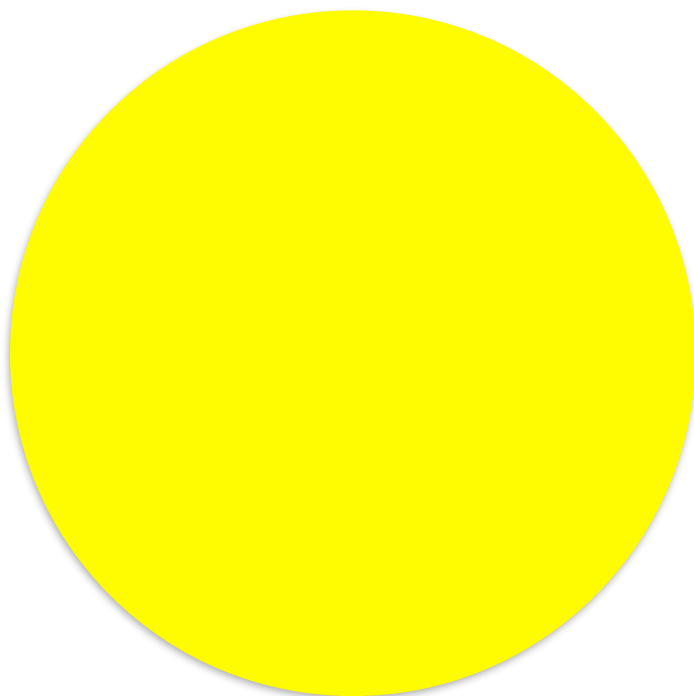


# **Kasina Meditation**



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# Kasina Meditation

Manual



**Ṭhitaṇṇa Bhikkhu**  
(Andrus Kahn, PhD)

ESTONIAN THERAVADA SANGHA  
Bangkok, 2020





*namo tassa bhagavato arahato sammāsbuddhassa*



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May all beings be safe, happy, healthy and live joyously, free from suffering and evil. May all beings find the way to the sammādharmma, and by the right development of their mind, attain nibbāna!

Thitañāṇa Bhikkhu

Thailand, 2020



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# Introduction

This book is based on the author's Mahachulalongkornrajavidyalaya University Dissertation, "Kasiṇa Bhāvanā Theory and Practice in Theravada School: A Case Study," which was offered in partial fulfillment of the requirements for the degree of Doctor of Philosophy" in Buddhist Studies, and was accepted March 2020. The book gathers information on kasiṇa meditation from various sources, some of which are presented in full text (eg Vimuttimagga, etc.).

Nowadays, there is little information in English dealing with kasiṇa meditation. However, one source is another book by myself, "Meditation — as taught by the Buddha",<sup>1</sup> which provides a comprehensive overview of all the 101 meditation objects and methods listed in the Jhāna Vagga of the Saṃyutta Nikāya, including ten kasiṇa bhāvanā, namely: earth, water, fire, wind, blue/green/brown, yellow, red, white, space and consciousness (see Appendix).<sup>2</sup>

There are several Tipiṭaka texts mentioning kasiṇa, including the Saṅgītisutta (DN 33), Kasiṇasutta (AN 10.25), Accharāsaṅghātavagga (AN 1.394–574), Kosallasutta (AN 10.29), Dutiyakosalasutta (AN 10.30), Mahāsakuludāyisutta (MN 77), Brahmanimantanikasutta (MN 49), Udayajāta (Ja 458), Sarabhaṅgajāta (Ja 522), Soṇanandajāta (Ja 532), Umaṅgajāta (Ja 542), and the Vicayahārasampāta (Ne 21). There are many others canonical and post-canonical texts that deal with kasiṇa.

The Buddha's method of developing the mind involves a mind-training system, known as meditation or mental development (bhāvanā). There are two types of meditation: calm/tranquility (samatha) and insight/introspection (vipassanā) meditation.

The Buddha began his mind training with samatha bhāvanā under a teacher named Ālāra Kālāma, whereby he reached the third arūpajhāna (absorptions of the immaterial sphere).<sup>3</sup> Subsequently he continued meditation practice under another master, Uddaka-Rāmaputta, and reached the fourth arūpajhāna.<sup>4</sup> However, even when his mind was firmly established in complete jhāna (absorption), it was not in a permanent state and there was still no explanation for, or understanding of, the problems of human existence. He continued his efforts and

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<sup>1</sup> See details in Andrus Kahn (Thitañña bhikkhu), **Meditation — As Taught by the Buddha**, (Bangkok: Jprint2 Ltd, 2019).

<sup>2</sup> Aṅguttaranikāya, Eka Nipāta, Jhāna Vagga, from AN 1.378 to the end (Ekakanipātapālī niṭṭhita): Pasādakaraḍḍhamma Vagga AN 1.378–393, Aparāccharāsaṅghāta Vagga AN 1.394–574, Kāyagatāsati Vagga AN 1.575–615 and Amata Vagga AN 1.616–627.

<sup>3</sup> Ariyapariyesanasutta [Pāsārāsīsutta] MN 26, Bodhirājakumārasutta MN 85 etc.

<sup>4</sup> Mahāsaccakasutta MN 36 and Ariyapariyesanasutta [Pāsārāsīsutta] MN 26.

eventually discovered vipassanā (insight), which enabled him to reach his highest goal — absolute freedom from dukkha (the unsatisfactory nature of mind and matter; unpleasant, painful; not content with ultimate satisfaction, opposite of sukha pleasant) and the complete and final nibbāna [ni without + van desire — a state of without desire, cessation of mentality (nāma) and materiality (rūpa), i.e. cessation of dukkha = enlightenment].<sup>5</sup> He had become the Buddha — literally the “one who has understood”.

Today’s meditation masters use both techniques, samatha and vipassanā bhāvanā, side by side, in a way that accords with the Buddha’s given instructions in the Bāla Vagga of the **Vijjābhāgiyāsutta**:

“These two qualities have a share in clear knowing. Which two? Tranquillity (samatha) and insight (vipassanā).

“When tranquillity is developed, what purpose does it serve? The mind is developed. And when the mind is developed, what purpose does it serve? Passion is abandoned.

“When insight is developed, what purpose does it serve? Discernment is developed. And when discernment is developed, what purpose does it serve? Ignorance is abandoned.

“Defiled by passion, the mind is not released. Defiled by ignorance, discernment does not develop. Thus from the fading of passion is there awareness-release. From the fading of ignorance is there discernment-release.”<sup>6</sup>

The development of tranquillity (samatha bhāvanā), as a method of developing the mind, was not discovered by the Buddha. It is an ancient practice that originated in India several thousand years BCE. Historians believe that meditation was adopted in various forms as a part of many of the major religions in history and was practiced even before 3000 BCE. The earliest evidence for meditation culture is from the Indus valley civilization (2500-3000 BCE),<sup>7</sup> where archaeologists discovered evidence of meditation in wall art that depicted figures sitting on the ground with crossed legs, hands resting on their knees, and with eyes

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<sup>5</sup> Dvedhāvitakkasutta MN 19.

<sup>6</sup> “dve me, bhikkhave, dhammā vijjābhāgiyā. katame dve? samatho ca vipassanā ca. samatho, bhikkhave, bhāvito kamatthamanubhoti? cittaṃ bhāviyati. cittaṃ bhāvitam kamatthamanubhoti? yo rāgo so pahīyati. vipassanā, bhikkhave, bhāvitā kamatthamanubhoti? paññā bhāviyati. paññā bhāvitā kamatthamanubhoti? yā avijjā sā pahīyati. rāgupakkilittam vā, bhikkhave, cittaṃ na vimuccati, avijjupakkilittā vā paññā na bhāviyati. Iti kho, bhikkhave, rāgavirāgā cetovimutti, avijjāvirāgā paññāvimutti”ti. — Bāla Vagga, Vijjābhāgiya-sutta AN 2.31.

<sup>7</sup> Bhikkhu Sujato, **A History of Mindfulness**, (Taiwan: The Corporate Body of the Buddha Education Foundation, 2005), p. 152.



slightly narrowed but not completely closed. There are a few seals that depict a god as a yogi sitting in meditation.

Some of the earliest written records of meditation (dhyana) come from Hindu Vedantism around 1500 BCE. The *Bhagavadgītā-Arthasaṃgraha*, written by Yāmuna (916-1041 BCE), describes three kinds of ancient yoga: (1) karmayoga (observance of austerities, pilgrimage, charities, sacrifices etc), (2) jñānayoga (fixation on the completely purified ātman or “Self” with all inner emotion subdued), and (3) bhaktiyoga (fixation on meditation etc., born from love for, and exclusive concentration on, the Supreme One). In those practices, the “Self” is to be seen, heard, reflected on, and meditated on (BrUp 4.5.6).<sup>8</sup> These initial developments by Hindus were aimed at understanding and getting closer to the true nature of God (Brahma). The earliest Brahmanical meditation subjects were the breath and the contemplation of the mystical syllable “Om”.

The investigation of pre-Buddhist meditation terminology is hampered by the fact that the Vedas contain little or nothing on meditation and the early Upaniṣads also offer little that is clear. The earliest clear descriptions of meditation outside of Buddhism are in later texts of the Upaniṣads and the Jains.<sup>9</sup> According to Bhikkhu Sujato,<sup>10</sup> contemplation of the breath, which is a prime exercise in satipaṭṭhāna body contemplation, and other aspects suggestive of satipaṭṭhāna can also be discerned in the Upaniṣadic tradition. Just as in the Satipaṭṭhāna Saṃyutta, the dependence of the breath (body) on food is stressed.

The elements — earth, water, fire, wind — appear commonly in the ancient world and were worshipped as deities. For example, agni (fire) was a major deity in the Vedas, and he undoubtedly inspired ecstatic contemplation. Vāyo (air) was also worshipped in the Vedas. The earth (mother), whose symbols pervade the iconography of Buddhism, was also widely revered and was associated with the Indus Valley religion. The parts of the body are worshipped in the Chāndogya Upaniṣad: hair, skin, flesh, bone, marrow. All of these appear in the **Mahāsatipaṭṭhāna-sutta**<sup>11</sup> list of body parts, and they do so in the same order. The other satipaṭṭhānas — feelings, mind, and dhammas — might even be compared with the famous Brahmanical threesome: mind, being, and bliss (cīṭ, sat, ānanda). Another list also reminds us of the satipaṭṭhānas: food, breath (= body), mind (or thought, manas), cognition (vijñāna = consciousness = citta), and bliss (= feelings). Whether or not there is any real historical link

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<sup>8</sup> Ibid., p. 94.

<sup>9</sup> Bhikkhu Sujato, **A History of Mindfulness**, (Taiwan: Santipada, 2012), p. 157.

<sup>10</sup> Ibid., pp. 160-162.

<sup>11</sup> “Discourse on the Applications of Mindfulness” MN 10.

between these specific sets, both traditions used simple lists of physical and mental phenomena as a guide to spiritual practice.

Nowadays, kasiṇa meditation practice has become a rarity, and there are few temples in which it can be studied with a master. Kasiṇa meditation can still be studied today in Wat Yannawa Temple in Thailand and in the WDS Aegna Mind Development Center in Estonia.

This book is compiled as a practical manual and intended primarily for people who practice Buddhist meditation. However, 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.

## Terminology

The following explanations of Pali terms are provided to assist in understanding the meaning of the Pali key terms used in this text.

**bhāvanā** — or mental development is what in English is generally and rather vaguely called “meditation.” It can be accurately defined in terms of its purpose, which is 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>12</sup> Buddhist meditation is a conscious awareness technique given by the Buddha, by which incorrect perceptions of reality will cease, allowing the true nature of things and phenomena to be seen - things and phenomena are anicca, dukkha and anattā. The cultivation and development of the mind is the means whereby erroneous perceptions are corrected, and its practice is comprised of two distinct types of techniques, known as samatha and vipassanā.<sup>13</sup> The purpose of Buddhist meditation is to attain nibbāna (cessation of mentality and materiality), or in other words, to gain release and freedom from the dukkha of saṃsāra, or put another way, to secure the cessation of rebirth, aging, sickness and death.<sup>14</sup>

According to many texts, bhāvanā is the development of wholesome qualities or potentialities or doctrines.<sup>15</sup> One has to distinguish two kinds:

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<sup>12</sup> Amadeo Solé-Leris, **Tranquillity and Insight: An Introduction to the Oldest Form of Buddhist Meditation**, (Kandy: BPS, 1999), p. 21.

<sup>13</sup> Ibid., pp. 21-22.

<sup>14</sup> Tawaya Sayadaw, **Knowing and Seeing**, (Singapore: Pa-Auk Meditation Center, 2010), p. 29.

<sup>15</sup> Galmangoda Sumanapala, **Buddhist Meditation Methods & Psychotherapy**, (Kandy: BPS, 1995), p. 17.

1. **samatha-bhāvanā** — development of calm/tranquility, i.e., concentration (samādhi).
2. **vipassanā-bhāvanā** — development of insight/introspection, i.e., wisdom (paññā).<sup>16</sup>

Calm meditation is by its nature the development of tranquility (samatha bhāvanā), which is essentially concentration meditation. Concentration meditation calms the mind and its mental formations (saṅkhāra), and leads to higher states called jhānas.

The development of insight (vipassanā bhāvanā) improves introspection and cultivates inner knowledge and wisdom (ñāṇa, paññā) or so-called insight (vipassanā). This practice leads the mind to final extinction (parinibbāna), and was a method discovered by the Buddha himself as he strove to achieve insight into the true nature of reality.

According to the Nettipakaraṇa, the first eight kasiṇas are samatha objects and the last two — space and consciousness kasiṇas — are vipassanā objects.<sup>17</sup>

Right Mindfulness and Right Effort in the Noble Eightfold Path are two factors that embrace the entire field of meditation and are common elements in both samatha bhāvanā and vipassanā bhāvanā.

The term bhāvanā is often found compounded with words implying the object of meditation, and examples include karuṇābhāvanā, muditābhāvanā, upekkhābhāvanā, asubhabhāvanā, aniccasaññābhāvanā, mettabhāvanā, and indriyabhāvanā. 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 forms of mental development.<sup>18</sup> The word citta-bhāvanā as “cultivation of mind” or “development of mind” is used, referring to the practice of samādhi meditation, expounded in the Visuddhimagga of Buddhaghosa.

**jhāna** — [from jhā (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 term “absorption”, and refers chiefly to the four meditative absorptions of the fine-material sphere (rūpajjhāna or rūpāvacarajjhāna) and the four absorptions of the immaterial sphere (arūpajjhāna or arūpāvacarajjhāna).

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<sup>16</sup> Ibid., p. 35.

<sup>17</sup> “yaṇca ākāsakaṣiṇaṃ yaṇca viññāṇakaṣiṇaṃ, ayaṃ vipassanā” — Vicayahārasampāta Ne 21.

<sup>18</sup> Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in Theory and Practice**, (Malaysia: Buddhist Missionary Society, 1987), pp. 25-26.

They are achieved through the attainment of a state of full concentration or absorption (appanā) on an object, during which there is a complete though temporary suspension of fivefold sense-activity and the five hindrances (pañca nīvaraṇā).<sup>19</sup> In the commentaries, the definition of the word jhāna is according to the two derivation given above, and the term is traced to either “to think” (jhāyati) or “to make burn” (jhāpeti). The verb jhāyati occurs frequently in the Nikāyas in the sense of “meditation”<sup>20</sup>, and the verbal noun jhāyi (“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>21</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 burns the defilements of the mind, whereby the meditator experiences supernormal consciousness in the intensity of samādhi.<sup>22</sup>

In many suttas, like the **Sāmaññaphalasutta** and the **Mahāvedallasutta**<sup>23</sup>, five formula attributes are described for the jhānas (jhānaṅga, from jhāna+āṅga), namely: initial application (vitakka), sustained application (vicāra), joy (pīti), happiness (sukha) and one-pointedness (ekaggatā, which is samādhi), and which all are induced by five hindrances (pañca nīvaraṇāni): sensuous desire (kāmacchanda), ill-will (vyāpāda/byāpāda), sloth and torpor (thīna-middha), restlessness and remorse (uddhacca-kukkucca), and skeptical doubt (vicikicchā).

For the sake of clarity, the term jhāna will be used in this study to imply the development of the mental processes 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>24</sup> It is used as “

<sup>19</sup> Nānātiloka Mahāthera, **Buddhist Dictionary: A Manual of Buddhist Terms and Doctrines**, Nānāponika Thera (ed.), (Chiang Mai: Silkworm Books, 2007), p. 82.

<sup>20</sup> For example, Mahāgovindasutta DN 19, etc.

<sup>21</sup> Mātikākathā Ps 3.10.

<sup>22</sup> Paravahera Vajirañña, **Buddhist Meditation in Theory and Practice**, pp. 23-25.

<sup>23</sup> “The Great Classification” MN 43.

<sup>24</sup> Davids Rhys, **Pāli English Dictionary**, (Delhi: Motilal Banarsidass Publications, 1997), pp. 461-462.

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. A main term that has been applied in the suttas and in the *Abhidhamma* to describe the senses and the mental impressions derived therefrom is *ālambana* or *ārammaṇa*, lit. “causing a thing to be hung, to be supported”. The term 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>25</sup>

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

**kaṣiṇa** (Vedic *kṛtṣṇa*) means “entire”, “whole” or “totalities”, refers to external visual objects/devices (*kammaṭṭhāna*) of *samatha bhāvanā* used to produce and develop concentration of mind and attain the four absorptions (*jhāna*). Usually enumerated as ten (*dasa kaṣiṇa*; *kaṣiṇa-āyatanāni bhāventi*). As a technical term, *kaṣiṇa* includes three interpretations, as follows:

**kaṣiṇabhāvanā** — means “development of *kaṣiṇa*” and *kammaṭṭhāna* means literally “working-ground” (i.e., for meditation), or object of meditation. This term as a designation for the *bhāvanā* exercises is found only in the commentaries. In the suttas, the word is used in a concrete sense for “field of activity or occupation”, for example agriculture or trade. In the present study the term *kammaṭṭhāna* is used in the sense of “meditation (*bhāvanā*) object”.

**kaṣiṇajhāna** — absorption attained by *kaṣiṇanimitta*.

**kaṣiṇamaṇḍala** — the word *maṇḍala* means “circle”; the disk of the sun or moon; a round, flat surface; an enclosed part of space in which something happens, a circus ring; anything comprised within certain limits or boundaries, a group; and border as part of a *bhikkhu*’s dress, hem, gusset. In the context of *kaṣiṇa* the word *maṇḍala* mainly has been used in the commentaries.

**kaṣiṇārammaṇa** — the primary meaning of the Pāli word *ārammaṇa* is “foundation”, and from this a range of meanings occur: “support”, “help”, “footing”, “expedient”, anything to be depended upon as a means of achieving what is desired, i. e. “basis of operation”, “chance”; “condition”, “ground”, “cause”; a basis for the working of the mind & intellect; i.e. sense-object, object of thought or consciousness, the

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<sup>25</sup> Paravahera Vajirañña, **Buddhist Meditation in Theory and Practice**, pp. 30-31.

outward constituent in the relation of subject & object, object in general; “being supported by”, “depending on”, “centered in”, “concentrated upon”. Arammaṇa generally means an “object” of thought and is the expression used in the Commentaries for any object in the field of meditation.

**kaṣiṇanimitta** — a “sign”, “mark”, or “mental image”, obtained from contemplation of the device. In relation to meditation, the word nimitta is generally translated as “mark” or “sign”, lit. “that which marks or indicates”. It is a mental reflex, image (with reference to jhāna); the term denotes the mental attributes of sentient existence.<sup>26</sup> According to the Visuddhimagga, nimitta are twofold: (1) learning sign (uggahanimitta), and (2) counterpart sign (paṭibhāga-nimitta).<sup>27</sup> The Abhidhammattha-saṅgaha enumerates nimitta as threefold, where the first division is the preliminary sign (parikammanimitta).<sup>28</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, conceptually different to the more definitely visualized “image” in some instances of the “counterpart sign” described in the following chapters.<sup>29</sup>

**kaṣiṇāyatana** — the word āyatana (not found in the Vedas) means (1) “stretch”, “extent”, “reach”, “compass”, “region”; “sphere”, “place”; “position”, “occasion”; (2) “exertion”, “doing”, “working”, “practice”, “performance”; and (3) “sphere of perception” or sense in general, “object of thought”, sense-organ & object; “relation”, “order”. It is a technical term, used to express the psychological relation between the mind and matter. The “dasa kaṣiṇāyatana” refer to the field (khetta) or the sphere of the mind and thoughts. As they are the site and cause of sensation, perception, etc., they are called the cakkhu-āyatana and rūpa-āyatana respectively. Similarly, the term āyatana is applied to other senses and their objects. The ten kaṣiṇas can be classed as āyatana only because of their objective relation to the mind and thoughts, since they are the material and mental objects of the corresponding senses. The first eight kaṣiṇas pertain to the senses of sight and touch, and the last two to that of the mind. But mental images (nimitta) of all of them pertain to the mind itself.

The object selected for meditation, such as a kaṣiṇa, is termed parikammanimitta, lit. “the mark of preliminary exercise”.

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<sup>26</sup> Vism. 123.

<sup>27</sup> Vism. 125.

<sup>28</sup> Acariya Anuruddha, **A Comprehensive Manual of Abhidhamma (Abhidhammattha Saṅgaha)**, Tr. by bhikkhu Bodhi, (Kandy: BPS, 1999), p. 331.

<sup>29</sup> Vism. 108.

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

**sutta** — sutta, texts/teachings found in Tipiṭaka, attributed to the Buddha or his closest companions.

**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>30</sup> which is the concentrated, unshaken, undefiled and peaceful state of mind.<sup>31</sup> Outside of a meditative context this word occurs as the “setting” of legal questions (adhikaraṇa samatha).<sup>32</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>33</sup>

According to **Samathasutta**, samādhi calms mental wavering and agitation and establishes an inward serenity, which is described as tranquility of mind (cetosamatha).<sup>34</sup> Samatha is a synonym of samādhi (concentration), cittekaggatā (one-pointedness of mind) and avikkhepa (undistractedness).<sup>35</sup> In the scriptures, samatha is always found with vipassanā (samatho ca vipassanā).<sup>36</sup> Samatha, a pre-requisite for meditation, lays the foundation for practicing insight meditation which is the direct way to higher wisdom (paññā).

**Theravada school** — or “the doctrine of the elders” refers to the teaching of the senior Buddhist monks, based on the suttas, given in the Tipiṭaka. Theravada, which has remained closest to the original teachings of the Buddha, and emphasizes the attainment of 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, Sutta-piṭaka and Abhidhamma-piṭaka, which constitute the Pāli Canon.

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<sup>30</sup> Davids Rhys, **Pāli English Dictionary**, p. 1537.

<sup>31</sup> Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, p. 357.

<sup>32</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭaka)**, Vol. I, (London: Luzac & Company Ltd., 1949).

<sup>33</sup> Gunapala Piyasena Malalasekera (ed.), **Encyclopedia of Buddhism**, Vol. VII, (Sri Lanka: Government of Ceylon, 1992), pp. 673-674.

<sup>34</sup> Paṭhamasamādhisutta AN 4.92, Dutiyasamādhisutta AN 4.93, Tatiyasamādhisutta AN 4.94 etc.

<sup>35</sup> Nāṇatiloka Mahāthera, **Buddhist Dictionary: A Manual of Buddhist Terms and Doctrines**, p. 184.

<sup>36</sup> Samāpatti Vagga, AN 2.172.

**vipassanā** — [vi “right”, “special” and pass(ati) “to see”] is translated as “inward vision”, “insight”, “intuition”, “introspection”<sup>37</sup> “to see in many ways” (vividham), which mean “to see, to penetrate an object thoroughly”.<sup>38</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>39</sup> or Ariya.

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<sup>37</sup> Davids Rhys, **Pāli English Dictionary**, p. 1405.

<sup>38</sup> Paravahera Vajirañāṇa, **Buddhist Meditation in Theory and Practice**, p. 22.

<sup>39</sup> Nāṇatiloka Mahāthera, **Buddhist Dictionary: A Manual of Buddhist Terms and Doctrines**, p. 231.



# Samatha Bhāvanā in the Theravada School

The Tipiṭaka, which dates to 1st century BCE, known as well as the Pāli Canon, gives the most comprehensive insight into Buddha's meditation methods and aims. The Silk Road transmission of Buddhism introduced meditation to other oriental countries, and in 653 CE, the first meditation hall was opened in Japan. Around the 5th to 6th centuries, many different forms and kinds of meditation appeared and were developed in Confucian and Taoist China, and in Buddhist India. The major break between Hindu and Buddhist meditation occurred when the Buddha's followers no longer believed that meditation should be used to reach a closer understanding with Brahma, which was the aim of Hindu meditation. Instead, they accepted that meditation provided a means of realizing and seeing how all things are according to reality, or "things as they really are" (yathā-bhūta).

The most well-known sources of non-Buddhist meditation were discussed by the Buddha in the **Brahmajālasutta**, in which he listed **62 wrong views**, many of which were derived from or reinforced by misinterpretations of samādhi experiences, including both form jhāna and formless attainments.<sup>40</sup>

Buddha, in the **Ariyapariyesanasutta**, described his studies under the guidance of two masters: Ālāra Kālāma and Uddaka-Rāmaputta<sup>41</sup>. Furthermore, in the **Mahāsaccakasutta**,<sup>42</sup> he also explained several ascetic practices he engaged in before discovering the path to nibbāna. In the Majjhima Nikāya, there are three places in which the Buddha describes two meditation methods — "meditation without breath" and "reduced intake of food" (ahāre patikkūlasaññā) — which were taught by his teacher Uddaka Rāmaputta, who claimed to be a vedagū, a master of the Vedas.<sup>43</sup> The Buddha sought to achieve enlightenment through these methods, but did not find the final cessation of dukkha.<sup>44</sup> According to the **Ariyapariyesanasutta**, it was through the teachings of Ālāra Kālāma that the Bodhisatta Siddhattha achieved the "sphere of nothingness" (akiñcaaññaāyatana) and it was under Uddaka-Rāmaputta that he accessed the sphere of neither-perception-

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<sup>40</sup> Brahmajālasutta DN 1.

<sup>41</sup> Pāsārāsīsutta MN 26.

<sup>42</sup> Mahāsaccakasutta MN 36.

<sup>43</sup> Udakasutta SN 35.103.

<sup>44</sup> Dhammacakkappavattanasutta SN 56.11.

nor-non-perception (nevasaññān-āsaññāyatana).<sup>45</sup> This shows that Gotama followed the traditional meditative techniques and attained identical jhānic states previously realized by the other śramaṇas, but his evaluation of the jhānic states was different. He, like the Ārūpyavādins, rejected the interpretation of the various pleasant feelings (vedanā) as nibbāna, the ultimate spiritual goal. On the other hand, he alone appreciated the mental qualities of purified mindfulness, for example, which enabled him to experience the neutral feeling (adukkham-asukha-vedanā) in the fourth thrall of jhāna. He did not value any subjective pleasant experience that was temporarily free from dukkha. He was, therefore, able to get detached from the feeling of adukkham-asukham, but he did not enter into any trance-like state of infinite space and so on.

<sup>46</sup> According to the **Mahāsaccakasutta**, when the Buddha came to the conclusion that the states of consciousness that he had attained could provide a happy and peaceful life but could not stop dukkha (rebirth, illness and death), he moved on to the jhāna experienced naturally by him in childhood under the rose-apple tree.<sup>47</sup> He understood that this was the right way to enlightenment (esova maggo bodhāyāti). When he applied this particular mental state, he gained three knowledges, one of which was bodhi, the complete and perfect wisdom. According to the **Dvedhāvitakkasutta**<sup>48</sup>, in the first watch of the night, he had recollection of all his past lives and this realization covered many aeons of world contraction and expansion. This knowledge took him out of the cycle of repeated births and deaths. In the second watch of the night, he attained the knowledge of the passing away and reappearance of beings according to their actions. This knowledge enabled him to fully understand the Law of Kamma. In the third watch of the night, he gained the knowledge of the Four Noble Truth, the exhaustion of āsāvas, and then, knowing that he had eradicated all defilements and achieved the end of dukkha, he declared:

“When I knew and saw thus, my mind was liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it was liberated, there came the knowledge: “It is liberated”. I directly knew:

“Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.””<sup>49</sup>

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<sup>45</sup> Pāsārāsisutta MN 26.

<sup>46</sup> Biswadeb Mukherjee, “A Pre-Buddhist Meditation System and Its Early Modifications by Gotama the Bodhisattva”, *Chung-Hwa Buddhist Journal*, No. 9 (July 1996): 310.

<sup>47</sup> Mahāsaccakasutta MN 36.

<sup>48</sup> Dvedhāvitakkasutta MN 19.

<sup>49</sup> Mahāparinibbānasutta DN 16.

He knew that he had become liberated and would never be born again. The liberation, which Gotama attained, may be termed cetovimutti. This particular method, by which he achieved the final liberation (nibbāna), the Buddha named vipassanā.<sup>50</sup>

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<sup>50</sup> Pāsarāsisutta MN 26.

