hindrances (*nivaranas*) are suppressed, and the five *jhana*-factors become quite strong and function their duties efficiently. Therefore the mind is well fixed on the counter sign. For this reason, *upacara-bhavana* is also called *upacara-jhana*.

The *parikamma-bhavana* is now raised to the level of *upacara-bhavana*, the neighbourhood stage of meditation, at the stage of *upacara bhavana* and *pajibhaga-nimitta*. With the counter sign as its object, The meditation is now

When this mental concentration reaches the neighbourhood concentration (*upacara-samadhi*), the acquired sign changes to the counter sign (*pajibhaga-nimitta*). This change is very distinct and is easily noticed from its leather case, or as a flock of cranes flying out of its cage. The change is as distinct as taking out a looking glass as the counter sign is very different from the acquired sign. The change is very distinct and is easily noticed from its leather case, or as a flock of cranes flying out of its cage.

From the time the acquired sign appears, it is no longer necessary to look at the original earth-disk unless his concentration disappears. By concentrating on the acquired earth,

3. *Upacara-bhavana* and *Pajibhaga-nimitta*

Although the meditation sign has changed, his *bhavana* does not change yet. At this stage he is meditating *ugghaha-nimitta* with *parikamma-bhavana*.

bhāvanā.
to enter the absorption-stage of meditation called *appana-*
words, upacara-bhāvanā is the meditation which is about
to the neighbourhood of *jhanas*, magga or phala. In other
bhāvanā. This *bhāvanā* is the meditation which has come
into the mental concentration associated with *upacara-*
Upacara-samādhi, the neighbourhood concentration.

Appana-bhāvanā

• The Differences between *Upacara-samādhi* and

He is now at the stage of *appana-bhāvanā* and
pajibhāga-nimitta. This means that the meditation sub-
ject of *appana-bhāvanā* is also the counter sign of the
earth-kasiṇa.

If he is a slow-witted person, he must try hard to maintain
that is, meditative absorption, when the first *jhāna* arises.
If he is a quick-witted person, he soon reaches *appana-bhāvanā*,
pajibhāga or, earth, as before. If he is an intelligent,
Concentrating his mind on this new abstract image of
pajibhāga-nimitta, he keeps on meditating, *pajibhāga*,
and immovable, it is made to expand by his will-power
pajibhāga or, earth, earth. When the counter sign is firm
taior carries on his meditation, reflecting, *pajibhāga*-
Concentrating his mind on the counter sign, the medi-
tation by much until it fills every space in all directions.
sooner or later.

earth-kasiṇa.

He is now at the stage of *appana-bhāvanā* and
pajibhāga-nimitta. This means that the meditation sub-
ject of *appana-bhāvanā* is also the counter sign of the
earth-kasiṇa.

4 Appana-bhāvanā and Pajibhāga-nimitta

On the other hand, the *appana-samadhi* is stable, and it is compared to a man who can walk for hours without falling. When a yogi uses *appana-samadhi* as the basis of insight-meditation, he can meditate for hours raise the concentration to *upacara-samadhi*.

yogi has to undertake *samaṭha-bhāvanā* again and again to raise the concentration to *upacara-samadhi*. In the union, it often falls down to *parikkamma samādhi*, and the *upacara-samadhi* is used as the basis of insight meditation. A child may often fall down as he walks and has to struggle to get up again and again, so in the same way, when compared to a child who has just learnt to walk. As the *upacara-samadhi* is unstable, and it may be

3. *Upacara-samadhi* is the stage at the stage of *appana-bhāvanā*. On the other hand, the yogi does not fall into the unconscious state of anything and that he has attained *Nibbāna*. The yogi may think that everything has ceased as he is not *cittas* (life-continuum) can still occur, and the meditator (*yogi*) can fall into the unconscious state. If this occurs, yet fully developed whereas in *appana-samadhi* the *jhanas*-facitors are not fully developed. Thus *appana-samadhi* is stronger than *upacara-samadhi*.

2. At the stage of *upacara-samadhi*, *bhavanga* factors are not fully developed where as in *appana-samadhi* the *jhanas*-facitors are fully developed. Thus *appana-samadhi* is stronger than *upacara-samadhi*.

1. In *upacara-samadhi* the *jhanas*-facitors are not yet fully developed whereas in *appana-samadhi* the *jhanas*-facitors are fully developed. Thus *appana-samadhi* is stronger than *upacara-samadhi*. The differences between *upacara-samadhi* and *appana-samadhi* will now be described.

The differences between *upacara-samadhi* and *appana-samadhi* will now be described.

The absorption called *jhana*, *maggā* or *pahala*.

Appana-samadhi, the concentration at the meditative absorption called *jhana*, *maggā* or *pahala*.

A yogi can undertake insight-meditation (vipassanā) using either upacara-samādhi or appana-samādhi as the basis of his meditation. If he uses upacara-samādhi as the basis of his path to Nibbāna is called *appanā-vipassanā way*, that is, using *vipassanā* as the samādhi as the basis of his meditation. If he uses appana-samādhi as the basis of insight-meditation, his path to Nibbāna is called *appanā-samādhi way*, that is, using *vipassanā* as the samādhi. It is evident that *samādhiyāntika* is more effective than *vipassanāyāntika*.

6 The mind associated with greater samādhi is penetrative light. Consequently it is more effective in undercutting the force of defilements and stronger and more powerful and radiate brighter, stronger and more penetrating insight-meditation.

5 At both the stages of upacara-samādhi and appana-samādhi, the mind is free from all defilements (pariyūjjhāna kilesas and vikkama kilesas). So the meditator is said to attain the purity of mind (cittā-visuddhi). Here again the defilements are subdued and suppressed with greater force in appana-samādhi than in upacara-samādhi, and the former is much more stable than the latter.

4 As the jhana-factors are more developed in appana-samādhi than in upacara-samādhi, appana-samādhi is associated with greater joy (pīti) and stron-

ger bliss (sukha).

metted by the joy and bliss born of seclusion.”
 is said that, “there is nothing of his whole body not pertained thought, joy and bliss born of seclusion. Hence it first *jhana*, which is accompanied by applied thought, sus-things, the *yogi* or meditator enters upon and dwells in the secluded from sense desires, secluded from unprofitable as well as from other unwholesome elements. So quite and sceptical doubt—the mind is free from these hindrances desire, ill-will, sloth and torpor, restlessness and worry, press and drive away all the five hindrances—viz., sense-Since these *jhana*-factors have the ability to sup-

rightly centres the mind on the meditation-subject. It refreshes the mind with all its concomitants and evenly and files the mind with this intensifying, *ekaggata* unit-ing, this refreshing and this successive application, this anchor-with the help of this successive application, this anchoring for its success to drive away the hindrances. Now mind refreshes the mind while *sukha* or bliss intensifies the by the success of the mind to suppress the hindrances. *Vitakka*, the initial application of the mind, keeps the mind anchored on the subject. *Piti*, the joy produced on applying the mind in quick succession onto the medita-tion-subject, and *vicara*, the sustained application, keeps absorbed in the meditation subject automatically up to seven days if the *yogi* practices well.

developed, they are strong enough to keep the mind *sukha*, and *ekaggata*. As these factors are now fully the five *jhana*-factors—viz., *vitakka*, *vicara*, *piti*, The first *rūpavacara-jhana* is associated with all • **Mastery of the First *Jhana***

that jhāna.

A person who has attained the first jhāna should acquire mastery (*vasita*) in five ways with respect to that jhāna.

He tries to develop the three stages of meditation in the normal order of *parikamma-bhavana*, *upacara-bhavana*, *appana-bhavana*. The culmination of this meditation is the attainment of the second *rupavaca* jhana. When his mind remains fixed on the counter *imjhana*, which has only *piti*, *sukha* and *ekaggata* as its objects for one hour, two hours or more, he attains the second jhana. When his mind remains fixed on the counter *imjhana* factors, jhana factors.

The purpose of abandoning the gross factors and obtaining the peaceful factors, knowing that „now the second jhana will arise“.

Thus he cuts off this attachment to the first jhana, brings to mind the counter sign of the earth-kasiṇa and reflects „pathavī, pathavī“ repeatedly without allowing vitakka and vicāra to arise in his mind. He does so with the purpose of abandoning the gross factors and obtaining the peaceful factors, knowing that „now the second jhana will arise“.

So he reflects that the first jhana is close to the enemies (hindrances) due to vitakka and vicāra, and it is less calm and less blissful than the second jhana which has only three jhana factors – *piti*, *sukha* and *ekaggata*.

When he has acquired mastery in five ways with respect to the first jhana, then on emerging from the now familiar first jhana, he can consider the faults in it. As he views the jhana-factors with mindfulness and full awareness, initial application (vitakka) and sustained application (sukha) and one-pointedness (ekaggata) appear peaceful (vicāra) appear gross and weak while joy (*piti*), bliss (viveka) appear calm and sustained application (sukha) and one-pointedness (ekaggata) appear peaceful to him.

• The Second *Rupavaca* jhana

He then practises to acquire mastery in five ways with respect to this third jhana. With the stilling or sur-

He tries to develop the three stages of meditation without letting piti arise in the mind. The culmination of this meditation is the attainment of the third jhana. When his mind remains focused on the counter-image for one hour, two hours or more, he attains the third rupavacara jhana which has only sukha and ekaggata as its jhana-factors.

Thus he cuts off this attachment to the second jhana and reflects on the counter sign of the earth kasiṇa „pathavī, pathavī“ as before, suppressing piti from arising. He does so with the purpose of abandoning the gross factor and obtaining the peaceful factors, knowing that „now the third jhana will arise.“

When he has acquired mastery in five ways with respect to the second rupavacara jhana, then on emerging from the now familiar second jhana, he can consider the flaws in it thus: „This jhana is threatened by the mental excitement, so it appears to be gross and weak whereas bliss (sukha) and one-pointedness (ekaggata) appear calm and peaceful. Because of piti, the second jhana is gross and weak and less calm and blissful than the third jhana.“

• The Third Rupavacara Jhana

He then practises to acquire mastery in five ways with respect to the second rupavacara jhana.

He then practises to acquire mastery in five ways

Thus he cuts off his attachment to the third jhana and reflects on the counter-sign of the earth kasiṇa pathavī, as before, supressing skha from arising. He does so with the purpose of abandoning the gross factor and obtaining the peaceful factors, knowing that now the fourth jhana will arise. He tries to develop the three stages of meditation without letting skha arise in the mind. The culmination of this meditation is the attainment of the fourth jhana. When his mind remains focused on the counter-sign for one hour, two hours or more, he attains the fourth jhana which has only upakkha and ekaggata as its jhana factors. With the aban-doning of bodily pleasure and bodily pain and with the previous disappearance of joy and grief he enters upon and dwells in the fourth jhana with equanimity.

When he has acquired mastery in five ways with respect to the third jhana, then on emerging from the now familiar third jhana, he can consider the flaws in it thus: "This jhana is threatened by the neatness of joy (piṭti), and the mental concern about bliss (sukha) makes it gross and weak whereas equanimity as rapture (upekkha) and one-pointedness (ekaggrata) appear calm and peaceful. Because of suka, the third jhana is gross and weak and less calm and less blissful than the fourth jhana."

• The Fourth *Rupavacara shāṇa*

mounting of *vilakka*, *vicara* and *piti*, he dwells in bliss who has equanimity and is mindful. He is worthy of praise since he has reached the perfection of bliss.

Thus he cuts off his attachment to the first jhana, brings to mind the counter-sign of the earth-kasiṇa and reflects *pathavī*, *pathavī* repeatedly without vitakka. He does so with the purpose of abandoning the gross factor (*vitakka*) and obtaining the remaining peaceful jhanas-factors, knowing that now the second jhana will arise.

When a person is developing fivefold jhana, one emerges from the now familiar first jhana, he can consider the flaws in it in this way: „This jhana is threatened by the nearness of the hindrances, and its factors are weak. Consequently the first jhana is less calm and less blissful than the second jhana which has *vicāra*, *piti*, *sukha* and *ekaggata* as its jhana-factors.

But for persons of slow wisdom, after attaining the first jhanas, they cannot eliminate vitakka and *vicāra* simultaneously to develop the second jhana. They have to eliminate the jhana factors one by one in going up to higher jhanas. Thus, for this type of person, there are five jhanas. For the fourth method which is the above description shows the fourfold method where the jhanas: the fourfold method and the fivefold method. The above description shows the fourfold method which is the fourfold method dwelling in the fourth rūpavacara jhana for persons of slow wisdom, after attaining the first jhana one.

There are two ways of developing rūpavacara jhana with respect to the fourth jhana. With the stilling of gross jhana-factors the fourth jhana is so subtle that the breath-ing of the meditator dwells in the fourth rūpavacara jhana is no longer noticeable.

• The Fivefold Rūpavacara Jhana

With respect to the fourth jhana. With the stilling of gross jhana-factors the fourth jhana is so subtle that the breath-ing of the meditator dwells in the fourth rūpavacara jhana with respect to the fourth jhana. With the stilling of gross jhana-factors the fourth jhana is so subtle that the breath-ing of the meditator dwells in the fourth rūpavacara jhana is no longer noticeable.

