

# Meditation

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## As Taught by the Buddha



Ṭhitañāṇa bhikkhu  
(Dr. Andrus Kahn)

Author: Venerable Ṭhitañāṇa (Dr. Andrus Kahn)

Publisher: Eesti Theravaada Sangha

Address: Karnapi tee 10, Tallinn, 74021

Tel.: +372 511 1115

Website: [www.sangha.ee](http://www.sangha.ee)

Email: [info@sangha.ee](mailto:info@sangha.ee)

General Editor: Dr. Prof. Venerable Piyaratana Walmoruwe  
(Mahachulalongkornrajavidyalaya University)

Editor: Venerable Ṭhitamedha (Dhamma-Vinaya Institute)

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# **Meditation — As Taught by the Buddha**

**Ṭhitañāṇa bhikkhu  
(Dr. Andrus Kahn)**

ESTONIAN THERAVADA SANGHA  
Bangkok, 2019



*namo tassa bhagavato arahato sammāsambuddhassa*

“Monks, there are these three grounds for meritorious activity (*puñña*). Which three? The ground for meritorious activity made of generosity (*dāna*), the ground for meritorious activity made of virtue (*sīla*), and the ground for meritorious activity made of meditation (*bhāvanā*). Developing these three things that bring about bliss, the wise reappear in a world of bliss unalloyed.”

— Buddha —

Itivuttaka-pāḷi 60



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May all beings be safe, happy, healthy and live joyously, free from sufferings and evil, may all beings find the way to the sammādhama, and by the right development of their mind shall attain nibbāna!

Thitañāṇa bhikkhu

Thailand, 2020





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# Introduction

This book is based on the author's Mahachulalongkornrajavidyalaya University Thematic paper, "Meditation Objects and Methods in Theravada School" in partial fulfillment of the qualifying examination related to the subject in "Seminar on the Tipiṭaka", in Buddhist Studies, accepted February 2020. This work an attempt to list all the objects of meditation, contained in the main scripture of the Theravada school. The study was mainly based on the early Theravada Buddhist scriptures, which are composed in three baskets (*ti* three + *piṭakā* baskets, collection) of doctrine, called the Pāli Tipiṭaka and divided into three major parts:

1. Vinayaṭiṭaka or "The Basket of Disciplinary Rules."
2. Suttaṭiṭaka or "The Basket of the Discourses."
3. Abhidhammaṭiṭaka or "The Basket of Highest Teachings."

The Vinayaṭiṭaka explains monastic code (*vinaya*) for monks (*bhikkhu*) and nuns (*bhikkhunī*). The Suttaṭiṭaka contains collection of sutta's or discourses, attributed to the Buddha and a few of his closest disciples, delivered during Buddha's lifetime to the four kinds of audience: monks (*bhikkhu*), nuns (*bhikkhunī*), laymen (*upāsaka*) and female devotees (*upāsikā*). The Abhidhammaṭiṭaka is the higher teaching of the Buddha, mainly explains, what is mentality and materiality (*nāma-rūpa*) and how it's functions.

The examination covers the suttas, mainly found in "The Connected Discourses of the Buddha" (*Saṃyuttanikāya*), "The Middle Length Discourses of the Buddha" (*Majjhimanikāya*), on "The Long Discourses of the Buddha" (*Dīghanikāya*), and texts found in "The Basket of Abhidhamma" (*Abhidhammaṭiṭaka*). It also includes Theravada commentaries and post-canonical texts, and other important manuals of Buddhist meditation, as "The Path of Purification" (*Visuddhimagga*), "The Path of Freedom" (*Vimuttimagga*), etc. The survey has also been taken as well texts of the modern scholars and meditation teachers.

The Buddha has taught various meditation objects in several suttas, but only some of them contain more complete list. In this book, an attempt has been made to collect all the meditation objects and methods which are included in the Tipiṭaka, commentaries and post-canonical texts.

This book is compiled as a practical manual and intended primarily for people who practice Buddha-taught meditation. Likewise, the meditation techniques described in this book can be useful for those who would like to find an easy and effective way to relieve daily stress.



# Definition of the Terms

The Pāli texts contain many technical terms that can be difficult to understand for people with a Western cultural background. The following explanations of terms help to clarify the meaning of the terms used.

***bhāvanā*** — or mental development is what in English is generally and rather vaguely called “meditation”<sup>1</sup>, accurately define its purpose: to cultivate and develop the vast potential of the mind in order to overcome the unsatisfactory nature of the internal and external circumstances, in which we find ourselves.<sup>2</sup> Buddhist meditation is a conscious awareness technique given by the Buddha, by which the incorrect perception of reality will cease, and allow the things and phenomenas to be seen as they really are: *anicca*, *dukkha* and *anattā*. The cultivation and development of the mind is the means whereby this erroneous perception is corrected, and its practice is comprised of two distinct types of techniques, known respectively as *samatha* and *vipassanā*.<sup>3</sup> The purpose of Buddhist meditation is to attain *nibbāna* - cessation of mentality (*nāma*) and materiality (*rūpa*), or in other words, to release and freedom from the suffering of *samsāra*, which means cessation of rebirth, aging, sickness and death.<sup>4</sup>

According to suttas<sup>5</sup>, *bhāvanā*, is “*bhāveti kusaladhamme vadḍhetīti bhāvanā*” — the development of wholesome qualities or potentialities or doctrines. One has to distinguish two kinds: development of tranquility (*samatha-bhāvanā*), i.e., concentration (*samādhi-bhāvanā*), and development of insight (*vipassanā-bhāvanā*), i.e., wisdom (*paññā*). The right mindfulness and the right effort in the noble eightfold path are the two aspects that embrace the entire field of meditation common to both — *samatha bhāvanā* and *vipassanā bhāvanā*.

The term *bhāvanā* is often found compounded with words implying the object of meditation, as *mettabhāvanā*, *karuṇābhāvanā*, *muditābhāvanā*, *upekkhābhāvanā*, *asubhabhāvanā*, *aniccasaññābhāvanā*,<sup>6</sup> *indriyabhāvanā*,<sup>7</sup> etc. When the term *bhāvanā* occurs in the Tipiṭaka, it generally indicates the practice or cultivation of meditation and the verb *bhāveti* is used to denote the act, “to practice” or “to cultivate”, as any form of mental development.<sup>8</sup> The word *citta-bhāvanā* as “cultivation of consciousness” or “development of mind” is used, referring to the practice of *samādhi* meditation, expounded in the Visuddhimagga of Buddhaghosa.

***jhāna*** — [from *jhāyati* (1) “to meditate”, “to contemplate” (a given object), “to examine closely”, “think upon”; (2) from *jhāpeti* “to burn”, “to be on fire”, “to eliminate” (the hindrances); fig. “to be consumed”, “to waste away”, “to dry up” (in the latter use)] corresponds to the English “absorption”, which refers chiefly to the four meditative absorptions of the fine-material sphere (*rūpajjhāna* or *rūpāvacarajjhāna*) and immaterial spheres (*arūpāyatana*) are called absorptions of the immaterial sphere (*arūpajjhāna* or *arūpāvacarajjhāna*). They are achieved through the attainment of a state of full concentration or absorption (*appanā*) on an object<sup>9</sup>, during which, there is a complete though temporary,

suspension of fivefold sense-activity and of the five hindrances (*pañca nīvaraṇā*).<sup>10</sup> In the commentaries the definition of the word *jhāna* is according to the two derivation given above, tracing it either from “to think” (*jhāyati*) or “to make burn” (*jhāpeti*). The verb *jhāyati* occurs frequently in the Nikāyas in the sense of “meditation”<sup>11</sup>, and the verbal noun *jhāyī* (“he who thinks”), is used in the sense of “meditator.” But the verb *jhāpeti* used to define *jhāna* is found only in one place in the text.<sup>12</sup>

The Sanskrit form of *jhāna* is *dhyāna*, which in the Yoga philosophy has a very different meaning. Buddhaghosa Thera in his *Samanta-Pāsādikā* defines *jhāna* as “to burn opposed states in *jhāna*” (*paccaṇīkadhamme jhāpeti ti jhānaṃ*), or “to think upon a suitable object (*gocaraṃ*), which is in direct connection with thinking (*jhāyati*). So, the term *jhāna* is to be understood in a collective sense as the progress of mind development and the mental image taken from an external object (*kammaṭṭhāna*) which burn the defilements of the mind, whereby the meditator experiences supernormal consciousness in the intensity of *samādhi*.<sup>13</sup>

In many suttas, like **Sāmaññaphalasutta**<sup>14</sup>, **Mahāvedallasutta**<sup>15</sup> etc., are given formula attributes to *jhāna* five factors (*jhānaṅga*, from *jhāna*+*ṅga*), namely: initial application (*vitakka*), sustained application (*vicāra*), joy (*prīti*), happiness (*sukha*) and one-pointedness (*ekaggatā*, which is *samādhi*), and which all are induced by five hindrances (*pañca nīvaraṇāni*) such as: sensuous desire (*kāmacchanda*), ill-will (*vyāpāda/ byāpāda*), sloth and torpor (*thīnamiddha*), restlessness and remorse (*uddhaccakukkucca*), and skeptical doubt (*vicikicchā*).

For the sake of clarity, the term *jhāna* will be used in this study to imply the development of mental process of *samādhi* and *vipassanā*.

**kammaṭṭhāna** — [*kamma* “work”, “action” + *ṭhāna* “place”, “base”] lit. “working-ground” (i.e. for meditation), or “instruments of meditation” is the term for object of meditation for *bhāvanā*, leading to Arahantship (“*yāva arahattaṃ kammaṭṭhānaṃ kathesi*”).<sup>16</sup> It is used as “exercise of meditation” or “basis of action” by the Buddhist commentators (Buddhaghosa Thera in his *Visuddhimagga* and Anuruddha Thera in his *Abhidhammattha Saṅgaha*) to denote both – the 38 or 40 subjects of meditation and the methods of practicing them.<sup>17</sup> A main term that has been applied in suttas and the *Abhidhamma* to describe the senses and the mental impression derived therefrom, is *ālambana* or *ārammaṇa*, lit. “causing a thing to be hung, to be supported”, implies both the object perceived and the representative images or impression of them, which are formulated in the mind, causing the thought-process to function.<sup>18</sup>

In this study, *kammaṭṭhāna* will be used to imply the object of the development of mental process of *samādhi* and *vipassanā*. For example: the first *jhāna* is a state and the ten *kaṣiṇa*’s are the *kammaṭṭhāna*’s, the object through which first *jhāna* attained.

**kaṣiṇa** — (Vedic *kr̥ṣṇa*) means “entire”, “whole” or “totalities”, is external visual objects/device (*kammaṭṭhāna*) of *samatha bhāvanā* to produce and develop concentration of mind and attain the four absorptions (*jhāna*). Usually

enumerated as ten (*sāvakā dasa kaṣiṇa; kaṣiṇa-āyatanāni bhāventī*). As a technical term, *kaṣiṇa* includes three interpretations, as follows:

- 1) *maṇḍala* - the “circle” used as device or artifice (used in the Commentaries for a *kaṣiṇa* device or artifice);
- 2) *nimitta* - a “sign”, “mark”, or “mental image”, obtained from contemplation of the device;
- 3) *jhāna* - absorption attained by that *nimitta*.

***nimitta*** — In relation to meditation, the word *nimitta* generally translated as “mark” or “sign”, lit. “that which mark or indicates”. Its is a mental reflex, image (with referring to *jhāna*); term, denoting the mental attributes of sentient existence.<sup>19</sup> According to Visuddhimagga, *nimitta* is twofold: (1) the learning sign (*uggaha-nimitta*), and (2) the counter part sign (*paṭibhāga-nimitta*).<sup>20</sup> Abhidhammattha-saṅgaha gives *nimitta* as threefold, where the first division is the preliminary sign (*parikkamanimitta*).<sup>21</sup> The three kinds, that is, the preliminary sign, learning sign and counterpart sign, do not appear in the Piṭakas. There the use rather suggests an association of ideas,<sup>22</sup> than the more definitely visualized “image” in some instances of the “counterpart sign” described in the following chapters.<sup>23</sup>

***paññā-bhāvanā*** — development of wisdom, i.e. *vipassanā-bhāvanā*.

***sutta*** — sutta, text or teaching found in Tipiṭaka, attributed to the Buddha or his closest companions.

***samādhi*** — is concentration. As it given in Vimuttimagga,<sup>24</sup> *samādhi* means that one has purity of mind, endeavors steadfastly, dwells with the truth having the benefit of tranquility and is not distracted. The development of concentration (*samādhi-bhāvanā*) must begin with the development of calmness (*samatha-bhāvanā*), in which all the attention focus to one object, the mind and body calm down and the instability of the mind ceases. Only when all five hindrances (*pañca nīvaraṇi*) and passion (*rāga*) has stopped in *jhāna* (and not before), it’s possible to continue with the development of introspection (*vipassanā-bhāvana*), as it mentioned on sutta: “...*A mind defiled by lust in not set free: nor can insight defiled by ignorance be cultivated.*”<sup>25</sup>

***samatha*** — the word *samatha* [*saṃ+ā+dhā* “to collect” or “to bring together,” thus suggesting the concentration or unification of the mind] means “tranquility” or “serenity;” calm, quietude of heart,<sup>26</sup> which is the concentrated, unshaken, undefiled and peaceful state of mind.<sup>27</sup> Outside of a meditative context this word occurs as the “setting” of legal questions (*adhikaraṇa samatha*).<sup>28</sup> In the context of meditation, to develop *samatha* similarly means to “settle” the mind in the sense of making it steady, quiet, one-pointed and concentrated.<sup>29</sup>

According to Samathasutta, *samādhi* calms mental wavering’s and agitations and establishes an inward serenity, which is described as tranquility of mind (*cetosamatha*).<sup>30</sup> *Samatha* is a synonym of *samādhi* (concentration), *cittakaggatā* (one-pointedness of mind) and *avikkhepa* (undistractedness).<sup>31</sup> In the scriptures it is always found *samatha* with *vipassanā* (*samatho ca vipassanā*).<sup>32</sup> *Samatha*, a pre-

requisite for meditation lays the foundation for practicing insight meditation which is the direct way to higher wisdom (*paññā*).

***samatha bhāvanā*** — development of the serenity or tranquility (calming meditation). This is the Buddha's given method for calming of the mind/consciousness (*citta*) and its mental formations (*sankhāra*), which is essentially concentration (*samādhi*).

**Theravada school** — or “the doctrine of the elders” means teaching of the senior Buddhist monks, based on the suttas, given in the Tipiṭaka. Theravada has remained closest to the original teachings of the Buddha, which emphasizes attaining self-liberation or enlightenment (*nibbāna*) through one's own efforts. Wisdom (*paññā*), moral virtues (*sīla*), concentration (*sati*) and mental development (*samādhi*) and are the key elements of the way to self-liberation. Although the Theravada road is to dedicate oneself to full-time monastic life, there is an important role and place for lay followers as well.

**Tipiṭaka** — (*ti* meaning “three”, and *piṭaka* meaning “baskets”) is a collection of the earliest grouping of Buddha's teachings that are the foundation of the Theravada School. Three baskets refer to the three divisions of the Theravada Buddhist Canon, viz: Vinaya-piṭaka, Suttapiṭaka and Abhidhamma-piṭaka, generally known as the Pāli Canon.

***vipassanā*** — [*vi* “right”, “special” and *pass(ati)* “to see”] is translated as “inward vision”, “insight”, “intuition”, “introspection”<sup>33</sup> “to see in many ways” (*vividham*), which mean “to see, to penetrate an object thoroughly”.<sup>34</sup> It is an intuitive light flashing forth and exposing the truth of the impermanence, the suffering and the impersonal and unsubstantial nature (*anicca, dukkha, anatta*) of all corporeal and mental phenomena of existence (*nāma-rūpa*); insight wisdom (*vipassanā-paññā*) that is the decisive liberating factor in Buddhism, the culmination of which leads directly to the stages of holiness<sup>35</sup> or Ariya.

***vipassanā-bhāvanā*** — insight meditation; development of insight; this is a method discovered by the Buddha himself, for achieving insight into the true nature of reality.



# Mental Development in Theravada

The aim of purifying the mind from all *kilesas*, is to cultivate its intrinsic pliability, so the highest knowledge may have realized. With focusing the attention upon an object (*ārammaṇa*, *kammaṭṭhāna*), entirely dissociated from the passion, the mind will finally be released from all impurities of *vipassanā* (*upakkilesa*) and becomes purely radiant and effulgent, not defiled anymore by external defilements (it is defiled by taints that come from without).<sup>36</sup> The mind becomes pure or impure, not through its own nature, but through the arising of pure and impure thoughts. The object for securing the preliminary attention must therefore be associated with purity, virtue and truth.

The suttas record, that the Buddha realized the diverse dispositions and innate tendencies of those who looked to him for deliverance, and recommended them various methods. These methods have been ever increasingly developed, as it become necessary to extend the opportunity of training in this system to a greater variety of mental type. These methods were later modified, enlarged and grouped, together in different ways forming different schemes of meditation, according to their psychological effect and value in inducing higher states of consciousness, and also with regarding to their suitability for various individual characters. They are found in the Suttapiṭaka, in the Abhidhamma and Theravada commentaries.<sup>37</sup>

Buddhist meditation in Theravada school called only mind development (*bhāvanā*), what the Buddha himself taught and which are present the Pāli Tipiṭaka. It means praxis (*paṭipatti*) includes two complementary aspects: (1) calmness, tranquility, serenity (*samatha*) and (2) understanding free from defilements (*vipassanā*).

The term *samatha* can be translated as “calmness” or “tranquility”.<sup>38</sup> According to the **Cūlavēdallasutta**, *samatha* is a synonym of *samādhi* (concentration), *cittakaggatā* (one-pointedness of mind)<sup>39</sup> as well *avikkhepa* (undistractedness)<sup>40</sup>. *Vipassanā* is the intuitive light flashing forth and exposing the truth of the impermanency, the suffering and the impersonal and unsubstantial nature (*anicca*, *dukkha*, *anattā*) of all corporeal and mental (*nāma-rūpa*) phenomena of existence. It is insight-wisdom (*vipassanā-paññā*) that is the decisive liberating factor in Buddhism, though it has to be developed along with the two other trainings in morality and concentration. The culmination of insight practice leads directly to the stages of arahanta.<sup>41</sup> This two conditions – calm (*samatha*) and introspection (*vipassanā*) – have part in knowledge of enlightenment (*bodhi-bhāgiya*).<sup>42</sup>

*Samādhi*, as it given in *Vimuttimaggā*,<sup>43</sup> means that one has purity of mind, endeavors steadfastly, dwells with the truth having the benefit of tranquility and is not distracted. The development of concentration (*samādhi-bhāvanā*) must begin with the development of calmness (*samatha-bhāvanā*), in which all the attention focus to one object, the mind and body calm down and

the instability of the mind ceases. Only when all five hindrances (*pañca nīvaraṇi*) and passion (*rāga*) has stopped in *jhāna* (and not before), it's possible to continue with the development of introspection (*vipassanā-bhāvana*), as it mentioned on sutta: "...A mind defiled by lust is not set free: nor can insight defiled by ignorance be cultivated."<sup>44</sup>

In the Pāli Tipiṭaka has several descriptions of the way of the mental development. One of these is given in the Sāmaññaphalasutta ("The Fruits of The Life of A Recluse")<sup>45</sup>, as the following:

1. **Hearing the dhamma** (*dhammaṃ suṇāti*) - this is the starting point of realization of the Buddha's teaching. Dhamma given by the Buddha, is fully perfected, and leads to nibbāna.
2. **Arising of confidence** (*saddhamṃ paṭilabhati*) - after listening the dhamma, in mind apparent the understanding that the Buddha was really enlightened and the belief that this doctrine truly leads out of dukkha.
3. **Renunciation and ordination** (*anagāriyaṃ pabbajati*) - having confidence in the Triple Gem and having seen the obstacles of lay like, he renounces the householder life, shave off his hair, put on the saffron robes and entered into homeless life.
4. **Virtuousness** (*pāṭimokkhasaṃvarasamvuto*) - *bhikkhu* lives restrained by the rules of the monastic code or Pāṭimokkha, possessed of proper conduct and resort.
5. **Joy** - possessing this noble restraint over the sense-faculties, he feels within himself an undefiled joy (*avyāsekasukhami*).
6. **Mindfulness and clear comprehension** (*satisampajañña*) - when *bhikkhu* in going or looking forward or back; in bending or stretching, in carrying his upper robe, outer robe and bowl, in eating, drinking, chewing and tasting, in voiding or peeing, in walking, in standing, in sitting, in being asleep, in being awake, in talking, or in remaining silent, he clearly comprehends what he is doing.
7. **Content** (*santosa*) - *bhikkhu* is content with robes to protect his body and with almsfood to sustain his belly, and wherever he goes he sets out only with these with him.
8. **Abandoning the mental hindrances** (*nīvaranappahāna*) - *bhikkhu* cleanses his mind of covetousness, ill will and anger, sloth and torpor, restlessness and remorse and spiritual doubt.
9. **Joy and peace** (*pīti, kāyo, passambhati, sukha*) - seeing, that these 5 hindrances have been abandoned within him, *bhikkhu* becomes glad; zest arises, the body become tranquil, he feels happy and mind concentrates.

# THE RIGHT PATH OF ENLIGHTENMENT — AS TAUGHT BY THE BUDDHA

(Sāmaññaphalasutta DN 2, Mahāassapurasutta MN 39, etc.)

## GOING FORTH

Hearing the Dhamma (*dhammaṃ suṇāti*)  
The emergence of trusting faith (*saddhaṃ paṭilabhati*)  
Going forth from the household life into homelessness (*anagāriyaṃ pabbajati*)

## DEVELOPING OF SĪLA

Morality training and behavior control (*sīla, pātimokkhasamvarasamvuto*)  
Experiencing blameless happiness (*anavajjasukha*)

## DEVELOPING OF MIND

Practicing sense-restraint (*indriyasamvara*)  
Achieving mindfulness and clear comprehension (*satisampajañña*)  
Satisfaction (*santosa*)  
Abandoning the mental hindrances (*nīvaraṇappahāna*)  
Achieving joy, body tranquility and happy mind (*pīti, kāyo passambhati, sukha*)  
Developing 4 *jhānas*  
(*paṭhamajjhāna, dutiyajjhāna, tatiyajjhāna and catutthajjhāna samādhi*)

## ACHIEVING THE EIGHT KNOWLEDGE

- 1) Achieving insight knowledge (*vipassanāñāna*)
- 2) Achieving the knowledge of the mind-made body (*manomayiddhiñāna*)
- 3-7) Achieving the knowledge of psychic powers (*iddhividhañāna*)
- 8) Achieving the knowledge of the destruction of the mental influxes  
(*āsavakkhayañāna*)

## ENLIGHTENMENT

He understands: “Birth is ended, the holy life has been lived, done is that which needs to be done. There is nothing further beyond this.” (*nibbāna*)

10. **Jhāna development** (*paṭhamajjhāna, dutiyajjhāna, tatiyajjhāna ja catutthajjhāna samādhi*) - secluded from unwholesome mental states, he attains and dwells in the first jhāna, the second jhāna, the third jhāna and the fourth *jhāna*.
11. **Insight knowledge** (*vipassanāñāṇa*) - *bhikkhu* directs and inclines his mind to knowledge and vision and understands, that this body is only form, four elements.
12. **Knowledge of the mind-made body** (*manomayiddhiñāṇa*) - *bhikkhu* directs and inclines it to creating a mind-made body, endowed with form mind-made, complete in all its parts, without defect in any faculty.
13. **Psychic powers** - *bhikkhu* directs and inclines his mind to the manifold psychic powers: (1) the manifold psychic powers (*iddhividhāñāṇa*); (2) the divine-ear element (*dibbasotañāṇa*); (3) the knowledge of mind-reading (*cetopariyañāṇa*); (4) the knowledge of the recollection of past lives (*pubbe-nivāsānussatiñāṇa*); (5) the knowledge of the divine eye or the passing away and re-arising of beings (*dibbacakkhuñāṇa*); and (6) the knowledge of the destruction of the mental influxes (*āsava-kkhayañāṇa*).
14. **Understanding** - he understands:

*“Birth is ended, the holy life has been lived, done is that which needs to be done. There is nothing further beyond this.”*

In this list, everything from the point of 8 is about *bhāvanā*, which indicates, that in the main focus of the achievement of liberation is on the continuous development of the mind in *jhāna*, i.e. *samādhībhāvanā*. The same principle applies in the **Samādhībhāvanāsutta** (“Concentration”)<sup>46</sup>, which explains the four (gradual) ways of development of *samādhi*:

*“Monks, there are there four steps of making-concentration-to-become [developments of concentration](samādhībhāvanā) that, when developed and made much of*

*(1) leads to a pleasant abiding in the here and now [in the present life] (ditṭhadhamma-sukha-vihārya);*

*(2)... leads to the attainment of knowledge and vision (bahulīkatā ñāṇadassanappatilābhāya);*

*(3)... leads to mindfulness and clear knowing [awareness] (sati-sampajaññāya); and*

*(4)... leads to the evaporation of the inflows [the ending of defilements] (āsavaṇaṃ khayāya)... .*

*And what is the developing immersion further that leads to blissful meditation in the present life? Here, monks, a monk lives having attained the first jhāna ... the second ... the third ... the fourth jhāna ... This, monks, is the samādhī-bhāvanā that, when developed and made much of, leads to a pleasant abiding in the here and now.*

*And what is **developing immersion further that leads to gaining knowledge and vision?** Here, monks, a monk focuses to the perception of light. He resolves on the perception of daytime - as in the day so is (it) at night, as at night so is (it) in the day. Thus by means of an open and uncovered mind, he develops a bright mind. This, monks, is the samādhībhāvanā that, when developed and made much of, leads to the attainment of knowledge and vision.*

*And what is **developing immersion further that leads to mindfulness and awareness?** ... to a monk feelings are known as they arise, known as they persist, known as they go away; perceptions are known as they arise, known as they persist, known as they go away; thoughts are known as they arise, known as they persist, known as they go away. This, monks, is the samādhībhāvanā that, when developed and made much of, leads to mindfulness and clear knowing ...*

*And what is **developing immersion further that leads to the ending of defilements?** Here, monks, a monk lives contemplating the arising and falling away in reference to the five aggregates subject to clinging: “Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.” This, monks, is the samādhībhāvanā that, when developed and made much of, leads to the evaporation of the inflows.*

*These, monks, are the four samādhībhāvanās.”*

**Table 1.** Summary of 75 *dhammas*

No.	75 <i>dhammas</i>	Explanation
1-37	(1) the 4 foundations of mindfulness ( <i>satipatthāna</i> ) (2) the 4 right efforts ( <i>padhāna</i> ) (3) the 4 roads to power ( <i>iddhi-pāda</i> ) (4) the 5 spiritual faculties ( <i>indriya</i> ) (5) the 5 spiritual powers ( <i>bala</i> ) (6) the 7 factors of enlightenment ( <i>bojjhanga</i> ) (7) the Noble Eightfold Path ( <i>magga</i> )	The 37 requisites of awakening ( <i>bodhipakkhiyā-dhammā</i> )
38-45	(8) the stages of 8 liberations/release ( <i>attha vimokkha</i> )	
46-53	(9) the eight spheres of mastery of control ( <i>attha abhibhāyatana</i> )	<i>jhāna</i> -based practices
54-63	(10) the 10 devices/kasina-bases ( <i>dasa kasināyatana</i> )	
64-67	(11) the 4 <i>jhānas</i>	
68	(12) the <i>vipassanā</i> knowledge of the conscious body	The comprehensive <i>jhāna</i> pericope
69	(13) knowledge of the mind-made body (the power of issuing mental forms)	
70-74	(14) psychic powers (15) the divine ear (clairaudience) (16) mind-reading (17) knowledge of the recollection of past lives (18) the divine eye (knowledge of kamma)	5 higher powers ( <i>abhiññā</i> )
75	(19) the knowledge of the cessation of the <i>āsavas</i> , which leads to <i>nibbāna</i> .	
Mahāsakuludāyisutta MN 77		

# Meditation Objects in The Vinayaṭaka

The Vinayaṭaka, which contains mainly the rules and regulations for the Sangha, forming the first part of the Threefold Training of bhikkhus and bhikkhunīs, which is the morality (*sīla*). Morality is an indispensable part of meditation and constitutes the first stage in mind development. Of the first four most important rules, the last one (*pārājikā*) is also related to meditation, stating that any ordained member of the Sangha who falsely claims to possess those further-man qualities (*uttarimanussa*) that are the special attainments beyond those of ordinary men is to be expelled from the order. In the Vinayaṭaka,<sup>47</sup> these further-man qualities are divided into **10 categories**, as follows:

1. **The four fine material absorptions** (*rūpajjhāna*).
2. **The threefold liberation** (*vimokkha*) — (1) liberation from the conception of a self (*atta*); (2) liberation from the illusion of permanence (*nicca*) and from hankering after the objects of desire; and (3) liberation from hatred (*dosa*) and delusion (*moha*).
3. **The threefold concentration** (*samādhi*) — concentration attained by the insight (*vipassanā*) into the (1) impermanence (*anicca*), (2) suffering nature (*dukkha*), and (3) soullessness or essencelessness (*anatta*) of conditioned things (*samkhārā*).
4. **Attainment** (*samāpatti*) i.e. the threefold attainment as with *samādhi*.
5. **Knowledge and insight** (*ñānadassana*) — the threefold insight (*dassana*) into (1) the knowledge of previous existences, (2) the knowledge of the passing away and rebirth of beings, and (3) the knowledge of the destruction of the taints (*āsavas*).
6. **Path Development** (*maggabhāvanā*) — cultivation of the 37 requisites of enlightenment<sup>48</sup> (*bodhipakkhiya-dhammā*).
7. **Realization of the fruit** (*phala sacchikiriyā*) — realization of the fruit (*phala*) of the four stages of the path leading to Arahatsip.
8. **Elimination of the defilements** (*kilesappāhana*) — i.e. (1) greed (*lobha*), (2) hatred (*dosa*), and (3) delusion (*moha*).
9. **The absence of the defilements** (*vinīvaranatā*) i.e. (1) non-greed (*alobha*), (2) non-hatred (*adosa*), and (3) non-delusion (*amoha*).
10. **Delight in the practice of *jhāna* in solitude** (*suññāgāre abhirati*).