# Vipassanā Bhāvanā in the Theravada School

The term vipassanā means literally “clear vision” (vi + passati — to see clearly), to see things precisely as they actually are,<sup>51</sup> and is explained as “seeing in diverse ways” (vividhākārato dassana). Insight is the direct meditative perception of phenomena in terms of the three characteristics: anicca, dukkha and anatta (impermanent, unsatisfactory nature of mind and matter and non-self). It is a function of the cetasika (mental factors) of wisdom (paññā) directed towards uncovering the true nature of things. This type of meditation involves the strengthening of the faculty of wisdom (paññindriya,) by which all ignorance/not knowing (avijjā) will be abandoned and the mind will be led to final enlightenment. When the five hindrances (pañca nīvaraṇā) are overcome and temporally dismissed by samatha bhāvanā, it is possible to continue developing the mind by vipassanā. It is a function of the cetasika of wisdom (paññā) directed towards uncovering the true nature of things in order to create a clear understanding of how all things and phenomena rising and falling (udayabbaya).<sup>52</sup>

Vipassanā bhāvanā, also begins with concentration exercises, just like samatha bhāvanā, using the appropriate meditation object. The difference lays in the fact that, in vipassanā, one does not go on to ever higher degrees of concentration and absorption. Here, once sufficient concentration has been achieved to ensure that undistracted mindfulness can be maintained (the degree of upacāra samādhi, or khaṇika samādhi), the meditator proceeds to examine with steady, careful attention and in the utmost possible detail, precisely all those sensory and mental processes which are discarded in abstractive meditation, including those that normally occur at subconscious or unconscious levels.<sup>53</sup>

According to the Abhidhamma, in the exercises on vipassanā-bhāvanā, one should have knowledge of the following:

1. The seven stages of purity (sattavisuddhi).
2. The three characteristic marks (tilakkhaṇa).
3. The three methods of contemplation (tividhanupassanā).

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<sup>51</sup> Amadeo Solé-Leris, **Tranquillity and Insight: An Introduction to the Oldest Form of Buddhist Meditation**, (Kandy: BPS, 1999), p. 21.

<sup>52</sup> Ācariya Anuruddha, **A Comprehensive Manual of Abhidhamma (Abhidhammattha Saṅgaha)**, p. 57.

<sup>53</sup> Amadeo Solé-Leris, **Tranquillity and Insight: An Introduction to the Oldest Form of Buddhist Meditation**, p. 23.

4. The ten insight-knowledge (dasavipassanāññāṇa).
5. The three ways of emancipation (vimokkha).
6. The three doors of emancipation (vimokkhamukha).<sup>54</sup>

After following the moral principles and the attainment of the habit of concentration through samādhi bhāvanā, one must acquire full knowledge through the development of vipassanā, as it described in the suttas:

“With his mind thus concentrated, purified, cleansed, spotless, free from defilements, supple, ready to act, firm, and impassable, he directs his mind to the knowledge of insight.

He thus understands: “This body of mine is endowed with form, composed of the four elements, produced by mother and father, nourished with rice and porridge [a collection of nutriment], subject to change, pounding, breaking, and dissolution; this consciousness of mine is resting on this body, to this it is bound... .”<sup>55</sup>

In this passage, vipassanā is given under the name of “knowledge of insight” (ñāṇadassana) with references to the body and mind, as the entrance to the Noble Path for those bhikkhus who have achieved mental purity through the attainment of jhānas during samatha bhāvanā.

The practice of vipassanā started with the contemplation of groups of material and immaterial states: that is to say the meditation upon the constituents of the individual (pañcupādānakkhandhā), which are taken in different categories and determined as anicca, dukkha and anatta (tilakkhaṇa).

Mental development with vipassanā in the process of suppressing, alleviating and eradicating all defilements (sabbāsava) and can be attained through the following four ānupassanās: (1) the contemplation of the body (kāyānupassanā), (2) the contemplation of feelings (vedanānupassanā), (3) the contemplation of the state of consciousness (cittānupassanā), and (4) the contemplation of mind-objects (dhammānupassanā).<sup>56</sup>

The **Paṭisambhidāmagga** lists “masterfully defined knowledge” or “knowledge of reflection” or “determination” (samma-sanaṇṇa), all

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<sup>54</sup> Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, p. 387.

<sup>55</sup> Sāmaññaphalasutta DN 2.

<sup>56</sup> Mahāsatipaṭṭhānasutta DN 22

of which are objects of the development of vipassanā.<sup>57</sup> There is a list of knowledges, which can be divided into 73 and 201 objects of contemplation. The list of 73 knowledges 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 (indrya), (5) the four noble truths (ariya saccāni), and (6) the twelve factors of causal existence (paṭiccasamuppāda).<sup>58</sup>

The extended list of 201 contemplations, which include what one needs to know by experience, to know fully or thoroughly (abhiññeyyo) are as follows: the five aggregates, the six senses, the six senses-objects, the six sense-cognitions, the six sense-contacts, the six sense-feelings, the six sense-perceptions, the six sensory thoughts or volitions, the six sensory desires, the six sensory reasonings, the six sensory investigations, the six elements, the ten kasiṇas, the thirty two parts of the body, the twelve sense-spheres, the eighteen elements, the twenty two faculties, the three properties of existence, the nine kinds of coming to existence, the four jhānas, the four emancipations, the four formless attainments and the twelve factors of causal existence (paṭiccasamuppāda).

All these divisions should be combined with the three methods of contemplation (anupassanā) to achieve complete, direct and immediate awareness of all phenomena. The three methods 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.

As mentioned above, in vipassana, the compendium of purification (visuddhi) is sevenfold. These seven stages of purification are to be attained in sequence, each being the support for the one that follows. The first purification corresponds to the morality (sīla) aspect of the path, the second to the concentration (samādhi) aspect, and the last five to the wisdom (paññā) aspect. The first six stages are mundane, but the last is the supramundane paths.<sup>59</sup>

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<sup>57</sup> Vism. 634-635.

<sup>58</sup> Nāṇakathā Ps 1.1.

<sup>59</sup> Acariya Anuruddha, **A Comprehensive Manual of Abhidhamma (Abhidhammattha Saṅgaha)**, pp. 346-347.

Vipassanā bhāvanā brings the abandoning of ignorance and results in liberation by wisdom, together with “liberation of mind” and “liberation by wisdom,” which constitute Arahantship, the final goal.

When insight into anicca is developed, the atta-concept will be removed. When insight into dukkha is developed, taṇha is removed. When the insight that sees conditioned things as anatta is developed, the result is the complete removal of all micchā-diṭṭhis.<sup>60</sup>

As one practices vipassanā bhāvanā by observing the incessant arising and dissolving of the ultimate nāma and rūpa, and understands the impermanent nature as well as the unsatisfactory nature of mental and corporal formations, the ten insight knowledges (vipassanā-ñāṇa) will arise in due course. Soon after the last insight knowledge arises, magga-ñāṇa and phala-ñāṇa (the path and its fruition) also arise.

The ten kinds of insight knowledge (vipassanāñāṇa) that can be achieved in vipassanā bhāvanā by aniccānupassanā, dukkhānupassanā, and anattānupassanā, are:

1. The knowledge of comprehension, i.e., the knowledge that can investigate the three characteristic marks of nāma and rūpa in the five aggregates of existence (sammasana-ñāṇa).
2. The knowledge of rise and fall (of formations) (udayabbaya-ñāṇa), i.e., the knowledge that can investigate the arising and passing away of the ultimate nāma and rūpa in the five aggregates of existence.
3. The knowledge of dissolution (of formations) (bhaṅga-ñāṇa), i.e., the knowledge of the incessant dissolution of the ultimate nāma and rūpa.
4. The knowledge (of dissolving things) as fearful (bhaya-ñāṇa); i.e., the knowledge of realizing nāma-rūpa and the five aggregates of existence as fearful as they are dissolving incessantly.
5. The knowledge of (fearful) things as dangerous (ādinava-ñāṇa); i.e., the knowledge that realizes the fault and unsatisfactoriness in nāma-rūpa as they have been known to be fearful.
6. The knowledge of disenchantment (with all formations) (nibbidā-ñāṇa); the knowledge of disgust in nāma-rūpa as they have been known to be unsatisfactory.
7. The knowledge of desire for deliverance (muncitukamyatā-ñāṇa); i.e., the knowledge of the desire to escape from the entanglement of nāma-rūpa.

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<sup>60</sup> Paravaheera Vajirañāṇa, **Buddhist Meditation in Theory and Practice**, pp. 391-392.

8. The knowledge of reflective contemplation (paṭisankhā-ñāṇa), i.e., the knowledge to re-investigate nāma-rūpa and the five aggregates of existence in order to escape there from.
9. The knowledge of equanimity towards all formations (of existence) (saṅkhārupakkhā-ñāṇa), i.e., towards nāma-rūpa and conditioned things.
10. The knowledge of conformity (to truth) (anuloma-ñāṇa), i.e., the knowledge of adaptation to the Path.<sup>61</sup>

According to the **Paṭisambhidāmagga**, there are three ways of emancipation (vimokkha), or three deliverance-entrances, leading to release from the world:

1. the full comprehension of all compounds as regards their limit and course (in rise and decay), and the mind rushing (therefrom) into the singles states (animitta-dhātu);
2. the mental agitation in all compounds, and the mind rushing (therefrom) into the state without hankering (appanihita-dhātu); and
3. the full comprehension of all states as non-self, and the mind rushing (therefrom) into the state of void (suññata-dhātu); these three deliverance-entrances lead to release from the world.<sup>62</sup>

He who contemplates impermanence, being abundant in faith, attains the deliverance of the singles; he who contemplates suffering, being abundant in tranquillity, attains the deliverance of the not-hankered-after; he who contemplates non-self, being abundant in wisdom, attains the deliverance of the void.<sup>63</sup>

The kasiṇa bhāvanā is generally divided under samatha bhāvanā, but the last two — space and consciousness kasiṇas —, however, are classified as vipassanā bhāvanā.<sup>64</sup>

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<sup>61</sup> Ācariya Anuruddha, **A Comprehensive Manual of Abhidhamma (Abhidhammattha Saṅgaha)**, p. 306.

<sup>62</sup> Vimokkhakathā Ps 1.5.

<sup>63</sup> Loc. Cit.

<sup>64</sup> “yañca ākāśakasiṇaṃ yañca viññāṇakasiṇaṃ, ayaṃ vipassanā” — Vicayahārasampāta Ne 21.



# Kasiṇa Bhāvanā

By focusing on one specific point, such as the center of a colored circle, or some element, and by developing concentration that involves jhāna, passion (rāga) and all obstacles (nīvaraṇa) will stop. After reaching the fourth jhāna, it is possible to continue with vipassanā bhāvanā, with the aim to achieve knowledge (ñāṇa) and to achieve full awakening (nibbāna).

There is little information about kasiṇa-bhāvana practice in the scriptures, compared with, for example, with the development of sati. Nevertheless, kasiṇa meditation was mentioned and described in many suttas. According to the **Mahāsakuludāyisutta**, the Buddha himself taught kasiṇa practice, and there were many bhikkhus who attained the perfection of the knowledge (abhiññā-vosāna-pārami) through kasiṇa-bhāvanā:

“Again, Udāyi, I have explained to my disciples the way to develop the ten spheres of kasiṇa (dasa kasiṇāyatanāni bhāventi). One contemplates the earth-kasiṇa above, below, and across, undivided and immeasurable. Another contemplates the water-kasiṇa... Another contemplates the fire-kasiṇa... Another contemplates the air-kasiṇa... Another contemplates the blue-kasiṇa... Another contemplates the yellow-kasiṇa... Another contemplates the red-kasiṇa... Another contemplates the white-kasiṇa... Another contemplates the space-kasiṇa... Another contemplates the consciousness-kasiṇa 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).<sup>65</sup>

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

Moreover, there is no doubt that the Buddha himself had thoroughly evaluated kasiṇa meditation, as it is well-evidenced in the Canon. According to the Accharāsaṅghāta in the Anguttara Nikāya, the cultivation of the jhānas through one or more of the ten kasiṇās 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-kasiṇa even for a moment, for the duration of a snap of the

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<sup>65</sup> I. B. Horner (tr.), (2017), “The Greater Discourse to Sakuludāyin” MN 77, March 29, 2020, source: <https://suttacentral.net/mn77/en/horner>.

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 kasiṇa.

It is clear that kasiṇa meditation was already known before the Buddha's enlightenment as a teaching or a practice of some non-Buddhist schools. In the **Kālīsutta**, Ven. Mahakaccana answers the questions of a lay female disciple concerning the benefits that the Buddha received by developing all ten kasiṇas to perfection:

“At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain. Then the laywoman Kālī of Kurughara went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him, “Sir, this was said by the Buddha in ‘The Maidens’ Questions’:

‘I’ve reached the goal, peace of heart.

Having conquered the army of the likable and pleasant, alone, practicing absorption, I awakened to bliss. That’s why I don’t get too close to people, and no-one gets too close to me.’

How should we see the detailed meaning of the Buddha’s brief statement?”

“Sister, some ascetics and brahmins regard the attainment of the meditation on universal earth to be the ultimate. Thinking: ‘this is the goal’, they are reborn. The Buddha directly knew the extent to which the attainment of the meditation on universal earth was the ultimate. Directly knowing this he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of the variety of paths. Because he saw the beginning, the drawback, and the escape, and he saw the knowledge and vision of the variety of paths, he knew that he had reached the goal, peace of heart.

Some ascetics and brahmins regard the attainment of the meditation on universal water to be the ultimate. Thinking: ‘this is the goal’, they are reborn. ... Some ascetics and brahmins regard the attainment of the meditation on universal fire ... universal air ... universal blue ... universal yellow ... universal red ... universal white ... universal space ... universal consciousness to be the ultimate. Thinking: ‘this is the goal’, they are reborn. The Buddha directly knew the extent to which the attainment of the meditation on universal consciousness was the ultimate. Directly knowing this

he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of the variety of paths. Because he saw the beginning, the drawback, and the escape, and he saw the knowledge and vision of the variety of paths, he knew that he had reached the goal, peace of heart.

So, sister, that's how to understand the detailed meaning of what the Buddha said in brief in 'The Maiden's Questions':

'I've reached the goal, peace of heart. Having conquered the army of the likable and pleasant, alone, practicing absorption, I awakened to bliss. That's why I don't get too close to people, and no-one gets too close to me.'"<sup>66</sup>

Although *kaṣiṇa* meditation was taught by the Buddha himself, it is not very popular today, and there are several reasons for this.

First of all, there are very few meditation centers in which people can practice *kaṣiṇa* meditation. Because it may be safer for a beginner to start with experienced practitioners and since it is rare to find a *kaṣiṇa* meditation center, it can become an important factor in deciding what kind of meditation to practice.

Secondly, it is much easier for a beginner to start *kaṣiṇa* meditation under the guidance of qualified teachers who have experience with the *kaṣiṇa* method. Unfortunately, today it is not easy to find masters of *kaṣiṇa* meditation.

Thirdly, there is the widespread belief that it is possible to immediately begin *vipassanā* meditation without having to stop the *pañca nīvaraṇa*. Such an understanding is often presented in popular literature, or in the marketing of *vipassanā* meditation centers. However, since it is not really possible to start with *vipassanā* meditation, such positioning may have negative effects and unexpected results. It may cause people to lose faith and interest in meditation as well as in the teachings of the Buddha.

Fourthly, as *kaṣiṇa* meditation requires a personalized device, it does not fit well with mind development in group. For example, if someone has made an earth *kaṣiṇa* for himself, he should take it to the meditation center, practice there, and then return to his place of residence. Wishing to practice *kaṣiṇa* meditation during the process of traveling, one must also take a *kaṣiṇa* device on the trip. Since this is not

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<sup>66</sup> Sujato bhikkhu (tr.), *Kāḷisutta* AN 10.26, March 29, 2020, source: <https://suttacentral.net/an10.26/en/sujato>.

particularly practicable, the practice of *kaṣiṇa* is usually carried out at home or in a place where the *kaṣiṇa* is located.

Another reason may be the fact that *kaṣiṇa* meditation requires that the surrounding environment of each meditator must be free from visual stimulants. This requirement can be hard to ensure in group practice.

One more important reason that *kaṣiṇa* meditation is not these days a popular method of mind-training may be the fact that the information on this method is limited and often vague or even misleading. Online shared teachings and the instructions are often incompetent and given by people who do not have practical experience. Because of such misleading sources of information, people may be persuaded that *kaṣiṇa* meditation is dangerous, that the Buddha did not teach it, that it is a waste of time, and that people really should start their practice with *vipassanā*.

As stated above, the objects of *kaṣiṇa-bhāvana* contain ten different kinds of devices (*sāvakaṃ dasa kaṣiṇa-āyatanāni bhāventi*). According to the **Paṭhamakosalasutta**, the 10 kinds of *kaṣiṇas* are as follows:

1. Earth *kaṣiṇa* (*paṭhavī kaṣiṇa*);
2. Water *kaṣiṇa* (*āpo-kaṣiṇa*);
3. Fire *kaṣiṇa* (*tejo-kaṣiṇa*);
4. Air *kaṣiṇa* (*vāyo-kaṣiṇa*);
5. Blue *kaṣiṇa* (*nīla-kaṣiṇa*);
6. Yellow *kaṣiṇa* (*pīta-kaṣiṇa*);
7. Red *kaṣiṇa* (*lohita-kaṣiṇa*);
8. White *kaṣiṇa* (*odāta-kaṣiṇa*);
9. Space *kaṣiṇa* (*ākāsa-kaṣiṇa*);
10. Consciousness *kaṣiṇa* (*viññāṇa-kaṣiṇa*).<sup>67</sup>

Although the scriptures do not contain the light-*kaṣiṇa* (*āloka-kaṣiṇa*) in the list of *kaṣiṇāyatanas*, it occurs in the *Jhānavagga* of the *Anguttara Nikāya*. This makes eleven *kaṣiṇas* in total.

Buddhaghosa Thera, in the *Visuddhimagga*, omitted the consciousness device (*viññāṇa-kaṣiṇa*) and replaced it with the light device (*āloka-kaṣiṇa*). He also modified the space device (*ākāsa-kaṣiṇa*) into the limited space (*paricchinṇākāsa*) one.

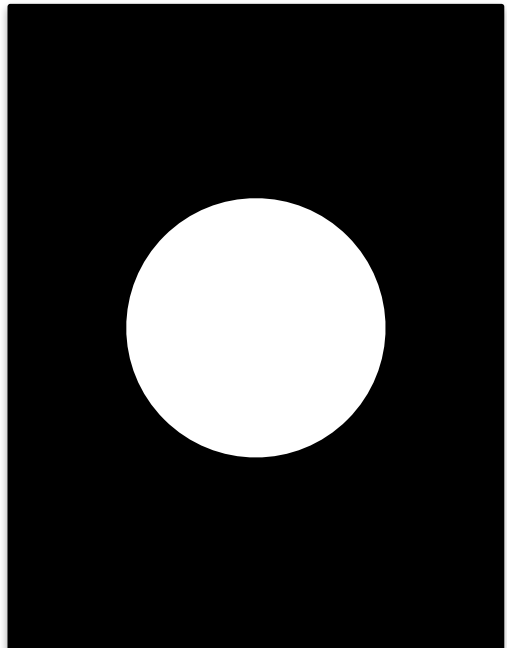
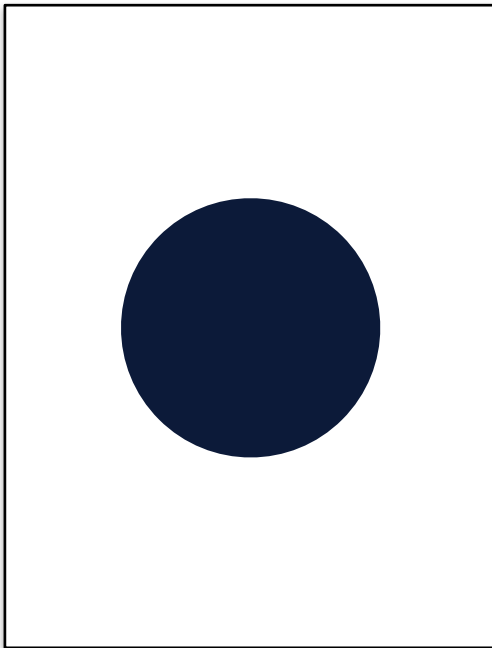
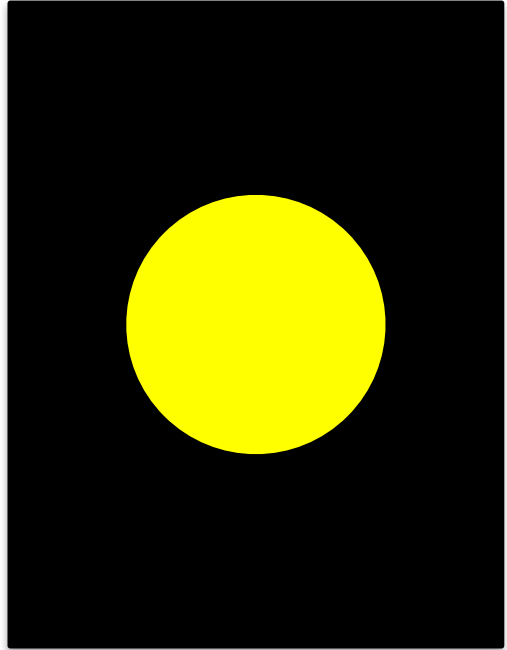
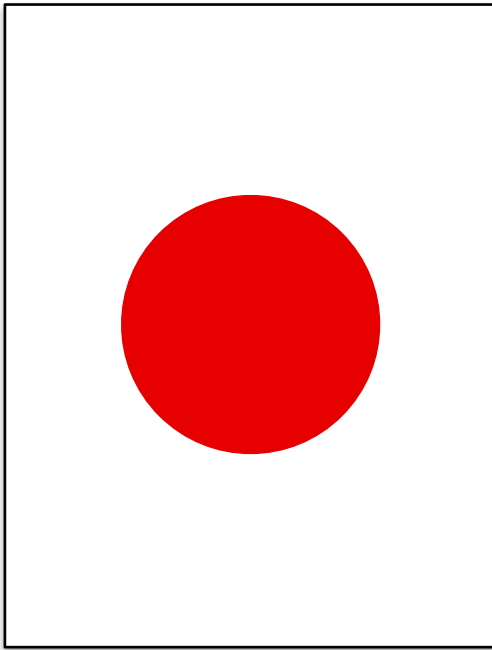
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<sup>67</sup> See details in *Paṭhamakosalasutta* AN 10.29.

The first four kasiṇas (earth, water, fire, air) are termed as element kasiṇas (bhūta-kasiṇa) and following four (blue, yellow, red, white) as color kasiṇas (vaṇṇa-kasiṇas). In the **Yogāvacara Manual**, the first four are also classified as bhūta-kasiṇas, but last six as vaṇṇa-kasiṇas. According to the Nettipakaraṇa, the four element kasiṇas and four color kasiṇas belong to the rūpa-jhāna attainment which can be achieved through samatha-bhāvanā and last two to the arūpa-jhāna attainment, which can be achieved through vipāsanna-bhāvanā.<sup>68</sup> Grouped under the rubric of kasiṇāyatanas, they have been employed as a means of inducing jhāna.

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<sup>68</sup> Ne 21.



Pic: Red, yellow, green-blue and white kasiṇa.

# Kasiṇa Practice in the Visuddhimagga

According to the instructions given in Visuddhimagga, a practitioner should open his eyes to a moderate degree, apprehend the sign, and so proceed to develop it.

The progress of kasiṇa-bhāvanā can be seen through nimitta, which are “marks” or “signs” that emerge during the practice. According to the Abhidhammatthasaṅgaha, there are three types of nimittas, viz.:

1. preliminary signs (parikamma-nimitta),
2. acquired signs (uggaha-nimitta),
3. counterpart signs (paṭibhāga-nimitta).

The preliminary sign is the original object of concentration used during the preliminary stages of practice. The learning sign is a mental replica of the object perceived in the mind exactly as it appears to the physical eyes. The mentally visualized image freed of all defects is the counterpart sign. The counterpart sign, it is said, “Appears as if breaking out from the learning sign, and hundred times or a thousand times more purified,... like the moon’s disk coming out from behind a cloud”. Of the three signs, the preliminary sign and the learning sign (parikammanimitta and uggahanimitta) are generally found in relation to every object, in the appropriate way. But the counterpart sign is found only in the kasiṇas, foulness, the parts of the body, and mindfulness of breathing. It is by means of the counterpart sign that access concentration and absorption concentration occur.

When the mind and body are prepared, a practitioner can start to contemplate a kasiṇa. If he opens his eyes too wide, they get fatigued and the disk becomes too obvious, which prevents the sign becoming apparent to him. If he opens them too narrowly, the disk is not obvious enough, and his mind becomes drowsy, which also prevents the sign becoming apparent to him. Therefore, he should develop it by apprehending the sign (nimitta), keeping his eyes open moderately as if he were seeing the reflection of his face (mukha-nimitta) on the surface of a looking glass.<sup>69</sup>

The device must be seen, but not too clearly, for, otherwise, the acquired image (uggaha nimitta) would not arise.<sup>70</sup>

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<sup>69</sup> See details in Vism. 119.

<sup>70</sup> Paravaheṇa Vajirañāṇa, **Buddhist Meditation in Theory and Practice**, p. 116.

A practitioner should be neither too intent nor too careless. Just as a man, when looking at himself in a mirror, takes no notice of the form, color, or shape of the mirror itself, so, the practitioner should gaze at the device without taking note of its color or other characteristics. Leaving aside all thoughts of its color and of the material from which it is made, they should endeavor to hold in their mind the concept of earth (paṭhavī), of which the kasiṇa is only the symbol. But, it is not enough merely to think of the earth of which the device is composed. The practitioner should also identify themselves with earth, remembering that the gross and solid particles of their own body also consist of that element. For that purpose, they should select one of the Pāli names for “earth”, such as paṭhavī, mahī, medinī, bhūmi, etc, whichever is most suitable for their requirements, and then silently repeat this word over and over again. But, inasmuch as the name most commonly used for “earth” is paṭhavī, they should favor this word, meditating upon it and repeating it at frequent intervals. Until the uggaha nimitta is obtained, they should concentrate upon the disk, sometimes with the eyes open, at other times with them shut, even though this exercise may have to be repeated a hundred or a thousand times. When the disk appears in the mind as clearly when the eyes are shut as when they are open, then, the sign called uggaha nimitta (“acquired image”, or “mirror image”) is fully developed.

Once the uggaha nimitta has been obtained, the practitioner should not remain seated in the same place, but, rising and entering their own abode, resume meditation there, concentrating upon the acquired sign (uggaha nimitta). Should this concentration, which is still in an immature state, be lost through the intrusion of some other thought, they should return to the place where the device (kasiṇa) is located, obtain the uggaha nimitta afresh, and, returning again to their abode and sit comfortably and develop it with wholehearted attentiveness. According to the Abhidhammattha Saṅgaha, the course of meditation up to this point is called parikamma, “preliminary”, and the concentration resulting from it is called parikammamasamādhi, “preliminary concentration”.

In the course of the development of this samādhi, induced by the uggaha nimitta, the hindrances (nīvaraṇa) are suppressed, the mental defilements (kilesa) are banished, and the mind is stabilized by access concentration (upacāra samādhi). Then, the paṭibhāga nimitta (counterpart image, or after-image) arises, which is a hundred times, or even a thousand times more purified than the uggaha nimitta. In the uggaha nimitta, the faults (dosa) of the kasiṇa device are still observable, while in the paṭibhāga nimitta, they are not. The afterimage (paṭibhāga nimitta) has the appearance of a clean mirror, or the orb of the moon, when it has just arisen from behind the clouds. But, it possesses neither color nor the appearance of solidity, for, otherwise, it would be cognizable



by the sense of sight, like a gross, material form, which would be more appropriate to the contemplation of the three characteristic marks. To a practitioner of samādhi meditation, this after-image is a sign produced by the mind. It is termed “counterpart” (paṭibhāga) in the sense that it is a mental representation of the primal quality of the object, in this case, the element of earth, and is empty of absolute reality. From the time of its appearance, the hindrances remain suppressed, the mental defilements are banished, and the mind is fully concentrated in upacāra samādhi (“access concentration”). This level of concentration is called upacāra samādhi because it is near to attainment concentration (appanā samādhi), or absorption concentration (jhāna samādhi), and is still on the borderline between kāmāvacara and rūpāvacara. Hence, it is also called kāmāvacara samādhi. In the kasiṇa meditation, this upacāra samādhi, since it precedes that of appanā samādhi, is weak, for its concomitant factors are not stable. Just as a baby, when placed upon its feet for the first time, falls down repeatedly, even so, the mind that has reached the level of upacāra samādhi rests, for a moment, upon the counterpart sign (paṭibhāga nimitta) and then lapses into life-continuum (bhavanga), the state of its primal being, or subconscious flow. But, once the mind has risen from bhavanga to the level of attainment concentration (appanā samādhi), which is very strong, because it is associated with the jhāna factors, it may remain upon the object for a whole day or night, where it proceeds by way of a succession of wholesome states. If the meditator develops the counterpart sign (paṭibhāga nimitta) in accordance with these considerations, in a short time, he or she should attain appanā samādhi, whereby the consciousness is transmuted to the jhāna state. If, in spite of their practice, they have not succeeded, they should follow the course of training for the attainment of appanā samādhi, which consists of ten factors, all of which should be practiced in unison. These ten factors are: (1) cleanliness; (2) regulation of the faculties of faith, energy, mindfulness, concentration, and insight; (3) skill in guarding the sign which has been obtained through the preliminary practice of meditation; (4) support of the mind when it is slackened; (5) composure of the mind when it is distracted by an excess of energy from some other cause; (6) gladdening of the mind when it has become dispirited through lack of comprehension and failure to attain the goal for which one is striving. In this case, the meditator should gladden their mind by reflecting upon the virtues of the Buddha, Dhamma, and Sangha, as explained in the buddhānussati, dhammānussati, and saṅghānussati; (7) the balancing of the mind when it has become unbalanced; (8) avoidance of people who are not accustomed to samādhi and who are of a frivolous nature; (9) association with those who have already attained samādhi or who are on

the path, and (10) whole-hearted inclination towards samādhi with a firm resolution to attain it.<sup>71</sup>

While thus practicing the same nimitta, repeating the word of kasiṇa (“paṭhavi, paṭhavi ...”), the mind, gradually becoming apt and fit, will, in due course, attain to the appanā samādhi. In this manner, the practitioner attains the first fine material or form absorption (rūpajjhāna of the paṭhavi-kasiṇa), becoming such as is described in the scriptures: “Free from sense desires, free from evil thoughts, with initial and sustained application, with rapture (pīti) and happiness (sukha), born of inward solitude, one abides having attained the first jhāna.”<sup>72</sup>

In this way, this tenfold skillfulness in appanā samādhi should be accomplished.

