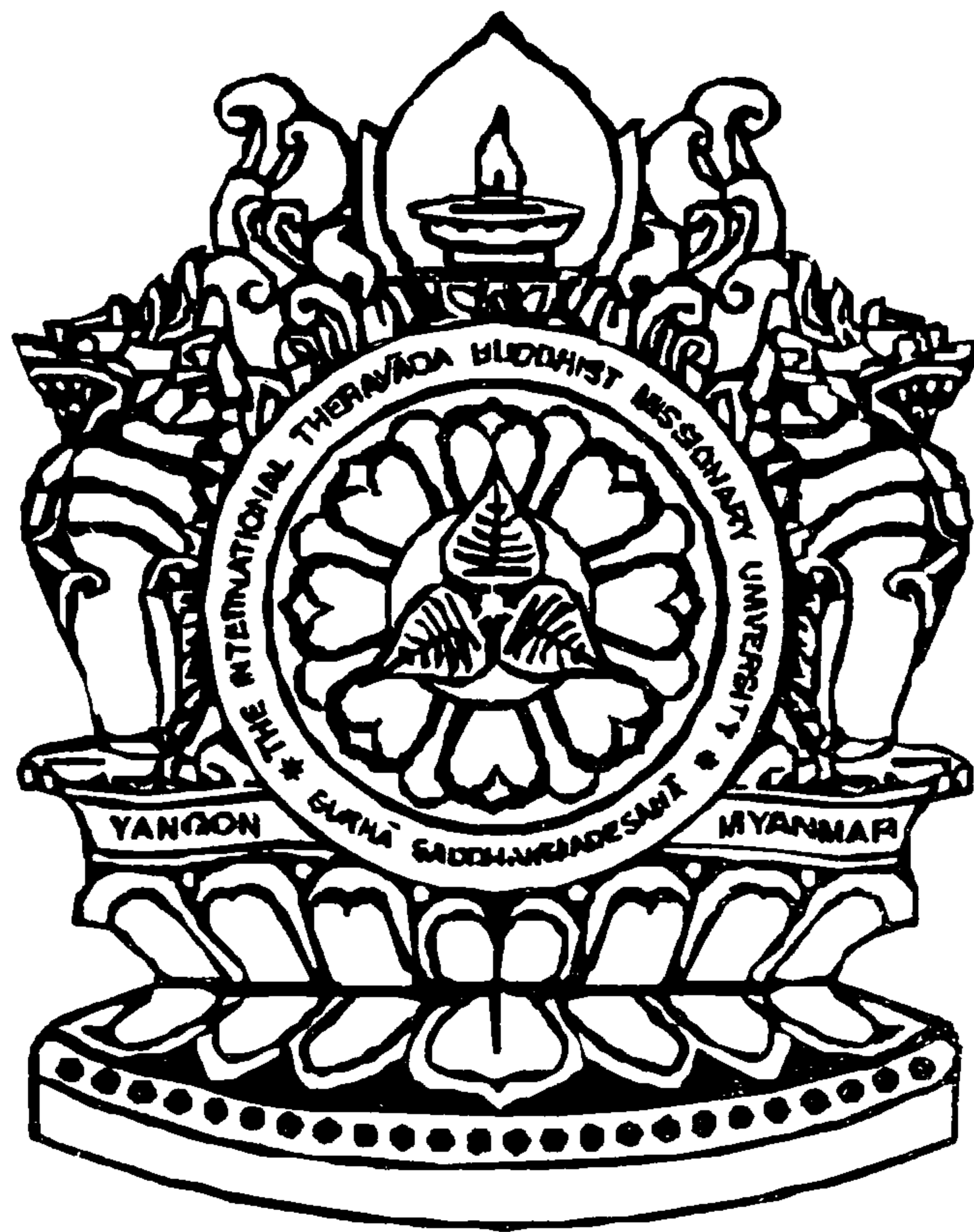


# SAMATHA

(Advanced Level)

Volume II

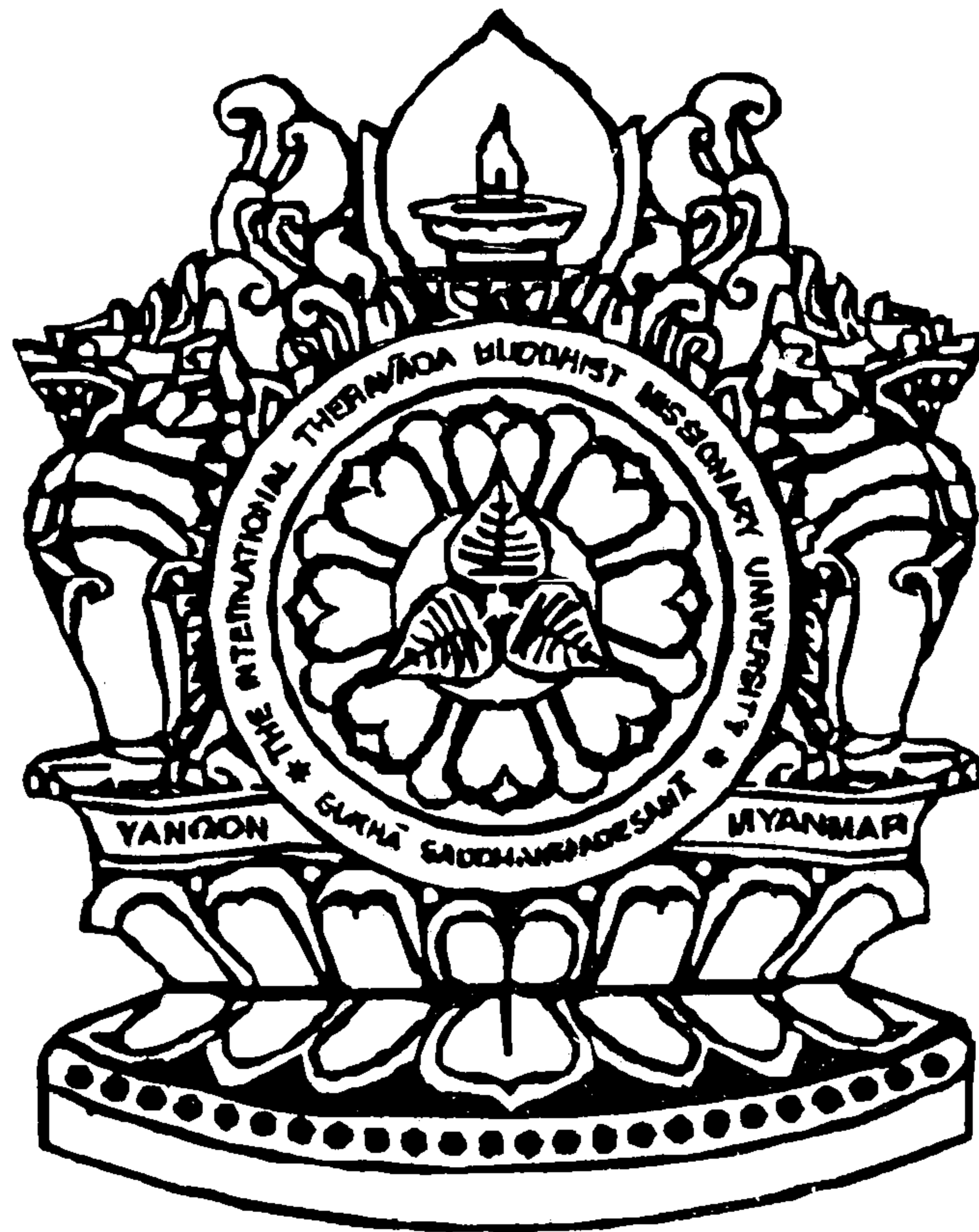
**Faculty of Paṭipatti**  
**Department of Samatha**



**INTERNATIONAL THERAVĀDA BUD-  
DHIST MISSIONARY UNIVERSITY**

# SAMATHA

**Faculty of Patipatti  
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BUDDHIST MISSIONARY UNIVERSITY**

**FACULTY OF PATIPATTI  
Department of Samatha**

Paṭi. 312      B.A. (Second Year)      Second Semester

**SAMATHA**

(Advanced Level)

Volume II

by

**Dr. Mehm Tin Mon**

*B.Sc. Hons. (Ygn.), M.Sc., Ph.D. (U.S.A)*

*Mahā Saddhamma Jotikadhaja*

Adviser to the Ministry of Religious Affairs

Professor, International Theravāda Buddhist

Missionary University

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**LIST OF ABBREVIATIONS**

- A. Aṅguttara Nikāya  
 AA. Aṅguttara Nikāya Aṭṭhakathā (Commentary)  
 D. Dīgha Nikāya  
 DA. Dīgha Nikāya Aṭṭhakathā (Commentary)  
 Dh. Dhammapada  
 DhA. Dhammapada Aṭṭhakathā (Commentary)  
 Dhs. Dhammasaṅgaṇī  
 Iti. Itivuttaka  
 Jā. Jātaka  
 M. Majjhima Nikāya  
 MA. Majjhima Nikāya Aṭṭhakathā  
 Nd1. Mahā Niddesa  
 Nd2. Cūḷa Niddesa  
 Ps. Paṭisambhidāmagga  
 PsA. Paṭisambhidāmagga Aṭṭhakathā  
 S. Samyutta Nikāya  
 SA. Samyutta Nikāya Aṭṭhakathā  
 Sn. Sutta-nipāta  
 SnA. Sutta-nipāta Aṭṭhakathā  
 Ud. Udāna  
 Vbh. Vibhaṅga  
 VbhA. Vibhaṅga Aṭṭhakathā  
 Vin.i. Vinaya Piṭaka (3) - Mahāvagga  
 Vin.ii. Vinaya Piṭaka (4) - Cūlavagga  
 Vin.iii. Vinaya Piṭaka (1) - Suttavibhaṅga 1  
 Vin.iv. Vinaya Piṭaka (2) - Suttavibhaṅga 2  
 Vin.v. Vinaya Piṭaka (5) - Parivāra  
 Vis. Visuddhimagga

## INTRODUCTION

The description of concentration (*samādhi*) is continued in the present Treatise, covering Āruppa Niddesa, Samādhi Niddesa, Iddhividha Niddesa, and Abhiññā Niddesa.

### **The Immaterial States (*Ārūppas*)**

Chapter I deals with the Immaterial States, describing in detail how the four jhānas of the immaterial sphere are developed one after another. The attainment of four rūpāvacara jhānas based on the ten kasiṇas as well as on Ānāpānassati has been already described in ‘Samatha, Advanced Level, Volume I.’ Now on the basis of the fourth rūpāvacara jhāna in any one of the nine kasiṇas beginning with the earth kasiṇa and omitting the limited-space kasiṇa, Ākāsānañcāyatana jhāna is first developed, abandoning materiality and taking the infinite space as the object.

Next, based on Ākāsānañcāyatana jhāna, Viññānañcāyatana jhāna is developed, taking Ākāsānañcāyatana consciousness as the object. Then, without giving attention to Ākāsānañcāyatana consciousness, the meditator adverts his mind to ‘nothingness’ (*natthibho*) and cultivates Ākiñcaññāyatana jhāna. Finally, adverting his mind to the sign of the past Ākiñcaññāyatana consciousness as ‘peaceful’, he develops N’evasaññānāsaññāyatana jhāna, which is a state of extreme subtlety.

## **The Perception of Repulsiveness in Nutriment** (*Āhārepaṭikūlasaññā*)

Chapter II deals with the ‘Perception of Repulsiveness in Nutriment’, which has the ability to subdue the craving for taste (*rasataṇhā*), the close enemy of nutriment. Reflection in ten ways on the disgusting nature of nutriment is first described to help the meditator to develop the sign of repulsiveness in nutriment which is then further cultivated to reach access concentration. A bhikkhu who devotes himself to this perception of repulsiveness in nutriment shrinks and turns away from the lust of taste and understands fully the lust of five sensual pleasures and the material aggregate. Moreover this perception of repulsiveness helps him to perfect the development of mindfulness occupied with the body (*Kāyagatāsati*).

## **Defining the Four Elements** (*Catudhātu-vavatthāna*)

In Chapter III the Defining of the Four Primary Elements is described both in brief and in detail as taught by the Buddha. Then the practical method of undertaking this meditation by reflecting on the characteristics of the four elements—that is, hardness, roughness, heaviness, softness, smoothness and lightness for Pathavī (the element of extension); cohesiveness and fluidity for Āpo (the element of cohesion); hotness and coldness for Tejo (the element of heat); supporting and pushing for Vāyo (the element of motion). By focusing his attention on these characteristics in his whole body, the meditator can develop

access jhāna which is the highest concentration attainable in this meditation.

The rules to be abided by and some special points to be taken care of in this meditation are described fully to prevent from going astray. Besides the method of balancing Controlling Faculties (*Indriyas*) as well as the method of balancing Enlightenment Factors (*Bojjhaṅgas*) are explained carefully to enable the meditator to achieve success.

The Defining of the Four Primary Elements is a very significant meditation subject. It is found in the International Pa-auk Forest Buddha Sāsana Meditation Centres in Myanmar to be the best meditation subject for developing the right concentration in the shortest time. Moreover, this meditation subject does not consist in the observing of a mere concept; but rather it consists in the observing of the individual characteristics of the four primary elements that make up the body. So it is a very important basic meditation subject for defining the various forms of ultimate materiality in the body in proceeding to insight meditation (*vipassanā*).

### **Mundane Supernormal Powers**

*(Iddhividha Abhiññāṇa)*

In Chapter IV the description of Mundane Supernormal Powers in general and Iddhividha Abhiññāṇa in particular is undertaken. After mentioning five Mundane Supernormal Powers briefly, the method how to practise meditation in fourteen ways on the eight kasiṇas ending

with white kasīna, developing the eight jhāna attainments in different ways in order to have complete control of the mind which is the basic requirement for developing supernormal knowledges or Direct Knowledges, is clearly described.

Next ten kinds of Accomplishment or Power (*Iddhividha*) are explained with illustrative examples. Four planes of Accomplishment (*Iddhibhūmi*), four Bases of Accomplishment (*Iddhipāda*), eight steps of Accomplishment and sixteen Roots of Accomplishment (*Mūlapāda*) are next duly explained.

Then the preliminary work and the resolution with knowledge to create multiple forms, the resolution to become one after being many, the resolution to appear and vanish, to go unhindered through walls and mountains, to dive into and out of the ground, to travel in space, to make near what is far, to make far what is near, to make much little, to make little much, etc., are also described with examples.

### **Direct Knowledge - Divine Ear and Others** (*Abbhiññāna Niddesa*)

Chapter V deals with the remaining four types of Direct Knowledge or Supernormal Knowledge - viz., the Knowledge of Divine Ear (*Dibba Sota*), the Knowledge of Penetrating the minds of others (*Cetopariya Abbhiññāna*), the Knowledge of Recollecting Past Existences (*Pubbenivāsānussati Abbhiññāna*), the knowledge of Seeing the Passing away and the Reappearance of Sentient

Beings (*Dibba Cakkhu or Cutūpapāta Ñāṇa*) together with the Knowledge of Faring according to Deeds (*Yathā-kammupaga Ñāṇa*) and the Knowledge of the Future (*Anāgataṃsa Ñāṇa*). In each case the nature of the supernatural knowledge, the method of developing that knowledge, and the significance of that knowledge are vividly described.

These supernormal knowledges are very marvellous. They reveal the true nature of existence, the Law of Kamma, the Doctrine of Dependent Origination (*Paṭiccasamuppāda*), the three characteristics of mentality and materiality (*nāma-rūpa*) - viz., impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*). And thus they help meditators to advance very rapidly in insight meditation (*vipassanā*).

### **The Supernormal Knowledge of the Bodhisatta**

Chapter VI represents a special feature of the Supernormal Knowledges of the Bodhisatta known as the Three Vijjā Ñāṇas. We can develop great admiration and adoration to the Bodhisatta when we learn how extremely pure he kept his mind continuum, making him most qualified to develop those three outstanding supernormal knowledges. These knowledges are indeed the nearest and most important causes to elevate him to the supreme status of a Perfectly Self-Enlightened Buddha (*Sammā-sambuddha*).

It is very note-worthy to learn that after developing his wonderful supernormal knowledge of seeing past

existences (*Pubbenivāsānussati Abhiññā*) together with the arising and dissolving of mentality-materiality (*nāmarūpa*) and his most powerful Divine Eye (*Dibba Cakkhu*) which enabled him to see all living beings and inanimate things in a hundred thousand crores of world systems together with the knowledge of the passing away and re-appearance of sentient beings and faring bliss or sorrow according to their good or bad kammās (*Yathākammupaga Ñāṇa*), he was able to contemplate the eleven causal relations of the Doctrine of Dependent Arising (*Paṭicca-samuppāda*) in forward and reverse order and then undertake the most magnificent Mahāvajīra Vipassanā to develop three million six hundred thousand crores of Mahāvajīra Insight Wisdom (*Vipassanā-ñāṇa*).

This is the best illustration with regard to the subject of proceeding to the insight meditation (*Vipassanā*) after attaining the right concentration (*Sammādiṭṭhi*). Due to his magnificent Mahāvajīra Vipassanā, the Bodhisatta could easily develop the foldfold Path-wisdom (*Magga-ñāṇa*), thus attaining Arahatta-magga or Asavakkhaya Ñāṇa (the third Vijjā Ñāṇa) which is the Knowledge of Extinction of Moral Intoxicants. Immediately after the dissolution of Arahatta-magga consciousness Arahatta-phala consciousness (Fruition of the Path) arises making him an Arahant (Perfect Person). Also at that moment Sabbaññuta Ñāṇa (Omniscience) arose in him as the Fruition of his fulfilment of perfections (*Pāramīs*) for four asaṅkheyya and one hundred thousand world-cycles, making him a Fully Enlightened Buddha.



*Namo tassa Bhagavato Arahato  
Sammāsbuddhassa*

## CHAPTER I

### THE IMMATERIAL STATES

*(Āruppas)*

#### 1 Ākāsānañcāyatana Jhāna

One who wants to develop the first arūpa-jhāna called ākāsānañcāyatana jhāna first sees in gross physical matter danger through the wielding of sticks, etc., because of the words: “It is on account of matter that wielding of sticks, wielding of knives, quarrels, brawls, and disputes take place; but these do not exist at all in the immaterial plane.” He also sees danger in physical matter too through the thousand afflictions beginning with eye disease, ear disease, etc.

So he enters upon the way to develop dispassion and disgust for material things and to bring about the fading away and cessation of physical matter (*M.i, 410*). In order to surmount that physical matter, he enters upon the fourth rūpāvacara jhāna in any one of the nine kasiṇas beginning with the earth kasiṇa and omitting the limited-space kasiṇa, that is, ākāsa kasiṇa.

Now although he has already surmounted gross physical matter by means of the fourth jhāna of the fine-material sphere, nevertheless he still wants also to surmount the kasiṇa materiality, that is, the counter sign of kasiṇa, since it is the counter part of the gross physical matter of kasiṇa. Why is it so?

Suppose a timid man is pursued by a snake in a forest. He flees from the snake as fast as he can. Then he sees in the place he has fled to a palm leaf with black and yellow stripes or creeper or a rope or a crack in the ground that resembles the snake. He is fearful, anxious and will not even look at it. So frightened and terrified is he!

Suppose again a man is dwelling in a village together with an enemy who oppresses him and does him harm. Being threatened by the enemy with a flogging and the burning down of his house, he goes away to live in another village. Then if he meets another man there of similar appearance, voice, and manner, he is frightened and terrified, and he will not even look at him.

Here is the application of the similes. The time when the meditator has the gross physical matter as his object is like the time when the men were respectively threatened by the snake and by the enemy. The time when the yogī surmounts the gross physical matter by developing the fourth rūpāvacara jhāna is like the first man's fleeing as fast as he can and the other man's going away to another village. The yogī's observing the counter sign of *kaṣiṇa* as the counter part of that gross physical matter and his wanting to surmount that also is like the first man's seeing the palm leaf with black and yellow stripes, etc., and the second man's seeing the man who resembled his enemy, and their unwillingness to look owing to fear and anxiety.

So when he has thus become disgusted with the *kaṣiṇa* materiality and wants to get away from it, he

achieves mastery in five ways with respect to the fourth rūpāvacara jhāna.

Then on emerging from the now familiar fourth jhāna, he sees the danger in it in this way: “This jhāna has as its object the materiality with which I have become disgusted, and it has bliss (somanassa) as its near enemy. This jhāna is grosser than arūpāvacara jhāna which is known as ‘peaceful liberation’.

The fourth rūpāvacara jhāna cannot be said to be grosser than arūpāvacara jhāna because of jhāna factors since they possess the same jhāna factors - upekkhā and ekaggatā.

When he sees the disadvantages in the fourth rūpāvacara jhāna as described earlier, he cuts off his attachment to it. He gives his attention to the sphere of infinite space as calm and infinite. He extends the counter sign to the limits of the world-system as much as he desires, and removes the sign by giving his attention to the space touched by the counter sign as “space, space; infinite space.”

When he is removing the counter sign, he neither folds it up like a mat nor withdraws it like a cake from a tin. It is simply that he does not advert his mind to it or give attention to it or review it but gives his attention exclusively to the space touched by the sign as ‘space, space, infinite space.’ This is conceptualized as the mere space left by the removal of the kasiṇa nimitta. When his mild attachment to the counter sign disappears, the nimitta also disappears unfolding infinite space.

He adverts again and again to the sign of space left by the removal of kasiṇa nimitta as 'space, space' and strikes it with applied thought and special thought. As he strives so again and again, the hindrances are suppressed, mindfulness is established, and his mind becomes concentrated in access.

He cultivates that sign of space again and again, develops and repeatedly practises it. As he again and again adverts to it and gives attention to it in this way, ākāsānañcāyatana kusala citta (kiriya citta for Arahants) arises in absorption with the infinite space as its object.

## 2 Viññānañcāyatana Jhāna

If the meditator wants to develop the second arūpāvacara kusala citta called viññānañcāyatana kusala jhāna, he must first achieve mastery in five ways with respect to ākāsānañcāyatana kusala jhāna. Then he should see the danger in this jhāna thus: "This ākāsānañcāyatana jhāna attainment has rūpāvacara jhāna as its near enemy, and it is not as peaceful as viññānañcāyatana jhāna."

So he cuts off his attachment to ākāsānañcāyatana jhāna, and gives his attention to viññānañcāyatana jhāna as peaceful. He then adverts again and again to the consciousness (ākāsānañcāyatana kusala citta) that occurred pervading the infinite space as its object. He gives his attention to it and reflects upon it as 'viññānaṃ, viññānaṃ' or 'consciousness, consciousness.' He should strike at it repeatedly with applied thought, sustained thought, and special thought. He should not, however, give attention as '*anantaṃ, anantaṃ*' or 'infinite, infinite.'

As he directs his mind again and again onto that sign of ākāsānañcāyatana kusala citta in this way, the hindrances are suppressed, mindfulness is established, and his mind becomes concentrated in access.

He cultivates that sign of viññāṇa again and again, develops it, and repeatedly practises it. As he again and again adverts to it and gives attention to it in this way, viññānañcāyatana kusala citta arises in absorption with the past consciousness that pervaded the space as its object.

### 3 Ākiñcaññāyatana Jhāna

Then, if the meditator wants to develop the third arūpāvacara kusala citta called Ākiñcaññāyatana kusala jhāna, he must first achieve mastery in five ways with respect to viññānañcāyatana kusala jhāna. He should next see the danger in this jhāna thus: “This viññānañcāyatana jhāna attainment has ākāsānañcāyatana jhāna as its near enemy, and it is not as peaceful as ākiñcaññāyatana jhāna.”

Having seen the fault thus, he cuts off his attachment to viññānañcāyatana jhāna, and gives his attention to ākiñcaññāyatana jhāna as peaceful. He should give attention to the present non-existence, voidness, secluded aspect, of that same past consciousness (ākāsānañcāyatana kusala citta) which became the object of viññānañcāyatana kusala citta. How does he do this?

Without giving attention to that consciousness, he should now advert again and again to ‘nothingness’ in this way: ‘There is nothing, there is nothing’ or ‘void, void’ or ‘secluded, secluded.’ He attends to it, reflects on it, and strikes it with applied thought and special thought.

As he directs his mind to that sign thus, the hindrances are suppressed, mindfulness is established, and his mind becomes concentrated in access. He cultivates that sign of nothingness again and again, develops it, and repeatedly practises it. As he does so, ākiñcaññāyatana kusala citta arises in absorption, making its object the void, secluded, non-existent state of ākāśānañcāyatana kusala citta which occurred in pervading infinite space.