The items mentioned in the Vinayaṭaka contain the whole doctrine of Buddhist meditation, and the mentioning of them there is very important

evidence in consideration of the claim that the doctrine of meditation was fully expounded in the earliest stage of the Buddha's teaching.

Vinayapiṭaka does not contain the details of meditation as given in Suttapiṭaka.

## Meditation Objects in The Suttapiṭaka

In the **Mahāsakuludāyisutta** (“The Greater Discourse to Sakuludāyin”) <sup>49</sup> includes a full list of meditation objects, almost in the same form as in the Jhānavagga. In this sutta the Buddha explains the whole meditation system by 75 principles or meditation objects (*dhammas*) concerned with *jhāna*, divided into 19 groups comprising the path to awakening, of which the first 12 contain 68 methods of meditation, which are listed in the summary table nr 1.

The Jhānavagga (Aparaaccharāsaṅghāta-vagga) in Samādhi Saṃyutta gives the fullest list of 101 objects found in Suttapiṭaka, recommended by the Buddha to *bhikkhus* to whom mediation is their duty, and what appears as follows: 4 *jhānas*, 4 *brahmavihāras*, 4 bases of mindfulness (*satipaṭṭhāna*), 4 efforts (*sammappadhāna*), 4 bases of psychic powers (*iddhipāda*), 5 faculties (*indriya*), 5 powers (*bala*), 7 constituents of enlightenment (*bojjhanga*), 8 Noble Path (*ariya atṭhangika magga*), 8 stage of release (*vimokkha*), 8 spheres of mastery of control (*abhibhāyatana*), 10 devices (*kaṣiṇa*), 20 perceptions (*sañña*), 6 recollections (*anussati*) and 4 mindfulness (*sati*). <sup>50</sup>

In these two lists methods and objects are suitable both for the path of *samādhi* and *vipassanā*. Although the Buddha himself has not given any complete list of *samatha* or *vipassanā* meditation objects, such lists appear in later texts, which will be discussed below.



# Meditation Objects in The Abhidhammapiṭaka

In the Abhidhammapiṭaka, the doctrine of meditation is elaborated from the psychological point of view, and, especially in “The Compendium of States or Phenomena”<sup>51</sup>, it is explained with the methods of the practice connected with the analysis of the higher states of consciousness. In the “The Book of Analysis”<sup>52</sup>, there is a separate chapter called “Jhāna Vibhaṅga”, where the preliminary method of training and the eight stages of absorption (*jhāna*) are explained with reference to both the suttanta and Abhidhamma teachings.

In the Dhammasaṅgaṇi, the 1<sup>st</sup> book of the Abhidhammapiṭaka, lists the following subjects with *jhāna* formulas, while there is an explanation of the various states of consciousness that are attained advanced stages of mental training, as the following:<sup>53</sup>

1. The eight devices (*kaṣiṇa*);
2. The eight objects of mastery (*abhibhāyatana*);
3. The three first stages of release (*vimokkha*);
4. The four *brahmavihāras*;
5. The ten impurities (*asubhas*):
  - 1) a swollen or bloated corpse (*uddhumātaka*);
  - 2) a corpse brownish black or purplish blue with decay/ discoloured (*vinīlaka*);
  - 3) a festering or suppurated corpse (*vipubbaka*);
  - 4) a fissured corpse (*vicchiddaka*);
  - 5) a mangled corpse (gnawed by animals such as wild dogs and foxes) (*vikkhāyittaka*);
  - 6) a dismembered corpse (scattered in parts, hands, legs, head and body being dispersed) (*vikkhittaka*);
  - 7) a corpse cut and thrown away in parts after killing (*hatavikkhittaka*);
  - 8) a bleeding corpse, i.e. with red blood oozing out (*lohitaka*);
  - 9) a corpse infested with and eaten by worms (*puḷavaka*);
  - 10) a remains of a corpse in a heap of bones, i.e., skeleton (*atthika*).

The four *arūpa-jhāna*'s corresponding to the fourth, fifth, sixth and seventh *vimokkhas*.<sup>54</sup>

In this list is only eight *kaṣiṇas*, the last two are being omitted, as they are connected with *arūpa-jhāna*.

In the **Mahāsakuludāyisutta**,<sup>55</sup> ten *kaṣiṇas* are mentioned. Of these, the *viññāna* (consciousness) *kaṣiṇa* is the same as the sublime consciousness that

prevails in space (which remains after the removal of the *rūpajjhāna* object), and it is also identical with the condition of infinite consciousness that is attained by the removal of the sphere of space. Thus, in every respect, it is related to the teaching concerning the formless attainments. Hence, it is not mentioned in this place (that is, in connection with form):

“The *ākāsa* (space) *kaṣiṇa* is the same as the condition obtained by removing the other *kaṣiṇa* objects (of *rūpajjhāna*). It implies the (mental) aggregates suspended upon that object of space (the limited space), which should be taken as a point within the circumference of a hole in a wall, to give one example, and also the *jhāna* induced by it. Thus, this *kaṣiṇa* is related to *arūpa*, in the first place, and, in the second, to *rūpa*. Owing to this dual nature, it is not mentioned with reference to this purely *rūpa* state. The *rūpajjhāna* produced by limited space, however, is also a path to the attainment of the *rūpa* world and should, therefore, be taken into account.”

Another noteworthy point in regard to this list is the inclusion of the ten cemetery contemplations (*sāvathikā*, or *asubha*), which do not appear in the Suttapiṭaka as a tenfold group. Five of them, however, correspond to the five *saññās* (nos. 16-20), beginning with *aṭṭhika*. However, it is possible that this scheme of cemetery contemplations is a derivation from the **Mahāsati-paṭṭhānasutta**, where a similar form of meditation is found, which is concerned with the nine stages of a dead body. Four other methods remain to be added to this list. They are the four immaterial, or formless, absorptions (*arūpajjhāna*), corresponding to the fourth, fifth, sixth, and seventh stages of liberation (*vimokkha*). They are found in the Dhammasaṅgaṇī<sup>56</sup> as concomitants of the fourth *jhāna* in the attainment of the formless (*arūpa*) states. Thus, this list contains 37 subjects of *jhāna* meditation - 33 of *rūpajjhāna* and 4 of *arūpajjhāna*.<sup>57</sup>

# Meditation Objects Given in Later Works

In the “Path of Freedom” (**Vimuttimagga**) by Arahant Upatissa (1st or 2nd century) the 38 subjects of meditation, named as *kammaṭṭhāna* (lit. “basis of work”), appear in eight divisions as the following.<sup>58</sup>

1. The ten devices (*kaṣiṇa*);
2. The ten perceptions of putrescence (*asubhas*);
3. The ten recollections (*anussati*);
4. The four immeasurable thoughts (*catasso appamaññāyo* [same as *brahmavihāra*]);
5. The determining of the elements (*catudhātuvavatthāna*);
6. The perception of the foulness of food (*āhāre paṭikūlasañña*);
7. The sphere of nothingness (*ākīṇcaññāyatana*);
8. The sphere of neither-perception-nor-non-perception (*nevasaññā-nāsaññāyatana*).

The difference with Buddhaghosa Thera’s work lies here in the two objects that are additionally included in Buddhaghosa Thera’s work, which are the sphere of nothingness (*ākīṇcaññāyatana*) and the sphere of neither-perception-nor-non-perception (*nevasaññā-nāsaññāyatana*).

In “The Path of Purification” (**Visuddhimagga**) of 5<sup>th</sup> century Indian Theravada Buddhist commentator and scholar Buddhaghosa Thera, very similar to the previous work, the 40 *kammaṭṭhānas* appear in seven divisions as the following.<sup>59</sup>

1. The ten kasiṇas/totalities (*kaṣiṇa*);
2. The ten foulness (*asubhas*);
3. The ten recollections (*anussati*);
4. The four divine abiding’s (*brahmavihāra*);
5. The four immaterial states (*arūpa*):
  - the sphere of infinity (*ākāsañāñcāyatana*);
  - the sphere of consciousness (*viññānañcāyatana*);
  - the sphere of nothingness (*ākīṇcaññāyatana*);
  - the sphere of neither-perception-nor-non-perception (*nevasaññā-nāsaññāyatana*);
6. The one perception of loathsomeness of food (*āhāre paṭikūlasañña*);
7. The one defining [analysis of the four physical elements] (*catu-dhātuvavatthāna*).

Comparing the classifications and structure provided by Arahant Upatissa and Venerable Buddhaghosa Thera, it is clear that Venerable

Buddhaghosa Thera based his work on Upatissa. The objects and methods of meditation in these books correspond to the Buddha’s teaching, except that they do not include some of the methods and objects that the Buddha has taught. For example, in the **Mahāsakuludāysutta**, and commentator and scholar Buddhagosa Thera’s written Visuddhimagga contains more classifications, subdivisions and explanations than Arahant Upatissa’s Vimuttimagga.

In the “A Comprehensive Manual of Abhidhamma” (**Abhidhammattha-saṅgaha**) of Ācariya Anuruddha names exactly the same list in *kammaṭṭhāna-saṅgahavibhāga* section<sup>60</sup> as objects of developing calmness (*samatha*), as it appears in Visuddhimagga, given in the previous chapter. According to Abhidhammattha-saṅgaha, each meditation object can attain a specific *jhāna*, as shown in the table above.

**Table 2.** Achievable *jhāna* corresponding to the object of meditation.

<i>upacāra samādhī</i> (10)	<i>appanā samādhī</i> (30)			
1-6 <i>anussatis</i> <i>maraṇasati</i> <i>upasamānus-sati</i> <i>ahāre patikkūla-saññā</i> <i>catudhātuva-vatthāna</i>	10 <i>kaṣiṇas</i>	Four <i>rūpa-jhānas</i>		
		1st <i>jhāna</i>	3rd <i>jhāna</i>	4th <i>jhāna</i>
	10 <i>asubhas kayagatāsati</i>	10 <i>asubhas kayagatāsati</i>		10 <i>kaṣiṇas</i> (1-4 <i>jhāna</i> )
	<i>ānāpānassati</i>			<i>ānāpāna-sati</i> (1-4 <i>jhānas</i> )
	4 <i>brahmavihāras</i>		<i>mettā</i> <i>karunā</i> <i>muditā</i> (1-3 <i>jhāna</i> )	<i>upekkhā</i> (4th <i>jhāna</i> )
	4 <i>arūpas</i>	Four <i>arūpa-jhānas</i>		
	<i>ākāsānañcāyatana</i> <i>viññānañcāyatana</i> <i>ākīñcaññāyatana</i> <i>nevasaññānāsaññāyatana</i>			

**In The Book of “Vidarsaṇā Pota” or “Insight Meditation”**, discovered in 1893 in the Bambaragala Vihāra library in Sri Lanka, and published by PTS in 1896 surprisingly under the title of “Manual of a Mystic”, the objects are classified in seven divisions as follows.

1. *ānāpānassati*;
2. The ten *kaṣiṇas*;
3. The ten *asubhas*;
4. *kāyagatāsati*;
5. The ten *anussatis*;
6. The four *arūpas*;
7. The four *brahmavihāras*.

In this work, the first four are called element devices (*bhūta-kaṣiṇa*) and the rest color devices (*vaṇṇa-kaṣiṇa*).

The contemplation of the body (*kāyagatāsati*) is divided into 32 parts, all of which are associated with the five *jhānas*, although in Abhidhamma and Visuddhimagga these objects include only the first *jhāna*. Here, the last two recollections are recollection on perception (*ekasaññānussati*) and recollection on analysis (*vavatthānānussati*).<sup>61</sup>

# 101 Meditation Objects and Methods (dhammas)

The Jhānavagga (Aparaaccharāsaṅghāta-vagga) in Samādhi Saṃyutta gives the fullest list of 101 objects (dhammas) found in Suttapiṭaka, recommended by the Buddha to *bhikkhus* to whom mediation is their duty, and what appears as follows: 4 *jhānas*, 4 *brahmavihāras*, 4 bases of mindfulness (*satipaṭṭhāna*), 4 efforts (*sammappadhāna*), 4 bases of psychic powers (*iddhipāda*), 5 faculties (*indriya*), 5 powers (*bala*), 7 constituents of enlightenment (*bojjhanga*), 8 Noble Path (*ariya atṭhangika magga*), 8 stage of release (*vimokkha*), 8 spheres of mastery of control (*abhibhāyatana*), 10 devices (*kaṣiṇa*), 20 perceptions (*sañña*), 6 recollections (*anussati*) and 4 mindfulness (*sati*).<sup>62</sup>

## Four jhānas (1-4)

There are 4 *rūpa-jhāna*'s, needs to be developed (*bhāveti*):

- 1) first *jhāna* (*paṭhamajjhāna*);
- 2) second *jhāna* (*dutiyajjhāna*);
- 3) third *jhāna* (*tatiyajjhāna*);
- 4) fourth *jhāna* (*catutthajjhāna*).

Most suttas that are related to mind development (*bhāvanā*) are also related to *jhāna* development, such as the **Mahāsatipaṭṭhānasutta** (“Setting-up of Mindfulness”)<sup>63</sup>, etc. Achieving the first *jhāna* is an inevitable step in the development (*bhāvanā*) of the mind. According to the the **Paṭhamatajjhānasutta** (“Musing”)<sup>64</sup> without giving up six qualities - desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt - *bhikkhu* cannot enter and remain in the first *jhāna*, and the drawbacks of sensual pleasures haven't been truly seen clearly with right wisdom (*yathābhūta sammappaññā*). The **Dukkhasutta** (“Ill At Easy”)<sup>65</sup> states, that *bhikkhu*, who has six qualities they live unhappily in the present life - with distress, anguish, and fever - and when the body breaks up, after death, they can expect a bad rebirth. But if a monk meditates and achieves the first *jhāna*, he live happily in the present life - without distress, anguish, or fever - and when the body breaks up, after death, they can expect a good rebirth. *Bhikkhu* who has *jhāna*, has thoughts of renunciation, good will, and harmlessness, perceptions of renunciation, good will, and harmlessness. According to the **Nandiyasakkasutta**, only with composed consciousness appear true dhammas (*samāhite citte dhammā pātubhavanti*).<sup>66</sup>

The monk who lives negligently, without *jhāna*, lives in *dukkha*. In the **Pamādavihārisutta** (“One Who Lives Negligently”) the Buddha taught:<sup>67</sup>

*And how does a noble disciple live negligently?*

*Firstly, a noble disciple has experiential confidence in the Buddha ... They're content with that confidence, and don't make a further effort for solitude by day or retreat by night.*

*When they live negligently, there's no joy (pāmojja).*

*When there's no joy, there's no rapture (pīti).*

*When there's no rapture, there's no tranquility (passaddhi).*

*When there's no tranquility — there's suffering (dukkha).*

*When one is suffering, the mind does not become immersed in samādhi (dukkhino cittaṃ na samādhīyati).*

*When the mind is not immersed in samādhi, dhammas do not become clear.*

*Because dhammas have not become clear, they're reckoned to live negligently.”*

*If one dwells with restraint over the eye faculty, the mind is not soiled among forms cognizable by the eye. If the mind is not soiled, gladness is born. When one is gladdened, rapture is born. When the mind is uplifted by rapture, the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated (sukhino cittaṃ samādhīyati). When the mind is concentrated, dhammas become manifest (samāhite citte dhammā pātubhavanti). Because dhammas become manifest, one is reckoned as ‘one who dwells diligently’ (dhammānaṃ pātubhāvā appamādavihārīteva saṅkhaṃ gacchati).*

To achieve *jhāna*, five obstacles/hindrances (*kilesa*) must be overcome. For this, bhikkhu must avoid the nutriment, which allow the hindrances to emerge.

### **Practice of avoiding the nutriment of hindrances (Kāyasutta SN 46.2)<sup>68</sup>**

*Bhikkhus, just as this body, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too the five hindrances, sustained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment.*

*And what, bhikkhus, is the nutriment for the arising of unarisen **sensual desire** and for the increase and expansion of arisen sensual desire? There is, bhikkhus, the sign of the beautiful: frequently giving careless attention to it is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire.*

*And what, bhikkhus, is the nutriment for the arising of unarisen **ill will** and for the increase and expansion of arisen ill will? There is, bhikkhus, the sign of the repulsive: frequently giving careless attention to it is the nutriment for the arising of unarisen ill will and for the increase and expansion of arisen ill will.*

*And what, bhikkhus, is the nutriment for the arising of unarisen **sloth and torpor** and for the increase and expansion of arisen sloth and torpor? There are, bhikkhus, discontent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind: frequently giving careless attention to them is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor.*

*And what, bhikkhus, is the nutriment for the arising of unarisen **restlessness and remorse** and for the increase and expansion of arisen restlessness and remorse? There is, bhikkhus, unsettledness of mind: frequently giving careless attention to it is the nutriment for the arising of unarisen restlessness and remorse and for the increase and expansion of arisen restlessness and remorse.*

*And what, bhikkhus, is the nutriment for the arising of unarisen **doubt** and for the increase and expansion of arisen doubt? There are, bhikkhus, things that are the basis for doubt: frequently giving careless attention to them is the nutriment for the arising of unarisen doubt and for the increase and expansion of arisen doubt.*

*Just as this body, bhikkhus, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too the five hindrances, sustained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment.*

*sādhu! sādhu! sādhu!*

Abandoning of the hindrances requires moral discipline, restraint of the sense faculties, mindfulness, and clear comprehension, as it is given in **Sāmaññaphalasutta**, as follows.

### **The Practice of abandoning of the hindrances (Sāmaññaphalasutta DN 2)<sup>69</sup>**

*Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness.*

*Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred.*

*Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness.*

*Having abandoned restlessness and worry, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and worry.*

*Having abandoned doubt, he dwells as one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.*

*sādhu! sādhu! sādhu!*



**Table 3.** Hindrances, nutriment of hindrances and abandonment of hindrances

<b>Five hindrances</b> <i>(pañca nīvaraṇā)</i>	<b>Nutriments of hindrances</b> <i>(āhāra)</i>	<b>Abandonment</b> <i>(pahāya)</i>
<b>1. Sensual desire</b> <i>(kāmacchanda)</i> .	The sign of the beautiful <i>(subha-nimitta)</i> .	Abandonment of desire for the world.
<b>2. Ill will and hatred</b> <i>(abhijjhā-vyāpāda)</i> .	Sign of the repulsive <i>(paṭigha-nimitta)</i> .	Developing compassion.
<b>3. Dullness and drowsiness</b> <i>(thīna-middha)</i> .	Discontent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind <i>(arati tandi vjambhitā bhattasammado cetaso ca līnattam)</i> .	Developing mindfulness and clear comprehension.
<b>4. Restlessness and remorse</b> <i>(uddhacca-kukkucca)</i> .	Unsettledness of mind <i>(cetaso avūpasamo)</i> .	Developing peaceful mind.
<b>5. Doubt</b> <i>(vicikicchā)</i> .	Doubt about dhamma <i>(vicikicch-āṭṭhānīyā dhammā)</i> .	Developing wholesome states.
Sāmaññaphalasutta DN 2, Kāyasutta SN 46.2		

According to the **Vassakārasutta**, without developing *jhāna* to destroy the taints (*āsavā*), it is not possible to realize direct knowledge (*abhiññā*) in this very life, the taintless liberation of mind (*anāsava cetovimutti*) and liberation by wisdom (*paññāvimutti*).<sup>70</sup> In the **Mahāsaccakasutta** the Buddha teaches that taints lead to future lives and are hurtful, resulting in suffering (*dukkhavipākā*) and future rebirth, old age, and death (*jāṭījarāmaṇa*).<sup>71</sup> In the **Jhānasutta**, the Buddha confirms, that only eight *jhānas* is a basis for ending the taints; therefore a bhikkhu who does not develop *jhāna* cannot destroy the taints (*āsavā*), suffering (*dukkha*) and fetters (*samyojanā*) and cannot find cessation (*nirodha*) and extinguishment (*nibbāna*).<sup>72</sup> Without *jhāna* the bhikkhu lives in *dukkha*.<sup>73</sup> According to the **Nandiyasakkasutta** only in concentration, *dhammas* become clear (*pātubhavanti*).<sup>74</sup>

### Practice of developing of four *jhānas* (Sāmaññaphalasutta DN 2)

*Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by applied and sustained thought and filled with the rapture and happiness born of seclusion. He drenches, steep, saturates, and suffuses his body with this rapture and happiness born of*

seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness.

Further... , with the subsiding of applied and sustained thought, the bhikkhu enters and dwells in the second *jhāna*, which is accompanied by internal confidence and unification of mind, is without applied and sustained thought, and is filled with the rapture and happiness born of concentration. He drenches, steepes, saturates, and suffuses his body with this rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness.

Further... , with the fading away of rapture, the bhikkhu dwells in equanimity, mindful and clearly comprehending, and experiences happiness with the body. Thus he enters and dwells in the third *jhāna*, of which the noble ones declare: 'He dwells happily with equanimity and mindfulness.' He drenches, steepes, saturates, and suffuses his body with this happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness.

Further... , with the abandoning of pleasure and pain, and with the previous passing away of joy and grief, the bhikkhu enters and dwells in the fourth *jhāna*, which is neither pleasant nor painful and contains mindfulness fully purified by equanimity. He sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind.<sup>75</sup>

With composed mind appear true dhammas (*samāhite citte dhammā pātubhavanti*).<sup>76</sup>

*sādhu! sādhu! sādhu!*

**Table 4.** Qualities of first *jhāna*

<b>Qualities of first <i>jhāna</i></b>	
<b>Five hindrances (<i>pañca nīvaraṇā</i>) ARE STOPPED</b>	<b>Five <i>jhāna</i> factors (<i>jhānanga</i>) ARE ACTIVE</b>
<b>1. Doubt</b> ( <i>vicikicchā</i> ).	<b>1. Initial application</b> ( <i>vitakka</i> )
<b>2. Ill will and hatred</b> ( <i>abhijjhā-vyāpāda</i> ).	<b>2. Sustained application</b> ( <i>vicāra</i> )
<b>3. Dullness and drowsiness</b> ( <i>thīna-middha</i> ).	<b>3. Joy</b> ( <i>pīti</i> )
<b>4. Restlessness and remorse</b> ( <i>uddhacca-kukkucca</i> ).	<b>4. Happiness</b> ( <i>sukha</i> )
<b>5. Sensual desire</b> ( <i>kāmacchanda</i> ).	<b>5. One-pointedness</b> ( <i>ekaggatā</i> )

**Table 5.** Nine progressive cessation in *jhāna*

4 <i>rūpa</i> and 4 <i>arūpa</i> <i>jhānas</i>	8 <i>jhānas</i>	9 progressive cessation ( <i>nava anupubba-nirodha</i> or <i>-samāpatti</i> )
4 <i>rūpa-jhānas</i>	1 <sup>st</sup> absorption ( <i>paṭhamajjhāna</i> )	1. Cessation of the speech ( <i>vācā niruddhā</i> ) and sensual perceptions ( <i>kāma-saññā</i> )
	2 <sup>nd</sup> absorption ( <i>dutiyajjhāna</i> )	2. Cessation of thought and examination ( <i>vitakka-vicārā</i> )
	3 <sup>rd</sup> absorption ( <i>tatiyajjhāna</i> )	3. Cessation of rapture ( <i>piṭṭi</i> )
	4 <sup>rd</sup> absorption ( <i>catutthajjhāna</i> )	4. Cessation of in-breathing and out- breathing ( <i>assāsapassāsā</i> )
4 <i>arūpa-jhānas</i>	The base of the infinity of space ( <i>ākāsānañcāyatana</i> )	5. Cessation of the perception of form ( <i>rūpasaññā</i> )
	The base of the infinity of consciousness ( <i>viññānañcāyatana</i> )	6. Cessation of the perception pertaining to the base of the infinity of space ( <i>ākāsānañcāyatana-saññā</i> )
	The base of nothingness ( <i>ākīñcaññāyatana</i> )	7. Cessation of the perception pertaining to the base of the infinity of consciousness ( <i>viññānañcāyatana-saññā</i> )
	The base of neither- perception-nor- nonperception	8. Cessation of the perception pertaining to the base of nothingness ( <i>ākīñcaññāyatana-saññā</i> )
	The cessation of perception and feeling ( <i>saññā-vedayita-nirodha</i> )	9. Cessation of perception and feeling ( <i>saññā-vedayita-nirodha</i> = <i>animitto cetosamādhī</i> )
Moggallāna Saṃyutta SN 40.1-9, Anupubbanirodhasutta AN 9.31, Rahogatasutta SN 36.11		

## Four brahmavihāras (5-8)

There are 4 *brahmavihāras*, as follows:

- 1) *samādhi* inducted by friendliness (*mettā-cetovimutti*);
- 2) *samādhi* inducted by compassion (*karunā-cetovimutti*);
- 3) *samādhi* inducted by sympathetic joy (*muditā-cetovimutti*);
- 4) *samādhi* inducted by equanimity/ neutrality (*upekkhā-cetovimutti*).

In Tipiṭaka, under the name of **Mettāsutta** are 7 following suttas. In Anguttara-Nikāya located the **Mettāsutta** (“Amity”)<sup>77</sup> explains the incalculable benefits of merit that last for many aeons and other<sup>78</sup> gives 8 benefits of practicing *mettā*. The **Mettāsutta** (“Advantages”) in Anguttara-Nikāya<sup>79</sup> lists 11 advantages of *mettā*, which are: one sleep happy and wakes happy; he sees no evil dreams; he is dear to human beings and non-human beings alike; the devas guard him; fire, poison or sword affect him not; quickly he concentrates his mind; his complexion is serene; he makes an end without bewilderment; and if he has penetrated no further (Arahantship) he reaches (at death) the Brahma-world. The **Mettāsutta** (“The Lovingkindness Discourse”) in Khuddakapāṭha<sup>80</sup> is the same as “Loving-kindness” in Sutta-Nipāṭa<sup>81</sup>. The last containing explanations, what *mettā* means. In the **Mettāsutta** (vi, “Goodwill”; vii, “Compassion”, viii, “Sympathy”, ix, “Equanimity”) of Saṃyutta-Nikāya<sup>82</sup> the Buddha’s explains the detailed connection between the Brahmā meditations and the awakening factors, which taken together lead to liberation. In the **Mettāsutta** which is located in The Minor Anthologies of the Pali Canon<sup>83</sup>, the Buddha confirms that because having cultivated for seven years a *mettā*, for seven aeons of contraction and expansion, he did not return to this world.

The **Sāmaññaphalasutta** (“The Fruits of The Life of A Recluse”)<sup>84</sup> contains the Buddha’s explanations to the king Ajātasattu about the benefits of spiritual, including *mettā* practice and the **Mahāgovindasutta** (“The Lord High Steward”)<sup>85</sup> also mentions development of *mettā*. The **Saṅgītisutta** (“The Recital”)<sup>86</sup> contains the Buddha’s encouragement to Venerable Sāriputta to teach the *bhikkhus catasso appamaññā* and offers an extended listing of Buddhist doctrines arranged in numerical sequence.

The **Cūlagosīngasutta** (“The Lesser Discourse in Gosīṅga”)<sup>87</sup> include the Buddha’s explanation on importance of friendly speech and the **Kakacūpamasutta** (“Discourse on the Parable of the Saw”)<sup>88</sup> talking on the importance of patience and *mettā*.