In the case of the earth kasiṇa, the meditator prepares a disk of about thirty centimeters in diameter, covers it with clay the color of the dawn, and smoothens it well. This is the kasiṇa-disk, which serves as the preliminary sign for developing the earth kasiṇa. One then places the disk about a meter away and concentrates on it with the eyes partly opened, contemplating it as “earth, earth.”

To develop the water kasiṇa, the practitioner should use a bowl, vessel or well of pure, clear water. Concentrating on the concept of water, constantly noticing: “water”..., “water”..., “water”... he or she will get the uggaha-nimitta, and then will develop it as the earth kasiṇa.

To develop the fire kasiṇa, a practitioner can use a candle, a fire, or any other flame that he or she remembers seeing. If unable to visualize it, the practitioner can make a screen with a circular hole in it about one foot across. Putting the screen in front of a wood- or grass-fire, so he or she sees only the flames through the hole, ignoring the smoke, and burning wood or grass, the practitioner will concentrate on the concept of fire, constantly noticing: “fire”..., “fire”..., “fire”..., until they get the uggaha-nimitta, and then develop it in the usual way.

The wind kasiṇa is developed through the sense of touch, or sight. The practitioner can concentrate on the wind coming in through a window or door, touching the body, or the sight of leaves or branches moving in the wind. They concentrate on the concept of wind, constantly noticing: “wind”..., “wind”..., “wind”..., until they obtain the uggaha-nimitta, which looks like steam coming off hot milk rice. However, the paṭibhāga-nimitta is motionless, and is then developed in the usual way.

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<sup>71</sup> See details in Paravahera Vajirañña, **Buddhist Meditation in Theory and Practice**, pp. 116-119.

<sup>72</sup> Caroline A. F. Rhys Davids, **A Buddhist Manual of Psychological Ethics. Dhammasaṅgāṇī, Compendium of States or Phenomena**, 3<sup>rd</sup> Edition, (Oxford: PTS, 1997), p. 31.

To develop the color *kaṣiṇa*, a practitioner may prepare a disk of the pre-scribed size and color it blue, yellow, red or white. Then, they should concentrate upon it by mentally repeating the name of the color. One may even prepare an object from flowers of the required color.

To develop the light *kaṣiṇa*, the practitioner can look at rays of light, as they stream into a room through, for example, a crack in the wall, and fall on the floor or as they stream through the leaves of a tree and fall on the ground. He or she can also look up through the branches of a tree, at the light in the sky above. If unable to visualize it, the practitioner can put a candle or lamp inside an earthen pot, and place the pot in such a way that rays of light come out of the opening of the pot, and fall upon the wall. Concentrating on the circle of light on the wall as a concept, constantly noticing: “light”..., “light”..., “light”..., they can get the *uggaha-nimitta*, and then develop it in the usual way.

To develop the space *kaṣiṇa*, a practitioner should look at the space in a doorway or window or make a circular hole in a piece of board, about eight inches to one foot across. Holding the board up so they see only the sky through the hole (no trees or other objects), they concentrate on the space within that circle as a concept, constantly noticing: “space”..., “space”..., “space”..., until they get the *uggaha-nimitta*, and then develop it in the usual way.

## Kaṣiṇa Practice in Yogāvacara’s Manual

In the *Yogāvacara’s Manual*, based on Sri Lankan tradition, instructions are placed just after the meditation on mindfulness of breathing (*ānāpānasati*).<sup>73</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>74</sup>

In reverence for the teachings of the Fully-Enlightened One, the Buddha Gotama, I strive to fulfill His teachings.

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<sup>73</sup> F. L. Woodward, **Manual of a Mystic: The Yogāvacara’s Manual**, (London: PTS, 1916), pp. 46-52.

<sup>74</sup> Paravaheṇa Vajirañña, **Buddhist Meditation in Theory and Practice**, pp. 123-126.

I ask for uggaha nimitta, paṭibhāga nimitta, the method of concentration (upacāra), the method of appanā concentration, the ten kasiṇas, of the paṭhavī-kasiṇa, 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-kasiṇa, repeating the words "earth-kasiṇa", "earth-kasiṇa" ("paṭhavī-kasiṇa"), 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 kasiṇa. 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-kasiṇa, 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 (ākāśa) 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 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 (jhānaṅga) of each jhāna and the placing of the three thought moments in proper order in the places described; (3) observation of righteous thought (dhamma-saññā) 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 kasiṇas. Each one should be practiced in the four ways, as described above for the earth-kasiṇa.

Having attained the four jhānas with each of the ten kasiṇas, the practitioner can proceed to develop the four immaterial jhānas (arūpa-jhāna), with all the kasiṇas except the space kasiṇa (since space is not materiality, the space kasiṇa cannot be used to surmount the kasiṇa materiality to attain an immaterial jhāna). For this, he or she should first reflect upon the disadvantages of materiality. The human body, which is 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 kasiṇa materiality. Having considered this, and with no desire now for the kasiṇa materiality, he/she should re-establish the fourth jhāna with one of the nine kasiṇas, 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 kasiṇa, so that it is boundless, or as much as he/she wish, and replace the kasiṇa 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 kasiṇa. If unable to do so, the practitioner should discern and concentrate on the space of one place in the kasiṇa nimitta, and then expand that up to the infinite universe. As a result, the entire kasiṇa 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 it's 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.

## Kasiṇa Practice in the Vimuttimagga

The following chapter is a section from the Vimuttimagga.

### THE EARTH KASIṆA

There are two kinds of earth, (1) natural earth and (2) prepared earth. Solidity is the property of natural earth. This is called natural earth.

What is made of earth dug out by a man himself or by another is called prepared earth. Earth is of four colors, namely: white, black, red and the color of dawn. Here a yogin should not add anything to natural



earth. He should exclude white, black and red. Why? When he meditates on earth of these colors, he does not get the after-image. By dwelling on white, black or red, he practices color *kaśiṇa*. Why? If a yogin meditates on natural earth or prepared earth, he will get the (after-) image. If earth is of dawn-color, he should take that sign.

A yogin who wishes to meditate upon the earth *kaśiṇa* should at first **consider the tribulations of sense-desires**, and again he should consider the **benefits of renunciation**. Because they produce little pleasure and severe pain, they are full of tribulations. (1) Sense-desires are likened to a bone because of scanty yield of pleasure; (2) sense-desires are likened to a piece of flesh because they are followed by many sufferings; (3) sense-desires are likened to a flaming torch carried against the wind because they burn; (4) sense-desires are likened to a pit of glowing embers because of the great and the small; (5) sense-desires are likened to a dream because they vanish quickly; (6) sense-desires are likened to borrowed goods because they cannot be enjoyed long; (7) sense-desires are likened to a fruit tree because they are chopped down by others; (8) sense-desires are likened to a sword because they cut; (9) sense-desires are likened to a pointed stake because they impale; (10) sense-desires are likened to the head of a venomous snake because they are fearful; (11) sense-desires are likened to a flock of cotton blown about by the wind because they are unresisting by nature; (12) sense-desires are likened to a mirage because they bewilder the fool; (13) sense-desires are likened to darkness because they are blinding; (14) sense-desires are likened to hindrances because they obstruct the way of good; (15) sense-desires are likened to infatuation because they cause the loss of right mindfulness; (16) sense-desires are likened to ripening because they are subject to decay; (17) sense-desires are likened to fetters because they bind one to another; (18) sense-desires are likened (to thieves) because they rob the value of merit; (19) sense-desires are likened to a house of hate because they provoke quarrels; (20) and sense-desires are pain-laden because they cause trials innumerable. Having considered the tribulations of sense-desires, in this manner, he should consider the benefits of renunciation.

**Renunciation.** Namely, good practices, like the first *jhāna*, from the time one retires from the world — these are named renunciation. The benefits of renunciation are: (1) separation from the hindrances; (2) the dwelling in freedom; (3) the joy of solitude; (4) the dwelling in happiness and mindfulness and the ability to endure suffering; (5) accomplishment of much good and attainment of the ground of great fruition; (6) the benefitting of two places through acceptance of gifts. This (renunciation) is profound wisdom. This is the best of all stations. This is called 'beyond the three worlds.'

And again, what is called renunciation is the renunciation of sense-desires. This is solitude. This is freedom from all hindrances. This is happiness. This is the absence of defilement. This is the super-excellent path. This washes away the dirt of the mind. Through this practice is merit gathered. Through this practice inward calm is won.

Sense-desires are coarse; renunciation is fine. Sense-desires are defiling; renunciation is non-defiling. Sense-desires are inferior; renunciation is superior. Sense-desires are connected with hate; renunciation is unconnected with hate. Sense-desires are not friendly towards fruition; renunciation is the friend of fruition. Sense-desires are bound up with fear; renunciation is fearless.

Having, in this manner, considered the tribulations of sense-desires and the benefits of renunciation, one accomplishes happiness through renunciation.

One arouses the heart of faith and reverence, and meditates either on the non-prepared or the prepared. Taking food in moderation, one observes the rules regarding the bowl and robes, well. Bodily or mentally, one is not heedless, and accepts little.

Having taken a moderate meal, one washes the hands and feet, and sits down and meditates on the Buddha's Enlightenment, the Dhamma and the Sangha. Through the doing of good actions and through these recollections one becomes happy and thinks: "Now it is possible for me to acquire perfection. Had I not renounced, long would it have been before I reached peace. Therefore, I should endeavor earnestly". And taking the mat of meditation to a place neither too far from nor too near the mandala, i.e., about the length of a plough-pole or a fathom (from the mandala), one sits down with legs crossed under him, faces the mandala, holds the body erect and arouses mindfulness from the very depths of his being, with closed eyes.

After sometime, one is able to exclude all disturbances of body and mind, collect his thoughts and unify his mind. Then opening the eyes neither too wide nor too narrowly, one should fix one's gaze on the mandala.

The yogin should meditate on the form of the mandala and take the sign through three ways: through even gazing, skillfulness and neutralizing disturbance.

**How, through even gazing?** When the yogin dwells on the mandala, he should not open his eyes too wide nor shut them entirely. Thus should he view it. If he opens his eyes too wide, they will grow weary, he will not be able to know the true nature of the mandala, and the after-image will not arise. If he faces the mandala closing the eyes fast,

he will not see the sign because of darkness, and he will arouse negligence. Therefore, he should refrain from opening his eyes too wide and closing them fast. He should dwell with earnestness on the mandala.

Thus should the yogin dwell on the mandala in order to gain fixity of mind. As a man looking at his own face in a mirror sees his face because of the mirror, i.e., because the face is reflected by the mirror, so the yogin dwelling on the mandala sees the sign of concentration which arises, because of the mandala. Thus should he take the sign by fixing the mind through even gazing. Thus one takes the sign through even gazing.

**How, through skillfulness?** Namely, through four ways. The first is to put away any internal lack; the second is to view the mandala squarely; third is to supply the deficiency should it partial sign or half the mandala appear; fourth: at this time if his mind is distracted and becomes negligent, he should endeavor like a potter at the wheel and, when his mind acquires fixity, he should gaze on the mandala, and letting it pervade his mind fully and without faults consider calmness. Thus should skillfulness be known.

**How, through neutralizing disturbance?** There are four kinds of disturbance: (1) endeavor that is too quick; (2) endeavor that is too slow; (3) elation; (4) depression.

1. **What is endeavor that is too quick?** It is hurried practice. The yogin is impatient. He sits to meditate in the morning. By evening he ceases to endeavor, because of weariness of body. This is called hurried doing.
2. **What is endeavor that is too slow?** It is to stray away from the way of meditation. Though the yogi sees the mandala he does not dwell on it with reverence. Often he gets up. Often he lies down. When a yogin endeavors too vigorously, his body becomes weary and his mind flags. Or, the mind wanders and loses itself in frivolous thoughts. When he endeavors too slowly, his body and mind become dull and lazy and sleep overtakes him.
3. **What is elation?** If the yogin's mind becomes lax through losing itself in frivolous thoughts, he becomes discontented with the subject of meditation. If he, at first, does not delight in frivolous thoughts, his mind becomes elated through willing. Or again, it becomes elated, if he does many deeds through the will for happiness and bliss.
4. **What is depression?** The yogin fails owing to agitation and thereby partakes of uneasiness, and dislikes the subject of meditation. If he dislikes the subject of meditation from the

start he resents activity and, accordingly through resentment, his mind becomes depressed. And again, his mind becomes weary of initial and sustained application of thought, falls from distinction and, owing to craving, becomes depressed.

When this yogin's mind falls into a state of agitation, quickly, he overcomes and abandons agitation, with the faculty of mindfulness and the faculty of concentration. When his mind falls into a state of negligence, he should overcome and abandon that state of mind-negligence with the faculty of mindfulness and the faculty of energy. When the man of elated mind falls into a lustful state, he should abandon lust forthwith. When the man of depressed mind falls into an angry state, he should abandon anger forthwith.

In these four places a man accomplishes and makes his mind move in one direction. If his mind moves in one direction, the sign can be made to arise. There are **two kinds of signs**, namely, (1) the grasping sign and (2) the afterimage.

1. What is the **grasping sign**? When a yogin, with undisturbed mind dwells on the mandala, he gains the perception of the mandala and sees it as it were in space, sometimes far, sometimes near, sometimes to the left, sometimes to the right, sometimes big, sometimes small, sometimes ugly, sometimes lovely. Occasionally he sees it multiplied many (times) and occasionally few (times). He, without scanning the mandala, causes the grasping sign to arise through skillful contemplation. This is named grasping sign.
2. What is the **after-image**? Through the following of that the grasping sign again and again the after-image arises. The after-image means this: what when a man contemplates appears together with mind. Here the mind does not gain collectedness through viewing the mandala, but the after-image can be seen with closed eyes as before while looking at the mandala only in thought. If he wills to see it far, he sees it afar. As regards seeing it near, to the left, to the right, before, behind, within, without, above and below, it is the same. It appears together with mind. This is called the after-image.

**What is the meaning of sign?** The meaning of conditioning cause is the meaning of sign. It is even as the Buddha taught the bhikkhus: "All evil demeritorious states occur depending on a sign."<sup>75</sup> This is the meaning of conditioning cause. And again, it is said that the meaning of wisdom is the meaning of the sign. The Buddha has

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<sup>75</sup> Sāmaññaphalasutta DN 2.

declared: “With trained perception one should forsake.”<sup>76</sup> This is called wisdom. And again, it is said that the meaning of image is the meaning of the sign. It is like the thought a man has on seeing the reflection of his own face and image. The after-image is obvious.

After acquiring the sign the yogin should, with heart of reverence towards his teacher, protect that excellent sign. If he does not protect, he will, surely, lose it.

**How should yogin protect that excellent sign?** He should protect it through three kinds of actions: (1) through refraining from evil, (2) practice of good and (3) through constant endeavor.

1. **How does one refrain from evil?** One should refrain from pleasure of work, of various kinds of trivial talk, of sleeping, of frequenting assemblies, immoral habits; (one should refrain from) the non-protection of the faculties,<sup>77</sup> intemperance as regards food, non-practice of the meditations, jhānas, and non-watchfulness in the first and last watches of the night, non-reverence for that which he has learned (the rule), the company of bad friends and seeing improper objects of sense. To partake of food, to sit and to lie down, at the improper time, are not wholesome. To conquer these states is to do good. Thus he should always practice.
2. **What is the meaning of constant endeavor?** That yogin having taken the sign always contemplates on its merit as if it were a precious jewel. He is always glad and practices. He practices constantly and much. He practices by day and by night. He is glad when he is seated. He is at ease when he lies down. Keeping his mind from straying hither and thither, he upholds the sign. Upholding the sign, he arouses attention. Arousing attention, he meditates. Thus meditating, he practices. In his practice, he contemplates on the mandala. Through this constant endeavor, he sees the sign and protecting the sign in this way, he acquires facility. And if the afterimage appears in his mind, he gains access-meditation. And if access-meditation appears in his mind, he, by means of this, accomplishes fixed meditation.

**What is access-meditation?** It means that the man follows the object unimpeded by his inclinations. Thus he overcomes the hindrances. But he does not practice initial and sustained application of thought, joy, bliss, unification of mind and the five faculties of faith and so forth.

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<sup>76</sup> Poṭṭhapādasutta DN 9.

<sup>77</sup> Paṭhamasekhasutta AN 5.89.

Though he gains meditation-strength, diverse trends of thought occur yet. This is called access-meditation.

**What is fixed meditation, jhāna?** Fixed meditation, jhāna (hereafter jhāna) follows access-meditation. This state acquires the power of mental progress. This is the power of application of thought, faith and the others. This state does not move in the object. This is called fixed jhāna.

What is the difference between access and fixed jhāna? The overcoming of the five hindrances is access. One overcomes these five and thereby fulfills fixed jhāna. Through access one approaches distinction in jhāna. When distinction in meditation is accomplished, it is fixed jhāna. In access-meditation mind and body, not having attained to tranquillity, are unsteady like a ship on waves. In fixed jhāna, mind and body having attained to tranquillity are steady like a ship on unruffled water. Because the factors (aṅga) are not powerful the mind does not dwell long on the object, in access-meditation, like a child. All factors being powerful in fixed jhāna, one dwells on the object peacefully and long, like a powerful man. In access-meditation one does not practice with facility. Therefore yoga is not accomplished. It is like the forgetfulness of a discourse-reciter who has stopped, reciting for a long time<sup>78</sup>. In fixed jhāna, practice being facile, yoga is accomplished: It is like a discourse-reciter who keeps himself in training, always, and who does not forget when he recites.

If a man does not overcome the five hindrances, he is blind as regards access-meditation.<sup>79</sup> These are the teachings regarding impurity. If a man overcomes the hindrances well, he gains sight (lit. becomes not-blind).

Concerning the accomplishment of fixed jhāna, these are the teachings of purity. From the state of facility in the sign to the state of repelling is called access. Continued repelling of the hindrances is called fixed jhāna.

**What is the meaning of access?** Because it is near jhāna, it is called access, as a road near a village is called a village road. The meaning is the same, though the names differ.

**What is the meaning of fixed jhāna?** Fixed jhāna, means yoga. Fixed jhāna, is like the mind entering the mandala. There is no difference in meaning between renunciation, meditation (jhāna) and fixed meditation, (jhāna). The yogin, dwelling in access, fixed meditation (jhāna) or the first meditation (jhāna) should increase the kasiṇa.

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<sup>78</sup> “asajjhāyamalā bhikkhave mantā” — Malasutta AN 8.15.

<sup>79</sup> “pañcime bhikkhave nīvaraṇā andhakaraṇā ackkhukaraṇā.” — Nīvaraṇasutta SN 46.40.

**How should he increase the kasīṇa?** Namely, the kasīṇa which is a span and four fingers, at the start, should be gradually increased. Thus should he contemplate; and he will be able gradually to increase with facility. Let him progressively increase it to the size of a wheel, a canopy, the shadow of a tree, a cultivated field, a small neighbourhood, a village, a walled village and a city. Thus should he progress gradually until he fills the great earth. He should not contemplate on such things as rivers, mountains, heights, depths, trees and protuberances, all of which are uneven; he should contemplate on earth as if it were the great ocean. Increasing it in this way, he attains to distinction in meditation.

If the yogin attains to access-meditation but is unable, to obtain fixed jhāna, he should effect the arising of skillfulness in fixed jhāna, in two ways: the first, through causes; the second, through “good standing”.

By means of **10 ways he effects the arising of skillfulness in fixed jhāna, through causes:**<sup>80</sup>

1. **By the consideration of cleansing the physical basis** — Through three kinds of action One accomplishes the cleansing of the physical basis. Namely, through the partaking of suitable food, the enjoyment of the ease of agreeable whether and the practice of a posture that is pleasant.
2. **By the consideration of equalizing the work of the faculties** — faith or any of the other four faculties should not be allowed to fall back, through negligence. It is comparable to a swift horse-chariot.<sup>81</sup>
3. **By skillfulness in taking the sign** — the mind-faculty takes the sign well, i.e., neither too hastily nor too slowly. It is like a skillful carpenter, who, having determined well, pulls the inked-string, lets it go at the right moment and thereby marks an even, uncurbed line.
4. **By restraining and regulating the mind** — there are two ways. By these two, the mind is regulated:
  - (1) through intense effort; (2) through profound investigation of the spheres or the mind becomes discursive, wandering to distant and unsuitable spheres and is thus disturbed.
 Through two ways one restrains the mind:
  - (1) One arouses energy. (2) One takes (food) temperately every day.

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<sup>80</sup> Vbh-A. 283.

If the mind wanders to unsuitable spheres and objects, one restrains the mind having considered the evil results of such actions. Thus one overcomes in two ways: through investigation of various sufferings and through the search for the reward of evil deeds.

5. **By repressing negligence** — through two ways negligence of mind is fulfilled: (1) through lack of distinction in concentration and (2) through mental inactivity. When there is much negligence, the mind becomes sluggish and torpid. This means that, if the yogin does not gain distinction in concentration, his mind is steeped in negligence because of mental inactivity. Through two ways one should repress. Namely, through the (1) consideration of merit and (2) through the arousing of energy. He should repress negligence of torpor and idleness of mind in four ways: (1) If he is a voracious person he considers the faults of negligence and (2) practices the four restraints. (3) Fixing his mind on the sign of brightness, he dwells in a dewy place, (4) makes his mind rejoice and gets rid of attachment.
6. **By overcoming mental inactivity** — through three ways mental inactivity takes place: (1) through insufficiency of skill, (2) dullness of wit, (3) non-obtainment of the ease of solitude. If a yogin's mind is inactive he makes it active in these two ways: (1) through fear and (2) through gladness. If he considers birth, decay, death and the four states of woe, owing to fear, anxiety and mental agony arise in his mind.
7. **By gladdening the mind** — If he practices the recollections of the Buddha, the Dhamma, the Sangha of bhikkhus, virtue, liberality and deities, he sees the merits of these objects and is gladdened.
8. **By steadying the mind and fulfilling equanimity** — through two actions the mind fulfills access-meditation: (1) by destroying the hindrances the mind fulfills fixity; (2) arousing the meditation (jhāna) factors on already acquired earth kasiṇa, the mind attains to fixity.
9. **By separation from him who does not practice concentration and by associating with a concentration-practicer** — separation from those who do not practice concentration means that a man who has not attained to fixed meditation, access-meditation or restraint meditation, and he who does not train himself in



these or practice these should not be served. Association with a meditation practitioner means that if a man has attained to fixed *jhāna*, he should be followed. Under him one should learn. Him should one serve.

10. **By intentness on fixed meditation concentration** — by intentness on fixed *jhāna*, means that the yogin always reverences, enjoys (meditation) and practices much regarding it as the deepest depth, as a fountain and as a tender plant.

Through the practice of these ten, fixed *jhāna*, is obtained.

**How does the yogin produce skillfulness in fixed *jhāna*, well, through good standing?** That yogin, having well understood the causes which induce concentration, enters into solitude. With the sign of concentration which he has practiced, he induces, in mind, desirous ease, with facility. Through this state, the mind acquires good standing. Through the arising of joy, the mind acquires good standing. Through the arising of body-bliss, the mind acquires good standing. Through the arising of brightness, the mind acquires good standing. Through the arising of harmlessness, the mind attains to calmness. Through this calmness, the mind acquires good standing. Thus observing well, the mind attains to equanimity and acquires good standing. Liberating itself from limitless passions, the mind acquires good standing. By reason of freedom, the mind accomplishes the one-function-of-the-Law<sup>82</sup> and practices. Therefore, owing to this excellence; the mind gains increase. Thus established in good standing, the yogin causes the arising of skillfulness in fixed *jhāna*. Understanding causes and good standing well, in this way, he, in no long time, brings out concentration.

### **The first *jhāna***

That yogin, having separated himself from lust, having separated himself from demeritorious states, attains to the first *jhāna*, which is accompanied by initial and sustained application of thought, born of solitude, and full of joy and bliss.<sup>83</sup> This is the merit of earth *kaṣiṇa*.

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<sup>82</sup> “seyyathāpi, pahārāda, mahāsamuddo ekaraso lonaraso; evamevaṃ kho, pahārāda, ayaṃ dhammavinayo ekaraso, vimuttiraso.” — *Pahārādasutta* AN 8.19.

<sup>83</sup> “idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. — *Pañcaṅgika Sutta* AN 5.28, jpt.

### **Three kinds of separation from lust and demeritorious states.**

There are **3 kinds of separation** from lust, viz., (1) of the body, (2) of the mind and (3) of the defilements.<sup>84</sup>

What is separation from lust of the body? A man separates himself from desires, goes to a hill or moor and dwells there.

What is separation from lust of the mind? With pure heart a man reaches a station of distinction.

What is separation from lust of the defilements? A man is cut off from kindred, birth and death.

And again, there are **5 kinds of separation**, namely, suppression-separation, part-separation, eradication-separation, tranquillity-separation, emancipation-separation.

What is suppression-separation? Namely, practice of the first meditation jhāna, and the suppression of the five hindrances.

What is part-separation? Namely, practice of penetration-concentration and the suppression of views.

What is eradication-separation? Namely, the practice of the supra-mundane Path and the cutting down of many defilements.

What is tranquillity-separation? It is the joy of the time when one acquires the Noble Fruit.

What is emancipation-separation? Namely, nibbāna.<sup>85</sup>

There are **two kinds of lust**: the first is (1) lust for things (vatthukāmā); the second is (2) lust for pleasure (kilesakāmā). The lust for heavenly mansions and forms, odors, flavors and tangibles which men love is called lust for things. A man clings to this lust for things and attends to it.<sup>86</sup> The separation from these lusts through mind and through suppression — this is solitude, this is renunciation, this is freedom, this is the unassociated, this is called separation from lust.

**What is separation from demeritorious states?** Namely, there are three kinds of roots of demerit: (1) lust (lobha), (2) hatred (dosa)

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<sup>84</sup> “vivekoti tayo vivekā: kāyaviveko, cittaviveko, upadhiviveko” — Guhaṭṭhakasuttaniddesa Mnd 2, Tissametteyyasuttaniddesa Mnd 7 and Tuvaṭakasuttaniddesa Mnd 14.

<sup>85</sup> “sammāditthiyā katame pañca vivekā? vikkhambhanaviveko, tadaṅgaviveko samucchedaviveko, paṭippassaddhiviveko, nissaraṇaviveko. vikkhambhanaviveko ca nīvaraṇānaṃ paṭhamajjhānaṃ bhāvayato, tadaṅgaviveko ca diṭṭhigatānaṃ nibbedhabhāgiyaṃ samādhim bhāvayato, samucchedaviveko ca lokuttaraṃ khayagāmiyaggaṃ bhāvayato, paṭippassaddhiviveko ca phalakkhane, nissaraṇaviveko ca nirodho nibbānaṃ.” — Paṭisambhidāmagga, 3 Paññāvagga, Vivekakathā Ps 3.4.

<sup>86</sup> Kāmasuttaniddesa Mnd 1.

and (3) ignorance (moha).<sup>87</sup> The sensations, perceptions, formations and consciousness connected with these and the actions of body, speech and mind connected with these are called demeritorious states.