When his mind remains well focussed on the counter-sign for one hour, two hours or more, he attains the third jhana with *pīti*, *sukha*, and *ekaggata* as its jhana

the third jhana.

The culmination of this meditation is the attainment of without allowing vitakka and vicāra to arise in the mind. He tries to develop the three stages of meditation arise. He tries to develop the three stages of meditation full jhana-factors, knowing that, now the third jhana will gross factor (*vicāra*) and obtaining the remaining peace-*vicāra*. He does so with the purpose of abandoning the reflects, *pathavī*, *pathavī* repeatedly without vitakka and brings to mind the counter-sign of the earth-kisina and Thus he cuts off this attachment to the second jhana,

vicāra.

less blissful than the third jhana which does not have (*vicāra*). Consequently the second jhana is less calm and weakened by the grossness of sustained application threatened by the neatness of vitakka, and its factors are he can consider the flaws in it in this way: 'This jhana is On emerging from the now familiar second jhana,

five ways with respect to this jhana.

jhana factors. He then practices to acquire mastery in and jhana with *vicāra*, *pīti*, *sukha*, and *ekaggata* as its sign for one hour, two hours or more, he attains the center-and jhana. When his mind remains fixed on the center-meditation of this meditation is the attainment of the cul-without allowing vitakka to arise in the mid. The cul-he tries to develop the three stages of meditation

Nandamala, Vol. I, pp. 237-323.
Buddhaghosa, translated into Myanmar by Ven.
I „Visuddhi Magga“ by Bhaddantaacariya

References:

method.
 So the fourfold method of counting rūpāvacara jhanas is the more common one, and consequently, the rūpāvacara planes, where the meditators are reborn after till their death, are named in accordance with the fourfold they have developed and maintained the respective jhanas in developing the second rūpāvacara jhana.

According to the investigation conducted at the International Buddha Sasana Meditation Centres in Myanmar, all meditators who attained the first rūpāvacara jhana could eliminate vitakka and vicāra simultaneously in developing the second rūpāvacara jhana.

Vitak, Vicāra, Paṭi, Sukha, Ekaaggrat-	first jhana	first jhana	second jhana	third jhana	fourth jhana	Upperkha, Ekaaggrat-
Vitak, Vicāra, Paṭi, Sukha, Ekaaggrat-	-	-	-	-	-	Ekaaggrat-
Vitak, Vicāra, Paṭi, Sukha, Ekaaggrat-	-	-	-	-	-	Paṭi, Sukha, Ekaaggrat-
Vitak, Vicāra, Paṭi, Sukha, Ekaaggrat-	-	-	-	-	-	Sukha, Ekaaggrat-
Vitak, Vicāra, Paṭi, Sukha, Ekaaggrat-	-	-	-	-	-	Vitak, Sukha, Ekaaggrat-

Table 2. Dual Method of Counting
Rūpāvacara Jhanas

The fivefold third jhana is identical with the four-fold second jhana.

ways with respect to this jhana.
 factors. He then practises to acquire mastery in five

- 1 "The Path of Purification (*Vissuddhi Magga*)" by Bhaddantaacarya Buddhaaghsa, translated by Bhikkhu Nānamoli, pp. 122-176.
- 2 "The Path of Purity (*Vissuddhi Magga*)" by Bhaddantaacarya Buddhaaghsa, translated by Bhikkhu Nānamoli, pp. 138-195.
- 3 "The Path of Purity (*Vissuddhi Magga*)" by "The Essence of Buddha Abhidhamma" by Dr. Mehm Tin Mon, Yadanar Min Literature, 1995, pp. 356-385.
- 4 How will you make an earth-kasiṇa and use it to develop the first *rūpavacara jhāna*? What are the enemies (*nivaranas*) that you will encounter in meditation? What are the powers (*bala*s) that you can rely on to combat the enemies?
- 5 What causes the mind to be distracted and flitting about from one sense-object to another? How can it be tamed and calmed down?
- 6 Describe the three stages of meditation and the mental concentration associated with each stage.
- 7 Describe the three types of meditation signs (*nimittas*). What are the differences between the three stages of meditation?

Review Questions

- 1 How will you make an earth-kasiṇa and use it to develop the first *rūpavacara jhāna*? What are the enemies (*nivaranas*) that you will encounter in meditation? What are the powers (*bala*s) that you can rely on to combat the enemies?
- 2 "The Path of Purification (*Vissuddhi Magga*)" by Bhaddantaacarya Buddhaaghsa, translated by Bhikkhu Nānamoli, pp. 122-176.
- 3 "The Path of Purity (*Vissuddhi Magga*)" by "The Essence of Buddha Abhidhamma" by Dr. Mehm Tin Mon, Yadanar Min Literature, 1995, pp. 356-385.
- 4 "The Path of Purification (*Vissuddhi Magga*)" by Bhaddantaacarya Buddhaaghsa, translated by Bhikkhu Nānamoli, pp. 138-195.

- 13 How can you acquire mastery (*vastīta*) in five ways with respect to the first *rūpavacara jhāna*?
- 12 How can you develop your concentration to the first *jhāna* by meditating on an earth-kasiṇa?
- 11 How can a meditator develop the neighbourhood concentration (*upacāra-samādhi*)? How can he know that he has attained it?
- 10 Describe the successive stages of development in the meditation on an earth-kasiṇa by coupling *bhāvanā* with *nimitta*.
- 9 What are the differences between *upacāra-samādhi* and *appana-samādhi*? Which is better to be used in insight-meditation?
- 8 Describe the three types of concentration (*samādhi*) that associate with the three stages of meditation.
- 7 Acquired signs (*ugghāha nimitta*) and the counter signs (*pattabhāga nimitta*)?
- 6 Describe the three types of concentration (*samādhi*) that associate with the three stages of meditation.
- 5 What are the differences between *upacāra*-concentration and *appana-samādhi*? Which is better to be used in insight-meditation?
- 4 How can a meditator develop the neighbourhood concentration (*upacāra-samādhi*)? How can he know that he has attained it?
- 3 How can you develop your concentration to the first *jhāna* by meditating on an earth-kasiṇa?
- 2 How can you develop your concentration to the first *jhāna* by concentrating on the first *rūpavacara jhāna*?
- 1 After attaining the first *rūpavacara jhāna*, how can you develop the second and the third *rūpavacara jhānas*?
- 15 How can you develop fourfold *rūpavacara jhānas* by undertaking meditation on an earth-kasiṇa?
- 16 Describe the dual method of counting *rūpavacara jhānas*. Which is the more common one?

"O bhikkhus, just as dust particles which have arisen in the last summer month are calmed down by the practice of immediate way a restless mind is immediately calmed down by the concentration of breathing, when through mindfulness of breathing, when Anapanaasati. This concentration

able thoughts as soon as they arise. banishes at once and stills evil uprooted unadulterated blissful abiding, and it Nothing need be added to it. It is an sed much, is both peaceful and sublime. of breathing, when developed and practiced this concentration through mindfulness by the Blessed One thus: "And bhikkhus, "It has been praised and recommended mindfulness and wisdom. (*Visuddhi*, 276) erly it is both peaceful and sublime. It demands strong Buddha known as the Buddha's sons. If it is practised properly the Buddhas, the Pacceka-Buddhas and the disciples of the which is constantly used by noble men (*mahapuratisas*) like the ten Recollections (*Anusasatis*). It is not at all an insignificant subject of meditation. It is indeed a very important subject of meditation. It is included in the ten Recollections (*Anapanaasati* is included in the ten Recollections

The Praise of the Buddha

(Anapanaasati)

MINDFULNESS OF BREATHING

CHAPTER VI

“(i) Breathing in long, he knows, I breathe in long;
or breathing out long, he knows, I breathe out long.
“(ii) Breathing in short, he knows, I breathe in short;
or breathing out short, he knows, I breathe out short.”
“(iii) Breathing in long, he knows, I breathe in long;
or breathing out long, he knows, I breathe out long;
sets his body erect and establishes mindfulness on
a tree or to a quiet place, sits down, folds his legs cross-
wise, undertakes meditation goes to the forest or to the foot of
a mountain, in this dispensation, a bhikkhu who
breathes out.

• Textual Description of Anapanassati:

Anapanassati is one of the most effective medi-
tation-subjects for developing concentration quickly. It is
suitable to many meditators and used in many meditation
centres as the basic *parihārya-kammājjhāna*, that is, the
special meditation subject for developing concentration.
If properly practised, it can develop the mind up to the
fourth *rūpāvacara jhāna* in cattukka method.

developed and practised much, is both
peaceful and sublime. Nothing need be
added to it. It is an undiluted blissful
abiding, and it banishes at once and
stills evil unprofitable thoughts as soon
as they arise.” (S.iii, 279-280)

preferably with the right hand on the left hand with palms He should place his hands on his thighs or legs,

so.

ness if he has to, still mindful of breathing while he does possible and change his posture gently with half awareness tolerate any bodily pain or discomfort as much as to relieve any unbearable pain in his body. Even then he meditator, although he is allowed to change his posture muscles. He should not move any part of his body during meditation. He should keep his body and head erect while relaxing all his shoulder keep his body on a mat or seat. He legged or in any preferable posture on a mat or seat. The meditator should sit comfortably either cross-

maintain complete silence.

of breathing. In a group meditation each meditator should that any noise is a serious disturbance to the mindfulness cluded, quiet place suitable for meditation, taking notice from a competent teacher. Then he should find a situation a competitor should learn the subject of medita-

• Practical Instruction for Understanding *Anapanasati*.

,“(iv) He strives on thus, I shall breathe in tranquili-formation of the out-going breath.” (S.v, 321-2)

“(iii) He strives on thus, I shall breathe in to be aware of the beginning, the middle, and the end of the whole breath clearly; he strives on thus, I shall breathe out to be aware of the beginning, the middle, and the end of the whole breath clearly.”

If the in-going breath and the out-going breath are not distinct, the meditator may breathe a little harder or deeper to make them distinct. Once he is aware of them, he should breathe normally.

Only if the meditator practises anapanasati by nostrils or at the upper lip.
The first important step in mindfulness of breath-
ing is to be constantly aware of the in-going breath and
the out-going breath by their gentle brushing either at the
nose or at the nostrils or at the upper lip.
Only if the meditator practises anapanasati by
establishing his mindfulness on the breath at
the point of distinct contact with the
in-breath and the out-breath, will the
anapanasati concentration and meditation be
fully accomplished in him. (Visuddhi, i, 271)

The First Step : Awareness of the In-breath and the Out-breath

Wherever is the touch most distinct, he keeps his mind or attention at the point of contact, and try to be aware of the in-going breath and the out-going breath by their gentle brushing at the touch point.

For a person of short nose, the touch may be that nostril. For a person of long nose, the tip of the nose. If the nose is of normal length, the breath may touch at the two nostrils when he is breathing with both nostrils or at one nostril when he is breathing only with that nostril. He should take note where the breath touches. For a person of long nose it may touch under the tip of the nose. If the nose is of normal length, the breath may turn upwards. He closes his eyes and breathes normally. He should take note where the breath touches.

Another important requirement is to focus the mind on the breath at the point of contact only, and not to follow the breath as it goes into the nostrils or as it goes out of the nostrils. If he follows the breath, his mind will not be at the state of one-pointedness, and consequently his progress in developing concentration will be delayed.

Also one need not label the breath as 'in-breath, out-breath', or 'in, out'. All that is required is to be mind-

fully aware of the in-going breath and the out-going breath out-breath' or 'in, out'. All that is required is to be mind-labeling, then he may note 'in-breath, out-breath' at the all the time. If he cannot concentrate his mind without fully aware of the in-going breath and the out-going breath also one need not label the breath as 'in-breath, out-breath', etc.

Thus he should not take note as 'in, out, touching', or 'in, out, pushing' or 'in, out, anicca' or 'in, out, dukkha', and not-self (*anatta*).

Samatha lakkhanas – common characteristics of *nama-rupa*, viz., impermanence (*anicca*), suffering (*dukkha*), and not-self (*anatta*).

Sabhaava lakkhanas – natural characteristics of *pabhavī, apō, tejo* and *vāyo* such as hardness, cohesive-ness, hotness, pushing and supporting characteristics.

Moreover, he should not pay attention to natural characteristics (*samatha lakkhanas*). However, he should not another *kammaṭṭhāna*.

Anapanaassati, but another *kammaṭṭhāna*. One must always concentrate on the breath. Anapanaassati means mindfulness of the in-breath and the out-breath. If one concentrates on the touch, he is no longer doing one must concentrate on the breath. The answer is: concentrate on the breath or on the touch? The answer is:

Now an important question arises – should one

he keeps it focussed on the in-breath and the out-breath
So he is culturing and developing his mind while

happiness.
The Buddha has warned us that it is very difficult
to control the mind for it is very subtle and very fast, and
the hindrances (*nivaranas*) are out there to agitate and
disturb it. But we should exert all our effort to control
and culture it, because once cultured, it will bring about
human happiness, celestial happiness and even Nibbanic
happiness.