The **Mahārāhulovādasutta** (“Great Discourse on an Exhortation to Rāhula”)<sup>89</sup> points out the Buddha’s explanations for son Rāhula on how to meditate on various objects, including *mettā* to overcome ill-will. The **Subhasutta** (“Discourse to Subha”)<sup>90</sup> mentions development of *mettā*.

The **Kūlasutta** (“The Clans”)<sup>91</sup> the Buddha explains, that non-human beings may attack a *bhikkhu* without *mettā* and the **Ahirājasutta** (“Lord of Snakes”)<sup>92</sup> describes spreading *mettā* to snakes and other creatures.

When the **Nissāraṇīyasutta** (“Amity”)<sup>93</sup> providing *mettā* as escape, the texts in the Nīvaraṇa-ppahānavagga<sup>94</sup> worships the *jhānā* achieved by *mettā*. Probably the best known Buddhist book the Dhammapada<sup>95</sup> confirms that hatred is never appeased by hatred here, it is appeased by non-hatred, this law is eternal. Another verse<sup>96</sup> explains, that the monk, who is abiding in *mettā* and trusting in the Buddha’s teaching, will acquire the peaceful state of *nibbāna*, quieting of all conditioned things and happiness.

The **Mettābhāvanāsutta**, located in Itivuttaka,<sup>97</sup> explains sixteenth part of the mind-release of *mettā*. As well, *mettā* occurs in The Dhammasaṅgani<sup>98</sup> and a very detailed explanation on *mettā* is given in *Mettākathā*<sup>99</sup> and *Appamaññā-vibhaṅga*.<sup>100</sup>

### **The method of developing of *mettā* (Mettāsutta Kp 9)**<sup>101</sup>

*Here, a Monk dwells pervading one quarter with a mind saturated with lovingkindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he dwells pervading the entire universe with a mind saturated with loving-kindness, abundant, exalted, immeasurable, without hostility, and without ill will.*

*What should be done by one skillful in good, who has comprehended the state of peace:*

*he ought to be able, straight, and upright, easy to speak to, meek, without conceit,*

*satisfied with little, easy to support, free from duties, and light in living, with faculties at peace, prudent, not forward, and greedless among the families,*

*he should not do the slightest thing whereby others who are wise might find fault with him.*

*May all beings be happy and secure, may all beings in their hearts be happy!*

*Whatsoever breathing beings there are—trembling, firm, or any other beings, whether they be long or great, of middle size, short, tiny, or of compact body,*

*those who are seen, and those who are unseen, those who live far away, those who are near,*

*those who are born, and those who still seek birth—may all beings in their hearts be happy!*

*No one should cheat another, nor should he despise anyone wherever they be, he should not long for suffering for another because of anger or resentment.*

*In the same way as a mother would protect her son, her only son, with her life, so toward all beings he should develop the measureless thought of friendliness.*

*Towards the whole wide world he should develop the measureless thought of friendliness,*

*above, below, and across the middle, without barriers, hate, or enemy.*

*Standing, walking, sitting, lying, for as long as he is without torpor, he should be resolved on this mindfulness, for this, they say here, is the true spiritual life.*

*Without going back to wrong views, virtuous, and endowed with true insight, having removed all greed for sense pleasures, he will never come to lie in a womb again.*

*sādhū! sādhu! sādhu!*

## The method of developing of *mettā* (Mettasutta Snp 1.8)<sup>102</sup>

*What should be done by one  
who is skilled in wholesomeness,  
to gain the State of Peacefulness is  
this:*

*One should be able, upright, straight  
and not proud,  
easy to speak to, mild and well  
content,*

*easily satisfied and not caught up  
in too much bustle, and frugal in  
one's ways,  
with senses calmed, intelligent, not  
bold,  
not being covetous when with other  
folk,*

*not even doing little things that other  
wise ones blame*

*And this the thought that one should  
always hold:*

*“May beings all live happily and  
safe,  
and may their hearts rejoice within  
themselves.*

*Whatever there may be with breath  
of life,  
whether they be frail or very strong,  
without exception, be they long or  
short,*

*or middle-sized, or be big or small,  
or dense, or visible or invisible,  
or whether they dwell far or they  
dwell near,  
those that are here, those seeking to*

*exist —  
may beings all rejoice within  
themselves.”*

*Let no one bring about another's  
ruin  
and not despise in any way or place;  
let them not wish each other any ill  
from provocation or from enmity.*

*Just as a mother at the risk of life  
loves and protects her child, her only  
child,*

*so one should cultivate this  
boundless love  
to all that live in the whole universe  
— extending from a consciousness  
sublime  
upwards and downwards and  
across the world,  
untroubled, free from hate and  
enmity.*

*And while one stands and while one  
sits  
or when one lies down still free from  
drowsiness,*

*one should be intent on this  
mindfulness — this is divine  
abiding here they say.*

*But when one lives quite free from  
any view,  
is virtuous, with perfect insight won,  
and greed for selfish desires let go,  
one surely comes no more to be  
reborn.*

*sādhū! sādhu! sādhu!*

## The method of developing of *mettā* (Ahirājasutta AN 4.67)<sup>103</sup>

*I have good will for the  
Virupakkhas,  
good will for the Erapathas,  
good will for the Chabyaputtas,  
good will for the Dark Gotamakas.*

*I have good will for footless beings,  
good will for two-footed beings,  
good will for four-footed beings,  
good will for many-footed beings.*

*May footless beings do me no  
harm.*

*May two-footed beings do me no  
harm.*

*May four-footed beings do me no  
harm.*

*May many-footed beings do me no  
harm.*

*May all creatures,  
all breathing things, all beings*

*—each and every one—  
meet with good fortune.*

*May none of them come to any  
evil.*

*Limitless is the Buddha,  
limitless the Dhamma,  
limitless the Sangha.*

*There is a limit to creeping things:  
snakes, scorpions, centipedes,  
spiders, lizards, and rats.*

*I have made this safeguard,  
I have made this protection.*

*May the beings depart.  
I pay homage to the Blessed One,  
homage to the seven rightly self-  
awakened ones.*

*sādhū! sādhu! sādhu!*

## Benefits of developing of *mettā* (Mettāsutta AN 11.15)<sup>104</sup>

According to the **Mettāsutta**, there is 11 benefits of developing of *mettā*, as follows.

*“One sleeps easily, wakes easily, dreams no evil dreams. One is dear to human beings, dear to non-human beings. The devas protect one. Neither fire, poison, nor weapons can touch one. One’s mind gains concentration quickly. One’s complexion is bright. One dies unconfused and — if penetrating no higher — is headed for the Brahma worlds.”*

## Four Bases of Mindfulness (*satipaṭṭhāna*) (9-12)

There is the four bases of mindfulness as follows.

1. Contemplation on body (*kāyānupassanā*);
2. Contemplation on sensations/feelings (*vedanānupassana*);

3. Contemplation on mind/consciousness (*cittānupassana*);
4. Contemplation on *dhammas* (*dhammānupassana*).

The most comprehensive description of four bases of mindfulness development can be found in the **Mahāsatipatthānasutta** (“Setting-up of Mindfulness”)<sup>105</sup> and in the **Satipatthānasutta** (“Discourse on the Applications of Mindfulness”)<sup>106</sup>. The contemplation on body (*kāyānupassanā*) and the four elements occur in the **Kevaṭṭasutta** (“The Three Wonders, and The Gods”)<sup>107</sup> where brahmin ascends to each heaven to enquire about where four elements cease. In the **Mahāhatthipadopamasutta** (“Greater Discourse on the Simile of the Elephants Footprint”)<sup>108</sup> Sāriputta Thera gives an elaborate demonstration of how, just as any footprint can fit inside an elephant’s, all the Buddha’s teaching can fit inside the four noble truths. The four bases of mindfulness are also included in the **Mahārāhulovādasutta** (“Great Discourse on an Exhortation to Rāhula”)<sup>109</sup> and the **Dhātuvibhaṅgasutta** (“Discourse on the Analysis of the Elements”)<sup>110</sup> gives an overview how to use the elements to develop *kāyagatāsati*.

**The method of developing of four bases of mindfulness (Ānāpānasatisutta MN 118)<sup>111</sup>**

*Bhikkhus, when mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit. When mindfulness of breathing is developed and cultivated, it fulfils the four foundations of mindfulness. When the four foundations of mindfulness are developed and cultivated, they fulfil the seven enlightenment factors. When the seven enlightenment factors are developed and cultivated, they fulfil true knowledge and deliverance.*

*And how, bhikkhus, is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?*

*Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.*

**Table 6.** Three places and three aspects for development of *satipatthānā*

3 suitable places	3 important aspects to practicing
1) forest ( <i>arañña</i> ), 2) root of a tree ( <i>rukkhamūla</i> ), 3) an empty hut ( <i>suññāgāra</i> ).	1) sit cross-legged, 2) keep the body erect, and 3) establish mindfulness in front of him.
Mahasatipatthānasutta MN 10	



## FIRST TETRAD

**Step 1:** *Breathing in long, he understands: “I breathe in long”, or breathing out long, he understands: “I breathe out long.”*

**Step 2:** *Breathing in short, he understands: “I breathe in short”; or breathing out short, he understands: “I breathe out short.”*

**Step 3:** *He trains thus: “I shall breathe in experiencing the whole body of breath”; he trains thus: “I shall breathe out experiencing the whole body of breath.”*

**Step 4:** *He trains thus: “I shall breathe in tranquillising the bodily formation”<sup>112</sup>; he trains thus: “I shall breathe out tranquillising the bodily formation.”*

*Bhikkhus, on whatever occasion a bhikkhu, breathing in long, understands: ‘I breathe in long,’ or breathing out long, understands: ‘I breathe out long’; breathing in short, understands: ‘I breathe in short,’ or breathing out short, understands: ‘I breathe out short’; trains thus: ‘I shall breathe in experiencing the whole body of breath’; trains thus: ‘I shall breathe out experiencing the whole body of breath’; trains thus: ‘I shall breathe in tranquillising the bodily formation’; trains thus: ‘I shall breathe out tranquillising the bodily formation’—on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I say that this is a certain body among the bodies, namely, in-breathing and out-breathing. That is why on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world.*

## SECOND TETRAD

**Step 5:** *“One trains oneself: thoroughly experiencing rapture, I shall breathe in; thoroughly experiencing rapture, I shall breathe out.”*

**Step 6:** *“One trains oneself: thoroughly experiencing happiness, I shall breathe in; thoroughly experiencing happiness, I shall breathe out.”*

**Step 7:** *“One trains oneself: thoroughly experiencing how the mental elements condition the mind, I shall breathe in; thoroughly experiencing how the mental elements condition the mind, I shall breathe out.”*

**Step 8:** *“One trains oneself: calming the mental elements, I shall breathe in; calming the mental elements, I shall breathe out.”*

*Bhikkhus, on whatever occasion a bhikkhu trains thus: ‘I shall breathe in experiencing rapture’; trains thus: ‘I shall breathe out experiencing rapture’; trains thus: ‘I shall breathe in experiencing pleasure’; trains thus: ‘I shall breathe out experiencing pleasure’; trains thus: ‘I shall breathe in experiencing the mental*

*formation’; trains thus: ‘I shall breathe out experiencing the mental formation’; trains thus: ‘I shall breathe in tranquillising the mental formation’; trains thus: ‘I shall breathe out tranquillising the mental formation’—on that occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I say that this is a certain feeling among the feelings, namely, giving close attention to in-breathing and out-breathing. That is why on that occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world.*

### THIRD TETRAD

**Step 9:** *“One trains oneself: thoroughly experiencing the state of the mind, I shall breathe in; thoroughly experiencing the state of the mind, I shall breathe out.”*

**Step 10:** *“One trains oneself: gladdening the mind, I shall breathe in; gladdening the mind, I shall breathe out.”*

**Step 11:** *“One trains oneself: concentrating the mind, I shall breathe in; concentrating the mind, I shall breathe out.”*

**Step 12:** *“One trains oneself: liberating the mind from attachment, I shall breathe in; liberating the mind from attachment, I shall breathe out.”*

*Bhikkhus, on whatever occasion a bhikkhu trains thus: ‘I shall breathe in experiencing the mind’; trains thus: ‘I shall breathe out experiencing the mind’; trains thus: ‘I shall breathe in gladdening the mind’; trains thus: ‘I shall breathe out gladdening the mind’; trains thus: ‘I shall breathe in concentrating the mind’; trains thus: ‘I shall breathe out concentrating the mind’; trains thus: ‘I shall breathe in liberating the mind’; trains thus: ‘I shall breathe out liberating the mind’—on that occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I do not say that there is the development of mindfulness of breathing for one who is forgetful, who is not fully aware. That is why on that occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world.*

### FOURTH TETRAD

**Step 13:** *“One trains oneself: constantly contemplating the impermanence of all conditioned things, I shall breathe in; constantly contemplating the impermanence of all conditioned things, I shall breathe out.”*

**Step 14:** *“One trains oneself: constantly contemplating becoming weary of and dispassionate towards the things which the mind has desired and to which it has become attached, I shall breathe in; constantly contemplating becoming weary of and dispassionate towards the things which the mind has desired and to which it has become attached, I shall breathe out.”*

**Step 15:** “One trains oneself: constantly contemplating cessation, I shall breathe in; constantly contemplating cessation, I shall breathe out.”

**Step 16:** “One trains oneself: constantly contemplating the throwing back of everything to where it came from, I shall breathe in; constantly contemplating the throwing back of everything to where it came from, I shall breathe out.”

*Bhikkhus, on whatever occasion a bhikkhu trains thus: ‘I shall breathe in contemplating impermanence’; trains thus: ‘I shall breathe out contemplating impermanence’; trains thus: ‘I shall breathe in contemplating fading away’; trains thus: ‘I shall breathe out contemplating fading away’; trains thus: ‘I shall breathe in contemplating cessation’; trains thus: ‘I shall breathe out contemplating cessation’; trains thus: ‘I shall breathe in contemplating relinquishment’; trains thus: ‘I shall breathe out contemplating relinquishment’—on that occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world. Having seen with wisdom the abandoning of covetousness and grief, he closely looks on with equanimity. That is why on that occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.*

*Bhikkhus, that is how mindfulness of breathing, developed and cultivated, fulfills the four foundations of mindfulness.*

*sādhū! sādhu! sādhu!*

Originally, the **Satipatthānāsutta** consisted the four foundations of mindfulness (*catu-satipatthānā*) with supplemental factors which give an outline as follows.

1. **The contemplation of the body** (*kāyānupassanā satipatthāna*):

- 1) the contemplation of the breathing in and breathing out (*ānāpāna-sati*);
- 2) the postures of the body (*iriyāpatha*);
- 3) mindfulness with a clear comprehension (*sampajañña/sampajāna*);
- 4) the reflection on the repulsiveness of the body (*asubha*);
- 5) the reflection on the material elements (*dhātu*);
- 6) the 9 cemetery contemplations (*nava-sivathika*):
  - dead body, swollen, blue and festering;
  - dead body devoured by animals;
  - dead body of skeleton, held by tendons, with some flesh adhering it;
  - dead body of skeleton held by tendons blood-smearred fleshless;

- dead body of skeleton held by tendons without flesh and blood;
- dead body's scattered bones;
- dead body's bones with shell-like color;
- dead body's bones lying in a heap for long;
- dead body's rotten bones crumbling to dust.

2. **The contemplation of feelings** (*vedanānupassana satipaṭṭhāna*):

- 1) pleasant feeling (*sukha-vedanā*);
- 2) painful feeling (*dukkha-vedanā*);
- 3) neither painful nor pleasant feeling (*adukkha-ma-sukha vedanā*);
- 4) pleasant wordly feeling (*sāmisa sukha*);
- 5) pleasant non-wordly feeling (*nirāmisa sukha*);
- 6) painful wordly feeling (*sāmisa dukkha*);
- 7) neutral non-wordly feeling (*nirāmisa dukkha*);
- 8) neutral wordly feeling (*sāmisa adukkha-ma-sukha*);
- 9) neutral non-wordly feeling (*nirāmisa adukkha-ma-sukha*).

3. **The contemplation of consciousness** (*cittānupassana satipaṭṭhāna*):

- 1) consciousness with lust (*sarāga citta*);
- 2) consciousness without lust (*vītarāga citta*);
- 3) consciousness with hatred (*sadosa citta*);
- 4) consciousness without hatred (*vītadosa citta*);
- 5) consciousness with delusion (*samoha citta*);
- 6) consciousness without delusion (*vītamoha citta*);
- 7) constricted consciousness (*saṅkhitta citta*);
- 8) scattered consciousness (*vikkhitta citta*);
- 9) excellent consciousness (*mahaggata citta*);
- 10) non-excellent consciousness (*amahaggata citta*);
- 11) surpassable consciousness (*sauttara citta*);
- 12) unsurpassable consciousness (*anuttara citta*);
- 13) concentrated consciousness (*samāhita citta*);
- 14) unconcentrated consciousness (*asamāhita citta*);
- 15) freed consciousness (*vimutta citta*);
- 16) unfreed consciousness (*avimutta citta*).

4. **The contemplation of dhammas** (*dhammānupassana satipaṭṭhāna*):

- 1) the 5 hindrances (*pañca-nīvaraṇa*):
  - (1) sensuous desire (*kāmacchanda*),
  - (2) ill-will (*vyāpāda/byāpāda*),
  - (3) sloth and torpor (*thīna-middha*),
  - (4) restlessness and remorse (*uddhacca-kukkucca*),
  - (5) skeptical doubt (*vicikicchā*).

- 2) the 5 aggregates of clinging (*pañca-kkhandha*):
  - (1) material form (*rūpa*),
  - (2) feeling (*vedana*),
  - (3) perception (*saññā*),
  - (4) mental formation (*saṅkhāra*),
  - (5) consciousness (*viññāna*).
  
- 3) the 6 internal and 6 external sense-bases (*cha-ajjhattikāyatana, cha bāhirāyatana*):
  - (1) internal — (1) eye (*cakkhu*), (2) ear (*sota*), (3) nose (*ghāna*), (4) tongue (*jivhā*), (5) body (*kāya*), (6) mind (*mana*);
  - (2) external — (1) visible form (*rūpa*), (2) sound (*sadda*), (3) smell (*gandha*), (4) taste (*rasa*), (5) tangibility (*phoṭṭhabba*), (6) Dhamma.
  
- 4) the 7 factors of enlightenment (*satta-bojjhaṅga*):
  - (1) mindfulness (*satī*),
  - (2) investigation of Dhamma (*dhammavicaya*),
  - (3) effort (*vīriya*),
  - (4) joy/rapture (*pīti*),
  - (5) tranquillity (*passaddhī*),
  - (6) concentration (*samādhi*),
  - (7) equanimity (*upekkhā*).
  
- 5) the 4 noble truths (*catu-ariya-sacca*):
  - (1) suffering (*dukkha*),
  - (2) origin of suffering (*dukkha-samudaya*),
  - (3) cessation of suffering (*dukkha nirodha*),
  - (4) the path leading to the cessation of suffering (*dukkha-  
nirodha-gāminī-paṭipadā*).

## **A. Development of contemplation of the breathing (*kāyānupassanā satipaṭṭhāna*)**

*And how, monks, does a monk fare along contemplating the body in the body? Herein, monks, a monk who is forest-gone or gone to the root of a tree or gone to an empty place, sits down cross-legged, holding his back erect, arousing mindfulness in front of him.*

*Mindful he breathes in, mindful he breathes out.*

*Whether he is breathing in a long (breath) he comprehends, ‘I am breathing in a long (breath)’; or whether he is breathing out a long (breath) he comprehends, ‘I am breathing out a long (breath)’; or whether he is breathing in a short (breath) he comprehends, ‘I am breathing in a short (breath)’; or whether he is breathing out a short (breath) he comprehends, ‘I am breathing out a short (breath).’*

*He trains himself, thinking: 'I shall breathe in experiencing the whole body. He trains himself, thinking: 'I shall breathe out experiencing the whole body.'*

*He trains himself, thinking: 'I shall breathe in tranquillising the activity of the body.' He trains himself, thinking: 'I shall breathe out tranquillising the activity of the body.'*

*Monks, it is like a clever turner or turner's apprentice who, making a long (turn), comprehends, 'I am making a long (turn)'; or when making a short (turn) comprehends, 'I am making a short (turn).' Even so, monks, does a monk who is breathing in a long (breath) comprehend, 'I am breathing in a long (breath)'; or when breathing out a long (breath) he comprehends, 'I am breathing out a long (breath)'; or when breathing in a short (breath) he comprehends, 'I am breathing in a short (breath)'; or when breathing out a short (breath) he comprehends, 'I am breathing out a short (breath).'*

*He trains himself with the thought: 'I shall breathe in experiencing the whole body.'*

*He trains himself with the thought: 'I shall breathe out experiencing the whole body.'*

*He trains himself with the thought: 'I shall breathe in tranquillising the activity of the body.'*

*He trains himself with the thought: 'I shall breathe out tranquillising the activity of the body.'*

*In this way, monks, he fares along contemplating the body in the body internally, or he fares along contemplating the body in the body externally, or he fares along contemplating the body in the body internally and externally; or he fares along contemplating origination-things in the body, or he fares along contemplating dissolution-things in the body, or he fares along contemplating origination-and-dissolution things in the body; or, thinking, 'There is the body,' his mindfulness is established precisely to the extent necessary just for knowledge, just for remembrance, and he fares along independently of and not grasping anything in the world. It is thus too, monks, that a monk fares along contemplating the body in the body.*

**Table 7.** Contemplation of the factors of the breath

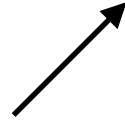
arising	contemplation of	internally
ceasing		externally
both: arising and ceasing		both: internally and externally
Mahasatipaṭṭhānāsutta(MN 10)		

So, to practice the meditation on breath, (1) need to observe mindfully the breath and (2) try to see clearly the in-breath and the out-breath, involving the following aspects:

Breathe in



Breathe out



1. Keeping mindful.



2. Distinguishing long and short.



3. Making clear the entire body.



4. Reducing body-conditioned (breathing)

**Entering to *vipassanā*:** on breath-body the contemplation arises in this way:

1. Contemplating the origination factor of the breath, or contemplating the arising nature of the breath (*samudaya-dhammā-nupassī*).
2. Contemplating the dissolution factor of the breath, or contemplating the dissolving nature of the breath (*vaya-dhammā-nupassī*).
3. Contemplating the origination and dissolution factor of the breath, or contemplating the arising and dissolving nature of the breath (*samudaya-vaya-dhammā-nupassī*).

## **B. Development of contemplation of the posture of the body (*kāyānupassanā satipatthāna*)**

*And again, monks, a monk, when he is walking, comprehends, 'I am walking'; or when he is standing still, comprehends, 'I am standing still'; or when he is sitting down, comprehends, 'I am sitting down'; or when he is lying down, comprehends, 'I am lying down.' So that however his body is disposed he comprehends that it is like that."*

*Thus he fares along contemplating the body in the body internally, or he fares along contemplating the body in the body externally, or he fares along contemplating the body in the body internally and externally; or he fares along contemplating*

*origination-things in the body, or he fares along contemplating dissolution-things in the body, or he fares along contemplating origination-and-dissolution things in the body; or, thinking, ‘There is the body,’ his mindfulness is established precisely to the extent necessary just for knowledge, just for remembrance, and he fares along independently of and not grasping anything in the world. It is thus too, monks, that a monk fares along contemplating the body in the body.*

Bhikkhu has mindfulness on the 4 postures of the body to understand them, however his body is disposed.

**Table 8.** Four Postures

Posture	Understanding
going	I am going
standing	I am standing
sitting	I am sitting
lying down	I am lying down
Mahasatipat̥ṭhānāsuttaMN 10	

### **C. Development of the mindfulness with clear comprehension (*kāyānupassanā satipat̥ṭhāna*)**

*And again, monks, a monk,  
 when he is setting out or returning is one, acting in a clearly conscious way;  
 when he is looking in front or looking around is one, acting in a clearly conscious way;  
 when he has bent in or stretched out (his arm) is one, acting in a clearly conscious way;  
 when he is carrying his outer cloak, bowl and robe is one, acting in a clearly conscious way;  
 when he is eating, drinking, chewing, tasting is one, acting in a clearly conscious way;  
 when he is obeying the calls of nature is one, acting in a clearly conscious way;  
 when he is walking, standing, sitting, asleep, awake, talking, silent, he is one acting in a clearly conscious way.*

*Thus he fares along contemplating the body in the body internally, or he fares along contemplating the body in the body externally, or he fares along contemplating the body in the body internally and externally; or he fares along contemplating origination-things in the body, or he fares along contemplating dissolution-things in*



*the body, or he fares along contemplating origination-and-dissolution things in the body; or, thinking, 'There is the body,' his mindfulness is established precisely to the extent necessary just for knowledge, just for remembrance, and he fares along independently of and not grasping anything in the world. It is thus too, monks, that a monk fares along contemplating the body in the body.*

#### **D. Development of the reflection on the repulsiveness (*asubha*) of the body (*kāyānupassanā satipaṭṭhāna*)**

*And again, monks, a monk reflects on precisely this body itself, encased in skin and full of various impurities, from the soles of the feet up and from the crown of the head down, that: 'There is connected with this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid, urine.'*

*Monks, it is like a double-mouthed provision bag that is full of various kinds of grain such as hill-paddy, paddy, kidney beans, peas, sesamum, rice; and a keen-eyed man, pouring them out, were to reflect: 'That's hill-paddy, that's paddy, that's kidney beans, that's peas, that's sesamum, that's rice.'*

#### **E. Development of the reflection on the material elements (*kāyānupassanā satipaṭṭhāna*)**

*And again, monks, a monk reflects on this body according to how it is placed or disposed in respect of the elements, thinking: 'In this body there is the element of extension, the element of cohesion, the element of heat, the element of motion.'*

#### **F. Development of the reflection on the 9 cemetery contemplations (*navasivathika satipaṭṭhāna*)**

*And again, monks, as a monk might see a body thrown aside in a cemetery, (1) dead for one day or for two days or for three days, swollen, discoloured, decomposing... , (2) being devoured by crows or ravens or vultures or wild dogs or jackals or by various small creatures... , (3) a skeleton with (some) flesh and blood, sinew-bound... , (4) fleshless but blood-bespattered, sinew-bound... , (5) without flesh and blood, sinew-bound... , (6) the bones scattered here and there, no longer held together... , (7) the bones white and something like sea-shells a heap of (8) dried up bones more than a year old... , (9) the bones gone rotten and reduced to powder; he focuses on this body itself, thinking:*

*‘This body, too, is of a similar nature a similar constitution, it has not got past that (state of things).’ Thus he fares along contemplating the body in the body internally, or he fares along contemplating the body in the body externally, or he fares along contemplating the body in the body internally and externally; or he fares along contemplating origination-things in the body, or he fares along contemplating dissolution-things in the body, or he fares along contemplating origination-and-dissolution things in the body; or, thinking, ‘*

*There is the body,’ his mindfulness is established precisely to the extent necessary just for knowledge, just for remembrance, and he fares along independently of and not grasping anything in the world. It is thus too, monks, that a monk fares along contemplating the body in the body.*

### **G. Reflection on the feelings (*vedanānupassanā satipaṭṭhāna*)**

*And how, monks, does a monk fare along contemplating the feelings in the feelings? Herein, monks, while he is experiencing a pleasant feeling he comprehends: ‘I am experiencing a pleasant feeling;’*

*while he is experiencing a painful feeling he comprehends, ‘I am experiencing a painful feeling;’*

*while he is experiencing a feeling that is neither painful nor pleasant he comprehends: ‘I am experiencing a feeling that is neither painful nor pleasant.’*

*While he is experiencing a pleasant feeling in regard to material things he comprehends, ‘I am experiencing a pleasant feeling in regard to material things;’*

*While he is experiencing a painful feeling in regard to material things he comprehends, ‘I am experiencing a painful feeling in regard to material things;’*

*while he is experiencing a feeling that is neither painful nor pleasant in regard to material things he comprehends: ‘I am experiencing a feeling that is neither painful nor pleasant in regard to material things;’*

*While he is experiencing a pleasant feeling in regard to non-material things he comprehends, ‘I am experiencing a pleasant feeling in regard to non-material things;’*

*While he is experiencing a painful feeling in regard to non-material things he comprehends, ‘I am experiencing a painful feeling in regard to non-material things;’ while*

*he is experiencing a feeling that is neither painful nor pleasant in regard to non-material things he comprehends: ‘I am experiencing a feeling that is neither painful nor pleasant in regard to non-material things;’*

*Thus he fares along contemplating the feelings in the feelings internally, or he fares along contemplating the feelings in the feelings externally, or he fares along contemplating the feelings in the feelings internally and externally; or he fares along contemplating origination-things in the feelings, or he fares along contemplating dissolution-things in the feelings, or he fares along contemplating origination-dissolution-things in the feelings; or, thinking, ‘There is feeling,’ his mindfulness is established precisely to the extent necessary just for knowledge, just for remembrance, and he fares along independently of*

*and not grasping anything in the world. It is thus, monks, that a monk fares along contemplating feelings in the feelings.*

## **H. Reflection on the mind/consciousness (*cittānupassanā satipatthāna*)**

*And how, monks, does a monk fare along contemplating mind in the mind? Herein, monks, a monk knows intuitively the mind with attachment as a mind with attachment;*

*he knows intuitively the mind without attachment, as a mind without attachment;*

*he knows intuitively the mind with hatred, as a mind with hatred;*

*he knows intuitively the mind without hatred, as a mind without hatred;*

*he knows intuitively the mind with confusion, as a mind with confusion;*

*he knows intuitively the mind without confusion, as a mind without confusion;*

*he knows intuitively the mind that is contracted, as a mind that is contracted;*

*he knows intuitively the mind that is distracted, as a mind that is distracted;*

*he knows intuitively the mind that has become great, as a mind that has become great;*

*he knows intuitively the mind that has not become great, as a mind that has not become great;*

*he knows intuitively the mind with (some other mental state) superior to it, as a mind with (some other mental state) superior to it;*

*he knows intuitively the mind with no (other mental state) superior to it, as a mind with no (other mental state) superior to it;*

*he knows intuitively the mind that is composed, as a mind that is composed;*

*he knows intuitively the mind that is not composed, as a mind that is not composed;*

*he knows intuitively the mind that is freed, as a mind that is freed;*

*he knows intuitively the mind that is not freed, as a mind that is not freed.*

*Thus he fares along contemplating the mind in the mind internally, or he fares along contemplating the mind in the mind externally, or he fares along contemplating the mind in the mind internally and externally, or he fares along contemplating origination-things in the mind, or he fares along contemplating dissolution-things in the mind, or he fares along contemplating origination-dissolution-things in the mind.; or, thinking, 'There is mind,' his mindfulness is established precisely to the extent necessary just for knowledge, just for remembrance, and he fares along independently of and not grasping anything in the world. It is thus, monks, that a monk fares along contemplating mind in the mind.*

## **I. Reflection on the mind-objects (*dhammānupassanā satipatthāna*)**

### **1. The realization of the hindrances:**

- 1) if exist, one realizes it exists;
- 2) if not exist, one realizes it does not exist;

- 3) how it arises from unarisen situation;
- 4) how it is to be removed after having arisen;
- 5) how it never come again after having been removed.