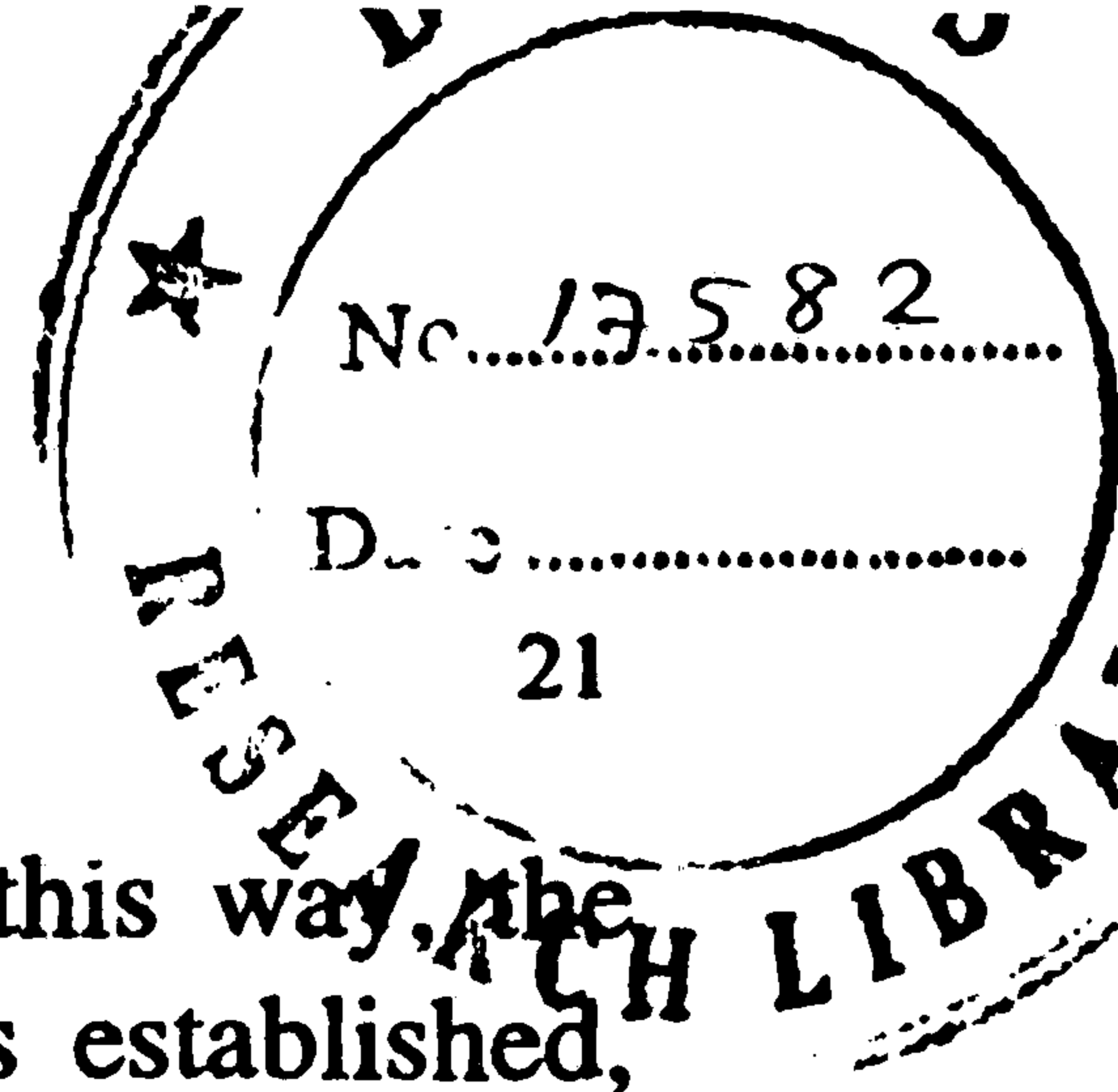
#### 4 N'evasaññā-nāsaññāyatana Jhāna

Then, if the meditator wants to develop the fourth arūpāvacara kusala citta called N'evasaññā-nāsaññāyatana kusala jhāna, he must first achieve mastery in five ways with respect to ākiñcaññāyatana kusala jhāna. He should next see the danger in this jhāna thus: “ This ākiñcaññāyatana jhāna attainment has viññānañcāyatana jhāna as its near enemy, and it is not as peaceful as n'evasaññā-nāsaññāyatana jhāna” or in this way: “Perception is a disease, perception is a boil, perception is a dart, --- this is peaceful, this is sublime, that is to say, neither perception nor non-perception.” (*M.ii,231*)

Having seen the fault thus, he cuts off his attachment to ākiñcaññāyatana jhāna, and gives his attention to n'evasaññā-nāsaññāyatana jhāna as peaceful. He should advert again and again to the attainment of ākiñcaññāyatana jhāna that has occurred making the perception of nothingness its object, adverting to it as ‘peaceful, peaceful.’ He should give his attention to it, reflect on it, and strike it with applied thought and special thought.

As he directs his mind again and again to that sign of

## THE IMMATERIAL STATES



the past ākiñcaññāyatana kusala citta in this way, the hindrances are suppressed, mindfulness is established, and his mind becomes concentrated in access.

He cultivates that sign again and again, develops it, and repeatedly practises it. As he does so, n'evasaññā-nāsaññāyatana kusala citta arises in absorption, making its object the four mental aggregates of ākiñcaññāyatana kusala jhāna. He practises on to achieve mastery in five ways with respect to this n'evasaññā-nāsaññāyatana kusala jhāna.

The fourth immaterial attainment has reached a state of extreme subtlety. The word meaning here is this: that jhāna with its associated states neither has perception nor has no perception because of the absence of gross perception and presence of subtle perception, thus it is 'neither-perception-nor-non-perception (n'eva-saññā-nāsaññam).'

### Mixed Description

Thus has the Peerless Helper told  
The fourfold Immaterial State;  
To know these general matters too  
Will not be inappropriate.

For these immaterial states,  
While reckoned by surmounting of  
The object they are four, the wise  
Do not admit surmounting of  
Factors that one can recognize.

The four arūpāvacara attainments arise by surmounting sense objects. The first arūpāvacara jhāna arises by surmounting signs of materiality, the second by surmount-

ing space, the third by surmounting the consciousness which occurred with that space as its object, and the fourth by surmounting the non-existence of the consciousness which occurred with that space as its object.

The wise do not admit any surmounting of jhāna factors; for there is no surmounting of factors in them as there is in the case of fine-material sphere attainment, i.e. rūpāvacara jhānas.

### References:

- 1 *“Visuddhimagga” by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Nandamālā, Vol.II, pp.77-109.*
- 2 *“Visuddhimagga” by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Mahāsī Sayādaw, Vol.II, pp.507-550.*
- 3 *“The Path of Purification (Visuddhimagga by Bhaddantācariya Buddhaghosa), translated into English by Bhikkhu Ñāṇamoli, pp. 354-371.*

### Review Questions

- 1 After attaining the fourth rūpāvacara jhāna in pathavī-kasina meditation, how should a meditator proceed to attain the first arūpāvacara jhāna?
- 2 After attaining ākāsānañcīyatana kusala jhāna how should a meditator proceed to attain viññānañcāyatana kusala jhāna?
- 3 How should a meditator, who has attained the second arūpāvacara jhāna, meditate in order to develop the third arūpāvacara jhāna?



- 4 Suppose you have attained ākiñcaññāyatana kusala jhāna. How will you strive on to attain nā'evasaññā-nāsaññāyatana kusala jhāna?
- 5 What is the significance of n'evasaññā-nāsaññāyatana jhāna attainment? How can one acquire this jhāna attainment?

## CHAPTER II

### THE PERCEPTION OF REPULSIVENESS IN NUTRIMENTS

#### *(Āhārepaṭikūlasaññā)*

#### To Subdue the Craving for Taste

Of the four kinds of nutriment, namely, material food, contact, mental volition and consciousness, it is only the physical nutriment which is eaten, drunk, chewed and tasted that is intended here. The perception arisen as the apprehension of the repulsive aspect in that nutriment is 'the perception of repulsiveness in nutriment.' This perception has the ability to subdue the craving for taste (*rasataṇhā*) which is the close enemy of nutriment.

A person who wants to develop the perception of repulsiveness in nutriment should learn the meditation subject and make sure that he does not misunderstand even a single word of what he has learnt. Then he should go into solitary retreat and reflect on the repulsiveness in nutriment in ten aspects:

- 1 *Gamanato* – as to going to get food,
- 2 *Pariyesanato* – as to seeking for food,
- 3 *Paribhogato* – as to eating food,
- 4 *Āsayato* – as to secretion of bile, etc.,
- 5 *Nidhānato* – as to receptacle,
- 6 *Aparipakkato* – as to undigested state,
- 7 *Paripakkato* – as to digested state,
- 8 *Phalato* – as to fruit or result,
- 9 *Nissandato* – as to outflow, and
- 10 *Sammakkhanato* – as to smearing.

## 1 Reflection on Going (*Gamanato*)

After rising early in the morning, he performs the duties connected with the pagoda terrace and the Bodhi tree terrace, sets out the water for drinking and washing, sweeps the ground and washes his body. Then he sits down on his seat and gives attention to his meditation subject, reflecting twenty or thirty times on the repulsiveness in nutriment in ten aspects. Then, taking his bowl and robe, he leaves behind the pleasant ascetic place and sets out for the village in order to collect food, as a jackal for the charnel ground.

From the time when he steps down from his bed or stool, he has to tread on the floor or mat covered with dust, house lizard's droppings, and so on. Next he treads on the lower floor (open extension) smeared with the droppings of owls, pigeons, and so on. Next he treads on the grounds, which are more repulsive than the lower floor since they are defiled by old grass and leaves, by sick novices' urine, excrement, spittle and snot, and in the rainy season by water, mud, and so on. Then he walks along the road to the village that is uneven and full of stumps and thorns. When he comes to the outskirts of the village, the repulsive sight of a human corpse or a dog's carcass or a snake's carcass and its bad smell will assail his eyes and nose.

Then, as he stands at the village gateway, he must scan the village streets in order to avoid danger from savage bulls, buffaloes, horses, and so on. Reviewing these unpleasant situations which have to be undergone for the

sake of nutriment, he should reflect: “Oh nutriment is indeed a repulsive thing!” This is how repulsiveness should be reflected as to going.

## **2 Reflection on Seeking (*Pariyesanato*)**

When he has gone into the village, and is clothed in his robes with patches, he has to wander with his bowl in his hand in the village streets from house to house like a beggar with a cup in his hand. In the rainy season wherever he treads his feet sink into muddy water up to the flesh of his calves. He has to hold the bowl in one hand and his robe up with the other. In the summer he has to go about with his body covered with the dirt, grass and dust blown about by the wind.

On reaching such and such a house door he has to see and even to tread in mud-pools and cesspools seething with worms and black flies and mixed up with fish washings, meat washings, rice washings, spitue, snot, dogs' and pigs' excrement. Besides flies come up from the sewage and settle on his robes, his bowl and his head.

And when he enters a house, some give food and some do not. Some may give stale food or left-over food. Some, not giving, say: “please pass on, venerable sir.” Others keep silent as if they do not see him. Others treat him with harsh words such as “Go away, you ball head.” Reviewing on this experience which has to be undergone for the sake of nutriment, he should reflect: “Oh nutriment is indeed a repulsive thing!”

This is how repulsiveness should be reviewed as to seeking.

### 3 Reflection on Eating (*Paribhogato*)

Having thus sought the food and seated himself comfortably in a pleasant spot outside the village, he dips his hand into the food with the intention of eating it. Then the sweat flows along his five fingers, wets the dry crisp food and makes it soft. When he mixes the food, it loses its beauty and attraction. Having taken a morsel of food and put it into his mouth, he chews it with the lower teeth functioning as a mortar, the upper teeth as a pestle, and the tongue as the hand. There in the mouth the food is pounded repeatedly with the pestle of the teeth like a dog's food in a dog's food-trough.

While he turns it over and over with his tongue, it is smeared with saliva oozing out from the tongue. The food is now reduced to a condition as utterly nauseating as a dog's vomit in a dog's trough. This is how repulsiveness should be reviewed as to eating.

### 4 Reflection on Secretion of Bile, etc. (*Āsayato*)

Food is then mixed with four secretions consisting of bile, phlegm, pus and blood. So when the food has arrived at the stage of being eaten and it enters inside, it becomes as utterly nauseating as if smeared with thick madhuka oil in one whose secretion of bile is in excess; it becomes as utterly nauseating as if smeared with the juice of nāgabālā leaves in one whose secretion of phlegm is in excess; it becomes as utterly nauseating as if smeared with rancid butter-milk in one whose secretion of pus is in excess; and it becomes as utterly nauseating as if smeared with the dye in one whose secretion of blood is in excess.

This is how repulsiveness should be reviewed as to secretion.

### **5 Reflection on the Receptacle (*Nidhānato*)**

When the food, being smeared with the four secretions, enters the stomach, it is not stored up in a gold vessel, jewel vessel, silver vessel, and so on. On the contrary, if it is swallowed by one ten years old, it is stored in a place like a cesspit unwashed for ten years. If it is swallowed by one twenty years old, thirty, forty, fifty, sixty, seventy, eighty, ninety or a hundred years old, it finds itself in a place like a cesspit unwashed for as many years as the age of the person.

This is how repulsiveness should be reviewed as to receptacle.

### **6 Reflection on Undigested State (*Aparipakkato*)**

This food being stored in such a place remains, so long as it is undigested, in a highly loathsome state. It is shrouded in pitch darkness, pervaded by draughts, tainted by various bad smells. And just as where a cloud out of season has rained during a drought and bits of grass and leaves and the carcasses of snakes, dogs and human beings that have collected in a pit at the gate of an outcast village remain there warmed by the sun's heat until the pit becomes covered with froth and bubbles, so too what has been swallowed that day and yesterday and the day before remains there together, and being smothered by the layer of phlegm and covered with froth and bubbles produced by digestion through being fermented by the heat of the bodily fire it becomes quite loathsome.

This is how repulsiveness should be reviewed as to what is undigested.

### **7 Reflection on Digested State (*Paripakkato*)**

When food has been completely cooked and digested in the stomach by the body's heat, it does not turn into gold, silver, etc., as the ores of gold, silver, etc., do through smelting. Instead, giving off froth and bubbles, it turns into excrement and fills the receptacle for digested food, like brown clay squeezed into a tube, and it turns into urine and fills the bladder.

This is how repulsiveness should be reviewed as to what is digested.

### **8 Reflection on the Result (*Phalato*)**

The food, when well digested, produces various kinds of ordure or filth consisting of head hairs, body hairs, nails, teeth and the rest. When it is not well digested, it produces hundreds of diseases such as ringworm, itch, scab, leprosy, cutaneous disease, consumption, cough, hemorrhage, and so on. Such is its fruit.

This is how repulsiveness should be reviewed as to fruit.

### **9 Reflection on the Outflow (*Nissandato*)**

On being swallowed, the food enters by one door, after which it flows out by several doors as eye-dirt from the eye, ear-dirt from the ear, and so on. And on being swallowed, it is swallowed even in great company. But on flowing out, it is excreted as faeces, urine, etc., only in solitude.

On the first day one is delighted to eat it, elated and

full of happiness and joy. On the second day one has to shut one's nose, distort one's face, disgusted and dismayed. And on the first day one swallows it lustfully, greedily, gluttonously, infatuatedly. But on the second day, after a single night has passed, one excretes it with distaste, ashamed, humiliated and disgusted. Hence said the Ancients:

“The food and drink so greatly prized -  
The crisp to chew, the soft to suck -  
Go in all by a single door,  
But by nine doors come oozing out.

The food and drink so greatly prized -  
The crisp to chew, the soft to suck -  
Men like to eat in company,  
But to excrete in secrecy.

The food and drink so greatly prized -  
The crisp to chew, the soft to suck -  
These a man eats with high delight,  
And then excretes with dumb disgust.

The food and drink so greatly prized -  
The crisp to chew, the soft to suck -  
A single night will be enough  
To bring them to putridity.”

This is how repulsiveness should be reviewed as to outflow.

### **10 Reflection on Smearing (*Sammakkhanato*)**

While food is eaten, it smears the hands, lips, tongue and palate, and they become repulsive by being smeared



with it. They have to be washed again and again in order to remove the smell. And, just as, when rice is being boiled, the chaff and the red powder covering the grain rise up and smear the rim of the pot, so too, when food is eaten and being cooked by the body fire, it gives rise to foam which rises up and smears the teeth with dental filth; the tongue, palate and so on, with saliva, phlegm, and so on; the eyes, ears, nose, the lower passage with eye-dirt, ear-dirt, urine, excrement, and so on.

On account of this fact, these outlets are neither clean nor pleasant though they are washed everyday.

This is how repulsiveness should be reviewed as to smearing.

As he reviews repulsiveness in this way in ten aspects and strikes at it with the right thought, reflection and special attention, the repulsive nature of physical nutriment becomes evident to him. He cultivates that sign of repulsiveness again and again, develops it and repeatedly practises it. As he does so, the hindrances are suppressed, and his mind is concentrated in access concentration. He does not reach absorption (jhāna) because of the profundity of physical nutriment as a state with an individual essence. As the perception is evident here by the apprehension of the repulsive aspect, this meditation subject goes by the name of 'perception of repulsiveness in nutriment.'

### **The Benefits of the Perception of Repulsiveness**

When a bhikkhu devotes himself to this perception of repulsiveness in nutriment, his mind shrinks, withdraws

and turns away from the lust of taste. He nourishes himself with nutriment without vanity and only for the purpose of crossing over suffering, as a traveller who eats without vanity his own dead child's flesh in order to cross over the desert (*S.ii, 98*).

Then through the means of the fully understanding of the lust of physical nutriment, he fully understands the lust of the five sensual pleasures. And through the means of the fully understanding of the five sense-desires, he fully understands the materiality aggregate. And by virtue of the repulsive state such as the repulsive state of undigested food, the development of mindfulness occupied with the body comes to perfection in him. He has accomplished the practice in conformity with the Perception of Foulness. And by keeping to this way, even if he does not attain the deathless goal in this life, he is at least bound for a happy destiny.

This is the detail explanation of the development of the perception of repulsiveness in nutriment.

### References:

- 1 *“Visuddhimagga” by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Nandamālā, Vol.II, pp.110-123.*
- 2 *“Visuddhimagga” by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Mahāsī Sayādaw, Vol.II, pp.551-568.*
- 3 *“The Path of Purification” (Visuddhimagga by Bhaddantācariya Buddhaghosa), translated into English by Bhikkhu Ñāṇamoli, pp. 372-380.*

- 4 *“The Path of Purity” (Visuddhimagga by Bhaddantācariya Buddhaghosa), translated into English by Pe Maung Tin, pp. 395-402.*

### **Review Questions**

- 1 How can one develop the perception of repulsiveness in nutriment? What are its benefits?
- 2 What is ‘Ahārepaṭikūla saññā’? Why should we develop it and how can we develop it?
- 3 Is the craving for taste a hindrance to meditation? How should one subdue it?

**CHAPTER III**  
**DEFINING THE FOUR ELEMENTS**  
*(Catudhātu-vavatthāna)*

**1 The Significance of Catudhātuvavatthāna**

‘*Catudhātu*’ means the four primary elements - *Pathavī, Āpo, Tejo, Vāyo*.

‘*Vavatthāna*’ means defining or determining by characterizing individual characteristics, that is, by making certain of the specific characteristics of hardness, and so on.

‘*Catudhātuvavatthāna*’ (defining the four elements) is, synonymous with ‘*Dhātumanasikāra*’ (reflection on elements) and with ‘*Dhātukammaṭṭhāna*’ (the meditation subject consisting of elements).

This meditation subject does not consist in the observing of a mere concept, as in the case of the earth *kaṣiṇa* as a meditation subject, neither does it consist in the observing of the blue colour, etc., as in the case of the blue *kaṣiṇa* as a meditation object, nor as the observing of the general characteristics of impermanence (*anicca*), etc., in formations (*saṅkhāra*), as in the case of insight as a meditation subject; but rather it consists in the observing of the individual characteristics of the element of extension (*pathavī*), and so on.

The ‘defining of the four elements’ is taught by the Buddha in two ways: in brief and in detail. It is given in brief in the *Mahāsaṭṭipatṭhāna Sutta* (D.ii, 294) and in detail in the *Mahāhatthipadūpama Sutta* (M.i, 185), the *Rāhulovāda Sutta* (M.i, 421) and the *Dhātuvibhaṅga Sutta* (M.iii, 240).

### **Catudhātuvavaṭṭhāna in Brief**

In the Mahāsaṭipatṭhāna Sutta the defining of the four essential elements is described briefly as follows for those of quick understanding whose meditation subject is the elements:

*“Bhikkhus, just as though a skilful butcher or his apprentice had killed a cow, cut it up into pieces, and sat at the cross-roads with the pieces of meat for sale, so too a bhikkhu reviews this body, however it may be placed or disposed, as consisting of the four primary elements:- In this body there are the element of extension (pathavi), the element of cohesiveness (āpo), the element of heat (tejo) and the element of motion (vāyo).”*

*(D.ii, 294).*

The meaning is this:- Just as a skilful butcher or his apprentice killed a cow, divided it up into pieces and sat at the cross-roads called the meeting place of main roads from the four directions, displaying the meat piecemeal, so too a bhikkhu reviews the body, however it be placed according to any of the postures or disposed according as it has been placed, thus:- In this body there are the element of extension, the element of cohesiveness, the element of heat, the element of motion.

What does this amount to? When the butcher is rearing the cow, is taking it to the slaughter-house, is fastening it there, slaughtering it and looking at it when it is dead, until then the concept ‘cow’ does not disappear so long as he does not cut it up and display it piecemeal; but when he has cut it up and sat down at the cross-roads, the

concept 'cow' disappears and the concept 'flesh' arises. So he no longer thinks 'I am selling the cow' or 'They are carrying the cow away', but rather he thinks 'I am selling meat' or 'They are carrying meat away.'

Similarly while the bhikkhu was a foolish ordinary person, a householder, or has just been ordained, the concept 'being', 'man', or 'person' does not disappear so long as he does not reflect upon his body, however it be placed or disposed, as elements. But when he reflects on it as elements, the concept 'being' disappears and his mind is established on the elements. That is why the Blessed One said: "Bhikkhus, just as though a skilful butcher ---- the element of motion."

### **Catudhātuvavatṭhāna in Detail**

In Mahāhatthipadūpama Sutta, Rāhulovāda Sutta and Dhātuvibhaṅga Sutta the defining of the primary elements is said at length for those who are not too sharp in intellect and who meditate on the elements as follows:

"Friends, what is the internal element of extension? Whatever there is internally in oneself that is hard, rough, and clung to by lust, that is to say, head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidney, heart, liver, membrane, spleen, lungs, large intestines, small intestines, undigested food in the stomach, excrement, or whatever else there is internally in oneself that is hard, rough, and clung to by lust - this is called the internal element of extension (*pathavī*).

"Friends, what is the internal element of cohesion? Whatever there is internally in oneself that is liquid.

watery, and clung to by lust, that is to say, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, urine, or whatever else there is internally in oneself that is liquid, watery, or derived from water, and clung to by lust—this is called the internal element of cohesion (*āpo*).

“Friends, what is the internal element of heat? Whatever there is internally in oneself that is heat, included in heat, and clung to by lust, that is to say, that whereby one is warmed, aged, and burnt up, and whereby what is eaten, drunk, chewed and tasted gets completely digested, or whatever else there is internally in oneself that is heat, included in heat, and clung to by lust - this is called the internal element of heat (*tejo*).

“Friends, what is the internal element of motion? Whatever there is internally in oneself that is air, airy, and clung to by lust, that is to say, up-going winds, down-going winds, winds in the belly, winds in the bowels, winds that course through all the limbs, in-breath and out-breath, or whatever else there is internally in oneself that is air, airy, and clung to by lust - this is called the internal element of motion (*vāyo*).” (*M.i, 188*)

### Four Primary Elements (*Mahābhūta*)

#### 1 The Element of Extension (*Pathavī dhātu*)

3 kinds of Garupathavī	3 kinds of Lahupathavī
1 hardness	4 softness
2 roughness	5 smoothness

3 heaviness

6 lightness

**2 The Element of Cohesion (*Āpo dhātu*)**

1 fluidity

2 cohesiveness

**3 The Element of Heat (*Tejo dhātu*)**

1 hotness

2 coldness

**4 The Element of Motion (*Vāyo dhātu*)**

1 supporting

2 pushing

Hardness, roughness, heaviness, softness, smoothness, and lightness are the natural characteristics of pathavī; fluidity and cohesiveness are the natural characteristics of āpo; hotness and coldness are the natural characteristics of tejo; supporting is the natural characteristic of vāyo whereas pushing is the function of vāyo.

**Practical Instruction**

For those who have attained the fourth rūpāvacara jhāna in mindfulness of breathing, they should develop this jhāna whenever they undertake meditation. If they so wish, they can also develop the fourth rūpāvacara jhāna by means of white-kasiṇa meditation. After emerging from the jhāna attainment, they should undertake the following meditation. Beginners, who have not attained any jhāna, should also proceed as follows.

1 Starting from a place in his body where hardness is distinct, the meditator tries to observe the nature of hardness in every part of his whole body from head to toe;

2 Starting from a place in his body where rough-



- ness is distinct, he tries to observe the nature of roughness in every part of his whole body from head to toe;
- 3 Starting from a place in his body where heaviness is distinct, he tries to observe the nature of heaviness in every part of his whole body from head to toe;
  - 4 Starting from a place in his body where softness is distinct, he tries to observe the nature of softness in every part of his whole body from head to toe;
  - 5 Starting from a place in his body where smoothness is distinct, he tries to observe the nature of smoothness in every part of his whole body from head to toe;
  - 6 Starting from a place in his body where lightness is distinct, he tries to observe the nature of lightness in every part of his whole body from head to toe;
  - 7 Starting from a place in his body where fluidity is distinct, he tries to observe the nature of fluidity in every part of his whole body from head to toe;
  - 8 Starting from a place in his body where cohesiveness is distinct, he tries to observe the nature of cohesiveness in every part of his whole body from head to toe;

- 9 Starting from a place in his body where hotness is distinct, he tries to observe the nature of hotness in every part of his whole body from head to toe;
- 10 Starting from a place in his body where coldness is distinct, he tries to observe the nature of coldness in every part of his whole body from head to toe;
- 11 Starting from a place in his body where the supporting characteristic is distinct, he tries to observe the nature of supporting in every part of his whole body from head to toe;
- 12 Starting from a place in his body where the pushing characteristic is distinct, he tries to observe the nature of pushing in every part of his whole body from head to toe.

Of the twelve characteristics of the four primary elements, whichever characteristic one is trying to observe, try to observe it in every part of the whole body. Since the whole body is composed of billions of tiny material groups called rūpa-kālāpas which consist mainly of the four essential elements, these elements as well as the twelve characteristics will be present in every part of the whole body.

First, try to observe the nature of hardness in every part of the whole body. If successful, proceed to observe the remaining characteristics in the same way. If not successful, try to observe the pushing characteristic of

**vāyo** first. This pushing characteristic will aid the meditator to observe the remaining characteristics with his wisdom.

### **Begin with the easiest One**

In teaching a child how to write the alphabets, we should begin with the easiest one to write. Though the alphabets begin with A, B, C, ----, we may teach the child to write 'O' first, because it is the easiest one to write.

In the same way, for most meditators, it is found that the pushing characteristic of **vāyo** is the easiest characteristic to observe. Therefore, if a meditator is not successful to observe the characteristic of hardness first, he should try to observe the pushing characteristic first.