According to another tradition [distribution], there are three kinds of demerit: (1) natural; (2) associated; (3) causally produced. The three roots of demerit are named natural. Sensations, perceptions, formations and consciousness which are connected with these are named associated. The actions of body, speech and mind which are produced are called causally produced. The separation from these three demeritorious states is called renunciation, freedom, the unassociated. This is called separation from demeritorious states. And again, separation from lust means the separation from the hindrance of lust. Separation from demeritorious states is separation from the other hindrances.<sup>88</sup>

Since separation from demeritorious states is preached and lust as a demeritorious state is already within it, **why should separation from lust be separately preached?**

Lust is conquered through emancipation. Every Buddha's teaching can remove the defilements well. "The separation from lust (kāma) is renunciation."<sup>89</sup> This is the teaching of the Buddha. It is like the attainment of the first jhāna. The thought connected with the perception of lust partakes of the state of deterioration.

Thereby lust is connected with the defilements. With the dispersion of lust all defilements disperse. Therefore, separately, the separation from lust is preached.

And again, thus is separation from lust: After gaining emancipation, a man accomplishes the separation from lust.

**Separation from demeritorious states** is thus:

- Through the acquisition of non-hatred, a man fulfills separation from hatred;
- through the acquisition of the perception of brightness, he fulfills separation from torpor;
- through the acquisition of non-distraction, he fulfills separation from agitation and anxiety;

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<sup>87</sup> "ūñimāni, bhikkhave, akusalamūlāni. katamāni tīni? lobho akusalamūlaṃ, doso akusalamūlaṃ, mohō akusalamūlaṃ — imāni kho, bhikkhave, tīni akusalamūlāni ti." — Mūlasutta Iti 50, Akusalamūlasutta AN 3.69.

<sup>88</sup> "vivicceva kāmehi vivicca akusalehi dhammehi" ti tattha katame kāma? chando kāmo, rāgo kāmo, chandarāgo kāmo, saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmo — ime vuccanti "kāma". tattha katame akusalā dhammā? kāmacchando, byāpādo, thinam, middham, uddhaccam, kukkucam, vicikicchā — ime vuccanti "akusalā dhammā". iti imehi ca kāmehi imehi ca akusalehi dhammehi vivitto hoti. tena vuccati "vivicceva kāmehi vivicca akusalehi dhammehi" ti. — Jhānavibhaṅga Vb 12.

<sup>89</sup> "kāmaṇametam nissaraṇam yadidaṃ nekkhammaṃ... ." — Nissaraṇīyasutta Iti 72.

- through the acquisition of non-rigidity, he fulfills separation from rigidity;
- through the acquisition of fixed jhāna, he fulfills separation from uncertainty;
- through the acquisition of wisdom, he fulfills separation from ignorance;
- through the acquisition of right thought, he fulfills separation from wrong mindfulness;
- through the acquisition of bliss, he fulfills separation from non-bliss;
- through the acquisition of the twin bliss of the mind, he fulfills separation from suffering;
- through the acquisition of all meritorious states, he separates from all demerit.

This is just as it is taught in the Tipiṭaka thus: “He is full of dispassion, therefore he fulfills separation from lust. He is full of non-hatred and non-delusion, therefore he fulfills separation from demeritorious states”.

**What is difference between lust (kāma) and demerit (akusala)?** And again, separation from lust is taught as the emancipation of the body, and separation from demeritorious states is taught as the emancipation of the mind.

And again, separation from lust is taught as the abandoning of discursive sensuous thought, and the separation from demeritorious states is taught as, the abandoning of discursive thoughts of hate and harm.

And again, separation from lust is taught as eschewing of sense-pleasures, and separation from demeritorious states is taught as the eschewing of negligence though indulgence of the body.

And again, separation from lust is taught as the abandoning of the sixfold pleasures of sense and of delight therein. Separation from demeritorious states is taught as the abandoning of discursive thoughts of hate and harm, anxiety and suffering. Also it is taught as (1) the mowing down of pleasure, (2) as indifference.

And again, separation from lust is present bliss of relief from sense-pleasures, and separation from demeritorious states is present bliss of relief from non-subjection to tribulation.

And again, separation from lust is to get beyond the sense-flood entirely. Separation from demeritorious states is the surpassing of all other defilements which cause rebirth in the sense and form (planes).

**What is initial and sustained application of thought?**

Accompanied by initial application and sustained application of thought: What is initial application of thought? To perceive, to think, to be composed, to excogitate and to aspire rightly, though without understanding, constitute initial application of thought. Such are the qualities of initial application of thought. Owing to the fulfillment of initial application of thought there is initial application of thought in the first meditation, jhāna. And again, one dwells on the earth kasiṇa and considers the earth sign without end. These constitute initial application of thought. It is comparable to the reciting of discourses by heart.

**What are the salient characteristic, function, manifestation and near cause of initial application of thought?** [This passage is unintelligible].

**What is sustained application of thought?** When one practices sustained application of thought, the mind dwells in non-indifference following that which sustained application of thought investigates. This state is called sustained application of thought. In association with this one accomplishes the first jhāna. The first jhāna, is conjoined with sustained application of thought. And again, the meditator who dwells on the earth kasiṇa considers many aspects which his mind discerns when working on the earth sign. This is sustained application of thought.

**What are the salient characteristic, function, manifestation and near cause of sustained application of thought?** Reflection following investigation is its salient characteristic. The brightening of the mind — this is its function. The seeing, that follows initial application of thought — this is its near cause.

**What is the difference between initial application and sustained application of thought?** It is comparable to the striking of a bell. The first sound is initial application of thought. The reverberations that follow constitute sustained application of thought. And again, it is comparable to the relation of the mind to its object. The beginning is initial application of thought; the rest is sustained application of thought. And again, to wish for jhāna, is initial application of thought; to maintain is sustained application of thought. And again, to recall is initial application of thought; to dwell on the recollection is sustained application of thought. And again, the state of the coarse mind is initial application of thought and the state of the fine mind is sustained application of thought. Where there is initial application of thought there is sustained application of thought, but where there is sustained application of thought, there may or may not be initial application of thought. It is taught in the Tipiṭaka thus: “The mind beginning to dwell on anything is initial application of thought. If, having acquired initial

application of thought, the mind is still unfixed, it is sustained application of thought.”<sup>90</sup> To see a person coming in the distance, without knowing whether one is a man or woman and to distinguish the form as male or female is initial application of thought. Thereafter to consider whether he or she is virtuous or not, is rich or poor, noble or humble~ is sustained application of thought. Initial application of thought wants (a thing), draws it and brings it near.<sup>91</sup> Sustained application of thought keeps it, holds it, follows and goes after it.

Like a bird taking off from a hill flapping its wings, is initial application of thought and the planing movement (of a bird in the sky) is sustained application of thought. The first spreading (of the wings) is initial application of’ thought. The spreading (of the wings) when it is continued long is sustained application of thought,<sup>92</sup> With initial application of thought one protects; with sustained application of thought one searches. With initial application of thought one considers; with sustained application of thought one continues to consider. The walker in initial application of thought does not think of wrong states; the walker in sustained application of thought induces meditation.

Sustained application of thought is like a man who is able, while reciting the discourses in mind, to gather the meaning. Initial application of thought is like a man who sees what he wants to see and after seeing understands It well. Expertness in etymology and dialectic is initial application of thought; expertness in theory and practice is sustained application of thought.<sup>93</sup> To appreciate distinction is initial application of thought; to understand the distinction of things is sustained application of thought. These are the differences between initial application and sustained application of thought.

**Born of solitude.** It is called solitude because of separation from the five hindrances. This is named solitude. And again, it is the merit-faculty of the form plane. And again, it is taught as the access of the first jhāna. And again, it is taught as the meditation-thought. What is produced from this is called born of solitude, as the flower which grows on earth is called earth-flower and the flower which grows in water, water-flower.

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<sup>90</sup> “Katamo tasmim samaye vitakko hoti? Yo tasmim samaye takko vitakko saṅkappo appanā byappanā cetaso abhiniropānā—ayaṃ tasmim samaye vitakko hoti. Katamo tasmim samaye vicāro hoti? Yo tasmim samaye cāro vicāro anuvicāro upavicāro cittassa anusandhānatā anupekkhanatā—ayaṃ tasmim samaye vicāro hoti.” — Abyākatavipāka Ds 2.1.7.

<sup>91</sup> Peṭaka. 142.

<sup>92</sup> Vis. 142:

<sup>93</sup> Peṭaka. 142.

## Joy and bliss

**What is joy?** The mind at this time is greatly glad and at ease. The mind is filled with coolness. This is called joy.

**What are the salient characteristic, function, manifestation and near cause of joy and how many kinds of joy are there?**

The being filled with joy is its salient characteristic; to gladden is its function; the overcoming of mental disturbance is its manifestation; buoyancy is its near cause.

**How many kinds of joy are there?** There are six kinds of joy: (1) one proceeds from lust; (2) one, from faith; (3) one, from non-rigidity; (4) one from solitude; (5) one, from concentration and one, from enlightenment factors.

Which, from lust? The joy of passion and the joy that is bound up with the defilements are called joy that proceeds from lust.<sup>94</sup>

Which, from faith? The joy of a man of great faith and the joy produced on seeing a potter (what is meant by potter is not clear).

Which, from non-rigidity? The great joy of the pure-hearted and the virtuous.

Which, from solitude? The joy of the individual who enters the first jhāna.<sup>95</sup>

Which, from concentration? The joy of the individual who enters the second jhāna.<sup>96</sup>

Which, from the enlightenment factors? The joy that follows the treading of the supra-mundane path in the second jhāna.

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<sup>94</sup> “katamā ca, bhikkhave, sāmisā pīti? Pañcime, bhikkhave, kāmaguṇā, katame pañca? cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhita rajanīyā ... pe ... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhita rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā, yā kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati pīti, ayaṃ vuccati, bhikkhave, sāmisā pīti.

katamā ca, bhikkhave, nirāmisā pīti? idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukham paṭhamam jhānam upasampajja viharati. vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukham dutiyam jhānam upasampajja viharati. ayaṃ vuccati, bhikkhave, nirāmisā pīti.

katamā ca, bhikkhave, nirāmisā nirāmisatarā pīti? yā kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato, dosā cittaṃ vimuttaṃ paccavekkhato, mohā cittaṃ vimuttaṃ paccavekkhato uppajjati pīti, ayaṃ vuccati, bhikkhave, nirāmisā nirāmisatarā pīti.” — Nirāmisasutta SN 36.31.

<sup>95</sup> “idha, bhikkhave, ekacco puggalo vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukham paṭhamam jhānam upasampajja viharati.” — Paṭhamanānākaṇasutta AN 4.123.

<sup>96</sup> “puna caparaṃ, bhikkhave, idhekacco puggalo vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukham dutiyam jhānam upasampajja viharati.” — Paṭhamanānākaṇasutta AN 4.123.

## 5 kinds of Joy

And again, it is taught that there are five kinds of joy, namely, (1) the lesser thrill, (2) momentary joy, (3) streaming joy, (4) swiftly going joy, (5) all-pervading joy.

**The lesser thrill** is like the raising of the hairs of the body caused by being wet with fine rain. **Momentary joy** suddenly arises and suddenly passes away. It is comparable to showers at night. **Streaming joy** is like oil that streaks down the body without spreading. **Swiftly going joy** is joy that spreads through the mind and vanishes not long after. It is comparable to the store of a poor man. **All-pervading joy** permeating the body, continues. It is like a that is full of rain. Thus the lesser thrill and momentary joy cause the arising of the access through faith. Streaming joy becoming powerful causes the arising of the access. Swiftly going joy dwelling on the mandala causes the arising of both the good and the bad, and depends on skill. All-pervading joy is produced in the state of fixed meditation.

**What is bliss?** Contact with the lovable and the ease-giving is bliss.

**What are the salient characteristic, function, manifestation and near cause of bliss? How many kinds of bliss are there? What are the difference between joy and bliss?**

Its function is its salient characteristic. Dependence on an agreeable object — this is its agreeable function. Peaceful persuasion is its manifestation. Tranquillity is its near cause.

**How many kinds of bliss are there?** There are five kinds of bliss, namely, (1) caused bliss, (2) fundamental bliss, (3) the bliss of solitude, (4) the bliss of non-defilement, (5) the bliss of feeling.

**What is called caused bliss?** Thus it is according to the Buddha's teaching: "The bliss of virtue lasts long". This, is called caused bliss. This is a merit of bliss. Thus is fundamental bliss according to the Buddha's teaching: "The Enlightened One produces worldly bliss".<sup>97</sup> The bliss of solitude is the development of concentration-in4ifference and the destruction of jhāna. The bliss of non-defilement is according to the Buddha's teaching "highest nibbāna".<sup>98</sup> The bliss of dwelling is generally called the bliss of dwelling. According to this treatise, the bliss of dwelling should be enjoyed.<sup>99</sup>

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<sup>97</sup> "Sukho buddhānamuppādo..." — Buddha Vagga Dhp 194.

<sup>98</sup> "... nibbānaṃ paramaṃ sukhaṃ." — Sukha Vagga Dhp 203, 204.

<sup>99</sup> "puna caparaṃ, mahārāja, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ arivā ācikkhanti: 'upekkhako satimā sukhavihārī'ti, tatiyaṃ jhānaṃ upasampajja viharati.'" (=tatiyajhāna) — Sāmaññaphalasutta DN 2.



**What are the differences between joy and bliss?** Buoyancy is joy, ease of mind is bliss. Tranquillity of mind is bliss. Concentration of mind is joy. Joy is coarse; bliss is fine. Joy belongs to the formations-group; bliss belongs to the sensation-group. Where there is joy there is bliss, but where there is bliss there may or may not be joy.

### **The First Meditation (jhāna)**

The first is the basis for producing the second. After accomplishing the access one enters the first jhāna. The meditation-factors are initial application of thought and sustained application of thought, joy, bliss and unification of mind.

**What is jhāna?** It is equalized meditation on an object. It is the plucking out of the five hindrances. It is to meditate and to overcome.

Enters the first jhāna, and acquires good standing: Having already acquired, having already touched, having already proved, one dwells.

And again, thus is separation from lust and demeritorious states: The first jhāna, is called the special characteristic of separation from the world of sense. The second jhāna, has the special characteristic of separation from initial application and sustained application of thought. In solitude are joy and bliss; therefore joy and bliss are called the special characteristics of solitude.<sup>100</sup>

And again, thus is separation from lust and demeritorious states: It is to remove well, and to overcome well.

With initial application and sustained application of thought: This is said to be the characteristic of the first jhāna;

Joy and bliss born of solitude: This state resembles meditation.

Acquires good standing enters and dwells: One acquires the first jhāna, separates from five factors, fulfills five factors, three kinds of goodness, ten characteristics,<sup>101</sup> and accomplishes the twenty-five merits. With these merits one can obtain rebirth in the Brahma or the deva world.<sup>102</sup>

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<sup>100</sup> Peṭaka. 147-8.

<sup>101</sup> “paṭhamam kho, āvuso, jhānam evam pañcaṅgavippahīnam pañcaṅgasamannāgatan’ ti. ... idhāvuso, paṭhamam jhānam samāpannassa bhikkhuno vitakko ca vattati, vicāro ca pīti ca sukhaṅca cittekaggatā ca. paṭhamam kho, āvuso, jhānam evam pañcaṅgikan’ ti.” — Mahāvedallasutta MN 43.

<sup>102</sup> Vism. 139.

## Five Hindrances

Separation from five factors: This is separation from the five hindrances. What are the five? Sense-desire, ill will, rigidity and torpor, agitation and anxiety, uncertainty.<sup>103</sup>

Sense-desire: This refers to a mind defiled by the dust of passion. Ill will: This is the practice of the ten defilements. Rigidity: This is negligence of the mind. Torpor: This is the desire for sleep owing to heaviness of the body. There are three kinds of torpor: (1) the first, proceeds from food; (2) the second, from time; (3) the third, from the mind. If it proceeds from the mind, one removes it with meditation. If it proceeds from food and time as in the case of the Arahant, because it does not proceed from the mind, it is not a hindrance. If it proceeds from food and time, one cuts it with energy as the Venerable Elder Anuruddha taught: “Since first I destroyed the cankers for fifty-five years, have I not slept the sleep that proceeds from the mind. And during this period for twenty-five years, have I removed the sleep that proceeds from food and time”.<sup>104</sup>

**If torpor is a bodily state, how can it be a mental defilement?** The body is produced only by mental defilement. It is like a man drinking wine and taking food. Thus should it be known.

**If torpor is a bodily state and rigidity is a mental property, how do these two states unite and become one hindrance?** These two states have one object and one function. What are called torpor and rigidity become one. Agitation is non-tranquillity of mind; anxiety is unsteadiness of mind; the characteristics of these are equal. Therefore they become one hindrance. Uncertainty is the clinging of the mind to diverse objects. There are four kinds of uncertainty: the first is a hindrance to serenity (samatha) the second, to insight (vipassanā), a the third, to both and the fourth, to things non-doctrinal.

**Here, is serenity won through the ending of these uncertainties, or is it possible or not to win tranquillity while having these uncertainties or the uncertainty concerning the self?** If one has that uncertainty, it is called a hindrance to serenity; uncertainty concerning the Four Noble Truths and the three worlds is called a hindrance to insight; uncertainty concerning the Buddha, the Dhamma and the Sangha of Bhikkhus is called a hindrance to both. Uncertainty concerning things like country, town, road, name of man or woman is called hindrance to things non-doctrinal. Uncertainty

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<sup>103</sup> kāmaccanda, vyāpāda, thīna-middha, uddhacca-kukkucca, vicikicchā.

<sup>104</sup> “pañcapaññāsavassāni, yato nesajjiko ahaṃ; pañcavīsativassāni, yato middhaṃ samūhataṃ.” — Anuruddhattheragāthā Thag 16.9.

concerning the Discourses is a hindrance to solitude. Thus should these be understood.

What is the meaning of hindrance? Hindrance to vehicle (yāna) superposing, defilement, fetter. These are obvious.

**There are many fetters such as those which cover the defilements, and others. They are fetters. Then, why are only five hindrances taught?** Because these five include all. And again, the attachment to sense-desires includes all attachment to passion; all demeritorious states of hatred are included in the attachment to anger; and all demeritorious states of infatuation are included in the attachment to rigidity and torpor, agitation and anxiety and uncertainty. Thus all defilements are included in the attachment to the five hindrances. Because of this the five 'hindrances are taught.

### **Five factors**

These are fulfilled through the fulfillment of initial and sustained application of thought, joy, bliss, and unification of mind.

**It is said that the five factors together constitute the first jhāna. Therefore, it cannot be said that there is jhāna outside the five factors. If there is jhāna, outside the five factors, how can it be said that the first jhāna consists of the five factors?** By means of the jhāna, factors, meditation (jhāna) is fulfilled. There is no jhāna, separate from meditation (jhāna) factors. Such jhāna, there is not. One can speak of a chariot because of all the parts of a chariot.<sup>105</sup> There is no chariot outside the parts. Owing to all the parts of an army, one can speak of an army. There is no army separate from the parts. Thus owing to meditation (jhāna) factors, it is called jhāna. There is no jhāna, separate from the meditation (jhāna) factors.<sup>106</sup> The factors combined are named jhāna. Separately, they are named factors. It is taught that the object is called jhāna, and the attributes, factors. By way of clan they are jhāna. By way of caste they are factors.

**In spite of there being mindfulness, energy and others, why are only five factors taught?** Because these five through combination accomplish meditation. jhāna.

**What are the characteristics of combination?** Initial application of thought follows the object of mind and acquires fixed meditation. Sustained application of thought goes together with the observing mind. When initial and sustained application of thought are

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<sup>105</sup> “yathā hi aṅgasambhārā, hoti saddo ratho iti; ... “ — Vajirāsutta SN 5.10.

<sup>106</sup> “... yathā pana sarathā ṣapattisenā ti vutte senaṅgesu eva senā sammuti--evam idha pañcasu aṅgesu yeva jhānasammuti veditabbā.” — S.A.I, 146 (Samantapāsādikā). Samantapāsādikā, Buddhaghosa's Commentary on the Vinaya Pitaka, Vol. I: Nidana; March 30, 2020, source: [http://gretil.sub.uni-goettingen.de/gretil/2\\_pali/4\\_comm/samp\\_1pu.htm](http://gretil.sub.uni-goettingen.de/gretil/2_pali/4_comm/samp_1pu.htm).

unmixed, they cause the arising of skillfulness. If one is skillful, one produces joy and bliss. If one is skillful, one can produce the heart of joy, and after increasing that, produce the heart of bliss. With these four qualities the mind becomes peaceful. If the mind becomes peaceful, it acquires concentration. These are called the characteristics of combination. Thus, these five, through combination, accomplish jhāna.

And again, the hindrances are overcome by the perfection of the five. The overcoming of the first hindrance is the first jhāna. Thus the overcoming of the five hindrances results in five meditations, jhānas. In the first jhāna, initial application of thought is the special factor; through initial application of thought lust is abandoned. If initial application of thought enters into right concentration, the other factors are also awakened. Among the five factors, sustained application of thought is the beginning of the second meditation; joy, of the third meditation; bliss, of the fourth; and unification of mind, of the fifth. These are the special factors of the meditations, jhānas.

And again, with the overcoming of the five hindrances, the five are fulfilled, as it is taught in the Tipiṭaka: “Unification of mind is the overcoming of sensuous desire, joy is the overcoming of anger, initial application of thought is the overcoming of rigidity and torpor, bliss is the overcoming of agitation and anxiety, sustained application of thought is the overcoming of uncertainty”.<sup>1</sup> Thus, through the overcoming of the hindrances, the five are fulfilled.

**Meditating on the earth kasīṇa sign, how does the yogin cause the arising of joy and bliss?** The earth kasīṇa does not bring joy and bliss. They joy and bliss naturally follow the separation from the five hindrances; Thus the son of truth (dhammaputta) causes the arising of joy and bliss.

**If that be so, why does the son of truth not arouse joy and bliss in the fourth jhāna?** Because it is not a suitable state, and because he removes joy and bliss in the fourth jhāna. And again because of his having skillfully rooted out the joy and bliss which he caused to arise at first, and because, he, seeing the tribulation of bliss, forsakes it, and attaches himself to deep tranquillity. For these reasons, he does not cause the arising of joy and bliss.

The **three kinds of goodness**: These are (1) the initial, (2) medial and (3) final stages of goodness. Purity of practice is the initial stage; the increase of equanimity is the medial stage; rejoicing is the final stage.<sup>107</sup>

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<sup>107</sup> Vism. 147.

**What is purity of practice?** It is the foundation of all goodness.

**What is the increase of equanimity?** It is fixed meditation.

**What is rejoicing?** It is reflection.<sup>108</sup>

Thus there are three kinds of goodness in the first jhāna.

Fulfillment of the ten characteristics: These comprise the three characteristics of the purity of practice, the three characteristics of the increase of equanimity and the four characteristics of rejoicing.<sup>109</sup>

**What are the three characteristics of the purity of practice?** The mind purifies itself of that hindrance to the jhāna. Because of purity, the mind acquires the middle sign of serenity, and from that the mind leaps forward. These are called the three characteristics of the purity of practice.

**What are the three characteristics of the increase of equanimity?** (1) If the mind is pure, it fulfills equanimity; (2) if it attains to solitude, it fulfills equanimity; (3) if it dwells on one object, it fulfills equanimity. These are called the three characteristics.

**What are the four characteristics of rejoicing?** Among these ten characteristics, (1) there is rejoicing by reason of the gradual arising of the states produced; (2) there is rejoicing by reason of the functions of the faculties becoming one; (3) there is rejoicing, by reason of the possession of energy; and (4) there is rejoicing by reason of devotion to these states. These are called the four characteristics. Thus, in the first meditation, jhāna, the ten characteristics are fulfilled.

### **Twenty-five benefits.**

In the first meditation, initial and sustained application of thought, joy, bliss and unification of mind are accomplished. Faith, energy, mindfulness, concentration and wisdom are accomplished. The initial, medial and final stages (of goodness) are accomplished (saṅkhepa-saṅgaha, saṅgaha, anunaya and sevami) is accomplished. Practice is accomplished. Solitude is accomplished. Dependence is accomplished (saṅkhepa-saṅgaha, saṅgaha, anunaya and sevami) is accomplished (saṅkhepa-saṅgaha, saṅgaha, anunaya and sevami) is accomplished. Reflection is accomplished (saṅkhepa-saṅgaha, saṅgaha, anunaya and sevami) is accomplished. Power is accomplished. Freedom is accomplished. Purity is accomplished, and the super-excellent purity is accomplished. Thus a man dwells together with the twenty-five benefits. These are the excellent stations of the deities. They are produced from

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<sup>108</sup> Vism. 148.

<sup>109</sup> Vism. 147 ff.

tranquillity and are called the abodes of joy and bliss. In such excellent abodes surpassing the human do tho deities dwell. Hence the Blessed One, the Buddha, declared to the bhikkhus:

“Just as a skillful bath-attendant or his apprentice heaps up bath-powder in a lovely copper vessel, adds water to it, kneads it, and makes it round, saturating it so that it adheres and does not scatter, just so a bhikkhu, having calmed his body and mind, produces joy and bliss and lets it evenly moisten and saturate him in such a way that there is no part of him that is not saturated with it. There is no place in his body or mind that is not saturated with joy and bliss born of solitude.”<sup>110</sup> Like the skillful bath-attendant or his apprentice is the yogin. The copper vessel is the kasiṇa sign. Thus it should be known.

What is the kasiṇa sign? A: As the copper vessel contains the hard bath-powder which is made fine and bright, so the kasiṇa sign contains the hard (earth) out of which one produces joy which is soft and pure and therefore bright. Because the mind and the mental properties fill the object, the copper vessel is said to be like the kasiṇa sign. Mind and the mental properties are like the bath-powder. Thus it should be understood.

**Why is the bath-powder likened to the mind and the mental properties?** As bath-powder, owing to coarseness, does not adhere and is scattered by the wind, so the mind and mental properties when they are separated from joy and bliss, become coarse. And if they are separated from concentration they do not adhere and are scattered by the winds of the five hindrance. Therefore it is said that the bath-powder is like the mind and mental properties.

**What is comparable to water?** Namely, joy and bliss and concentration. As water moistens, renders malleable, makes it round, so joy and bliss moisten and render malleable the mind and mental properties, and produce concentration. Therefore water is like joy and bliss. Like the stirring of the bath-powder with water are initial and sustained application of thought. Thus they should be understood.

**What is likened to the rounded thing?** Namely, initial and sustained application of thought. As a skillful bath-attendant puts the bath-powder into the copper vessel, mixes it with water, makes it round with his hand, and having made it round, he rounds it further with more wet powder and puts it into the vessel without scattering, so does the yogin place his mind and mental properties in the-object and produce tranquillity well. In the first jhāna, joy and bliss should be regarded as

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<sup>110</sup> “seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kamsathāle nhānīyacunṇāni ākiritvā udakena parippphosakaṃ parippphosakaṃ sanneyya. sāyaṃ nhānīyapindi snehānugatā snehaparetā santarabāhirā, phuṭṭa snehena na ca paggharīṇi. evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭṭaṃ hoti.” — Mahāassapurasutta MN 39.

water, initial and sustained application of thought as the hand that stirs and makes it (the powder) round. Thus one is able to produce tranquillity well. The mind and mental properties become rounded with joy and bliss and are not scattered because of the mind being kept on the object of meditation. Thus the rounded bath-powder is like initial and sustained application of thought. Just as the bath-powder is moistened thoroughly and just as it, through adhering, does not scatter, so the yogin in the first jhāna, is filled with joy from head to foot and from foot to skull, skin and hair, and dwells without falling. Thus one dwells in the realm of Brahma.

**Joy and bliss are called formless states. How then can they fill the body?** Name depends on form. Form depends on name. Therefore, if name is full of joy, form also is full of joy. If name is full of bliss, form also is full of bliss. And again, form that is bliss-produced, causes calm of body, and owing to the bliss of form the entire body is tranquilized. Thus there is no contradiction.

### **Three kinds of rebirth**

The merit which can produce rebirth in the world of Brahma is thus: In the first jhāna, there are three kinds: lower, middling and upper.

When a man considers the special means, but does not remove the five hindrances well and does not reach the state of freedom, it is called lower jhāna. When a man considers the special means and removes the five hindrances, but does not reach the state of freedom, it is called middling jhāna. When a man considers the special means, removes the hindrances well and reaches the state of freedom, it is called higher jhāna. If a yogin attains to the lower first jhāna, after his death he will join the retinue of Brahma (brahma-pārisajja), and his life-span will be a third of an aeon; if he practices the middling first jhāna, he will, after his death, be reborn as a chief Brahma (brahma-purohita), and his life-span will be half an aeon; if he practices the higher first jhāna, he will be reborn as a Great Brahma (mahā-brahmā), and his life-span will be one aeon.

### **Meditation, which partakes of deterioration, stability, distinction and penetration.**

There are four kinds of men who acquire the merit of rebirth in the world of Brahma. A man partakes of deterioration, a man partakes of stability, a man partakes of distinction and a man partakes of penetration.<sup>111</sup>

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<sup>111</sup> "paṭhamassa jhānassa lābhiṃ kāmasahagatā saññāmanasikārā samudācaranti—hānabhāgiyo dhammo. tadanudhammatā sati santiṭṭhati—thitibhāgiyo dhammo. avitakkasahagatā saññāmanasikārā samudācaranti—visesabhāgiyo dhammo. nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasamhitā—nibbedhabhāgiyo dhammo." — Nānakathā Ps 1.1.