*And how, monks, does a monk fare along contemplating mental objects in mental objects? Herein, monks, a monk fares along contemplating mental objects in mental objects from the point of view of the five hindrances. And how, monks, does a monk fare along contemplating mental objects in mental objects from the point of view of the five hindrances?*

*(1) Herein, monks, when a subjective desire for sense-pleasures is present a monk comprehends that he has a subjective desire for sense-pleasures; or when a subjective desire for sense-pleasures is not present he comprehends that he has no subjective desire for sense-pleasures. And in so far as there comes to be an uprising of desire for sense-pleasures that had not arisen before, he comprehends that; and in so far as there comes to be a getting rid of desire for sense-pleasures that has arisen, he comprehends that. And in so far as there comes to be no future uprising of desire for the sense-pleasures that has been got rid of, he comprehends that.*

*(2) Or when ill-will is subjectively present a monk comprehends that he has ill-will subjectively present; or when ill-will is subjectively not present he comprehends that he has no subjective ill-will. And in so far as there comes to be an uprising of ill-will that had not arisen before, he comprehends that; and in so far as there comes to be a getting rid of ill-will that has arisen, he comprehends that. And in so far as there comes to be no future uprising of ill-will that has been got rid of, he comprehends that.*

*(3) Or when sloth and torpor is subjectively present a monk comprehends that he has sloth and torpor subjectively present; or when sloth and torpor is subjectively not present he comprehends that he has no subjective sloth and torpor. And in so far as there comes to be an uprising of sloth and torpor that had not arisen before, he comprehends that; and in so far as there comes to be a getting rid of sloth and torpor that has arisen, he comprehends that. And in so far as there comes to be no future uprising of sloth and torpor that has been got rid of, he comprehends that.*

*(4) Or when restlessness and worry is subjectively present a monk comprehends that he has restlessness and worry subjectively present; or when restlessness and worry is subjectively not present he comprehends that he has no subjective restlessness and worry. And in so far as there comes to be an uprising of restlessness and worry that had not arisen before, he comprehends that; and in so far as there comes to be a getting rid of restlessness and worry that has arisen, he comprehends that. And in so far as there comes to be no future uprising of restlessness and worry that has been got rid of, he comprehends that. Or when restlessness and worry is subjectively present a monk comprehends that he has restlessness and worry subjectively present; or when restlessness and worry is subjectively not present he comprehends that he has no subjective restlessness and worry. And in so far as there comes to be an uprising of restlessness and worry that had not arisen before, he comprehends that; and in so far as there comes to be a getting rid of restlessness and worry that has arisen, he comprehends that. And in so far as there comes to be no future uprising of restlessness and worry that has been got rid of, he comprehends that.*

(5) *Or when doubt is present subjectively he comprehends that he has subjective doubt; or when doubt is not present subjectively he comprehends that he has no subjective doubt. And in so far as there is an uprising of doubt that had not arisen before, he comprehends that; and in so far as there is a getting rid of doubt that has arisen, he comprehends that; and in so far as there is in the future no uprising of the doubt that has been got rid of, he comprehends that.*

## **2. The realization of the Aggregates of clinging:**

- 1) this is matter, etc.;
- 2) this is the cause of matter, etc.;
- 3) this is the cessation of matter, etc.

*It is thus that he fares along contemplating mental objects in mental objects internally, or he fares along contemplating mental objects in mental objects externally, or he fares along contemplating mental objects in mental objects internally and externally; or he fares along contemplating origination-things in mental objects, or he fares along contemplating dissolution-things in mental objects, or he fares along contemplating origination-things and dissolution-things in mental objects; or, thinking, 'There are mental objects,' his mindfulness is established precisely to the extent necessary just for knowledge, just for remembrance, and he fares along independently of and not grasping anything in the world. It is thus; monks, that a monk fares along contemplating mental objects in mental objects from the point of view of the five hindrances.*

## **3. The realization of the sense-bases:**

- 1) realizes eye, etc.;
- 2) realizes visible form, etc.;
- 3) realizes the fetter that occurs depending on both of them;
- 4) realizes how the fetter arises;
- 5) realizes how to remove the arisen fetter;
- 6) realizes how the fetter never comes again after having been removed.

*And again, monks, a monk fares along contemplating mental objects in mental objects from the point of view of the six internal-external sense-bases. And how, monks, does a monk fare along contemplating mental objects in mental objects from the point of view of the six internal-external sense-bases?*

(1) *Herein, monks, a monk comprehends the eye and he comprehends material shapes, and he comprehends the fetter that arises dependent on both, and he comprehends the uprising of the fetter not arisen before, and he comprehends the getting rid of the fetter that has arisen, and he comprehends the non-uprising in the future of the fetter that has been got rid of.*

(2) *And he comprehends the ear and he comprehends sounds, and he comprehends the fetter that arises dependent on both, and he comprehends the uprising of*

*the fetter not arisen before, and he comprehends the getting rid of the fetter that has arisen, and he comprehends the non-uprising in the future of the fetter that has been got rid of.*

*(3) And he comprehends the nose and he comprehends smells, and he comprehends the fetter that arises dependent on both, and he comprehends the uprising of the fetter not arisen before, and he comprehends the getting rid of the fetter that has arisen, and he comprehends the non-uprising in the future of the fetter that has been got rid of.*

*(4) And he comprehends the tongue and he comprehends flavours, and he comprehends the fetter that arises dependent on both, and he comprehends the uprising of the fetter not arisen before, and he comprehends the getting rid of the fetter that has arisen, and he comprehends the non-uprising in the future of the fetter that has been got rid of.*

*(5) And he comprehends the body and he comprehends tactile objects, and he comprehends the fetter that arises dependent on both, and he comprehends the uprising of the fetter not arisen before, and he comprehends the getting rid of the fetter that has arisen, and he comprehends the non-uprising in the future of the fetter that has been got rid of.*

*(6) And he comprehends the mind and he comprehends mental objects, and he comprehends the fetter that arises dependent on both, and he comprehends the uprising of the fetter not arisen before, and he comprehends the getting rid of the fetter that has arisen, and he comprehends the non-uprising in the future of the fetter that has been got rid of.*

#### **4. The realization of the 7 factors of enlightenment:**

- 1) one realizes “it exists”, if exist;
- 2) realizes “it does not exist”, if not exist;
- 3) how it will arise from the unarisen state;
- 4) how to develop it to be perfect.

*And again, monks, a monk fares along contemplating mental objects in mental objects from the point of view of the seven links in awakening. And how, monks, does a monk fare along contemplating mental objects in mental objects from the point of view of the seven links in awakening?*

*(1) Herein, monks, when the link in awakening that is mindfulness is present internally he comprehends that he has internally the link in awakening that is mindfulness; when the link in awakening that is mindfulness is not internally present he comprehends that he has not internally the link in awakening that is mindfulness. And in so far as there is an uprising of the link in awakening that is mindfulness that had not arisen before, he comprehends that; and in so far as there is completion by the mental development of the arisen link in awakening that is mindfulness, he comprehends that.*

(2) *When the link in awakening that is investigation of mental objects is present internally he comprehends that he has internally the link in awakening that is investigation of mental objects; when the link in awakening that is investigation of mental objects is not internally present he comprehends that he has not internally the link in awakening that is investigation of mental objects. And in so far as there is an uprising of the link in awakening that is investigation of mental objects that had not uprisen before, he comprehends that; and in so far as there is completion by the mental development of the uprisen link in awakening that is investigation of mental objects, he comprehends that.*

(3) *When the link in awakening that is energy is present internally he comprehends that he has internally the link in awakening that is energy; when the link in awakening that is energy is not internally present he comprehends that he has not internally the link in awakening that is energy. And in so far as there is an uprising of the link in awakening that is energy that had not uprisen before, he comprehends that; and in so far as there is completion by the mental development of the uprisen link in awakening that is energy, he comprehends that.*

(4) *When the link in awakening that is rapture is present internally he comprehends that he has internally the link in awakening that is rapture; when the link in awakening that is rapture is not internally present he comprehends that he has not internally the link in awakening that is rapture. And in so far as there is an uprising of the link in awakening that is rapture that had not uprisen before, he comprehends that; and in so far as there is completion by the mental development of the uprisen link in awakening that is rapture, he comprehends that.*

(5) *When the link in awakening that is serenity is present internally he comprehends that he has internally the link in awakening that is serenity; when the link in awakening that is serenity is not internally present he comprehends that he has not internally the link in awakening that is serenity. And in so far as there is an uprising of the link in awakening that is serenity that had not uprisen before, he comprehends that; and in so far as there is completion by the mental development of the uprisen link in awakening that is serenity, he comprehends that.*

(6) *When the link in awakening that is concentration is present internally he comprehends that he has internally the link in awakening that is concentration; when the link in awakening that is concentration is not internally present he comprehends that he has not internally the link in awakening that is concentration. And in so far as there is an uprising of the link in awakening that is concentration that had not uprisen before, he comprehends that; and in so far as there is completion by the mental development of the uprisen link in awakening that is concentration, he comprehends that. When the link in awakening that is concentration is present internally he comprehends that he has internally the link in awakening that is concentration; when the link in awakening that is concentration is not internally present he comprehends that he has not internally the link in awakening that is concentration. And in so far as there is an uprising of the link in awakening that is concentration that had not uprisen before, he comprehends that; and in so far as there is completion by the mental development of the uprisen link in awakening that is concentration, he comprehends that.*

(7) *When the link in awakening that is equanimity is present internally he comprehends that he has the link in awakening that is equanimity; when the link in awakening that is equanimity is not present internally, he comprehends that he has not the link in awakening that is equanimity. And in so far as there is an uprising of the link in awakening that is equanimity that had not arisen before, he comprehends that; and in so far as there is completion by mental development of the arisen link in awakening that is equanimity, he comprehends that.*

## 5. The realization of the 4 Noble Truths:

- 1) Realizing the 1st *ariyasacca* as it is.
- 2) Realizing the 2nd *ariyasacca* as it is.
- 3) Realizing the 3rd *ariyasacca* as it is.
- 4) Realizing the 4th *ariyasacca* as it is.

*And again, monks, a monk fares along contemplating mental objects in mental objects from the point of view of the four Ariyan truths. And how, monks, does a monk fare along contemplating mental objects in mental objects from the point of view of the four Ariyan truths? Herein, monks, a monk comprehends as it really is, ‘This is anguish (dukkha)’; he comprehends as it really is, ‘This is the arising of anguish’; he comprehends as it really is, ‘This is the stopping of anguish’; he comprehends as it really is, ‘This is the course leading to the stopping of anguish.’*

The contemplation of the 4 objects associates with 3 important factors and causes to cease the 2 unwholesome states.

**Table 9.** The influence of the three aspects to the unwholesome states of mind

	Qualities	Eradicated evils
Contemplation	diligence	attachment
	knowing	
	mindfulness	grief
Mahasatipatthāna-suttaMN 10		

The contemplation of the 4 objects will remove the illusion (*vipallāsa*).



**Table 10.** The relation between awareness of the object and removing the illusion

Object	Illusion	Right view
body	<i>subha</i>	<i>asubha</i>
feeling	<i>sukha</i>	<i>dukkha</i>
consciousness	<i>nicca</i>	<i>anicca</i>
<i>dhamma</i>	<i>attā</i>	<i>anattā</i>
Vipallāsasutta AN 4.49		

## Four Strivings (*sammappadhāna*) (13-16)

There are four right strivings (*sammappadhāna*) that are similar to the four efforts (*sammavāyāma*).

1. Effort to eradicate the already prevailing unwholesome (*anuppannānaṃ akusalānaṃ dhammānaṃ anuppādāya vāyāmo*);
2. Effort to prevent new unwholesome from arising (*uppannānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmo*);
3. Effort to acquire new wholesome (*anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyāmo*);
4. Effort to develop the already prevailing wholesome. (*uppannānaṃ kusalānaṃ dhammānaṃ bhīyyo bhāvāya vāyāmo*).

The four efforts occurs in many suttas. The **Bhāvanāsutta** (“Making-become”)<sup>113</sup> explains that liberation doesn’t happen because some wish for it, but because some develop the path.

The four efforts are also included in the the **Mahāsatipaṭṭhānasutta** (“Setting-up of Mindfulness”)<sup>114</sup> and many others Canonical texts.

### The method of developing of four strivings (Padhānasutta AN 4.13)<sup>115</sup>

*“Bhikkhus, there are these four right strivings. What four?”*

*(1) Here, a bhikkhu generates desire for the non-arising of unarisen bad unwholesome states; he makes an effort, arouses energy, applies his mind, and strives.*

(2) *He generates desire for the abandoning of arisen bad unwholesome states; he makes an effort, arouses energy, applies his mind, and strives.*

(3) *He generates desire for the arising of unarisen wholesome states; he makes an effort, arouses energy, applies his mind, and strives.*

(4) *He generates desire for the persistence of arisen wholesome states, for their non-decline, increase, expansion, and fulfillment by development; he makes an effort, arouses energy, applies his mind, and strives.*

*These are the four right strivings.”*

*sādhū! sādhu! sādhu!*

**Table 11.** Method of developing of four strivings

	<b>Wholesome</b>	<b>Unwholesome</b>
Arisen	To maintain	To abandon
Unarisen	To develop	To avoid
Vibhaṅgasutta SN 45.8, Padhānasutta AN 4.13		

### **The method of abandoning of evil unwholesome thoughts (Vitakkasaṅṭhānasutta MN 20)<sup>116</sup>**

*Bhikkhus, when a bhikkhu is pursuing the higher mind, from time to time he should give attention to five signs. What are the five?*

(1) *Here, bhikkhus, when a bhikkhu is giving attention to some sign, and owing to that sign there arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should give attention to some other sign connected with what is wholesome. When he gives attention to some other sign connected with what is wholesome, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a skilled carpenter or his apprentice might knock out, remove, and extract a coarse peg by means of a fine one, so too...when a bhikkhu gives attention to some other sign connected with what is wholesome...his mind becomes steadied internally, quieted, brought to singleness, and concentrated.*

(2) *If, while he is giving attention to some other sign connected with what is wholesome, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should examine the danger in those thoughts*

thus: 'These thoughts are unwholesome, they are reprehensible, they result in suffering.' When he examines the danger in those thoughts, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a man or a woman, young, youthful, and fond of ornaments, would be horrified, humiliated, and disgusted if the carcass of a snake or a dog or a human being were hung around his or her neck, so too...when a bhikkhu examines the danger in those thoughts...his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

(3) If, while he is examining the danger in those thoughts, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should try to forget those thoughts and should not give attention to them. When he tries to forget those thoughts and does not give attention to them, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a man with good eyes who did not want to see forms that had come within range of sight would either shut his eyes or look away, so too...when a bhikkhu tries to forget those thoughts and does not give attention to them ... his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

(4) If, while he is trying to forget those thoughts and is not giving attention to them, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should give attention to stilling the thought-formation of those thoughts. When he gives attention to stilling the thought-formation of those thoughts, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a man walking fast might consider: 'Why am I walking fast? What if I walk slowly?' and he would walk slowly; then he might consider: 'Why am I walking slowly? What if I stand?' and he would stand; then he might consider: 'Why am I standing? What if I sit?' and he would sit; then he might consider: 'Why am I sitting? What if I lie down?' and he would lie down. By doing so he would substitute for each grosser posture one that was subtler. So too...when a bhikkhu gives attention to stilling the thought-formation of those thoughts...his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

(5) If, while he is giving attention to stilling the thought-formation of those thoughts, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then, with his teeth clenched and his tongue pressed against the roof of his mouth, he should beat down, constrain, and crush mind with mind. When, with his teeth clenched and his tongue pressed against the roof of his mouth, he beats down, constrains, and crushes mind with mind, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a strong man might seize a weaker man by the head or shoulders and beat him down, constrain him, and crush him, so too...when, with his teeth clenched and his tongue pressed against the roof of

*his mouth, a bhikkhu beats down, constrains, and crushes mind with mind...his mind becomes steadied internally, quieted, brought to singleness, and concentrated.*

*Bhikkhus, when a bhikkhu is giving attention to some sign, and owing to that sign there arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then when he gives attention to some other sign connected with what is wholesome, any such evil unwholesome thoughts are abandoned in him and subside, and with the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. When he examines the danger in those thoughts...When he tries to forget those thoughts and does not give attention to them...When he gives attention to stilling the thought-formation of those thoughts...When, with his teeth clenched and his tongue pressed against the roof of his mouth, he beats down, constrains, and crushes mind with mind, any such evil unwholesome thoughts are abandoned in him...and his mind becomes steadied internally, quieted, brought to singleness, and concentrated. This bhikkhu is then called a master of the courses of thought. He will think whatever thought he wishes to think and he will not think any thought that he does not wish to think. He has severed craving, flung off the fetters, and with the complete penetration of conceit he has made an end of suffering*

*sādhu! sādhu! sādhu!*

## **Four Bases of Psychic Powers (iddhipāda) (17-20)**

There are four bases of psychic power, connected with:

- 1) intention (*chanda-iddhipāda*);
- 2) energy (*virīya-iddhipāda*);
- 3) consciousness (*citta-iddhipāda*);
- 4) investigation (*vimāṃsā-iddhipāda*).

The Buddha has explained the psychic power as follows.

*“It’s when a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling their body as far as the Brahmā realm. This is called psychic power.*

*And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.*

**Tabel 12.** Psychic powers: basis, development and practice.

<p style="text-align: center;"><b>Psychic powers</b> <i>(iddhi)</i></p>	<p style="text-align: center;"><b>Basis of psychic power</b> <i>(iddhi-pāda)</i></p>	<p style="text-align: center;"><b>Development of the bases of psychic power</b> <i>(iddhi-pāda-bhāvanā)</i></p>	<p style="text-align: center;"><b>Practice that leads to the development of the bases of psychic power</b> <i>(iddhi-pāda-bhāvanā-gāminī paṭipadā)</i></p>
<ol style="list-style-type: none"> <li>1. Multiplying themselves and becoming one again</li> <li>2. Appearing and disappearing</li> <li>3. Going unimpeded through a wall, a rampart, or a mountain as if through space</li> <li>4. Diving in and out of the earth as if it were water</li> <li>5. Walking on water as if it were earth</li> <li>6. Flying cross-legged through the sky like a bird</li> <li>7. Touching and stroking with the hand the sun and moon, so mighty and powerful</li> <li>8. Controlling their body as far as the Brahmā realm</li> </ol>	<p style="text-align: center;">The path and practice that leads to gaining psychic power</p> <p style="text-align: center;"><i>(maggo yā paṭipadā iddhi-lābhāya iddhipaṭilābhāya samvattati)</i></p>	<ol style="list-style-type: none"> <li>1. Concentration practiced with intention <i>(chanda-iddhi-pāda)</i></li> <li>2. Concentration practiced with energy <i>(viriya-iddhipāda)</i></li> <li>3. Concentration practiced with thought/ consciousness <i>(citta-iddhipāda)</i></li> <li>4. Concentration practiced with investigation <i>(vimaṃsā-iddhipāda)</i></li> </ol>	<p style="text-align: center;">Arias Eightfold Path:</p> <p style="text-align: center;"><i>(ariyo atthaṅgiko maggo):</i></p> <ol style="list-style-type: none"> <li>1) right view <i>(sammā-ditṭhi)</i></li> <li>2) right thought <i>(sammā-saṅkappa)</i>,</li> <li>3) right speech <i>(sammā-vācā)</i></li> <li>4) right action <i>(sammā-kammanta)</i></li> <li>5) right livelihood <i>(sammā-ājīva)</i></li> <li>6) right effort <i>(sammā-vāyāma)</i></li> <li>7) right mindfulness <i>(sammā-sati)</i></li> <li>8) right concentration <i>(sammā-samādhi)</i>.</li> </ol>
<p>Iddhāidesanāsutta SN 51.19</p>			

*And what is the development of the bases of psychic power? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. This is called the development of the bases of psychic power.*

*And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power.”*

According to the **Paṭhamaidhipādasutta** (“Psychic power” I)<sup>117</sup> the cultivation (*samādhī*) of the four *iddhipadas* and of exertion (*ussolhī*) brings insight in this life, or the third fruit of the path (*ditṭheva dhamme aññā sati vā upādiseṣe anāgāmitā*). In the **Dutiyaiddhipādasutta** (“Psychic power” II)<sup>118</sup>, the Buddha says, that even as *bodhisatta*, before the Enlightenment, he developed the four *iddhipadas* and exertion, and as a result enjoyed great psychic power. The **Iddhipādasutta** (“Bases of Effective Power”)<sup>119</sup> postulates that the four *iddhipada*’s form the path leading to the un-compounded (*asankhata*). The path mentioned above should be practiced according to the the **Asaṅkhatasutta** (“The four stations of mindfulness”)<sup>120</sup> accompanied by concentration and effort, compounded with desire (*chandasaṃmādhī*), energy (*vīriyasamādhī*), idea/consciousness (*cittasamādhī*) and investigation (*vīmaṃsasaṃmādhī*).

### **The method of developing of four bases of psychic power (Viraddhasutta SN 51.2)<sup>121</sup>**

*Mendicants, whoever has missed out on the four bases of psychic power has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the four bases of psychic power has undertaken the noble path to the complete ending of suffering. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm [concentration practiced with intention] (*chandasaṃmādhī*)... energy [concentration practiced with energy] (*vīriyasamādhī*) ... mental development [concentration practiced with thought/consciousness] (*cittasamādhī*) ... inquiry, and active effort [concentration practiced with investigation] (*vīmaṃsāsamādhī*). Whoever has missed out on these four bases of psychic power has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four bases of psychic power has undertaken the noble path to the complete ending of suffering.*

*“By whatever monk five mental barrennesses are not got rid of, five mental bondages are not rooted out, that he should come to growth, expansion, maturity in this Dhamma and discipline, such a situation does not occur.”<sup>122</sup>*

## The five mental barrennesses that must get rid of (Cetokhilasutta MN 16)<sup>123</sup>

(1) *Herein, monks, the monk has **doubts about the Teacher**, is perplexed, is not convinced, is not sure. Monks, whatever monk has doubts about the Teacher, is perplexed, is not convinced, is not sure, his mind does not incline to ardour, to continual application, to perseverance, to striving. This is the first mental barrenness that thus comes not to be got rid of by him whose mind does not incline to ardour, to continual application, to perseverance, to striving.*

(2) *And again, monks, the monk has **doubts about Dhamma**, is perplexed, is not convinced, is not sure, his mind does not incline to ardour, to continual application, to perseverance, to striving. This is the second mental barrenness....*

(3) *And again, monks, the monk has **doubts about the Order**, is perplexed, is not convinced, is not sure, his mind does not incline to ardour, to continual application, to perseverance, to striving. This is the third mental barrenness....*

(4) *And again, monks, the monk **has doubts about the training**, is perplexed, is not convinced, is not sure, his mind does not incline to ardour, to continual application, to perseverance, to striving. This is the fourth mental barrenness....*

(5) *And again, monks, a monk **comes to be angry, displeased with his fellow Brahma-farers, the mind worsened, barren**. Monks, whatever monk comes to be angry, displeased with his fellow Brahma-farers, his mind worsened, barren, his mind does not incline to ardour, to continual application, to perseverance, to striving. This is the fifth mental barrenness....*

## The five mental bondages that must be rooted out (Cetokhilasutta MN 16)<sup>124</sup>

(1) *In this case, monks, a monk is **not without attachment to sense-pleasures, not without desire, not without affection, not without thirst, not without fever, not without craving**. Monks, whatever monk is not without attachment to sense-pleasures, not without desire, not without affection, not without thirst, not without fever, not without craving, his mind does not incline to ardour, to continual application, to perseverance, to striving. This is the first mental bondage that thus comes not to be rooted out by him whose mind does not incline to ardour, to continual application, to perseverance, to striving.*

(2) *And again, monks, a monk is **not without attachment to body, not without desire, not without affection, not without thirst, not without fever, not without craving**, his mind does not incline to ardour, to*

*continual application, to perseverance, to striving. This is the second mental bondage that thus comes not to be rooted out... .*

(3) *And again, monks, a monk is **not without attachment to material shapes, not without desire, not without affection, not without thirst, not without fever, not without craving**, his mind does not incline to ardour, to continual application, to perseverance, to striving. This is the third mental bondage that thus comes not to be rooted out... .*

(4) *And again, monks, a monk **having eaten as much as his belly will hold, lives intent on the ease of bed, on the ease of lying down, on the ease of slumber**. Whatever monk, having eaten as much as his belly will hold, lives intent on the ease of bed, on the ease of lying down, on the ease of slumber, his mind does not incline to ardour, to continual application, to perseverance, to striving. This is the fourth mental bondage that comes to be not rooted out... .*

(5) *And again, monks, a monk **fares the Brahma-faring aspiring after some class of devas, thinking: 'By this moral habit or custom or austerity or Brahma-faring I will become a deva or one among the devas**. Whatever monk fares the Brahma-faring aspiring after some class of devas, thinking: 'By this moral habit or custom or austerity or Brahma-faring I will become a deva or one among the devas', his mind does not incline to ardour, to continual application, to perseverance, to striving. This is the fifth mental bondage that comes not to be rooted out... .*

## **The five mental bondages that should be properly rooted (Cetokhilasutta MN 16)<sup>125</sup>**

(1) *In this case, monks, a monk comes to be **without attachment to sense-pleasures, without desire, without affection, without thirst, without fever, without craving**. Whatever monk is without attachment to sense-pleasures, without desire, without affection, without thirst, without fever, without craving, his mind inclines to ardour, to continual application, to perseverance, to striving. This is the first mental bondage that comes to be properly rooted out by him whose mind inclines to ardour, to continual application, to perseverance, to striving.*

(2) *And again, monks, a monk comes to be **without attachment to body, without desire, without affection, without thirst, without fever, without craving**. Whatever monk is without attachment to body, without desire, without affection, without thirst, without fever, without craving, his mind inclines to ardour, to continual application, to perseverance, to striving. This is the second mental bondage that comes to be properly rooted out by him whose mind inclines to ardour, to continual application, to perseverance, to striving.*



(3) *And again, monks, a monk comes to be **without attachment to material shapes, without desire, without affection, without thirst, without fever, without craving.** Whatever monk is without attachment to material shapes, without desire, without affection, without thirst, without fever, without craving, his mind inclines to ardour, to continual application, to perseverance, to striving. This is the third mental bondage that comes to be properly rooted out by him whose mind inclines to ardour, to continual application, to perseverance, to striving.*

(4) *And again, monks, a monk **not having eaten as much as his belly will hold, does not live intent on the ease of bed, on the ease of lying down, on the ease of slumber.** Whatever monk, not having eaten as much as his belly will hold, does not live intent on the ease of bed, on the ease of lying down, on the ease of slumber, his mind inclines to ardour, to continual application, to perseverance, to striving. This is the fourth mental bondage that comes to be properly rooted out by him whose mind inclines to ardour, to continual application, to perseverance, to striving.*

(5) *And again, monks, a monk does **not fare the Brahma-faring aspiring after some class of devas and thinking: ‘By this moral habit or custom or austerity or Brahma-faring I will become a deva or one among the devas.’** Whatever monk does not fare the Brahma-faring aspiring after some class of devas and thinking: ‘By this moral habit or custom or austerity or Brahma-faring I will become a deva or one among the devas’ his mind inclines to ardour, to continual application, to perseverance, to striving. This is the fifth mental bondage that comes to be properly rooted out by him whose mind inclines to ardour, to continual application, to perseverance, to striving.*

## **The Buddha’s teaching on the basis of four psychic power in detail (Vibhaṅgasutta SN 51.20)<sup>126</sup>**

*Mendicants, when the four bases of psychic power are developed and cultivated they’re very fruitful and beneficial.*

*How so? It’s when a mendicant develops the **basis of psychic power that has immersion due to enthusiasm (intention), and active effort.** They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.*

*They develop the **basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort.** They think: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so*

below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

And what is enthusiasm that's too lax? It's when enthusiasm is combined with **laziness**. This is called lax enthusiasm.