### **The Characteristic of Pushing**

He should focus his meditating mind at about the middle of his head. While he breathes in and breathes out normally, he should try to observe the pushing nature at that place with his wisdom. He should observe intently with his wisdom the nature of pushing which arises whenever he breathes in and he breathes out. He should not watch the breath. The pushing nature is similar to that which arises at the cheeks when one chews a mouthful of food. When he notices the pushing nature, he should focus his meditating mind calmly and firmly at the pushing characteristic.

If he still does not succeed by trying this method, he should develop the **ānāpāna** fourth **jhāna** or the **white-kasiṇa** fourth **jhāna** again. When the power of concentra-

tion is fully developed, he should again try to observe the pushing nature as above.

The ānāpāna fourth jhāna concentration or the white-kasiṇa fourth jhāna concentration is the basic concentration and foundation for undertaking insight meditation (vipassanā) for a meditator who attains it. He should develop this concentration to its full strength until the concentrated mind radiates very strong and bright light. This is a rule to be observed by a meditator whenever he sits for meditation and whenever he finds difficulty in meditation.

When he can observe the nature of pushing clearly inside his head, he should fix his meditating mind calmly on the pushing characteristic. When the meditating mind remains calmly fixed on the nature of pushing, that pushing nature will become very distinct. When it is very distinct, he should try to observe with his wisdom the nature of pushing from inside the head to the outside part of the head slowly. He should observe the nature of pushing between the bones, between the sinews, between the flesh and between the skin by inserting his wisdom hand at these places.

When he can observe the nature of pushing clearly in the whole head, he should extend the area of observation to the neck, the chest, the belly and gradually to the whole body using his wisdom and inserting his wisdom hand between the bones, between the sinews, between the flesh and between the skin to see the pushing characteristic of vāyo. When he observes clearly the pushing nature in

every part of the whole body from head to toe, he is successful in defining the characteristic of one element.

If he cannot see the pushing character of the in-breath and the out-breath vividly even though he concentrates his mind on the nature of pushing, or if he is very earnest to start observing at the belly, then he should focus his meditating mind on the part of the belly where the pushing character is distinct, and then gradually extend the area of observation so that he is aware of the nature of pushing in the whole body.

### **The Characteristic of Hardness**

When he can observe the nature of pushing vividly all over the body, he should strive in the same way to observe the nature of hardness vividly all over the body starting from a place where hardness is distinct, especially at the point of contact between the upper teeth and the lower teeth. When hardness becomes distinct all over the body, he should observe the nature of pushing and the nature of hardness together repeatedly for many times. He should also strive to observe these two characteristics in all the four postures as well as in all bodily movements such as bending and stretching the hands.

### **The Characteristic of Roughness**

After observing the two characteristics of pushing and hardness repeatedly, the meditator may observe the nature of roughness with his wisdom. He can notice the nature of roughness as the feeling of rubbing sand over his body. If he doesn't notice it, he should try to observe

the nature of hardness from a place where it is distinct. He should rub the back of his hand with his clothes and notice the feeling of roughness. He should also rub the tip of his upper molar (tooth) with his tongue. He can observe the nature of roughness vividly. Starting from that place where roughness is distinct, he should strive on to observe the nature of roughness all over his body.

In case he is not successful, he should observe the nature of pushing, hardness and roughness together at the place where roughness is distinct. Just as one lures a wild elephant with a tame elephant and catches it, so in the same way the meditator couples the indistinct characteristic with the distinct characteristic and observes them together in order to make the indistinct nature known. He may succeed in this way. If not, he needs to develop the jhāna concentration that he has attained.

*“Samāhito yathābhūtaṃ jānāti passati.” (A.iii, 259)*

“A person with mental concentration sees and knows correctly as it really is.”

As the Buddha said so, the meditator should develop his concentration to its full strength. When the concentration gains its full strength, he should again observe the natures of pushing, hardness, and roughness.

### **The Characteristic of Heaviness**

If successful, he should continue to observe the nature of heaviness all over his body starting from the place where the nature of heaviness is distinct. If it is not

distinct, he should press slightly the floor he is sitting on with his hip. Or he may press his thigh. He may be successful. If successful, he should observe the natures of pushing, hardness, roughness, and heaviness repeatedly many times. Even though he focuses his attention on one characteristic of an element, it will be nice if he can observe all the characteristics almost simultaneously.

### **The Characteristic of Supporting**

Then he should continue to observe the nature of supporting of vāyo. How should we know the nature of supporting? Just as a leaning old house about to collapse remains steady without falling when it is supported by a strong pole, so too in this body, when it goes to maintain it in the going posture without collapsing, when it stands to maintain it in the standing posture without collapsing, when it sits to maintain it in the sitting position without collapsing, when it lies to maintain it in the lying position without collapsing, there must be something which keeps supporting it. That is the supporting property of vāyo. That supporting nature of vāyo can be understood more easily if it is observed in association with the nature of hardness. If it is not distinct, try to move the body slightly. Try to see with wisdom the force which supports the body not to fall, not to collapse, but to remain stationary in the position it is placed. The nature of supporting will become distinct. If successful, one should proceed to observe the nature of supporting all over the body.

As it is easier and quicker to understand the nature of supporting which keeps the body erect as if the body is

propped up by inserting a stick through the body or which holds the body to remain as it is placed without collapsing, when the nature of supporting is observed in association with the nature of hardness, it is advised to observe first the natures of hardness, roughness and heaviness that represent gru-pathavī. The idea is to proceed from the easier to the more difficult.

When successful, try to observe the five characteristics, that is, **the characteristics of pushing, hardness, roughness, heaviness, and supporting** again and again many times. This means sharpening the knife of wisdom on the noble stone slab of concentration. When satisfied, proceed to observe the nature of softness.

### **The Characteristics of Softness, Smoothness and Lightness**

To learn the nature of softness, try to feel the inside flesh of the lower lip with the tip of the tongue. Try to feel the nature of softness. The softness of pathavī can be made distinct in this way. If it is distinct, focus the meditation mind calmly on the nature of softness.

When the nature of softness is observed satisfactorily, proceed to observe the nature of smoothness. Try to rub gently the soft inner flesh of the lower lip with the tip of the tongue which is well wetted with saliva. One can observe the nature of softness. Try to fix the meditation mind at the nature of softness. When the nature of softness is distinct, try to observe it in every part of the whole body. Try to see it clearly as if the whole body is rubbed with oil and feeling smooth.



Then try to observe the nature of lightness. After observing the natures of softness and smoothness repeatedly many times, the nature of lightness can also become distinct in one's wisdom. If it is not distinct, raise gently the fore finger of the hand placed on the knee. The nature of lightness can become distinct. If it is not still distinct, try to discern the nature of heaviness clearly throughout the whole body, one should again raise the forefinger of the hand placed on the knee gently. Try to observe the nature of lightness intently. One can observe the nature of lightness vividly as a piece of cotton floating in the air.

Hardness, roughness, heaviness, softness, smoothness, and lightness represent the element of extension (*pathavi*), supporting and pushing represent the element of motion (*vāyo*). Thus one has discerned two primary elements. Try to discern them repeatedly many times.

### **The Characteristics of Hotness and Coldness**

When one is satisfied with discerning the two primary elements, one should observe the hotness character of tejo—the element of heat. When one places the right hand on the left hand palm, one can feel the hotness of tejo on the back of the right hand that touches the left hand palm. Observe the nature of hotness intently. One can discern the nature of hotness at any part of the body where hotness is distinct. When the nature of hotness appears distinctly in one's wisdom, try to observe vividly the nature of hotness in every part of the whole body by inserting the wisdom hand between the bones, between the sinews, between the flesh and between the skin.

When successful, proceed to discern the nature of coldness. One can focus one's meditating mind at any part of the body where coldness is distinct. If one cannot find the place where coldness is distinct easily, one can observe the nature of coldness at the nostrils as one breathes in. Just try to concentrate the attention on the nature of coldness only. When it gradually becomes distinct, proceed to observe the nature of coldness throughout the whole body.

When one can discern the nature of coldness throughout the whole body from head to toe, one is successful in discerning the element of heat (*tejo*). One now understands ten characteristics of three primary elements. These characteristics are hardness, roughness, heaviness, softness, smoothness, and lightness that represent *pathavī*, hotness and coldness that represent *tejo*, and supporting and pushing that represent *vāyo*.

### **The Characteristics of Cohesiveness and Fluidity**

When one observes the above ten characteristics in the whole body repeatedly and practises on them many times, the nature of cohesiveness of *āpo* may become distinct in one's wisdom. Even though one strives hard in this way, if the nature of cohesiveness does not become distinct, try to observe only the two characteristics of pushing and hardness repeatedly. The characteristic of cohesiveness will become distinct. The nature of cohesiveness is like the feeling one experiences when one's body is tied tightly with a rope.

When one can discern the nature of cohesiveness vividly in one's wisdom, proceed to discern the nature of fluidity from a place in the body where fluidity is distinct. If one does not understand the nature of fluidity, one should observe it at the bottom of the tongue where saliva is oozing out. Starting from that place where saliva is seeping and flowing out, one proceeds to discern the nature of fluidity throughout the whole body.

For a person who has already learnt to observe the thirty-two parts of the body (*koṭṭhāsa*) skilfully, he also knows how to observe the twelve parts of the body in which āpo is predominant. So if he tries to discern the nature of fluidity in association with one part of the body in which āpo is predominant, then he will understand fluidity more easily.

When the nature of fluidity becomes distinct, try to observe and understand this characteristic throughout the body flowing upward and downward. If successful, the meditator now has discerned successfully the two characteristics of the element of cohesion (*āpo*).

### **Observing the Twelve Characteristics**

Then he should practise on observing the twelve characteristics of the four primary elements in the order: pushing, hardness, roughness, heaviness, supporting, softness, smoothness, lightness, hotness, coldness, cohesive-ness and fluidity, many times, repeatedly. In practicing thus, whichever characteristic he is concentrating his attention on, he should observe it vividly throughout his body from head to toe. Next, he should practise on to discern the

twelve characteristics rapidly one after another. In striving to do so, he accomplishes one round whenever he completes discerning the twelve characteristics in the said order. He should strive to accomplish two or three rounds per minute.

When he is successful in practising as above, he is said to pass the O-level class. Then he should rearrange the order of the characteristics to be in conformity with the order given in the discourse, that is in the order: hardness, roughness, heaviness, softness, smoothness and lightness (for pathavī), cohesiveness and fluidity (for āpo), hotness and coldness (for tejo), and supporting and pushing (for vāyo). It is like learning to write A, B, C --- after one has learnt to write O skilfully.

In that order he should discern each characteristic, one at a time, throughout his body, from head to toe. As he practises on, he will develop the ability to discern the twelve characteristics very quickly. He should strive on until he is able to discern the characteristics at about three rounds per minute.

When he can discern the characteristics very quickly in the order described in the discourse -

*taṃ taṃ antarānusārinā nāṇahatthena  
vinibbhuzittvā vinibbhuzittvā -----*

*(Visuddhi, i, 347)*

That task of discerning analytically with wisdom the natural characteristics of the four primary elements, one after another, by inserting the wisdom hand between the

**bones, between the sinews, between the flesh and between the skin is now successful.**

However, the road has not come to an end yet. There are some meditators who, while discerning the characteristics of the elements, observe the tiny material groups called *rūpa-kalāpas* which make up the whole body. There are also some meditators who do not observe the tiny material groups. These meditators should proceed as follows.

*Sakalampi attano rūpakāyaṃ āvijjetvā*  
(*Visuddhi, i, 346*)

As advised by the *Visuddhimagga* Commentary the meditator should observe the characteristics penetratively in the whole body, reflecting with his wisdom.

A good method is to take an overview of the whole body by looking at it from above discerning the twelve elements in the order: hardness-roughness-heaviness-softness-smoothness-lightness, cohesiveness-fluidity, hotness-coldness, supporting-pushing. He should be able to discern them quickly in the whole body.

If he is taking an overall view by looking down from above the head, he may soon suffer from severe headache as hardness becomes distinct and unbearable. So it is better to take the overview as if he were looking from behind the shoulders, giving equal attention to the upper part of the body and to the lower part of the body. In order to keep the mind calm and concentrated, he should not move the awareness from one part of the body to another as before.

He should take an overall view of the twelve charac-

teristics of the four primary elements. If he has the ability, he should focus his attention only on the twelve characteristics and not on the body. When he can discern the twelve characteristics quickly and almost simultaneously with his wisdom, he should take note of hardness-roughness-heaviness-softness-smoothness-lightness as pathavī, cohesiveness-fluidity as āpo, hotness-coldness as tejo, and supporting-pushing as vāyo, respectively.

He should not note 'pathavī' without seeing hardness-roughness-heaviness-softness-smoothness-lightness, neither should he note 'āpo' without seeing cohesiveness-fluidity, 'tejo' without seeing hotness-coldness, and 'vāyo' without seeing supporting-pushing. He should not take note without really observing the characteristics with his wisdom eye. If he cannot observe the characteristics vividly, he should practise to observe them first. Only when he can observe the individual characteristics clearly and vividly with his wisdom as if he were looking at a ruby on his hand, should he take note of pathavī, āpo, tejo and vāyo for more than a thousand times, a million times. Keep the mind fixed on the object of the four elements calmly. Develop mental concentration.

### **Some Points to be taken Care of**

#### **(a) Keep the elements balanced**

In observing each of the twelve characteristics of the four primary elements to make them distinct in one's wisdom, or in taking note of the four elements as pathavī dhātu, āpo dhātu, tejo dhātu, vāyo dhātu, one should not focus one's attention only on one characteristic or one

element for many days. If he keeps on reflecting on a single characteristic or element for a long time, that characteristic or element will become predominant or will be in excess. If it is so, he will not be able to bear it, especially if hardness, pushing and hotness become predominant. Similarly if hardness, heaviness and cohesiveness are in excess, it becomes unbearable. Every time he sits for meditation, he will be disturbed by that excessive element or characteristic. He will not be able to develop concentration.

Thus don't concentrate your attention on a single element for many days. Keep all the four elements balanced with one another.

**(b) Movement of Elements from place to another**

*Ruppanañcetta sīḍivirodhi paccaya sannipāte  
visadhisuppatti. (Mahāti, 2, 86)*

Materiality or corporeality has the characteristic to change (*ruppana-lakkhaṇa*) due to adverse conditions.

The characteristic to change (*ruppana-lakkhaṇa*) merely means that the material stream changes its form, colour, etc., when it is subjected to adverse conditions such as heat and cold so that its preceding material stream is different from its subsequent material stream.

*(Mahāti, 2, 86)*

The ultimate material and mental entities have the nature of dissolving where they arise, without moving

from one place to another. Thus when a meditator starts to define the elements by observing the nature of pushing at the middle of his head, he should not regard that pushing characteristic in the head to descend gradually to his toe. The pushing nature of *vāyo* exists in every part of the whole body. What the meditator is striving to investigate and to observe is to observe that pushing characteristic which really exists in every part of the whole body.

He should know other characteristics in the same way. Since the four primary elements form the major constituents of all tiny material groups (*rūpa-kalāpas*) which in turn make up the whole body, the four elements and their characteristics exist in every part of the whole body vividly and certainly. So long as the causes which produce corporeality do not run out of energy, they will keep on producing corporeality incessantly. The preceding material series may be different from the subsequent material series; but their series of arising and dissolving are the same.

Therefore, corporeality groups do not move from one place to another. Due to the energy of the causes, new material groups are being formed repeatedly and incessantly in new places. Thus it should be clearly noted that the characteristics of the elements too cannot be moved from one place to another.

**(c) Hardness-roughness-heaviness-softness-smoothness-lightness**

Generally in Suttanta Pāli, only two characteristics of *pathavī* are mentioned, that is, hardness (*kakkhalaṃ*)



and roughness (*khrigatam*) (*Ma. 2, 84*). Also in *Visuddhimagga Commentary*, in describing the brief method for defining the elements, only two characteristics of *pathavī*, that is, hardness and roughness, are mentioned as “*thaddhabhāvo vā kharabhāvo vā*” (*Visuddhi, 1, 346*).

However, in *Dhammasaṅgani Pāḷi*, it is described to define the element of extension (*pathavī*) by six characteristics as follows:

*kakkhalam mudukam saṇham pharusam*  
(*sukhasamphassam dukkhasamphassam*)  
*garukam lahukam.* (*Abhi. 1, 170*)

*kakkhalanti thaddham; mudukanti athaddham,*  
*saṇhanti maṭṭham; pharusanti kharam; sukha-*  
*sampassanti sukhaveḍanāpaccayam iṭṭhaphoṭ-*  
*ṭhabbam; dukkha-sampassanti dukhaveḍanā-*  
*paccayam aniṭṭhaphoṭṭhabbam; garukanti*  
*bhāriyam; lahukanti abhāriyam; sallahukanti*  
*attho; ettha ca “kakkhalam mudukam saṇham*  
*pharusam garukam lahukan”ti padehi pathavī-*  
*dhātu eva bhāzita.* (*Abhi. Com. 1, 368*)

1 *kakkhala* = hardness,

2 *Pharusa* = roughness

3 *Garuka* = heaviness

4 *Muduka* = softness,

5 *Saṇha* = smoothness,

6 *Lahuka* = lightness

Thus six characteristics of *pathavī* are described. *Pathavī-dhātu*, *tejo-dhātu* and *vāyo-dhātu* which are the causes for the arising of pleasant feeling (*sukha-vedanā*) are described as *sukha-samphassa*; and *pathavī-dhātu*, *tejo-dhātu* and *vāyo-dhātu* which are the causes for the arising

of painful feeling (*dukkha-vedanā*) are denoted as *dukkha-samphassa*.

Thus *sukha-samphassa* and *dukkha-samphassa* are not separate natural characteristics of *pathavī*, *tejo*, *vāyo*. In *Dhammasaṅgaṇī Pāli*, although the six characteristics, namely, hardness, roughness, heaviness, softness, smoothness and lightness are described to comment on the element of touch (*phoṭṭhabba-dhātu*), the above *Aṭṭhasālinī* Commentary explains that the six characteristics are expounded to comment on *pathavī-dhātu*.

In the present treatise, there are reasons for instructing meditators to define *pathavī-dhātu* by six characteristics as described in *Dhammasaṅgaṇī*.

While a meditator is undertaking the meditation on elements or he is reflecting on the twelve characteristics of the four primary elements, sometimes some characteristics become predominant or excessive. Because of this fact, some meditators (*yogīs*) lose their concentration and they do not want to proceed to define the elements. Especially when the natures of hardness, heaviness and cohesiveness are very predominant, the whole head becomes hard, tense, heavy and aching. It may become unbearable.

In such cases, the meditator should pay more attention to the characteristics which are the opposites of the ones that are in excess. By doing so, he can balance the elements and drive away the pain or discomfort.

- 1 When hardness is in excess, pay more attention to softness; when softness is in excess, pay more attention to hardness in order to balance the elements.**
- 2 When roughness is predominant, pay more attention to smoothness, and vice versa.**
- 3 When heaviness is predominant, pay more attention to lightness, and vice versa.**
- 4 When fluidity is predominant, pay more attention to cohesiveness, and vice versa.**
- 5 When the nature of hotness is predominant, pay more attention to the nature of coldness, and vice versa.**
- 6 When the nature of supporting is predominant, pay more attention to the nature of pushing, and vice versa in order to balance the elements.**

**So it is advantageous to have the ability to discern pathavī by six characteristics for a meditator can easily overcome any difficulty connected with the excess in any characteristic. Occasionally hardness, roughness and heaviness are so predominant that the situation becomes unbearable. In such a case, one should reflect on the nature of softness, smoothness and lightness repeatedly and one-sidedly.**

**Sometimes the natures of softness, smoothness and lightness are in great excess, and the meditator feels that he is floating and drifting in the air like silk-cotton. In this case he should focus on the natures of hardness, roughness and heaviness one-sidedly in order to balance the elements.**

Again occasionally the nature of fluidity is very predominant. It may be so distinct that it appears like the flow of a river. It may jeopardize concentration. In this case attention must be given to the nature of cohesiveness to balance the elements.

Again occasionally the nature of cohesiveness becomes so predominant that the meditator finds it hard to breathe. He feels congested in the chest and the pain may become unbearable. He must now pay attention solely to the nature of fluidity to relieve congestion and tiredness.

Sometimes the nature of hotness becomes so predominant that the meditator feels severely hot as if he were being burnt by fire. He sweats profusely and feels tired. In this case he should pay attention to the nature of coldness one-sidedly in order to balance the elements. Occasionally when the nature of coldness is in excess, it has to be balanced by the nature of hotness.

Sometimes when the nature of supporting becomes predominant, the meditator has to focus his attention on the nature of pushing to balance the elements. On the other hand, when the nature of pushing is in excess, it has to be balanced by the nature of supporting. If, even though the nature of supporting is given priority in contemplation, the pushing character and the unsteady staggering movement cannot be checked, the meditator should pay attention to the three characteristics of grupathavī, that is, the natures of hardness, roughness and heaviness in order to balance the elements. It is like putting a weight on a piece of paper which is fluttering in the breeze-the paper will remain still and quiet.

In order to balance the elements by such means when one is predominant or deficient and to aid the meditator in his endeavour to develop concentration, the twelve characteristics of the four basic elements are described and discussed in this treatise. The phenomena of some elements becoming predominant or deficient usually arise in suddhavipassanāyānika persons, that is, those persons who have not attained any jhāna yet. These persons undertake insight meditation without any support of the jhāna concentration, and so they have to spend much time to discern the natures of the elements when these natures do not appear distinctly in their wisdom. When they reflect on these natures for a long time, as the practice of meditation gains momentum, some elements occasionally become predominant. At such times, it is necessary to reflect on the opposite natures in order to balance the elements.

If that is the case, it may be asked why only two characteristics of pathavī, that is, hardness and roughness (*kakkhaḷa-kharigata*), are described in Suttanta discourses and Visuddhi Commentary. There is a suitable answer to this question also.

Now however soft a substance may be, if we scrutinize it with our wisdom carefully, we shall surely find some hardness character in it. For example, if we strike the surface of water hard with our palm, we can clearly feel the hardness nature of water. Hardness and softness are just relative terms. A substance with a greater degree of hardness is said to be hard whereas a substance with a lesser degree of hardness is said to be soft.

Similarly however smooth a substance may be, if we scrutinize it with our wisdom carefully, we shall surely find some character of roughness in it. Again roughness and smoothness are relative terms. A substance with a greater degree of roughness is said to be rough whereas a substance with a lesser degree of roughness is said to be smooth.

Again hardness and roughness are associated with heaviness whereas softness and smoothness are associated with lightness. When hardness and roughness are distinct, heaviness becomes distinct also. When softness and smoothness are distinct, lightness also becomes distinct. Thus by discerning the two characteristics, hardness, and roughness, all the six characteristics - hardness, softness, roughness, smoothness, heaviness, lightness —also become distinct. So only the two main characteristics of pathavī *kakkhala-kharigata* are described in Suttanta discourses.

Similarly when the nature of fluidity is predominant, the nature of fluidity is distinct. When it is deficient, the nature of cohesiveness may be distinct. In the twenty parts of the body (*koṭṭhāsa*) in which pathavī is predominant, the nature of fluidity of āpo is weak and deficient. Thus the nature of fluidity is deficient and the nature of cohesiveness will be more distinct in the twenty parts of the body in which pathavī is predominant. The natures of fluidity and cohesiveness will be also weak in the parts of the body in which tejo is predominant (*tejo koṭṭhāsas*) and in the parts of the body in which vāyo is predominant (*vāyo koṭṭhāsas*).

When cement powder is mixed with a little water in the right proportion to make concrete, the nature of cohesiveness is strong enough to form solid. If cement powder is mixed with a large amount of water, the nature of fluidity will be strong while the nature of cohesiveness will be reduced. The mixture can no longer form a solid. The predominance or deficiency of the natures of elements should be noted in the same way. Therefore, in Visuddhimagga commentary (*Visuddhi, 1, 347*), the instruction is given to observe both the nature of fluidity (*dravabhāva*) and the nature of cohesiveness (*ābandhana-bhāva*) of āpo-dhātu.

Again in the four parts of the body in which tejo is predominant (tejo koṭṭhāsas), the natural property of tejo is strong or predominant. The tejo property is somewhat weak in pathavī koṭṭhāsas, āpo koṭṭhāsas and vāyo koṭṭhāsas. The tejo element in which the natural property of hotness is predominant is said to be hot whereas the tejo element in which the natural property of hotness is weak or deficient is said to be cold. So it is described in this Treatise to observe both these two characteristics. In Visuddhimagga (1, 347) it is instructed to take note of the maturing characteristic of tejo (*paripācanabhāva*) also. Thus according to this instruction, when the natural characteristic of hotness-coldness is not distinct, the meditator can also reflect on the maturing function (*kiccarasa*) of tejo if he so wishes.

As for the vāyo element, it is instructed to reflect on the characteristics of supporting (*vitthambhana-bhāva*) and pushing (*samudīraṇa-bhāva*). When an object such

as an old building about to collapse is supported by a prop such as a strong pole, the object remains firm and steady without collapsing. In the same way the supporting property of vāyo keeps the body firm and steady in whichever position or posture it is placed. One should understand the nature of supporting of vāyo in this way.

This supporting nature is actually the pushing nature of vāyo that keeps its consascent material entities to remain firm and steady in whichever posture they are placed. It is the supporting force. That pushing nature or force of vāyo that moves its consascent material entities is denoted as the pushing characteristic of vāyo. Thus both pushing and supporting really refer to the same characteristic of vāyo.

Supporting is taken as the natural characteristic of vāyo whereans pushing is regarded as the function (*kicca-rasa*) of vāyo. But they are very closely related. That is why the Visuddhimagga Commentary instructs to observe both supporting and pushing.

#### **(d) Iriyapatha-- Sampajañña Meditation**

'*Iriyapatha*' concerns with the arising of the four postures, and '*Sampajañña*' means 'well understanding in various ways' such as the purpose and the benefit of bodily movement.