A man of dull faculties causes the arising of jhāna, but is heedless. And again, through two kinds of conduct in jhāna, a man partakes of deterioration: (1) Owing to the denseness of the encompassing impurities,<sup>112</sup> a man has not sufficient energy to destroy the evil discursive thinking which he caused to arise in the past. Thus, owing to the denseness of the encompassing impurities, he deteriorates. (2) Or, a man who is desirous of jhāna, is given to talk, addicted to sleep, and does not endeavor. Hence he deteriorates.

**Who falls back and how?** There is an opinion that if a man becomes impure of mind, he will fall back.

And again, there is an opinion: Through slow pollution of the mind, one falls back. And again, there is another opinion: If a man loses serenity, he falls back.

And there is yet another opinion: If a man does not practice for a long time on the sign he caused to arise in the past, he becomes incapable of making it to arise as he likes and does not attain to concentration. So, he falls back. If a man of dull faculties dwells heedfully, he acquires the recollectedness of that state and partakes of stability in jhāna.

If a man of keen faculties dwells heedfully, he can acquire facility in the second jhāna, which has no initial application of thought. If he develops further, he partakes of distinction in meditation, j/ulna. If a man of keen faculties dwells heedfully, he can attain to insight with ease. Dispelling the thoughts of agitation and anxiety, and developing further, he, through absence of passion, partakes of penetration in jhāna.

Now, the yogin who practices the first jhāna, with facility wishes to cause the arising of the second jhāna. Why? If the yogin is not able to practice the first jhāna, with facility, though he wishes to remove initial and sustained application of thought and attain to the second jhāna, he falls back and is not able to enter the second jhāna. Further, he cannot re-enter the first jhāna. Hence the Blessed One taught the simile of the young mountain cow which, being foolish, knows not good pasturage, and which, though inexperienced, wanders to a far off precipitous place. She thinks: “How, if I were to enter the place I never entered before, eat the grass I never ate before and drink the water I never drank before?” Without planting her fore leg firmly, she raises her hind leg, becomes restless and is not able to go forward. And not being able to enter the place she never entered before, eat the grass she never ate before, drink

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<sup>112</sup> “āyoniso manasikārā kāmarāgena aṭṭitā ahoṣiṃ uddhatā pubbe citte avasavattinī. pariyaṭṭhitā kilesehi subhasaññānuvattinī samaṃ cittassa nālabhiṃ rāgacittavasānugā.” — *Atthakatha*, *Sihātherīgāthā* Thig 5.3.



the water she never drank before, she thinks thus: “I cannot go forward. I must return to the old pasturage”.<sup>113</sup>

There is a bhikkhu. He has not yet attained jhāna. He does not know a subject of meditation (kammaṭṭhāna). He has not yet separated himself from lust and does not know how to enter the first jhāna. He does not practice this teaching nor study it, but thinks thus: “How, if I were to enter the second jhāna, and rid myself of initial and sustained application of thought”? Being not at ease, he again thinks: “I cannot enter the second jhāna, and I cannot rid myself of initial and sustained application of thought. I must retire, from this, enter the first jhāna, and separate myself from lust”. This foolish bhikkhu is as ignorant and inexperienced as the young mountain cow. Therefore, he should practice the first jhāna. He should make the mind free from lust.

### **Entrance into the second jhāna**

Before and after his meal, in the first and in the last watches of the night, according to his wish, a bhikkhu practices adverting, entering, establishing, rising and reflecting.<sup>114</sup> If he enters the jhāna, often and goes out of it often and acquires facility in the practice of the first jhāna, he can acquire the bliss of facility, cause the arising of the second jhāna, and surpass the first jhāna. And again he thinks thus: “This first jhāna, is coarse; the second jhāna, is fine”. And he sees the tribulations of the first and the merits of the second jhāna.

**What are the tribulations of the first jhāna?** The hindrances as the near enemy (of this jhāna) stir up initial and sustained application of thought and cause negligence of body and disturbance of mind. Thereby the concentration becomes coarse and incapable of producing higher knowledge. Therefore, one does not relish the first jhāna, or partake of distinction in it. These are the tribulations of the first jhāna.<sup>115</sup> The merits of the second jhāna, consist in the overcoming of

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<sup>113</sup> ““seyyathāpi, bhikkhave, gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate caritum. tassā evamassa: ‘yannūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ, akhāditapubbāni ca tiṇāni khādeyyaṃ, apītapubbāni ca pāṇiyāni piveyyan’ti. sā purimaṃ pādaṃ na suppatiṭṭhitam patiṭṭhāpetvā pacchimaṃ pādaṃ uddhareyya. sā na ceva agatapubbaṃ disaṃ gaccheyya, na ca akhāditapubbāni tiṇāni khādeyya, na ca apītapubbāni pāṇiyāni piveyya; yasmiṃ cassā padese ṭhitāya evamassa: ‘yannūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ, akhāditapubbāni ca tiṇāni khādeyyaṃ, apītapubbāni ca pāṇiyāni piveyyan’ti taṇca padesaṃ na sotthinā paccāgaccheyya. tam kissa hetu? tathā hi sā, bhikkhave, gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate caritum.” — Gāvūpamāsutta AN 9.35.

<sup>114</sup> Pts. I, 99-100.

<sup>115</sup> “so kho ahaṃ, ānanda, aparena samayena kāmesu ādīnavaṃ disvā taṃ bahulamakāsiṃ, nekkhamme ānisaṃsaṃ adhigamma tamāseviṃ. tassa mayhaṃ, ānanda, nekkhamme cittaṃ pakkhandati pasidati santīṭṭhati vimuccati etaṃ santanti passato. So kho ahaṃ, ānanda, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharāmi. tassa mayhaṃ, ānanda, iminā vihārena viharato kāmasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādhō. seyyathāpi, ānanda, sukhino dukkhaṃ uppañjeyya yāvadeva ābādhāya; evamevassa me kāmasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādhō.” — Tāpussasutta AN 9.41.

these. Thus we have seen the tribulations of the first jhāna, and the merits of the second. Here the mind separates itself from the first jhāna, and taking the kasiṇa sign as the object of the second jhāna, dwells on it. The mind, dissociated from initial and sustained application of thought, at ease in joy and bliss born of concentration, attains to the second jhāna). If the yogin strives, he accomplishes the destruction of initial and sustained application of thought quickly. He is at ease in joy and bliss born of concentration and cause the mind to abide tranquilly.

That yogin “attains to and dwells in the second jhāna, which, through the stilling of initial and sustained application of thought, develops internal tranquillity and the state of mind-predominance, is without initial and sustained application of thought, born of concentration, full of joy and bliss”.<sup>116</sup> This is the merit of the earth kasiṇa. The stilling of initial and sustained application of thought is the stilling of initial and sustained application of thought through clear understanding. And also it is named ending.

**What is “the stilling of initial and sustained application of thought”?** It is the destruction of the tribulations of initial and sustained application of thought pertaining to the first jhāna. It is the destruction of the roots of all initial and sustained application of thought. It is the co-destruction of the tribulations of initial and sustained application of thought, roots of initial and sustained application of thought, and initial and sustained application of thought themselves. This is “the stilling of initial and sustained application of thought”.

And again, after separating himself from the lower coarse jhāna, the yogin attains to the upper fine jhāna, and causes it the lower to perish

“Internal”: what is one’s own is named “internal”. There are three kinds in what is internal: (1) the first is internal in the sense of personal; (2) the second is internal concentration (3); the third is internal object.

What is “internal in the sense of personal”? The six internal sense spheres. “Internal concentration”: The contemplation on one’s own bodily state is called “internal concentration”. The thought which is inward subjective, does not go outwards, and the nature of which is to understand is called “internal object”. In this treatise “internal in the sense of personal” means “to be in a state of blissfulness”.

Faith (saddhā), right faith and the faith which develops jhāna, are called “tranquillity”. In internal concentration this is internal tranquillity.

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<sup>116</sup> “vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ piṭisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.” — Adhikaraṇa Vagga, AN 2.13.

**What are the salient characteristic, function, manifestation and near cause of internal tranquillity?** Non-disturbance is the salient characteristic of internal tranquillity. Repose is its function. Non-defilement is its manifestation. Initial and sustained application of thought are its near cause.

“Develops the state of mind-predominance”: the dwelling of the mind in right concentration is called the development of the state of mind-predominance.

What is the meaning of “development of the state of mind-predominance”?

“Mind” means mentality. “Predominance” is a name for mindfulness.

“State” has the same meaning as that of “natural state” which is taught in the science of sound. “State” means nature. The stilling of initial and sustained application of thought and the arousing of the state of mind predominance through unification of mind is called “the development of the state of mind-predominance”.

**What are the salient characteristic, function, manifestation and near cause of 'the state of mind-predominance'?** Pure righteousness is its salient characteristic; repose is its function; unruffledness is its manifestation; and the stilling of initial and sustained application of thought is its near cause.

**It is said that the yogin “develops internal tranquillity and the state of mind-predominance”. If that be so, why are these not included in the first jhāna?** In the first jhāna, owing to the waves of initial and sustained application of thought, the mind is muddled. “Internal tranquillity and the state of mind-predominance”: just as, owing to waves, water becoming turbid, does not clearly reflect any image, cast on it, just so in the first jhāna, because of turbidity due to the movement of the waves of initial and sustained application of thought, internal tranquillity and the state of mind-predominance are not clear. Therefore, they are not included in the first jhāna.

“Without initial and sustained application of thought”: After the stilling of initial application of thought, there is no initial application of thought. After the stilling of sustained application of thought, there is no sustained application of thought.

**The stilling of initial and sustained application of thought is the state that is without initial and sustained application of thought. Are there two kinds of ending of initial and sustained application of thought? Why are two kinds taught?**

The stilling of initial and sustained application of thought develops internal tranquillity. The state of mind-predominance becomes the cause of the state that is without initial and sustained application of thought, owing to the appearance of the excellent characteristic of joy and bliss which is born of solitude.

And again, the stilling of initial and sustained application of thought is thus: Seeing through initial and sustained application of thought, the tribulation of initial and sustained application of thought, he abandons them. The state that is without initial and sustained application of thought is the stilling of initial and sustained application of thought of the form element.

And again, in what is without initial and sustained application of thought there are two divisions: the first is “without initial and sustained application of thought” that is not due to the stilling of initial and sustained application of thought; the second is “without initial and sustained application of thought” that is due to the stilling of initial and sustained application of thought. Thus, without the stilling of initial and sustained application of thought, the five branches of higher knowledge and the third jhāna, are without initial and sustained application of thought. The second jhāna, is without initial and sustained application of thought through skillful seclusion and the stilling of initial and sustained application of thought. These are the two divisions.

“Born of concentration”: this refers to concentration. The first jhāna, comes from that consciousness and the second jhāna comes from the first jhāna. And again, “concentration” means that the second jhāna, comes together with unification of mind.

“Joy and bliss born of concentration”: Joy and bliss have already been expounded.

“The second jhāna”: It is called so because it follows the first.

“Attains to the second jhāna”, means that he enters the second jhāna.

“Jhāna”: Internal tranquillity, joy and bliss and unification of mind are called “jhāna”.

“Attains to and dwells in the second jhāna”: He acquires the second jhāna, which is free from two factors, endowed with two factors, three kinds of goodness and ten characteristics and is associated with twenty-three merits. This is the heavenly abode. This is merit. This is

birth in the Abode of Resplendence.<sup>117</sup> This has been expounded at length before.

“Heavenly abode” means that he dwells in a plane surpassing the human because of joy and bliss that proceed from concentration. Therefore it is called “heavenly abode”. Hence the Blessed One taught the bhikkhus thus:

“As in a pool of water with a spring and into which no water flows from the four directions, nor rain descends, the water wells up cool and pure from within, saturates the entire pool and over-flowing spreads afar, even so joy and bliss, cool and pure, welling up from concentration saturates every part of the body of a bhikkhu. Thus joy which is produced from concentration saturates the body and the mind”.<sup>118</sup>

A yogin entering the second jhāna, should consider his body in the light of this simile of the pool with water welling up from within. The absence of any stream flowing from any of the four directions is to be understood as the stilling of initial and sustained application of thought. As the water welling up from within fills the pool without causing waves to arise in it, so joy and bliss springing from concentration fills the mental and bodily factors and there is no disturbance of mind. As water that is cold cools the body, so joy and bliss born of concentration causes all the mental and bodily factors to be at ease.

Thus is the reward of the practice of concentration: One is reborn in the Abode of Resplendence. There are three kinds of rewards pertaining to the three divisions of the second jāna: (1) lower, (2) middling and (3) higher.

The yogin who practices the lower jhāna, will, after his death, be reborn in the Abode of Lesser Light. His life-span will be two aeons.<sup>119</sup> If he practices the middling jhāna, he will, after his death, be reborn in

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<sup>117</sup> “puna caparaṃ, bhikkhave, idhekacco puggalo vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. so tadassādeti, taṃ nikāmeti, tena ca vitthiṃ āpajjati. tattha tthito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno ābhassarānaṃ devānaṃ sahaṃyataṃ upapajjati.” — Paṭhamanānākarāṇasutta AN 4.123.

<sup>118</sup> “seyyathāpi, bhikkhave, udakarahado ubbhīdodako. tassa nevassa puratthimāya disāya udakassa āyamaṃkhaṃ, na pacchimāya disāya udakassa āyamaṃkhaṃ, na uttarāya disāya udakassa āyamaṃkhaṃ, na dakkhiṇāya disāya udakassa āyamaṃkhaṃ, devo ca na kālena kālaṃ sammādhāraṃ anuppaveceṃheyya. atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa. evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukheṇa abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukheṇa apphuṭaṃ hoti.” — Mahāassapurasutta MN 39.

<sup>119</sup> “dutiyaṃ jhānaṃ parittaṃ bhāvetvā kattha upapajjanti? dutiyaṃ jhānaṃ parittaṃ bhāvetvā parittābhānaṃ devānaṃ sahaṃyataṃ upapajjanti. tesāṃ kittakaṃ āyuppanānaṃ? dve kappā.” — Dhammahadayaṃvibhaṅga Vb 18.

the Abode of Measureless Light. His life-span will be four aeons.<sup>120</sup> If he practices the higher jhāna, he will, after his death, be reborn in the Abode of Resplendence and his life-span will be eight aeons.<sup>121</sup>

### **The third jhāna**

Now a yogin having practiced the second jhāna, and acquired facility therein thinks: “The second jhāna, is coarse; the third jhāna, is fine”. Knowing the tribulations of the second jhāna, and seeing the merits of the third jhāna, he causes the third jhāna, to arise.

What are the tribulations of the second jhāna? This concentration has initial and sustained application of thought as its near enemy. This jhāna, being accompanied by joy, is coarse. The mind exults in the possession of joy and is not able to arouse other higher jhāna factors. To be attached to joy is a fault. If he understands these faults, he becomes fault-free. One is not able to acquire supernormal power or one gains the second jhāna, and is not able to partake of distinction. Thus should one understand the tribulations of the second jhāna. The merits of the third jhāna, lie in the overcoming of these tribulations. If one considers the tribulations of the second jhāna, and the merits of the third, he can remove joy through jhāna, on the kasiṇa sign and be at ease because of freedom from joy. Considering thus he can in no long time attain to fixed jhāna, through bliss free from joy.

### **The factors of the third jhāna**

That yogin “through the absence of the desire for joy, abides in equanimity, mindful and completely conscious, experiencing in the body that bliss of which the Noble Dues say: “Endowed with equanimity and mindfulness, and completely conscious, he abides in bliss. So he abides in the attainment of the third jhāna”.<sup>122</sup>

“Through absence of desire for joy”: Joy has already been explained. “Absence of desire”: Removing joy one dwells in equanimity.

**What is “equanimity”?** Equipoise, protection, non-retreating, non-advancing, serenity and evenness of mind are called “equanimity”. There are eight kinds of equanimity: (1) equanimity of feeling, (2) of effort, (3) of insight, (4) of the enlightenment factors, (5) of the immeasurable states, (6) of the six members (senses), (7) of the jhāna

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<sup>120</sup> “dutiyaṃ jhānaṃ majjhimam bhāvetvā kattha upapajjanti? dutiyaṃ jhānaṃ majjhimam bhāvetvā appamānābhānaṃ devānaṃ saṃsāraṃ upapajjanti. tesam kittaṃ āyuppanāṃ? cattāro kappā.” — Ibid.

<sup>121</sup> “dutiyaṃ jhānaṃ paṇītaṃ bhāvetvā kattha upapajjanti? dutiyaṃ jhānaṃ paṇītaṃ bhāvetvā ābhassaraṇaṃ devānaṃ saṃsāraṃ upapajjanti. tesam kittaṃ āyuppanāṃ? attha kappā.” — Ibid.

<sup>122</sup> “pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārīti tatiyaṃ jhānaṃ upasampajja viharati.’ — Adhikaraṇa Vagga AN 2.13.

factors and (8) of purity.<sup>123</sup> The equanimity of feeling is the equanimity of the five faculties. Reflection on the sign of equanimity from time to time this is the equanimity of effort. If, saying, “I will remove the cause of suffering”, one attains to equanimity, it is called the equanimity of insight. The practicing of the enlightenment factors is the equanimity of the enlightenment factors. Kindness, compassion, appreciative joy and equipoise — these are called the equanimity of the immeasurable states.

If, on seeing a form, one, being indifferent, is neither glad nor sad, it is called the equanimity of the six members. The dwelling in the attainment of equanimity because of dispassion is called the equanimity of the jhāna factors. Equanimity-mindfulness purity is the equanimity of purity.

And again, there are three kinds of equanimity: equanimity regarded as a vehicle of concentration; regarded as the state of little activity; and regarded as non-action. The equalized skillfulness that is present in all jhānas, and is neither hasty nor slow is “equanimity considered as a vehicle of concentration”. This inferior equanimity is near the second jhāna, and removes exultation of mind. If the mind is not active, it is called “equanimity regarded as a state of little activity”. This equanimity is near the third jhāna, and removes all exultation of mind. If one’s mind is not actively concerned with objects, through imperturbability of thought and body, it is called “equanimity regarded as non-action”. This equanimity is near the fourth jhāna.

**What are the salient characteristic, function, manifestation and near cause of equanimity?** Equipoise is its salient characteristic. Non-attachment is its function. Non-action is its manifestation. Dispassion is its near cause.

**Why is it taught that equanimity is in this jhāna, and not in the second and the first meditations, jhānas?** In the second and the first jhānas, the mind, being full of joy, does not become detached. Because of joy and bliss, exultation of mind is not removed. Therefore, this equanimity is not taught as being present in the second and the first jhānas. Owing to absence of joy and bliss, owing to dispassion and owing to the removal of the process of combination in the third jhāna, this jhāna factor arises. Because of the mastering of the jhāna factors, it is said: “abides in equanimity, mindful and completely conscious”.

**What are the salient characteristic, function, manifestation and near cause of “mindfulness”?** Recollectedness

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<sup>123</sup> vedanupekkhā, viriyupekkhā, vipassanupekkhā, bojjaṅgupekkhā, appamāṇupekkhā, chalanupekkhā, jhānupekkhā, parisuddhupekkhā. Vism. 160, where brahmavīhārupekkhā is substituted for appamāṇupekkhā.

is its salient characteristic; non-forgetting is its function; protection is its manifestation; and the four foundations of mindfulness are its near cause.

**What is it to be “completely conscious”?** To be conscious is to be aware. It is to be completely conscious rightly. There are four kinds in being completely conscious rightly.<sup>124</sup> They are (1) the being completely conscious of oneself; (2) the being completely conscious of one’s distinctive mark; (3) the being completely conscious undeludedly; (4) the being completely conscious basically. Here, to be completely conscious of the four postures, is to be completely conscious of oneself. Entering solitude is to be completely conscious of one’s distinctive mark. To know the eight worldly conditions<sup>125</sup> is to be completely conscious undeludedly. To dwell on the object of concentration is to be completely conscious basically. In this treatise (“completely conscious” in the sense of) “being completely conscious basically” has been taken.

**What are the salient characteristic, function, manifestation and near cause of the being “completely conscious”?** Non-bewilderment is its salient characteristic; decision is its function; investigation of states is its manifestation; to consider rightly is its near cause.

**Should one be mindful and completely conscious in all places?** If a man is not mindful and is not completely conscious he is not even able to cause the arising of the access stage of jhāna.

**Why is it taught in the third jhāna and not in the second and the first jhānas?** Here, joy and all other coarse jhāna factors are stilled. Concentration becomes fine, enters a place of fineness, and through the state of being completely conscious remains firm in the third jhāna. Thus he gains facility in the exercise of the jhāna factors.

Again, the foolish mind longs for happiness and easily turns to the bliss of this jhāna, for its exceedingly sweet and named “alluring”. Thus (through mindfulness and through the state of being completely conscious) one is able to remove joy and acquires facility in this jhāna.

Again, joy and bliss are intimate. So, understanding mindfulness and the state of being completely conscious one dwells on the object in bliss separate from joy. It is like a calf following its mother. Unless someone holds it back by the ears, it will follow its mother with its head against her side. One understands bliss that is separate from joy, conjoined with mindfulness, and the state of being completely conscious,

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<sup>124</sup> “sāttthaka-sampajaññaṃ sappāya-sampajaññaṃ gocara-sampajaññaṃ asammoha-sampajaññaṃ ti catubbidhaṃ sampajaññaṃ.” — D.A.I. lk 184.

<sup>125</sup> “aṭṭhime, bhikkhave, lokadhammā lokaṃ anuparivattanti, loka ca aṭṭha lokadhamme anuparivattati. katame aṭṭha? lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasamsā ca, sukhañca, dukkhañca.” — Paṭhamalokadhammasutta AN 8.5.



and dwells on the object of concentration.<sup>126</sup> On the contrary, if one does not understand, one re-enters joy and partakes of deterioration in concentration. For the acquiring of mastery over the jhāna factors, mindfulness and the state of being completely conscious are taught. Thus equanimity, mindfulness and the state of being completely conscious are accomplished. Therefore, it is said: “abides in equanimity, mindful and completely conscious, experiencing in the body that bliss”.

**What is mental bliss?** Bliss experienced in mind is mental bliss. It comes from mental contact. This is the meaning of mental bliss. This is called “bliss”.

**What is “body”?** The perception-group, formations-group and consciousness-group — these are called “body”. “Experiencing in the body that bliss” means to acquire ease of body.

**Then, why is it said that there is no joy in this bliss and that it is not experienced in the body?** In the third jhāna, the faculty of bliss is removed. This is according to the teaching of the Blessed One which says, that in the third jhāna, the faculty of bliss is removed.

“That bliss of which the Noble Ones say”: “Noble Ones” means the Buddha and his disciples. “Say” means to reveal, establish, explain, point out. Thus is “that bliss of which the Noble Ones say” to be known.

Why do the Noble Ones praise this state of body and not any other? In the third jhāna, although the yogin can easily dwell in pleasing bliss, he does not hold to bliss. The Noble Ones dwell looking beyond bliss. This is an accomplishment of the Noble Ones. Therefore, the Noble Ones praise this excellent jhāna.

“Endowed with equanimity and mindfulness, he abides in bliss”: Equanimity, mindfulness and bliss have already been explained.

“Abides in the attainment of the third jhāna”: It is called “third” because of the second. The third jhāna, comprises equanimity, mindfulness, the state of being completely conscious, bliss and unification of mind. The accomplishment of these is called the third jhāna.

“Abides in the attainment” means that one who acquires the third jhāna, separates from one factor, fulfills five factors, three kinds of goodness, ten characteristics and is associated with twenty-two merits.

To dwell in the heaven world means to be born in the Abode of All Lustre (subhakiṇṇa). It is to be understood in the same way as it was taught in the first jhāna.

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<sup>126</sup> Vism. 163.

“To dwell in the heaven world” is to dwell in that pleasant dwelling which is free from joy. “To dwell in the heaven world” is to dwell in a manner surpassing humans.

Hence, the Buddha taught the bhikkhu thus: “Just as in a pond of blue and white lotuses, the blue, red and white lotuses are born, grow and stand in the water and are immersed in the cold water from root to neck, so this body is filled and saturated with bliss that is free from joy”.<sup>127</sup> As the blue, red and white lotuses stand in the water, so he abides in the third jhāna. His body should be known thus: as the lotuses born in the water are immersed in the water from root to neck, so he abides in the third jhāna, with body and mind filled and saturated with bliss that is free from joy.

Thus is the reward of the practice of concentration: One is reborn in the Abode of the All Lustrous. There are three kinds of rewards pertaining to the three divisions of the third jhāna, namely: (1) higher, (2) middling and (3) lower. If a yogin practices the lower jhāna, he will, after his death, be reborn in the Abode of Lesser Lustre. His life-span will be sixteen aeons. If he practices the middling jhāna, he will, after his death, be reborn in the Abode of Measureless Lustre. His life-span will be thirty-two aeons. If he practices the higher meditation, he will be reborn in the Abode of All Lustre. His life-span will be sixty-four aeons.<sup>128</sup>

### **The fourth jhāna**

Now, a yogin, having practiced the third jhāna and acquired facility therein, wishes to cause the arising of the fourth jhāna, and to transcend the third jhāna. He thinks: “The third is coarse. The fourth is fine”. He sees the tribulations of the third jhāna, and the merits of the fourth jhāna. What are the tribulations of the third jhāna? Joy is the near enemy. Right concentration with bliss is coarse. So he is not able to acquire supernormal power. The third jhāna, does not partake of distinction. Thus he sees the tribulations of the third jhāna. The merits of the fourth jhāna, consist in the over-coming of these tribulations. Thus

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<sup>127</sup> “seyyathāpi, bhikkhave, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaḍḍhāni uḍakānuggatāni anto nimuggaposiṇi. tāni yāva caggā yāva ca mūlā sītena vāriṇā abhisannāni parisannāni paripūrāni paripphutāni; nāssa kiñci sabbāvaṭaṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vāriṇā apphutaṃ assa. evamevaṃ kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripureti parippharati; nāssa kiñci sabbāvaṭo kāyassa nippītikena sukhena apphutaṃ hoti.” — Pañcaṅgikasutta AN 5.28, Pañcaṅgikasutta AN 5.28, Kāyagatāsatisutta MN 119 etc.

<sup>128</sup> “tatiyaṃ jhānaṃ parittaṃ bhāvetvā kattha upapajjanti? tatiyaṃ jhānaṃ parittaṃ bhāvetvā parittasubhānaṃ devānaṃ saḥabyataṃ upapajjanti. tesam kittaṃ āyuppaṃānaṃ? soḷasa kappā. tatiyaṃ jhānaṃ majjhimaṃ bhāvetvā kattha upapajjanti? tatiyaṃ jhānaṃ majjhimaṃ bhāvetvā appamāṇasubhānaṃ devānaṃ saḥabyataṃ upapajjanti. tesam kittaṃ āyuppaṃānaṃ? bāṭṭimsa kappā. tatiyaṃ jhānaṃ paṇitaṃ bhāvetvā kattha upapajjanti? tatiyaṃ jhānaṃ paṇitaṃ bhāvetvā subhakinhānaṃ devānaṃ saḥabyataṃ upapajjanti. tesam kittaṃ āyuppaṃānaṃ? catusaṭṭhi kappā.” — Dharmahadāyavibhaṅga Vb 18.

the yogin, on seeing the tribulations of the third jhāna, and the merits of the fourth jhāna, meditates on the kasiṇa sign and removes bliss at once. After removing it he can dwell with the mind of equanimity. Thus meditating his mind quickly attains to fixed jhāna, owing to equanimity.

That yogin, “having abandoned pleasure and pain, leaving behind former joy and grief, painless, pleasureless, in the purity of equanimity-mindfulness, accomplishes the fourth jhāna, and dwells”.<sup>129</sup> This is a merit of the earth kasiṇa.

“Having abandoned pleasure”: This is the abandoning of bodily pleasure. Having abandoned “pain”: This is the abandoning of bodily pain. “Leaving behind former joy and grief”: Joy is the bliss of the mental properties (cetasika). This is the leaving behind of these.

**It is said, “having abandoned pleasure and pain, leaving behind grief”. Where were these abandoned and left behind?** They were abandoned and left behind at the access moments of the jhāna. The Buddha taught the removal of pain in this fourth jhāna.

**Where does the faculty of pain that has arisen cease entirely?** The Buddha taught the bhikkhus thus: “In the first jhāna, separation from sense-desires is fulfilled. There the faculty of pain which has arisen ceases entirely”.<sup>130</sup>

**Why does the faculty of pain cease entirely in the first jhāna?** Because of the fullness of joy, there is bodily ease.<sup>131</sup>

Because of bodily ease, the faculty of pain is ended, Le., through transcending, it is abandoned. Therefore, in the first jhāna, the faculty of pain is removed. In the second jhāna, the faculty of grief is removed.

According to the teaching of the Buddha, the removal of the faculty of grief is thus: “Where does the faculty of grief that has arisen cease entirely? Here, bhikkhus, initial and sustained application of

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<sup>129</sup> “puna caparam, udāyi, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.” — Mahāsakuludāyisutta MN 77.