And what is enthusiasm that's too tense? It's when enthusiasm is combined with **restlessness**. This is called tense enthusiasm.

And what is enthusiasm that's constricted internally? It's when enthusiasm is combined with **dullness and drowsiness**. This is called enthusiasm constricted internally.

And what is enthusiasm that's distracted externally? It's when enthusiasm is **frequently distracted and diffused externally on account of the five kinds of sensual stimulation**. This is called enthusiasm distracted externally.

And how does a mendicant meditate perceiving continuity: as before, so after; as after, so before? It's when the perception of continuity is properly grasped, attended, borne in mind, and comprehended with wisdom by a mendicant. That's how a mendicant meditates perceiving continuity: as before, so after; as after, so before.

And how does a mendicant meditate as below, so above; as above, so below? It's when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' That's how a mendicant meditates as below, so above; as above, so below.

And how does a mendicant meditate as by day, so by night; as by night, so by day? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort, with the same features, attributes, and signs by day as by night. And they develop it with the same features, attributes, and signs by night as by day. That's how a mendicant meditates as by day, so by night; as by night, so by day.

And how, with an open and unenveloped heart, does a mendicant develop a mind that's full of radiance? It's when a mendicant has properly grasped the perception of light, and has properly grasped the perception of day. That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance.

And what is energy that's too lax? ...

And what is mental development that's too lax? ...

And what is inquiry that's too lax? It's when inquiry is combined with laziness. This is called lax inquiry.

And what is inquiry that's too tense? It's when inquiry is combined with restlessness. This is called tense inquiry.

*And what is inquiry that's constricted internally? It's when inquiry is combined with dullness and drowsiness. This is called inquiry constricted internally.*

*And what is inquiry that's distracted externally? It's when inquiry is frequently distracted and diffused externally on account of the five kinds of sensual stimulation. This is called inquiry distracted externally. ... That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance. When the four bases of psychic power have been developed and cultivated in this way they're very fruitful and beneficial.*

*When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.*

## **Five Faculties (*indriya*) (21-25)**

There are five faculties as follows.<sup>127</sup>

1. The faculty of faith (*saddhindriya*);
2. The faculty of energy (*viriyindriya*);
3. The faculty of mindfulness (*satindriya*);
4. The faculty of concentration (*samādhindriya*);
5. The faculty of wisdom (*paññindriya*).

The **Indriyasutta** (“Controlling Powers”)<sup>128</sup> lists all the five faculties. In the **Paṭhamavibhaṅgasutta** (“Analysis”)<sup>129</sup> the Buddha gives a short explanation of each of the five faculties and in the **Paṭilābhasutta** (“Laying hold”)<sup>130</sup> explains the five faculties in terms of how they are obtained. According to the **Datṭhabbasutta** (“The Stream”)<sup>131</sup> each of the five faculties should be seen in a particular set of teachings. The **Dutiyasamaṇabrāhmaṇasutta** (“Point of view”)<sup>132</sup> states, that a true ascetic understands the five faculties in terms of the four noble truths. When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.

### **Development of the five faculties (Paṭilābhasutta SN 48.11)<sup>133</sup>**

*And what is the faculty of faith? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the*

world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the faculty of faith.

**And what is the faculty of energy?** It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. This is called the faculty of energy.

**And what is the faculty of mindfulness?** It’s when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. They meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. This is called the faculty of mindfulness.

**And what is the faculty of immersion?** It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind. Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the faculty of immersion.

**And what is the faculty of wisdom?** It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. This is called the faculty of wisdom.

sādhu! sādhu! sādhu!

According to the **Tatīyasamkhittasutta** (SN 48.14), someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're a non-returner, a once-returner, a stream-enterer, a follower of the teachings, a follower by faith. The Buddha explained that bhikkhu who practice partially, succeed partially and who practice fully, will succeed fully.<sup>134</sup>

## Five Powers (*bala*) (26-30)

There are five powers as follows.

1. The power of faith (*saddhā-bala*);
2. The power of energy (*virīya-bala*);
3. The power of mindfulness (*sati-bala*);
4. The power of concentration (*samādhi-bala*);
5. The power of wisdom/full knowledge (*paññā-bala*).

**Vitthatabalasutta** (“Power in Detail”)<sup>135</sup> which lists the seven *balas* (*saddhā*-, *virīya*-, *hiri*-, *ottappa*-, *sati*-, *samādhi*-, and *paññābala*), explains what they mean and how to develop them. According to the **Balāsutta** (“The Strength”)<sup>136</sup> a *bhikkhu* who has these six qualities enable to gain strength in meditation. In the Gaṅgā Peyyālavagga (“Gangā-Repetition”)<sup>137</sup> the Buddha says, that a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment (*bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro*).

Five *balāni* correspond to the 5 *indriyāni* and are developed with them. According to the **Punakūṭasutta** (“The Peak”)<sup>138</sup> among these five powers, the power of wisdom is foremost, the one that holds all in place, the one that unifies them. The **Paṭhamahitasutta** (“For whose good?”)<sup>139</sup> the Buddha declares that possessed of five powers, a monk is set on his own good, but note the good go another, and after possessing of five powers hi is using this for his own good and the good of another as well. This is an important note, as it indicates that it is impossible to teach effectively until we have achieved the object of teaching by ourselves.

### Development of the five powers (Vitthatasutta AN 5.2)<sup>140</sup>

(1) “And what, bhikkhus, is **the power of faith**? Here, a noble disciple is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: ‘The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of

persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’ This is called the power of faith.”

(2) “And what is **the power of energy**? Here, a noble disciple has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. This is called the power of energy.”

(3) “And what is **the power of mindfulness**? Here, the noble disciple is mindful, possessing supreme mindfulness and alertness, one who remembers and recollects what was done and said long ago. This is called the power of mindfulness.”

(4) “And what is **the power of concentration**? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhāna of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity. This is called the power of concentration.”

(5) “And what is **the power of wisdom**? Here, a noble disciple is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering. This is called the power of wisdom.”

*sādhu! sādhu! sādhu!*

The five bala have the same names as the five indriya, but these functions are different. The five bala functions as powers that provide the strength needed to overcome and withstand their opposites— i.e., lack of **faith**, lack of **energy**, lack of **mindfulness**, lack of **concentration** lack of **wisdom**. The five indriya are the chief controlling faculties that lead each group of dhammas as they deal with their opposites (e.g., lack of faith etc.).

According to the Buddha, a bhikkhu who is devoid of faith (*assaddha*), morally shameless (*ahirika*), morally reckless (*anottappa*), lazy (*kusīta*), and unwise (*duppañña*), dwells in suffering in this very life—with distress, anguish, and fever—and with the breakup of the body, after death, he can expect a bad destination. But a bhikkhu who is endowed with faith, has a sense of moral shame, has moral dread, and is energetic and wise, dwells happily in this very life—without distress, anguish, and fever—and with the breakup of the body,

after death, a good destination can be expected for him.<sup>141</sup>

**Table 13.** Faculty: abandoning, purifying, connection with power, development and controlling

Faculty ( <i>indriya</i> )	Abandoning	Purifying (Indriyakathā Ps 1.4)	Power ( <i>bāla</i> )	Development	Controlling
Faculty of faith ( <i>saddhindriya</i> )	Lack of faith ( <i>assaddha</i> )	1. Avoiding faithless persons ( <i>assaddhe puggale parivajjayato</i> ) 2. Cultivating and frequenting and honoring faithful persons ( <i>sevato bhajato payirupāsato</i> ) 3. Reviewing suttas that inspire confidence ( <i>pasādanīye suttante paccavekkhato</i> )	Power of faith ( <i>saddhā-bala</i> )	Mindfulness upon the Buddha's virtues ( <i>buddhanussati</i> )	Doubt ( <i>vicikicchā</i> )
Faculty of energy ( <i>viriyindriya</i> )	Laziness ( <i>kusīta</i> )	1. Avoiding idle ( <i>kusīta</i> ) persons 2. Cultivating and frequenting and honoring energetic persons 3. Reviewing the right endeavours ( <i>sammapadhāna</i> )	Power of energy ( <i>viriyabala</i> )	Four right endeavours ( <i>cattaro sammappadhānesa</i> )	Sloth/indolence ( <i>kosajja</i> )
Faculty of mindfulness ( <i>satiindriya</i> )	Forgetful ( <i>mutthassatī</i> )	1. Avoiding forgetful persons ( <i>mutthassatī</i> ) 2. Cultivating and frequenting and honoring mindful persons ( <i>upaṭṭhitassatī</i> ) 3. Reviewing the foundations of mindfulness ( <i>satiṭṭhāna</i> ).	Power of mindfulness ( <i>sati-bala</i> )	Four application of mindfulness ( <i>cattaro satiṭṭhāna</i> )	Carelessness/negligence ( <i>paṃāda</i> )
Faculty of concentration ( <i>samādhindriya</i> )	Uncontrolled ( <i>asamāhita</i> )	1. Avoiding unconcentrated ( <i>asamāhita</i> ) persons 2. Cultivating and frequenting and honoring concentrated persons 3. Reviewing the <i>jhānas</i> and liberations ( <i>jhāna-vimokkha</i> ).	Power of concentration ( <i>samādhibala</i> )	Four <i>jhānas</i> ( <i>cattaro jhāna</i> )	Over-excitement ( <i>uddhacca</i> )

Faculty ( <i>indriya</i> )	Abandoning	Purifying ( <i>Indriyakathā</i> Ps 1.4)	Power ( <i>bāla</i> )	Development	Controlling
Faculty of wisdom ( <i>paññindriya</i> )	Non-wisdom ( <i>duppaññā</i> )	1. Avoiding persons with no understanding ( <i>duppaññā</i> ) 2. Cultivating and frequenting and honoring persons possessed of understanding ( <i>paññavant</i> ) 3. Reviewing the behavior of profound knowledge ( <i>gambhīra-ñāna-cariya</i> ).	Power of wisdom/ full knowledge ( <i>paññā-bala</i> )	The complete ending of <i>dukkha</i> ( <i>sammā dukkha-kkhaya-gāminiyā</i> )	Not-knowing/ ignorance ( <i>avijjā</i> )
Ñāṇakathā Ps 1.4, Dutiyavibhaṅgasutta SN 48.10, Vitthatasutta AN 5.2					

## Seven Constituents of Enlightenment (*bojjhanga*) (31-37)

There are seven constituents/factors (*bojjhanga*) conducive to enlightenment (*bodhāya samvattanti*) enlightenment as follows.<sup>142</sup>

- 1) Mindfulness as constituent of full enlightenment (*sati-sam-bojjhanga*);
- 2) Investigation of dhamma as constituent of full enlightenment (*dhamma-vicaya-sam-bojjhanga*);
- 3) Energy as constituent of full enlightenment (*viriya-sam-bojjhanga*);
- 4) Rapture/zest as constituent of full enlightenment (*pīti-sam-bojjhanga*);
- 5) Tranquility/serenity as constituent of full enlightenment (*passaddhi-sambojjhanga*);
- 6) Concentration as constituent of full enlightenment (*samādhi-sambojjhanga*);
- 7) Equanimity as constituent of full enlightenment (*upekkhā-sambojjhanga*).

### Explanation of the seven factors of enlightenment (*Vibhaṅga* 2.13)<sup>143</sup>

*Herein, what is mindfulness as a factor of enlightenment? Here, a Monk is mindful. Endowed with supreme skill in mindfulness, he remembers and calls to mind what has been done and what has been spoken in the distant past. This is called 'mindfulness' as a factor of enlightenment.*



*Abiding thus mindful, he investigates the truth with wisdom, examines it, and undertakes investigation. This is called ‘investigation of the truth’ as a factor of enlightenment.*

*As he investigates the truth with wisdom, examines it, and undertakes investigation, his energy is set going and [remains] active. This is called ‘energy’ as a factor of enlightenment.*

*When his energy has been set going, rapture arises, free from anything sensual. This is called ‘rapture’ as a factor of enlightenment.*

*When his heart is filled with rapture, both his body and mind become tranquil. This is called ‘tranquility’ as a factor of enlightenment.*

*When his body is tranquil and happy, his mind becomes concentrated. This is called ‘concentration’ as a factor of enlightenment.*

*When his mind is concentrated, he looks [upon all phenomena] with complete equanimity. This is called ‘equanimity’ as a factor of enlightenment.*

### **Explanation of nutriment for the arising of the unarisen enlightenment factor (Kāyasutta SN 46.2)<sup>144</sup>**

*And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfillment by development of the arisen enlightenment factor of mindfulness? There are, bhikkhus, **things that are the basis for the enlightenment factor of mindfulness...***

*And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of **discrimination** of states and for the fulfillment by development of the arisen enlightenment factor of discrimination of states? There are, bhikkhus, **wholesome and unwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts ...***

*And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of **energy** and for the fulfillment by development of the arisen enlightenment factor of energy? There are, bhikkhus, **the element of arousal, discrimination, the element of exertion...***

*And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of **rapture** and for the fulfillment by development of the arisen enlightenment factor of rapture? There are, bhikkhus, **things that are the basis for the enlightenment factor of rapture...***

*And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of **tranquillity** and for the fulfillment by development of the arisen enlightenment factor of tranquillity? There are, bhikkhus, **tranquillity of body, tranquillity of mind...***

*And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of **concentration** and for the fulfillment by development of the arisen enlightenment factor of concentration? There are, bhikkhus, **the sign of serenity, the sign of nondispersal**... .*

*And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of **equanimity** and for the fulfillment by development of the arisen enlightenment factor of equanimity? There are, bhikkhus, **things that are the basis for the enlightenment factor of equanimity**... .*

*... frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor ... and for the fulfillment by development of the arisen enlightenment factor ....*

### **Development of the seven factors of enlightenment (Bhikkhusutta SN 46.5)<sup>145</sup>**

*They lead to enlightenment, bhikkhu, therefore they are called factors of enlightenment.*

*Here, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon **seclusion, dispassion, and cessation, maturing in release**. He develops the enlightenment factor of discrimination of phenomena ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. This is called striving by development.*

*While one is developing these seven factors of enlightenment, one's mind is liberated from the taint of sensuality, from the taint of existence, from the taint of ignorance. When it is liberated there comes the knowledge: 'It's liberated.' One understands: '**Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.**' They lead to enlightenment, bhikkhu, therefore they are called factors of enlightenment.*

*sādhu! sādhu! sādhu!*

### **Development of the seven factors of enlightenment (Sīlasutta SN 46.3)<sup>146</sup>**

*Bhikkhus, those bhikkhus who are accomplished in virtue, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in*

*the knowledge and vision of liberation: even the sight of those bhikkhus is helpful, I say; even listening to them ... even approaching them ... even attending on them ... even recollecting them ... even going forth after them is helpful, I say. For what reason? Because when one has heard the Dhamma from such bhikkhus one dwells withdrawn by way of two kinds of withdrawal — **withdrawal of body and withdrawal of mind.***

***Dwelling thus withdrawn, one recollects that Dhamma and thinks it over.*** Whenever, bhikkhus, a bhikkhu dwelling thus withdrawn recollects that Dhamma and thinks it over, on that occasion the enlightenment factor of mindfulness is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness comes to fulfillment by development in the bhikkhu.

***Dwelling thus mindfully, he discriminates that Dhamma with wisdom, examines it, makes an investigation of it.*** Whenever, bhikkhus, a bhikkhu dwelling thus mindfully discriminates that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of discrimination of states is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of discrimination of states; on that occasion the enlightenment factor of discrimination of states comes to fulfillment by development in the bhikkhu.

***While he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, his energy is aroused without slackening.*** Whenever, bhikkhus, a bhikkhu's energy is aroused without slackening as he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of energy is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of energy; on that occasion the enlightenment factor of energy comes to fulfillment by development in the bhikkhu.

***When his energy is aroused, there arises in him spiritual rapture.*** Whenever, bhikkhus, spiritual rapture arises in a bhikkhu whose energy is aroused, on that occasion the enlightenment factor of rapture is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of rapture; on that occasion the enlightenment factor of rapture comes to fulfillment by development in the bhikkhu.

***For one whose mind is uplifted by rapture the body becomes tranquil and the mind becomes tranquil.*** Whenever, bhikkhus, the body becomes tranquil and the mind becomes tranquil in a bhikkhu whose mind is uplifted by rapture, on that occasion the enlightenment factor of tranquillity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of tranquillity; on that occasion the enlightenment factor of tranquillity comes to fulfillment by development in the bhikkhu.

***For one whose body is tranquil and who is happy the mind becomes concentrated.*** Whenever, bhikkhus, the mind becomes concentrated in a bhikkhu whose body is tranquil and who is happy, on that occasion

*the enlightenment factor of concentration is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of concentration; on that occasion the enlightenment factor of concentration comes to fulfillment by development in the bhikkhu.*

***He closely looks on with equanimity at the mind thus concentrated.*** *Whenever, bhikkhus, a bhikkhu closely looks on with equanimity at the mind thus concentrated, on that occasion the enlightenment factor of equanimity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of equanimity; on that occasion the enlightenment factor of equanimity comes to fulfillment by development in the bhikkhu.*

*sādhū! sādhu! sādhu!*

### **Seven fruits and benefits of the developed factors of enlightenment (Sīlasutta SN 46.3)<sup>147</sup>**

*Bhikkhus, when these seven factors of enlightenment have been developed and cultivated in this way, seven fruits and benefits may be expected. What are the seven fruits and benefits?*

- (1) One attains final knowledge early in this very life.*
- (2) If one does not attain final knowledge early in this very life, then one attains final knowledge at the time of death.*
- (3) If one does not attain final knowledge early in this very life or at the time of death, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna in the interval. “If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna in the interval, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna upon landing.*
- (4) If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna upon landing, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna without exertion.*
- (5) If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna upon landing, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna without exertion.*
- (6) If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna without exertion, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna with exertion.*
- (7) If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna with exertion, then with the utter destruction of the five lower fetters one becomes one bound upstream, heading towards the Akanitṭha realm.*

*When, bhikkhus, the seven factors of enlightenment have been developed and cultivated in this way, these seven fruits and benefits may be expected.*

**Table 14.** Condition and result

Condition	Result
Living in solitude ( <i>vūpakattho viharanto</i> ); Dwelling thus withdrawn, one recollects that Dhamma and thinks it over. ( <i>anussarati, anuvitakketi</i> ).	The enlightenment factor of mindfulness ( <i>sati-sambojjhaṅga</i> ) comes to fulfillment.
Dwelling thus mindfully, he discriminates that Dhamma with wisdom, examines it, makes an investigation of it ( <i>pavicinati pavicarati; parivīmaṃsam-āpajjati</i> ).	The enlightenment factor of discrimination ( <i>dhammavicaya-sambojjhaṅga</i> ) of states comes to fulfillment.
While he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, his energy is aroused without slackening ( <i>vīriya asallīna</i> ).	The enlightenment factor of rapture ( <i>vīriya-sambojjhaṅga</i> ) comes to fulfillment.
When his energy is aroused, there arises in him spiritual rapture ( <i>pīti-manassa</i> ).	Enlightenment factor of rapture ( <i>pīti-sambojjhaṅga</i> ) comes to fulfillment.
For one whose mind is uplifted by rapture the body becomes tranquil and the mind/ becomes tranquil ( <i>kāyopi-cittampi passambhati</i> ).	The enlightenment factor of tranquillity ( <i>passaddhi-sambojjhaṅga</i> ) comes to fulfillment.
For one whose body is tranquil and who is happy the mind becomes concentrated ( <i>passaddha-kāyassa sukhino cittaṃ samādhīyati</i> ).	The enlightenment factor of concentration ( <i>samādhī-sambojjhaṅga</i> ) comes to fulfillment.
He closely looks on with equanimity at the mind thus concentrated ( <i>samādhī-bhāvanā</i> ).	The enlightenment factor of equanimity comes to fulfillment ( <i>upekkhā-sambojjhaṅga</i> ).

Sīlasutta SN 46.3

## Noble Eightfold Path (*ariya atthangika magga*) (38-45)

The heart of the Buddhas' teachings is the Noble Eightfold Path, which is:

- 1) right view (*sammā-ditthi*),
- 2) right thought (*sammā-sankappa*),
- 3) right speech (*sammā-vācā*),
- 4) right bodily action (*sammā-kammanta*),
- 5) right livelihood (*sammā-ājīva*),
- 6) right effort (*sammā-vāyāma*),
- 7) right mindfulness (*sammā-sati*), and
- 8) right concentration (*sammā-samādhi*).

### The Factors and Development of the Noble Eightfold Path (Vibhaṅga-sutta SN 45.8)<sup>148</sup>

*“And what, bhikkhus, is **right view**? Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this is called right view.*

*“And what, bhikkhus, is **right intention**? Intention of renunciation, intention of non-ill will, intention of harmlessness: this is called right intention.*

*“And what, bhikkhus, is **right speech**? Abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech, abstinence from idle chatter: this is called right speech.*

*“And what, bhikkhus, is **right action**? Abstinence from the destruction of life, abstinence from taking what is not given, abstinence from sexual misconduct: this is called right action.*

*“And what, bhikkhus, is **right livelihood**? Here a noble disciple, having abandoned a wrong mode of livelihood, earns his living by a right livelihood: this is called right livelihood.*

*“And what, bhikkhus, is **right effort**? Here, bhikkhus, a bhikkhu generates desire for the nonarising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states.... He generates desire for the arising of unarisen wholesome states.... He generates desire for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. This is called right effort.*

*“And what, bhikkhus is **right mindfulness**? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful,*

having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is called right mindfulness.

“And what, bhikkhus, is **right concentration**? Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhana, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhana, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhana of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the fourth jhana, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called right concentration.”

## Eight Stage of Release (*vimokkha*) (46-53)

According to the **Vimokkhasutta**<sup>149</sup>, there is eight stage of release, as follows:<sup>150</sup>

1. Processing *jhāna* attained in internal *rūpa* (material object of *kasīna*) the *jhāyin* sees similar *kasīna* forms externally (*rūpī rūpāni passati*);
2. Processing no *jhāna* of internal *kasīna* form he sees it in external form (*ajjhataṃ arūpasāññī bahiddhā rūpāni passati*);
3. By thinking: “This is beautiful,” one is filled with confidence (*subhanteva adhimutto hoti*);
4. Passing entirely beyond form-perception, with disappearance of perceptions of resistance, not attending to perception of diversity, thinking: “Space is infinite,” he attains and abides in the sphere of infinity space (*sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañāñcāyatanam upasampajja viharati*);
5. Passing entirely beyond the sphere of infinity space, thinking: “Consciousness is infinity”, he attains and abides in the sphere of infinite consciousness, free from space (*sabbaso ākāsañāñcāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati*);

6. *Passing entirely beyond the sphere of infinite consciousness, thinking: “There is noting”, he attains and abides in the sphere of nothingness, free from consciousness (sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati);*
7. *Passing entirely beyond the sphere of nothingness he attains and abides in the sphere of neither-perception-nor-non-perception (sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati);*
8. *Passing entirely beyond the sphere of neither-perception-nor-non-perception he attains and abides in the complete cessation of perceptions and feelings (sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati).*

*sādhu! sādhu! sādhu!*

Same list of *vimokkhas* are given in the Mahāparinibbānasutta (“The Book of Great Decease”).<sup>151</sup> The Vimokkhakathā (“On Liberation”)<sup>152</sup> gives 68 liberations in detail plus the liberation by voidness, the liberation by sinlessness, and the liberation by desirelessness.

## **Eight Spheres of Mastery of Control (*abhibhāyatana*) (54-61)**

According to the **Abhibhāyatanasutta**,<sup>153</sup> there is eight spheres of mastery of control, as follows.<sup>154</sup>

1. *Possessing internal form-perception [blue, red, yellow, white], one sees forms externally small ones, beautiful or ugly; and in mastering these one understands: “I know, I see,” thus one perceives.*
2. *Possessing internal form-perception, one sees external forms, unlimited, fair or foul in color; having mastered them, understand: “I know, I see,” thus one perceives.*
3. *Possessing no internal form-perception, one sees external forms, limited, fair or foul in color; having mastered them, understand: “I know, I see,” thus one perceives.*
4. *Possessing no internal form-perception, one sees external forms, unlimited, fair or foul in color; having mastered them, understand: “I know, I see,” thus one perceives.*



5. Possessing no internal form-perception, one sees external forms, blue, blue in color, blue in appearance and blue in reflection; having mastered them, understand: “I know, I see,” thus one perceives.
6. Possessing no internal form-perception, one sees external forms, red, red in color, red in appearance and red in reflection; having mastered them, understand: “I know, I see,” thus one perceives.
7. Possessing no internal form-perception, one sees external forms, white, white in color, white in appearance and white in reflection; having mastered them, understand: “I know, I see,” thus one perceives.
8. Possessing no internal form-perception, one sees external forms, yellow, yellow in color, yellow in appearance and yellow in reflection; having mastered them, understand: “I know, I see,” thus one perceives.

*sādhū! sādhu! sādhu!*

The same classification of *abhibhāyatana* can find in the **Mahāparinibbānasutta** (“The Book of Great Decease”)<sup>155</sup>, the **Saṅgītisutta** (“The Recital”)<sup>156</sup>, the **Dasuttarasutta**, (“The Tenfold Series”)<sup>157</sup>, the **Mahāsakuludāyisutta** (“Greater Discourse to Sakuludāyīn”)<sup>158</sup>, the **Abhibhāyatanasutta** (“Mastery”)<sup>159</sup>, and in the **Paṭhamakosalasutta** (“The Kosalan”)<sup>160</sup>. All the eight spheres of mastery of control (*abhibhāyatana*) are related to *kaṣiṇabhāvanā*.

## Ten kaṣiṇas (62-71)

There are ten *kaṣiṇas*, as follows.

- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1. Earth <i>kaṣiṇa</i> (<i>paṭhavī kaṣiṇa</i>);</li> <li>2. Water <i>kaṣiṇa</i> (<i>āpo-kaṣiṇa</i>);</li> <li>3. Fire <i>kaṣiṇa</i> (<i>tejo-kaṣiṇa</i>);</li> <li>4. Air <i>kaṣiṇa</i> (<i>vāyo-kaṣiṇa</i>);</li> <li>5. Blue <i>kaṣiṇa</i> (<i>nīla-kaṣiṇa</i>);</li> </ol> | <ol style="list-style-type: none"> <li>6. Yellow <i>kaṣiṇa</i> (<i>phīta-kaṣiṇa</i>);</li> <li>7. Red <i>kaṣiṇa</i> (<i>lohita-kaṣiṇa</i>);</li> <li>8. White <i>kaṣiṇa</i> (<i>odāta-kaṣiṇa</i>);</li> <li>9. Space <i>kaṣiṇa</i> (<i>ākāsa-kaṣiṇa</i>);</li> <li>10. Consciousness <i>kaṣiṇa</i> (<i>viññāna-kaṣiṇa</i>).</li> </ol> |
|--|--|

The same tenfold classification of *kaṣiṇas* occur in the **Saṅgītisutta** (“The Recital”)<sup>161</sup>, the **Dasuttarasutta** (“The Tenfold Series”)<sup>162</sup>, the **Kaṣiṇasutta** (“The Device”)<sup>163</sup>, the **Paṭhamakosalasutta** (“The Kosalan”)<sup>164</sup> and in *Accharāsaṅghāta*<sup>165</sup>. In the **Mahāsakuludāyisutta** (“Greater Discourse to Sakuludāyīn”)<sup>166</sup> the Buddha confirms that he has taught

to *bhikkhus*, how to develop ten *kaṣiṇa* bases. List of development of eight *kaṣiṇas* (*aṭṭha samādhī*) occur in *Ñāṇakathā*<sup>167</sup> and *Diṭṭhikathā*<sup>168</sup>.