If the meditator is reflecting on a single element in his endeavour to define the four elements, he should keep on reflecting only that element in all the four postures of going, standing, sitting and lying. Also in Sampajañña



meditation, in all bodily and verbal movements such as stretching or bending the hands, he should focus his attention on that element which he is reflecting on.

When he has learnt how to discern two elements, then he should keep on reflecting on these two elements in all postures and bodily behaviour. Again when he knows how to discern all the four elements, he should keep on reflecting all the four elements in every bodily posture, in every bodily as well as verbal movement. He should practice till he can discern the elements continuously from preceding postures to subsequent postures.

**(e) If the Meditator is not a Samathayānika Person**

If the meditator has not practised mindfulness of breathing, white kasiṇa meditation, or any other tranquillity meditation (*samatha-kammaṭṭhāna*), this element meditation (*dhātu-kammaṭṭhāna*) will serve him as ‘catudhātu - vavatthāna kammaṭṭhāna’ which is included in 40 subjects of tranquillity meditation. This meditation can develop the access or neighbourhood concentration which, by analogy, is known as ‘*upacāra samādhi*’. So it is an *upacāra kammaṭṭhāna*.

When he attains the neighbourhood concentration in the element meditation, very bright and penetrative light is radiated from his mind which is associated with *upacāra samādhi* (*sadisūpacāra-upacārasamādhi*). With the help of this meditation light, he can easily observe the 32 parts of the body in himself as well as in others. Then from the colours of these parts of the body such as the whiteness of the skull bone or the red colour of the blood, he can

proceed to practise the colour-kasiṇa meditation and develop the concentration up to the fourth rūpavacara jhāna samādhi. Then he also becomes a samatha-yānika person.

### **The Rules to be abided by in Defining the Elements**

As described above, by focusing his attention on the whole body as if looking at the body from behind the shoulders, he discerns the pathavī element by taking notice of the natures of hardness-roughness-heaviness-softness-smoothness-lightness, the āpo element by noticing the natures of cohesiveness-fluidity, the tejo element by noticing the natures of hotness-coldness, and the vāyo element by observing the natures of supporting-pushing. He reflects in this way on the pathavī element, the āpo element, the tejo element, the vāyo element, in this order, for more than a thousand times, a hundred thousand times, a million times, and so on. While he is striving thus, the rules to be abided by are as follows.

*Evam manasi karontena hi anupubbato, nātisīghato, nātisaṇikato, vikkhepapaṭibāhanato, paṇṇattisamatikkamanato, anupaṭṭhānamuñcanato, lakkhaṇato, tayo ca suttantāti imehi dasahākārehi manasikāraḥkosallaṃ anuṭṭhātabbam. (Mahāṭī, 1, 434)*

#### **1. Anupubbato – reflect in order**

The meditator who undertakes the element meditation should reflect on the elements in the order expounded by the Buddha and taught to him by his teacher, that is, in the order: "pathavī element, āpo element, tejo element, vāyo element." He should not reflect by jumping from

one element to another such as "āpo element, pathavī element, vāyo element, tejo element," etc.

## 2. *Nātisīghato* – not too fast

As he reflects on the four primary elements in the order expounded by the Buddha, he should not reflect on them very quickly. The reason is that though it is true that the reflection-manasikāra on the four elements arises continuously in the mind of the meditator who is reflecting on the elements very quickly, the natures of the four elements that represent the meditation subject may not appear distinctly. When the meditation subject is not distinct, the meditative reflection (*bhāvanāmanasikāra*) cannot perform its task of developing the exalted noble dhamma such as upacāra-samādhi. Therefore, don't reflect on the elements too quickly.

## 3. *Nātisaṇikato* –not too slow

The meditator should not reflect on the elements too slowly, the reason is that in a person, who is reflecting on the elements too slowly, the element meditation will not come to completion. Very slow reflection cannot be a cause for the attainment of exalted noble dhamma such as insight knowledge, path-wisdom and fruition-wisdom.

## 4. *Vikkhepaṭṭibāhanato* –ward off distractions

The meditator should not abandon the meditation subject which is the four primary-elements and must prevent his mind from wandering off to external sense objects which may be ultimate realities or various concepts. The reason is that if his mind wanders off to external sense

objects which may be ultimate realities or various concepts other than four primary elements, his meditation will retrogress and come to the state of ruin. *Bahiddhā vikkhepe hi sati kammaṭṭhānā parihāyati paridhamṣati. (Mahāṭī, 1, 434)*

This rule must be followed strictly. While the meditation is developing concentration by observing the respective natural characteristics of the four primary elements, if he is observing external ultimate realities or various concepts other than the four primary elements, he is no longer doing the element meditation (*dhātu kammaṭṭhāna*) which concerns with discerning the individual natural characteristics of the primary elements with wisdom. Only when he is reflecting on the four elements, can it be said that he is practising '*catudhātu-vavatthāna kammaṭṭhāna*.' Especially while a meditator is developing concentration, if he is looking at various external objects, he should know that he has been led astray by undesirable sense objects.

In case the meditator is a *suddhavipassanā-yānika* person, he should be very careful about this point. The reason is that a *suddhavipassanāyānika* person, in striving to attain 'the purity of view' (*Diṭṭhi Visuddhi*), must generally begin with corporeality meditation (*Rūpa-kammaṭṭhāna*) and in doing so he must first undertake the element meditation either in brief or in detail.

Again in practising the element meditation, if he tries to observe the natural characteristics of the elements as well as various external objects, he would not be able

to develop the right concentration, and consequently would not be able to see the tiny particles of material groups (*rūpa kalāpas*) which are much smaller than the smallest atom (*pāramānumyū*). Even if he could see these tiny material groups, he would not be able to analyse them with wisdom in order to see penetratively the four primary elements that exist in each *rūpa kalāpa*. Only when he can discern the four primary elements in each *rūpa kalāpa*, will he be able to enter the field of the ultimate truth (*paramatthasacca*).

So he should carefully abide by the rule that, while he is developing concentration by practising the element meditation, he must not observe various external objects. An appropriate illustration should be inserted here.

*Ekapadikamaggapāmīpuriso cettha nidassetabbo.*  
(*Mahāṭī*, 1, 434)

A bridge was built across a creek or a river or a canyon, and a single timber plank just as wide as the sole of foot was laid on the bridge. Now a traveller is crossing that narrow bridge. If that traveller, instead of watching his footsteps attentively, is looking at various surrounding objects, he will not reach the other side; he will fall into the creek or the river or the canyon.

### **5 Paṇṇattisamatikkamanato - don't be stranded on name concepts**

Do not focus the meditating mind on the name concept such as the '*pathavī dhātu*'; focus it on the nature of the *pathavī* element, that is, on hardness-roughness-heaviness-softness-smoothness-lightness. Do not focus the

meditating mind on the name concept of '*āpo dhātu*'; focus it on the nature of the āpo element, that is, on cohesiveness-fluidity. Do not focus the meditating mind on the name concept of '*tejo dhātu*'; focus it on the nature of the tejo element, that is, on hotness-coldness. Do not focus the meditating mind on the name concept of '*vāyo dhātu*'; focus it on the nature of the vāyo element, that is, on supporting pushing.

Don't let the meditating mind be stranded on the name concept by just mentally reciting: "pathavī, āpo, tejo, vāyo," but be aware of the ultimate realities, that represent these primary elements and fix the meditating mind on them.

#### **6 *Anupaṭṭhānamuñcanato* -leave out some elements which are not distinct**

While priority is given to the development of mental calmness and mental concentration, some of the twelve characteristics of the four primary elements that are not distinct in the meditator's wisdom can be temporarily left out if he so wishes. He may leave them out without observing them. He should, however, follow this instruction only when, by leaving out temporarily those indistinct characteristics, unbearable bodily pain caused by some characteristic or element becoming very predominant does not arise, or any bodily discomfort that makes living difficult does not arise, or his development of mental concentration is not jeopardized.

If, by doing so, some element becomes very predominant and causes bodily pain, he will find it difficult

to fix his meditating mind calmly on the meditation subject as the mind is running to and fro between the bodily pain and the meditation subject. In such a case, he should pay more attention to the weak characteristic which is the opposite of the predominant one in order to balance the elements.

Of the twelve characteristics of the four primary elements, at least one natural characteristic of pathavī element, one natural characteristic of āpo element, one natural characteristic of tejo element, and one natural characteristic of vāyo element must remain distinct. If all the twelve characteristics are distinct, it will be the best.

### **7 *Lakkhaṇato* — give preference to the observation of natural characteristics**

In practising the element meditation the individual natural characteristics of the four primary elements should be given priority in reflection. At the beginning of this meditation, if the individual natural characteristics of the primary elements are not distinct, the functions (*kiccarasa*) of these elements may be observed first. However, when concentration gains in strength and the meditating mind remains focused firmly and calmly on the meditation subject of the four elements for one hour, two hours, etc., and consequently the meditation gains momentum, the indistinct characteristics become distinct by the power of concentration.

Then direct the meditating mind towards the individual natural characteristics of the four essential elements:

1 the nature of hardness- roughness of pathavī,  
 2 the nature of cohesiveness-fluidity of āpo,  
 3 the nature of hotness-coldness of tejo,  
 4 the nature of supporting of vāyo, and observe them intently. The objective is to strengthen and sharpen dhātumanasikāra bhāvanā samādhi more and more. If the power of concentration does not increase significantly by this practice, then develop the concentration by observing just the natural characteristics of hardness-fluidity - hotness - supporting in preference.

Thus, if the meditator, discarding name concepts, concentrates his attention and reflection on the respective natural characteristics of the four primary elements, the natural characteristics of the four elements become well distinct and appear distinctly in his wisdom.

By the power of repeated reflection and observation in this way, the meditative mind of the meditator gains the repetitive effect (*asevanapaccaya*) of the repetitive practice. The whole body now appears to him as a heap of elements. It appears as non-self, void of atta, jīva, person and being. Just as a machine is moving about step by step and back and forth, so too this heap of elements is moving step by step and back and forth; so it appears to him.

*Sace pana bahiddhāpi manasikaram upa-  
 samharati; athassa āhīṇḍantā manussatiracchānādayo  
 suttākāram vijahitvā dhātusamūhavaseneva  
 upaṭṭhahanti; tehi kiriyamānā kiriyā dhātumayena  
 yantena pavattiyamānā hutvā upaṭṭhāti; tehi  
 ajjhohariya-mānam pānabhojanādi dhātusaṅghāte*



*pakkhippamāno dhātusaṅghāto viya upaṭṭhāti. (Mahāṭī. 1, 434 - 435)*

Again, if he directs his contemplative observation and meditative reflection (*bhāvanāmanasikāra*) with wisdom towards the natures of the four primary elements, in the external world, then men, animals and others that are moving hither and thither discard the nature of beings and appear in his wisdom as combinations or groups of the four essential elements. All their behaviour and movements appear in his wisdom as objects being moved and rotated by a machine made up of the four elements. All food and drinks that they eat and drink also appear to him as groups or bundles of the four elements that are included in the total combination of the four primary elements. (*Mahāṭī. 1, 434 -435*).

At that time, if the meditator's meditative mind which is receiving the repetitive conditioning effect does not enter or has not yet entered or cannot enter the path of tranquility meditation known as the neighbourhood concentration (*upacāra samādhi*) on account of the following two reasons:

(a) the mind is restless by the power of uddhacca which arises because the effort (*vīriya*) is predominant;

(b) the mind is morbid by the power of laziness '*kosajja*' which arises because the effort (*vīriya*) is too weak, then he should strive to balance his effort and concentration as described in the following three suttas:

8 Adhicitta Sutta (= Nimitta Sutta) .(A. 1, 258)

9 Anuttarasītibhāva Sutta (A. 2, 379)

10 Bojjhaṅga Sutta (Sam. 3, 71-73)

These suttas describe the methods for balancing the five controlling faculties (*Indriyas*) and the seven Path-factors (*Bojjhaṅgas*). The instruction in detail can be seen in the Pāli commentary and Sub-commentary of these Suttas. Here only the condensed instruction shall be described.

*[Note: The ten rules for practising the element meditation that are described here are taken from Mahātkā 1, 434 - 435. They are also described in Abhidhammā Commentary, 2, 216 - 217]*

### **The Method of Balancing Controlling Faculties**

In this respect, the controlling faculty of faith (*saddhīṅdriya*) is having faith and confidence in the meditation practice of defining the four elements (*catudhātu-vavatthāna*). The controlling faculty of effort (*vīriyīndriya*) is the effort striving to discern the natural characteristics of the four primary elements and to keep the meditating mind firmly fixed on the object of the four primary elements.

The controlling faculty of mindfulness (*satīndriya*) is the mindfulness that can constantly recollect the meditation subject of the four primary elements and make it appear clearly in the mind-eye in order to be aware of it constantly. The controlling faculty of concentration (*samādhīndriya*) is the ability to keep the meditating mind calmly and firmly fixed on the meditation subject of the

four primary elements. The controlling faculty of wisdom (*paññīndriya*) is the wisdom which can discern penetratively the natural characteristics of the four major elements.

The meditator must practise to balance these five controlling faculties.

### **When Saddhindriya is very strong**

Now the controlling faculty of faith is very strong when (1) the function of *saddhādhimokkha* is very distinct in making decision with respect to the meditation practice of reflecting on the elements as the faith in this meditation practice is very strong, (2) the faculty of wisdom which penetratively discerns the natural characteristics of the four major elements is not clear, (3) the faculties of effort, mindfulness and concentration are weak, and so on.

In such a situation the controlling faculty of effort cannot perform its *paggaha* function of supporting its associated dhammas (consciousness and its concomitants) and preventing them from sliding down from the meditation object of the four major elements; the faculty of mindfulness cannot perform its *upaṭṭhāna* function of making the respective natural characteristics of the four primary elements appear clearly in his wisdom; the faculty of concentration cannot perform its *avikkhepa* function of preventing the mind from wandering away from the meditation of the four major elements to external objects; and also the faculty of wisdom cannot perform its *dassana* function of discerning penetratively the respective

characteristics of the four major elements. These phenomena happen because the strong faculty of faith overwhelms and oppresses other controlling faculties.

Therefore the faculty of faith should be reduced in strength by reflecting on the nature of the ultimate realities (*paramattha dhammas*), especially the respective natural characteristics of the four major elements so that their ultimate nature is penetratively understood, and also by not reflecting on the meditation subject of the element meditation (*dhātukammaṭṭhāna*) to the extent to make the faculty of faith strong.

### **When Vriyindriya is very strong**

Again if the faculty of effort or energy is very strong because the effort to keep the meditating mind focused calmly on the meditation subject of the four major elements is very strong in order to discern the elements, then the faculties of faith, mindfulness, concentration and wisdom cannot perform their respective functions of *adhimokkha*, *upaṭṭhāna*, *avikkhepa* and *dassana*. The reason is that the effort 'vīriya' is a companion of restlessness 'uddhacca' and uddhacca causes the mind to wander away from the meditation subject of the four elements to external objects.

Therefore the very strong vīriyindriya must be reduced in strength by establishing the meditation subject to develop the enlightenment factors of tranquility, concentration and equanimity, that is, *passaddhi-sambojjhaṅga*, *samādhi sambojjhaṅga*, and *upekkhā sambojjhaṅga*.

### Balancing Saddhā and Paññā

In this matter the noble upright persons praise those who can balance saddhā and paññā, and also samādhi and vīriya. In the practice of the element meditation, if faith (*saddhā*) is strong and the faculty of wisdom (*paññindriya*) is weak in understanding penetratively the respective natural characteristics of the four major elements, or in other words, the meditator does not understand the natural characteristics of the four major elements clearly, vividly and precisely, but understands vaguely and indistinctly, saddhā and paññā are not balanced. He may think highly of this little experience in meditation because of his weak power of understanding.

Sometimes the meditator can easily, clearly and penetratively discern the respective natural characteristics of the four major elements. But his faith and confidence in the meditation practice of defining the elements is weak. He does not believe wholly about the facts that the tiny material groups called rūpa kalāpas can be observed and that also the disciples of the Buddha can observe and can discern the four major elements that exist in each rūpa kalāpa. Occasionally he may push the matter towards the fully enlightened Buddha by asking: "Isn't that true that only fully enlightened Buddhas can observe and can discern these 'physical entities and mental entities' (*nāma-rūpa*)?" He places the Buddha in the position of his witness. He plays the role of a critic. Thinking himself to be intelligent and to be a wise, upright person, he may look down on a person who says that only

the ultimate mental and physical entities should be observed in insight meditation according to the teachings of the Buddha. His ability to believe in the Buddha's discourses giving instructions how to undertake meditation is very weak.

Thus the commentary makes the following remark:

*Balavapañño mandasaddho kerāṭikapakkham bhajati, bhesajjasamuṭṭhito viya rogo atekiccho hoti. (Visuddhi, 1, 126)*

If the general knowledge with respect to Pariyatti knowledge and Paṭtipatti knowledge and wisdom are strong and faith 'saddhā' is weak, this situation will make a person bend towards crookedness and cunningness. As it is very difficult to cure a disease caused by the medicine one takes, so also it is very difficult to cure such a person of his disease of wrong practice which arises from the wrong understanding and the wrong application of Pariyatti knowledge and Paṭtipatti knowledge. The medicine of the Buddha's correct discourse has no effect on him. As his knowledge is very wide, he will give many arguments in the form of various types of questions with evasive tactics. He is a person like the heretic Saccaka. Such a person will find it difficult to be successful in meditation. So it is necessary to balance saddhā and paññā.

### **Balancing Vīriya and Samādhi**

Again the concentration which remains fixed calmly on the meditation subject of the four major elements is *strong*. However, the effort to discern the respective

natural characteristics of the four elements, the effort to fix the meditating mind calmly on the subject of the four major elements is weak. Then, as the concentration is a companion of *kosajja*, that is laziness in meditation work, *kosajja* will overwhelm a person whose concentration is predominant and effort is weak.

Therefore, when an upright person is developing concentration by observing the respective characteristics of the four major elements and his meditating mind remains calmly fixed on the meditation subject of the four elements, he should not just rest his meditating mind lightly on the subject of the four elements. If he slackens his mind and rests it lightly on the meditation subject, that is a sign of a slack effort. When the effort is slack, life continuum (*bhavaṅga cittas*) will arise often and the characteristics of the four major elements will become indistinct gradually. This means that he has slid down from his meditation work. Therefore, in this situation, he must raise his effort to keep his mind calmly fixed on the meditation subject in order to know the respective natural characteristics of the four major elements distinctly.

Again the effort (*vīriya*) is a companion of restlessness (*uddhacca*). Thus, for a person whose effort is very predominant to keep his mind calmly fixed on the meditation subject of the four elements in order to know their natural characteristics clearly but his concentration is weak, then he will be overwhelmed and oppressed by restlessness (*uddhacca*) which distracts the mind to various external sense objects.

The appropriate thing to do is to keep the concen-

tration (*samādhi*) that fixes the mind calmly on the meditation subject of the four major elements and the effort (*vīriya*) that strives to discern clearly the respective natural characteristics of the four major elements and to fix the meditating mind calmly on the subject of the four major elements in balance and in pair. Then there will be no chance for the meditating mind to fall to the group of laziness (*kosajja*).

Also if the effort (*vīriya*) to keep the mind calmly fixed on the meditation subject of the four major elements in order to discern their respective natural characteristics is balanced and paired with the concentration (*samādhi*) which fixes the mind calmly on the meditation subject of the four major elements, then the meditating mind will not have the chance to fall to the group of restlessness (*uddhacca*). So the meditator must balance *samādhi* with *vīriya* and keep them in pair.

Only when both these two pairs - *saddhā* and *paññā*, *vīriya* and *samādhi* - are in balance, can the neighbourhood concentration (*upacāra samādhi*) arise. As for mindfulness (*sati*) which can discern the respective characteristics of the four major elements, it is always essential at all times. It controls and guards the meditation subject to prevent it from disappearing, and it also guards, and controls the meditating mind to be aware of the meditation subject and not to get lost from the subject. It balances *saddhā* with *paññā*, and *samādhi* with *vīriya*. (*Visuddhi 1, 125-6*)



### **Balancing the Seven Enlightenment Factors**

1. The mindfulness '*sati*' which is mindful and aware of the respective natural characteristics of the four major elements and repeatedly discerning them, is called '*satisambojjhaṅga*'.

2. The wisdom '*paññā*,' which is penetratively understanding the respective natural characteristics of the four major elements and investigating and contemplating them, is called '*dhammavicaya-sambojjhaṅga*'.

3. The effort '*vīriya*,' which is striving to get all the seven enlightenment factors arising equally in unison at the meditation subject of the four major elements and especially to keep the mind calmly fixed on the meditation subject, is called '*vīriyasambojjhaṅga*'.

4. The joy '*pīti*,' which makes the meditating mind take delight at the object of the natural characteristics of the four major elements, is called '*pītisambojjhaṅga*'.

5. The tranquillity '*passaddhi*,' which makes the meditating mind (citta+cetasikas) tranquil at the object of the natural characteristics of the four major elements, is called '*passaddhi-sambojjhaṅga*'.

6. The concentration '*samādhi*,' which keeps the mind calmly fixed at the meditation subject of the natural characteristics of the four major elements, is called '*samādhisambojjhaṅga*'.

7. The equanimity '*tatramajjhataṭṭā*,' which keeps the meditating mind equally and impartially on the object

of the natural characteristics of the four major elements without letting the mind deviate either to the side of enthusiasm and restlessness or to the side of slackness and laziness, is called '*upekkhāsambojjhaṅga*'.

These are the seven enlightenment factors in the elements meditation (*dhādukammaṭṭhāna*). They should also be developed equally.

At the time when the meditating mind slackens from the meditation practice of defining the elements due to the extreme slackness in energy (*viriya*), the absence of joy in the meditation practice, etc., the three enlightenment factors concerning *passaddhi*, *samādhi*, and *upekkhā* should not be developed, that is, the mediator should not strive to develop tranquility, concentration and equanimity at the object of the four major elements. What he should develop are the three enlightenment factors concerning *dhammavicaya*, *vīriya*, and *pīti*. He should strive to discern clearly the natural characteristics of the four major elements, to uplift his slackening morale, and to develop joy in the meditation practice.

On the other hand, the meditating mind is restless and wandering because the effort is in excess, there is too much criticism, and so on. The mind wanders too often from the meditation object to various external objects. Also the mind is too enthusiastic and restless. At such a time the three enlightenment factors concerning *dhammavicaya*, *vīriya*, and *pīti* should not be developed. What should be developed are the enlightenment factors of *passaddhi*, *samādhi*, and *upekkhā*. The meditator

should reduce investigation and criticism. He should also reduce his relentless effort to discern clearly the respective natural characteristics of the four major elements. He should not take delight in the meditation practice. He should strive to calm down his mind (citta and cetasikas), to observe equally the respective natural characteristics of the four major elements and to keep his mind calmly fixed at the respective natural characteristics of the elements.

### **The Light and the Neighbourhood Concentration**

*Tassevaṃ vāyama mānassa nacireneva dhātuppa bhedaṃ bhāsa paññā pariggahito sabhāva dhammā rammanattā appanaṃ appatto upacāraṇatto samādhi uppajjati. (Visuddhi 1, 347)*

Thus, keeping faith and wisdom, effort and concentration balanced, the meditator continues his meditation task by reflecting on the respective natural characteristics of the four primary elements. As the five faculties are well balanced in the meditator's mind they become very pure, keen and sharp. Then disbelief-*assaddhiya*, slackening from the meditation object — *līna*, unmindfulness and forgetfulness of the object of the four primary elements — *pamāda*, not understanding correctly the respective natural characteristics of the four primary elements — *moha*, and other defilements are kept far away. So the seven noble enlightenment factors (*bojjhaṅgas*) become fully developed with extremely great energy. With the strong support of these noble enlightenment factors, the five jhāna factors become firmly established.

1. *Vitakka* — initial application of the mind towards the object of the natural characteristics of the four primary elements;
2. *Vicāra* — repeated reflection of the object of the natural characteristics of the four primary elements;
3. *Pīti* — fondness of the above sense objects;
4. *Sukha* — enjoying the above sense object happily;
5. *Ekaggatā* — establishing the mind calmly on the single object of the natural characteristics of the four primary elements.

These five jhāna factors become specially strong and distinct. The five hindrances (*nīvaraṇas*), which are the direct opposites of the jhāna factors, are driven away together with other defilements.

The meditator, who has exerted the effort to complete fully the procedure of undertaking the meditation on elements (*dhātu kammaṭṭhāna*) as described up till now, has well attained the neighbourhood concentration (*upacāra samādhi*) taking the object of the natural characteristics of the four primary elements. Thus the Commentary teacher has made the statement mentioned above. The meaning of the statement is as follows.

The meditator who is exerting the effort to balance the five faculties and the seven enlightenment factors in order to establish his meditation mind calmly on the object of the respective natural characteristics of the four primary elements,

1. as he used to perform respectfully and adoringly in

- exerting the effort to undertake the meditation on elements,
2. as he used to reflect constantly on only the four primary elements in all the four postures of lying, sitting, standing and going,
  3. as he used to subsist on appropriate weather, suitable food, suitable nutriment and appropriate listening to the Dhamma,
  4. as he perceives well the tranquillity sign object which is the natural characteristics of the four primary elements,
  5. as he causes the seven noble enlightenment factors to arise appropriately,
  6. as he has no regard for his body or for his life,
  7. as he does not recoil from the meditation task in the interim period between meditations,

should strive on strenuously to exert the right effort, to remain firmly established in the supreme exertion of the effort to raise his effort higher and higher step by step in order to make progress step by step in his meditation work of defining the elements. Then the meditation wisdom reflecting on the elements that understands precisely and penetratively the respective natural characteristics of the four primary elements arises in the mind of such a mediator

The natural oil lamp radiates light to enable persons with good eyesight to see various objects. In the same way the wisdom that understands penetratively the respective natural characteristics of the four primary elements and that associated with the tranquillity meditating mind which reflects on the elements makes evident the various aspects

of the natural characteristics of the four primary elements, i.e., hardness, roughness, heaviness, softness, smoothness, lightness, fluidity, cohesiveness, hotness, coldness, supporting, pushing. So it has the function of making evident by its wisdom light.