He must keep his mind constantly focussed on the
in-breath and the out-breath without allowing the mind to
wander out to other sense objects. In case it has wandered
out, he must bring it back to the meditation subject as soon
as he notices it.

Any bodily pain or discomfort should not be a
bother to the meditator. He should tolerate it, and neglect
it. It should be a warning to him to increase his mindfull-
ness of the meditation subject. When he can concentrate
his mind well on the meditation subject, he will no longer
notice the pain. Even if the pain becomes unbearable, he
can change his posture to relieve the pain.

For the same reason he should not take note of any
bodily sensation such as pain, itch, or numbness that arises
during meditation. Since the mind can be aware of only
one thing at a time, the meditator will not be aware of
anything else if he can focus his mind well on the medita-
tion subject. The awareness of any other thing shows that
the mind has been distracted towards that thing.

He may count not less than five and not more than ten. But he is advised to count up to eight in reverence to the Noble Eightfold Path which he is trying to develop. He should make a determination to keep his mind calmly from one to eight without letting the mind to wander fixed on the in-breath and the out-breath while counting away towards various external objects.

8. „In-breath, out-breath“ — eight,
7. „In-breath, out-breath“ — seven,
6. „In-breath, out-breath“ — six,
5. „In-breath, out-breath“ — five,
4. „In-breath, out-breath“ — four,
3. „In-breath, out-breath“ — three,
2. „In-breath, out-breath“ — two,
1. „In-breath, out-breath“ — one,

The meditator should count his breath as follows.

- **The Counting Method to Contact the Mind**

In case the meditating mind does not remain fixed calmly on the object of the in-breath and the out-breath and is very restless, the Counting Method should be used as directed in Great Commentaries.

At the point of contact with either the nostrils or the upper lip, He strives to keep his meditating mind fixed calmly on the breath for half an hour, one hour, etc. If the meditating mind always remains fixed at the in-breath and the out-breath for about an hour at every sitting for meditation, he can proceed to the second step, that is, noting the length of breath as long or short.

The mediator should always breathe normally. He should not intentionally make the breath either long or short. Neither should he investigate how long or how

determined by the mediator himself. taken to be short. So the length of breath is arbitrarily taken a short time to breathe in or out, then the breath is takes a short time to breathe in or out, then the breath is taken to be long. If it breathes in or out, then the breath is taken to be long. If it takes a long time to breathe in or out, then the breath is taken to be short. If it takes a long time to mean by a long and short breath here? It means the duration of time taken by the breath. If it takes a long time to So did the Buddha give the instruction. What is

breath out short', 'breathing in short', he knows distinctly, 'I in short'; 'breathing out short', he knows distinctly, 'I breathing in long'; 'breathing out long', he knows distinctly, 'I breathe out long'; 'breathing in long', he knows distinctly, 'I breathe out long'; 'breathing in long', he knows distinctly, 'I breathe out long'.
The Second Step: Awareness of the Length of Breath

breath. As he reflects on the breath by counting, his meditative mind will gradually remain fixed calmly on the object of the counting method. When the mind remains calmly fixed on the meditation object for about half an hour to one hour at every sitting, he can stop counting and concentrate for half an hour to fix the counting method. When the mind remains calmly fixed on the meditation object for about half an hour to one hour at every sitting, he can stop counting and concentrate for half an hour to fix the counting method. If he is successful at every sitting, he can change the meditation. If he is successful at every sitting, he can change the meditation method to the observation of the length of the breath. If he is successful at every sitting, he can change the meditation. If he is successful at every sitting, he can change the meditation.

The meditator should strive on so that he can focus the mind calmly on the long or short breath for one hour, two hours, and so on. At this stage the meditation sign (*nimitta*) should appear. Whether it appears or not, the meditator should proceed to the next step.

The meditator should not label the breath as long or short while he is mindfully conscious of the in-breath and the out-breath. When the mind remains calmly focused on the breath, he just takes note of the breath as passed on the breath, without counting. He should do this or without counting. The in-breath and the out-breath either by the counting method or short. He should go on concentrating his mind on the in-breath and the out-breath as long as possible.

If the in-going breath is long and the out-going breath is short for a long time, the meditator may fall backward. If, on the other hand, the in-going breath is short and the out-going breath is long for some time, his body will be bent forward. So the in-breath and the out-breath should be equal in length. But the meditator should always breathe calmly and normally.

Sometimes the length of breath remains long for the whole sitting or short for the whole sitting. But generally the length of breath changes from time to time during the meditation. Whatever the length of breath may be, the in-breath and the out-breath should be equal in length. This will greatly help the development of mental concentration.

short the breath is. If he does so, he will jeopardize or upset his concentration.

All he need to do is to be mindfully aware of the whole breath from the beginning to the end by its touch at the tip of the nose or at the nostrils or on the upper lip. While he does so, he should not try to note thus: „This is the beginning, this is the middle, this is the end.“ Neither should he label „beginning, middle, end“. If he tries to do so, he may jeopardize his concentration. If he cannot meditate without labeling, then he should just label as „in-breath, out-breath“ or „breathing in, breathing out.“ While he does so, he should be mindful just tries to do so, he may jeopardize his concentration. If he cannot meditate without labeling, then he should just label as „in-breath, out-breath“ or „breathing in, breathing out.“

First, he should mindfully focus on the in-breath and the out-breath. Next, he ardently tries to be aware of the length of the breath as long or short. When he can steadily focus his attention on the length of the breath, he strives on to be mindfully aware of the beginning, the middle, and the end of the whole breath.

When the meditator is calmly and firmly conscious of the length of the breath as long or short for one hour or two hours at every sitting, then he should proceed to the next step as instructed above by the Buddha. He should strive on to be aware of the beginning, the middle, and the end of the whole breath clearly.

He trains thus „I shall breath out to know clearly the beginning, the middle, and the end of the whole in-breath.“

He trains thus „I shall breathe in to know clearly the beginning, the middle, and the end of the whole in-breath.“

The Third Step : Awareness of the Whole Breath

He should also act like a Sawyer in the simile of the saw. Suppose a man is cutting a log with a saw. The man's mindfulness is established at the saw's teeth where they cut the log, without his giving attention to the saw's

time they arrive at the nostril gate.

Similarly the meditator pays no attention to the in-going breath that has gone inside the nose and to the out-going breath that has gone outside the nose, because they are not his concern. But they are his concern each time they arrive at the nostril gate.

Similarly the meditator pays no attention to the examine each man as he arrives at the gate. A gate-keeper does not examine people inside and outside the town for they are not his concern. But he does examine each man as he arrives at the gate.

The meditator should note the simile of a gate-keeper.

Sawyer

- The Comparison with a Gate-keeper and a

Similarly, when he breathes out, he should not regard the navel, the chest and the nostrils as the points to mark the beginning, the middle, and the end of the breath. He must focus his mind only on the breath that is touching or brushing the tip of the nose, the nostrils or the upper lip, thus keeping his mind at one point, that is, the point of contact.

He should not follow the breath as it goes into the body or out of the body. He should not take the breath that reaches the chest as the middle, and that which arrives at the navel as the end when he breathes in.

Whenever the meditator sits for meditation, he should first establish mindfullness on the in-going breath and the out-going breath. When his mindfullness is well

The Fourth Step : the Disappearance of the Breath

When the meditator can calmly and mindfully follow the in-breath and the out-breath for one hour, two hours or more at every sitting, the meditation sign (*nimitta*) may appear. Whether it appears or not, he should proceed to the next stage.

Similarly the meditator establishes mindfullness at the nose tip or the upper lip, without giving attention to the inbreaths and the outbreaths as they approach and recede, though they are not unknown to him as they do so. By focusing his attention on the breath at the point of contact, he is aware of the beginning, the middle, and the end of the in-going breath as well as the out-going breath.

Yet he knows from the teeth of the saw that cut the log. Log whether the saw is moving forward or backward and whether it moves through a long distance or a short distance. Moreover he also knows the beginning, the middle, and the end of the saw-teeth that have cut through the log.

His eyes do not follow the saw as it moves forward and his attention only on the teeth of the saw that cut the log; his attention to him as they do so. In other words, he focuses unknown to him as they approach and recede, though they are not backward.

However, when it becomes unmotived in this way, the mediator should not get up from his seat, shake out his leather mat, and go away. What should be done? He should not get up with the idea, 'Shall I ask the teacher?'.

Point at which it is no longer manifest or distinct. subtle for him at higher stage, and it even comes to the note. In fact, as he goes on developing it, it becomes more come clearer at each higher stage, *Anapanasati* does be understood. For while other meditation subjects be- cessively subtler sound as its object. This is how it should cease, his consciousness will go on arising with the suc- with the subtle sound as its object. And when that has the gross sound has ceased, his consciousness will arise will arise with the gross sound as its object. Then when bar. Immediately a loud sound arises, and his consciousness Suppose a man strikes a bronze bell with a big iron

the successively subtler breaths as its object. How? object. And when that has ceased, it goes on arising with arises with the subtle in-breath and out-breath as its breaths and out-breaths gradually cease, and his conscious- becomes more and more gentle and subtle. The gross in- middle, and the end of the whole breath, his breathing the out-going breath to be aware of the beginning, the As he mindfully watches the in-going breath and

beginning, the middle, and the end of the whole breath. length of breath, he should strive on to be aware of the can calmly and mindfully concentrate his mind on the noting whether the breathing is fast or slow. When he the breath and take notice whether it is long or short by established, he should try to be aware of the length of

concentrate his mind on that subtle breath very attentively. Then he will need more powerful mindfulness to

his breath usually becomes calm and subtle. "When his concentration rises, breath becomes calm and subtle." Mindfully aware of the breath with the intention "May my

The meditator should strive on to be calmly and

not be found.

conscious of the breath. At that moment "I" or "he" cannot exist only the breath and the mind which is body; there are no longer aware of the head, the nose and the tion, are calm on it, most meditators, by the power of meditation

If the breath becomes subtle by itself and the mind

tired. He will jeopardize his concentration. Gradually the breath will become smooth, subtle and calm by itself. He should not purposely make the breath

middle, and the end of the whole breath. Make a mental wish "May my gross breath be calm", and breathe for one hour or more at every sitting, he should aware of the beginning, the middle, and the end of the concentrates his mind on the whole breath clearly being aware of the beginning, the middle, and the end of the breaths do not become subtle even when he

If the breaths do not become subtle even when he

tempilation. mally touched for the actual breaths as the object of contemplation. So he should go on sitting as he was and started anew. So the meditation subject has to be so disturbs his posture, the meditation subject has to be or, "Is my meditation subject lost?" If he goes away, and

So too, the meditator should not look for the in-breaths and the out-breaths anywhere else than the place normally touched by them he should fix his mind on the place normally touched by them he should mindfulness and the goal of understanding, and fixing normally touched by them. He should take the rope of normally touched by them.

After the oxen had wandered about for a part of the day, they came to the drinking place. They drank and bathed, and when they came out and were standing about, he secured them with the rope, brought them back by the prodding them with the goad, yoked them and went on with his ploughing.

A farmer after doing some ploughing, sent his oxen to graze and sat down to rest in the shade. Then his oxen would soon go to the forest. After some time when he wants to catch them and yoke them again, he does not wander through the forest following their tracks, but rather he takes his rope and goad and goes straight to the drinking place where they usually met. He just sat and lied there.

• The Simile of a Farmer

While he is striving so, sometimes the in-breaths and the out-breaths and no longer distinct. He can no longer find the breath which seems to disappear. In that case, he should fix his mind at the place where he has apprehended the breath, bearing in mind that he is breathing.

At this stage very powerful mindfulness that fixes the mind on the meditation subject and very powerful wisdom that clearly apprehends the subtle breath are very essential.

As the concentration rises, the image or sign may become very clear and bright like the evening star. This image is taken to be the counter sign. Again this is a general description.

A white image like cotton or silk cotton that appears at a higher degree of concentration is called the acquired image. This is a general description. The image of other colours or shapes may also appear. Different images may appear to different people.

The natural in-going breath and out-going breath are taken as the preparatory image. The grey dirty image that appears at a certain degree of mental concentration is also regarded as the preparatory image.

In mindfulness of breathing, all the three types of meditation image or sign – viz., preparatory image and counter image (*pajibhaga nimitta*) are attainable.

• The Appearance of the Meditation Sign

As he gives his attention in this way the breaths reappear after no long time, as the oxen did at the drinking place. So he can secure them with the rope of mindfulness, and yoking them in that same place and prodding them with the goad of understanding, he can keep on applying himself to the meditation object.

go on giving his attention to that.