As contemplation of light (*āloka saññā* in Tipitaka or as *āloka-kaṣiṇa* in Visuddhimagga) is found in the **Attantapasutta** (“The Self-Tormentor”)<sup>169</sup>, the **Udāyīsutta** (“Udāyin”)<sup>170</sup> and in the **Kandarakasutta** (“Discourse to Kandaraka”)<sup>171</sup>.

According to the **Mahāsakuludāyīsutta**,<sup>172</sup> the Buddha himself taught the *kaṣiṇa* practice and there where many *bhikkhus* who attained the perfection of the knowledge (*abhiññā-vosāna-pārami*) through *kaṣiṇa-bhāvanā*:

*“Again, Udāyi, I have explained to my disciples the way to develop the ten spheres of kaṣiṇa (dasa kaṣiṇāyatanāni bhāventi). One contemplates the earth-kaṣiṇa above, below, and across, undivided and immeasurable. Another contemplates the water-kaṣiṇa... Another contemplates the fire-kaṣiṇa... Another contemplates the air-kaṣiṇa... Another contemplates the blue-kaṣiṇa... Another contemplates the yellow-kaṣiṇa... Another contemplates the red-kaṣiṇa... Another contemplates the white-kaṣiṇa... Another contemplates the space-kaṣiṇa... Another contemplates the consciousness-kaṣiṇa above, below, and across, undivided and immeasurable (around as in unity, and infinite). In this practice there are many of my disciples who have attained to the summit of the perfection of higher knowledge (abhiññā-vosāna-pārami).”*

The shame is formulated as a definite form of training for disciples.

As well, there is no doubt, that the Buddha himself had very highly evaluated the *kaṣiṇa* meditation, as it evidenced in the Canon. According to the *Accharā-saṅghāta* in the *Anguttara Nikāya*, the cultivation of the *jhānas* through one or more of the ten *kaṣiṇā*’s is cited as an attribute of a faithful follower of the Buddha, who practices the awakening path rightly and who is worthy of almsgiving:

*“O, bhikkhus, a bhikkhu who practice the [jhāna of] paṭhavi-kaṣiṇa even for a moment, for the duration of a snap of the fingers, is said to be the bhikkhu, who lives not empty of jhāna, who follows the masters teaching, who acts upon his advice, and who [rightly] partakes of the alms offered by the country or the pious. How much more they who practice it more?” [The same statement is repeated for each of the kaṣiṇa].*

The first four *kaṣiṇas* (earth, water, fire, air) are termed as element *kaṣiṇa* (*bhūta-kaṣiṇa*) and following four (blue, yellow, red, white) as colors *kaṣiṇa* (*vaṇṇa-kaṣiṇa*).

*Kaṣiṇa-bhāvanā* requires an *kaṣiṇa* device. *Kaṣiṇa-maṇḍala* may be a frame made of four sticks tied together, or a board, stone, or piece of ground prepared

like a plowed field. Having prepared the *kaṣiṇa* device, the practitioner should clean the place of meditation, take a bath, and sit on a seat well arranged, one span and four inches high and at a distance two and a half cubits from the frame and begin to meditate. Then the practitioner should think about four aspects. One should:<sup>173</sup>

- 1) consider the evils of sense desires, in some such way as insatiate are sense desires, etc.;<sup>174</sup>
- 2) take delight in the inward solitude of freedom from sensual lust/renunciation (*nekkhamma*), which means escape from *dukkha*;
- 3) infuse one's mind with joy by reflecting upon the virtues of the Buddha, the Dhamma, and the Sangha;
- 4) think: this is the *magga* traversed by all the Buddhas, *paccekabuddha*'s, and their *ariya* disciples, saying: "By this practice, I shall certainly partake of the supreme bliss of *nibbāna*."

### Development of the *kaṣiṇa* (Yogāvacara's Manual)

In the Yogāvacara's Manual, based on Sri Lankan tradition, instructions are placed just after the meditation on mindfulness of breathing (*ānāpānasatī*).<sup>175</sup> There, it is stated that the practitioner, after having repeated the invocation — the adoration of and the taking of refuge in the Buddha, the Dhamma, and the Sangha and, having fulfilled other necessary observances, should aspire first for the meditation on the earth (*paṭhavī-kaṣiṇa*), as follows:<sup>176</sup>

- In reverence for the teachings of the Fully-Enlightened One, the Buddha Gotama, I strive to fulfill His teachings.
- I ask for *uggaha nimitta*, *paṭibhāga nimitta*, the method of concentration (*upacāra*), the method of *appanā* concentration, the ten *kaṣiṇas*, of the *paṭhavī-kaṣiṇa*, in [my] innermost being.
- Nine are the supramundane states... (Viz.: the four paths, the four fruitions, and *nibbāna*.) I aspire for them to be revealed to me one by one, from stage to stage.
- May that state be manifest in me in the five aggregates (*khandha*), in the doors (*dvāra*) of the eye, the mind, and the sense of touch. When I sit down to practice meditation, at that very moment, by the aid of this true utterance, may it shine forth, and may the success be mine.
- May the Buddha's virtue be my refuge; may the virtue of the *dhamma* and the *sangha* be my refuge; may my teacher's virtue be my refuge; may a well practiced *kammaṭṭhāna* be my refuge; may the virtue of all the *kammaṭṭhānas* be my refuge. Now I dedicate my life to the Triple Gem, to the Fivefold Gem. May I reach *nibbāna*; may this be an aid to [the attainment of] *nibbāna*.

- One then sits down cross-legged, with body erect, and establishes mindfulness within. Next, one proceeds with meditation upon the mental image of the earth-*kaṣiṇa*, repeating the words “earth-*kaṣiṇa*”, “earth-*kaṣiṇa*” (“*paṭhavī-kaṣiṇa*”), while realizing “*all is earth*” (*sabbam paṭhavī*).
- At this point, the meditator is instructed to consider the twenty solid constituent parts of the body that belong to the element of earth and the twelve that belong to the element of water, these being the thirty-two kinds of bodily blemishes these, are transient, void of individuality, and doomed to dissolve and pass away at death. Meditating thus, the two signs mentioned above (*uggaha nimitta* and *paṭibhāga nimitta*) will appear in succession. The mental image (*uggaha nimitta*) of these will not be so vivid in that it possesses the quality, or shape, of the *kaṣiṇa*. But the counterpart sign (*paṭibhāga nimitta*), or after-image, will arise, breaking up the stream of the life- continuum (*bhavaṅga-sota*), piercing, as it was, the mental image, like a crystal mirror or jewel taken out from its covering, or the moon breaking through the clouds. Here, the concept of the element of earth (*paṭhavī-dhātu*, or *paṭhavī-mahābhūta*) appears, wholly occupying the mind.
- Thereafter, the meditator pursues the practice in order to reach the second *jhāna*, forming the aspiration: “May I attain the second *jhāna* in the innermost reaches of my being ... in the earth-*kaṣiṇa*, by proceeding with meditation in due order.”
- As a result, the element of heat (*tejo-dhātu*, or *tejo-mahābhūta*) appears, and, observing its thought moments, one should place it about an inch above the (imaginary spot) of the first absorption (*jhāna*) in due order.
- In the next stage, the same element is placed in reverse order, where, previously, it was placed in due order. The rest is as described above.
- In the meditation for the third *jhāna*, the element of cohesion (*āpo-dhātu*, or *āpo- mahābhūta*) appears. Observing it well, one should place it in due order about an inch above the spot of the second *jhāna*.
- After the attainment of the third *jhāna*, one should place it in reverse order, where, previously, it was placed in due order.
- One continues to meditate, aspiring for the fourth *jhāna*. The element of mobility (*vāyo-dhātu*, or *vāyo-mahābhūta*) appears. Observing it well, one places it with the three thought moments in due order an inch above the spot of the third *jhāna*.
- After the attainment of the fourth *jhāna*, one should place it in reverse order, where, previously, it was placed in due order.
- The aspiration for the fifth *jhāna* as follows; The element of space (*ākāsa*) appears therein. Carefully observing the three thought moments, one places them about an inch above the spot of the fourth *jhāna* and between it and the heart.
- After the attainment of the fifth *jhāna*, one should place it in reverse order, where, previously, it was placed in due order.

- Following that, the meditator is instructed to pursue all the methods, beginning with the invocation and preliminaries, which are necessary at each stage of practice, completing them both in due order and in reverse order.
- The meditation of each absorption (*jhāna*) contains four phases: (1) from the beginning up to the appearance of the signs (*nimitta*); (2) from the appearance of the signs up to the appearance of the corresponding *jhāna* factor (*jhānanga*) of each *jhāna* and the placing of the three thought moments in proper order in the places described; (3) observation of *dhamma-saññā* (“righteous thought”) and aspiration for *jhāna*, followed by withdrawal of the thought moments from the tip of the nose and arrangement of them in the proper places; and (4) the attainment of *jhāna* and the arrangement of the thought moments in reverse order in the proper places.
- After the attainment of all the five absorptions, meditators should train themselves in the practice of each, both in direct and reverse orders, following either method, placing each above or around the navel, as they prefer.

The same method is followed in the practice of the other *kaṣiṇas*. Each one should be practiced in the four ways, as described above for the earth-*kaṣiṇa*.

Having attained the four *jhānas* with each of the ten *kaṣiṇas*, the practitioner can proceed to develop the **four immaterial *jhānas*** (*arūpa-jhāna*), with all the *kaṣiṇas* except the space *kaṣiṇa* (since space is not materiality, the space *kaṣiṇa* cannot be used to surmount the *kaṣiṇa* materiality to attain an immaterial *jhāna*). For this, he/she should first reflect upon the disadvantages of materiality. The human body produced by the sperm and egg of parents is called the produced body, which is open to assault with weapons, and to being hit, beaten, and tortured and open to many diseases. Because people have a produced body made of materiality, they are subject to various kinds of suffering.

If people can be free of that materiality, they can also be free of the suffering. Even though a fourth fine-material *jhāna* surpasses gross physical materiality, it is still based on it. Thus practitioner needs to surmount the *kaṣiṇa* materiality. Having considered this, and with no desire now for the *kaṣiṇa* materiality, he/she should re-establish the fourth *jhāna* with one of the nine *kaṣiṇas*, emerge from it, and reflect on its disadvantages: it is based on materiality, which he/she no longer desire; it has joy of the third *jhāna* as its near enemy; and it is grosser than the four immaterial *jhānas*. But he/she do not need to reflect on the disadvantages of the mental formations (the two *jhāna* factors) in the fourth *jhāna*, because they are the same as in the immaterial *jhānas*. With no desire now for the fourth fine-material *jhāna*, he/she should also reflect on the more peaceful nature of the *arūpa jhānas*. Then expand his/her *nimitta*, say,

of the *kaṣiṇa*, so that it is boundless, or as much as he/she wish, and replace the *kaṣiṇa* materiality with the space it occupies, by concentrating on the space as:

“space”..., “space”..., “space”..., or “boundless space”..., “boundless space”..., “boundless space”... .

What remains is the boundless space formerly occupied by the *kaṣiṇa*. If unable to do so, the practitioner should discern and concentrate on the space of one place in the *kaṣiṇa nimitta*, and then expand that up to the infinite universe. As a result, the entire *kaṣiṇa nimitta* is replaced by boundless space. The practitioner will continue to concentrate on the boundless space *nimitta*, until he/she reach *jhāna*, and then develop the five masteries. This is the first immaterial *jhāna* (the base of boundless space).

The second immaterial *jhāna* has as its object the base-of-boundless-space consciousness, which had boundless space as its object. To develop the base of boundless consciousness, the practitioner should reflect on the disadvantages of the base of boundless space: it has the fourth fine-material *jhāna* as its near enemy, and is not as peaceful as the base of boundless consciousness. With no desire now for the base of boundless space, he/she should also reflect on the more peaceful nature of the base of boundless consciousness. Then concentrate again and again on the consciousness that had boundless space as its object, and note it as:

“boundless consciousness - boundless consciousness” or just “consciousness – consciousness”.

Continue to concentrate on the boundless-consciousness *nimitta*, until you reach *jhāna*, and then develop the five masteries. This is then the second immaterial *jhāna*, also called the base of boundless consciousness.

The third immaterial *jhāna* has as its object the absence of the consciousness that had boundless space as its object, and which was itself the object of the base of boundless consciousness. To develop the base of nothingness, practitioner should reflect on the disadvantages of the base of boundless consciousness, it has the base of boundless space as its near enemy and is not as peaceful as the base of nothingness. With no desire now for the base of boundless consciousness, he/she should also reflect on the more peaceful nature of the base of nothingness. Then concentrate on the absence of the consciousness that had boundless space as its object. There were two *jhāna* consciousnesses: first the consciousness of base of boundless space and then that of the base of boundless consciousness. Two consciousnesses cannot arise in one consciousness moment. When the consciousness of the base of boundless space was present, the other consciousness could not be present too, and vice versa. So, he/she will take the absence of the consciousness of the base of boundless-space as object, and note it as:

“nothingness”..., “nothingness”..., “nothingness”... or “absence”... , “absence”... , “absence”... .

Continuing to concentrate on that *nimitta*, practitioner will reach *jhāna*, and develop the five masteries. This is then the third immaterial *jhāna*.

The fourth immaterial *jhāna* is also called the base of neither perception nor non-perception, because the perception in this *jhāna* is extremely subtle. All the mental formations in this *jhāna* are extremely subtle; there is also neither feeling nor non-feeling, neither consciousness nor non-consciousness, neither contact nor non-contact etc. But the *jhāna* is explained in terms of perception, and it has as object the consciousness of the base of nothingness. To develop the base of neither perception nor non-perception, practitioner must reflect on the disadvantages of the base of nothingness: it has the base of boundless consciousness as its near enemy, and is not as peaceful as the base of neither perception nor non-perception. Furthermore, perception is a disease, a boil and a dart.

With no desire now for the base of nothingness, practitioner should also reflect on the more peaceful nature of the base of neither perception nor non-perception. Then concentrate again and again on the consciousness of the base of nothingness as:

“peaceful”... , “peaceful”... , “peaceful”... .

Practitioner must continue in this way, until he/she reach *jhāna*, and develop the five masteries. This is then the fourth immaterial *jhāna*, also called the base of neither-perception-nor non-perception.

## **Twenty Perceptions (*sañña*) (72-91)**

The **Mahāparinibbānasutta** states:<sup>177</sup>

- (1) *“For as long, monks, as the monks will develop the perception of impermanence (aniccasañña), surely growth, monks, is to be expected for the monks, not decline.*
- (2) *For as long, monks, as the monks will develop the perception of non-self (anattasañña), surely growth, monks, is to be expected for the monks, not decline.*
- (3) *For as long, monks, as the monks will develop the perception of the unattractive (asubhasañña), surely growth, monks, is to be expected for the monks, not decline.*
- (4) *For as long, monks, as the monks will develop the perception of danger (ādīnavasañña), surely growth, monks, is to be expected for the monks, not decline.*
- (5) *For as long, monks, as the monks will develop the perception of giving up (pahānasañña), surely growth, monks, is to be expected for the monks, not decline.*
- (6) *For as long, monks, as the monks will develop the perception of dispassion (virāgasañña), surely growth, monks, is to be expected for the monks, not decline.*
- (7) *For as long, monks, as the monks will develop the perception of cessation (nirodhasañña), surely growth, monks, is to be expected for the monks, not decline.*

*For as long, monks, as the monks will maintain these seven things which prevent decline, and the monks will agree with these seven things which prevent decline, surely growth, monks, is to be expected for the monks, not decline.*

The Jhāna Vagga divides the development of perceptions according to the nature of the object into two: internal and external, as follows.

### A. External objects

1. Contemplation of impurity (*asubha saññā*);
2. Contemplation of light (*āloka saññā*);
3. Contemplation of loathsomeness of nutriment (*āhāre paṭikkula saññā*);
4. Contemplation of detachment from the whole world (*sabbaloke anabhirata saññā*);
5. Contemplation of transitoriness (*anicca saññā*);
6. Contemplation of painfulness of that which is transitory (*anicce dukkha saññā*);
7. Contemplation of soullessness/non-selfness of that which is painful (*dukkhe anatta saññā*);
8. Contemplation of avoidance (*paḥāṇa saññā*);
9. Contemplation of non-passionless (*virāga saññā*);
10. Contemplation of cessation (*nirodha saññā*).

### B. Concepts

11. Contemplation of impermanence (*anicca saññā*);
12. Contemplation of non-ego/self/soul (*anatta saññā*);
13. Contemplation of death (*maraṇa saññā*);
14. Contemplation of loathsomeness of nutriment (*āhāre paṭikkula saññā*);
15. Contemplation of detachment from the whole world (*sabbaloke anabhirata saññā*);
16. Meditation upon a skeleton (*atthika saññā*);
17. Meditation upon a worm-infested corpse (*pulavaka saññā*);
18. Meditation upon a discoloured corpse (*vinīlaka saññā*);
19. Meditation upon a fissured corpse (*vicchiddaka saññā*);
20. Meditation upon a swollen corpse (*uddhumātaka saññā*).

Similar list to the first 10 perceptions (*dasa saññā*) as external objects exist in the **Paṭhamasaññāsutta** (“Ideas”)<sup>178</sup> as follows: *asubha-*, *maraṇa-*, *āhāre paṭikūla-*, *sabbalokeanabhirata-*, *anicca-*, *aniccedukkha-*, *dukkheanatta-*, *paḥāṇa-*, *virāga-*, and *nirodhasaññā*. The same list as last 10 *saññā*’s (82-91) which needs to be developed appears in the *Aparaaccharāsaṅghātavagga*<sup>179</sup>. The



**Dasuttarasutta**, (“The Tenfold Series”)<sup>180</sup> consist list of 7 perceptions as *satta dhammā* (*anicca-*, *anatta-*, *asubha-*, *ādinava-*, *pahāna-*, *virāga-*, and *nirodhasaññā*).

*Asubha saññā* also occurs in the **Aggisutta** (“The Fire”)<sup>181</sup> and the **Satipatthānasutta** (“Discourse on the Applications of Mindfulness”)<sup>182</sup>. In the **Bhāradvājasutta** (“Bhāradvāja”)<sup>183</sup>, *asubha saññā* based on observation of one’s own body, in the **Atthikamahapphalasutta** (“The Skeleton”)<sup>184</sup> on skeleton four charnel ground and in the **Asubhānupassīsutta** (“Contemplating Foulness”)<sup>185</sup> on to contemplating foulness with *ānāpāna*.

*Āhāre patikkula saññā* is given in the **Āsavakkhayasutta** (“Destruction of the Cankers”)<sup>186</sup> as practice, which leads to *nibbāna*. In the **Dutiyaśāññāsutta** (“Thoughts”)<sup>187</sup> it occurs as one of list of seven *saññās* and according to the **Paṭhamasaññāsutta** (“Ideas”)<sup>188</sup>, *āhāre patikkulasaññā bhāvanā* leads to deathless (*amata*). The analysis of the four physical elements (*catudhātuvavatthāna*) is briefly mentioned in the **Mahāsatipatthānasutta** (“The Greater Discourse on the Foundations of Mindfulness”) while the **Mahāhatthipadopamasutta** (“The Longer Discourse on the Simile of the Elephant’s Footprint”), the **Mahārāhulovādasutta** (“The Greater Discourse of Advice to Rāhula”) and the **Dhātuviḅhangasutta** (“The Exposition of Elements”) explain it in detail.

According to the Jhānavagga, *anicca*, *dukkha*, and *anattā* are treated as separate subjects of contemplation as perception (*saññā*). All 20 perceptions, except 1, 2, 3, 14, and 16-20, belong to *vipassanā bhāvanā*.

Contemplation of impurity (*asubha saññā*) is achieved by observing the body parts and corpses. Contemplation of light (*āloka saññā*) is achieved by the light *kaṣiṇa* practice.

In this list, contemplation of loathsomeness of nutriment (*āhāre patikkula saññā*) appears twice (3 and 14). Here, the external object is nutriment and the internal object is nutrition.

Contemplation of transitoriness (*anicca saññā*) leads to the contemplation of painfulness of that which is transitory (*anicce dukkha saññā*); contemplation of painfulness of that which is transitory leads to the contemplation of non-selflessness of that which is painful (*dukkhe anatta saññā*); contemplation of non-selflessness of that which is painful leads to the contemplation of avoidance (*pahāna saññā*); contemplation of avoidance leads to the contemplation of non-passionless (*virāga saññā*); and contemplation of non-passionless leads to the contemplation of cessation (*nirodha saññā*).

Disciples may either practice any one of the three characteristics (*anicca*, *dukkha*, *anattā*) individually or they may practice all three of them together as their preliminary exercise. They should meditate in the following manner.

- *Form* — *impermanent... , (subject to) suffering... , non-self... .*
- *Feeling* — *impermanent... , (subject to) suffering... , non-self... .*
- *Perception* — *impermanent... , (subject to) suffering... , non-self... .*
- *Mental formations* — *impermanent... , (subject to) suffering... , non-self... .*
- *Consciousness* — *impermanent... , (subject to) suffering... , non-self... .*

- *Impermanent in the sense of being extinct... .*
- *Subject to suffering in the sense of fearful... .*
- *Non-self in the sense of being void of essence... .*

*sādhū! sādhu! sādhu!*

Any one of the three characteristics can serve as the subject of meditation in the beginning. According to the Sub-commentary (*tīkā*) on the Visuddhimagga, when one of the three characteristics is developed to its culmination, the other two follow upon it.

When the insight (*vipassanā*) that sees conditioned things as *anattā* is developed, the result is the complete removal of wrong views (*micchā-dit̥ṭhi*, or *dit̥ṭhi*), for all views are rooted in the wrong view of self, and the comprehension of non-self is diametrically opposed to the view of self. When insight into *anicca* is developed, it removes self-conceit, for, in holding views of permanence, one fosters boastful pride and conceit. When insight into *dukkha* is developed, craving (*taṇhā*) is removed, for, when there is the notion of happiness, craving is the result. But, the comprehension of *dukkha* is the direct opposite of *taṇhā*. Thus, in possessing different functions, each of the three contemplations has its own independent position, although they are inseparably united in that they express the phenomenal characteristics of conditioned existence which forms the subject of meditation. Practice of the three characteristics will lead to eighteen great insights (*aṭṭhārasa mahāvīpassanā*), as follows.

1. Those who develop the contemplation of impermanence (*anicca*) abandon, or reject, the perception of permanence (*nicca-saññā*).
2. Those who develop the contemplation of pain (*dukkha*) abandon the perception of pleasure/happiness (*sukha-saññā*).
3. Those who develop the contemplation of non-self (*anattā*) abandon the perception of self (*atta-saññā*).
4. Those who develop the contemplation of aversion/disgust towards worldly life (*nibbidā*) abandon delighting (*nandī*).
5. Those who develop the contemplation of dispassion (*virāga*) abandon passion (*rāga*).
6. Those who develop the contemplation of cessation (*nirodha*) abandon origination (*samudaya*).
7. Those who develop the contemplation of relinquishment (*paṇinissagga*) abandon grasping/clinging (*ādāna*).
8. Those who develop the contemplation of destruction/dissolution (*khaya*) abandon the perception of solidity/density, compactness (*ghana-saññā*).

9. Those who develop the contemplation of the decay (*vaya*) of formations abandon the accumulation of kamma (*āyuhana*).
10. Those who develop the contemplation of change (*vipariṇāma*) abandon the perception of lastingness/stability (*dhuva-saññā*).
11. Those who develop the contemplation of the signless (*animitta*) abandon the sign (*nimitta*).
12. Those who develop the contemplation of the desireless (*appaṇihita*) abandon desire/longing (*paṇidhi*).
13. Those who develop the contemplation of voidness (*suññatā*) abandon clinging to the view of self (*abhinivesa*).
14. Those who develop the insight into higher wisdom and insight (*adhipaññā-dhamma-vipassanā*) abandon misinterpreting due to grasping at a core (*sārādānābhinivesa*).
15. Those who develop correct knowledge and vision regarding the true nature of things (*yathābhūta-ñāṇadassana*) abandon misinterpreting due to confusion (*sammohābhinivesa*).
16. Those who develop the contemplation of misery (*ādīnava*) abandon clinging to desire/attachment (*ālayābhinivesa*).
17. Those who develop the contemplation of reflection (*paṣisagkha*) abandon nonreflection (that is, thoughtlessness regarding impermanence, suffering, and non-self) (*appaṭisaṃkhā*).
18. Those who develop the contemplation on the standstill of existence (*vivassa*) (that is, separation from the round of births) abandon being entangled in fetters (that is, the tendency towards bringing together the defilements [*kilesa*], which lead to the round of births) (*saṃyogābhinivesa*).<sup>189</sup>

## Development of the nine perceptions (Girimānandautta AN 10.60)<sup>190</sup>

(1) *‘And what, Ānanda, is the perception of impermanence? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu reflects thus: ‘Form is impermanent, feeling is impermanent, perception is impermanent, volitional activities are impermanent, consciousness is impermanent.’ Thus he dwells contemplating impermanence in these five aggregates subject to clinging. This is called the perception of impermanence.*

(2) *‘And what, Ānanda, is the perception of non-self? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu reflects thus: ‘The eye is non-self, forms are non-self; the ear is non-self, sounds are non-self; the nose is non-self, odors are non-self; the tongue is non-self, tastes are non-self; the body is non-self, tactile objects are non-self; the mind is non-self, mental phenomena are non-self.’ Thus he dwells contemplating non-self in these six internal and external sense bases. This is called the perception of non-self.*

(3) *‘And what, Ānanda, is the perception of unattractiveness? Here, a bhikkhu reviews this very body upward from the soles of the feet and downward from the tips of the hairs, enclosed in skin, as full of many kinds of impurities: ‘There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, fluid of the joints, urine.’ Thus he dwells contemplating unattractiveness in this body. This is called the perception of unattractiveness.*

(4) *‘And what, Ānanda, is the perception of danger? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This body is the source of much pain and danger; for all sorts of afflictions arise in this body, that is, eye-disease, disease of the inner ear, nose-disease, tongue-disease, body-disease, head-disease, disease of the external ear, mouth-disease, tooth-disease, cough, asthma, catarrh, pyrexia, fever, stomach ache, fainting, dysentery, gripes, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, ringworm, itch, scab, chickenpox, scabies, hemorrhage, diabetes, hemorrhoids, cancer, fistula; illnesses originating from bile, phlegm, wind, or their combination; illnesses produced by change of climate; illnesses produced by careless behavior; illnesses produced by assault; or illnesses produced as the result of kamma; and cold, heat, hunger, thirst, defecation, and urination.’ Thus he dwells contemplating danger in this body. This is called the perception of danger.*

(5) *‘And what, Ānanda, is the perception of abandoning? Here, a bhikkhu does not tolerate an arisen sensual thought; he abandons it, dispels it, terminates it, and obliterates it. He does not tolerate an arisen thought of ill will ... an arisen thought of harming ... bad unwholesome states whenever they arise; he abandons them, dispels them, terminates them, and obliterates them. This is called the perception of abandoning.*

(6) *‘And what, Ānanda, is the perception of dispassion? Here, having gone to the forest, to the root of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This is peaceful, this is sublime, that is, the stilling of all activities, the relinquishment of all acquisitions, the destruction of craving, dispassion, nibbāna.’ This is called the perception of dispassion.*

(7) *‘And what, Ānanda, is the perception of cessation? Here, having gone to the forest, to the root of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This is peaceful, this is sublime, that is, the stilling of all activities, the relinquishment of all acquisitions, the destruction of craving, cessation, nibbāna.’ This is called the perception of cessation.*

(8) “And what, Ānanda, is the perception of non-delight in the entire world? Here, a bhikkhu refrains from any engagement and clinging, mental standpoints, adherences, and underlying tendencies in regard to the world, abandoning them without clinging to them. This is called the perception of non-delight in the entire world.

(9) “And what, Ānanda, is the perception of impermanence in all conditioned phenomena? Here, a bhikkhu is repelled, humiliated, and disgusted by all conditioned phenomena. This is called the perception of impermanence in all conditioned phenomena.

## Six Recollections (*anussati*) and Four Mindfulness (*sati*) (92-101)

There is 6 *anussatis* and 4 *satis*, as follows.

1. Recollection of the Buddha (*buddhānussati*);
2. Recollection of dhamma (*dhammānussati*);
3. Recollection of sangha (*sanghānussati*);
4. Recollection of morality (*sīlānussati*);
5. Recollection of liberality (*cāgānussati*);
6. Recollection of heavenly beings or devas (*devatānussati*);
7. Mindfulness of death (*maraṇasati*);
8. Mindfulness of the body (*kāyagatāsati*);
9. Mindfulness of breathing (*ānāpānassati*);
10. Mindfulness of tranquility (*upāsamānussati*).