This meditation wisdom (*bhāvanā paññā*) which makes evident the respective natural characteristics of the four primary elements by its light at the “ arising instant, existing instant, and dissolving instant” or at the “ beginning, middle, and end” of the respective natural characteristics. It never relinquishes this understanding of the “ beginning, middle, and end.” As it does not relinquish its understanding of the “ arising, existing, and dissolving” of the respective natural characteristic, that meditation wisdom knows distinctly in all aspects the “ arising, existing, dissolving” that refer to the “ beginning, middle, end” of the respective natural characteristics of the four primary elements.

The concentration which associates with that meditation wisdom, as it does not reach the exalted state and mahaggata jhāna, is called the neighbourhood concentration (*upacāra samādhi*) which is the highest kāmāvacara samādhi (sense-sphere concentration).

The neighbourhood concentration can arise in the mind of that mediator who has been defining systematically the respective natural characteristics of the four primary elements according to the rules of defining these elements. (*Visuddhi 1, 347; Mahāti 1, 435-436*)

### **The Benefits of the Development of Concentration**

1. The development of concentration tames the mind to be calm and peaceful and purifies the mind from all defilements giving rise to the “Purity of the Mind” (*citta-visuddhi*).
2. A well - tamed and pure mind is conducive to human happiness, celestial happiness and supramundane happiness which cannot be offered by parents and relatives.
3. The development of absorption concentration provides the benefit of a blissful abiding here and now.
4. The development of access concentration and absorption concentration enables ordinary people and those under training (*sekkha persons*) to undertake insight meditation. It provides them with the benefit of insight by serving as the approximate cause for insight.

Hence the Blessed One said, “Bhikkhus, develop concentration; a bhikkhu who attains the right concentration will observe the ultimate realities as they really are and understand them correctly. (*S. iii, 13*)

5. Those who can develop the eight jhāna attainments in the ten kasīnas can practise further to develop supernormal powers. Hence the development of absorption concentration provides them the benefit of direct knowledge by serving as the approximate cause of direct knowledge.
6. Ordinary people who can maintain their absorption

concentration till death will be reborn in the Brahmā World.

7. Non-returners and Arahants, who can develop the eight jhāna attainments can enter upon the attainment of cessation (*Nirodha Samāpatti*), and by being without consciousness for seven days, they can abide in bliss here and now by reaching the cessation of cittas, cetasikas and cittaaja rūpas.

### References

1. “*Visuddhi Magga*” by *Bhaddantācariya Buddhaghosa*, translated into Myanmar by Ven. *Nandamālā*, Vol,II, pp 124-184.
2. “*The Path of Purification*” (*Visuddhi Magga* by *Bhaddantācariya Buddhaghosa*), translated by *Bhikkhu Ñāṇamoli*, pp. 380-408.
3. “*Nibbānagāmini Paṭipadā*” (in brief) Vol. II, *Rūpa Kammaṭṭhāna* by Ven. *Āciṇṇa* (in Myanmar), pp. 1-41.

### Review Questions

1. How does the Buddha teach “Dhātumanasikāra” in brief in Mahāsatipaṭṭhāna Sutta? Explain that teaching.
2. How does the Buddha teach the “Defining of the four primary Elements” in Mahāhatṭhipaduma Sutta, etc.?
3. Describe the practical method for undertaking the meditation on “Defining the four primary elements” successfully.
4. Describe the significance of the meditation subject on “defining the four primary elements”.
5. Describe the twelve characteristics of the four primary



elements according to Dhammasaṅgani. Explain the rules to be abided by in defining the elements.

6. How should a meditator balance controlling faculties in defining the four primary elements to achieve success in this meditation?
7. How should the enlightenment factors (bojjhaṅgas) be balanced to achieve success in the meditation of defining the four major elements?

**CHAPTER IV**  
**MUNDANE SUPERNORMAL POWERS**  
**IDDHIVIDHA ABHIÑÑĀṄA**

**The Power of Concentration**

When the mind is well concentrated, it is associated with intense joy and bliss and it becomes very powerful. It radiated very bright and penetrative light. With the help of this light, the mediator is able to see objects far away as well as the internal organs of his body and other people's bodies.

If he can develop the eight absorption attainments in all the ten kasinas, he can also practise in fourteen ways as described below to develop five mundane supernormal powers. If he can exert the effort rightly, that concentration meditation (*samādhi bhāvanā*) will give rise to supernormal powers as its benefit and will become very firm, stable and more advanced. He can then more easily perfect the development of understanding.

**Five Mundane Supernormal Powers**

In order to show the benefits of developing concentration and to teach progressively refined Dhamma, the Exalted One describes the five kinds of mundane supernormal power or direct knowledge.

1. *Iddhividha Abhiññāṇa* - powers of creating forms, flying through the air, walking on water, diving into the earth, etc.
2. *Dibbasota Abhiññāṇa* - Divine ear or clairaudience which enables one to hear subtle or coarse sounds far or near,

3. *Cetopairya Abhiññāna*- Power of penetrating the mind of others to discern their thoughts,
4. *Pubbenivāsānussat - Abhiññāna* - Knowledge of recollecting past existences,
5. *Dibbacakkhu Abhiññāna* - Divine Eye or clairvoyance, which sees subtle, coarse or hidden things, far or near in all 31 planes of existence.

“ *Dibbacakkhu Abhiññāna*” is also known as

“ *Cutūpāpāta-ñāna*” , that is, the knowledge of seeing the passing away of beings and the reappearance of beings.

*Dibbacakkhu Abhiññāna* can be extended to include the following two supernormal powers:

- (1) *Yathākammūpaga-ñāna* the power of knowing the kamma which gives rise to each living being,
- (2) *Anāgataṃsañāna* –the power of knowing future existences and future worlds.

### Development of Supernormal Powers

The meditator who wants to develop supernormal powers must achieve the eight absorption attainments in each of the eight kasīnas ending with the white kasīna. He must also practise to have complete control of the mind in the following fourteen ways.

1. *Kasīnānuloma* - in the order of the kasīnas

The meditator develops any one of the four rūpāvacara jhānas in the earth kasiṇa, after that in the water kasiṇa, and so on progressing through the eight kasiṇas, doing so a hundred times, or even a thousand times.

**2. *Kasiṇa paṭiloma* - in the reverse order of the kasiṇas**

He develops any one of the four rūpāvacara jhānas in the white kasiṇa, after that in the red kasiṇa, and so on progressing through the eight kasiṇas in the reverse order, doing so a hundred times, or even a thousand times.

**3. *Kasiṇānuloma paṭiloma* - in the forward order and reverse order of the kasiṇas**

He develops any one of the four rūpāvacara jhānas in the earth kasiṇa through the white kasiṇa, and then in the white kasiṇa through the earth kasiṇa, in forward and reverse order again and again.

**4. *Jhānānuloma* - in the order of the jhānas**

He develops the first rūpāvacara jhāna, after that the second rūpāvacara jhāna, and so on progressing through the eight jhānas up to the jhānas of neither perception nor non-perception in each kasiṇa, doing so a hundred times, or even a thousand times.

**5. *Jhāna paṭiloma* - in the reverse order of the jhānas**

He develops nevasaññā nāsaññāyatana jhāna, after that ākiñcaññāyatana jhāna, and so on progressing in the reverse order up to the first rūpāvacara jhāna in each kasiṇa, doing so a hundred times, or even a thousand times.

**6. *Jhānānuloma paṭiloma* - in the forward and reverse order of the jhānas**

He develops the jhānas in forward and reverse order, from the first rūpāvacara jhāna up to nevassaññā nāsaññāyatana jhāna and from nevasaññā nāsaññāyatana jhāna back to the first rūpāvacara jhāna in each kasiṇa again and again.

### 7. *Jhānukkantika* - Skipping the jhānas

He skips alternate jhānas without skipping the kasiṇas in the following way: having first attained the first rūpāvacara jhāna in the earth kasiṇa, he attains the third rūpāvacara jhāna in the same kasiṇa, and then, having removed the kasiṇa, he attains ākāsānañcāyatana jhāna, after that ākiñcaññāyatana jhāna. He repeats with the water kasiṇa and the remaining kasiṇas in the same way.

### 8. *Kasiṇukkantika* - Skipping the kasiṇas

He skips alternate kasiṇas without skipping jhānas in the following way: having attained the first jhāna in the earth kasiṇa, he again attains that same jhāna in the fire kasiṇa and then in the blue kasiṇa and then in the red kasiṇa. He repeats with the second jhāna, the third jhāna, etc.

### 9. *Jhāna-kasiṇukkantika* - Skipping jhānas and kasiṇas

He skips both jhānas and kasiṇas in the following way: having developed the first rūpāvacara jhāna in the earth kasiṇa, he next developed the third rūpāvacara jhāna in the fire kasiṇa, next ākāsānañcāyatana jhāna after removing the blue kasiṇa, next ākiñcaññāyatana jhāna after removing the red kasiṇa. He repeats in the same way skipping the alternate jhānas as well as the alternate kasiṇas.

10. *Angasaṅkanta* - transcending the jhāna factors

He develops the first jhāna in the earth kasīṇa, and then develops the other jhānas in the same earth kasīṇa, transcending the jhāna factors.

11. *Ārammaṇa saṅkanta* - transcending sense objects

He develops the first rūpāvacara jhāna in the earth kasīṇa, and then the same first jhāna in other kasīṇas, i.e. in the water kasīṇa up to the white kasīṇa. He repeats by developing the second rūpāvacara jhāna and other jhānas in turn in the same way.

12. *Angārammaṇa saṅkanta* - transcending both jhāna factors and sense objects

He attains the first rūpāvacara jhāna in the earth kasīṇa, the second jhāna in the water kasīṇa, the third jhāna in the fire kasīṇa, the fourth jhāna in the air kasīṇa, ākāsaṇāncāyatana jhāna by removing the blue kasīṇa, viññānaṇcāyatana jhāna by removing the yellow kasīṇa, ākiñcaṇṇāyatana jhāna from the red kasīṇa, and nevasaṇṇānāsaṇṇāyatana jhāna from the white kasīṇa.

13. *Angāvavatthāpana* - defining jhāna factors

He defines the first rūpāvacara jhāna as five-factored, the second jhāna as three-factored, the third jhāna as two-factored, and likewise the fourth jhāna, ākāsaṇāncāyatana jhāna, viññānaṇcāyatana jhāna, ākiñcaṇṇāyatana jhāna, and nevasaṇṇānāsaṇṇāyatana jhāna as two-factored.

14. *Ārammaṇa vavatthāpana* - defining the sense objects

He defines only the object as “ This object is the earth kasiṇa;” “This object is the water kasiṇa;” ---- “This object is the white kasiṇa”.

A beginner in meditation, who has not cultured his mind in fourteen ways as described above and who has not developed jhāna and abhiññāna previously, has no reason to exercise supernormal powers. Now for a beginner, even to do the kasiṇa preliminary work is difficult and only one in a hundred or a thousand can do the work.

For one who has done the kasiṇa preliminary work and attained the acquired sign (*uggaha nimitta*), to develop it further to the counter sign (*paṭibhāga nimitta*) is difficult and only one in a hundred or a thousand can develop the counter sign.

Even after attaining the counter sign, to extend it and develop it to reach absorption is difficult and only one in a hundred or a thousand can achieve it.

Even after attaining absorption, to culture one’s mind in the fourteen ways is difficult and only one in a hundred or a thousand can accomplish it.

Even after culturing one’s mind in the fourteen ways, to exercise the supernormal powers is difficult and only one in a hundred or a thousand can exercise the supernormal powers.

Even among those who can exercise supernormal powers, to become a “ *Khippanisantika person* ” that is a person who can develop the jhāna attainment very rapidly, is difficult and only one in a hundred or a thousand can

become such a person. *Venerable Rakkhita* was such a person.

While the *Elder Mahā-Rohaṇa-Gutta* who dwelled in Therambatthala was ill, thirty-thousand bhikkhus possessing supernormal powers came to attend upon him. Ven. Rakkhita, only eight years after his Full Admission to the Order, was among them. He saw a Royal Supanna (demon) swooping down from the sky intending to seize an attendant Royal Nāga- serpent as he was getting rice gruel for the Elder.

He created a rock immediately, and seizing the Royal Nāga by the arm, he pushed him inside it. The Royal Supanna hit the rock and made off. Seeing his marvellous feat, the Senior Elder remarked: “ Friends, if Rakkhita had not been here, we should all have been put to shame.”

What the story is intended to illustrate is the rapidity with which Ven. Rakkhita entered the jhāna, controlled its duration, and emerged, which is the necessary preliminary to the working of a marvel.

The senior Elder Mahā-Rohaṇa-Gutta also advised the thirty thousand bhikkhus that they ought to go about with their abilities perfected, just as it is proper for soldiers to go about with weapons cleaned of stains. They heeded the Elder’s advice and achieved rapid response as Khippanisantika persons.

Even after becoming khippanisantika persons to protect others from danger is very difficult and only one in a hundred or a thousand can do so. Like the Elder who



Giribhaṇḍavahanapūjā, the great offering of light on the whole island of Sri Lanka including Cetiya mountain and extending up to a league (yojana) into the sea.

Only Buddhas, Pacceka Buddha, Chief Disciples, etc., who have accumulated vast transcendental virtues (*pāramī*), attained supernormal powers and other virtues such as paṭisambhidā automatically as soon as they gain Arahantship, without the need to culture their minds by the fourteen ways.

So just as when a goldsmith wants to make some ornaments, he does so only after making the gold malleable and wieldy by smelting it, etc., and just as when a potter wants to make some vessels, he does so only after making the clay well kneaded and malleable, a beginner too must likewise culture his mind in the fourteen ways, and after making his will, mind, effort and wisdom predominant must develop meditation by mastery in adverting, and so on, in order to develop supernormal powers.

But one who already has the required condition for developing supernormal powers owing to practice in previous existences need only prepare himself by acquiring mastery in the fourth jhāna in the kasiṇas.

### **Ten Kinds of Accomplishment or Power** *(Iddhividha)*

- (1) *Iddhi* means the accomplished, completed thing. It also means accomplishment, completeness.
- (2) *Iddhi* is the right cause, the good cause that can bring about accomplishment and completeness.

(3) *Iddhi* is the cause for property and progress.

It is translated as “success” or “psychic power.”

There are ten kinds of accomplishment or power.

1 *Adiṭṭhāna Iddhi* - the power of creation by resolution

Being one by nature he contemplates to become many forms identical to himself. Thus, contemplating a hundred, a thousand, or a hundred thousand forms, he resolves by his higher knowledge: “Let me be many.” Thus he created many forms. (*Ps. ii, 207*)

2. *Vikubbanā Iddhi* - the power of creation by transformation

He abandons his normal form and takes on the form of a boy, of a snake or of the full military array of an army. Abandoning his normal form he creates many other forms by the power of transformation of his higher knowledge. (*Ps. ii, 210*)

3. *Manomaya Iddhi* - the power of creation accomplished by mind

Here a bhikkhu creates out of his body another identical body possessing visible form made by his supernormal mind.

4. *Ñāṇavipphāra Iddhi* - the power accomplished by the diffusion of knowledge

A distinction brought about by the influence of knowledge either before the arising of the knowledge or after it has arisen or at the arising of the knowledge is called the power accomplished by the diffusion of knowledge.

The abandoning of the perception of permanence is accomplished by *aniccānupassanā*. This is an example of the power accomplished by the diffusion of knowledge. The abandoning of all defilements is accomplished by the Arahant-path knowledge. This is also an example of the power accomplished by the diffusion of knowledge. This power is distinct in Ven. Bākula, Ven. Sankicca and Ven. Bhūtapala.

**Ven. Bākula** as an infant (five days old) was bathed in the river on an auspicious day. He fell into the river through the negligence of his nurse. He was swallowed by a fish which eventually came to Bārāṇasī (Benares) harbour. There it was caught by a fisherman and sold to a rich man's wife. The fish interested her, and thinking to cook it herself, she slit it open. She saw the child like a golden doll in the fish's stomach. She was overjoyed, thinking: "At last I have got a son."

So the child's safe survival in a fish's stomach in Ven. Bākula's last existence was due to the power accomplished by the diffusion of his Arahant-path knowledge to be obtained by him in that life. (*MA. iv, 190*)

**Ven. Sankicca's** mother died while he was still in her womb. At the time of cremation her body was placed on a pyre and pierced by stakes. The infant received a wound on the corner of his eye from the point of a stake and made a sound.

Then thinking that the child must be alive, they took down the body and opened its belly. They saw the child alive and gave him to his grand mother. He grew up under

her care and when he came of age he went forth and reached Arahantship together with the fourfold Paṭisambhidā. Ven. Sankicca's safe survival on the pyre was due to the power accomplished by the diffusion of his Arahant-path knowledge to be obtained by him in that life.

(*Dh A. ii, 240*)

The boy *Bhūtapāla's* father was a poor man in Rājagraha. He went into the forest with a cart to get a load of wood. When he returned to the city gate in the evening, his oxen abandoned the yoke and escaped into the city. He seated his child beside the cart and went into the city after the oxen. Before he could come out again, the gate was closed. The boy had to stay alone the whole night in a place infested by wild ogres. The child's safe survival is again due to the power accomplished by the diffusion of knowledge. (*Dh.A. ii, 284*)

5. *Samadhivipphāra Iddhi* the power accomplished by the diffusion of concentration

A distinction brought about by the influence of serenity either before the arising of concentration or after it has arisen or at the time of entering jhāna attainment is called the power accomplished by the diffusion of concentration.

The abandoning of hindrances (*nīvaraṇas*) by the first rūpāvacara jhāna is an example of the power accomplished by the diffusion of concentration.....The abandoning of ākiñcaññāyatana perception by nevasaññā nāsaññāyatana jhāna attainment also illustrates the power accomplished by the diffusion of concentration.

This power could be observed in the following stories of Ven. Sāriputta, Ven. Sañjīva, Ven. Khānu-Kondañña, the laywoman devotees Uttarā and Sāmāvati.

While Ven. Sāriputta was residing with Ven. Mahā Moggallāna at Kapotakandarā, he was sitting in the open under the moon light with his hair newly shaved. A wicked ogre, though warned by his companion, gave him a blow on the head. The sound of the blow was like a thunder clap. At the time of the blow the Elder was absorbed in an attainment and he suffered no pain and no harm from the blow. That he suffered no pain was due to the power accomplished by the diffusion of concentration. (*Ud, 39*)

While Ven. Sañjīva was in the attainment of cessation (*Nirodha-Samāpatti*), cowherds thought that he was dead. They put grass, sticks and cowdung on him and set fire to them. Not even a fibre in the Elder's robe was burnt. This miracle was also due to the power accomplished by the diffusion of serenity which occurred in his successive attainment of each of the eight jhānas preceding cessation. (*M, i, 333*)

Ven. Khānu-Kondañña usually lived in jhāna attainment most of the time. He was sitting absorbed in attainment one night in a certain forest. Five hundred robbers came by with stolen booty. They knew that no one was following them and they wanted to rest. They put down all their booty on the Elder, thinking that he was a tree stump. The robbers rested and decided to depart. When they started to pick up their booty, the Elder emerged from

the attainment at the predetermined time and made a move. The robbers cried out in fear.

The Elder said: “Don’t be afraid, lay followers; I am a bhikkhu.”

The robbers paid homage to him and developed reverence towards him. They went forth into homelessness, and later gained Arahantship together with Paṭisambhiddā wisdom. The absence of pain to the Elder though he was covered by five hundred bundles of goods was due to the power accomplished by the diffusion of concentration. *(DhA. ii, 254)*

The Lay devotee Uttarā was the daughter of a rich man named Puṇṇa. She hired a courtesan called Sīrimā to entertain her husband so that she was free to offer food to the Buddha and the Saṅgha for two weeks. Sīrimā became jealous of her and poured a basin of hot oil over her head. Uttarā contemplated Sīrimā’s good deed for her and quickly developed jhāna attainment in loving-kindness. The oil ran off her like water on a lotus leaf. This miracle was also due to the power accomplished by the diffusion of concentration. *(Dh A. iii, 310; AA. i, 451)*

The lay devotee Sāmāvatī was King Utena’s chief queen. The Brahman Māgaṇḍiya aspired to elevate his own daughter, Queen Māgaṇḍī, to the position of chief queen. He put a poisonous snake in Sāmāvatī’s harp and told the King that Sāmāvatī carried a harp with a poisonous snake in it in order to kill the King. When the King found

the snake, he was furious. He took his bow and aimed a poisoned arrow at her.

Sāmāvatī and her retinue pervaded the King with loving-kindness. The King stood trembling, unable to shoot the arrow or to put it away. Then the queen asked him: “Are you tired, your Majesty?” “Yes, I am tired”, replied the king. “Then put down the bow,” said the queen. The arrow fell automatically at the king’s feet. The queen then advised him: “Your majesty, one should not hate a person who has no hate.”

So the king’s not daring to release the arrow was due to the power accomplished by the diffusion of concentration. (*Dh.A. i, 216; AA.i, 443*)

#### 6. *Ariyā Iddhi* - the Noble One’s accomplishment or power

The power of Noble Ones to develop the perception of unrepulsiveness in repulsive objects, etc., is called Ariyiddhi or Ariyā Iddhi.

What is the Noble One’s accomplishment? If a bhikkhu wishes to dwell perceiving the unrepulsive in the repulsive, he can dwell so. If he wishes to dwell perceiving the repulsive in the unrepulsive, he can dwell so. If he wishes to dwell perceiving the unrepulsive in the repulsive as well as in the unrepulsive, he can dwell so. If he wishes to dwell perceiving the repulsive in the unrepulsive as well as in the repulsive, he can dwell so. If he wishes to dwell in equanimity, mindful and fully, rightly aware of the repulsive as well as the unrepulsive, ignoring the perception of

repulsiveness or unrepulsiveness, he can dwell so.

*(Ps. ii, 212)*

This is called the Noble One's accomplishment because it is only produced in Noble Ones who have reached mind mastery.

To elaborate, if a bhikkhu with cankers destroyed possesses this kind of accomplishment, he can dwell perceiving the unrepulsive in the repulsive by practising pervasion with loving-kindness or by reflecting on it as elements. He can also dwell perceiving the repulsive in the unrepulsive by practising pervasion with foulness or by reflecting on it as impermanent. Likewise he dwells perceiving the unrepulsive in the repulsive as well as in the unrepulsive by practising loving-kindness or by reflecting on them as elements. He dwells perceiving the repulsive in the unrepulsive as well as in the repulsive by practising pervasion of foulness or by reflecting on them as impermanent.

But when he is practising the six-factored equanimity, he feels neither glad nor sad on seeing a visible object; he dwells in equanimity, mindful and rightly aware of the repulsive as well as the unrepulsive, rejecting the notion of both the repulsive and the unrepulsive.

Thus this ability is called 'Noble One's accomplishment' because it is only produced in Noble Ones who have reached mind mastery.

7. *Kamma- vipākaja Iddhi-* accomplishment or power  
born of kamma result



The ability to fly in the air of winged birds, of all deities, of some human beings, of some earth-bound deities called *vinipātika*, is called the accomplishment born of kamma result.

All winged birds can fly through the air without *jhāna* and insight. All deities and some human beings at the beginning of the earth can fly through the air without *jhāna* and insight. Likewise some earth-bound deities like the ogress *Piyaṅkara*'s mother, the ogress *Uttara*'s mother, the ogress named *Phussamittā*, the ogress called *Dhammaguttā*, and so on, can go through the air. These are due to the accomplishment born of kamma result.

#### 8. *Puññavata Iddhi*- accomplishment or power born of great meritorious deeds

Universal monarchs travel through the air with their fourfold army, even with their grooms or shepherds, by the power born of great meritorious deeds. The four great rich men, namely, *Jotika*, *Jaṭila*, *Ghosaka* and *Meṇḍaka*, possessed the power born of great meritorious deeds. In brief, the special benefit which is fully accomplished when the accumulated great merit ripens is called the power born of great meritorious deeds.

A ruby palace and sixty-four wishing trees sprang up from the earth for the rich man *Jotika* due to the power born of his great meritorious deeds. A golden hill, eight cubits ( forty yards) high, also sprang up from the earth due to *Jaṭila*'s power born of his great meritorious deeds. *Gosaka*'s safe survival when attempts were made in seven places to kill him was due to his *puññavata iddhi*. The

appearance to **Meṇḍaka** of rams made of seven kinds of jems in a place the size of one *sītā* was also due to his *puññavata iddhi*. (*Dh A. iii, 364*)

Five persons with great accumulated merit were (1) the rich man **Meṇḍaka**, (2) his wife **Candapadamasiri**, (3) their son **Dhanañcaya**, (4) their daughter-in-law **Sumanādevī** and (5) their slave **Puṇṇa**. When the rich man **Meṇḍaka** washed his head and looked up at the sky, twelve thousand five hundred granaries were filled for him with red rice from the sky.

When his wife took a pot of cooked rice and served the whole of *Jambudīpa*, it was not used up.

When his son **Danañcaya** took a purse containing a thousand ducats and distributed them to all the inhabitants of *Jambudīpa*, the ducats were not exhausted.

When his daughter-in-law **Sumanādevī** took a basket of paddy and distributed it to all the inhabitants of *Jambudīpa*, the paddy was not used up.

When his slave **Puṇṇa** ploughed the field with a single ploughshare, there appeared fourteen furrows, seven on each side.

All these miracles were the results of *Puññavata Iddhi*. (*Vin. i, 240; DhA. i, 384*)

#### 9. *Vijjāmaya Iddhi* -power born of the knowledge of Ātappana treatise

Those called *vijjādhara*, who mastered the knowledge of mantras such as *Gandhārī Vijjā*, could rise to the sky and travel through the air by reciting the mantras.

They could also show elephants, horses, carriages, --- a manifold military array in space.

**10. *Sammāpayogapaccaya Iddhi* - power accomplished  
by the right exertion  
in such and such matters**

The emancipation from lust (sense desires) through renunciation, the abandoning of anger and hatred (*vyāpāda*) through loving-kindness (*adosa*), the abandoning of hindrances (*nīvaraṇas*) through the first rūpavacara jhāna, --- the eradication of all defilements through the Arahant Path (*Arahatta Magga*) are examples which illustrate the power accomplished by the right exertion in such and such matters.