For a person who had experience in *Anapanassati* in a previous life, the meditation image starts to appear while he is meditating to be aware of the length of breath or while he is focusing on the whole breath or while he is meditating on very subtle breath. But this initial image

is different because of the difference in perception. For it should be understood that when it appears different by perception, springing from perception. There is a difference in perception, for it is born of perception, originally in perception, due to the difference in meditation appearance, this one subject owing to the difference in perception, to them,

So, as one *Sutta* appears differently to them, “To me it is like a great mountain, complete with foliage, giving cool shade.” “To me it is like a fruit-bearing tree, complete with foliage, giving cool shade.” “To me it is like a row of forest trees”, and still another, “To me it is like a train torrent.” Another, “To me it is like a great mountain, and one answers, “To me it appears like a great mountain, like what does the *Suttanta* appear to you?” One of them asks, “Like what does the *Suttanta* appear to

In fact that resembles an occasion when a number of *bhikkhus* are sitting together and reciting a *Suttanta*. One of them asks, “Like what does the *Suttanta* appear to you?” and one answers, “To me it is like a pine made of heartwood; to some it is like a cotton seed, or a pine made of heartwood; to others it is like a spread out cobweb, a film of cloud, a long string, or a wreath of flowers, or a crest of smoke; to others it is like a chariot-wheel, the disc of the moon or the lotus flower, a chariot-wheel, the disc of the sun.

And here, the consciousness that has the in-breath as its object is one, the consciousness that has the out-breath as its object neither absorbs nor even mediates the image as its object is still another. For the breath has the image as its object is still another, and the consciousness that has the in-breath as its object is one, the consciousness that has the out-

In this case the meditator should not pay attention to the image or sign. He should focus his attention on the breath at the point of contact. When his concentration attains full strength, the image will appear at the point of contact and become invisible from the breath.

However, for some meditators the image does not appear at the place where the breath touches the nostrils or the upper lip. It appears a little further apart or about one foot from the tip of the nose. It may also appear on the forehead or in other places.

For most people the image appears while the meditation is focusing on the mid subtle breath which repeats after it has gone to be no longer distinct. Again this image is usually not stable yet. The meditator should not pay attention to it; he should strive on to be mindful of the breath. When the image and the breath become identical and indivisible, he is aware of the image while he is trying to be aware of the breath and vice versa. This is the right form.

It and keep on focusing on the in-going breath and the out-going breath. By doing so the image will become more stable. So the meditator should ignore it and keep on focusing on the in-going breath and the out-going breath. By doing so the image will become more stable.

As he strives thus the first *rūpāvaccara kusala*

centration. He should make it grow and improve with repeated cultivation. He should also practise the tenfold skill in abstinence. He should avoid the seven unsuitable things. Then, guarding it thus, he should bring about evenness of energy with concentration and sorption and bring about evenness of energy with con-

the ripening crops. He should not reflect upon it for its characteristics. He should guard it as carefully as a king's chief queen guards the embryo of a universal monarch, or as a farmer guards the colour, nor reflect upon it for its characteristics. He should cultivate the seven suitable things. Then, guarding it thus, he should avoid the seven unsuitable things and

in access concentration. From the time the counter image appears, his hindrances are suppressed, his defilements subside, his mindfulness is established and his mind is concentrated. After this the meditator should fix his mind on the

image; and so from now on his development proceeds by way of fixing. He should put away extraneous aspects, and anchor his mind upon the in-going breath and the out-going breath.

And when the image appears in this way, the meditator should inform the teacher, who in turn should encourage the yogī and give proper guidance.

The Anusing of Learned in Fivefold Thanaka

But it relieves aches and also absorption in one who has access in one who has not got these three things clear. Got them clear.

„Bhikkhus, the mindfulness of breathing,
when developed and much practised, per-
fects the four foundations of mindfulness.

Also the great benefit of mindfulness of breathing
should be understood as the root condition for per-
fecting clear vision and deliverance for this has been
said by the Blessed One:

(A. iv, 353).

Because it is peaceful and sublime and an undul-
terated blissful abiding, it cuts off the mind's running hither
and thither with the initial application obtrusive to con-
centration, and keeps the mind only on the breaths as its
object. Hence it is said, „Mindfulness of breathing should
be developed in order to cut off the initial application”

Because it is peaceful and sublime (S.v. 321), and because of its abil-
ity to cut off the initial application (vitakka).
breathing, when developed and much practised, is both
peaceful and sublime, this concentration through mindfulness of
breathing, this consciousness both because of the words, „And,
here as peacefulness both because of the first jhana, he can
aripavacara jhana. The great benefit should be understood
great benefit. The great fruit is the attainment of the fourth
bhikkhus, this concentration through mindfulness of

The mindfulness of breathing is of great fruit, of
great benefit. The great fruit is the attainment of the fourth
jhana will arise in due course. Then after acquiring mas-
tery in five ways with respect to the first jhana, he can
go on developing the fourfold or fivefold higher jhanas
on that same counter image in the same way as described
under the earth-kasiṇa.

• The Benefits of Anapanassati

MINDFULNESS OF BREATHING 151

- 3 How should we conduct **anapanaassati** properly to reach the first **rupavacara jhana**?
breath disappears?
- 2 Describe the four steps in the practice of mindful ness of breathing. What should we do when the breath is shallow?
- 1 How should we exercise mindfulness of breathing according to the instructions of the Buddha?

Review Questions

- 3 "The Path of Purity (*Visuddhi Magga*)" by Bhaddantaacariya Buddhaghosa, translated by Bhikkhu Nānamoli, pp. 285-317.
- 2 "The Path of Purification (*Visuddhi Magga*)" by Nandamala, Vol. I, pp. 552-585.
- 1 "Visuddhi Magga" by Bhaddantaacariya Buddhaghosa, translated into Myanmar by Ven. and deliverance." (M. iii, 82)

The four foundations of mindfullness, when developed and much practised, perfect the seven enlightenment factors. The seven enlightened factors, when developed and much practised, perfect clear vision and much practised, perfect clear vision and deliverance."

References:

- 4 How does the meditation sign (bhavaṇa nimitta) appear normally in Anapanassati? What is the difference between the acquired sign and the counter sign?
- 5 In practising Anapanassati how do we know that we have reached the first absorption? How can we go on to attain the fourth rūpāvacara jhana?
- 6 Why is Anapanassati practised in many meditation centres? What are the benefits of Anapanassati?
- 7 What will happen if we do not follow the instructions of the Buddha in practising Anapanassati?
- 8 Have you practised Anapanassati? What are the difficulties that you have encountered?
- 9 Describe the three stages of meditation in Anapanassati and the meditation signs that indicate these stages.
- 10 How did the Buddha praise Anapanassati? Why is it the staple meditation subject for Bodhisattas?

Buddha.

- 2 *Buddhanussati* – reflecting on the attributes of the
 - 1 *Metta bhavana* – radiating loving kindness.
- The four guardian meditation subjects are:

To ward off these dangers, one should first under-take the guardian meditations at least for a few minutes before one practices the special meditation subject (*parihāryā kammaṭṭhāna*) for developing concentration.

The external dangers come from wicked persons, dangerous animals like tigers, wolves, snakes, scorpions, centipedes, and ghosts, ogres, etc. One may encounter these dangers especially when one meditates alone in the forest.

The internal dangers are the five hindrances (*nivaranas*) and other defilements (*kilesas*) that arise together with the mind, and defile and taint the mind to be unwholesome and uncultured. The five hindrances are meritless deeds, and obstruct the arising of moral consciousness, jhana and magga in our meditation.

Cutter akkha *kammaṭṭhānas* means ‘four oneself from internal and external dangers. They are used to protect guardian meditation subjects’. They are used to protect oneself from internal and external dangers.

Dangers

To Protect Oneself from Internal and External

(*Caturarakkha Kammaṭṭhānas*)

FOUR GUARDIAN MEDITATIONS

CHAPTER VII

By radiating loving-kindness in this way he produces kindness in his co-residents; so they are easy for him to live with. Kindly deities will protect him, and the village-rulers will protect his relatives. He is loved by men and deities alike. So he can go among the villagers without incurring their dislike since they trust him. With living-kindness to all living beings he can wander un-hindered everywhere.

Then he should radiate loving-kindness to all deities, to the rulers of the village of his alms resort, to all human beings in the village, and to all living beings in general.

May they be healthy and happy always,
May they be free from bodily pain,
May they be free from mental suffering,
, May all be free from danger,

Before a bhikkhu residing in a monastery takes up his special meditation subject, he should first develop loving-kindness towards all bhikkhus. He should sincerely then to the community of bhikkhus. He should sincerely radiate loving-kindness thus:

These four meditation subjects serve as objects generally desirable in all matters.,
sabbatthaka kammaññhānas, that is, meditation sub-

jects reflecting on the nature of death.
4 *Maraṇaññasati* – reflecting on the repulsiveness of a corpse, and

3 *Asubha bhāvanā* – reflecting on the repulsiveness

Moreover, a meditator or yogi should always practise the four guardian meditations while he is performing his daily duties. As soon as he wakes up in the morning, he should reflect 'arraham, arraham', containing his daily duties. This is performed with a growing sense of urgency.

Finally but not last, he should practise *marananssati* by reflecting on the nature of death. He should reflect in this way: 'My being alive is uncertain, but my death is certain'. The perception of death will subdue his pride, greed and anger. It will help him to give up improper search and to live without attachment with a growing sense of urgency.

Furthermore, he should also practise *asubha bhavana* by reflecting on the repulsiveness of a corpse. This will subdue his lust and sever his attachment to his body as well as to other people's bodies. When he is well established in the perception of loathsome, even divine objects cannot tempt his mind to greed.

Then he should reflect on the attributes of the Buddha very respectfully. By doing so he is permeating his mind and body with the noble attributes. Thus his body will become as sacred as the special fragrance chamber of the Buddha. So his enemies, wild animals and ghosts of the Buddha will not do harm to him. Moreover, *Buddhananssati* will strengthen his faith and confidence in the Buddha as well as his mindfulness and wisdom.

Besides his mind is calm, tranquil, and joyful while his countenance is clear, serene, and pleasant. Since he wins the love of everybody, no one will try to cause him harm.

Metta bhāvanā, again if practised correctly, will lead to the third *rūpavacara jhāna* in the fourfold *jhāna* method, or to the fourth *rūpavacara jhāna* in the fivefold *jhāna* method. All these mental concentrations can be

to the first *jhāna*.

Now *Buddhanussati* and *Maraṇanussati*, if undertaken correctly, will lead to the access concentration (*upacara samadhi*) whereas *asubha bhāvanā* will lead

derotate his special meditation effectively. This will enhance his ability to un-mind, and wisdom. This will midfulness, concentration or one-pointedness of the five powers or controlling faculties – viz., faith, effort, dangers, materialize his good wishes, and develop his daily appropriate times, he will ward off all tions daily at appropriate times, he contemplates thus:

If he always practises the four guardian meditations daily, he goes to bed, he contemplates thus: A day has passed by, I am coming closer to death by one more day. My being alive is uncertain, and my death is certain.

While he brushes his teeth, washes his mouth, takes a bath, defecates and urinates, he should contemplate on the repulsiveness of the body.

When he washes his face, and the face is in contact with cool water, he should contemplate: 'May all beings be cool, calm, and pleasant as this cool, clear wa-

ter.'

But he is not able to put away any unseen evil or to acquire any unknown advantage; therefore the evils of hate should be considered through such Suttas as:

To start with, he should review the evils of hate and the advantages of forbearance. Why? Because hate has to be abandoned and forbearance acquired in the development of this meditation subject.

Then, when he has done the work connected with the meal and got rid of any drowsiness due to eating, he should seat himself comfortably on a well-prepared seat in a secluded place.

Loving-kindness is included in the four divine abidings (*Brahma Vihāra*). A meditator who wants to develop loving-kindness, if he is a beginner, should sever the major and minor impediments and learn the meditation subject from a qualified teacher.

Developing Loving-kindness (*Metta Bhāvanā*)

Thus the four guardian meditations, when developed fully, will be very beneficial and very effective for warding off all dangers, for protecting oneself and for developing the sterling qualities in oneself. So the essential instruction will be given for developing each guardian meditation to the fullest extent.

Used as the basis for proceeding to insight meditation (*Vipassanā bhāvanā*).

Anger-rooted consciousness is also accompanied with painful mental feeling which agitates the mind. Anger and despair. It is the direct enemy of loving-kindness. If anger or hate is present in the mind, loving-

moral actions at any time. One's sense of judgement, being ready to perform immoralities of the mind. So one becomes distracted, loses shamelessness, moral fearlessness and remorse, moral shamelessness, moral fearlessness and restlessness of the mind. As soon as hate arises in the mind, anger-rooted consciousness occurs in association with ignorance first. Before it destroys others, it will destroy in the world. Before it destroys others, it will destroy the factor, *dosa*, which is the most destructive element that stands for the immoral men.

(S. i, 222)

„No greater thing exists than forbearance.“

that one I call a Brahmana.“ (Dh. 399)
patience his power and armed might –
beating and imprisonment,
„Angerless does he endure abuse,

(Dh. 399)

„Him I call a brahman who is strong in
forbearance, who makes an army of it.“

(D. ii, 49; Dh. 184)
And no Nibbāna higher than forbearance.“
patience,
„No higher rule, the Buddhas say, than

Again to develop loving-kindness towards a very dear friend means to put him in the place of a neutral person, and should he experience the slightest pain, one feels disposed to weep. So this will also make one tired.