The recollections (*anussati*) can be found in many suttas. In Āṅguttara Nikāya Ekadhamma Vagga (“The One Thing”)<sup>191</sup>, and Acharāsaṅghāta Vagga<sup>192</sup> contains the same list of 10. While the listing of *anussatis* and *satis* as ten seems to be a later origin, but the list of six *anussatis* (1-6) certainly represents early teaching of the Buddha. Such list of a six exists in the **Anussatiṭṭhānasutta** (“Ever Minding”)<sup>193</sup> and in the **Saṅgītisutta** (“The Recital”)<sup>194</sup>. The **Dasuttarasutta**, (“The Tenfold Series”) occurs 6 *anussati* as 6 dhammas (*cha dhammā*) should be develop by the *bhikkhu*. The **Mahānāmasutta** (“Mahānāma”)<sup>195</sup> and the **Anussatiṭṭhānasutta** (“Ever Minding”)<sup>196</sup> contains explanations on how to practice and develop 6 *anussatis*. In the **Rāga abhiññāya anussatisutta** (“Of Passion”)<sup>197</sup> the 6 *anussati* are given as 6 dhammas (*cha dhammā*) which all must be developed in order to destroy the passion (*rāga*).

In the **Nandiyasutta** (“Nandiya”)<sup>198</sup> are found the 6th as recollection of spiritual friends (*kalyāṇamitte anussareyyāsi*) which is not found elsewhere as an *anussati*. In the **Uposathasutta** (“Sorts of Sabbath”)<sup>199</sup> the 5 recollections are

listed as *Buddha, dhamma, sangha, devata* and *sīla* that gives various kinds of cleansing. In the **Devasabhāgatasutta** (“Flood”)<sup>200</sup> are listed 4, as *Buddha, dhamma, sangha* and *sīla*. In the **Vatthasutta [Vatthūpamasutta]** (“Discourse on the Simile of the Cloth”)<sup>201</sup> compared recollection to washing of cloth ready for dye.

The **Ratanasutta** (“The Jewel”)<sup>202</sup> conclude recollection of the Buddha, dhamma and sangha and the Dhammapada<sup>203</sup> lists 4 *satis*, as *buddhagatā sati, dhammagatā sati, saṅghagatā sati* and *kāyagatā sati*.

In the **Mahāhatthipadopamasutta** (“Greater Discourse on the Simile of the Elephants Footprint”)<sup>204</sup> has explained in detail what the four elements (of which the body consists) means and how to develop the thinking of the four elements (*pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu*).

**Recollection of the Buddha** (*buddhānussati*) appears as well in the Uposathasutta (“Sorts of Sabbath”)<sup>205</sup>. In the **Mahāpadānasutta** (“The Sublime Story”)<sup>206</sup> the Buddha teaches about the six Buddhas of the past, and tells a lengthy account of one of those, Vipassī. As well, it contains life story of present Buddha and list of 32 marks of the Great Man.

The **Lakkhaṇasutta** (“The Marks of The Superman”)<sup>207</sup> presents the brahmanical prophecy of the Great Man and explains the same 32 marks (*ahāpurisalakkhaṇāni*) in detail.

The Dhammapada<sup>208</sup> states that that the disciples of Gotama who are constantly directed to the Buddha, are always well awakened and the Pārāyanatthutiḡāthā<sup>209</sup> consist recollection of presence of the Buddha, according to which The Buddha is away of darkness, the one of all-round vision, gone to the end of the world, gone beyond all existences, without *āsavas*, with all misery eliminated and named in accordance with truth; who taught the doctrine which is visible, not concerned with time, the destruction of craving, without distress, the likeness of which does not exist anywhere.

## Development of the *buddhānussati* (Anussatiṭṭhānasutta AN 6.25)<sup>210</sup>

*“That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.”*

*sādhu! sādhu! sādhu!*

**Recollection of dhamma** (*dhammānussati*) appears as well in the **Uposathasutta** (“Sorts of Sabbath”)<sup>211</sup>. The Dhammapada<sup>212</sup> states that one who finds joy in the Dhamma dwells happily, with a bright mind. The

importance of Dhamma is emphasized in the Dhammapada verse,<sup>213</sup> according to which, better hundred years is the life for one day of some who seeing the Dhamma. It also states<sup>214</sup> that one does not understand Dhamma only because one speaks a lot, but who sees Dhamma directly, after having heard even a little of it, and who does not neglect the dhamma, such a one does understand it.

Dhamma-centered thinking, behavior, and talking stresses the Dhammapada verse<sup>215</sup> according to which the monk who is delighting in the dhamma, devoted to the dhamma, pondering the dhamma and always bearing the dhamma in mind, will never fall away from the true dhamma.

The importance of correct teaching is also emphasized in the Dhammapada verse,<sup>216</sup> according to which is better from hundred verses without meaningful words one verse on the Dhamma, after hearing which, one can attain calm. It is also stated there<sup>217</sup> that the disciples of Gotama who are constantly directed to the Dhamma, are always well awakened.

The **Desanāsutta**<sup>218</sup> opens the two successive Dhamma-teachings of the Tathāgata, whereby need to (1) see evil as evil, and (2) get rid of it, be detached from it, be freed from it.

The **Dhammānudhammapaṭipannasutta**<sup>219</sup> states, that: when referring to a bhikkhu who practices according to Dhamma, this is the proper way of defining “practice according to Dhamma;” when speaking he speaks only Dhamma, not non-Dhamma; when thinking he thinks only thoughts of Dhamma, not thoughts of non-Dhamma; by avoiding these two *bhikkhu* lives with equanimity, mindful and clearly comprehending.

A *bhikkhu* enjoying the Dhamma, and delighting in the Dhamma, reflecting upon the Dhamma, does not fall from the true Dhamma.

Whether walking or standing, sitting or lying down, with mind inwardly restrained, he attains to lasting peace.

According to the **Saṅghātikāṇṇasutta**,<sup>220</sup> a wise person who by direct knowledge has fully understood the Dhamma, becomes desireless and tranquil.

### **Development of the *dhammānussati* (Anussatiṭṭhānasutta AN 6.25)<sup>221</sup>**

*“The teaching is well explained by the Buddha — visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”*

*sādhu! sādhu! sādhu!*

**Recollection of sangha** (*saṅghānussati*) appears in the **Uposathasutta** (“Sorts of Sabbath”)<sup>222</sup> and in the **Venāgapurasutta**,<sup>223</sup> the last of which explains the purity of the sangha. The Dhammapada<sup>224</sup> honor to arahants best

and confirms that the disciples of Gotama who are constantly directed to the Sangha, are always well awakened<sup>225</sup>.

The **Araññasutta** (“In the Forest”)<sup>226</sup> states, that those who dwell deep in the forest, do not sorrow over the past, nor do they hanker for the future; they maintain themselves with what is present: hence their complexion is so serene. The **Saṅghabhedasutta** (“Disunity in the Sangha”)<sup>227</sup> states: when disunity of the Sangha appears in the world, appears for the detriment of many people, for the misery of many people, for the loss, detriment, and suffering of devas and humans. By dividing a unified Sangha he suffers in hell for an aeon. By making the Sangha united he rejoices in heaven for an aeon.

The **Saṅghasāmaggīsutta** (“Unity in the Sangha”)<sup>228</sup> says, that when unity in the Sangha appears in the world, it appears for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of devas and humans.

### Development of the *saṅghānussati* (Anussatiṭṭhānasutta AN 6.25)<sup>229</sup>

*“The Sangha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Sangha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.”*

*sādhu! sādhu! sādhu!*

**Recollection of morality** (*sīlānussati*) as a daily recitation basis appears in the **Uposathasutta** (“Sorts of Sabbath”).<sup>230</sup> According to the The Dhammapada, sandal or tagara, lotus and jasmine - of these kinds of scent, the scent of the virtue is highest.<sup>231</sup> That deed is not well done, which one regrets when it is accomplished, whose consequences one faces with a tearful face and crying; that deed is well done, which one does not regret when it is accomplished, whose consequences one faces delighted and happy.<sup>232</sup>

The **Paṭhamasīlasutta**<sup>233</sup> states, that bad behaviour and a bad view lead to hell and the **Dutiyasīlasutta**<sup>234</sup> that good behaviour and a good view lead to heaven. In the **Sīlasutta** (“Habit”)<sup>235</sup> Venerable Ananda explains to Venerable Bhadda that the purpose of ethical virtues encouraged by the Buddha is to develop successfully and correctly the four kinds of mindfulness.



## Development of the *sīlānussati* (Saṅgītisutta DN 33)<sup>236</sup>

*“Verily, my moral virtues are unbroken and flawless, consistently practised, unblemished, making men free, commended by the wise, unperverted and conducing to rapt concentration.”*

*sādhu! sādhu! sādhu!*

**Recollection of liberality** (*cāgānussati*) occurs in many suttas, including the **Sumanasutta** (“Sumanā, The Rajah’s daughter”)<sup>237</sup> which states that accomplished in virtuous behavior, a person endowed with faith (*saddho*), outshines by generosity all the misers in the world (*sabbe maccharino loke, cāgena atiroca ti*). The **Sappurisdānasutta** (“A Good Man’s Gifts”)<sup>238</sup> listed five gifts (*dāna*) of a good man: five gifts of a person of integrity’s are a gift with a sense of conviction, attentively, in season, with an empathetic heart, without adversely affecting himself or others.

## Development of the *cāgānussati* (Anussatiṭṭhānasutta AN 6.25)<sup>239</sup>

*“I’m so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.”*

*sādhu! sādhu! sādhu!*

**Recollection of heavenly beings** (*devatānussati*) occurs in the **Uposathasutta** (“Sorts of Sabbath”)<sup>240</sup> with some relevant references as well in the **Mahāsamayasutta** (“The Great Concourse”)<sup>241</sup> that teaches you how to practice visualization of devas. In the **Devasabhāgatasutta** (“The Path to the Devas”)<sup>242</sup> has stated, that devas delighting in holy life amongst humans. When a bhikkhu recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion.

## Development of the *devatānussati* (Anussatiṭṭhānasutta AN 6.25)<sup>243</sup>

*“There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yāma, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā’s Host, and gods even higher than these. When those deities passed away from here, they were reborn there because*

*of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.”*

*sādhū! sādhu! sādhu!*

**Mindfulness of death** (*marāṇasati*)<sup>244</sup> can found in the Aparāccharā-saṅghātavagga which describes development of perception of death (*marāṇasaññāṃ bhāveti*). The **Dukkhasutta** (III)<sup>245</sup> states, that a bhikkhu who is devoid of faith, morally shameless, morally reckless, lazy, and unwise, he wells in suffering in this very life, with distress, anguish, and fever, and with the breakup of the body, after death, he can expect a bad destination.

The **Paṭhamamaraṇassatisutta** (“Mindfulness of Death”)<sup>246</sup> contains descriptions of monks as how they develop *marāṇasati* and the **Dutiya-maraṇassatisutta** (same name)<sup>247</sup> the Buddha explains how to develop *marāṇasati*.

The **Dutiya-saññāsutta** (“Thoughts”)<sup>248</sup> states, that one of the seven perceptions, when developed and pursued, are of great fruit, of great benefit. In this sutta, the Buddha explains that whoever breaking up of the body, after death arises in the company of the Four Royal devas; and when he has exhausted that deed, power, glory, dominion, he becomes a returner, a comer to this state here.

The **Paṭhamamaraṇassatisutta** (“Mindfulness of Death” 1)<sup>249</sup> and the **Dutiya-maraṇassatisutta** (“Mindfulness of Death” 2)<sup>250</sup> consists detailed exposition of *marāṇassati*. In the **Paṭhamasaññāsutta** (“Ideas”)<sup>251</sup> *marāṇassati* occur as one of ten perceptions, when developed and cultivated, are of great fruit and benefit, culminating in the deathless, having the deathless as their consummation. According to the **Dutiya-saññāsutta** (“Ideas”),<sup>252</sup> *marāṇassati* as one of ten perceptions, when developed and cultivated, are of great fruit and benefit, culminating in the deathless, having the deathless as their consummation.

The Dhammapada<sup>253</sup> describes the emptiness associated with death as: “you are like a withered leaf, Yama’s men are ready for you; you are standing in the mouth of death, and you have nothing to take with you.”

In the **Puṇṇamasutta** (“Full-Moon”)<sup>254</sup> talking on a sabbath day with the Sangha at Sāvātthi, the Buddha answers a series of ten questions on the aggregates and explains how by five ways death may come.

Even a brief practice of *marāṇasati*, conducted with proper attention, bears great fruit.

**Development of the *marāṇasati* (Paṭhamamaraṇassatisutta AN 8.73)**

*Monks, the Monk who develops mindfulness of death thus: 'It is great, indeed, if I were to live just long enough for me to breathe in after breathing out, or to breathe out after breathing in, while attending to the Blessed One's teaching — surely, much is thereby done by me.' These monks are said to be leading a life of vigilance, developing keen mindfulness of death for the destruction of the taints.*

*This lifespan of human beings is short. One has to go on to the future life. One should do what is wholesome and lead the holy life. For one who has taken birth, there is no avoiding death. One who lives long, lives but a hundred years or a little longer.*

*sādhū! sādhu! sādhu!*

## **Development of the *marāṇasati* (Vimuttimagga)**

*"I wonder whether it is possible for me to live a day and a night. I wonder whether during that time I could think on the teaching of the Blessed One - could I have that opportunity. I wonder whether I could live even for a day. Or could I live for half a day, or for a short while. Could I live long enough to partake of a single meal, half a meal, or even long enough to gather and partake of four or five morsels of food! Could I live long enough to breathe out having breathed in, or could I live long enough to breathe in having breathed out."*

*"There is no sign of death, therefore there is no fixed time for death."*

*"Life is unpredictable and uncertain in this world. Life here is difficult, short, and bound up with suffering. A being, once born, is going to die, and there is no way out of this. When old age arrives, or some other cause, then death is sure to follow. This is the way it is with living beings."<sup>255</sup>*

*sādhū! sādhu! sādhu!*

**Mindfulness of the body** (*kāyagatāsati*) appears in the *Kāyagatā-sativagga* ("On Musing")<sup>256</sup>, the **Kāyagatāsatisutta** ("Discourse on Mindfulness of Body")<sup>257</sup> and in the *Dhammapada*<sup>258</sup>, where it is stated that the disciples of Gotama who are constantly directed to the body, are always well awakened. According to the **Sīhanādasutta** [**Sīhanādasutta**] ("The Lion Roar"),<sup>259</sup> someone who had not established mindfulness of the body (*kāyagatāsati*) might well attack one of their spiritual companions and leave without saying sorry. Probably the most well-known Buddhist text that teaches how to develop *kāyagatāsati* is the **Mahāsatipatṭhānasutta** ("Setting-up of Mind-fulness")<sup>260</sup>. The *Dhammapada*<sup>261</sup> states, that who are mindful on body and thoughtful, the taints (*āsavā*) will extinct,<sup>262</sup> and the disciples of Gotama,

whose mindfulness is day and night constantly directed to the body (*kāyagata sati*), those are always well awakened.<sup>263</sup>

From the **Dhātuvibhaṅgasutta** (“Discourse on the Analysis of the Elements”)<sup>264</sup> is found a description of how to use the elements to develop *kāyagatāsati*.

The **Pāṭaliyasutta** (“Body”)<sup>265</sup> states, that mindfulness relating to body (*kāyagatā sati*) is the path that called “the path that goes to the un compounded (*asaṅkhata-saṃyuttha*)”.

## **Development of the contemplation of the body (Mahāsatipaṭṭhānasutta DN 22)**<sup>266</sup>

*Here, monks, a monk who has gone to the wilderness, or has gone to the root of a tree, or has gone to an empty place, sits down. After folding his legs crosswise, setting his body straight, and establishing mindfulness at the front, being very mindful he breathes in, mindful he breathes out.*

*While breathing in long, he knows “I am breathing in long”,  
or, while breathing out long, he knows “I am breathing out long”;  
or, while breathing in short, he knows “I am breathing in short”,  
or, while breathing out short, he knows “I am breathing out short”.*

*Experiencing the whole body I will breathe in, like this he trains, experiencing the whole body I will breathe out, like this he trains;  
calming the bodily process I will breathe in, like this he trains, calming the bodily process I will breathe out, like this he trains.*

*Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or he dwells contemplating (the nature of) the body in the body in regard to others, or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or he dwells contemplating the nature of origination in the body, or he dwells contemplating the nature of dissolution in the body, or he dwells contemplating the nature of origination and dissolution in the body, or else mindfulness that “there is a body” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.”*

*sādhū! sādhu! sādhu!*

**Mindfulness of breathing** (*ānāpānassati*) can found from the **Mahāsatipaṭṭhānasutta** (“Setting-up of Mindfulness”)<sup>267</sup> where the Buddha details mindfulness meditation (*ānāpānasati*), what is essentially identical to the **Satipaṭṭhānasutta** (“Discourse on the Applications of Mindfulness”),<sup>268</sup> with

the addition of an extended section on the four noble truths derived as it appears in the **Saccavibhaṅgasutta** (“Discourse on the Analysis of the Truths”).<sup>269</sup>

In the **Satipaṭṭhānasutta** (“Discourse on the Applications of Mindfulness”)<sup>270</sup> the Buddha details the seventh factor of the noble eightfold path, mindfulness meditation. This collects many of the meditation teachings found throughout the Canon, especially the foundational practices focusing on the body, and is regarded as one of the most important meditation discourses. The **Sutadharasutta** (“The Learned”)<sup>271</sup> consist five qualities with which a monk practicing breathing mindfulness will penetrate immovable (*akuppa*) and which are: imposes only a little, eats little, sloth little, much learn (who has retained what he heard, has stored what he has heard) and reflects on the mind as it is released.

In the **Girimānandasutta** (“Girimānanda”)<sup>272</sup>, *ānāpānassati* appears as one of ten perceptions (*dasā saññā*). The **Asubhānupassīsutta**<sup>273</sup> confirms that contemplating foulness with *ānāpāna* leads to seeing clearly, calming down of all formations, will be well released, has overcome all bonds. In the **Mahārāhulovādasutta**<sup>274</sup> the Buddha tells Rāhula to meditate on not-self, which he immediately puts into practice. It is important to note that, seeing him, Venerable Sāriputta advises him to develop breath meditation, but the Buddha suggests a wide range of different practices first.

The *Ānāpānassatikāthā* (“On Breathing”)<sup>275</sup> contains treatise on breathing mindfulness and *Ānāpāna Saṃyutta* (Ch. II, “In A Less Degree” and Ch. III, “The Six Faculties”)<sup>276</sup> contains 2 *vaggas* includes two major descriptions of *ānāpāna*. In the **Vesālīsutta** (“Vesālī”)<sup>277</sup> the Buddha taught the meditation on *asubha*, and then left to go on long retreat. However, many monks, misconstruing this teachings, ending up killing themselves. When the Buddha returned from the retreat and heard what had happened, he taught to *bhikkhus* breath meditation as a peaceful and pleasant abiding.

**Mindfulness of tranquility** (*upāsamānussati*) appears in the *Aparaaccharāsaṅghātavagga*<sup>278</sup> and in the *Dhammapada*<sup>279</sup> where is given that the wise ones, who are intent upon meditation, delighting in renunciation and calm, completely awakened and wakeful ones, even the gods do envy them. The *Dhammapada*<sup>280</sup> has also stated that victory produces hatred, defeated one dwells in pain, but tranquil (*upāsanto*) is one who dwells happily, having renounced both victory and defeat. The same source<sup>281</sup> states that having drunk the nectar of solitude and the nectar of tranquility, one is free of fear and free of evil, drinking the nectar of the joy of Dhamma.

The **Santatarasutta**<sup>282</sup> confirms, that the formless is more peaceful than the form realm, and cessation is more peaceful than the formless. The quest for unchanging peace was one of the Buddha’s most important goals. According to the **Pāsārāsīsutta** [*Ariyapariyesanā*] (“Discourse on the Ariya

Quest”),<sup>283</sup> as the teaching of his first teacher did not lead to peace, the Buddha left Alāra Kālāma.

The **Mahāhatthipadopamasutta** (“Greater Discourse on the Simile of the Elephants Footprint”)<sup>284</sup> states, that practice of immeasurables leading to internal peace and the **Maghādevasutta** (“Discourse on Maghādeva”)<sup>285</sup> says, that eightfold path leading to peace as well. It is also given in the **Anāsavādisutta** (“The Taintless”)<sup>286</sup> that qualities of *nibbāna* include peace (*khemā*). The same principle applies in the **Catutthanibbānapaṭisaṃyuttasutta**<sup>287</sup> that states that peace (*passaddhī*) is one of attributes of *nibbāna*.

The **Tuvaṭakasutta** (“Speedy”)<sup>288</sup> explains that totally calm within himself, a *bhikkhu* would not seek peace from another; for one who is at peace with themselves, there is nothing to hold on to, still less to put down.

The seven groups (III-IX) from the **Jhānavagga** classification contains the **37 principles or requisites of enlightenment** (*bodhipakkhiyā-dhammā*), which are:

- 1) the four foundations of mindfulness (*satipatthāna*),
- 2) the four right efforts (*padhāna*),
- 3) the four roads to power/success (*iddhi-pāda*),
- 4) the five spiritual faculties (*indriya*),
- 5) the five spiritual powers (*bala*),
- 6) the seven factors of enlightenment (*bojjhanga*), and
- 7) the Noble Eight-fold Path (*maggā*).

The same list of *bodhipakkhiyādhammā* can be found in several texts, including the **Mahāparinibbānasutta**, (“The Book of Great Decease”)<sup>289</sup>, the *Virāgakathā*<sup>290</sup>, the *Maggāṅgavibhaṅga* (Analysis of the Path Consistents”), etc.

## **Development of Concentration on Walking** **(*caṅkama samādhī*)**

Concentration here means walking with the back straight and developing awareness of body movement in order to achieve a permanent and immediate awareness while walking. By focusing on walking, the monk creates a clear and immediate awareness of all walking-related perceptions. Conscious walking is great for stretching body and relaxing leg or back pain caused by practicing meditation while sitting. Buddha also used concentrated walking to

stretch his legs. At the suggestion of the venerable Jīvaka, the Buddha also allowed the sick monks to use the sauna and exercise, one of which was walking.

Walking is the seventh of the eight methods of overcoming inertia (*middha*) taught by the Buddha to Moggallana in **Pacalāyanasutta** [Pacalāyamānasutta]<sup>291</sup>. He explained that in order to overcome sleepiness, Moggallana should walk back and forth, turn his senses inward and keep his mind scattered outward.

The walking speed should match the level of awareness of the practitioner, so he/she can clearly, step by step, perceive contact between the ground and the foot. Slower movement allows the beginner to achieve a deeper focus. The view should be directed a few meters forward to reduce the number of possible obstructions in view. All movements related to walking must be performed with clear clarity, awareness and natural ease.

According to the “Walking sutta” (**Caṅkamasutta**)<sup>292</sup>, there are five benefits (*pañcime ānisamsā*) of mindful walking, as follows.

- 1) One becomes capable of journeys (*addhānakkhama*),
- 2) one becomes capable of striving (*padhānakkhama*),
- 3) one becomes healthy (*appābādho*),
- 4) what one has eaten, drunk, consumed, and tasted is properly digested (*asitaṃ pītaṃ khāyitaṃ sāyitaṃ sammā pariṇāmaṃ gacchatī*),
- 5) the concentration attained through walking is long lasting (*caṅkamādhigato samādhi ciraṭṭhitiko*).

The technique developed in Burma involves practicing development of walking awareness through five stages of foot movement: lifting, stretching, putting, touching, lying to the ground and stepping on the leg. Although this technique is not taught the Buddha, the goal is one — to develop a awareness on walking.

**Table 15.** Summary of 101 Meditation Objects and Methods in the Jhānavagga.

<b>101 meditation objects and methods in Jhānavagga</b>	
<ul style="list-style-type: none"> <li>▶ The 4 <i>jhānas</i></li> <li>▶ <i>The 4 brahmavihāras</i></li> <li>▶ The 4 bases of mindfulness (<i>satipaṭṭhāna</i>):</li> <li>▶ The 4 efforts (<i>sammappadhāna</i>)</li> <li>▶ The 4 bases of psychic powers (<i>iddhipāda</i>)</li> <li>▶ The 5 faculties (<i>indriya</i>)</li> <li>▶ The 5 powers (<i>bala</i>)</li> <li>▶ The 7 constituents of enlightenment (<i>bojjhanga</i>)</li> </ul>	<ul style="list-style-type: none"> <li>▶ The 8 Noble Path (<i>ariya aṭṭhangika magga</i>)</li> <li>▶ The 8 stage of release (<i>vimokkha</i>)</li> <li>▶ The 8 spheres of mastery of control (<i>abhibhāyatana</i>)</li> <li>▶ The 10 devices (<i>kaṣiṇa</i>)</li> <li>▶ The 20 perceptions (<i>sañña</i>)</li> <li>▶ The 6 recollections (<i>anussati</i>)</li> <li>▶ The 4 mindfulness (<i>sati</i>)</li> </ul>
<p>EkaNipāta, Jhānavagga, from AN 1.378 to the end (Ekakanipātapāli niṭṭhitā): Pasādakaraḍḍhamma Vagga AN 1.378–393, Aparaaaccharāsaṅghāta Vagga AN 1.394–574, Kāyagatāsati Vagga AN 1.575–615 ja Amata Vagga AN 1.616–627.</p>	



**Table 16.** Summary of methods and objects (dhammas) of *bhāvanā* in the Tipiṭaka

### 101 method and objects of *samathabhāvanā*

- |   |  |
|---|--|
| 1. The 4 foundations of mindfulness ( <i>sammā sati</i> ) | 10. The 10 <i>kaṣiṇa</i> -bases ( <i>dasā kaṣiṇāyatana</i> )           |
| 2. The 4 right efforts ( <i>sammāppadhāna</i> )           | 11. The 4 <i>jhānas</i> ;  |
| 3. The 4 <i>brahmavihāras</i>                             | 12. The 8 liberations/release ( <i>aṭṭha vimokkha</i> )                |
| 4. The 4 roads to power ( <i>iddhipāda</i> )              | 13. The 8 spheres of mastery of control ( <i>aṭṭha abhibhāyatana</i> ) |
| 5. The 5 spiritual faculties ( <i>indriya</i> )           | 14. The 20 perceptions ( <i>sañña</i> )                                |
| 6. The 5 spiritual powers ( <i>bala</i> )                 | 15. The 8 stage of release ( <i>aṭṭha vimokkha</i> )                   |
| 7. The 6 recollections ( <i>anussati</i> )                | 16. The 8 knowledge ( <i>aṭṭha ñāṇa</i> )<br>[= <i>nibbāna</i> ]       |
| 8. The 7 factors of enlightenment ( <i>bojjhanga</i> )    |  |
| 9. The 8-fold path ( <i>ariya aṭṭhangika magga</i> )      |  |

### 73/201 method and objects of *vipassanābhāvanā*

- |  |  |
|--|--|
| 1. The 5 aggregates ( <i>pañcupādāna-kkhandhā</i> )            | 12. The 6 elements ( <i>cha dhātu</i> )                            |
| 2. The 6 sense ( <i>cha aṅghattikāni āyatanāni</i> )           | 13. The 10 <i>kaṣiṇas</i> ( <i>dasā kaṣiṇā</i> )                   |
| 3. The 6 senses-objects ( <i>cha bāhirāni āyatanāni</i> )      | 14. The 32 parts of the body ( <i>kāya</i> )                       |
| 4. The 6 sense-cognition ( <i>cha viññāṇa</i> )                | 15. The 12 sense-spheres ( <i>āyatana</i> )                        |
| 5. The 6 sense-contacts ( <i>cha samphasso</i> .)              | 16. The 18 elements ( <i>dhātu</i> )                               |
| 6. The 6 sense-feelings ( <i>samphassajā vedanā</i> )          | 17. The 22 faculties ( <i>indriya</i> )                            |
| 7. The 6 sense-perception ( <i>cha saññā</i> )                 | 18. The 3 properties of existence ( <i>dhātu</i> )                 |
| 8. The 6 sensory thought or volitions ( <i>cha sañcetanā</i> ) | 19. The 9 kind of coming to existence ( <i>bhava</i> )             |
| 9. The 6 sensory desires ( <i>cha taṇhā</i> )                  | 20. The 4 <i>jhānas</i>  |
| 10. The 6 sensory reasonings ( <i>cha vitakka</i> )            | 21. The 4 emancipations ( <i>cattaro vimutti</i> )                 |
| 11. The 6 sensory investigations ( <i>cha vicāra</i> )         | 22. The 4 formless attainments ( <i>cattaro samāpatti</i> )        |
|  | 23. The 12 factors of causal existence ( <i>paṭiccasamuppāda</i> ) |

# 201 Masterfully Defined Knowledge

## (*sutamayañāṇa = vipassanā*)

For the attainment of complete extinction of *dukkha* (*anupādā parinibbānaṃ*) as direct path to *nibbāna*, in the **Rathavinītasutta** (“Discourse on the Relays of Chariots”)<sup>293</sup> Puṇṇa expounds to Venerable Sāriputta seven methods as successive steps of purification (*visuddhi*), mentioned in *Abhidhammattha-saṅgaha*<sup>294</sup> as an item of *vipassanā kammaṭṭhānas*, and which are:

- 1) the purification [purity] of morality (*silā-visuddhi*);
- 2) the purification [purity] of mind/consciousness (*citta-visuddhi*);
- 3) the purification [purity] of view (*ditthi-visuddhi*);
- 4) the purification by [purity of] overcoming doubt (*kaṅkhāvitarana-visuddhi*);
- 5) the purification by [purity of] knowledge and insight of what is path and not-path [the right and wrong path] (*maggāmagga-ñāṇadassana-visuddhi*);
- 6) the purification by [purity of] knowledge and insight of the path-progress (*paṭipadā-ñāṇadassana-visuddhi*);
- 7) the purification [purity] of knowledge and insight [into the Noble Path] (*ñāṇadassana-visuddhi*).