<sup>130</sup> “idha, bhikkhave, bhikkhuno appamattassa ātāpiṇo pahitattassa viharato uppajjati dukkhindriyaṃ. ... kattha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati? Idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati, ettha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati. ayaṃ vuccati, bhikkhave, ‘bhikkhu aññāsi dukkhindriyassa nirodhaṃ, tadatthāya cittaṃ upasaṃharati’.” — Uppatipāṭikasutta SN 48.40.

<sup>131</sup> “pīṭimanassa kāyo passambhati. passaddhakāyo sukhaṃ viharati.” — Vimuttāyatana-sutta AN 5.26, Pamādevihārisutta SN 35.97; “pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti” — Dasuttarasutta DN 34.

thought are stilted, and he abides in the attainment of the second jhāna. Here, the faculty of grief which has arisen ceases entirely”.<sup>132</sup>

**Why does the faculty of grief, cease in the second jhāna?**

If a man has initial and sustained application of thought for long, his body and mind become negligent. If his mind becomes negligent, the faculty of grief arises immediately. In the second jhāna, initial and sustained application of thought are stilled. In the third jhāna, the faculty of bliss is removed. The Buddha taught thus: “Where does the faculty of bliss which has arisen cease entirely? Here, bhikkhus, owing to the distaste for joy, one abides in the attainment of the third jhāna. Here the faculty of bliss which has arisen ceases entirely”.<sup>133</sup>

**Why does the faculty of bliss cease in the third jhāna? Joy**

perishes, and so, bliss that arises depending on joy also perishes. Therefore, in the third jhāna, the faculty of bliss perishes.

**If the faculties of pain, bliss and grief were removed in the third jhāna, why is their ending taught in the fourth jhāna?**

These faculties were removed in the third jhāna. The third jhāna is an approach to the fourth jhāna. In the third jhāna, these having arisen, passed away. Therefore, their removal is taught in the fourth jhāna.

And again, “accomplishes” the “painless” and “pleasureless” means the overcoming of pain and pleasure.<sup>134</sup> Therefore, the overcoming of pain and pleasure is taught as the accomplishment of the painless and pleasureless.

And again, it is because in the fourth jhāna, attainment and overcoming occur together. And again, equanimity removes the defilements immediately and entirely. The attaining to the “painless” and “pleasureless” means that the mind does not receive and thought does not reject. This is called the attaining to the “painless” and “pleasureless”.

**What are the salient characteristic, function, manifestation and near cause of the accomplishing of the “**

<sup>132</sup> “idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati domanassindriyaṃ. kattha cuppannaṃ domanassindriyaṃ aparisesaṃ nirujjhati? idha, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattam sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, ettha cuppannaṃ domanassindriyaṃ aparisesaṃ nirujjhati.” — Uppaṭipāṭikasutta SN 48.40.

<sup>133</sup> “idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati sukhindriyaṃ. ... kattha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati? idha, bhikkhave, bhikkhu pīṭiā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati, ettha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati.” — Ibid.

<sup>134</sup> “idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati somanassindriyaṃ. ... kattha cuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhati? idha, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catuttham jhānaṃ upasampajja viharati, ettha cuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhati.” — Ibid.

**painless” and “pleasureless”?** Middleness is the salient characteristic. Dwelling in a middle position is the function. Abandoning is the manifestation. Removal of joy is the near cause.

What is the purity of equanimity-mindfulness? Neutrality is called equanimity. That is called equanimity. “Mindfulness” is called attentiveness, recollectedness and Right Mindfulness. These are called “mindfulness”. The mindfulness that is clarified and purified by equipoise is called “purity of equanimity-mindfulness”.

**How is mindfulness clarified and purified by equipoise?**

Here imperturbability and non-action are fulfilled, owing to the abandoning of all defilements and owing to resemblance and closeness to that attainment. This non-action is associated with equipoise. Therefore, mindfulness reaches imperturbability and fulfills impassivity. Therefore, this mindfulness is equanimity and acquires clarity and purity.

“Fourth”: This means that because of the third, the fourth is fulfilled.

“Accomplishes the meditation”: This refers to the equanimity-mindfulness and unification of mind of the fourth jhāna. This is the meaning of “accomplishes the meditation”.

“Accomplishes” and “dwells”: One, separates from one factor, fulfills three factors, three kinds of goodness and ten characteristics, and is associated with twenty-two merits. Thus one abides in the attainment of the fourth jhāna. The reward of this meditation is rebirth in the heaven world. The merit of this causes rebirth in the Abode of Great Fruition (Vehapphala). This was taught fully before.

“To dwell in the heaven world”: This is to dwell in a manner surpassing humans. This is to dwell in the bliss of equanimity. This is called dwelling in the heaven world.

Therefore the Blessed One taught the bhikkhus thus: “As a man might sit down and cover his body with a white cloth from head to foot, in such a way that no part of his body is left uncovered, so a bhikkhu covers his body and limbs with purified mindfulness, in such a way that no part of him is not covered with purified mindfulness”.<sup>135</sup> The yogin is like a man who has covered himself with a white cloth. Freed from all subtle defilements, he dwells in the fourth jhāna. Thus should it be known. As the man who covers his body from head to foot with a white cloth is protected from extremes of heat and cold, experiences an even temperature and is undisturbed in body and mind, so that yogin who

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<sup>135</sup> “seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṃ pārūpitvā nisinno assa; nāssa kiñci sabbhāvato kāyassa odātena vatthena apphutaṃ assa. evamevaṃ kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti.” — Pañcaṅgikasutta AN 5.28.

enters the fourth jhāna, experiences neither pain nor pleasure. This is the bliss of equanimity. With it he fills his body.

Thus is the merit of concentration: One is reborn in the Abode of Great Fruition. A commoner who practices the fourth jhāna, will, after his death, be reborn in the Abode of Great Fruition. If his mind dislikes effort, he will be reborn in the Abode of the Unconscious. His life-span will be fifty aeons [“fifty aeons” is obviously an error and it should read “five hundred”].<sup>136</sup> If the yogin is a recluse, he will be reborn in the Abode of Great Fruition, or in one of the five Pure Abodes.<sup>137</sup> Such are the retributory fruits of this jhāna.

**Why are the lower, middling and upper jhānas and the partaking of distinction of the fruition-ground taught ill the third and not in the fourth jhāna?** There are differences of “coarse” and “fine”, according to result, in the third jhāna. Therefore, the excellence of the fruition ground is taught through the partaking of distinction. In the fourth jhāna, the yogin reaches the limit of the partaking of distinction. Outside this there is no other partaking of distinction. Therefore, there is no partaking of distinction of the fruition-ground.

Now, the yogin who has acquired boundless happiness in the fourth jhāna, wishes to enjoy the space-concentration and to transcend the realm of form. He considers thus: “Concentration of form is coarse; space-concentration is fine”. That yogin sees the tribulations of form and the merits of space-concentration. What are the tribulations of form? There are many tribulations such as the taking up of sticks and weapons, beating, quarreling, slander, lying, maiming and the like. There are many sufferings such as pain of the eye and other bodily ills, cold and heat, hunger and thirst. These are the severe trials of the sensuous form.

**What are the tribulations of the fourth jhāna?** The depending on form objects has satisfaction for near enemy. It is called coarse. One who is attached to form and delights in it cannot partake of distinction. But depending on space, one liberates oneself peacefully. In this concentration one fulfills the gross. Thus, the yogin sees the tribulations of the fourth jhāna, in form. The merits of space-concentration consist of the overcoming of these.

That yogin having seen form and the great tribulations thereof and the merits of space-concentration, rises from that (form)

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<sup>136</sup> catuttham jhānam bhāvetvā ... appekacce asaṇṇasattānam devānam saḥabyatam upapajjanti ... asaṇṇasattānaṇca vehapphalānaṇca devānam kittakam āyupamāṇam? pañcakappasatani. — Dhammahadayaṭṭhakaṇṇa Vb 18.

<sup>137</sup> “pañca suddhāvāsā—avihā, atappā, sudassā, sudassī, akaniṭṭhā.” — Saṅgīti Sutta DN 33

concentration, abandons the earth kasiṇa, the earth sign and practices space-concentration.

He should dwell on space regarding it as an infinite object. If he meditates thus, he quickly completes the destruction of the earth sign and his mind rises out of the earth sign and goes beyond the earth sign to space. Through the acquisition of facility in the perception of the sphere of the infinity of space he attains to fixed jhāna.

That yogin “by passing entirely beyond perception of form, by the disappearance of the perception of impact, by being freed from attention to perceptions of diversity, thinking, ‘Infinite is space’, enters into and abides in the sphere of infinite space.”<sup>138</sup>

“Entirely” means without remainder.

“By passing beyond perception of form”: What is perception of form? The perception, the perceiving, the state of having perceived pertaining to one who dwells in the concentration of the form-element — these are called perception of form.

“Passing beyond” means the surpassing of this. “By the disappearance of the perception of impact”: What is the perception of impact? The perception of visible objects, of sounds, of odours, of flavours, and of tangibles — these are called the perception of impact.

“Disappearance” means the ending of these various kinds of (impact-) perception.

“By being freed from attention to perceptions of diversity”: What are perceptions of diversity? The perception, the perceiving, the state of having perceived pertaining to one who has not attained to concentration and who is with the mind element and the consciousness element - these are called perceptions of diversity.

“Freed from attention to perceptions of diversity” means that one is freed from attending to these perceptions of diversity.

**Why is it that only the surpassing of perception is taught and not the surpassing of feeling, formations and consciousness?** If a man passes beyond perception of form, he passes beyond all the others; and if a man is not freed from perception of form, his mind is not capable of passing beyond the others. Hence the Blessed One taught the surpassing of perception of form with the intention of setting forth the surpassing of all form-objects, because all form-objects of concentration are dependent on perception.

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<sup>138</sup> “puna caparaṃ, poṭṭhapāda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati. — Poṭṭhapādasutta DN 9.

**If that does not happen (i.e., if he does not transcend the perception of form) is there or is there not perception of impact and diversity?** There is the perception of impact and diversity in form concentration, because these are removed later.

**Why does he not proceed further in that concentration?**

He dislikes form, therefore, he does not remove (these perceptions) in that concentration. This is according to the teaching of the Buddha which says that, owing to the non-removal of these perceptions of impact in that form concentration, sound is a thorn to one entering the first jhāna.<sup>139</sup> Thus disliking form, he goes further. He destroys them here.

Therefore, he attains to the imperturbability of the formless attainment and the peacefulness of liberation. Aḷāra Kālāma and Uddaka Rāmaputta when they entered the formless attainment, did not see nor hear those five hundred carts passing and re-passing.<sup>140</sup> Therefore, it is, taught as the destruction of the sense spheres; and thus, surpassing of all form perception is taught as the destruction of the form states and the perception of impact. “By being freed from attention to perceptions of diversity” means the destruction of the sense states. Again, the surpassing of all form perception is taught as the attainment of the realm of the formless. The disappearance of the perception of impact taught as the destruction of the outer disturbance to that concentration of the formless and the purification of imperturbability. “Freed from attention to perceptions of diversity” is taught as, destruction of the inner disturbance to that concentration and the purification of the peacefulness of liberation.

**“The sphere of infinite space”: What is space?** It is the sphere of space, the element of space and vacuity (lit. Empty hole). That which is untouched by the four primaries — this is called vacuity. When a man tranquilizes the mind by means of the perception of limitless space,

<sup>139</sup> “... paṭhamassa jhānassa saddo kaṇṭako, ...” — Kaṇṭakasutta AN 10.72.

<sup>140</sup> “bhūtapubbam, bhante, ālāro kālāmo addhānamaggappaṭipanno maggā okkamma avidūre aññatarasmim rukkhamaṇe divāvihāraṃ nisīdi. atha kho, bhante, pañcamattāni sakaṭasatāni ālāraṃ kālāmaṃ nissāya nissāya atikkamimsu. atha kho, bhante, aññataro puriso tassa sakaṭasatthassa piṭṭhito piṭṭhito āgacchanto yena ālāro kālāmo tenupasaṅkami; upasaṅkamitvā ālāraṃ kālāmaṃ etadavoca: ‘api, bhante, pañcamattāni sakaṭasatāni atikkantāni addasā’ti?”

‘na kho aham, āvuso, addasan’ti.

‘kim pana, bhante, saddaṃ assosī’ti?

‘na kho aham, āvuso, saddaṃ assosin’ti.

‘kim pana, bhante, sutto ahoṣī’ti?

‘na kho aham, āvuso, sutto ahoṣin’ti.

‘kim pana, bhante, saññī ahoṣī’ti?

‘evamāvuso’ti. ‘so tvaṃ, bhante, saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṃ assosi; apisu te, bhante, saṅghāṭi rajena okiṇṇā’ti?”

‘evamāvuso’ti.

atha kho, bhante, tassa purisassa etadahosi: ‘acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti. yatra hi nāma saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva dakkhati, na pana saddaṃ sossati’ ti. ālāre kālāme ulāraṃ pasādaṃ pavedetvā pakkāmi” ti. -- Mahāparinibbānasutta DN 16.



it is said that he thinks, “infinite is space”. Infinite space means the entering into limitless space. The mind and the mental properties which enter space are called “sphere of space”. What is “sphere of space”? Boundlessness is the nature of space. This boundless nature is the “sphere of space”. This is taught as the meaning of space. As dwelling in heaven is called heaven, so dwelling in the concentration of the sphere of space is called “sphere of space”. “Enters into and abides in the sphere of infinite space” means that he acquires the concentration of the sphere of infinite space, passes beyond all form objects, fulfills three factors, three kinds of goodness and ten characteristics, is associated with twenty-two merits and dwells peacefully in the enjoyment of the reward of concentration practice. By reason of these good qualities, he will be reborn in the sphere of infinite space, as it was fully taught before. “By these good qualities he will be reborn in the sphere of infinite space” means that he who practices the concentration of the sphere of space will, after his death, be reborn in the sphere of infinite space. His life-span will be two thousand aeons [Here “two thousand” is obviously a translation error. Should read “twenty thousand”].<sup>141</sup>

### **The concentration of the sphere of infinite consciousness**

Now, that yogin having acquired mastery in the practice of the concentration of the sphere of infinite space wishes to cause the arising of the concentration of the infinite consciousness kasiṇa and to transcend the infinite space kasiṇa. Considering the concentration of the sphere of space as coarse, he sees the fineness of the concentration of the sphere of infinite consciousness.

And again, he sees the tribulations of the sphere of infinite space and the merits of the sphere of infinite consciousness.

### **What are the tribulations of the sphere of infinite space?**

This concentration has form for near enemy. The object of the concentration of the sphere of infinite space is gross, and the perception of impact and the perceptions of diversity have not yet broken away from each other. Here, owing to attachment, the yogin is not able to partake of distinction. Thus he sees the tribulations of the concentration of the sphere of infinite space. The merits of the consciousness kasiṇa lie in the overcoming of these.

That yogin, having seen the severe troubles of the concentration of the sphere of infinite space and the merits of the sphere of infinite consciousness, should consider the sphere (of infinite consciousness) as

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<sup>141</sup> “ākāsānañcāyatanūpagāṇaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ? vīsati kappasahassāni.” — Dhammahadayaṭṭhikā Vb 18. “ākāsānañcāyatanūpagāṇaṃ devānaṃ vīsati kappasahassāni āyuppaṃāṇaṃ.” — Cittaṭṭhikā Kv 2.7. ākāsānañcāyatanūpagāṇaṃ, bhikkhave, devānaṃ vīsati kappasahassāni āyuppaṃāṇaṃ.” — Aneñjasutta AN 3.116.

calm, and steadily attend to the arising of the consciousness which proceeds spreading through space with the thought, “Infinite is consciousness”. Thus his mind is held in the perception of the sphere of infinite consciousness. Thus he meditates and in no long time the mind rises out of the perception of the sphere of infinite space, and passes into the sphere of infinite consciousness. In this perception of the sphere of infinite consciousness, the mind attains to fixed jhāna. Thus “passing entirely beyond the sphere of infinite space, that yogin, thinking, ‘Infinite is consciousness’, enters into, and abides in the sphere of infinite consciousness”.

“Entirely” means without remainder.

“Passing beyond the sphere of infinite space” means the passing beyond the sphere of infinite space.

“Passing beyond” means to go rightly beyond. This is called “passing entirely beyond the sphere of infinite space”.

“Infinite space”: “He attends to that consciousness as infinite with which space is filled”.

#### **Among the form and formless states, which are infinite?**

Only formless states are infinite, because there are no bounds to the formless, and because they cannot be held. And again, space is limitless. Therefore, it is called infinite. The word “infinite” (ananta) means infinite (ananta). Thus, the word “infinite” is used. So is the word consciousness.

“Abides in the sphere” means abides in the sphere of infinite consciousness. The mind and the mental properties are called the sphere of infinite consciousness.

**What is the “sphere of infinite consciousness”?** It is boundless consciousness. This is called “the sphere of infinite consciousness”. As dwelling in heaven is called heaven, so dwelling in the concentration of infinite consciousness is called the sphere of infinite consciousness. When this consciousness is held in concentration, it is called “the sphere of infinite consciousness”.

“Enters into and abides in the sphere of infinite consciousness” means that he surpasses the spatial object in that concentration of the sphere of infinite consciousness. He fulfills three factors, three kinds of goodness, ten characteristics and is associated with twenty-two merits, and dwells peacefully in the enjoyment of the reward of concentration-practice. By reason of these good qualities, he will be reborn in the sphere of infinite consciousness. This was fully taught before. Thus is the merit of the practice of the concentration of the sphere of infinite consciousness. A man who practices the concentration of infinite consciousness will, after his death, be reborn in the sphere of infinite

consciousness. His life-span will be four thousand aeons [an error: should read “forty thousand”].<sup>142</sup>

### **The Sphere of Nothingness**

Now, that yogin, having acquired mastery in the practice of the concentration of the sphere of infinite consciousness, wishes to cause the arising of the concentration of the sphere of nothingness, and to transcend the sphere of infinite consciousness.

Again, he considers thus: “The concentration of the sphere of infinite consciousness is coarse; the concentration of the sphere of nothingness is fine”. And he sees the tribulations of the sphere of infinite consciousness and the merits of the concentration of the sphere of nothingness. What are the tribulations of the concentration of the sphere of infinite consciousness? This concentration has space for near enemy. The consciousness object is coarse. Here, the yogin, owing to attachment, is not able to partake of distinction through the considering of infinite perception. The merits of the sphere of nothingness lie in the overcoming of these. That yogin, having seen the tribulations of the sphere of infinite consciousness and the merits of the sphere of nothingness, rises out of the sphere of infinite consciousness peacefully, does not proceed along that consciousness again, does not reflect on it again and puts away that consciousness. Seeing the freedom of the sphere of nothingness, he wishes to attain to it, and considering thus he quickly rises out of consciousness perception. Owing to the perception of the sphere of nothingness, he attains to fixed jhāna. Passing entirely beyond the sphere of infinite consciousness, that yogin, thinking, “There is nothing whatsoever”, enters into and abides in the sphere of nothingness.

“Entirely” means without remainder.

“Passing beyond the sphere of infinite consciousness” means to go rightly beyond consciousness. This is called “passing entirely beyond the sphere of infinite consciousness”.

“Nothingness” means that he does not practice (consciousness concentration) again; does not discern again; goes out of that consciousness sphere, and sees only nothingness. Thus should nothingness be known.

“Sphere of nothingness”: The mind and the mental properties which enter the sphere of nothingness, are called “sphere of nothingness”. What is the sphere of nothingness? That which is without

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<sup>142</sup> “viññāṇañcāyatanūpagāṇaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ? cattārīsa kappasahassāni.” — Dhammahadāyavibhaṅga Vb 18, “viññāṇañcāyatanūpagāṇaṃ, bhikkhave, devānaṃ cattārīsaṃ kappasahassāni āyuppaṃāṇaṃ.” — Aneñjasutta AN 3.116.

the nature of consciousness and empty. The sphere of nothingness is taught as “holding to nothing”.

“Enters into the sphere” means “attains to the concentration of the sphere of nothingness”.

“Enters into and dwells”: He attains to the concentration of the sphere of nothingness, passes beyond the consciousness object, fulfills three factors, three kinds of goodness, ten characteristics and is associated with twenty-two merits, and dwells peacefully in the enjoyment of the reward of concentration. By reason of these good qualities, he is reborn in the sphere of nothingness. This was fully taught before. The merit by which a man is reborn in the sphere of nothingness is thus: He who practices the concentration of the sphere of nothingness will be reborn, after his death, in the sphere of nothingness. His life-span will be six thousand aeons [an error: should read “forty thousand”].<sup>143</sup>

### **The Sphere of Nothingness**

Now, that yogin, having acquired mastery in the practice of the concentration of the sphere of infinite consciousness, wishes to cause the arising of the concentration of the sphere of nothingness, and to transcend the sphere of infinite consciousness. Again, he considers thus: “The concentration of the sphere of infinite consciousness is coarse; the concentration of the sphere of nothingness is fine”. And he sees the tribulations of the sphere of infinite consciousness and the merits of the concentration of the sphere of nothingness.

**What are the tribulations of the concentration of the sphere of infinite consciousness?** This concentration has space for near enemy. The consciousness object is coarse. Here, the yogin, owing to attachment, is not able to partake of distinction through the considering of infinite perception. The merits of the sphere of nothingness lie in the overcoming of these. That yogin, having seen the tribulations of the sphere of infinite consciousness and the merits of the sphere of nothingness, rises out of the sphere of infinite consciousness peacefully, does not proceed along that consciousness again, does not reflect on it again and puts away that consciousness. Seeing the freedom of the sphere of nothingness, he wishes to attain to it, and considering thus he quickly rises out of consciousness perception. Owing to the perception of the sphere of nothingness, he attains to fixed jhāna. Passing entirely beyond the sphere of infinite consciousness, that yogin, thinking, “There is nothing whatsoever”, enters into and abides in the sphere of nothingness.

“Entirely” means without remainder.

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<sup>143</sup> “viññāṇañcāyatanūpagāṇaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ? cattārīsa kappasahassāni.” — Dhammahadayaṃvibhaṅga Vb 18, “viññāṇañcāyatanūpagāṇaṃ, bhikkhave, devānaṃ cattārīsaṃ kappasahassāni āyuppaṃāṇaṃ” — Aneñjasutta AN 3.116.

“Passing beyond the sphere of infinite consciousness” means to go rightly beyond consciousness. This is called “passing entirely beyond the sphere of infinite consciousness”.

“Nothingness” means that he does not practice consciousness concentration again; does not discern again; goes out of that consciousness sphere, and sees only nothingness. Thus should nothingness be known.

“Sphere of nothingness”: The mind and the mental properties which enter the sphere of nothingness, are called “sphere of nothingness”. What is the sphere of nothingness? That which is without the nature of consciousness and empty. The sphere of nothingness is taught as “holding to nothing”.

“Enters into the sphere” means “attains to the concentration of the sphere of nothingness”.

“Enters into and dwells”: He attains to the concentration of the sphere of nothingness, passes beyond the consciousness object, fulfills three factors, three kinds of goodness, ten characteristics and is associated with twenty-two merits, and dwells peacefully in the enjoyment of the reward of concentration. By reason of these good qualities, he is reborn in the sphere of nothingness. This was fully taught before. The merit by which a man is reborn in the sphere of nothingness is thus: He who practices the concentration of the sphere of nothingness will be reborn, after his death, in the sphere of nothingness. His life-span will be six thousand aeons [an error: should read “sixty thousand”].<sup>144</sup>

### **The Sphere of Neither Perception Nor Non-perception**

Now, the yogin having acquired mastery in the practice of concentration of the sphere of nothingness wishes to cause the arising of the concentration of neither perception nor non-perception, and to transcend the sphere of nothingness. He considers thus: “The sphere of nothingness is coarse; the sphere of neither perception nor non-perception is fine”. And again, he sees the tribulations of the sphere of nothingness and the merits of the sphere of neither perception nor non-perception.

**What are “the tribulations of the sphere of nothingness”?** It has consciousness for near enemy. It is accompanied by coarse perception. Therefore it is gross. Owing to attachment to it one does not partake of distinction. Thus he sees the tribulations of the sphere of nothingness. The merits of the sphere of neither perception

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<sup>144</sup> “ākiñcaññāyatanūpagānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ? satṭhi kappasahassāni.” — Dhammahadayaṃvibhaṅga Vb 18, — “ākiñcaññāyatanūpagānaṃ, bhikkhave, devānaṃ satṭhi kappasahassāni āyuppaṃāṇaṃ.” — Aneñjasutta AN 3.116.

nor non-perception lie in the overcoming of these. And again, this perception is a disease, a boil, a thorn. Non-perception — this is right, tranquil and lofty. Thus he sees the sphere, of neither perception nor non-perception. And having seen the sphere of nothingness, having entered it and having reflected upon it, that yogin practices the other concentration by causing calmness to arise out of the solitude of the sphere of nothingness. Meditating thus he passes out of the perception of the sphere of nothingness in no long time, and attains to fixed jhāna in the sphere of neither perception nor non-perception.

“Passing entirely beyond the sphere of nothingness, that yogin enters into and dwells in the “sphere of neither perception nor non-perception”.

“Entirely” means without remainder.

“Passing beyond the sphere of nothingness” means the surpassing of the sphere of nothingness and, the going beyond it, rightly. This is called, “passing entirely beyond the sphere of nothingness”.

“Neither perception nor non-perception”: He, practices the other concentration by causing calmness to arise out of the solitude of the sphere of nothingness. This is called the sphere of neither perception nor non-perception.

“Sphere of neither perception nor non-perception”: The mind and the mental properties which enter the sphere of neither perception nor non-perception are called the sphere of neither perception nor non-perception.

**What is the meaning of “sphere of neither perception nor non-perception”?** Through the removal of coarse perception, he is endowed with non-perception. Through there being a remainder of fine perception, he enters the sphere of neither perception nor non-perception. Thus should “sphere” and “neither perception nor non-perception” be understood.

“Enters into and abides”: He attains to the concentration of the sphere of neither perception nor non-perception, passes beyond the sphere of nothingness, fulfills three factors, three kinds of goodness and ten characteristics, is associated with twenty-two merits and dwells in the enjoyment of the reward of concentration practice. By reason of these good qualities, he will be reborn in the sphere of neither perception nor non-perception. This was fully taught before. “By reason of these good qualities he will be reborn in the sphere of neither perception nor non-perception” means that he who practices the concentration of neither perception nor non-perception will be reborn, after his death, in the

sphere of neither perception nor non-perception. His life-span will be eighty-four thousand aeons.<sup>1</sup>

**Why is this called “sphere of neither perception nor non-perception”, and not “sphere of the infinity of consciousness”?** He separates from the attachment to infinitude and causes the arising of subtle perception. Therefore, he does not attain to the sphere of the infinity of consciousness.

**Why are the cankers not destroyed through this concentration?** If a man separates himself from gross perception, he will not be able to see the Path. And again this concentration is exceedingly fine. So he cannot discern the nature of neither perception nor non-perception. Therefore he is not able to destroy the cankers.

### **Miscellaneous teaching**

**What are the miscellaneous teachings in the field of concentration?** Stoppage of sounds; overturning; rising; transcending; access; initial application of thought; feeling; uncertainty.

“Stoppage of sounds”: In the first jhāna, speech is stopped. On entering the fourth jhāna, the yogin stops breathing.<sup>145</sup> Gradual stoppage of sounds: When the yogin enters into concentration, he hears sounds, but he is not able to speak because the faculty of hearing and that of speech are not united. To a man who enters form concentration, sound is disturbing. Hence the Buddha taught: “To a man who enters jhāna, sound is a thorn”.<sup>146</sup>

“Overturning” (vipallāsa): A man, concentrating on the earth kasiṇa develops earth perception through non-earth perception.

**If that be so, does he not fulfill “overturning”?** This earth perception should be known as that perception. It differs from the four kinds of overturning of perception. Therefore, it does not fulfill “overturning”.

“Rising” (vutṭhāna): The rising from concentration is conditioned by five causes, namely, painfulness of posture; many bonds; arising of hindrances; unequal skill; and inclination.

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<sup>145</sup> “nava anupubbanirodhā—paṭhamam jhānam samāpannassa kāmasaññā niruddhā hoti, duttiyam jhānam samāpannassa vitakkavicārā niruddhā honti, tatiyam jhānam samāpannassa pīti niruddhā hoti, catuttham jhānam samāpannassa assāsapassāssā niruddhā honti, ākāsānañcāyatanam samāpannassa rūpasāññā niruddhā hoti, viññāṇaṇcāyatanam samāpannassa ākāsānañcāyatanasaññā niruddhā hoti, ākiñcaññāyatanam samāpannassa viññāṇaṇcāyatanasaññā niruddhā hoti, nevasaññānāsaññāyatanam samāpannassa ākiñcaññāyatanasaññā niruddhā hoti, saññāvedayitanirodham samāpannassa saññā ca vedanā ca niruddhā honti. Ime nava dhammā sacchikātabbā.” — Dasuttarasutta DN 34.