The persons one does not hold dear are the ones who do not act for one's welfare but act for the welfare of one's enemies. To develop loving-kindness towards such a person means to put an unloved person in the place of a dear one. So this will make one tired.

- 6 Dead persons.
- 5 Persons of the opposite sex.
- 4 Enemies,
- 3 Neutral persons,
- 2 Very dear friends,
- 1 Persons one does not hold dear,
towards the following persons.

Loving-kindness should not be developed first

first

To whom loving-kindness should not be cultivated

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C_၄:

Loving-kindness and forbearance are the two qualities of the same beautiful mental factor called 'adosa', which is the direct opposite of 'dosa'; So by cultivating forbearance, anger or hate can be suppressed and loving-kindness can be developed. So the Buddha admired forbearance as the most noble austere practice.

Loving-kindness, hate must be driven away. Kindness cannot arise. So if we want to develop loving-kindness cannot arise. So if we want to develop loving-

A neutral person is one whom one neither loves nor hates. To develop loving-kindness towards a neutral person means to put him in the place of a respected person or a dear person. So this will also make one feel towards the above four types of persons.

When one thinks of one's enemy, anger arises, and so one cannot develop loving-kindness towards him. Thus one should not develop loving-kindness first towards the barriers between persons (*sīmasambheda*), however, after one attains *mettā-jhāna* and has broken the barriers between persons (*sīmasambheda*), one can radiate loving-kindness to persons of the opposite sex in general such as *sabba iṭhīyo* (all female persons) and *sabbe purisā* (all male persons).

One should never develop loving-kindness towards dead persons, for if one does so, one reaches neither absorption nor access. (*Vissuddhi*, *Myanma*: i, 287-8)

The Order of Persons to be permeated with Love.

One should first develop loving-kindness towards four persons in the order given below:

- 1 Atta — oneself.
- 2 Piya — a dear person including a respectable or adorable person,

3	Majjhatta — a neutral person whom one neither loves nor hates,	4	Veri — enemy.
5	The initial development of loving-kindness to-wards oneself refers to making oneself an example. For even one develops loving-kindness for a hundred or a thousand years in this way, <i>aham sukhiho honti</i> ; may I be happy, absorption will not arise.	6	But if one develops loving-kindness in this way, May I be happy. Just as I want to be happy and dread pain, as I want to live and not to die, so do other beings too, making oneself the example, then a desire for other beings, welfare and happiness arises in him. And this method is indicated by the Buddha himself by his words:
7	“I visited all quarters with my mind Nor found I any dearer than myself; Self is likewise to every other dear; Who loves himself will never harm another.”	8	In accordance with these instructions, in order to make one’s mind tender and malleable, to make oneself an example and develop sympathy and consideration for others, one should first practice oneself with loving-kindness for some time as follows.
9	(S. i, 75; Ud. 47)	10	make one’s mind tender and malleable, to make oneself an example and develop sympathy and consideration for others, one should first practice oneself with loving-kindness for some time as follows.
11	Aham avevo honti Avyapadiyo honti	12	Anigaho honti
13	Sukhi attanam partharani.	14	May I be free from enmity.
15	May I be free from suffering.	16	May I be free from mental suffering.

In this case the mediator first develops the fourth kindness.

If the mediator has already attained the fourth jhana by his practice of *Anapanasati*, or better by his concentration on white kasina, then making this jhana can quickly attain *metta-jhana* in developing loving-kindness.

4 well and happy

3 from bodily pain,
suffering,

2 free from mental

May this good man be I free from enmity,

4 Sukti attanam pariharatu

3 Aniggo hotu

2 Avyappajjho hotu

Ayam sappuriso I Avero hotu

One should call to mind that person's generosity, affectionate words, etc., to inspire love and endearment, and also that person's morality, learning, etc., to inspire respect and reverence. Then one should develop loving-kindness towards that person in the following manner. With such a person, of course, one attains jhana absorption.

After perceiving oneself with loving-kindness, in order to proceed easily, one should develop loving-kindness towards one's teacher or a person like him, one's preceptor or a person like him, whom one adores and respects.

4 May I be well and happy

3 May I be free from bodily pain.

Then, visualizing the happiest form of that person with one way which he likes best. Suppose he chooses the one way towards that respectable person, the mediator chooses towards that respectable person in four ways

After developing loving-kindness in four ways leable, and ready to undertake meditation. Concentrated, free from all defilements, tender and calm and of that jhana samadhi, the mediator's mind is calm and samadhi acts as powerful dependent condition. Because Anapanaasati or white-kasiina meditation. That jhana smoothly and quickly as it has the powerful support of the fourth-jhana samadhi developed by either This development of loving-kindness will progress

wards that person in the way mentioned earlier. Attention on that person, he develops loving-kindness to be about six feet in front of him. Then focusing his son that he has ever seen. He should visualize the person also visualize the happiest smiling appearance of the person should choose the posture that he likes best. He should

Among the various postures of the yogi in the brilliant light. The person will easily appear and respects very much. The person who loves his teacher or a person of the same sex whom he loves emerges from the fourth jhana and focuses his mind on meditation light becomes very brilliant and dazzling, he accompanied with more brilliant light. When the meditation on the counter image of the white kasiina is better, because it is centration based on the counter image of the white kasiina. The concentration by practicing Anapanaasati or better by medita-

Then he develops loving-kindness by reflecting in the remaining three ways, one after another, going up to the third jhana in each case. When he is reflecting, 'May this good man be free from bodily pain', he should visualize the person to be free from bodily pain, 'May this good man be well and happy', again he should visualize the man to be well and happy. And when he is reflecting, 'May this good man be well and happy', again he should visualize the man to be free from bodily pain, 'May this good man be free from enemy'. Again when he visualizes the man to be free from enemy, 'May this good man be free from enemy', he should reflect on the third jhana in each case. When he is reflecting, 'May this good man be free from enemy', he should visualize the man to be free from enemy. Again when he reflects on the third jhana in each case, 'May this good man be free from enemy', he should reflect on the third jhana in each case.

in the mind.

After practising to acquire mastery in five ways with respect to the first jhana, he eliminates vitakka and vicara to attain the second jhana. Then again after practising to acquire mastery in five ways with respect to the second jhana, he eliminates piti to attain the third jhana. He cannot go higher to the fourth jhana, because loving-kindness cannot associate together with equanimity (upekkha) not go higher to the fourth jhana, because loving-kindness cannot associate together with equanimity (upekkha).

When the meditator's mind is calm, quiet, tranquil, and well concentrated on the form of the respective object, so the mind should be fixed on 'satta paṭṭhāti', the concept of living beings. This meditation on loving-kindness takes concept (paṭṭhāti) as its object; so the mind should be fixed on 'satta paṭṭhāti', this face smiling, the yogi reflects repeatedly, 'May this good man be free from mental suffering'. This meditation on loving-kindness reflects concept (paṭṭhāti) as its object; so the mind should be fixed on 'satta paṭṭhāti', this face smiling, the yogi reflects repeatedly, 'May this good man be free from mental suffering'.

the concept of living beings.

This meditation on loving-kindness reflects concept (paṭṭhāti) as its object; so the mind should be fixed on 'satta paṭṭhāti', this face smiling, the yogi reflects repeatedly, 'May this good man be free from mental suffering'. This meditation on loving-kindness takes concept (paṭṭhāti) as its object; so the mind should be fixed on 'satta paṭṭhāti', this face smiling, the yogi reflects repeatedly, 'May this good man be free from mental suffering'.

the same way towards at least ten neutral persons of the same sex one after another. He should visualize each one

Then the yogi should develop loving-kindness in

ways of developing loving-kindness.

and the third jhana should be attained in each of the four other. The persons should be of the same sex as the yogi, brothers and sisters, relatives and friends, one after another, and towards very dear persons including parents, same way towards dear persons including parents,

Then he should develop loving-kindness in the

succesfully towards at least ten such persons.

able person. He should develop loving-kindness the same way towards another respectable and adored described above, he should develop loving-kindness in the manner

When the mediator attains success in the manner

aimed.

jhana which is associated with equanimity cannot be attained and happy are not the qualities of equanimity, the fourth and suffering, to be free from bodily pain, and to be well able person to be free from enmity, to be free from miserable attitude wishing the respectable and adored-

As the attitude wishing the respectable and adored-kindness, one should attain the third jhana in each way. person. As there are four ways for developing loving-kindness, one should attain the third jhana in each way. Maggaya (i, 289) and Mahatika (i, 354), one should develop loving-kindness up to the third jhana towards each person to be well and happy. He should also develop

According to the instructions given in Visuddhi

respect to each of these jhanas.

loving-kindness to acquire mastery in five ways with

person to be well and happy. He should also develop

by reflecting in many ways as described in Visuddhi towards the enemy, one must drive away the resentment if one cannot attain jhana due to the resentment

tains the third jhana.

one chooses the way one likes most, and develops loving-kindness towards the enemy in this way till one after radiating metta in this way a few times,

happy.”

Before one develops metta towards an enemy, one should develop it first on respectable and adorable persons, then towards dear persons, and then towards neutral persons until one attains the third jhana in each case. When the mind is tender, malleable, and well-developed, and the meditation light is very intense and bright, then one visualizes the enemy in the meditation light and develops loving-kindness in four ways towards him: “May he be free from bodily pain, and may he be well and free from enmity, free from mental suffering, free from贪欲, free from ill-will, and free from ill-intent.” After radiating metta in this way a few times, one chooses the way one likes most, and develops loving-kindness towards the enemy in this way a few times,

not develop loving-kindness towards enemies. Then he should develop loving-kindness in the same way to his enemies or persons he hates. All the persons towards whom loving-kindness is being radiated must be of the same sex as one and must be living. If one does not have any enemy or hated person, then one does not develop loving-kindness towards enemies.

Clearly in his brilliant meditation light, and develop loving-kindness in four ways towards the person. He should teach the third jhana in each way and acquire mastery in five ways with respect to all jhanas.

- I Atta – oneself,
towards the four types of persons:
When one can develop loving-kindness equally
(*Simsambheda*)
- The Breaking of Barriers between Persons

One should cultivate loving-kindness in this way towards all one's enemies one after another. One should also practise to acquire mastery in five ways with respect to all these *jhanas*.

If one's anger or resentment does not subside yet, then one should develop compassion towards him by reflecting that all worldlings are subjected to old age, sickness, death and woe! Then reflect on the great benefits of developing loving-kindness. When one's anger or hatred towards the enemy has subsided, one can develop loving-kindness towards that person up to the third *jhana*.

If one's anger or resentment does not subside yet, then one should develop loving-kindness in this way towards all one's enemies one after another. One should also practise to acquire mastery in five ways with respect to all these *jhanas*.

Maggae, For example, one may reflect on the good qualities of the enemy while neglecting his bad qualities just as one removes the bones from the meat and eats only the meat.

Then one should visualize a dear person to appear in the way described above to attain the third jhana. Next one visualizes an enemy to appear in the meditation light and develop lovingkindness to the third jhana again.

Anapanaasati or better of white kasina that one has already attained. When the meditation light becomes intense and bright, one should develop lovingkindness towards oneself for a few minutes. One cannot attain absorption oneself for a few minutes. One can attain absorption by perceiving oneself with metta.

First one should develop the fourth jhana of Anapanaasati or better of white kasina that one has already attained. Towards dear persons, towards neutral persons, and towards less and limitless like this to make it fully bloom. To achieve this goal one must develop equal *jhanā-metta* towards dear persons, towards neutral persons or some wards enemies after cultivating metta in oneself for some time.

and when one can eliminate the demarcations differentiating them as 'This is I, this is a dear person, this is a neutral person, this is an enemy', having no preference to any one to let him enjoy bliss or suffer pain, then one is said to have broken the barriers between persons or attained *Simassambheda*.

- 2 *Piyā* – dear person including adorable and respectable persons and very dear friends,
- 3 *Majjhata* – neutral person whom one neither loves nor hates,
- 4 *Veri* – enemy or a person one hates,

Again the development of 528 modes of metta can be mind has reached jhana in developing lovingkindness. met of *simasambheda* is successful only in one whose According to *Visuddhimagga* (i, 302) the attain-

Pajisambhida Paṭi

- Developing 528 Modes of Metta according to Loving-kindness

This method of developing lovingkindness is successfully practised in International Buddha Sasana Centres, Myanmar.

When one can maintain equal love towards one-self, the dear person, the neutral person, and the enemy, truly love all persons as oneself.

Thus changing the dear person, the neutral person and the enemy, thus maintaining equal love towards all of them.

One cultivates lovingkindness up to the third jhana every time one develops metta towards the dear person, the neutral person and the enemy, thus maintaining equal love towards all the three.