In the Commentary the art of military operation, the knowledge of mathematics, the knowledge of medicine, the learning of three Vedas, the learning of the three Piṭakas, even the accomplishment in the work connected with ploughing, sowing, etc., are described as examples of *Sammāpayogapaccaya Iddhi*.

**The Four Planes of Accomplishment or Power**

The four planes of Accomplishment or Power are the four rūpāvacara jhānas.

1. *Vivekaja bhūmi* - first rūpāvacara jhāna as the plane born of seclusion on account of the absence of hindrances (*nīvaraṇas*),
2. *Piṭi-sukha bhūmi* - second rūpāvacara jhāna as the plane of joy and bliss,

3. *Upekkhā-sukha bhūmi* - third rūpāvacara jhāna as the plane of equanimity and bliss,
4. *Adukkha-masukha bhūmi* - fourth rūpāvacara jhāna as the plane of neither pain nor pleasure.

These four planes lead to the attaining of supernormal power, to repeated development of supernormal power, to the creation of various forms, to various results created by supernormal power, to the mastery of supernormal power, to fearlessness and boldness in supernormal power. (*Ps.ii, 205*)

And one reaches supernormal power by becoming light, malleable and wieldy in body after suffusing himself with joy and bliss and developing blissful perception and light perception. This is why the first three jhānas should be understood as the accessory plane for developing supernormal power. The fourth plane is the natural plane for attaining supernormal power.

### **Four Bases of Accomplishment or Power** **(*Iddhipāda*)**

The four bases or causes (*pāda*) for accomplishing supernormal powers are:

1. The base of accomplishment consisting of concentration predominant in will (*chanda*) and noble effort,
2. The base of accomplishment consisting of concentration predominant in energy (*vīriya*) and noble effort,

3. The base of accomplishment consisting of concentration predominant in consciousness (*citta*) and noble effort,
4. The base of accomplishment consisting of concentration predominant in wisdom (*paññā*) and noble effort.

These four bases lead to the attainment of supernormal power, to repeated development of supernormal power, to the creation of various forms, to various results created by supernormal power, to the mastery of supernormal power, to fearlessness and boldness in supernormal power. (*Ps. ii, 205*)

Here the concentration predominant in will is '*chanda-samādhi*' which is the concentration with the will to do acting as the predominant factor.

The noble effort is '*padhāna-saṅkhāra*' which is the name of the fourfold *sammappadhāna*, that is, the effort to prevent the arising of unarisen evils, etc.

### **The Eight Steps of Accomplishment or Power**

If a bhikkhu obtains concentration (*samādhi*), obtains unification of mind, supported by chanda, the wish to do, then chanda is not samādhi and samādhi is not chanda. Chanda is one, samādhi is another.

If a bhikkhu obtains concentration (*samādhi*), supported by energy (*viriya*), then *vīriya* is not samādhi and samādhi is not *vīriya*. *Vīriya* is one, samādhi is another.

If a bhikkhu obtains concentration (*samādhi*),

obtains unification of mind, supported by consciousness (*citta*)..... supported by wisdom (*paññā*).....then *paññā* is not *samādhi* and *samādhi* is not *paññā*. *Paññā* is one, *samādhi* is another.

These eight steps lead to the attainment of supernormal power,..... to fearlessness and boldness in supernormal power. (*Ps. ii, 205*)

For here it is *chanda*, the desire to arouse supernormal power, that is conjoined with *samādhi*, which leads to the development of supernormal power. Similarly in the case of energy, and so on.

### **Sixteen Roots of Accomplishment or Power**

The sixteen roots of accomplishment or power should be understood as sixteen modes of the mind's unperturbedness or unshakability (*Ānenja*).

1. Undejected consciousness which is supported and strengthened by energy is not perturbed by indolence.
2. Unrelated and unwavering consciousness is not perturbed by restlessness and agitation.
3. Unattached consciousness is not perturbed by attachment, greed (*rāga*).
4. Unoffensive consciousness is not perturbed by destructive ill will.
5. Unselfish and non-egoistic consciousness is not perturbed by wrong view (*dit̥ṭhi*).
6. The consciousness which is not bound by fondness and attachment is not perturbed by greed accompanied with rapture (*chandarāga*).

7. Liberated jhāna consciousness is not perturbed by greed for sense desires (*kāmarāga*).
8. The consciousness unassociated with defilement is not perturbed with defilement.
9. Consciousness rid of barriers of defilements is not perturbed by the barrier of defilement.
10. Unified consciousness is not perturbed by special and various forms of defilement.
11. Consciousness reinforced by faith is not perturbed by faithlessness.
12. Consciousness reinforced by energy is not perturbed by indolence.
13. Consciousness reinforced by mindfulness is not perturbed by heedlessness.
14. Consciousness reinforced by concentration is not perturbed by restlessness.
15. Consciousness reinforced by precise understanding is not perturbed by ignorance.
16. Consciousness illuminated by wisdom is not perturbed by the darkness of ignorance.

These sixteen roots of accomplishment lead to the attainment of supernormal power, to repeated development of supernormal power, to the creation of various forms, to various results created by supernormal power, to the mastery of supernormal power, to fearlessness and boldness in supernormal power. (*Ps.ii, 206*)

### **Resolution with Knowledge to create multiple Forms**

When a bhikkhu has accomplished the four planes,

the four bases, the eight steps and the sixteen roots of supernormal power, he develops the four rūpāvacara jhānas as the basis for direct knowledge and emerges from it.

Then if he wishes to become a hundred, he does the preliminary work with the intention ‘ Let me become a hundred, let me become a hundred’. After that he again develops the fourth rūpāvacara jhāna, as basis for direct knowledge, emerges from the jhāna, and resolves, ‘Let me be a hundred’. He becomes a hundred simultaneously with the resolving consciousness. The same method applies in the case of a thousand, and so on.

If he does not succeed in this way, he should do the preliminary work again, develop the fourth rūpāvacara jhāna, emerge from it and resolve to be a hundred, a second time.

Herein, the basic jhāna consciousness, i.e. the fourth rūpāvacara jhāna consciousness, has the kasīṇa sign as its object; but the preliminary - work consciousnesses have the hundred appearances as their object. And these latter are objects as appearances, not as concepts. The resolving consciousness has likewise the hundred appearances as its object. The resolving consciousness arises once only, next to the change-of-lineage consciousness (*gotrabhu*) as in the case of ādikammika person.

The abhiññā vīthi is of the form:

Na-Da- “Ma-Pa-U-Nu-Go-Bhiñ”-Bha-

Na = bhavaṅga- calana (vibrating life-continuum )



- Da = bhavaṅgupaccheda (arresting life-continuum)  
 Ma = manodvārāvajjana (mind-door adverting  
 consciousness)  
 Pa = parikamma (preparation of jhāna)  
 U = upacāra (proximity of jhāna)  
 Nu = anuloma (adaptation or connection between  
 parikamma and jhāna)  
 Go = gotrabhu (change-of- lineage consciousness)  
 Bhiñ = fourth rūpāvacara jhāna associated with abhiññā  
 (supernormal power)  
 Bha = bhavaṅga citta (life continuum)

### Like Venerable Cūla-panthaka

The story of Ven. Cūla-panthaka should be described here in connection with the creation of multiple forms.

At the time of Gotama Buddha there were two brothers who were called ‘Panthaka’ (Roadling) because they were born on a road. The elder one, called Mahā-Panthaka, went forth into homelessness and reached Arahantship together with the fourfold Paṭisambhidā (Discrimination). He made his younger brother, Cūla-panthaka, go forth too, and he taught him this stanza:

*“Padumaṃ yathā kokanadaṃ sugandhaṃ,  
 Pāto sīyā phullamavīta gandhaṃ,  
 Aṅgīrasaṃ passa virocamaṇaṃ,  
 Tapanta mādicca mivantalikkhe.”*

“As the lotus called kokanada has fragrant odour,

As it opens in the morning sun-rays with its perfume still fragrant,

So is the One who is enlightened with Arahatta Path-wisdom and Omniscient- wisdom still fragrant with virtue, etc.,

Pay homage to him who is comely and sublime with glittering body rays,

Pay homage to him who glitters with the light of wisdom like the sun shining in the clear sky.”

Four months went by, but Cūla-Panthaka could not get it by heart. Then Ven. Mahā-Panthaka said to him, “You are an abhabba person who could not get enlightenment in this dispensation,” and he expelled him from the monastery.

At that time Ven. Mahā-Panthaka was in charge of the duty for allocating monks to meal invitations. The physician Jīvaka approached the Elder, saying: “Venerable sir, please take the Blessed One and five hundred monks to our house tomorrow for alms-food.”

The Elder consented, saying: “I accept for all but Cūla-Panthaka.”

Early next morning Cūla-Panthaka stood weeping at the monastery gate. The Blessed One saw him with his divine eye and came to him.

“Why are you weeping?” asked the Buddha, and he was told what had happened.

“A bhikkhu is not an abhabba person just because he could not do a recitation. Do not grieve, bhikkhu,” said the Blessed One.

Then, taking him by the arm, the Buddha led him to the monastery. He created a piece of white cloth by supernormal power and gave it to him, saying: “Now bhikkhu, keep rubbing this cloth and recite over and over again, ‘Rajo haranam, rajo haranam’ (Removal of dirt, removal of dirt).”

While doing and reflecting as he had been told, the cloth became dirty and black. He pondered, “The cloth is clean; there is nothing wrong with it. This dirt comes from the body; it is the body that is wrong.”

He brought this knowledge of foulness and impermanence to bear on the five aggregates; he undertook insight meditation and reached the neighbourhood of conformity knowledge and change-of-lineage knowledge.

At that moment the Exalted One uttered these illuminative stanzas:

“Now greed it is, not dust, that we call ‘dirt’,  
 And ‘dirt’ is just a term in use for greed;  
 This greed the wise reject by means of Arahatta Path-  
 wisdom,  
 And dwell in the dispensation free from dust.

“Now hate it is, not dust, that we call ‘dirt’,  
 And ‘dirt’ is just a term in use for hate;  
 This hate the wise reject by means of Arahatta Path-  
 wisdom,

And dwell in the dispensation free from dust.

“Delusion, too, not dust, that we call ‘dirt’,  
And ‘dirt’ is just a term used for delusion;  
Delusion the wise reject by means of Arahatta Path-  
wisdom,  
And dwell in the dispensation free from dust.”

At the end of these three stanzas, Ven. Cūla-Panthaka attained the nine Supramundane Dhammas together with the fourfold Paṭisambhidā (Discriminations) and six kinds of supernormal power.

On the following day the Buddha went to Jīvaka’s house together with the community of bhikkhus. At the end of the ceremony of dedicating what is to be given accompanied by pouring water over the hand, gruel was served. But the Blessed One covered his bowl with his hand.

Jīvaka asked: “What is it, Venerable Sir?”

The Buddha replied: “There is a bhikkhu at the monastery”.

Jīvaka sent a male servant, telling him: “Go to the monastery quickly and return with the Bhikkhu.”

When the Blessed One had left the monastery, Ven. Cūla-Panthaka multiplied himself up to a thousand and dwelled in the pleasant mango-grove monastery. Jīvaka’s servant came to the monastery, he saw it full of bhikkhus. So he went back to his master and told him that the monastery was full of bhikkhus and he did not know who was Cūla-Panthaka Thera”.

Then the Buddha told him: “Go and catch hold

of the hem of the robe of the first bhikkhu you see; tell him 'The Buddha calls you' and bring him here."

He went and caught hold of the bhikkhu's robe. At once all the created bhikkhus disappeared. Ven. Cūla-Panthaka dismissed the servant saying: 'You may go.'

He attended to his bodily needs such as washing his face, and went through the air, arriving there first. He sat down at the place prepared for him.

It was with reference to this that it was said "Like Venerable Cūla-Panthaka."

The many appearances created were just like the creator because they were created without particular specification. Then whatever the creator does, whether he stands, sits, speaks, keeps silent, etc., they do the same.

But if he wants to make them different, some in the first phase of life, some in the middle phase, some in the last phase, and similarly some long-haired, some half-shaved, some shaved, some grey-haired, some with lightly dyed robes, some with heavily dyed robes, or expounding phrases, explaining the Dhamma, reciting the Dhamma, asking questions, answering questions, cooking dye, sewing and washing robes, etc., he should emerge from the basic jhāna, do the preliminary work in the way beginning 'let there be so many bhikkhus in the first phase of life', etc., then he should once more attain and emerge, and then resolve. They become of the kinds desired simultaneously with the resolving consciousness.

### Having Been Many, He Becomes One

After a bhikkhu has thus created a manifold state, if he wishes to become one again, he does the preliminary work with the intention 'Let me be one only, let me be one only.' After that he again develops the fourth rūpāvacara jhāna, emerges from the jhāna, and resolves: "Let me be one". He becomes one simultaneously with the resolving consciousness. But instead of doing this, he can automatically become one again with the lapse of the predetermined time.

### He Appears and Vanishes

'*Āvibhāvaṃ*' means 'he causes distinct appearance', 'he is not veiled by something', 'he is not hidden, he is revealed, he is evident.'

'*Tirobhāvaṃ*' means 'he vanishes, he is veiled by something, he is hidden, he is shut away, he is enclosed.' (*Ps, ii, 207*)

Now this possessor of supernormal power, if he wants *to make something evident*, turns darkness into light, or he reveals what is hidden, or he makes what has not come into the visual field come into the visual field.

How? If he wants to make himself or another visible even though hidden or at a distance, he emerges from the basic jhāna and does the preliminary work reflecting: 'Let this that is in the dark come into light' or 'Let that that is hidden be revealed' or 'Let this that is invisible be visible.' He again develops the basic jhāna, emerges from it, and resolves in the way already

described. As soon as the resolving consciousness arises, what is resolved simultaneously occurs.

**By whom was this miracle performed? By the Blessed One.** Being invited by Cūla-Subhaddā, the daughter of Anāthapiṇḍika, the Buddha traversed the seven-league journey between Sāvatti and Sāketa with five hundred palanquins created by Vissakamma angel, and he made the resolution so that the citizens of Sāketa saw the inhabitants of Sāvatti and the citizens of Sāvatti saw the inhabitants of Sāketa. After he had alighted in the centre of the city, he split the earth in two and showed Avīci, and he parted the sky in two and showed the Brahmā World.

Besides this meaning was also made clear by the descent of the Buddha and Gods from Tāvatisā. After performing the Twin Miracle and liberating eighty-four thousand beings from bonds, the Buddha pondered: ‘ Where did the past Enlightened Ones go to after displaying the Twin Miracle? He came to know that they went to Tāvatisā heaven.

Then he placed one foot on the Earth and placed the second on Mount Yugandhara. He lifted his first foot and set it on the summit of Mount Sineru. He took residence for the Rains Retreat there on the Red Marble Terrace and began his exposition of the Abhidhamma, starting from the beginning, to the deities of ten thousand worlds.

Every morning at the time for going alms round, he created an identical Buddha and made the resolution

to let the created Buddha continue teaching the Abhidhamma. The Blessed One himself came down to the Earth at the Himalayas, chew a tooth-stick of nāgalatā wood and washed his mouth in Lake Anotatta. Then he collected alms-food among Uttarakurus and partook of it on the shores of that lake.

His chief disciple, Ven. Sāriputta, came every day to attend upon him. He told Ven. Sāriputta: ‘ Today I taught this much Dhamma,’ and he gave the synopsis of what he taught in Tāvatisā that day. In this way he gave an uninterrupted exposition of the Abhidhamma for three months, and eight hundred million deities became enlightened as noble persons (Ariyās) on hearing it. Ven. Sāriputta also finished teaching Abhidhamma to his newly ordained 500 disciples. Sāriputta’s exposition of Abhidhamma became known as the Abhidhamma Piṭaka.

At the time of the Twin Miracle the assembly of people gathered there was twelve leagues ( Yojana) across. Then, saying ‘ We will disperse when we have seen the Buddha,’ they made an encampment and waited there. Anāthapiṇḍika’s younger brother, Cūḷa Anāthapiṇḍika, supplied all their needs. People asked Ven. Anuruddha to find out where the Blessed One was. The Elder developed light and with his divine eye he could see the Buddha taking up residence in Tāvatisā. He told the people about this.

The people again asked Ven. Mahā-Moggallāna to pay homage to the Blessed One. In the midst of the assembly the Elder dived into the earth. Then passing



through the core of Mount Sineru, he emerged at the feet of the Buddha. He paid homage to the Perfect One and said: “Venerable Sir, the people of Jambudīpa pay obeisance to the Blessed One and they say ‘We will disperse when we have seen the Buddha’.”

The Buddha asked Maggallāna, “Where is your elder brother, the General of the Dhamma?”

“ At the city of Saṅkassa, Venerable Sir.”

“ Moggallāna, those who wish to see me should come tomorrow to the city of Saṅkassa. Tomorrow being the Uposatha Day of the full moon, the Mahāpavāraṇā day, I shall descend to the city of Saṅkassa.”

“Good, Venerable Sir.”

So saying, the Elder paid homage to the Exalted One and descended by the way he came. At the time of his going and coming he resolved that people should see him. This is the miracle of making evident and visible what is invisible.

Mahā Moggallāna told the people what the Buddha had said , and he added ‘ Pay no heed to the distance to Saṅkassa; go forth tomorrow after the morning meal.’”

The Buddha informed the Sakka, the Ruler of Tāvātimsā heaven: “ Tomorrow, O King, I am going to the human world.”

The Sakka commanded Vissakamma: “Good

friend, the Blessed One wishes to go to the human world tomorrow. Build three flights of stairs, one of gold, one of silver and one of ruby," He did so.

On the full moon day the **Buddha** stood at the summit of Sineru and looked at the eastern direction. Many thousands of universes were visible to him as clearly as a single plane. Similarly he could see vividly thousands of universes in the western direction, in the northern direction and in the southern direction. Likewise in the downward direction he could clearly see right down to Avīci, and in the upward direction up to Akaniṭṭha heaven, the realm of the Highest Gods.

On that day the **Revelation of Worlds** (*Loka-vivarāṇa*) that is the demonstration of the supernormal power of opening up millions of worlds of location (okāsa-loka) and worlds of living beings (satta-loka) to be seen vividly by human beings and deities alike - had taken place. Human beings saw deities, and deities saw human beings. And in doing so the human beings did not have to look up and the deities did not have to look down. They all see each other face to face.

The Blessed One descended to the human realm by the middle flight of stairs made of ruby; the deities of the six sense-sphere heavens by the left side flight of stairs made of gold; and the deities of the pure Abodes as well as the Mahā Brahmā by the right side flight of stairs made of silver. The Sakka held the bowl and robe of the Buddha. The Mahā Brahmā held a three - league -wide white parasol. King Suyāma held

a yak-tail-fan. Pañcasikha, a Gandhabba deitie, descended doing honour to the Buddha with his Beluvapaṇḍu harp measuring three quarters of a league.

On that day there was no living being present who saw the Buddha and did not want to become a Buddha. This is the miracle of becoming clear and evident that the Blessed One performed.

Another person who could demonstrate this miracle of opening up the hidden and making visible what is invisible was the Elder Dhammadinna, resident of Talaṅgara monastery. He sat on the shrine terrace in Tissa-mahāvihāra, expounding the Aparaṇṇaka Sutta. He turned his fan downwards when everything up to Avīci was open up and became evident as clearly as a single plane. When he turned his fan upwards everything up to the Brahmā world was open up and became evident as clearly as a single plane. Having thus aroused the fear of hell and the longing for the bliss of heaven, the Elder taught the Dhamma. Some became stream Enterers, some Once-returners, some Non-returners.

When someone wishes to cause vanishing, he may turn light into darkness, or he may cause what is unhidden to be hidden, or what is visible to be invisible. How? If he wants to make himself or another invisible even though unconcealed or nearby, he emerges from the basic jhāna and does the preliminary work, reflecting thus, 'let this light become darkness' or 'let this that is unhidden be hidden' or 'let this that

is visible be invisible.’ Then he develops the basic jhāna again, emerges and resolves in the way already described. Simultaneously with the arising of the resolution consciousness what has been resolved takes place. Others do not see even when they are nearby. He too does not see, if he does not want to see.

**By whom was this miracle formerly performed? By the Blessed One.** While he was in Isipatana forest, he made Yasa who was sitting beside him invisible to his father. (*Vin.i, 16*)

Likewise, after the Buddha had travelled two thousand leagues to meet King Mahā-kappina<sup>1</sup> and established him in the Fruition of Non-return and his thousand ministers in the Fruition of Stream Entry, he so acted that Queen Anojā, who had followed the king with a thousand women attendants and was sitting nearby, did not see the King and his retinue. She asked the Blessed One, “Have you seen the King, Venerable Sir?” The Buddha replied by asking her, “Which is better for you, to seek the king or to seek yourself?”

The queen replied, “To seek myself, Venerable Sir.”

Then he taught her the Dhamma. At the end of the teaching, she and her retinue of one thousand women attendants became established in the Fruition of Stream Entry, while the ministers reached the Fruition of Non-return, and the king that of Arahantship. (*AA.1, 322, DhA.ii, 124*)

### **He Goes unhindered through Walls, through Mountains as though in Open Space**

One who wishes to go in this way develops the fourth rūpāvacara jhāna in space-kasiṇa, emerges from it, and does the preliminary work reflecting: “Let there be space.” Then he develops the same jhāna again, emerges from it, and resolves: “Let there be space.” The space appears as soon as the resolution consciousness arises. He goes unhindered through the wall, through the enclosure, or through the mountain.

### **He Dives in and out of the Ground**

One who wishes to do this develops the fourth rūpāvacara jhāna in water-kasiṇas, emerges from it, and does the preliminary work reflecting: “Let the earth in such an area be water.” He then develops the same jhāna again, emerges from it, and resolves: “Let the earth in such an area be water.” Simultaneously with the resolve, that much extent of earth becomes water. It is there that he does the diving in and out.

### **Seated cross-legged He Travels in Space**

If he wishes to go cross-legged in space like a winged bird, he develops the fourth rūpāvacara jhāna in earth kasiṇas, emerges from it, and does the preliminary work reflecting: “let an area the size of a seat for sitting cross-legged on be earth” if he wants to go cross-legged; or “Let an area the size of a bed for lying down be earth” if he wants to go lying down in space; or “Let an area the size of a path for walking on be earth” if he wants to go on foot in space. Then

he develops the same pādaka jhāna, emerges from it, and resolves in the way already described. Simultaneously with the resolve, it becomes earth.

He travels (walks), stands, sits, or lies down in space, in the sky. Just as ordinary men normally travel (walk), stand, sit, or lie down, on earth, so this possessor of supernormal power, by his attaining of mental mastery, travels (walks), stands, sits, or lies down, in space, in the sky. (*Ps. ii, 208*)

And a person who wants to travel in space should possess divine eye. Why? On the way there may be mountains, trees, etc., that are natural or created by jealous Nāgas, Suppaṇṇas, etc. He will need to be able to see these. But what should be done on seeing them? He should develop the fourth rūpāvacara jhāna, emerge from it, and then do the preliminary work thus “ Let there be space”, and resolve.

### **He Touches and Strokes the Moon and the Sun**

Here the person who attains supernormal power and mind mastery develops the fourth rūpāvacara jhāna, emerges from it and reflects on the moon and the sun. Again he develops the pādaka jhāna, emerges from it and resolves: “Let the moon or the sun be within hand’s reach.” Simultaneously with the resolve, it is within hand’s reach.

Sitting or lying down, with his hand he touches, makes contact with, strokes, the moon or the sun. Just as ordinary men touch, make contact with, stroke, some material object within hand’s reach, so does the person

with supernormal power touch, make contact with, stroke, the moon or the sun.

### **Taming the Royal Nāga Nandopananda**

At one time Anāthapiṇḍika listened to a sermon given by the Buddha, and he invited the Blessed One together with five hundred bhikkhus to take aims-food at his house the next day. The Buddha consented by keeping silence.

At dawn the next day the Exalted One surveyed ten-thousand worlds. The Royal Nāga called Nandopananda came within the range of his knowledge. On reflection he knew that the Royal Nāga (king of dragons) had wrong view and no confidence in the Three Jewels. He also saw that the Elder Mahā-Maggallāna could cure the Royal Nāga of his wrong view.

At daybreak he told Venerable Anandā to inform five hundred bhikkhus that the Perfect One was going on a visit to the celestial realm.

On that day a grand banquet was being prepared for the Royal Nāga. He was sitting on a divine couch with a divine white parasol held aloft, surrounded by dancers and a retinue of Nāgas. He was looking at the various kinds of food and drinks in celestial bowls and cups when the Buddha and five hundred bhikkhus proceeded directly above his canopy in the direction of the Tāvātimsā heaven. The Buddha so acted that the Royal Nāga saw them.

“ Venerable Sir, the four foundations of power have been developed by me, repeatedly practised, made the vehicle, made the foundation, established, consolidated, and properly undertaken. I can tame not only Nandopananda, Venerable Sir, but a hundred, a thousand, a hundred thousand Royal Nāgas like Nandopananda.

The Royal Nāga thought: “when he went in through my mouth, I did not see him. But when he comes out, I shall catch him between my fangs and chew up.” Then he said: “ Venerable sir, come out. Do not keep troubling me by walking up and down inside my belly.”

The Elder came out and stood outside. Nandopananda saw him and blew a blast of hot air from his nose. The Elder immediately attained the fourth jhāna and the blast could not move even a hair on his body. All the other bhikkhus could perform all the miracles starting from the beginning, but at this point they could not attain the fourth jhāna as rapidly as Mahā-Moggallāna. This is the reason why the Buddha did not allow them to tame Nandopananda.

The Royal Nāga thought: “I was unable to move even a single hair on this bhikkhu’s body with the blast from my nose. He is a mighty bhikkhu.”

Venerable Mahā-Moggallāna assumed the form of a Supaṇṇa, and making a loud sound by flapping the wings, he pursued the Royal Nāga. The latter abandoned his Nāga (serpent) form and assumed the



form of a young man. He paid homage to the Elder, saying “ I take refuge in you.”