The **Rathavinītasutta**<sup>295</sup> shows the causal relations of each stage of purity — each stage of purity is to be accomplished for the sake of the other stage of purity. Thus, the sevenfold purity is the true knowledge of phenomenal existence, and it is linked with the Four Noble Paths that lead directly to ultimate realization.

In the *Paṭisambhidāmagga* **Ñāṇakathā** (“Treatise on Knowledge”)<sup>296</sup> listed **masterfully defined knowledge** or knowledge gained through realization of insight (*sutamaya-ñāṇa*), all of which are *vipassanā kammaṭṭhānas*,<sup>297</sup> that can be divided into 73 and 201.

List of 73 *vipassanā kammaṭṭhānas* is as follows:

- 1) the five aggregates (*khandhā*),
- 2) the twelve sense-spheres/bases (*āyatana*),
- 3) the eighteen elements (*dhāthu*),
- 4) the twenty two psycho-physical faculties (*indriya*),
- 5) the four noble truths (*ariya saccāni*),

6) the twelve factors of causal existence (*paṭīcasamuppāda*).

The extended list of **201 *vipassanā kammaṭṭhānas***, what need to know by experience and by seeing, to know fully or thoroughly (*abhiññeyyā*), is as follows:

1. The five aggregates: *rūpa, vedana, saññā, saṅkhāra, viññāṇa*.
2. The six sense: *cakkhu, sotam, ghānaṃ, jivhā, kāyo, mano*.
3. The six senses-objects: *rūpa, sadda, gandha, rasa, phoṭṭhabba, dhamma*.
4. The six sense-cognition: *cakkhu-, sota-, ghāna-, jivhā-, kāya-, and mano-viññāṇaṃ*.
5. The six sense-contacts: *cakkhu-, sota-, ghāna-, jivhā-, kāya-, and mano-samphasso*.
6. The six sense-feelings: *cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā*.
7. The six sense-perception: *rūpa-, sadda-, gandha-, rasa-, phoṭṭhabba-, and dhamma-saññā*.
8. The six sensory thought or volitions: *rūpa-, sadda-, gandha-, rasa-, phoṭṭhabba-, and dhamma-sañcetanā*.
9. The six sensory desires: *rūpa-, sadda-, gandha-, rasa-, phoṭṭhabba-, and dhamma-taṇhā*.
10. The six sensory reasonings: *rūpa-, sadda-, gandha-, rasa-, phoṭṭhabba-, and dhamma-vitakko*.
11. The six sensory investigations: *rūpa-vicāro, sadda-vicāro, gandha-vicāro, rasa-vicāro, phoṭṭhabba-vicāro, dhamma-vicāro*.
12. The six elements: *pathavī-, āpo-, tejo-, vāyo-, ākāsa-, viññāṇa-dhātu*.
13. The ten *kasīnas*: *pathavī-, āpo-, tejo-, vāyo-, nīla-, pīta-, lohita-, odāta-, ākāsa-, viññāṇakasīna*.
14. The thirty two parts of the body: *kesā, lomā, nakhā, dantā, taco, mamsam, nhārū, atṭhi, atṭhimiñjāṃ, vakkam, hadayaṃ, yakanam, kilomakam, pihakam, papphasam, antam, antagunam, udariyam, karīsam, pittam, semhampubbo, lohitaṃ, sedo, medo, assu, vasā, kheḷo, siṅghānikā, lasikā, muttam, matthaluṅgam*.
15. The twelve sense-spheres: *cakkhāyatanaṃ, rūpāyatanaṃ; sotāyatanaṃ, saddāyatanaṃ; ghānāyatanaṃ, gandhāyatanaṃ; jivhāyatanaṃ, rasāyatanaṃ; kāyāyatanaṃ, phoṭṭhabbāyatanaṃ; manāyatanaṃ, dhammāyatanaṃ*.
16. The eighteen elements: *cakkhu-, rūpa-, and cakkhuviññāṇa-dhātu; sota-, sadda-, and sotaviññāṇa-dhātu; ghāna-, gandha-, and ghānaviññāṇa-dhātu; jivhā-, rasa-, and jivhāviññāṇa-dhātu; kāya-, phoṭṭhabba-, and kāyaviññāṇa-dhātu; mano-, dhamma-, and manoviññāṇa-dhātu*.
17. The twenty two faculties: *cakkhundriyam, sotindriyam, ghān-indriyam, jivhindriyam, kāyindriyam, manindriyam, jīvitindriyam, itthindriyam, purisindriyam, sukhindriyam, dukkhindriyam, somana-ssindriyam, domanassindriyam, upekkhindriyam, saddhindriyam, vīriyindriyam, satindriyam, samādhindriyam, paññindriyam, anaññātāññassāmīt-indriyam, aññindriyam, aññātāvindriyam*.
18. The three properties of existence: *kāma-, rūpa-, and arūpa-dhātu;*

19. The nine kind of coming to existence: *kāma-*, *rūpa-*, and *arūpa-bhavo*; *saññā-*, *asaññā-*, and *nevasaññānāsaññā-bhavo*; *ekavokāra-*, *catuvokāra-*, and *pañcavokāra-bhavo*.
20. The four *jhānas*: *paṭhamam*, *dutiyaṃ*, *tatiyaṃ*, and *catuttham* *jhānaṃ*.
21. The four emancipations: *mettā-*, *karuṇā-*, *muditā-*, and *upekkhā-cetovimutti*.
22. The four formless attainments: *ākāsānañcāyatana-*, *viññānañcāyatana-*, *ākāśañcāyatana-*, and *nevasaññānā-saññāyatana-samāpatti*.
23. The twelve factors of causal existence (*paṭiccasamuppāda*): *avijjā*, *sankhārā*, *viññānaṃ*, *nāmarūpaṃ*, *salāyatanaṃ*, *phasso*, *vedanā*, *tanhā*, *upādānaṃ*, *bhavo*, *jāti* and *jarāmaraṇaṃ*.

All these divisions<sup>298</sup> should be combined with the three methods of contemplations (*anupassanā*) to achieve complete, direct and immediate awareness of all phenomena, which are:

- 1) *aniccānupassanā* — repeated contemplation on the impermanent nature of mind and matter in the five aggregates of existence.
- 2) *dukkhānupassanā* — repeated contemplation on the unsatisfactory nature of mind and matter in the five aggregates of existence.
- 3) *anattānupassanā* — repeated contemplation on the non-self (or no-soul) nature of mind and matter in the five aggregates of existence.

In the **Nandiyasakkasutta** Buddha says, that only with composed consciousness appear true dhammas (*samāhite citte dhammā pātubhavanti*).<sup>299</sup> So, when the mind is immersed in *samādhi*, dhammas become clear to see as they really are, i.e., according to the truth, or reality (*yathā-bhūta*).

One has to distinguish two kinds: (1) **development of tranquility** (*samatha-bhāvanā*), i.e., concentration (*samādhi-bhāvanā*), and (2) **development of insight** (*vipassanā-bhāvanā*), i.e., wisdom (*paññā*). The word *vipassanā* means literally “clear vision” (*vi+passati*, ‘to see clearly’), to see things precisely as they actually are,<sup>300</sup> explained as “seeing in diverse ways” (*vividhākārato dassanā*). Insight is the direct meditative perception of phenomena in terms of the three characteristics: *anicca*, *dukkha* and *anatta*. It is a function of the *cetasika* of wisdom (*paññā*) directed towards uncovering the true nature of things. This type of meditation involves the strengthening of the faculty of wisdom (*paññīndriya*)<sup>301</sup> by which all ignorance (*avijjā*) will be abandoned and what leads the mind to final enlightenment. When five hindrances (*pañca nīvaraṇā*) and *rāga* are overcome or/and temporally dismissed by *samatha bhavana*, it is possible to continue developing the mind by *vipassanā bhavana*.<sup>302</sup> It is a function of the *cetasika* of wisdom (*paññā*) directed towards uncovering the true nature of things<sup>303</sup> in order to create a clear understanding of how all things and phenomena rising and falling (*udayabbaya*).

## Development of the contemplation of the body in *vipassanā* (Sāmaññaphalasutta DN 2)

*“When his mind is thus concentrated (samāhite citte), pure and bright (parisuddha, pariyodāte), unblemished (anaṅgaṇe), free from defects/corruptions (vigatūpakkilesa), malleable/pliable (mudubhūte), wieldy/workable (kammaniye), steady (thite) and attained to imperturbability (āneñjappatte), he directs and inclines it to knowledge and vision (ñānadassanā). He understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’”*

Thus, the development of *vipassanā* presupposes the stopping of defects/corruptions (*vigatūpakkilesa*), which can only be accomplished in *samatha* by the attainment of *jhāna*, when all five obstacles stop.

In the **Upakkilesasutta** (“Defilements”),<sup>304</sup> the Buddha lists **5 defilements of the mind** (*pañca cittassa upakkilesā*), which are the same as five obstacles (*pañca nīvaraṇa*).

*So too, bhikkhus, there are these five defilements of the mind, defiled by which the mind is not malleable, wieldy, and luminous, but brittle and not properly concentrated for the destruction of the taints. What five? (1) Sensual desire (kāmacchanda), (2) ill will (byāpāda), (3) dullness and drowsiness (thīna-middha), (4) restlessness and remorse (uddhacca-kukkucca), and (5) doubt (vicikicchā). These are the five defilements of the mind, defiled by which the mind is not malleable (mudu), wieldy (kammaniya), and luminous (pabhassara), but brittle (pabhāṅga) and not rightly concentrated for the destruction of the taints (sammā samādhīyati āsavānaṃ khayāya). But when the mind is freed from these five defilements, it becomes malleable, wieldy, and luminous, pliant and properly concentrated for the destruction of the taints. Then, there being a suitable basis, one is capable of realizing any state realizable by direct knowledge toward which one might incline the mind.*

Dhammasangani (Dhs. 1229 ff.) and Vibhanga (Vbh. XII) lists **10 upakkilesas**: (1) greed (*lobha*), (2) hate (*dosa*), (3) delusion (*moha*), (4) conceit (*māna*), (5) wrong views (*micchā-ditthi*), (6) doubt (*vicikicchā*), (7) torpor (*thīna*), (8) restlessness (*uddhacca*), (9) shamelessness (*ahirika*), (10) recklessness (*anottappa*).

There is more **10 upakkilesas as impurities of *vipassanā***: (1) rays emitting from the body on account of insight (*obhāsa*), (2) five kinds of rapture (unprecedented joy) (*pīti*), (3) both *kāya-passadhi* and *citta-passadhi* tranquility or quietude (*passadhi*), (4) the controlling faculty of strong faith (*adhimokkha*), (5) intense effort which supports *vipassanā-citta* (*paggaha*), (6) pleasant feeling (*sukha*) in

the whole body due to wholesome *cittaṭṭa-rūpa*, (7) quick insight wisdom (*ñāṇa*), (8) mindfulness fixed on the object (*upaṭṭhāna*), (9) *tatramajjatupekkhā* and *avajjanupekkhā* (*upekkhā*), and (10) mild attachment (*nikanti*) to *vipassanā-ñāṇa* which is accompanied by *pīṭi*, *passaddhi*, *sukha* and *obhāsa*.

Of the ten impurities mentioned above, only *nikanti* belongs to *kilesas*. The remaining ones are wholesome qualities. Yet when one is presented with these qualities, especially the body-rays, unprecedented joy, quietude and happiness on account of pleasant feeling, strong religious fervour due to intense faith, the insight wisdom and the ability to observe the arising and passing away of conditioned things quickly and effortlessly, one may develop grasping *ditṭhi* (the wrong view that they occur in me), vicious *māna* (the pride that I alone possess these marvellous qualities) and grasping *taṇhā* (strong attachment that the qualities are mine). These *ditṭhi*, *māna* and *taṇhā* really defile one's meditation because they are real defilements (*kilesas*). Some yogis with poor knowledge of Dhamma even think that they attain *magga* and *phala* when they have the unusual aura, joy, tranquility and happiness. All these people who have such a wrong view (*ditṭhi*) or a vicious pride (*māna*) or a grasping attachment (*taṇhā*) are on the wrong path; their meditation will be at a standstill and may even decline. To be on the right path, one must meditate on the arising and passing away of the conditioned things.<sup>305</sup>

According to the **Saṅkhatalakkhaṇasutta**, there are **three characteristics and signs that define the conditioned** (*saṅkhata-lakkhaṇa*, *saṅkhata-nimitta*): (1) **rising**, (2) **ceasing**, and, (3) **changing**.<sup>306</sup>

### Contemplation of the five aggregates (Saṅkhatalakkhaṇasutta AN 3.47)

*Impermanent, indeed, are all conditioned things; their nature is to rise and pass away. When they have arisen, then again, they cease. Happiness lies in subduing them.*

*By observing: rūpa anicca... , vedana anicca... , saññā anicca... , saṅkhāra anicca... , viññāṇa anicca...*

- *(his is) rising of material form... , (this is) ceasing of material form... , (this is) changing of material form... .*
- *(this is) rising of feeling... , (this is) ceasing of feeling... , (this is) changing of feeling... .*
- *(this is) rising of perception... , (this is) ceasing of perception... , (this is) changing of perception... .*
- *(this is) rising of mental formation... , (this is) ceasing of mental formation... , (this is) changing of mental formation... .*
- *(this is) rising of consciousness ... , (this is) ceasing of consciousness ... , (this is) changing of consciousness ... .*

*sādhū! sādhu! sādhu!*

The Buddha has explained in the **Anattalakkhaṇasutta**,<sup>307</sup> the nature of the five aggregates as follows:

*Bhikkhus, form... , feeling... , perception..., volitional formations..., consciousness is nonself. For if, bhikkhus, form were self, this form would not lead to affliction, and it would be possible to have it of form: 'Let my form be thus; let my form not be thus.' But because form is nonself, form leads to affliction, and it is not possible to have it of form: 'Let my form be thus; let my form not be thus.'*

*What do you think, bhikkhus, is form... , feeling... , perception..., volitional formations..., consciousness permanent or impermanent?"*

*"Impermanent, venerable sir."*

*"Is what is impermanent suffering or happiness?"*

*"Suffering, venerable sir."*

*"Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?"*

*"No, venerable sir."*

*Therefore, bhikkhus, any kind of form... , feeling... , perception..., volitional formations..., consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'*

*Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion his mind is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'*

## **Contemplation of the five aggregates (Anattalakkhaṇasutta SN 22.59)**

- *The form of the **past, present, and future** is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The feeling of the past, present, and future is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The perception of the past, present, and future is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*

- *The mental formations of the past, present, and future is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The consciousness of the past, present, and future is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The form, **internal or external**, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The feeling, internal or external, is impermanent (in the sense of being extinct) ... , subject to suffering... , non-self... .*
- *The perception, internal or external, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The mental formations, internal or external, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The consciousness, internal or external, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The form, **gross or refined**, is impermanent (in the sense of being extinct) ... , subject to suffering... , non-self... .*
- *The feeling, gross or refined, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The perception, gross or refined, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The mental formations, gross or refined, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The consciousness, gross or refined, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The form, **inferior or superior**, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The feeling, inferior or superior, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The perception, inferior or superior, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The mental formations, inferior or superior, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The consciousness, inferior or superior, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The form, **near or far**, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The feeling, near or far, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The perception, near or far, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The mental formations, near or far, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*
- *The consciousness, near or far, is impermanent (in the sense of being extinct)... , subject to suffering... , non-self... .*

*sādhu! sādhu! sādhu!*



# Summary

The most comprehensive list of meditation objects and methods in the Pāli Tipiṭaka is provided in the Jhānavagga in Samādhi Saṃyutta, Suttapiṭaka. It contains the fullest list of 101 meditation objects found in Suttapiṭaka, recommended by the Buddha to bhikkhus. All the meditation objects presented in the Pāli Tipiṭaka are related to the attainment of *jhāna*.

The Mahāsakuludāyisutta contains the Buddha's explanation of the whole meditation system by 75 principles or meditation objects concerned with *jhāna*, which is almost in the same form as in Jhānavagga.

In the Paṭisambhidāmagga listed masterfully defined knowledge or knowledge of reflection or determination (*sammasanaṇa*), all of which are *vipassanā kammaṭṭhāna*'s, can be divided into 73 and 201. In the Abhidhammapiṭaka, the doctrine of meditation is elaborated from the psychological point of view and especially in Dhammasaṅgani it is explained with the methods of the practice connected with the analysis of the higher states of consciousness. In the Vibhaṅga, there is a separate chapter called "Jhāna Vibhaṅga", where the preliminary method of training and the eight stages of absorption (*jhāna*) are explained with reference to both the *suttanta* and Abhidhamma teachings.

By analyzing the most important Theravada commentaries, which are Vimuttimagga, Visuddhimagga and Abhidhammatthasaṅgaha, it is clear that the object distributions given in Visuddhimagga and Abhidhammatthasaṅgaha are all based on the earliest appearing Vimuttimagga. All later Theravada commentaries stand out in the Abhidhamma-based division of the five *jhāna*.

There are three aspects to the whole system of mind development: the development of (1) morality, (2) concentration, and (3) wisdom. All the objects and methods in the Theravada commentaries were also included in the Canonical texts. Thus, the doctrine of mental development expounded in the Piṭakas is formulated in eight main divisions:

- 1) absorptions (*jhāna*),
- 2) liberation (*vimokkha*),
- 3) concentration (*samādhi*),
- 4) attainment (*samāpatti*),
- 5) insight (*vipassanā*),
- 6) path (*magga*),
- 7) fruit (*phala*), and
- 8) *nibbāna*.

In summary, all meditation objects and methods what is taught by Buddha and leads to knowledge and awakening<sup>308</sup> found in the study are listed in the following table.

**Table 17.** Summary of meditation objects and methods in Theravada

Pāli Tipiṭaka					Theravada Commentaries	
Vinaya	Suttanta			Abhidhamma		
Sutta Vibhanga (10 divisions)	Jhānavagga in Samādhisamyutta, (101 objects)	Mahāsakuludāyisutta (75 objects)	Paṭisambhidā-magga Nānakathā (201 objects)	Dhamma-saṅgani (37 objects)	Vimutti-magga (38 objects)	Vidarsanā Pota (40 objects)
4 jhāna 3 vimokkha 3 samādhi 3 samāpatti 3 nāṇa-dassana - magga-bhāvanā (= 37 bodhi-pakkhiya-dhammā) - phala-sacchikiriyā - kilesa-ppāhana - vinī-varaṇatā - suññāgāre abhirati (= nibbāna)	1 jhāna-bhāveti 4 brahmavihāra 4 satipaṭṭhāna 4 sammappadhāna 4 iddhipāda 5 indriya 7 bojjhanga 8 ariya 5 bala 7 bojjhanga 8 ariya atthāngika magga 8 vimokkha 8 abhibhāyatana 10 kasīna 20 sañña 6 anussati 4 sati	4 satipaṭṭhāna 4 padhāna 4 iddhipāda 5 indriya 5 bala 7 bojjhanga 8 ariya atthāngika magga 8 vimokkha 8 abhibhāyatana 10 kasīnāyatana 4 jhāna vipassanā (kāya) mano-mayiddhiñāna iddhividhāṇāna dibbasotañāna cetopariyañāna pubbe-nivāsānussati-ñāna dibbacakkhuñāna āsavakkhayañāna	5 khandhā 6 ajjhattikāni āyat. 6 bāhirāni āyatanāni 6 viññāna 6 samphasso 6 vedanā 6 sañña 6 cetanā 6 taṇhā 6 vitakka 6 vicāra 6 dhātu 10 kasīna 32 kāya 12 āyatana 18 dhātu 22 indriya 3 dhātu 9 bhava 4 rūpa-jhāna 4 brahmavihāra 4 arūpajjhāna 12 paṭicca-samuppāda nidāna	8 kasīna 8 abhibhāyatana 3 vimokkha 4 brahmavihāra 10 asubha 4 arūpa jhānas (=4-7 vimokkha)	10 kasīna 10 asubha 10 anussati 4 appamaññāyo = brahmavihāra 1 catudhātu-vavatthāna 1 āhāre paṭikūlasaṇña 1 ākūcaññāyatana 1 nevaśaṇñā-nāsaññāyatana	ānāpānassati 10 kasīnas 10 asubhas kāyagatāsati 10 anussatis 4 arūpa 4 brahmavihāra.  <b>Visuddhi-magga and Abhidhammattha-saṅgaha (40 objects)</b>  10 kasīna 10 asubha 10 anussati 4 brahmavihāra 4 arūpa 1 āhāre paṭikūlasaṇña 1 catudhātu-vavatthāna

# List of Abbreviations

## Primary Sources

AN.	: Aṅguttara-nikāya	Nd.II.	: Cūlaniddesa
DN.	: Dīgha-nikāya	SN.	: Saṃyutta-nikāya
Dhp.	: Dhammapada	Sn.	: Suttanipāta
It.	: Itivuttaka	Th.	: Theragāthā
MN.	: Majjhima-nikāya	Ud.	: Udāna
Nd.I.	: Mahānidhesa		

## Post-Canonical Source

Dhs.	: Dhammasaṅgaṇī	Vism.	: Vissuddhimagga
Vim.	: Vimuttimagga	Nd-a.I	: Mahānidhesa-aṭṭhakatā (Saddhammapajjotika)
Vism-mhṭ.	: Visuddhimagga-mahāṭika		

## Other Abbreviations

ed(s).	: editor(s)	p(p).	: page(s)
<i>etc.</i>	: <i>et cetera</i> / so on	PED	: Pāli-English Dictionary
<i>ff.</i>	: <i>folio</i> / and the following	PTS	: Pali Text Society
<i>ibid.</i>	: <i>ibidem</i> / in the same place	tr(s).	: translator(s)
i.e.	: that is to say	v(v).	: verse(s)
lit.	: literally; literature	viz.	: <i>videlicet</i> (namely)
no.	: number	vol(s).	: volume(s)
<i>op. cit.</i>	: <i>opere citato</i> / as referred		

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## Notes

- <sup>1</sup> BD., p. 35.
- <sup>2</sup> Amadeo Solé-Leris, **Tranquillity and Insight: An Introduction to the Oldest Form of Buddhist Meditation**, (Kandy: BPS, 1999), p. 21.
- <sup>3</sup> *Ibid.*, pp. 21-22.
- <sup>4</sup> Tawaya Sayadaw, **Knowing and Seeing**, (Singapore: Pa-Auk Meditation Centre, 2010), p. 29.
- <sup>5</sup> For example: Sabbāsavasutta, Sāmaññaphalasutta, Jāliyasutta, Mahālisutta of Dīgha-nikāya; Kandarakasutta, Ariyapariyesanasutta, Atthakanāgarasutta of Majjhima-nikāya; Jhāna saṃyuttayasutta of Saṃyutta-nikāya; Saipatthānasutta of Dīgha-nikāya and Majjhima-nikāya; also Dhammasaṅgani and Vibhaṅga of Abhidhamma-piṭaka; and commentaries like Visuddhimagga and the Atthasālinī.
- <sup>6</sup> I. B. Horner (tr.), **The Collection of The Middle Length Sayings (Majjhima-nikāya)**, Vol. III, *Op. Cit.*, p. 81.
- <sup>7</sup> *Ibid.*, p. 298.
- <sup>8</sup> Paravahera Vajirañāna, **Buddhist Meditation in Theory and Practice**, *Op. Cit.*, pp. 25-26.
- <sup>9</sup> Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, *Op. Cit.*, p. 55.
- <sup>10</sup> Nāṇatiloka Mahāthera, **Buddhist Dictionary: A Manual of Buddhist terms and Doctrines**, *Op. Cit.*, p. 82.
- <sup>11</sup> I. B. Horner (tr.), **The Collection of The Middle Length Sayings (Majjhima-nikāya)**, Vol. I, *Op. Cit.*, p. 46, 118, 243, and F. L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttara-nikāya) or More-numbered Suttas**, Vol. V, *Op. Cit.*, p. 323, etc.
- <sup>12</sup> Nāṇamoli (tr), A. K. Warder (instructor), **The Path of Discrimination (Patisambhidāmagga)**, (PTS: London, 1982), p. 101.
- <sup>13</sup> Paravahera Vajirañāna, **Buddhist Meditation in Theory and Practice**, *Op. Cit.*, pp. 23-25.
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- <sup>17</sup> These subjects of meditation are given as 38 at DhA. 168 (cp. CpD. 202), as 32 (*dvattimsākāra-kamma*) at Vism. 240 sq., as 40 at Vism. 110 sq. (in detail), as *pañca-sandhika* at Vism. 277 and some of them are mentioned at J.i.116, and DhA.i.221, 336, iv.90.
- <sup>18</sup> Paravahera Vajirañāna, **Buddhist Meditation in Theory and Practice**, *Op. Cit.*, pp. 30-31.
- <sup>19</sup> Vism., p. 123; cp. DhA. p. 167.
- <sup>20</sup> Vism., p. 125.
- <sup>21</sup> Ācariya Anuruddha, **A Comprehensive Manual of Abhidhamma (Abhidham-mattha Saṅgaha)**, Bhikkhu Bodhi (tr.), (Kandy: BPS, 1999), p. 331.
- <sup>22</sup> As, for example, at M.i.180, M.i.119, A.i.4, etc.
- <sup>23</sup> Vism., p. 108.
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- <sup>25</sup> F. L. Woodward (tr.), Mrs Rhys Davids, D. Litt (instr.), **The Book of The Gradual Sayings (Anguttara-Nikāya) or More-Numbered Suttas**, *op. cit.*, p. 56.
- <sup>26</sup> PED., p. 1537.
- <sup>27</sup> Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, *Op. Cit.*, p. 366.
- <sup>28</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-piṭaka)**, Vol. I, (London: Luzac & Company Ltd., 1949).
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- <sup>32</sup> In A.i.95; D.iii.213, 273; M.i.494, iii.297; S.iv.360; v.52, 135; etc.
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- <sup>35</sup> Nāṇatiloka Mahāthera, **Buddhist Dictionary: A Manual of Buddhist Terms and Doctrines**, *Op. Cit.*, p. 231.
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- <sup>37</sup> Paravahera Vajirañāna, **Buddhist Meditation in Theory and Practice**, *op. cit.* pp. 57-68.
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- <sup>40</sup> Nyanatiloka, **Buddhist Dictionary: A Manual of Buddhist Terms and Doctrines**, (Chiang Mai: Silkworm Book, 2007), p. 184.
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- 45 T. W. Rhys Davids (tr.), **Dialogues of The Buddha**, vol. I, *op. cit.*, pp. 65-95.
- 46 F. L. Woodward (tr.), **The Book of The Gradual Sayings (Anguttara-Nikāya) or More-Numbered Suttas**, vol. II, (The Book of the Fours), (Oxford: Pali Text Society, 1995), p. 51-52.
- 47 Sutta Vibhaṅga, (Vin.iii.92-93). I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭaka), vol. I, (Suttavibhaṅga)**, (Oxford: PTS, 1992), pp.161-162.
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- <sup>112</sup> Breathing is a *bodily formation (assāsapassāsā kho, gahapati kāyasaṅkhāro)*, thinking and analyzing are *verbal formations (vitakkavicārā vacīsaṅkhāro)* and perception and feeling are *mental formations (saññā ca vedanā ca cittasaṅkhāro)*. Dutiyakāmaḥūsutta SN 41.6. From: <https://suttacentral.net/sn41.6/en/sujato>.
- <sup>113</sup> M. Hare (tr.), **The Book of The Gradual Sayings (Anguttara-Nikāya) or More-Numbered Suttas**, Vol. IV, *op. cit.*, pp. 82-84.
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- <sup>123</sup> *Ibid.*
- <sup>124</sup> *Ibid.*
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