<sup>146</sup> “... saddakaṇṭakā hi, bhikkhave, jhānā vuttā mayā. ... paṭhamassa jhānassa saddo kaṇṭako...” — Kaṇṭakasutta AN 10.72.

When a man enters formless concentration, he does not “rise” owing to “many bonds,” because he dwells in imperturbability. If he enters the attainment of dissolution and the attainment of fruition (nirodha-samāpatti and phala-samāpatti)<sup>147</sup> he can “rise” through previous action and not through any other cause.

“Transcending”: In transcending there are two kinds, namely, transcending the factor (aṅga samatikkama) and transcending the object (ārammaṇa samatikkama). To pass from form jhāna to form jhāna, is called “transcending the factor”. To pass from form jhāna, to formless jhāna and from formless jhāna to formless jhāna is called “transcending the object”.

“Access” is the access of all jhāna. It consists of five factors.

“Initial application of thought”: In the second jhāna, and the others through continued suppression, the state that is without initial and sustained application of thought is fulfilled.

“Feeling”: In the fourth jhāna, and the others, through continued suppression, the state that is with equanimity arises without extremes.

“Uncertainty”: Owing to this, one does not remove the hindrances of sense-desires and the others, and abides in the sphere of neither perception nor non-perception. This is called “with remainder”. It is as if, fearing a poisonous snake, a man were to climb up a tree.

There are four kinds of men who cannot enter into concentration. They, surely, will be reborn in states of woe. Without cause they commit the five immediately effective deeds.<sup>148</sup> They are of perverted vision.

## THE WATER KASIṆA

**What is the water kasiṇa? What is the practising of it? What are its salient characteristic, function and manifestation? What are its benefits? How is the sign grasped?** The thought that is produced relying on the water sign — this is called the water kasiṇa. The undisturbed dwelling of the mind — this is called practising. Absorption in the water kasiṇa is its salient characteristic. Non-abandonment of water perception is its function. Undivided thought is its near cause.<sup>149</sup>

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<sup>147</sup> Vism. 705.

<sup>148</sup> “tattha katamāni pañca kammāni ānantarikāni? mātā jīvītā voropitā hoti, pitā jīvītā voropito hoti, arahanto jīvītā voropito hoti, duṭṭhena cittena tathāgatassa lohitaṃ uppāditaṃ hoti, saṃgho bhinno hoti — imāni pañca kammāni ānantarikāni.” — Khuddakavavatthuvibhaṅga Vb 17.

<sup>149</sup> In the question it is “manifestation”.



**There are five distinctive kinds of benefits belonging to the practice of the water kasiṇa:** (1) a man is able to dive into the earth and come out of it easily; (2) to shake palaces, mountains or the earth; (3) to bring down rain; (4) cause water to gush from his body and (5) make that water appear as it were the ocean.

The (other) benefits of the water kasiṇa are the same as those of the earth kasiṇa. One who practices the water kasiṇa well, sees water in all places.

“How is the sign grasped”?: The man who accepts the water kasiṇa grasps the sign in water, i.e., natural or prepared water. Here, a practiced yogin grasps the water sign in a place where there is no water or on seeing water in various places, i.e., in a well, pot, pond, swamp, river, lake or lagoon.

Thus he can see the sign wherever he likes, and can arouse the after-image of water. He is unlike a new yogin. A new yogin has to grasp the sign in a prepared place. He is not able to practice the water kasiṇa with skill in an unprepared place. Thus that yogin, at first, should find out a calm place, in the monastery or in a rock cave or under a tree, which is not too dark and where the sun does not scorch. It should be a place where there is no dust or wind and where there are no mosquitoes, gadflies or other impediments.

In such a place, he buries a bowl or a water pot in clean earth, and makes the rim level with the ground. The circumference should be one fathom. It should be filled with rain water and unmixed with any color. The bowl or pot should be full to the brim. Here, he should dwell on the perception of water, and take the sign through three ways: (1) through even gazing, (2) skillfulness and (3) the elimination of disturbance. The rest is as fully taught before under the earth kasiṇa and the sphere of neither perception nor non-perception.

## THE FIRE KASIṆA

**What is the fire kasiṇa? What is the practicing of it? What are its salient characteristic, function and near cause? What are its benefits? How is the sign grasped?** The thought that is produced relying on fire — this is called the fire kasiṇa. The undisturbed dwelling of the mind — this is called practicing. The skillfulness of sending the mind forth into the fire sign is its salient characteristic. Non-abandonment of fire perception is its function. Undivided thought is its near cause.

“**What are its benefits**”?: There are five distinctive benefits. These are displayed in the fire kasiṇa. (1) A man is able to produce smoke

and flame, (2) is able to reveal things through producing brightness, (3) is able to destroy the light of other forms, is able to burn whatever he likes,<sup>150</sup> is able to know fire through the arising of brightness. The other benefits are equal to those of the earth kaṣiṇa. Owing to the practice of the fire kaṣiṇa, a man is able to see fire everywhere.

“How is the sign grasped”? The man who takes up the fire sign grasps the sign in fire, i.e., in a natural or a prepared place. Here, a practiced yogin grasps the natural sign. He grasps the sign on seeing any fire, i.e., a grass-fire, a wood-fire, a forest-fire or a house that is on fire. He develops the natural or the prepared as he pleases and sees the appropriate sign. Thus the afterimage of fire occurs to him.

The new yogin is different. He is able to grasp the sign only in a prepared place and not in an unprepared place. He follows what is expedient in the practice of the fire kaṣiṇa. The new yogin should at first gather fuel, heap it up in a clean place and burn it. He burns it from below, at about the time the sun rises or sets. He does not think of the smoke or the flames that rise up. He sends his mind towards the fire sign by directing it to the middle of the thick flames and grasps the sign through three ways: (1) through even gazing, (2) skillfulness and (3) the elimination of disturbance.

The rest is as was fully taught before.

## THE AIR KAṢIṆA

**What is the air kaṣiṇa? What is the practicing of it? What are its salient characteristic, function and near cause? What are its benefits? How is the sign grasped?** The thought that is produced relying on the air sign — this is called the air kaṣiṇa. The training and the undisturbed dwelling of the mind are called the practicing of the air kaṣiṇa. Sending forth the mind into the air sign is its salient characteristic. The non-abandoning of air perception is its function. Undivided thought is its near cause.

“What are its benefits?”; There are three distinctive benefits in air kaṣiṇa: (1) a man is able to go about with the speed of air, (2) to cause wind to rise and (3) coolness to prevail. The other benefits are the same as those taught in the earth kaṣiṇa. One follow what is expedient in the practice of the air kaṣiṇa.

“How is the sign grasped?”: A new yogin grasps the air kaṣiṇa through two ways: (1) through sight and (2) touch.

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<sup>150</sup> The first four are similar to those of Vism. 175-176.

How does he grasp the sign through sight? That yogin, seeing a field of sweet potatoes, a bamboo grove or a grass-land moved by the wind, reflects on air perception. He grasps the sign through three ways: (1) through even gazing, (2) skillfulness and the (3) elimination of disturbance. Thus he grasps the sign through sight.

How does he grasp the sign through touch? In a calm abode, a new yogin makes an opening in the wall, inserts a pipe of bamboo or reed into it and sits near it, letting the wind that comes through it touch his body. Thus he grasps the air sign through touch.

A practiced yogin is able to grasp the sign whenever the wind touches his body whether he is sitting, walking, standing or lying down. Thus the after-image of air occurs to him. He is unlike the new yogin.

## THE BLUE-GREEN KASIṆA

**What is the blue-green kasiṇa? What is the practicing of it? What are its salient characteristic, function and near cause? What are its benefits? How is the sign grasped?** The thought that is produced relying on the blue-green kasiṇa — this is called the blue-green kasiṇa. The training and undisturbed dwelling of the mind are called practicing. Sending forth the mind into the blue-green sign is its salient characteristic. Non-abandoning of the blue-green perception is its function. Undivided thought is its near cause.

“What are its benefits?”: There are five benefits. (1) In the blue-green kasiṇa, a man attains to the emancipation of the beautiful. He acquires the position of mastery of the blue<sup>151</sup> that is like a blue flower. He can change all things to blue. He sees the color of blue anywhere through the practice of the blue kasiṇa.<sup>152</sup>

“How is the sign grasped?”: The yogin grasps the sign in a prepared place or in a natural place. That yogin sees (the sign) in blue flowers, blue clothes or in blue-colored things everywhere. He sees it always before him, in pleasure or in pain, and thus the after-image of the blue-green sign occurs to him. A new yogin is different. He grasps the

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<sup>151</sup> Lit. *nīla abhihāyatanā*; “*aṭṭha abhihāyatanāni*” the eight positions of mastery. “*ajjhataṃ arūpasāññi eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. ‘tāni abhihuyya jānāmi passāmi’ti, evaṃsaññi hoti. idaṃ pañcamam abhihāyatanam.*”

“Not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.” — *Abhihāyatanasutta* AN 8.65, tr. by Sujato bhikkhu, “Dimensions of Mastery”, source: <https://suttacentral.net/an8.65/en/sujato>, April 01, 2020.

<sup>152</sup> Only three are treated in *Vism.* 176.

sign in a prepared place. He is not able to grasp it in an unprepared place. He follows what is expedient in the practice of the blue-green *kaśiṇa*. This yogin makes a mandala on a cloth, plank or wall with blue of the color of the *Asita*<sup>153</sup> flower, in the form of a triangle or a square. He edges it round with another color. Thus he prepares the blue-green sign. He grasps the sign through three ways: even gazing, skillfulness and the elimination of disturbance.

The rest is as was fully taught before.

## THE YELLOW KASINA

**What is the yellow *kaśiṇa*? What is the practicing of it? What are its salient characteristic, function and near cause? What are its benefits? How is the sign grasped?** The thought that is produced relying on the yellow sign-this is called the yellow *kaśiṇa*. The training and the undisturbed dwelling of the mind these are called the practicing of it. Sending forth the mind into the yellow sign is its salient characteristic. Non-abandoning of the perception of yellow is its function. Undivided thought is the near cause.

“What are its benefits?”: There are five distinctive benefits. A man is able to attain to the emancipation of the beautiful. He acquires the position of mastery of the yellow. He considers various yellow coolers similar to that of the *Kanikāra* flower.<sup>154</sup> Practicing the yellow *kaśiṇa*, he sees yellow everywhere.

“How is the sign grasped?”: The man who takes up the yellow *kaśiṇa* grasps the yellow sign either in a prepared place or in a natural place. The practiced yogin grasps the sign in a non-prepared place. That yogin sees the yellow color of yellow flowers or yellow clothes anywhere. He sees it always, in pleasure or in pain. Thus the after-image of yellow occurs to him.

## THE WHITE KASINA

**What is the white *kaśiṇa*? What is the practicing of it? What are its salient characteristic, function and near cause? How is the sign grasped?** The thought that is produced relying on the white sign-this is called the white *kaśiṇa*. The training and the undisturbed dwelling of the mind — these are called the practicing of it.

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<sup>153</sup> Indigo plant. Black color (of ashes) black-blue, black - P.T.S. Diet.

<sup>154</sup> Sometimes also *kanikāra* or *kannikāra*, Hindi *kanak champa*, (*Pterospermum acerifolium*). In *Tiṭṭhaka*, the monks' robes were described as being as yellow as the *kanikāra* flower.

Sending forth the mind into the white sign is its salient characteristic. The non-abandoning of the perception of white is its function. Undivided thought is its near cause.

“What are its benefits?”: There are eight distinctive benefits. (1) A man is able to attain to the emancipation of the beautiful, and (2) the positions of mastery of the white.<sup>155</sup> He overcomes (3) rigidity and (4) torpor, (5) dispels darkness, (6) produces brightness and (7) arouses the divine eye through the white *kaṣiṇa*. (8) The other benefits are the same as those taught in the earth *kaṣiṇa*. He who practices the white *kaṣiṇa* sees the color of white prevailing everywhere.

“How is the sign grasped?”: A man who takes up the white *kaṣiṇa* grasps the white sign either in a prepared or natural place. The practiced yogin grasps the sign in a natural place. He sees the sign in various places — in white flowers, moonlight, sunlight, starlight or a round mirror. Beginning with these, he sees the sign always before him, through pleasure and through pain. Thus the after-image of the white sign occurs to him. The new yogin is different. The new yogin grasps the sign in a prepared place. He is not able to grasp “it in a non-prepared place. He follows what is expedient in the practice of the white *kaṣiṇa*. This yogin makes a mandala on cloth, plank or wall in the shape of a triangle or a square, with color resembling that of the morning star. He edges it with another color. Thus he prepares the white sign. He grasps the sign through three ways: (1) even gazing, (2) skillfulness and the elimination of disturbance. The rest is as was fully taught before.

The new yogin is different. The new yogin grasps the sign in a prepared place, and is not able to grasp it in a non-prepared place. He follows what is expedient in the practice of the yellow *kaṣiṇa*. This yogin makes a mandala with yellow of the color of the *Kanikāra* flower, on cloth, plank or wall, in the shape of a triangle or square. He edges it with another color. Thus he prepares the yellow sign. He grasps the sign through three ways: (1) even gazing, (2) skillfulness and (3) the elimination of disturbance.

The rest is as was fully taught before.

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<sup>155</sup> “*ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātaniḃhāsāni. Tāni abhibhuyya jānāmi passāmīti, evaṃsaññi hoti. Idaṃ aṭṭhamam abhibhāyatanam.*”

“Not perceiving form internally, someone sees visions externally, white, with white color, white hue, and white tint. Mastering them, they perceive: ‘I know and see.’ This is the eighth dimension of mastery.” — *Abhibhāyatanasutta* AN 8.65.

## THE RED KASIṆA

**What is the red kasiṇa? What is the practicing of it? What are its salient characteristic, function and near cause? What are its benefits? How is the sign grasped?** The thought that is produced relying on the red sign — this is called the red kasiṇa. The training and the undisturbed dwelling of the mind — these are called the practicing of it. Sending forth the mind into the red sign is its salient characteristic. The non-abandoning of the perception of red is its function. Undivided thought is its near cause.

“What are its benefits?”: There are four distinctive benefits. (1) A man is able to attain to the emancipation of the beautiful in the red kasiṇa. He acquires the position of mastery of the red.<sup>156</sup> He is able to change things into the color of red. The other benefits are equal to those taught under the earth kasiṇa. He who practices the red kasiṇa sees the color of red prevailing everywhere.

“How is the sign grasped?”: A man who takes up the red kasiṇa, grasps the red sign either in a prepared place or in a natural place. The practiced yogin grasps the sign in a natural place, i.e., on seeing red flowers or red clothes anywhere. He sees always, in pleasure or in pain. Thus the afterimage of the red sign occurs to him. The new yogin is different. The new yogin grasps the sign in a prepared place, and is not able to do so in a non-prepared place. He follows what is expedient in the practice of the red kasiṇa. This yogin applies a red color resembling that of the Bandhujīvaka flower (*Pentapetes phoenicea*) on cloth, plank or wall, in the shape of a triangle or a square. Or, he makes a mandala of red flowers. He edges it with another color. Thus he prepares the red sign. He grasps the sign through three ways: (1) through even gazing, (2) skillfulness and the (3) elimination of disturbance.

The rest is as was fully taught before.

## THE WHITE KASIṆA

**What is the white kasiṇa? What is the practicing of it? What are its salient characteristic, function and near cause? How is the sign grasped?** The thought that is produced relying on the white sign-this is called the white kasiṇa. The training and the

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<sup>156</sup> “Not perceiving form internally, someone sees visions externally, red, with red color, red hue, and red tint. Mastering them, they perceive: ‘I know and see.’ This is the seventh dimension of mastery.” — Abhibhāyatanasutta AN 8.65.

undisturbed dwelling of the mind — these are called the practicing of it. Sending forth the mind into the white sign is its salient characteristic. The non-abandoning of the perception of white is its function. Undivided thought is its near cause.

“What are its benefits?”: There are eight distinctive benefits. A man is able to attain to the emancipation of the beautiful, and the positions of mastery of the white.<sup>157</sup> He overcomes rigidity and torpor, dispels darkness, produces brightness and arouses the divine eye through the white kasina. The other benefits are the same as those taught in the earth kasina. He who practices the white kasina sees the color of white prevailing everywhere.

“How is the sign grasped?”: A man who takes up the white kasina grasps the white sign either in a prepared or natural place. The practiced yogin grasps the sign in a natural place. He sees the sign in various places — in white flowers, moonlight, sunlight, starlight or a round mirror. Beginning with these, he sees the sign always before him, through pleasure and through pain. Thus the after-image of the white sign occurs to him.

The new yogin is different. The new yogin grasps the sign in a prepared place. He is not able to grasp it in a non-prepared place. He follows what is expedient in the practice of the white kasina. This yogin makes a mandala on cloth, plank or wall in the shape of a triangle or a square, with color resembling that of the morning star. He edges it with another color. Thus he prepares the white sign. He grasps the sign through three ways: even gazing, skillfulness and the elimination of disturbance.

The rest is as was fully taught before.

## THE LIGHT KASINA

**What is the light kasina? What is the practicing of it? What are its salient characteristic, function and near cause? How is the sign grasped?** The thought that is produced relying on the light sign — this is called the light kasina. The training and the undisturbed dwelling of the mind — these are called the practicing of it. Sending forth the mind into the white sign is its salient characteristic. The non-abandoning of the perception of light is its function. Undivided thought is its near cause.

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<sup>157</sup> “seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā.” — Mahāparinibbānasutta DN 16.

“What are its benefits?”: They are equal to those of the white kaṣiṇa. He who practices the light kaṣiṇa sees light everywhere.

“How is the sign grasped?”: A man who takes up the light kaṣiṇa, grasps the light-sign in a prepared or in a natural place. The practiced yogin grasps the sign in a natural place. He sees the sign in various places — in moonlight, sunlight, lamplight or in the light of gems. Beginning with these he sees the sign always through pleasure or through pain. Thus the after-image of the light sign occurs to him.

The new yogin is different. The new yogin grasps the sign in a prepared place, and is not able to do so in a non-prepared place. He follows what is expedient in the practice of the light kaṣiṇa. This yogin chooses a wall facing east or west. He fills a bowl with water and keeps it in a sunny place nearby. This water causes a mandala of light. From this mandala, light rises and is reflected on the wall. Here he sees the light sign. He grasps it in three ways: (1) through even gazing, (2) skillfulness and (3) the elimination of disturbance.

The rest is as was fully taught before.

## THE SPACE KAṢIṆA

What is the (separated) space kaṣiṇa? What is the practicing of it? What are its salient characteristic, function and near cause? What are its benefits? How is the sign grasped? In the space kaṣiṇa, there are two kinds: (1) the first is space that is separate from form, (2) the second is space that is not separate from form. The sign of the space kaṣiṇa is space that is separate from form; the space sign that is grasped in an opening is space that is not separate from form. The training and the undisturbed dwelling of the mind — these are called the practicing of it. Sending forth the mind into space perception is its function.

Undivided thought is its near cause.

“What are its benefits?”: There are two distinctive benefits, thus: (1) A man is able to pass through obstructions such as walls, mountains and the like. (2) His bodily activities are not impeded, and he becomes fearless.

“How is the sign grasped?”: The man who takes up the space kaṣiṇa, grasps the sign in space that is natural or prepared. The practiced yogin grasps the sign in a natural place. He sees the sign in various places — in some opening in a wall, in the space of an open window, in the space which is between the branches of trees. Beginning with these, he



sees it always, in pleasure and in pain. Thus the after-image of the space sign occurs to him.

The new yogin is different. The new yogin grasps the sign in a prepared place; and not in a non-prepared place. This yogin goes to a calm abode on the outside of which are no obstructions. He makes a circular opening in the wall and grasps the space sign, through three ways: through even gazing, skillfulness and the elimination of disturbance. In this space *kaṣiṇa*, the fourth and the fifth *jhānas*, are produced.

The rest is as was fully taught before.

### **THE CONSCIOUSNESS KASINA**

What is the consciousness *kaṣiṇa*? It is the concentration of the sphere of infinite consciousness. This is called the “Consciousness *kaṣiṇa*.”

The rest is as was fully taught before.

The ten *kaṣiṇas* have ended.

# The Kasiṇa Bhāvanā Leads to Direct Knowledge (abhiññā)

As kasiṇas appear in the forms given, the first eight kasiṇas lead to the fine material or form absorptions (rūpajjhāna), while the last two lead to the first two immaterial or formless absorptions (arūpajjhāna). In the **Nettipakaraṇa**, the first eight kasiṇas pertain to samatha or samādhi meditation, and the last two to vipassanā meditation.<sup>158</sup> The **Aṅguttara Nikāya Commentary** gives all ten kasiṇas as becoming the bases of the fine material, or form absorptions (rūpajjhāna), insight (vipassanā), higher knowledge (aññā), and the cessation of passions (nirodha).

It will be apparent that this scheme of kasiṇa meditation has been expounded as a definite form of meditation with the attainment of the path to nibbāna as its ultimate goal. The same principle is given in the **Mahāsakuludāyisutta**, where is listed the eight liberations and the eight bases for transcendence by using ten kasiṇas, achieving the four jhānas, insight knowledge, the mind-made body, the kinds of supernormal power, the divine ear element, understanding the minds of others, the recollection of past lives, the divine eye and the destruction of the taints = nibbāna.

In the **Mahāsakuludāyisutta**, the Buddha teaches:<sup>159</sup>

The Eight Liberations

“Again, Udāyin, I have proclaimed to my disciples the way to develop the eight liberations. Possessed of material form, one sees forms: this is the first liberation. Not perceiving form internally, one sees forms externally: this is the second liberation. One is resolved only upon the beautiful: this is the third liberation. With the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ one enters upon and abides in the base of infinite space: this is the fourth liberation. By completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ one enters upon and abides in the base of infinite consciousness: this is the fifth liberation. By completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ one enters upon and abides in the base of nothingness: this is the sixth liberation. By completely surmounting the base of nothingness,

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<sup>158</sup> “yaṇca ākāśakasiṇaṃ yaṇca viññāṇakasiṇaṃ, ayaṃ vipassanā” — Vicayahārasampāta Ne 21.

<sup>159</sup> Bodhi Bhikkhu (tr.), (2009), “The Longer Discourse with Sakuludāyī” MN 77, March 31, 2020, source: <https://suttacentral.net/mn77/en/bodhi>.

one enters upon and abides in the base of neither-perception-nor-non-perception: this is the seventh liberation. By completely surmounting the base of neither-perception-nor-non-perception, one enters upon and abides in the cessation of perception and feeling: this is the eighth liberation. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

### The Eight Bases for Transcendence

“Again, Udāyin, I have proclaimed to my disciples the way to develop the eight bases for transcendence. Perceiving form internally, one sees forms externally, limited, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the first base for transcendence. Perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the second base for transcendence. Not perceiving form internally, one sees forms externally, limited, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the third base for transcendence. Not perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the fourth base for transcendence. Not perceiving form internally, one sees forms externally, blue, of blue color, blue in appearance, with blue luminosity. Just like a flax flower, which is blue, of blue color, blue in appearance, with blue luminosity, or just like Benares cloth smoothened on both sides, which is blue, of blue color, blue in appearance, with blue luminosity; so too, not perceiving form internally, one sees forms externally...with blue luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the fifth base for transcendence. Not perceiving form internally, one sees forms externally, yellow, of yellow color, yellow in appearance, with yellow luminosity. Just like a kaṇṇikāra flower, which is yellow, of yellow color, yellow in appearance, with yellow luminosity, or just like Benares cloth smoothened on both sides, which is yellow, of yellow color, yellow in appearance, with yellow luminosity; so too, not perceiving form internally, one sees forms externally...with yellow luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the sixth base for transcendence. Not perceiving form internally, one sees forms externally, red, of red color, red in appearance, with red luminosity. Just like a hibiscus flower, which is red, of red color, red in appearance, with red luminosity, or just like Benares cloth smoothened on both sides, which is red, of red color, red in appearance, with red luminosity; so too, not perceiving form internally, one sees forms externally...with red luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the seventh base for transcendence. Not perceiving form internally, one sees forms externally, white, of white color, white in appearance, with white luminosity. Just like the morning

star, which is white, of white color, white in appearance, with white luminosity, or just like Benares cloth smoothened on both sides, which is white, of white color, white in appearance, with white luminosity; so too, not perceiving form internally, one sees forms externally...with white luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the eighth base for transcendence. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

#### The Ten Kasiṇas

“Again, Udāyin, I have proclaimed to my disciples the way to develop the ten kasiṇa bases. One contemplates the earth-kasiṇa above, below, and across, undivided and immeasurable. Another contemplates the water-kasiṇa...Another contemplates the fire-kasiṇa...Another contemplates the air-kasiṇa...Another contemplates the blue-kasiṇa...Another contemplates the yellow-kasiṇa...Another contemplates the red-kasiṇa...Another contemplates the white-kasiṇa...Another contemplates the space-kasiṇa...Another contemplates the consciousness-kasiṇa above, below, and across, undivided and immeasurable. And thereby many disciples of mine abide having reached the perfection and consummation of direct knowledge.

#### The Four Jhānas

“Again, Udāyin, I have proclaimed to my disciples the way to develop the four jhānas. Here, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna... , the second jhāna... , the third jhāna... , the fourth jhāna... .

#### Insight Knowledge

Again, Udāyin, I have proclaimed to my disciples the way to understand thus : ‘This body of mine, made of material form, consisting of the four great elements, procreated by a mother and father, and built up out of boiled rice and porridge, is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration, and this consciousness of mine is supported by it and bound up with it.’ ... So too, I have proclaimed to my disciples the way to create from this body another body having form, mind-made, with all its limbs, lacking no faculty. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

#### The Kinds of Supernormal Power

Again, Udāyin, I have proclaimed to my disciples the way to wield the various kinds of supernormal power: having been one, they become many; having been many, they become one; they appear and vanish; they

go unhindered through walls, through enclosures, through mountains, as though through space; they dive in and out of the earth as though it were water; they walk on water without sinking as though it were earth; seated cross-legged, they travel in space like birds; with their hands they touch and stroke the moon and sun so powerful and mighty; they wield bodily mastery even as far as the Brahma-world. ... And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

#### The Divine Ear Element

“Again, Udāyin, I have proclaimed to my disciples the way whereby with the divine ear element, which is purified and surpasses the human, they hear both kinds of sounds, the divine and the human, those that are far as well as near. ... And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

#### Understanding the Minds of Others

“Again, Udāyin, I have proclaimed to my disciples the way to understand the minds of other beings, of other persons, having encompassed them with their own minds. They understand a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; they understand a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; they understand a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; they understand a contracted mind as contracted and a distracted mind as distracted; they understand an exalted mind as exalted and an unexalted mind as unexalted; they understand a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; they understand a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; they understand a liberated mind as liberated and an unliberated mind as unliberated. Just as a man or a woman—young, youthful, and fond of ornaments—on viewing the image of his or her own face in a clean bright mirror or in a bowl of clear water, would know if there were a spot thus: ‘There is a spot,’ or would know if there were no spot thus: ‘There is no spot’; so too, I have proclaimed to my disciples the way to understand ... an unliberated mind as unliberated. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

#### The Recollection of Past Lives

“Again, Udāyin, I have proclaimed to my disciples the way to recollect their manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred

thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named...and passing away from there, I reappeared here.’ Thus with their aspects and particulars they recollect their manifold past lives. Just as a man might go from his own village to another village and then back again to his own village. He might think: ‘I went from my own village to that village, and there I stood in such a way, sat in such a way, spoke in such a way, kept silent in such a way; and from that village I went to that other village and there I stood in such a way...kept silent in such a way; and from that village I came back again to my own village.’ So too, I have proclaimed to my disciples the way to recollect their manifold lives... Thus with their aspects and particulars they recollect their manifold past lives. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

#### The Divine Eye

“Again, Udāyin, I have proclaimed to my disciples the way whereby with the divine eye, which is purified and surpasses the human, they see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. They understand how beings pass on according to their actions thus: ‘These worthy beings who were ill conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, they see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and they understand how beings pass on according to their actions. Just as though there were two houses with doors and a man with good sight standing there between them saw people entering the houses and coming out and passing to and fro. So too, I have proclaimed to my disciples the way whereby with the divine eye...They understand how beings pass on according to their actions. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

#### The Destruction of the Taints

“Again, Udāyin, I have proclaimed to my disciples the way whereby by realising for themselves with direct knowledge, they here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. Just as if there were a lake in a mountain recess, clear, limpid, and undisturbed, so that a man with good sight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting. He might think: ‘There is this lake, clear, limpid, and undisturbed, and there are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.’ So too, I have proclaimed to my disciples the way whereby by realising for themselves with direct knowledge, they here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge. ...

That is what the Blessed One said. The wanderer Udāyin was satisfied and delighted in the Blessed One’s words.”

In the same, Mahāsakuludāyi-sutta<sup>160</sup>, the Buddha taught:

“Again, Udāyin, I have proclaimed to my disciples the way to develop the ten kasiṇa bases. One contemplates the earthkasiṇa above, below, and across, undivided and immeasurable. Another contemplates the water-kasiṇa... Another contemplates the consciousness-kasiṇa above, below, and across, undivided and immeasurable. **And thereby many disciples of mine abide having reached the perfection and consummation of direct knowledge** (tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti).”