The Elder said, “Nandopananda, the Bhuddha has come; let us go to him.” So having tamed the Royal Nāga and deprived him of his poison, the Elder went with him to the Blessed One.

The Royal Nāga paid homage to the Buddha, saying: “ Venerable Sir, I take refuge in you.” The Blessed One said, “May you be happy, Royal Nāga.”

Then the Buddha went to Anāthapiṇḍika’s house together with five hundred bhikkhus. Anāthapiṇḍika said: “ Venerable Sir, why have you come so late?”

“There was a battle between Moggallāna and the Royal Nāga Nandopananda.”

“Who won the battle and who was defeated?”

“Moggallāna won and Nandopananda was defeated.”

“Venerable Sir, let the Blessed One consent to my providing meals for seven days in honour of the Elder.”

So for seven days he accorded great honour to the five hundred bhikkhus with the Enlightened One at their head.

In this story Venerable Mahā-Moggallāna could make his body very big and he could assume various forms.

### **Though Far, He Makes It Near, and so on**

If the possessor of supernormal power, having reached mental mastery, wants to go to the Brahmā World, though far, he resolves upon nearness, “Let it be near.” It is near. Though near, he resolves upon farness, “Let it be far.” It is far. Though many, he resolves upon few, “Let there be few.” There are few. Though few, he resolves upon many, “Let there be many.” There are many.

With his divine eye he sees the fine-material form of that Brahmā. With his divine ear he hears the voice of that Brahmā. With his knowledge of penetrating the minds of others, he understands that Brahmā’s mind.

To make near what is far, he develops the basic jhāna (fourth jhāna) and emerges from it. He does the preliminary work reflecting on the far-off Brahmā World thus, “Let it be near.” He then attains the basic jhāna again, emerges from it, and resolves with knowledge, “Let it be near.” It becomes near. The same procedure applies to the other miracles too.

Who had made near what was far? The Blessed One. For when he was going to Tāvatisā after the Twin Miracle, he made Yugandhara and Sineru near, and from the earth’s surface he set one foot on Yugandhara and the other foot on the summit of Sineru.

Who else has done it? Venerable Mahā-Moggallāna.

He shortened the thirty-league road from Sāvāṇhi

to Saṅkassa so that the twelve-league crowd leaving Sāvatti after taking their meals could reach Saṅkassa in a moment.

Furthermore, Venerable Cūla-Samudda did it as well in Tambapaṇṇi Island (Sri Lanka). During a period of famine, seven hundred bhikkhus came to the Elder one morning. He saw nowhere at all in Tambapaṇṇi Island where a large community of bhikkhus could get alms-food. But he could see with divine eye that they could get alms-food in Pāṭaliputta (Patna) in northern India.

He told the Bhikkhus to take their bowls and outer robes, saying “Come friends, let us go wandering for alms.” Then he abridged the earth and went to Pāṭaliputta. The bhikkhus asked, “What city is this, venerable sir?”

“It is Pāṭaliputta, friends.”

“Pāṭaliputta is far away, venerable sir.”

“O friends, some leading Elders could make what is far near.”

“Where is the ocean, venerable sir.?”

“Friends, didn’t you cross a blue ditch on the way?”

“Yes, venerable sir, but the ocean is very wide.”

“Friends, some old Elders could also make what is large small.”

Who had made far what was near? The Blessed One. For although Aṅgulimāla was near to him, yet he made him far distant. (*M. ii,99*)

**Who has made much little? Venerable Mahā Kassapa did.** One feast day at Rājagraha, five hundred girls were on their way to enjoy the festival. They took moon cakes with them. They saw the Buddha but gave him nothing. When they saw Venerable Mahā-Kassapa, they all approached him to offer him a moon cake each, thinking, “He is our Elder.” The Elder took out his bowl and made a single bowlful of them all.

The Blessed One waited for him, and he offered the cakes to the Buddha.

In the story of the rich man Illisa (*Dh.A i, 372*), Venerable Mahā Moggallāna made little much. And in the story of Kākavaliya the Blessed One did so. The Elder Mahā-Kassapa, after spending seven days in Nirodha attainment, stood at the house door of a very poor man called Kākavaliya in order to show favour to the poor. His wife saw the Elder, and she poured into his bowl the unsalted gruel that she had cooked for her husband. The Elder took it and placed the bowl in the Buddha’s hand. The Blessed One resolved to make the gruel just enough for the Community of Bhikkhus. What was brought in a single bowl became enough for all. And on the seventh day Kākavaliya became a rich man.

Moreover, whatever the possessor of supernormal power wishes, whether to make the sweet unsweet, or the unsweet sweet, etc., is successful. During the period of famine in Sri Lanka, Venerable Mahā-Anula saw many bhikkhus sitting on the banks

of a river eating plain rice, which was all that they had got after doing their alms round. The Elder resolved “Let the river water be cream of ghee”, and he gave a sign to the novice. The novice fetched the cream of ghee in their bowls and gave it to the bhikkhus. All of them took their meal with the cream of ghee.

## References

1. *'Visuddhi Magga' by Bhaddantācariya Buddhaghosa, translated into Myanmar by Venerable Nandamālā, Vol. II, pp. 185-259.*
2. *'Visuddhi Magga' by Bhaddantācariya Buddhaghosa, translated into Myanmar by Venerable Mahāsī Sayadaw, Vol. III, pp 1-105.*
3. *'The Path of Purification' (Visuddhi Magga by Bhaddantācariya Buddhaghosa), translated into English by Bhikkhu Ñāṇamoli, pp. 409-445.*

## Review Questions

1. Describe the five mundane supernormal powers briefly.
2. After attaining the eight jhāna attainments in the ten Kasiṇas, how should one practise to develop supernormal powers?
3. What does 'Iddhi' mean? Describe ten kinds Iddhi briefly.
4. Explain 'Ñāṇavipphāra Iddhi' with examples.
5. What is Samādhivipphāra Iddhi? Illustrate it with examples.
6. Explain 'Puññavata Iddhi' with examples.

7. What are the four planes of accomplishment that lead to the attaining of supernormal power?
8. Describe the four bases of accomplishment for developing supernormal powers.
9. Describe the sixteen roots that must be accomplished for developing supernormal power.
10. How can an accomplished bhikkhu multiply himself into a thousand appearances ? Describe with reference to Cūlapanthaka.
11. Being one, how can one become many, and being many, how can one become one again?
12. How is the miracle of making visible what is invisible exercised ? Describe with examples.
13. How is the ' Revelation of worlds' performed? Who performed it? What is its significance?
14. How can one make something invisible? By whom was this miracle performed? How did he perform it?
15. How can one go through walls, dive in and out of the earth, and travel in space?
16. Who tamed the Royal Nāga Nandopananda? How did he tame the Royal Nāga with the wrong view?
17. How can the possessor of supernormal power make near what is far, and make far what is near?
18. Who has made much little and little much? How does he accomplish these miracles?

**CHAPTER V**  
**DIRECT KNOWLEDGE - DIVINE EAR AND**  
**OTHERS**  
*(Abhiññā Niddesa)*

**Divine Ear (Dibba Sota)**

In '*dibbasota*', '*dibba*' means '*divine*' because it is like that of deities. Deities possess pure, sensitive ear-element (*sota-dhātu* or *sota-pasādha*) through well-performed kamma that is unobstructed by bile, phlegm, blood and so on, and freed from low passions. It is capable of hearing an object even though far off, because it is liberated from imperfections.

This bhikkhu's ear-element of knowledge (*dibbasota*), being produced by the power of strenuous meditation (*vīriya-bhāvanā*), is similar to the deities' ear-element. It is also called '*dibba*' because it is developed through the power of four rūpāvacara jhānas known as divine abiding (*dibbavihāra*). It is quite pure because it has no imperfections. It surpasses the ordinary ear element for it can hear both human sounds and celestial sounds.

A bhikkhu with divine ear can hear sounds that are far off, even in another world, and sounds that are near, even the sounds of creatures living in his body.

**Development of Divine Ear**

The bhikkhu must have attained the eight jhāna absorptions in the eight kasiṇas consisting of the four major element kasiṇas and the four colour kasiṇas and

must have practised them skilfully in 14 ways to have complete control of his mind.

He develops the fourth rūpāvacara jhāna, emerges from it, and uses this access-jhāna consciousness for the preliminary work of hearing the gross sounds of lions roaming in distant forests which are in the path of natural hearing. Then he should focus his attention on sounds which range gradually from grossness to fineness such as in a monastery the sounds of bells, of triangular brass gongs, of big drums, of conch shells, of novices and young monks reciting at the top of their voices, of those speaking in natural tones, of birds, of the wind, of the foot-steps, of boiling water, of ants and termites, etc.

Next he should pay attention to sounds coming from the East, from the West, from the North, from the South, from below, from above, ranging from gross sounds to subtle sounds. These sounds are evident to a natural mind, the more so to the preliminary concentration-consciousness.

As he gives his attention to the sound sign in this way, thinking 'Now the divine ear will arise', the mind-door adverting consciousness will arise making one of these sounds as its object and then dissolve. After that, upekkhāsaḥagataṃ nāṇasampayutta mahākusala citta arises four times, functioning as parikamma (preliminary work), upacāra (access), anuloma (conformity) and gotrabhu (change-of-lineage) in a slow-witted person or three times as access, comfor-



mity and change-of-lineage in a quick-witted person. Then the fourth rūpāvacara jhāna arises once accompanied by the supernormal knowledge called divine hearing (dibbasota).

Na-Da- 'Ma-Pa-U-Nu-Go-Bhiñ' -Bha-

Then in order to extend the power of hearing, he marks off a space of one finger, saying, ' I wish to hear the sounds within this space, and increases it. He should increase it, marking off spaces of two fingers, four fingers, eight fingers, a span, a cubit, a room, a monastery, a compound, a village of his alms round, a district, a country, and so on, as far as a world system, or even farther.

The bhikkhu, who has developed direct-knowledge in this way, hears also by means of knowledge without re-entering the basic jhāna any sound that has come within the space touched by the basic jhāna's object. And in hearing in this way, even if there is an uproar with sounds of conch shells, drums, cymbals, etc., right up to the Brahmā World, he can, if he wants to, still define each one thus 'This is the sound of conch shells, this is the sound of drums.'

### Direct Knowledge of Penetrating the Minds of Others

*(Cetopariya Abhiññāṇa)*

In the word '*cetopariya-ñāṇa*', '*ceto*' means 'mind', '*pariya*' means 'defines penetratively', and '*ñāṇa*', means 'knowledge'. Thus the word '*cetopariya-ñāṇa*' means 'the knowledge that defines penetratively

the minds of others.’

Cetopariya Abhiññāṇa is the higher knowledge or direct knowledge of penetrating the minds of others and understanding their thoughts with one’s own mind.

### Development of Cetopariya Abhiññāṇa

How is this direct knowledge developed? It is developed successfully through the divine eye (*dibba-cakkhu*) which constitutes its preliminary work.

Therefore the bhikkhu who wants to develop this knowledge first develops the bright light associated with divine eye and seeks out someone’s consciousness which arises depending on the heart base (*hadayavatthu*) by observing repeatedly with his divine eye the colour of the blood in that person’s heart.

For when consciousness accompanied by pleasant feeling (*somanassa vedanā*) is present, the blood is red like a ripe banyan fruit. When consciousness is accompanied by painful feeling (*domanassa vedanā*), the blood is black like a ripe rose apple. When consciousness is accompanied by neutral feeling (*upekkhā vedanā*), the blood is clear like sesamum oil.

Thus he develops and consolidates the power of direct knowledge of penetrating the minds of others by keeping under observation the colour of the heart-blood of another person to discern his thoughts thus: “This matter is produced by the faculty of pleasant feeling (*somanassindriya*), this matter is originated by the faculty of painful feeling (*domassindriya*), this

matter is originated by the faculty of neutral feeling (*upekkhindriya*).

When he has consolidated his direct knowledge of penetrating the minds of others in this way, he can discern the consciousness accompanied by greed (*sarāgacitta*), the consciousness accompanied by hatred (*sadosacitta*), the consciousness accompanied by delusion (*samohacitta*), and so on.

In fact, he can discern all the 54 sense-sphere consciousnesses, all the 15 fine-material consciousnesses, and all the 12 immaterial-sphere consciousnesses. He can understand these consciousnesses by tracing one consciousness from another with knowledge without any more looking at the heart-colour.

For this is said in the Commentary : “ When he wants to know another consciousness in the immaterial sphere, whose heart-colour should he observe ? Whose material alteration originated by the faculties should he look at?”

No one’s. The province of a possessor of direct knowledge is that he considers any consciousness whatsoever and knows it according to sixteen classes. But this discourse beginning with “develop the bright light associated with divine eye,.....” is for a beginner who has not yet done any interpreting (*abhinivesa*) reckoned as study for direct knowledge.

As regards the expression ‘the consciousness accompanied by greed, etc.’, the eight consciousnesses

rooted in greed are to be understood as consciousnesses accompanied by greed. The remaining moral and indeterminate (*kusala* and *abyākata*) consciousnesses in the four planes are not accompanied by greed. The two consciousnesses accompanied by grief (*dosa-mūla cittas*) and the two consciousnesses accompanied by sceptical doubt (*vicikicchā*) and restlessness (*uddhacca*) respectively are not included in this dyad, although some elders include them too.

With regard to the dyad of consciousnesses accompanied with ignorance (*moha*) and consciousnesses not accompanied with ignorance, only two consciousnesses, namely, *vicikicchā-sampayutta citta* and *uddhacca-sampayutta citta* are taken to be accompanied with ignorance (*samoha cittas*) and the rest are regarded as consciousnesses not accompanied by ignorance (*vitamoha cittas*).

The five *sasaṅkhārika akusala cittas* that associate with sloth and torpor (*thina middha*) shrink somewhat in taking sense objects. So they are called contracted consciousness (*saṅkhitta cittas*). The consciousness accompanied by restlessness (*uddhacca*) is called distracted consciousness (*vikkhitta citta*).

The consciousnesses of fine-material sphere and the immaterial sphere are exalted consciousnesses (*mahaggata cittas*) ; the rest are unexalted consciousnesses (*amahaggata cittas*). All the mundane consciousnesses in the three spheres are surpassed consciousnesses (*sauttara cittas*) and the supramundane

consciousnesses are unsurpassed consciousnesses (*anuttara cittas*).

All consciousnesses that have reached access (*upacāra*) or absorption (*appanā*) are concentrated consciousnesses (*samāhita cittas*). Those that have not reached access or absorption are unconcentrated consciousnesses (*asamāhita cittas*).

Those consciousnesses which have attained any one of the five kinds of liberation (*vimutti*) is called liberated consciousnesses (*vimutti cittas*). Those consciousnesses which have not attained liberation is called unliberated consciousnesses (*avimutti cittas*). The five kinds of liberation are the deliverance by substitution of opposites through insight (*tadīṅga vimutti*), the deliverance by suppression through concentration (*vikkhambhana vimutti*), the deliverance by cutting off by means of the Path knowledge (*samuccheda vimutti*), the deliverance by tranquillization by means of the Fruit-knowledge (*paṭipassaddhi vimutti*), and the deliverance by renunciation as Nibbāna (*nissaraṇa vimutti*).

In this way the bhikkhu who has acquired the direct knowledge of penetrating other's minds discerns all kinds of consciousnesses such as the consciousness accompanied by greed,----- the consciousness which is unliberated.

### Direct Knowledge of Recollecting Past Existences (*Pubbenivāsānussati Abhiññā*)

In the word '*pubbenivāṣānussati-nāṇa*', '*pubbeni*'

means ‘the aggregates that one has experienced in one’s past existences’, ‘*anussati*’ means ‘repeated recollection’ or ‘the mindfulness by which one recalls previous existences’, and ‘*ñāṇa*’ means ‘the knowledge that associates with that mindfulness.’

Thus ‘Pubbenivāsānussati Abhiññā’ is the higher knowledge or direct knowledge of recollecting the aggregates that one has experienced in one’s past existences.

In explaining the ‘Direct Knowledge of Recollecting Past Existences’ the description in the Text runs as follows: “He directs, he inclines, his mind to the knowledge of recollecting past existences. He recollects his manifold past existences, that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, fifty births, a hundred births, a thousand births, a hundred thousand births, a world-cycle, many world-cycles; there I was so named, of such a race, with such an appearance, such was my food, such my experience of pleasure and pain, such the end of my life span ; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a race, with such an appearance, such was my food, such my experience of pleasure and pain, such the end of my life span; and passing away from there, I reappeared here; thus with its aspects and particulars he recollects his manifold past existences.” [D.i, 81]

‘Manifold’ here means ‘of many kinds’ or ‘that has occurred in many ways’.

‘Past existences’ means the continuity of existences lived here and there, taking the immediately previous existence as the beginning and working backwards to past existences.

‘He recollects’ means ‘he recalls it, following it out by the succession of aggregates, or by death and rebirth-linking.’

There are six kinds of people who could recollect past existences. They are : heretics (*titthis*), the Buddha’s ordinary disciples (*sāvakas*), great disciples (*mahāsāvakas*), chief disciples (*aggasāvakas*), Pacceka Buddhas and the Buddhas.

Of these, heretics could recall up to forty world-cycles, not more. Why not? Because of their weak understanding. For being devoid of the knowledge of defining and classifying mind and matter, their understanding is weak. The ordinary disciples could recall up to one thousand world-cycles, because their understanding is strong. The eighty great disciples could recollect a hundred thousand world-cycles that was the period they took to fulfil their perfections (*pāramī*). The two chief disciples could recall as far back as an incalculable number of world-cycles (one *asaṅkheyya*) plus one hundred thousand world-cycles which was again the period they took to fulfil their perfections.

Pacceka Buddhas could recall their past existences up to two incalculable numbers of world-cycles (*two asaṅkheyyas*) plus one hundred thousand

world-cycles. In the case of the Buddhas, there is no limit to their recalling power.

Again the heretics can recall past existences in the order of aggregates. They cannot remember by way of death and rebirth-linking, letting go the order of aggregates. They are like the blind in that they are unable to descend upon any place they choose ; they go as the blind do without letting go of their sticks. So they recollect past existences without letting go of the succession of aggregates.

The ordinary disciples of the Buddha recollect past existences both by means of the order of aggregates, and also alternately by means of death and rebirth-linking. Likewise the eighty great disciples. But the chief disciples have nothing to do with the succession of aggregates. When they see the death of one existence, they see the rebirth-linking of that existence, and again when they see the death of another existence, they also see the rebirth-linking. So they go by tracing through death and rebirth-linking. Likewise Pacceka Buddhas.

Buddhas, however, have nothing to do with the succession of aggregates or with tracing through death and rebirth-linking ; for whatever existence they like to know in many millions of world-cycles, either upward or downward, becomes evident to them. So they go by the power of wisdom (*nāṇagati*), and so they descend with the lion's descent wherever they want, even skipping over many millions of world-cycles



as though they can review the whole range of existences quickly.

Just as an arrow shot by an archer skilled in splitting a hair as Sarabhaṅga goes without sticking in trees, creepers, and so on, or swerving, and hits the mark, so the knowledge of the Buddhas, does not stick, does not falter in the various intervening existences but grasps whatever existence is desired.

And among these beings who recall their previous existences, the heretics' direct knowledge of their previous existences appears like the light of a glow-worm, that of the ordinary disciples like lamp-light, that of great disciples like the light of torches, that of chief disciples like that of the morning star, that of Pacceka Buddhas like the moon-light, while that of the Buddhas like the glorious sun with its thousand rays.

### **Development of the Direct Knowledge of Recollecting Past Existences**

In this section it is the ordinary disciples' recollection of past existences that is intended. Hence it was said above that the ordinary disciples of the Buddha recollect past existences both by means of the order of aggregates, and also alternately by means of death and rebirth-linking.

So a bhikkhu, who is a beginner and wants to recollect in this way, should go into solitude and seclusion, after finishing his meal. Fixing his mind on a single object, he develops the four rūpāvacara jhānas

in succession and emerges from the fourth jhāna as the basis for direct knowledge. He should then contemplate in the reverse order all that he has done during the day and the night.

He should recall first his most recent act of sitting down, next, preparing the seat, entering the room, putting away the bowl and robe, partaking of the meal, returning from the village, wandering for alms in the village, entering the village, walking on the path to the village, setting out from the monastery, paying homage at the shrine, washing the bowl, picking up the bowl, wash the face and the teeth, doing things in the morning, doing things in the middle watch, in the first watch.

While this much is evident even to his normal consciousness, it is especially evident to his preliminary-work consciousness. But if any one of his acts does not become evident, he should again develop the fourth rūpāvacara jhāna, emerge and contemplate. By so doing it becomes evident like lighting a lamp in the dark.

Thus in reverse order should he contemplate all his actions on the second day, the third, fourth, fifth day, the tenth day, half a month, a month, as far back as a year. When by these means he adverts to ten years, twenty years, and so on as far back as his own rebirth-linking in this existence, he should advert to the mentality-materiality (*nāma-rūpa*) at the moment of death in the preceding existence. A wise bhikkhu who

has undertaken the higher knowledge meditation is able at the first attempt to observe the mentality-materiality at the death moment after removing his attention to the rebirth consciousness.

For a slow-witted person (*duppañāṇa puggala*), it is not easy to see the mentality-materiality as stated above. However, he should not give up thinking that “the mentality-materiality of the past existence has already dissolved and new mentality-materiality due to a new kamma has already arisen in this existence. Consequently the death instance of the past existence is, as it were, shut away in utter darkness, and it is hard for one of little understanding to see it.” Still he should not give up the task, saying “After removing my attention to the rebirth consciousness of this existence, I cannot discern the mentality-materiality that occurred at the death moment of my past existence.”

On the contrary, he should again and again develop the same basic *jhāna*, and each time he emerges he should direct his attention to that instance. Suppose a strong man is felling a big tree for the purpose of making the peak of a many-tiered, spire-like roof. As his axe was not of very good quality, the axe blade was blunted by chopping the branches and foliage. But he does not give up the task. On the contrary, he goes to a smithy and has his axe sharpened, after which he returns and continues chopping the tree. Again when the axe gets blunt, he does as before and continues chopping the tree. And as he goes on chopping it in

this way, the tree falls at length, because each time there is no need to chop again what has already been chopped and what has not yet been chopped gets chopped.

Similarly the bhikkhu should develop the basic jhāna again and again and every time he emerges from the jhāna, instead of contemplating what he has already contemplated he should contemplate the rebirth consciousness, and at length he removes the rebirth-linking and makes the mentality-materiality that occurred at the death moment his object.

Herein, the knowledge which arises making as object all that arises, starting back from the last act of sitting down till his rebirth-linking, is not called the knowledge of recollecting past existences; but it is called the preliminary-work-concentration knowledge.

However, when this bhikkhu has got back beyond the rebirth-linking, there arises in him the mind-door adverting consciousness making as its object the mentality-materiality that occurred at the death-moment. And when that consciousness has ceased, mahākusala nāṇasampayutta citta arises four or three times as preliminary-work (omit for quick-witted person), access, conformity and change-of-lineage taking that same object too. Then the fine-material absorption consciousness of the fourth jhāna arises once, also taking that same object of mentality-materiality at the death-moment of the past existence. The knowledge associated with this fourth jhāna consciousness is called “the knowledge of recollecting past existences.”

It is with the mindfulness associated with that knowledge that “he repeatedly recollects his manifold past existences, that is to say one birth, two births, --- a hundred births, a thousand births, a world-cycle, many world-cycles, ----, with details and particulars.”

[D. i, 81]

As he recollects his manifold past existences, he can also recollect many past world-cycles — the many cycles of dissolution (*samvatta kappa*), the many cycles of evolution (*vivatta kappa*), the many cycles of dissolution and evolution.

He can observe that he was born in such a world of dissolution, in such a state or place of birth (*yonī*), or destiny (*gati*), in such a station of consciousness (*viññāṇathīti*) or abode of beings (*sattāvāsa*), with such a family name like Kaccana or Kassapa, with such an appearance (*fair or dark*), whether his life was a rough or refined one, whether pleasure or pain was prevalent, whether his life span was short or long, and so on.

Having passed away from that existence, generation, destiny, station of consciousness or abode of beings, he again appeared in another existence, generation, destiny, station of consciousness or abode of beings, with such a name, race, appearance, etc.

### Divine Eye (Dibba Cakkhu)

In ‘*dibbacakkhu*’, ‘*dibba*’ means ‘divine’ because it is similar to that of deities. Deities possess pure, sensitive eye-element (*cakkhu-dhātu or cakkhu-pasāda*) through well-performed kamma supported by

strong faith (*saddhā*), right view and benevolence. This eye-element is thus unobstructed by bile, phlegm, blood, etc., and freed from defilements. It is capable of seeing objects even though far off or hidden, because it is liberated from imperfections.

This divine eye (*dibba cakkhu*) is produced by the power of energy and strenuous meditation (*vīriyabhāvanā*). So it is similar to the deities' eye-element. It is also called 'dibba' because it is developed through the power of four rūpāvacara jhānas known as divine abiding (*dibbavihāra*) and because it has the divine abiding as its support.

It is also known as 'dibba' because it is accompanied by very bright light developed by the meditation on light (*āloka*) kasīṇa. And it is divine because it has a great range of vision through seeing visible objects that are behind walls, and so on.

Moreover, the divine eye is an 'eye' in the sense of seeing visible objects. Also it is an 'eye' since it is like an eye in its performance of an eye's function. It is 'pure' (*visuddhi*) since it is a cause of the purification of view, owing to its ability to see persons who are passing away and also persons reappearing according to their respective kammās.

This statement is correct, because one who sees only the passing away of beings and not the reappearance of beings assumes the wrong 'View of Annihilation' (*Uccheda Micchādiṭṭhi*), and because one who sees only the appearance of beings and not the

passing of beings takes the wrong view that a new being evidently appears.

One who sees both the passing away and the reappearance of beings goes beyond the twofold wrong views and that vision of his is therefore a cause of purification of view. And the Buddha's sons see both of these. So the divine eye is '*visuddhi*' since it is a cause of purification of view.