Next one cultivates lovingkindness towards another dear person up till the third jhana. Next again one develops lovingkindness towards oneself. And another enemy up till another neutral person, and another enemy; one after self for a few minutes, and then to another dear person, another neutral person, and then to another neutral person, another up till the third jhana. Next again one develops lovingkindness towards another dear person, and another neutral person, and then to another dear person, another neutral person, and then to another neutral person, another up till the third jhana. Next again one develops lovingkindness towards oneself.

- In developing 528 modes of metta:
 1 The mind-deliverance of lovingkindness (*metta ceto-vimutti*) is practised with unspecificed pervasition in five ways;
 2 The mind-deliverance of lovingkindness is practised with specificed pervasition in seven ways; and
 3 The mind-deliverance of lovingkindness is practised with directional pervasition in ten ways. (Ps. ii, 130)
- (1) *Anodhiso Pharanā Metta Ceto-vimutti*
- The Mind-deliverance of lovingkindness is practised with unspecificed pervasition in 5 ways:
- 1 *Sabbe satta* – all living beings.
 2 *Sabbe padma* – all breathing beings,
 3 *Sabbe bhūta* – all creatures with distinct bodies,
 4 *Sabbe purggala* – all persons.
 5 *Sabbe attabhaava pariyapannā* – all those who have a personality.
- These five kinds of unspecificed beings are per-
- vaded with lovingkindness in four ways each:
 I *Sabbe saha* (i) *avera hontu,*
 II *avayappajjha hontu,*
 III *anighā hontu,*
 IV *sukhi attaum pariharanti,*
 V *May all living beings be* (v) *[jhana]*

- I May all female beings be
 (i) free from enmity (cultivate up to third jhana),
 (ii) free from mental suffering (cultivate up to third jhana),
 (iii) free from bodily pain (cultivate up to third jhana),
 (iv) *sukhi attanam pariharantu.*
- I *Sabbā itthiyō* (i) *avera hontu*
 with lovingkindness in four ways each:
 These seven kinds of specified beings are pervaded
 abodes
- 7 *Sabbē vīripatikā* – all woeful beings in four lower
 6 *Sabbē manusṣā* – all human beings
 5 *Sabbē devā* – all deities or gods
 4 *Sabbē anarīyā* – all not noble persons or world-
 3 *Sabbē arīyā* – all noble persons
 2 *Sabbē purisā* – all male beings
 1 *Sabbā itthiyō* – all female beings

The mid-deliverance of lovingkindness is practised with specified pervasion in 7 ways:

(2) *Odhiso Pharanā Metta Cetovimutti*

- (1) Total modes of metta = $5 \times 4 = 20$
 Repeat with the remaining four types of persons.
 (iv) well and happy. (cultivate up to third jhana)
 (iii) free from bodily pain (cultivate up to third jhana)

- (3) *Disa Pharanā Metta Cetovimutti*
- The mind-deliverance of loving-kindness is practised with directions pervasion in ten ways:
- 1 *Purattihamiya disaya* – the eastern direction,
 - 2 *Pacchithamiya disaya* – the western direction,
 - 3 *Uttarayā disaya* – the northern direction,
 - 4 *Dakkhinayā disaya* – the southern direction,
 - 5 *Purattihimiyā anuddisaya* – south-east direction,
 - 6 *Pacchithimiyā anuddisaya* – north-west direction,
 - 7 *Uttarayā anuddisaya* – north-east direction,
 - 8 *Dakkhinayā anuddisaya* – south-east direction,
 - 9 *Hejjhimiyā anuddisaya* – in the downward direction,
 - 10 *Uparimiyā disaya* – in the upward direction,
- I May all living beings in the eastern direction be
 1 *pariharanti*
avayapassha hontu, anigha hontu, sukhī attanam
sabbe manussa, sabbe vinipatika averā hontu,
sabbe purisa, sabbe arya, sabbe anaryā, sabbe deva,
sabbe purgalla, sabbe attabhava pariyapanna, sabba iṭhīyo,
Sabbe sattā, sabbe pāna, sabbe bhūta, sabbe
- (i) free from enemy (cultivate up to third jhana),
 (ii) free from mental suffering (cultivate up to third jhana),
 (iii) free from bodily pain (cultivate up to third jhana).
- (iv) well and happy. (cultivate up to third jhana).
- Repeat with the remaining six kinds of beings.
- (1)+(2) Total modes of metta = $20+28=48$
 (2) Total modes of metta = $7 \times 4=28$

(iv) well and happy. (cultivate up to third jhana).
 Repeat with the remaining eleven kinds of beings.
 Total modes of metta = 12 kinds of beings x 4 ways = 48

2 May all living beings in the western direction be
 free from mental suffering (cultivate up to third
 (i) free from enmity (cultivate up to third jhana)
 (ii) free from mental suffering (cultivate up to third
 (iii) free from bodily pain (cultivate up to third
 (iv) well and happy (cultivate up to third jhana)

Repeat with the remaining eleven kinds of
 beings.
 Total modes of metta = 12 kinds of persons x 4 ways = 48

3 to 10 Repeat as above for the remaining eight
 directions.
 (3) Total modes of metta for ten directions = $48 \times 10 = 480$
 (1)+(2) Total modes of metta without specifying
 directions = 48
 (1)+(2)+(3) Total modes of metta = 528

So altogether there are 528 modes of metta ab-
 sorptions. If one lives with any one of these absorp-
 tions, pervading all beings with lovingkindness, then one
 is truly living in the divine abiding.
 It is described in *Dighanikaya* (D. i, 250; Vbh.
 272) as follows:

The meditator who develops the mind-deliverance of lovingkindness obtains the following advantages.

ance of lovingkindness through any one of these kinds

- **The Eleven Advantages of Lovingkindness**

This versatility of radiating lovingkindness at will reaches absorption in the first jhana and the rest. Comes about only in one whose consciousness has

discrimination between various types of beings he dwells pervading the entire world with his heart endeared with lovingkindness, abundantly, and free from affliction. " *averañña avyappajjhena pharitivā vijpuleñña mahaggaññena appamaññena lokam mettaśaṅgatena cetasā saññadhi saññatām catutthām, iti uddhamadho trityām duṭṭiyām, taṭṭha taṭṭiyām, taṭṭha disam pharitivā viharati, taṭṭha " Mettaśaṅgatena cetasā ekam*

viharatī. " *averañña avyappajjhena pharitivā vijpuleñña mahaggaññena appamaññena lokam mettaśaṅgatena cetasā saññadhi saññatām catutthām, iti uddhamadho trityām duṭṭiyām, taṭṭha taṭṭiyām, taṭṭha disam pharitivā viharati, taṭṭha " Mettaśaṅgatena cetasā ekam*

which is similar to the Noble Path confidence (*Ariyava-* by the wind of wrong belief). However, the confidence standing of the Noble Path. It is not moved and shaken with clarity of mind brought about by the correct under-^(S.v, 196) stance is one of the first three 'factors of stream entry' (avuccappasada), not in any other. The absolute confidence in him who has absolute confidence cessation (cess in him who has absolute confidence Developmen^t of *Buddhanussati* comes to suc-

cesses attributes of the Buddha.

Buddhanussati is the first of the ten Recollec-tions (*Anusasatis*). It is the repeated recollections of the

(Buddhanussati)

- Recollection of the Enlightened One
Attributes of the Buddha

- 1 He sleeps comfortably and happily.
- 2 He wakes comfortably and happily.
- 3 He dreams no evil dreams.
- 4 He is dear to and beloved by non-human beings.
- 5 He is dear to and beloved by non-human beings in-cluding deities.
- 6 Deities guard him as a mother and father guard their child.
- 7 Fire, poison and weapons do not affect him.
- 8 His mind is easily concentrated.
- 9 The expression of his face is serene.
- 10 He dies unconcerned. He passes away undeluded as if falling asleep.
- 11 If he penetrates no higher than the attainment of loving-kindness to attain arahantship, then when he dies he will be reborn as a brahma.
- 12 Buddhanussati is the first of the ten Recollec-tions (Anusasatis). It is the repeated recollections of the attributes of the Buddha.
- 13 Development of *Buddhanussati* comes to successes in him who has absolute confidence cessation (cess in him who has absolute confidence Developmen^t of *Buddhanussati* comes to suc-

because he is endowed with supreme wisdom and virtue.
The Blessed One is known as *Vijācarāmaśampanno*

3. So Bhagavaññi tipi Vijācarāmaśampanno

The Blessed One is known as *Sammāsambouddha* because he is fully enlightened understanding all that should be understood by himself.

The Blessed One is known as *Sammāsambouddha* because he has

2. So bhagavaññi tipi Sammāsambouddha

The Blessed One is known as *Arahām* because he has destroyed all defilements and become noble, worthy of special veneration by all men, devas and brahmas.

1. So Bhagavaññi tipi Arahām

He should collect recollect repeatedly with the correct understanding of the attributes as follows.

- Bhagavaññi
- Buddho
- Sarathā devamānussanām
- Sarathī
- Anuttaropurisadhamma-
- Lokavidi
- Sugato
- Vijācarāmaśampanno
- Sammāsambouddha
- "Arahām
- "Tipi so Bhagavaññi

Now a meditator with absolute confidence who wants to practise *Buddhanusati* should go into solitary retreat in a favourable abode and recollect the special attributes of the Enlightened One as follows:

magga saddha) may also be taken as the absolute confidence.

- 4 So Bhagavañtipi Sugato
The Blessed One is known as Sugato because of being gone to an excellent place (*Nibbana*) and because he speaks only what is true and beneficial.
- 5 So Bhagavañtipi Lokavidu
The Blessed One is known as Lokavidu because he knows three worlds: the world of beings (*satta-loka*), the world of formations (*sankharaloka*) and the world of location (*okasa-loka*).
- 6 So Bhagavañtipi Anuttaropurisadhammasarthi
The Blessed One is known as Anuttaro purisa dhammasarthi because he is incomparable in taming those who deserve to be tamed.
- 7 So Bhagavañtipi Sathā devamunissannam
The Blessed One is known as Sathā devamunissannam because he is the guiding teacher of devamunissannam gods (devas and brahmās) and men.
- 8 So Bhagavañtipi Buddha
The Blessed One is known as Buddha because he himself is enlightened and he can enlighten others to know the four Noble Truths and become noble persons.
- 9 So Bhagavañtipi Bhagava
The Blessed One is known as Bhagava because he is the most exalted and blessed One. He is blessed with special qualities such as six kinds of glory – Issariya, Dhamma, Yasa, Sri, kama, Payata.

tuous conduct.

Issaryā – the ability to control one's mind skillfully
Dhamma – the ability to realize very skillfully the four
Path-wisdoms (*Maggā-ñāṇas*), the four
Fruition-wisdoms (*Phala-ñāṇas*), and
Nibbāna, known as the nine *Lokuttara-*
dhammas;
as one wishes;
Dhamma – the ability to realize very skillfully the four
Path-wisdoms (*Maggā-ñāṇas*), the four
Fruition-wisdoms (*Phala-ñāṇas*), and
Nibbāna, known as the nine *Lokuttara-*
dhammas;
Yasa – the ability to have one's fame spread out truly
in all directions throughout the human world,
the *deva* world, and the *brahma* world;
Sri – the ability to have a well proportioned and fully
developed body with comely, sublime, and ado-
rable appearance, having thirty-two major dis-
tinctive features and eighty minor characteris-
tic signs on the person of the Buddha;

Kama – the ability to accomplish supernormal perfor-
mances immediately as one wishes;
Payatta – the supreme effort which supports one to reach
quite upright with the Buddha's attributes as its object.
When the meditator is recollecting the Buddha's
attributes as above repeatedly, his mind is not obsessed
or distressed by greed, by hate or by delusion; but it is
quite upright with the Buddha's attributes as its object.

When his mind is not obsessed by greed, hate
and delusion, he has suppressed all the hindrances, and
his mind faces the meditation subject with rectitude.
Then his initial application (*vitakka*) and sustained ap-
plication (*vicāra*) occur with an inclination towards the
Buddha's special qualities. By reflecting on the
Buddha's attributes, he continues to exercise *vitakka*

For a meditator who has already attained the fourth jhana by practising Anapanassati or white kasiṇa, he should first develop the fourth jhana which is accompanied with very bright and penetrative light. With the help of this light he recalls or visualizes a Buddha statue which he adores and respects. When he sees the statue clearly in the light, he should pay homage to it, assuming it to be the real living Buddha. If he has seen a real Buddha in one of his past existences, that Buddha's image may appear in his vision.

- A quick Way of Developing "Buddha *anussati*"

However, as the attributes of the Buddha are predominantly moral qualities, the meditator is being occupied by recollection, and the special qualities of many sorts, the jhana is only found, and the special qualities of being occupied by recollection bring the special qualities of many sorts, the jhana is only accessed and does not reach absorption. In other words, the highest neighbourhood concentration (*upacara-samadhi*) is the highest concentration one can attain in practising highest concentration one can attain in practising Buddhanussati. And this access jhana itself is also called Buddhanussati, because it arises with the recollection of the Buddha's special qualities as the means.