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<sup>160</sup> Mahāsakuludāyi-sutta MN 77.

# The Kasiṇa Bhāvanā Practice in the Wat Yannawa

Wat Yannawa is one of the oldest temples in Bangkok. It was built during the time of the Ayutthaya Kingdom, early in the 19th century, in 1835, on the banks of the Chao Phraya river in Sathorn district. It has a unique boat-shaped chedi and viharṇ. The temple was known as Wat Khok Khwai (วัดคอกควาย) or “The Temple of the Buffalo Stable” during the Ayutthaya. The fonder remains unknown. It was designated as a royal temple later during Thonburi period in 1782.<sup>161</sup> In 1844, during the reign of King Rama III, Kromma Muen Kraisorn Vichit, who was titled as the restoration chief of Wat Yan Nawa, renovated the ubosot that King Rama I had previously restored. The King had the boat-like structure built behind the ubosot in 1844, and he also had two monk's houses constructed and decorated with gilded pediment decoration on windows and doors, as was the ubosot's arched entrance. Interesting architectural construction includes a chedi in the form of the Chinese junk, a structure that replaced Wat Khok Krabue's old ubosot following King Rama III's order. This boat-shaped chedi is the only life-size Chinese viharṇ in Thailand. Another highlight includes Phra Ubosot, a masterpiece and valuable work of art in Rattanakosin period showing the high level of skills of the royal craftsman during the reign of King Rama I. Portrayed is the figure of a Deva decorated with the pattern of Himmaman creatures. Inside the ubosot, there are 4 different sizes of principle Buddha images all in the attitude of subduing Mārā. There is also a 3-storey Tipitaka Hall represented by a Thai architectural-style building decorating 3 viharas. This place is used for storing the Tipitaka, important Buddhist scriptures and Dharma books. The statue of King Rama III is located in front of the Chinese junk-shaped chedi.<sup>162</sup>

The doctrine and practice of kasiṇabhāvanā in the Wat Yannawa Temple Meditation Center are based on the texts found in the Tipiṭaka and the commentaries.

It is mainly the four color kasiṇas (green, yellow, red and white) that are developed and used in Wat Yannawa. A few times a year, it is also possible to practice other with other objects, such as a fire kasiṇa.

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<sup>161</sup> Renown Travel Ltd. “Homepage”, January 26, 2019, source: <https://www.renown-travel.com/temples/wat-yannawa.html>.

<sup>162</sup> Tourism in Thailand, “Homepage”, January 27, 2019, source: <https://www.tourismthailand.org/Attraction/wat-yan-nawa>.



To develop a color kasiṇa, a color kasiṇa device is needed. The background against which the kasiṇa device is placed during the practice must not be cluttered or show visually distracting features and the sitting posture must be comfortable.

In Wat Yannava, a kasiṇa device — a green, yellow, red and white disc — is made from plastic and pasted on a white or black stand (see Picture 1-4).



Kasiṇa master Dr Charoon teaches the preparation of the earth  
kasiṇamandala



Kasiṇa practice in Wat Yannawa (monks)



Fire kasiṇa (tejo-kasiṇa) and color kasiṇa practice in Wat Yannawa



Monks and lay people practicing kasiṇa meditation in Wat Yannawa



Earth kasiṇa (paṭhavī-kasiṇa) practice in Wat Yannawa





### Monks practicing kasiṇa meditation in Wat Yannawa

After the interview with Dr. Charoon Wonnakasinanont, the kasiṇa Master at Wat Yannawa, and after analyzing participant responses and synthesizing key findings, it emerged that the main 4 steps of kasiṇa meditation practice were as follows.

1. Normal practice
2. Accelerated practice
3. Rapid practice
4. Absorbed practice
  - 4.1 Controlling the kasiṇa image
  - 4.2 Enlarging the image<sup>163</sup>

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<sup>163</sup> Interview with Dr. Charoon Wonnakasinanont, kasiṇa meditation Master of Wat Yannawa, 12 February 2019.

**Step 1: Normal practice.** In the first step, the practitioner gazes at the middle of the kaṣiṇa device for 15 seconds, then closes their eyes to visualize the image for 5-10 seconds. These steps are practiced over and over. In this way, the practitioner looks at the kaṣiṇa device for at least 15 minutes or 50 times. At the same time, the practitioner incessantly note the color of the kaṣiṇa device, like: “white”... “white”... “white”... .

**Step 2: Accelerated practice.** The second step is quicker than the first. Here the practitioner gazes at the kaṣiṇa device for 5 seconds and then closes their eyes to visualize for 5 seconds. In this way practitioner looks at the kaṣiṇa device for 100 times in 15 minutes. Repetition of the noting of the color of the kaṣiṇa device continues.

The first and second steps are used alternatively. If the practitioner doesn't rush to open their eyes, and concentrates very well, the disappeared image will appear again many times. If practitioner cannot visualize the kaṣiṇa image, they must continue gazing at kaṣiṇa device.

**Step 3: Rapid practice.** The third step involves gazing at the kaṣiṇa device briefly, in a time as short as the blinking of an eye, then closing the eyes to figure out the image for 3 seconds. In this phase, the practitioner gazes at the kaṣiṇa device for 0.5 seconds, then closes the eyes for 2-3 seconds, alternating between the two steps. The third step is used after the aspirant practices the first and second steps for 2-3 months. It is enough to practice this step for 5 minutes, then practice the other steps all together. Repetition of the noting of the color of the kaṣiṇa device continues.

**Step 4: Absorbed practice.** In the fourth step, the practitioner continues to gaze at the kaṣiṇa device for 30 seconds, then closes their eyes until the finish of meditation. If the image does not present, the practitioner should again gaze at the device for 30 seconds, then close their eyes again and try to figure out the image. Repetition of the noting of the color of the kaṣiṇa device continues.

One suggestion here is to place the kaṣiṇa device near a window, a door or clear area that lets the sunlight in. Then, gazing at the device for 30 seconds, the practitioner closes their eyes while turning their face towards the window, the door or the clear area so that the light will help to increase the brightness of the image.

**4.1 Controlling the kaṣiṇa image.** In this phase the practitioner trains to control the kaṣiṇa image. After figuring out the clear image of the uggaha-nimitta, they must train to control the image until it changes into the true image, paṭibhāga-nimitta.

There are three methods to train the image as follows:

1. Training **to figure out** the kasiṇa image (samādhī-nimitta).
2. Training **to control** the image to change the color (paggaha-nimitta).
3. Training **to observe the change** of kasiṇa image (upekkhā-nimitta).

Each method must be practiced for at least 5-10 minutes until the practitioner stops gazing or changes training methods.

**In method 1, training to figure out the kasiṇa image** (samādhī-nimitta), the practitioner practices to visualize any color of the kasiṇa image during the concentration. They must make it clear and as thick as possible, and keep it firmly without losing it. This process is samādhī-nimitta. If the image is pale, the practitioner must try to figure it out again and should train in this way until the image is clear and bright before changing to the second method.

**Next comes practicing to control the color** of the image (paggaha-nimitta). This, the second method, deals with paggaha-nimitta, and is about training to control the clear and bright image and changing into the true color of kasiṇa device. During practice, the practitioner observes the nimitta, and notes, for example, “white”..., “white”..., “white”..., or any other color, until the image becomes the same color as the device. If the practitioner can hold the internal color of the image or nimitta corresponding to the external color of kasiṇa device, they can continue and move to train in the third method.

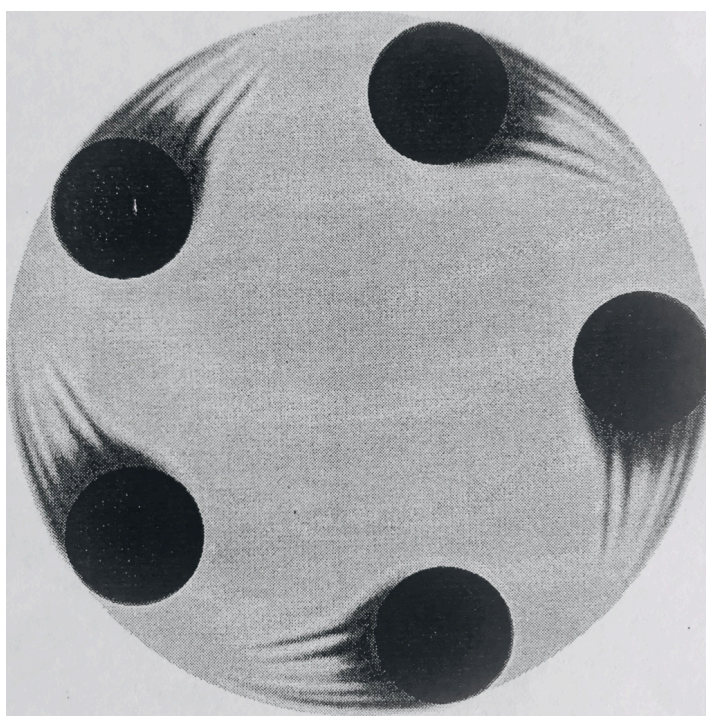
**The third method, training to observe the change of kasiṇa image** (upekkhā-nimitta), involves observation of how the image changes. After the practitioner stops controlling the image, they observe any changes that occur, for example, gradual bursting of the image into pieces, its change of color, or even its total disappearance. When such changes take place, the practitioner tries to figure out the image by the first method again. After that, they need to practice controlling the image by the second method and third alternatively until they finish gazing.

Training to control the kasiṇa image should be done by alternating between the practice of these three methods for a suitable period of time. Training in only one method can result in three unwanted results. Concentrating for too long when doing the first method can make a person lazy. Too much practice of the second method can make the mind tired and distracted and overdoing the third method can make the mind lethargic.

**4.2 Enlarging the image.** In the next phase, the practitioner trains to increase and decrease the size of the kasiṇa image on every side: at the top, bottom, right and left. To do this, the practitioner should move their eyes in the direction of the 4 sides while closing the eyes, trying to magnify the side of the kasiṇa image at least 10-20 times. He or she should enlarge it from above and then below, and finally from the both sides. The practitioner visualizes the kasiṇa image and moves their eyes in the direction they want to magnify, finally moving the eyes back to the original position of the image.

Besides this process of enlargement, the practitioner can train to move the image within the eyes by moving the image in a circle of their eyesight. Training begins with the gazer's eye-movement to the margin of eyesight. Then, they should slowly pull the image in a circular motion for several rounds (see picture 9), moving it clockwise then anti-clockwise until they stop practicing.

This method helps to give power to the concentration and the image will last a very long time. Training for holding the kasiṇa image for long periods helps to strengthen practitioners' concentration. Practitioners who want to succeed must train themselves as stated above.



Eye-movement illustration

When the first expanded nimitta has become stable, a practitioner should repeat the process, that is, determine to expand it by a few inches. This way can be used to expand the nimitta in stages, until it is one yard in size, then two yards, and so on. Extension need be done in all ten directions around the practitioner until it becomes unlimited, i.e. wherever the practitioner looks, he will see only the color (e.g., white for white kasiṇa). This must be continued till the practitioner sees not even a trace of materiality, whether internal or external.

Next, the practitioner must continue to meditate until they can concentrate on that kasiṇa paṭibhāga-nimitta continuously for one or two hours. Then, the jhāna factors will become very prominent, clear, and strong in their mind, and they will have reached the first jhāna.

Then, the practitioner will develop the five masteries of the first kasiṇa jhāna, and then develop the second, third, and fourth jhānas, and the masteries of them too.

After developing the one color kasiṇa up to the fourth jhāna, a practitioner is also be able to develop the other three color kasiṇas.

A skilled practitioner/yogi can use whatever external objects they see, to develop kasiṇa concentration and use the space kasiṇa and the consciousness kasiṇa to develop vipassanā, be it animate or inanimate, internal or external.



# Kasiṇa Bhāvanā

## Practice in the WDS Aegna Mind Development Center

In July 2014, the Estonian Theravada Sangha was established by **Venerable Ṭhitaṇṇa** (Andrus Kahn) and **Venerable Piyaratana Walmoruwe**. In 2018, Mr. Maarek Lind, who ordained as **Venerable Ṭhitamedha**, joined the Estonian Theravada Sangha as a second Theravada monk, and also went to study at MCU University, in Thailand.

In 2019, the **WDS Aegna Mind Development Center** held its first kasiṇa meditation course conducted by Venerable Ṭhitaṇṇa and **Dr. Charoon Wonnakasinanont**, who is kasiṇa meditation master at **Wat Yannawa** in Bangkok. During the workshop, most of the participants achieved kasiṇanimitta, and some also experienced profound levels of jhāna.

The WDS Aegna Mind Development Center uses the same kasiṇa meditation development system that is used at Wat Yannawa. Color kasiṇas are mainly developed by using special kasiṇa devices.

Having received a suitable kasiṇa device from the teacher, 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. They should :<sup>164</sup>

1. consider the evils of sense desires, strong forces that are very difficult to overcome;
2. take delight in the inward solitude of freedom from sensual lust/renunciation (nekkhamma), which means escape from dukkha;
3. infuse their mind with joy by reflecting upon the virtues of the Buddha, the Dhamma, and the Sangha;
4. think that this is path (magga) traversed by all the Buddhas, paccekabuddhas, and their ariya disciples, saying:

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<sup>164</sup> Paravahera Vajiraṇṇa, **Buddhist Meditation in Theory and Practice**, pp. 115-116.

“By this practice, I shall certainly partake of the supreme bliss of nibbāna.”

They should then begin to observe the kasiṇa on the same principle as set forth in the chapter “The Kasiṇa Bhāvanā Practice in Wat Yannawa”.



The kasiṇa master Dr. Charoon prepares the location for a mandala



Donation of kasiṇas to the Estonian Theravada Sangha  
Practice of kasiṇa meditation under Dr. Charoon's guidance







Practice of anussati under Venerable Thitaṇṇa's guidance  
Practicing ānāpānasati on the shores of the Baltic Sea







Practitioners of kasiṇa in WDS Aegna Mind Development Center  
Practice of ānāpānasati by Venerable Ṭhitamedha bhikkhu





Practice of kasina meditation in Estonia,  
at WDS Aegna Mind Development Center

# Benefits of Kasiṇa Bhāvanā Practice

It can be confidently said that kasiṇa-bhāvanā is a right practice of concentration, and was taught and approved by the Buddha himself. It is a right way to achieve jhāna and (rightly) partakes of the alms offered by the country or the pious.

Depending on the level of the practitioner, it is possible to experience the joy, happiness or bliss of jhāna. The practices of kasiṇa-bhāvanā can certainly increase the focus and awareness of the mind, which are important mental qualities for those who work indirectly or directly in a way dependent on the level of awareness (sati).

One of the most important aspects of meditation is the development of concentration, the benefits of which for human health, especially ability to cope, are scientifically proven, and include:<sup>165</sup>

1. stress reduction;
2. anxiety control;
3. improved emotional health;
4. enhanced self-awareness;
5. longer attention span;
6. reduced age-related memory loss;
7. more generation of kindness;
8. improved ability to fight addictions;
9. improved sleep;
10. pain control;
11. decreased blood pressure.

**The Aṅguttara commentary** regards all ten kasiṇas as the bases of the rūpajhānas, vipassanā, higher knowledge (abhiññā) and the cessation or destruction of passion (rāgaṇirodha).<sup>166</sup> Furthermore, it is suggested that kasiṇa-bhāvanā is associated with development of:

1. the power of determination (adhitthān iddhi), i.e. the power of becoming oneself manifold;

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<sup>165</sup> Matthew Thorpe, “12 Science-Based Benefits of Meditation”, July 5, 2017, source: <https://www.healthline.com/nutrition/12-benefits-of-meditation#section-11>.

<sup>166</sup> See details in Ps. 205.

2. the power of transformation (vikubbana iddhi), i.e. the power of adopting another form;
3. the power of spiritual creation (manomaya iddhi), i.e. the power of letting issue from this body another mentally produced body;
4. the power of penetrating knowledge (ñāna-vipphara iddhi), i.e. the power of inherent insight to remain unhurt in danger;
5. the power of penetrating concentration, i.e. (samādhivippharā iddhi) producing the same result.

The term paṭhavi-kasiṇa is found in the first book of **Abhidhamma**, joined to each of the four stages of trance on the Form Plane, although it is unclear whether this kasiṇa was the artificial one described by Buddhaghosa, or a natural phenomena.

The **Visuddhimagga** gives an exposition concerning the special advantages that a meditator may expect to receive:

1. By practicing the earth-kasiṇa (paṭhavī-kasiṇa), meditators will acquire: (1) the power of multiplying themselves, being one to appear as many (“Having been one, he becomes many”); (2) the ability to create the solidity of earth in the air or on the water, and to walk, stand, sit, or lie upon it; and (3) mastery over material objects (abhibhāyatana), both the limited and the unlimited.
2. By practicing the water-kasiṇa (āpo-kasiṇa), meditators become able: (1) to dive into the earth as though into water; (2) to create rain, rivers, and seas; (3) to shake the earth and rocks, or the dwellings thereon, separately; and (4) to cause water to issue from all parts of the body as they choose.
3. By practicing the fire-kasiṇa (tejo-kasiṇa), meditators: (1) acquire the power to cause smoke to issue from all parts of the body, and fire to come down from the sky like a shower; (2) by means of the heat that issues from their body, they can overpower that which comes from another person; (3) can cause anything to burn at will; (4) can create a light to see forms as though with divine eyes (dibba-cakkhu); and (5), when at the point of death, can cremate their own body spontaneously by means of the fire element.
4. By practicing the air-kasiṇa (vāyo-kasiṇa), meditators: (1) acquire the power to move themselves as swiftly as the wind; (2) can cause the wind to blow and the rain to fall wherever



they wish; and (3) can cause any substance to move itself from one place to another (telekinesis).

5. By practicing the blue-kasiṇa (nīla-kasiṇa), meditators: (1) are able to radiate the world, within the limit of their will, with the color blue; (2) can create blue forms; (3) can create darkness; (4) can acquire mastery over blue-colored objects, whether of a clean or an unclean appearance; and (5) can attain aesthetic release (subha-vimokkha).
6. By practicing the yellow-kasiṇa (pīta-kasiṇa), meditators: (1) can radiate yellow color from their body and diffuse it over the world; (2) can create yellow forms; (3) can change any substance whatever into gold; (4) can acquire mastery over yellow-colored objects by the above method; and (5) can attain aesthetic release.
7. By practicing the red-kasiṇa (lohita-kasiṇa), meditators: (1) can display red color in the same way as already described; (2) can attain mastery over red-colored objects; and (3) can attain aesthetic release.
8. By practicing the white-kasiṇa (odāta-kasiṇa), meditators: (1) can create white forms; (2) can overcome sleepiness and sloth and torpor; (3) can dispel darkness; (4) can produce light to see forms as though with divine eyes; (5) can attain mastery over white-colored objects; and (6) can attain aesthetic release.
9. By practicing the light-kasiṇa (āloka-kasiṇa), meditators: (1) can create illumination; (2) can make illuminated forms materialize; (3) can overcome sloth and torpor; and (4) can produce light to see forms as though with divine eyes.
10. By practicing the space-kasiṇa (ākāsa-kasiṇa), meditators: (1) can discover objects that are concealed; (2) can cause things to appear that are lost or hidden; (3) can see into the middle of rocks and into the earth; (4) can penetrate into them and create space within them; and (5) can pass through walls and other solid masses.<sup>167</sup>

The visualization of all of them is divided in the **Mahā-sakuludāyi-sutta** according to whether it is above, below, across, non-dual and limitless.<sup>168</sup> Thus, one may visualize the earth-kasiṇa (paṭhavī-

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<sup>167</sup> Vim. 71-130; Paravahera Vajirañña, **Buddhist Meditation in Theory and Practice**, pp. 126-127;

<sup>168</sup> Sujato bhikkhu (tr.), “The Longer Discourse with Sakuludāyi”, March 24, 2020, source: <https://suttacentral.net/mn77/en/sujato>.

kaṣiṇa) and expand it upward, up to the sky; another downward; another on all sides; and so on. One may spread out the kaṣiṇa for various reasons, such as, for example, one who desires to see forms with divine eyes diffuses the light. Visualization that is “in unity” or “non-dual” is intended to show that one kaṣiṇa does not mix with another - that is, in the case of visualization, although they are inseparable (avinibbhoga) in their elementary nature - or does not attain the state of another. For, just as a man who has entered the water finds water all about him, and not any other element, even so, the earth-kaṣiṇa is simply earth-kaṣiṇa — it does not mix with any other kaṣiṇas. In the mental diffusion of the kaṣiṇa, there is no measure or limit, for those who diffuse it know no bounds, but, instead, diffuse it to the entire universe. This universality accords with the original meaning ascribed to the word “kaṣiṇa”, “all, whole, entire”.

According to a study conducted by the author in 2018-2019, the following data on kaṣiṇa meditation practitioners emerged.<sup>169</sup>

The data collected by demographic questions showed that most of the practitioners of kaṣiṇa meditation were over 40 years old (92.0%) and the proportion of younger practitioners was significantly lower (8%). Kaṣiṇa meditation was practiced by women almost twice as much as men (accordingly 64.0% and 36.0%). Both, married and non-married people practice kaṣiṇa meditation almost equally (accordingly 40.0% and 44.0%), and there was no specific pattern with participants’ marital status. Almost half of the mediators (56.0%) had secondary education and the other half of the kaṣiṇa mediators (44.0%) had higher education. In Thailand, less than 10% of the population has higher education, so the share of practitioners with higher education in this *kaṣiṇa* meditation practitioner group was high relative to the general population.

The collected data showed that with respect to the frequency of use of kaṣiṇa types, the most used kaṣiṇas were red (48.0%) and white (28.0%). The data also showed that every third practitioner changes kaṣiṇas from time to time.

Most of the participants (92%) in the study had meditated for more than a year. 74,0% of practitioners practiced kaṣiṇa meditation in one session for either half an hour or longer, and 72% of practitioners practiced three or more times per week.

The research into the motivation of the meditators revealed three patterns. The practiced because they wanted to achieve peace of mind,

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<sup>169</sup> Andrus Kahn (Thitaṇṇa bhikkhu), (March, 2019), “Kasina Bhāvanā Theory and Practice in Theravada School: A Case Study”, **A Dissertation of Doctor of Philosophy in Buddhist Studies**, Mahachulalongkornrajavidyalaya University.

achieve better concentration, and attain jhāna, which included cessation of kilesas and awakening.

Most of the respondents had earlier practiced breathing meditation (ānāpānasati) or had practiced kasiṇa meditation and breathing meditation in parallel. 24.0% of practitioners were practicing vipassanā meditation (kayānussati) in jhāna. Most of practitioners also practiced walking meditation. Some practitioners were practicing asubha meditation, some practicing rising-falling meditation, and one practitioner confirmed that he could see the different elements (dhātu) of his body, and he could feel that these elements were warm or cold, soft or hard.

Very important information was provided in the responses to the sixth part of the questionnaire, in which participants answered the questions on 21 qualities of the mind. According to the study, most the practitioners had reduced or stopped: sensuous desire (kāmacchanda) including sexual lust; ill-will (vyāpāda), hostility and aversion or hatred; sloth and torpor (thīna-middha) and apathy; unrest, restlessness and remorse, worry, scruples, remorse (uddhacca-kukkucca) = tension, stress and anxiety; sceptical doubt, perplexity (vicikicchā); attachment to sense-objects (kāmarāgānusaya); pride (mānānusaya); wrong view (diṭṭhānusaya); ignorance (avijjānusaya); attachment to rūpa-/arūpajhānas and worldly-existence; delusion (moha); lack of moral shame, impudence (ahirika) ; lack of moral dread, recklessness (anotappa); hatred, anger, aversion (dosa); envying others success, jealousy (issā); avarice, stinginess: concealing one's property (macchariya); conceit, pride (māna); and covetousness and greed (lobha). None of the respondents experienced increase in unwholesome mind properties during kasiṇa meditation.

24.0% of all respondents achieved at least preparatory concentration, 20.0% of all respondents achieved neighbor-hood concentration and 56.0% of all respondents achieved attainment concentration. 44.0% of all respondents experienced in kasiṇa meditation the joy or/and happiness as maximum level of concentration and 56.0% of all respondents experienced in kasiṇa meditation the one-pointedness as maximum level of concentration. On the basis of these data, it can be concluded that more than half of meditation practitioners (56%) achieved at least the first jhāna when doing kasiṇa meditation.

56.0% of all respondents always felt calmer or more peaceful after kasiṇa meditation practice and 44.0% of all respondents sometimes felt calmer or more peaceful after kasiṇa meditation practice. No respondent replied that he/she never felt calmer or more peaceful after kasiṇa meditation practice. 68.0% of all respondents always experienced more ease in their life while dealing with difficult situations because of kasiṇa

meditation and 32.0% of all respondents sometimes experienced more ease in their life while dealing with difficult situations because of kasiṇa meditation. No respondent replied that they never experienced more ease in their life while dealing with difficult situations because of kasiṇa meditation.

After synthesis of key findings, the following effects of the practice of kasiṇa meditation in daily life emerged. The practitioners reported that that their;

- determination had improved;
- internal calmness had increased;
- self-confidence has been boosted;
- emotion management and control had improved;
- control over what happened in their minds has increased;
- immune system function had improved;
- tolerance had increased;
- ability to cope with conflict situations has improved;
- ability to focus on priorities at work has been raised;
- Specific wisdom had appeared;
- ability to get the desired results has accelerated.

# Appendix

Summary of meditation (bhāvanā) objects and methods in Theravada

Pāli Tipiṭaka					Theravada Commentaries	
Vinaya	Suttanta			Abhidhamma		
Sutta Vibhanga (10 divisions)	Jhānavagga in Samādhisaṃyutta, (101 objects)	Mahāsakuludāyisutta (75 objects)	Paṭisambhidāmagga Nānakathā (201 objects)	Dhamma-saṅgaṇi (37 objects)	Vimuttimagga (38 objects)	Vidarsanā Pota (40 objects)
4 jhāna 3 vimokkha 3 samādhi 3 samāpatti 3 nānassa - magga-bhāvanā (= 37 bodhi-pakkhiya-dhammā) - phala-sacchi-kiriya - kilesa-ppāhana - vinīvaranātā - suññāgāre abhirati (nibbāna)	1 jhāna-bhāveti 4 brahmavihāra 4 satipatthāna 4 samma-ppadhāna 4 iddhipāda 5 indriya 5 bala 7 bojjhanga 8 ariya 8 atthangika magga 8 ariya 8 atthangika magga 8 vimokkha 8 abhi-hāyatana 10 kasina 4 jhāna bhāyatana 10 kasina 20 sañña 6 anussati 4 sati	4 satipatthāna 4 padhāna 4 iddhipāda 5 indriya 5 bala 7 bojjhanga 8 ariya atthangika magga 8 vimokkha 8 abhi-hāyatana 10 kasināyatana 4 jhāna vipassanā (kāya) mano-mayiddhiñāna iddhihividhāñāna dibbasotañāna cetopariyañāna pubbe-nivāsānussati-ñāna dibbacakkhuñāna āsava-kkhayañāna	5 khandhā 6 ajjhakkāni āyat. 6 bahirāni āyatanāni 6 viññāna 6 samphasso 6 vedanā 6 sañña 6 cetanā 6 tanhā 6 vilakka 6 vicāra 6 dhātu 10 kasina 32 kāya 12 āyatana 18 dhātu 22 indriya 3 dhātu 9 bhava 4 rūpa-jhāna 4 brahmavihāra 4 arūpajjhāna 12 paṭicca-samuppāda nidāna	8 kasina 8 abhi-bhāyatana 3 vimokkha 4 brahmavihāra 10 asubha 4 arūpa jhānas (=4-7 vimokkha)	10 kasina 10 asubha 10 anussati 4 appamaññāyo = brahmavihāra 1 catudhātu-vavatthāna 1 āhāre paṭikūlasañña 1 ākiñcaññāyatana 1 nevasaññānāsaññāyatana	ānāpānassati 10 kasinas 10 asubhas kāyagatāsati 10 anussatis 4 arūpa 4 brahmavihāra.  <b>Visuddhimagga and Abhidhammatthasāṅgha (40 objects)</b>  10 kasina 10 asubha 10 anussati 4 brahmavihāra 4 arūpa 1 āhāre paṭikūlasañña 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.	: Mahāniddesa		

## Post-Canonical Source

Dhs.	: Dhammasaṅgaṇī	Vism.	: Visuddhimagga
Vim.	: Vimuttimagga	Nd-a.I	: Mahāniddesa-
Vism-mhṭ.	: Visuddhimagga-	aṭṭhakatā	
mahāṭṭika		(Saddhammapajjoṭika)	

## Other Abbreviations

ed(s).	: editor(s)	<i>op. cit.</i>	: <i>opere citato</i> / as referred
<i>etc.</i>	: <i>et cetera</i> / so on	p(p).	: page(s)
<i>ff.</i>	: <i>folio</i> / and the	PED	: Pāli-English
following		Dictionary	
<i>ibid.</i>	: <i>ibidem</i> / in the same	PTS	: Pali Text Society
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)

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