With his mind joyful, with joy with proximate
cause, his bodily and mental disturbances are tranquili-
lized by tranquillity (*passaddhi*). When the disturbances
have been tranquillized, bodily and mental bliss (*sukha*)
arises in him. When he is blissful, his mind becomes
concentrated with the Blessed One's attributes as its
object. And so the jhana factors eventually arises in a
single moment.

A meditator who attains access jhana in recollecting the attributes of the Buddha will gain the following-

- **The Benefits of Buddhanussati**

He should then reflect on the remaining attributes of the Buddha one after another until he attains access jhana in each case. He should also practise to acquire jhana with respect to this access jhana.

With the strong support of the fourth jhana concentration, he will soon attain the access jhana in centralization. When his mind remains calmly focused on the attribute for one hour or more without any disturbance, he should view the jhana factors. He will realize that he has reached the access jhana as he can see the factors to be well developed.

Buddha's image; he should just focus his mind on the attribute which he likes best and reflect on it repeatedly — for example, "arahan, araham". When his concentration grows in strength, the Buddha's image will disappear while his mind remains focused on the specific attribute. If it is so, he should not try to recall or search for the Buddha's image; he should just focus his mind on the attribute which he likes best and reflect on it repeatedly — for example, "arahan, araham". When his concentration grows in strength, the Buddha's image will disappear while his mind remains focused on the specific attribute.

He should then change his attention from the Buddha's image to the Buddha's attribute and reflect on it again and again. If the Buddha's image does not appear, he should regard the Buddha statue that appears in his meditation light as the real Buddha and reflect on the Buddha's attribute repeatedly.

The meditation on Foulness is a very beneficial meditation subject. It is much praised by the Buddha for

(Asubha Bhāvanā)

• **Meditation on Foulness**

- 13 Even if he does not attain Path-consciousness and its Fruition in the present existence, he is at least headed for a happy destiny.
- 12 When he encounters an opportunity to commit an immoral action, he feels ashamed and frightened to commit it as though he were in front of the Teacher.
- 11 His mind bends towards the sphere of the Buddha.
- 10 His body, permitted and inhibited by the Buddha's attributes, becomes as worthy of veneration as a chamber of relics.
- 9 He comes to feel as if he were living in the Master's presence.
- 8 He is able to endure pain.
- 7 He overcomes fear and dread.
- 6 He has much joy and happiness (bliss).
- 5 He gains a lot of merit.
- 4 He develops wisdom and understanding.
- 3 He attains good mindfulness.
- 2 He attains fullness of faith or confidence in the Dharma.
- 1 He reveres his Teacher, the Buddha, with great respect.
- immediate benefits.

The meditator who wants to undertake *asubha bhavaṇa* should first learn the meditation subject from that is, the directions for going to the corpse with the a qualified teacher. The teacher should explain it all,

- 10 *Ajhika* – a skeleton.
- 9 *Pujvaka* – worm-infested corpse;
- 8 *Lohitaka* – blood-smearred corpse;
- 7 *Hatavikkhittaka* – the hacked and scattered head, etc., are scattered here and there;
- 6 *Vikkhittaka* – scattered corpse, i.e. the limbs, the
- 5 *Vikhayitaka* – a gawnded corpse;
- 4 *Vicchidakkā* – a corpse cut in the middle;
- 3 *Vipubbaka* – festering corpse with pus oozing out; discolouration;
- 2 *Vimillaka* – blue-black corpse with patchy
- 1 *Uddhummātaka* – rotten, bloated corpse;

Ten kinds of corpses suitable for meditation on foulness are described in *Visuddhimaggā* (the Path of Purification).

The meditation on foulness was made a compulsory meditation subject for new bhikkhus at the time of the Buddha. A bhikkhu, who has successfully meditated on foulness, can easily subdue his lust by the perception of foulness and thus behave calmly and serenely like an Arahan.

It is the most effective meditation subject for subduing lust (*rāga*). Indeed the rāga-ogre is most afraid of this meditation subject for it is conduced by the perception of foulness (*asubha-saṃha*).

aim of acquiring the sign of foulness, for characterizing the surrounding signs, for apprehending the sign of foulness in the corpse in eleven ways, for reviewing the path of going and coming, and for attaining the jhana in the meditation subject.

When the meditator has learnt it all well, he should go to a suitable abode or monastery and live there while seeking a suitable corpse. He should make the acquaintance of the man who looks after a cemetery and seek his help for finding the kind of corpse which he wants to use for the meditation on foulness. The corpse must be of the same sex as the meditator.

The meditator should go alone to the corpse at a quiet time without renouncing his basic meditation sub-

ject and keeping it always in mind. He should approach the corpse down wind and stand where the corpse approaches clearly, and his mind is earnest, energetic and un-

der control. He should stand not too far off or too near, or too much towards the feet or the head.

Then he should characterize the surrounding signs, that is, he notes carefully the features of the things around the corpse such as a stone or anthill or tree or bush.

Then he should apprehend the sign or corpse in the following six ways:

I By its colour – note whether it is the body of one

who is black, brown or white.

- 2 By its mark – note whether it is the body of one who is young, middle-aged or old.
- 3 By its shape – note the shape of its head, neck, hand, chest, belly, hips, thigh, calf, foot, one after another.
- 4 By its direction – note that from the navel downwards is the lower direction, and that from the navel upwards is the upper direction.
- 5 By its location – note the location of the head, the hand, the foot, the middle of the body.
- 6 By its delimitation – he can define thus: “This body is delimited below by the soles of the feet, above by the tips of the hair, all round by the skin; the space so delimited is filled with thirty-two pieces of corpse.”
- If he could not develop the acquired sign (*ugghaṇṭā nimitta*) with such notations, he should apprehend the corpse again in five more ways:
- 7 By its joints – note three joints in the right arm, three in the left arm, three in the right leg, three in the left leg, one neck joint and one waist joint which make up fourteen major joints. All together there are one hundred and eighty joints.
- 8 By its openings – note the opening of the hole between the legs, the opening of the ear, low between the arm and the side, the opening of the hole.

He should also occasionally close his eyes and advert his mind to it. As he does so again and again, the acquired sign (*ugghāha nimitta*) becomes properly ap-

“fullness, fullness”.

a thousand times, contemplation: “*asubha, asubha*” or his eyes, look and apprehend the sign a hundred times, defined, by doing that again and again. He should open should see that it is properly remembered, properly his mind to it with well-established mindfullness. He corpse in the way already described. He should advert to the sign thoroughly in the

He should apprehend the sign thoroughly in the ness”.

and contemplate: “*asubha, asubha*” or “fullness, full-

After noting the whole body in detail with medita-

tion knowledge, he should focus his mind on the corpse should be defined all round and with respect to its

II By its surrounding – the whole body of the corpse

forehead, etc.

body such as the knees, the chest, the nose, the

10 By its convexities – note any raised place on the

concave place on the body.

eye-sockets, of the mouth, of the neck, or of any

9 By its concavities – note the concavities of the

eyes as well as of the mouth.

Also note the opened or closed state of the

sign his lust is abandoned by suppression owing to his simultaneous with his acquiring the counter-

lying down after eating his fill.
As he does so, the counter sign arises. Here is the difference between the two signs. The acquired sign (*ugghāha nimitta*) appears like a prosperous man with plump limbs and frightening sight whereas the counter sign (*pāṭubhāga*) disappears as an ugly, hideous, dreadful (*ugghāha nimitta*) appears to mind and strike it with thought and the sign, bring it to mind and strike it with thought and applied thought over and over again.

In this night quarters or in his day quarters he should keep his mind anchored there thus: „*asubha, asubha*“ or „foulness, foulness“. And he should advert his mind to the sign, bring it to mind and strike it with thought and keep his mind anchored there thus: „*asubha, asubha*“ or „foulness, foulness“. And he should advert his mind to the sign, bring it to mind and strike it with thought and applied thought over and over again.

Now just as a pauper who acquired a treasure of gems would guard and love it with great affection, feeling reverence for it as one who appreciates the value of it, so too the meditator should guard the sign, loving it and feeling reverence for it as one who appreciates the value of it, so too the meditator should guard the sign, loving it and feeling reverence for it as one who appreciates the value of it.

He should then try to develop the counter sign (*pāṭubhāga nimitta*) and the first jhana on the spot. If he is unable to do so, he should return to his lodging, keep-ing that same meditation in mind, with mindfulness well established, and with his faculties being turned inwards.

When he can see the corpse with his mind-eye (i.e., with closed eyes) as clearly as he sees it with open eyes, then the acquired sign is properly comprehended. When he can see the corpse with his mind-eye (i.e., comprehended by him. When is it properly comprehended?

Due to the repulsive nature of the meditation subject and the fact that the mind could not be anchored on the counter sign without the applied thought (*vitakka*).

in five ways with respect to this jhana.

From the time the counter sign appears, he has reached the access jhana. Now he anchors his mind on the counter sign and repeatedly reflects: "asubha, asubha" or "foulness, foulness". His concentration will rise gradually, and sooner or later he will reach the first jhana. He should practise on to gain mastery

Also at that moment the applied thought or *vitakka* with the characteristic of directing the mind onto the counter sign, and the sustained thought or *vicara* with the characteristic of pondering and joy (*piti*), tranquillity (*passaddhi*), bliss (*sukha*), and the unification of citta and cetasikas on the counter sign, that is *ekaggata*, all become distinct. So all the jhana factors become main-
fest.

Like wise sloth-and-topor is abandoned through
exertion of energy; agitation-and-worry through devo-
tion to peaceful things that cause no remorse; and uncer-
tainty or doubt about the Teacher, about the way, about
the fruit of the way, is abandoned through the actual
experience of the blissful upacara-jhana which he has
now attained. So the five hindrances are abandoned.

giving no attention to sense objects. And owing to his abandoning of sense desires and keeping it far away, ill-will is abandoned too.

with open eyes is the acquired image or sign. When his meditating mind remains calmly fixed on the sign of the corpse for one hour, two hours, or more, the sign of the corpse will change from the acquired sign (*uggaha nimitta*) to the counter sign (*pattibhāga nimitta*). The sign of the corpse which the meditator sees vividly as if he is looking at the corpse (*pattibhāga nimitta*).

The sign of the corpse will change from the acquired sign (*uggaha nimitta*) to the counter sign (*pattibhāga nimitta*) to the sign of the corpse which the meditator sees clearly under the bright wisdom light, he can see the corpse clearly under his bright wisdom light, he focusses his meditating mind calmly on the corpse in its most repulsive position, and reflects repeatedly: "pakkula, pakkula" or "repulsive, repulsive".

With the help of this bright, penetrative light, he tries to reobserve the corpse as he has seen it before. When he can see the corpse clearly under his bright wisdom light, he focusses his meditating mind calmly on the corpse in all directions illuminating the surroundingings, the meditator recalls the sign of the most repulsive corpse having the same sex as he does that he has seen formerly. He strives to observe that corpse under his bright wisdom light.

When the meditation wisdom associated with the fourth-jhana samadhi radiates very bright glittering light in all directions, he first redevelops the fourth-jhana that he has easily and quickly developed the first-jhana in asubha bhava. Again for a meditor, who has already attained the bhava. He first redevelops the fourth-jhana that he has easily and quickly developed the first-jhana in asubha anapana-fourth jhana or the white-kasiṇa-fourth jhana, only the first jhana can be attained in asubha bhava.

• A Quick Way of Developing Asubha Sati

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A meditator who has reached jhana in any one of the ten kinds of corpses attains the perception of foulness (*asubha sañña*) and can well suppress his greed to this jhana. With the attainment of the first jhana he also practises well to gain mastery in five ways with respect to this jhana.

The meditator now attains the first jhana. He should view the jhana factors to find them clearly evident. That sign for one hour, two hours or more. Then he remains as „*pakkula, pakkula*“ or „*repulsive, repulsive*“ until his meditating mind remains established calmly on times as „*pakkula, pakkula*“ or „*repulsive, repulsive*“ observing that counter sign the yogi reflects many

(Visuddhi, i, 183-4; Mahāti, 210)

Because the *bhavana-manasikara* which is reflected in the sign of the corpse is not yet well developed and exalted, and also because the sign of the corpse is not yet very calm, the acquired sign appears as a hideous ugly, dreadful and frightening sign. When the counter sign with plump limbs lying down after eating his fill steady. So the counter sign appears like a prosperous man exalted, and the sign of the corpse becomes calm and arises, the *bhavana-manasikara* is well developed and arises as „*pakkula, pakkula*“ or „*repulsive, repulsive*“.

Because the *bhavana-manasikara* which is reflected in the sign of the corpse is not yet well developed and exalted, and also because the sign of the corpse is not yet very calm, the acquired sign appears as a hideous ugly, dreadful and frightening sign. When the counter sign with plump limbs lying down after eating his fill steady. So the counter sign appears like a prosperous man exalted, and the sign of the corpse becomes calm and arises, the *bhavana-manasikara* is well developed and arises as „*pakkula, pakkula*“ or „*repulsive, repulsive*“.

(Visuddhi, i, 180)

The *Elder Maha Tissa* who lived in *Cetiyapabbata* saw foulness in a woman's body which appeared only as a skeleton to him, and the same phenomenon happened to the novice attendant on the *Elder*. *Samgha-rakkha* while he was watching the king riding an elephant. For a living body is just as foul as a dead

body.

This foulness, while of ten kinds, has only one characteristic not only in a dead body but also in a living and repulsive nature. And foulness appears with this characteristic, which is its impure, stinking, disgusting and repulsive nature.

Although this meditation subject appears to be foul in this way I shall be liberated from ageing and death," said the young monk. "Now I shall get a engeger who sees the advantages thus: "Now I shall get a It is just as a huge garbage heap does to a flower-sca-

sukha) in him by his seeing its advantages (*piti* and

and repulsive, still it arouses joy and happiness

and the could move on freely.

The young bhikkhu, *Talagutta*, was on his alms-round when he met an exceptionally beautiful woman who offered him food. Immediately strong lust was aroused in his heart, and he had to call for help from his teacher, Venerable *Ananda*. The latter reminded him to recall the sign of foulness. As soon as he could recall the sign of foulness that he had developed formerly, his lust died down and he resemplies an Arahant.

(lobha). So he is free from lust, passions, and triviality,

have been killed or have died normally, and recall the So he should look here and there at beings who

sense of urgency, and knowledge, fear, and so on, arise in one who lacks mindfulness, fear arises in recollecting one's death. All these sorrow, arises in recollecting the death of neutral persons, and in recalling the death of enemies, no sense of urgency in him in recalling the death of beloved ones, joy arises If he exercises attention unwisely, sorrow arises

„*Maraṇam maraṇam* — death, death”

will be cut off”, or simply

„*Jivitindriyam upacchissati* — the life-faculty place”, or

„*Maraṇam bhavissati* — death will take

wisely in this way:

One who wishes to develop mindfulness of death should learn this meditation subject from a qualified teacher, go into solitary retreat, and exercise attention

(*Maraṇanussati*)

• Mindfulness of Death

So a capable person should apprehend the signs wherever the aspect of foulness is manifest, whether in a living body or in a dead one, and should make use of the meditation subject to reach absorption.

a living body because it is hidden by temporary adornments, only the characteristic of foulness is not evident in one, only the characteristic of foulness is not evident in

Here, in this world, prosperity shines so long as it is not overpowered by adversity, and success shines as long as failure does not overcome it. Furthermore, all health ends in sickness, all youthfulness in old age, all life in death.

2 As the ruin of success

Why? Because death comes with birth and it takes away sword, applies it to his neck, ready to cut off his head. He should see death as a murderer who appears with a life.

1 As having the appearance of a murderer

But if one does not reach access by merely exercising his attention as above, he should recollect death in eight ways.

• Eight Ways of Recollecting Death

Some meditators, by just exercising their attention in this way, can suppress the hindrances, establish their mindfulness on death, and reach access in their mindfulness of death.

By doing so, he is exercising his attention wisely. Attention in the way beginning "Death will take place." Urgency and with knowledge. Then he can exercise his things. He should do thus mindfully with a sense of death of persons who were formerly seen enjoying good

One has to share one's body with many. Firstly, this body is shared with eighty families of worms. Secondly, it is shared with several hundred internal diseases. Thirdly, it can be brought to death by external causes such as snakes, scorpions, accidents, etc. On account of these causes one may die or meet with danger at any time.

4 As the sharing of the body with many

When he does his recollection in this way by coming himself with others of such great fame, etc., in the light of the universality of death, thinking „Death will come to me as it even did to those distinguished beings”, then his meditation subject reaches access.

As all these people are subject to death and cannot escape death, they have all passed away. So why should I be subject to death, and sooner or later taken away by death?

The mediator should be aware of death by comparing himself with others in seven ways, that is to say: with those of great fame, with those of great merit, with those of great strength, with those of great supernatural power, with those of great wisdom, with Paccka Buddhas, with fully Enlightened Buddhas.

3 By comparing oneself to others

Besides all worldly existence is procured by birth, haunted by ageing, oppressed by sickness, and struck down by death. This is how death should be recalled as the final ruin of life's success.

The extent of the human life is short. So short in fact
is the extent of life that it is not certain even for as long
as it takes to chew or swallow four or five mouthfuls.
So one should develop mindfulness of death thus, 'Oh
let me live for as long as it takes to chew and swallow
a single mouthful that I may attend to the Blessed One's
teaching, surely much could be done by me' or one should
develop mindfulness of death thus, 'Oh let me live as

7 By being limited in time

Though there are no signs to foretell them, death
may come at any time at any place by any sickness or
cause of death. This is how death should be recollected
as sickness.

The span of life, the sickness which causes death, the
time of death, the place where the body will be laid, and
the destiny after death are unpredictable and can never be
known by the living world as there are no signs which
foretell them.

6 By the absence of the sign

This life is impotent and frail. For the life of beings
is bound up with breathing, with the postures, with cold
and heat, with the four primary elements, and with nutri-
ment. If any of these conditions is upset, the life process
is interrupted and life can be terminated.

As to the frailty of life
body with many.
time. So death should be recollected as to sharing the

When one thus recalls death in one of these eight ways, the mind owing to repetition gets the support of repetition, and mindfulness gets the support of repetition. But because the meditation subject is the dreadful nature of death and it awakes death as object. Then the hindrances are discarded, and the jhana-factors are manifested. But because the meditation is only access. This jhana gets the name of death and is mindfulness (*maranānusatti*) since it arises by the strength of death-mindfulness.

• Development of Access Jhana

In the ultimate sense the life-moment of living beings is extremely short, being only as long as a single rolling, rolls or touches the ground only on one point of the circumference of its wheel, so too, the life of living beings lasts only for a consciousness moment. When that consciousness ceases, the being is said to cease.

8 As to the shortness of the life-moment

This is how death should be recollected as being limited in time.
be done by me.'

Long as it takes to breathe out and breathe in that I may attend to the Blessed One's teaching, surely much could

And focussing his meditative mind on the object
of the cutting-off of life-faculty, he reflects repeatedly
in one of the following ways that he likes best:

the nature of the cutting-off of life-faculty (*iyvitindriya*)
the external corpse. Then he discerns with his wisdom
the disgusting corpse of his dead body in place of
eye the knowledge of death. Soon he will observe with his mind-
knowledge of death and developing a sense of urgency together with the
nature of his death, establishing mindfulness on death
He should constantly focus his attention on the
in his dead body.

He then emerges from this first jhana and reflects
on the nature of his death thus, 'This body of mine has the
nature to disintegrate; I will surely die; I cannot escape
from death.'

The meditator first recalls the acquired sign or the
counter sign of a corpse which he has developed before.
He then reflects on its foulness to develop the first jhana
in asubha-bhavana.

According to the instructions given in *Visuddhi-
Magga* (i, 222-3) and *Mahasthapajjhana Sutta* (Ma.i, 73)
a meditator, who has successfully developed the first jhana
by reflecting on the foulness of a corpse (asubha
bhavana), can easily change his meditation to mindfull-
ness of death.

• An Effective, Quick Method of Developing Death-mindfulness

- 1 A meditator devoted to mindfulness of death is constantly diligent.
- 2 He acquires the perception of disgust and disenchantment with all kinds of existences.
- 3 He cuts off attachment to life.
- 4 He censures evil doing.
- 5 He avoids much storing. He has no stain of attachment to and avarice for requisites or properties.

Death

• The Benefits of Developing Mindfulness of Death

As the object of meditation is the nature of death and frighthening, awaking the sense of urgency, only access to *jhanā* (*upacara jhanā*) arises.

He should ardently strive to concentrate his meditation on the object of the cutting-off of life-faculty in his dead body for one hour, two hours or more. If he is successful, he will find that the *jhanā* factors become distinct.

- 1 *Maranam me dhuvaṁ, jīvitam me adhuvām*
My death is certain, my being alive is uncertain.
- 2 *Maranam me bhavissati*
My death will certainly occur.
- 3 *Maranapariyosanam me jīvitam*
My being alive has only death as its end.
- 4 *Maranam maranam*
Death, death.

Lovingkindness is the best weapon to defeat anger, hatred, and resentment. Bhuddhanussati is the best means to develop clarity of mind, and faith and confidence in the Blessed One.

The four subjects of guardian meditation are generally desirable meditation subjects (*sabbatthaka-kammaṭṭhānas*). They should be practised whenever it is possible, especially at places where there is danger of being attacked by wicked persons, wild beasts, ghosts, or demons. They should be practised before one under-natural (vīpāsana) and before one undertakes insight meditation (*parihārya-kammaṭṭhāna*) and before one undertakes insight meditation (*vipassanā*).

• When to Practise the Guardian Meditations

While beings who have not developed mindfulness of death fall victims to fear, horror and confusion at the time of death as though suddenly seized by wild beasts, ogres, snakes, robbers or murderers, he dies undeluded and fearless without falling into any such state. If he does not attain the deathless in the present existence, he is at least headed for a happy destiny on the breakup of his body.

6. The perception of impermanence (*anicca-saṃhita*) also appears in him. It grows in him; consequently the perception of suffering (*dukkha-saṃhita*) and the perception of non-self (*anatta-saṃhita*) also appear in him.

- I „Visuddhi Magga“ by Bhaddantacariya
- 2 „The Path of Purification (Visuddhi Magga)“ by Bhaddantacariya Buddhaagrhosa, translated into Myanmar by Ven. Nanamala, Vol. I, pp. 380-418, 339-377, 450-476.
- Bhikkhu Nāmālo, pp. 321-340, 206-230, 185-203, 247-259.

References:

When one is bombarded with various kinds of thoughts and feelings, one should underake mindfulness of breathing for *anapanaasati* is most effective to suppress various thoughts and vitakka.

When one lacks the sense of urgency and feels idle to practise meditation, one should reflect on the nature of death.

Therefore, when one gets angry or develops resentment against anyone, one should cultivate lovingkindness. When one lacks faith and confidence, one feels muddled up, one should practise *Buddhanussati*. When lust arises in one and agitates one, one should recollect the sign of foulness.

Asubha bhavaṇa is the most effective weapon to subdue lust, craving, and attachment. *Maraṇaṇusārī* is very effective to develop the sense of urgency, and to restrain oneself from improper search for excessive wealth and sensual pleasure.

- 1 What are the four guardian meditations? Why and how should we practise them every day?
- 2 To whom loving-kindness should not be cultivated first? To whom and in what order should it be developed? How should it be developed?
- 3 How should we develop loving-kindness to attain metta jhana?
- 4 How should we cultivate loving-kindness to attain simasambheda?
- 5 How should we develop 528 modes of metta according to *Patisambhidāpatti*?
- 6 Why is *metta-bhavana* regarded as a *sabbaṭṭhakā kammajjhāna*? What are its benefits?
- 7 How should we perform Buddhanusasti to gain its full benefits?
- 8 How should we undertake Buddhanusasti to reach access jhana?
- 9 Describe a quick and effective way of practising Buddhanusasti to reach upacara jhana?

Review Questions

- 275.
- 3 "The Path of Purity (*Visuddhi Magga*)" by Bhaddantacariya Buddhaghosa, translated by Pe Mauyng Tin, pp. 340-361, 226-245, 205-225, 264-

10 Why is *Buddhanussati* regarded as a *sabbaññaaka kammaññaana*? What are its benefits?

11 Why did the Buddha prescribe *asubha-bhavana* for new bhikkhus? How should one practise it to gain its full benefits?

12 Why is *asubha-bhavana* included in the four guard-days? Why? Describe the benefits of practising it?

13 Should a meditator practise *asubha-bhavana* now-taking to reach access known as 'maranānusassati'? How should it be under-

15 Describe the eight ways of recollecting death.

16 Why should we practise *maranānusassati*? How should it be practised to get its full benefits?

A.	Ahgguttara Nikāya
D.	Dīgha Nikāya (Commentary)
DA.	Dīgha Nikāya Attikāttha (Commentary)
Dh.	Dhammapada
DhA.	Dhammapada Attikāttha (Commentary)
Dhs.	Dhammasaṅgaṇī
Iti.	Tīvratākā
Jā.	Jātaka
M.	Majjhima Nikāya
MA.	Majjhima Nikāya Attikāttha
Nd1.	Maha Nidessa
Nd2.	Cūla Nidessa
Ps.	Patisambhidamagga
PSA.	Patisambhidamagga Attikāttha
S.	Samyutta Nikāya
SA.	Samyutta Nikāya Attikāttha
Sn.	Sutta-nipata
Sna.	Sutta-nipata Attikāttha
Ubh.	Vibhāga
VbhA.	Vibhāga Attikāttha
Vin.ii.	Vinaya Piṭaka (4) - Cūjavagga
Vin.iii.	Vinaya Piṭaka (1) - Sutta Vibhāga
Vin.iv.	Vinaya Piṭaka (2) - Sutta Vibhāga
Vin.v.	Vinaya Piṭaka (5) - Parivara
Vis.	Visuddhimagga

LIST OF ABBREVIATIONS