The divine eye surpasses the human eye in its ability to see visible objects by surpassing the human environment. It can see not only coarse and gross objects that are visible to the human eye but also very subtle objects and celestial objects which are far away or hidden. In fact it can see all living beings and inanimate things in the whole universe as well as in the thirty-one planes of existence.

Thus the divine eye (*dibba cakkhu*) is the supernormal eye that resembles the celestial eye-element, that is developed by the power of energy and strenuous meditation (*vīriya bhāvanā*) through the four rūpāvacara jhānas known as divine abiding (*dibba vihāra*), that is accompanied by very bright light and very marvellous in being the cause of purification of view, and that surpasses the human eye in seeing very subtle and very distant objects as well as celestial objects.

### **Development of Divine Eye**

The bhikkhus who wants to develop divine eye must have attained the eight jhāna absorptions in the

eight kasīṇas, excluding light kasīṇa and space kasīṇa, and must have practised them skilfully in fourteen ways to have complete control of his mind.

He must also have accomplished the four planes, the four bases, the eight steps and the sixteen roots of supernormal power. Then he develops the fourth rūpāvacara jhāna as the basis for direct knowledge and emerges from it. He does the preliminary work with the intention 'let me see the objects in the next room.'

After that he again develops the fourth rūpāvacara jhāna, as basis for direct knowledge, emerges from the jhāna, and resolves: 'Let me see the objects in the next room'. He sees the objects as soon as the fourth rūpāvacara jhāna associated with the supernormal knowledge of divine eye arises next to the change-of-lineage consciousness (*Gotrabhu*) in the Abhiññā vīthi:

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If he does not succeed at the first time, he should do the preliminary work again, develop the fourth rūpāvacara jhāna, emerge from it and resolve to see the objects in the next room, a second time.

If successful, in order to extend the power of seeing, he marks off a space of one finger, saying, 'I wish to see the objects within this space, and increases it. He should increase it, marking off spaces of two fingers, four fingers, eight fingers, a span, a cubit, a room, a monastery, a village, a district, a country, and so on as far as a whole world system, or even farther, extending to the brahmā world.



The bhikkhu, who has developed direct knowledge in this way, sees also by means of knowledge without re-entering the basic jhāna any object that has come within the space touched by the basic jhanā's object.

**Knowledge of Seeing the Passing away and Reappearing of Sentient Beings (*Cutūpapāta-ñāṇa*)**

The direct knowledge of divine eye is also known as 'cutūpapāta-ñāṇa'. But this means 'the knowledge of seeing, the passing away and reappearing of living beings. Thus in developing this knowledge one must direct and incline one's mind to the knowledge of the passing away and reappearance of beings as it is described in the Text:

“ He directs, he inclines, his mind to the knowledge of the passing away and reappearance of beings. With the divine-eye, which is pure and surpasses the human eye, he sees beings passing away and reappearing, inferior and superior, fair and ugly, happy or unhappy in their destiny; he understands beings as faring according to their deeds: these worthy beings who are ill-conducted in body, speech and mind, revilers of Noble Ones, wrong in their views, acquirers of kamma due to wrong views, have, on the break up of the body, after death, appeared in a state of loss, in an unhappy destiny, in perdition, in hell; but these worthy beings, who are well conducted in body, speech, and mind, not revilers of Noble Ones, right in their views, acquirers of kamma due to right view, have, on the break up of the body, after death, appeared in a

forms of ogres, giants, etc. His mind will become distracted and he loses his jhāna. He may even become insane. So he must be careful and mindful in seeing forms.

### **Yathākammūpaga-ñāṇa and Anāgataṃsa-ñāṇa**

*‘Yathākammūpaga-ñāṇa’* is the ‘knowledge of knowing the kamma which gives rise to each living being’ or simply ‘the Knowledge of Faring according to Deeds’.

*‘Anāgataṃsa-ñāṇa’* is the Knowledge of Knowing Future Existences and Future Worlds’ or simply ‘the Knowledge of the Future’.

These two supernormal knowledges are two accessory or additional knowledge of Divine Eye. They are developed on the basis of Divine Eye. There are no special preliminary work for developing them. They are developed by the same preliminary work used for the development of Divine Eye. In making the resolution, the bhikkhus resolves to know the kamma which gives rise to each individual or the future event that he wishes to know. Simultaneously with the arising of the Abhiññā jhānā consciousness what he has resolved becomes evident.

If Yathākammūpaga-ñāṇa and Anāgataṃsa-ñāṇa are counted as separate knowledges, there are seven mundane supernormal knowledges beginning with Iddhividha Abhiññāṇa. When the mundane supernormal powers are counted as five, Yathākammūpagañāṇa and Anāgataṃsañāṇa are included in Divine Eye.

The order in which the Divine Eye and the knowledge of Faring according to Deeds arise is this. Here a bhikkhu extends light downwards in the direction of hell, and he sees beings in hell suffering great misery. That vision of hell and miserable beings is only the divine eye's function. And he reflects in this way 'After doing what deeds these beings undergo this suffering? Then the knowledge that has those deeds as its object arises in him thus 'It was after doing such and such bad deeds.' This Knowledge of Faring according to Deeds is Yathākammūpaga-ñāṇa.

Likewise he extends light upwards in the direction of celestial realms and he sees beings enjoying great celestial luxury in the Nandavana Garden, the Missaka Garden, the Phārusaka Garden, etc. That vision also is only the divine eye's function. And he reflects in this way 'After doing what deeds do these beings enjoy this great luxury?' Then the knowledge that has those deeds as its object arises in him thus 'It was after doing such and such good deeds.' This is the knowledge which is called the 'Knowledge of Faring according to Deeds.'

When the bhikkhu sees inferior beings, despised, disdained, scorned, looked down upon, and superior beings, not despised, not disdained, not scorned and not looked down upon, it is the function of his divine eye. And he reflected in this way 'After doing what deeds do these beings have to fare differently?' Then the knowledge that has those deeds as its object arises in him thus 'The inferior beings are reaping the fruits

of their deeds which had the strong support of delusion (*moha*) and the superior beings are reaping the outcome of their deeds which had the strong support of non-delusion (*amoha*). This knowledge is the function of *Yathākammūpaga-ñāṇa*.

When the bhikkhu sees ugly beings having undesirable, disagreeable, unpleasing appearance, and also beautiful beings having a desirable, agreeable, pleasing appearance, it is the function of his divine eye. And he reflects in this way ‘After doing what deeds do these beings have to fare differently?’ Then the knowledge that has those deeds as its object arises in him thus ‘The ugly beings are reaping the fruits of their deeds which had the strong support of anger (*dosa*), and the beautiful beings are reaping the outcome of their deeds which had the strong support of tolerance and loving-kindness (*adosa*).’

When the bhikkhu sees beings who are happy in their good destiny, rich and very wealthy, and also beings who are unhappy in their destiny, poor and desolate with very little food and drink, it is only the function of his divine eye. And he reflects in this way ‘After doing what deeds do these beings have to fare differently? Then the knowledge that has those deeds as its object arises in him thus ‘The happy beings in good destiny are reaping the fruit of their good deeds which had the strong support of generosity (*alobha*), and the unhappy beings in poor destiny are reaping the outcome of their poor deeds which had the strong

support of attachment to their property (*lobha*) and stinginess (*macchariya*).

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3. “*The Path of Purification*” (*Visuddhimagga* by *Bhaddantācariya Buddhaghosa*), translated by *Bhikkhu Nānamoli*, pp. 446-478.
4. “*The Path of Purity*” (*Visuddhimagga* by *Bhaddantācariya Buddhaghosa*), translated by *Pe Maung Tin*, pp. 472-504.

### Review Questions

1. 'What is Divine Ear' (Dibba-sota)? How can it be developed?
2. What is meant by 'Cetopariyañāṇa'? How can one develop this direct knowledge?
3. Explain the meaning of 'Pubbenivāsānussatiñāṇa'. Who can recollect their past existences and how far can they recollect?
4. Describe fully the procedure for developing the Direct Knowledge of Recollecting Past Existences.

5. What is the difference between the ordinary human eye and the divine eye? Why is the divine eye called 'Dibbacakkhu'? How can it be developed?
6. Describe the similarities and the differences between the 'Divine Eye' (*Dibbacakkhu*) and the Knowledge of Faring according to Deeds (*Yathā-kammūpaga-ñāṇa*).

## **CHAPTER VI**

### **THE SUPERNORMAL KNOWLEDGES OF THE BODHISATTA**

#### **The Eight Qualities of the Bodhisatta's Mind Continuum**

At the time when the Bodhisatta was practising the rigorous practice of austerities (*dukkaracariyā*) for six years, his mind continuum was exceedingly pure and undefiled by three wrong thoughts (*micchāvitakka*), namely sensual thought (*kāma vitakka*), malevolent thought (*vyāpāda vitakka*) and cruel thought (*vihimsa vitakka*). It was so pure that Māra could not find any opportunity to censure him.

Again while he was spending the day at the Sālā forest on the full-moon day of Vesakha, the day he was to attain Buddhahood, his mind was extremely pure with the attainment of eight mundane jhānas. Furthermore, when the Devas and the Brahmās from ten thousand world-systems assembled and paid him homage while he was sitting on the Invincible Throne (*Aparājita pallanka*) after his victory over the Devaputta Māra, he remained oblivious of them, focusing his attention on the practice of the Dhamma only. He remained absorbed in the fourth rūpāvacara jhāna and his power of concentration was enhanced by the concentration of the fourth jhāna. His mind continuum was endowed with the following eight qualities.

1. By virtue of the very pure mental state of the fourth rūpāvacara jhanā, the mind continuum of the Bodhisatta was totally pure.
2. On account of such purity, it appeared glittering like newly polished refined gold.

*Pabhassara middam bhikkhave cittaṃ (A. i,9)*

3. Having discarded happiness and joy (*sukha, pīti*), which are the cause of greed (*lobha*), and also having got rid of sorrow and distress (*dukkha, domanassa*), which are the cause of hatred (*dosa*), the mind continuum of the Bodhisatta was free from the mental defilements of greed and hatred.
4. This freedom from mental defilements makes the mind free from impurities (*upakkilesā*) which soil and oppress the mind.
5. Being tamed and trained in fourteen ways and further augmented by fivefold mastery over the jhānas, the mind continuum of the Bodhisatta became pliable and gentle so as to be amenable to his wishes.
6. Being soft and tender like the newly polished, refined pure gold, which was ductile and malleable for easy conversion into desired ornaments, the mind continuum became amenable to the wishes of the Bodhisatta enabling him to accomplish easily and effectively all kinds of feats, such as recollecting past existences or seeing distant or hidden objects.
7. Being well developed and trained so as not to become deprived of the aforesaid qualities, the mind



continuum remained firmly established in the qualities and amenable to the wish of the Bodhisatta. 8. Being thus firmly and securely established, his mind was completely unshaken owing to faithlessness, laziness, heedlessness, restlessness and ignorance; in fact his mind continuum was very strong in respect of faith (*saddhā*), energy (*vīriya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*).

Being endowed with these eight qualities, the mind of the Bodhisatta found it easy, needing only an inclination, for realization of the brilliant feats which should be realized by means of supernormal knowledge (*Abhiññā*). When the mind was bent towards the object of *Abhiññā*, *Abhiññā javana* arises readily.

### Attainment of the Supernormal Knowledge of Past Existences

In the first watch of the night on that auspicious day, the Bodhisatta inclined his mind towards the supernormal knowledge of recollecting former existences (*Pubbenivāsānussati Abhiññā*). Thereupon, that supernormal knowledge arose in him immediately. Through that supernormal knowledge, he recollected and saw all past activities, events and experiences of the past existences, going back from the previous existence right up to the existence when he was Sumedha, the hermit; he also recollected in backward order many existences and many world-cycles prior to the Sumedha existence, and again recollected in the

forward order his existences up to that of Setaketu Deva just before the present existence.

Here doubt may arise as to how all the events in so many existences were exposed to be known in one consciousness moment by *abhiññā javana* (fourth *rūpāvacara citta* accompanied by supernormal knowledge) which arises only once in one cognitive process (*vīthi*). The answer is : although there arose only one *abbhiññā javana* consciousness in one cognitive process, ignorance (*moha*) which kept the happenings and experiences in those existences hidden was done away with by the *abbhiññā javana*. All kinds of happenings and experiences of those existences were recollected only thereafter through successive processes of reflection (*Paccavekkhaṇā vīthis*), which followed the *Abbhiññā vīthi*.

*Pubbenivāsānussati Abhiññā* represents the first *Vijjāñāṇa*. In recollecting successive past existences with *Pubbenivāsānussati Abhiññā* the Bodhisatta saw the phenomena of mind and matter (*nāma-rūpa*) with penetrative insight. So he also acquired supernormal knowledges which could assure him to attain Supramundane Path and Fruition knowledges.

He saw that there were only the phenomena of mind and matter throughout the countless rounds of existences, the beginning of which is not known. In all the three occasions of birth, living and death, there are only the arising and dissolution of mentality and materiality (*nāma-rūpa*). Indeed in all abodes and at

all times, the phenomena of *nāma-rūpa* are in a continuous state of flux, like the flame of an oil lamp or like the current of a river. And through a succession of causes and effects, it is only the continuum of *nāma-rūpa* which fulfils the various functions concerned such as seeing visible objects, hearing sounds, etc., at the six sense doors, thus giving rise to various modes of intimating one's intentions by bodily movement and verbal expression, etc.

So in reality there is no sentient individual at all to be called 'I', 'you', 'man', 'woman', etc. Indeed there is not a single Almighty God or *Brahmā* who could create such a sentient being.

This being the case, the Bodhisatta could, through *Pubbenivāsā-nussati-ñāṇa*, temporarily put away to a distance (*vikkhambhana pahāna*) the twenty modes of wrong view of *atta* (personality belief). With regard to the aggregate of corporeality, there are four kinds of wrong view of *atta*, namely, *rūpa* is *atta*, *atta* has *rūpa*, *rūpa* exists in *atta*, *atta* exists in *rūpa*. Similarly, for each of the remaining four aggregates of feeling, perception, mental formations and consciousness, there are four modes of wrong view of *atta*. So altogether there are twenty modes of wrong view of *atta*. Having done away with this wrong view the Bodhisatta attained the stage of purity by the removal of wrong view, *Ditthi Visuddhi*. At the same time he could also discard the wrong vision and delusion caused by *moha*.

### Attainment of the Supernormal Knowledge of Divine Eye

At midnight on that auspicious day the Bodhisatta

directed his mind continuum, endowed with the aforesaid eight qualities, towards the supernormal knowledge of Divine Eye (*Dibbacakkhu*). This supernormal knowledge is also called ‘Cutūpapāta Ñāṇa, the knowledge of seeing the passing away and reappearance of sentient beings. This knowledge can be extended to include ‘*Yathākammūpaga Ñāṇa*’, the knowledge of faring according to deeds, and *Ānāgatamisa Ñāṇa*’, the knowledge of the future.

When he directed his mind towards the supernormal knowledge of *Dibbacakkhu* or *Cutūpapāta Ñāṇa*, this knowledge arose quite easily. Through that supernormal knowledge, he could see sentient beings who were on the verge of death or just after taking conception, those who were low-born or high-born by lineage or caste, those who were beautiful or ugly and attain a happy existence or a miserable existence. In other words, he saw those who were rich and prosperous because of their past deeds of merit based on the absence of greed (*alobha*), and those who were poor and miserable because of their past deeds of demerit based on greed (*lobha*).

After seeing the denizens of the woeful states (*apāya*) suffering misfortune through his divine eye, he reflected “What kinds of deeds have these beings of the woeful states done to suffer such awful miseries?” Thereupon, *Yathākammūpaga Abhiññā* which enabled him to see the deeds of demerit done by these beings arose in him.

Likewise after seeing through his divine eye the immense happiness enjoyed by sentient beings of the

realms of humans, Devas and Brahmās, he reflected “What kinds of deeds have these humans, Devas and Brahmās done to enjoy such progressively magnificent bliss in their respective realms?” Thereupon, *Yathākammūpaga-ñāṇa* which enabled him to see the meritorious deeds done by those beings arose in him.

By means of *Yathākammūpaga Abhiññā* he reviewed in detail the past deeds of merit and demerit done by the respective beings and came to know them truly thus: “These denizens of the woeful states had in their past existence committed evil by deed, word or thought; they had maligned, abused and reviled noble persons (*Ariyās*); they held wrong views and with these wrong views they themselves committed and also caused others to commit various demeritorious deeds. After death and the dissolution of their bodies, they reappeared in miserable existences. Those beings in good existences had performed good deeds bodily, verbally and mentally; they did not malign, abuse or revile noble persons; they held right views and with the right views they performed various kinds of meritorious deeds and they persuaded others to do so. After death and the dissolution of their bodies, they were reborn in the blissful realms of humans, Devas and Brahmās.”

The *Dibbacakkhu Abhiññā* was the second *Vijjā Ñāṇa* attained by the Bodhisatta. By virtue of this supernormal knowledge, the mind continuum of the Bodhisatta became devoid of the element of ignorance and delusion (*avijjāmoha dhātu*) which is apt to keep hidden the passing away and arising of sentient beings.

Then with Yathākammūpaga Abhiññā which has Dibbackkhu Abhiññā at its basis, the Bodhisatta was able to review and became enlightened as to the true facts of the past deeds performed by sentient beings; and having done away with sixteen kinds of doubt, *kaṅkhā*, he attained the stage of purity by the removal of doubt, *Kaṅkhāvitarana Visuddhi*.

The sixteen kinds of doubts are: Have I been in the past? or have I not been in the past? What have I been in the past? How have I been in the past? From what state to what state did I change in the past? Shall I be in the future? Or shall I not be in the future? What shall I be in the future? How shall I be in the future? From what state to what state shall I change in the future? Am I? or am I not? What am I? How am I? Where has this being come? Whither will it go?

### **Attainment of the Supernormal Knowledge of Extinction of Moral Intoxicants**

In the last watch of the night on that auspicious day when he would be enlightened as a Buddha, the Bodhisatta inclined his mind continuum, endowed as it was with the aforesaid eight attributes, to attain *Arahattamagga Ñāṇa*, also known as *Asavakkhaya Ñāṇa*, meaning the knowledge of Extinction of Moral Intoxicants.

He contemplated the causal relations which give rise to continuous succession of existences according to the kammās performed by various beings. Thereupon, he discovered the **Doctrine of Dependent Origination** or the **Doctrine of Dependent Arising**

(*Paṭiccasamuppāda*) consisting of eleven causal relations and twelve factors – viz., *avijjā*, *saṅkhāra*, *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*, *taṇhā*, *upādāna*, *bhava*, *jāti*, *jarā-maraṇa*. Going over this Doctrine of Dependent Arising in forward and reverse order repeatedly, he understood very clearly why all beings are going from one existence to another in the round of birth and death (*Samsāra*).

The Bodhisatta had done away with defilements such as *lobha*, *dosa*, by means of the merit accumulated through fulfilment of Pāramīs such as Dāna, Sīla. He had also subdued *moha*, the general of defilements, with its concomitants, and thus removed the hindrances which conceal the way to Nibbāna. At dawn he practised and developed *Mahāvajīra vipassanā*. The method of practice and development in brief of this magnificent vipassanā meditation is as follows.

### Mahāvajīra Vipassanā

There are a hundred thousand crores of world systems known as *Ānākhetta*, the field of Authority of a Buddha. When the Bodhisatta contemplated the true nature of those beings living in each universe and belonging to the three periods of time (past, present and future), he came to know full well that, no matter how numerous humans, Devas, Brahmās and woeful beings were in a single universe, they could be reduced to twelve factors of Paṭiccasamuppāda in the ultimate sense: *avijjā* and *saṅkhāra*, (past factors as cause); *viññāṇa*, *nāmarūpa*, *saḷāyatana*, *phassa* and *vedanā* (present factors as effect); *taṇhā*, *upādāna* and

*kammabhava* ( present factors as cause); *jāti* (*upapattibhava*) and *jarā-maraṇa* (future factors as effect).

When he contemplated the true nature of humans, Devas, Brahmās and woeful beings living in the remaining world-systems and belonging to the three periods of time, he came to know full well that they have the same nature and they can be reduced to twelve factors of Paṭiccasamuppāda in the ultimate sense.

Summing up the number of the objects of vipassanā meditation, as there are a hundred thousand crores of world systems, there are also a hundred thousand crores each of the twelve factors. The total number of these objects will then become one million and two hundred thousand crores.

As a man, who cut and cleared a thick jungle with tangling bushes and undergrowths, sharpened his sword again and again on the whetstone, so did the Bodhisatta, in order to clear away the thick jungle and bushes of defilements (*kilesās*) numbering one thousand five hundred, repeatedly sharpened the sword blade of Mahāvajīra Insight Knowledge (*Mahāvajīra Vipassanā Nāṇa*), his personal weapon, on the whetstone of Ānāpāna Fourth Jhāna attainment. After that he contemplated each of the Factors of Dependent Arising, numbering one million two hundred thousand crores, by reflecting on their characteristics of impermanence (*Anicca*), unsatisfactoriness (*Dukkha*) and non-self (*Anatta*).



As each of the factors of Paṭiccasamuppāda numbering one million two hundred thousand crores promotes three Insight knowledges, namely, the Insight Knowledge of Impermanence (*Anicca Vipassanā Ñāṇa*), the Insight Knowledge of Unsatisfactoriness (*Dukkha Vipassanā Ñāṇa*) and the Insight Knowledge of Non-self (*Anatta Vipassanā Ñāṇa*), there arise altogether three million six hundred thousand crores of Mahāvajira Insight Wisdom.

It is the usual practice of every Bodhisatta on the eve of his attainment of Buddhahood to reflect on the Doctrine of Dependent Arising in forward and backward order and again reflect on each factor in terms of three characteristics: *anicca, dukkha, anatta*.

After the Bodhisatta had cultivated, as described earlier, Sammāsaṇa Ñāṇa of three million six hundred thousand crores of Mahāvijira Insight Wisdom by reflecting on the twelve factors of Paṭiccasamuppāda in terms of their characteristics, he again entered upon the Ānāpāna Fourth Jhāna to sharpen the sword blade of the higher Insight Knowledge (*Vipassanā Ñāṇa*).

Then he emerged from the jhāna and again reflected on the twelve factors of Paṭiccasammupāda in terms of three characteristics to develop the higher Vipassanā Knowledges. The Bodhisatta could realize higher Vipassanā Ñāṇas with ease because he had entered the Order of Bhikkhus in the presence of past Buddhas, learnt the three Piṭakas and practised Vipassanā Meditation successfully to attain *Udayabbaya Ñāṇa, Bhaṅga Ñāṇa, Bhaya Ñāṇa, Ādīnava*

*Ñāṇa, Nibbidā Ñāṇa, Muccitukamyatā Ñāṇa, Paṭisaṅkhā Ñāṇa and Saṅkhārupekkhā Ñāṇa.* Besides his Insight Knowledge had developed and grown immensely by virtue of the aforesaid three million six hundred thousand crores of Mahāvajīra Vipassanā Sammasana Ñāṇa.

After realizing nine insight knowledges mentioned above, he reached the last stage of Vipassanā which is the Knowledge of Conformity, *Anuloma Ñāṇa*. He did not make a halt there. He immediately proceeded to clear away the clouds and darkness of ignorance and delusion (*avijjāmoha*), which conceal the four Truths, namely, the Truth of Suffering (*Dukkha Sacca*), the Truth of the Origin of Suffering (*Samudaya Sacca*), the Truth of Cessation of Suffering (*Nirodha-Sacca*), and the Truth of the Path Leading to the Cessation of Suffering (*Magga-Sacca*) by means of three kinds of conformity to the function of Truth, (*Saccānuloma Ñāṇa*)-viz; preliminary impulsion (*parikamma*), access impulsion (*upacāra*), and conformity (*anuloma*).

### **The Arising of Path-wisdom and Fruition-wisdom**

Having dispelled the thick mass of clouds and darkness that hides the truth, he clearly saw Nibbāna, as one did the moon clearly in the cloudless sky, first with the knowledge of change-of-lineage (*Gotrabhu Ñāṇa*) and then with the knowledge of the first Path (*Sotāpattimagga Ñāṇa*). The Path consciousness is immediately followed by the fruition consciousness three or two times in accordance with the attribute of

the Dhamma known as *Akālika* (immediate fruition). The cognitive series for the arising of the Path consciousness and Fruition consciousness are as follows.

(*Manda paññā*): Na-Da-Ma-Pa-U-Nu-Go-Mg-Pl-Pl-Bh-

(*Tikkha-paññā*): Na-Da-Ma-U-Nu-Go-Mg-Pl-Pl-Pl-Bh-

Na = *bhavaṅga-calana* (vibrating life-continuum)

Da = *bhavaṅgupaccheda* (arresting life-continuum)

Ma = *manodvārāvajjana* (mind-door adverting consciousness)

Pa = *parikamma* (preparation of magga)

U = *upacāra* (proximity of magga)

Nu = *anuloma* (conformity or connection)

Go = *gotrabhu* (change-of-lineage)

Mg = *Magga citta* (Path consciousness)

Pl = *Phala citta* (Fruition consciousness)

Bh = *Bhavaṅga* (life continuum)

Sotāpattimagga Ñāṇa annihilates two defilements (*kilesās*) - viz., *diṭṭhi* and *vicikicchā* - and three fetters (*samyojanas*) - viz., *sakkāya - diṭṭhi*, *vicikicchā* and *sīlabbataparāmāsa*.

### The Attainment of Buddhahood

After realizing sotāpattimagga and phala, the Bodhisatta reviewed (1) the Sotāpattimagga, (2) the Sotāpatti-phala, (3) Nibbāna, (4) the defilements destroyed, and (5) the defilements remaining. This fivefold reflective knowledge is known as fivefold *Paccavekkhaṇa Ñāṇa*.

Then he again cultivated and developed the series of Insight Knowledges such as *Udayabbaya Ñāṇa*, etc.

Soon he realized the second Path- consciousness called *Sakadāgāmi-magga* and its Fruition called *Sakadāgāmi-phala*. This Path- wisdom uprooted the grosser defilements of sense-desires (*kāmarāga*) and ill-will (*vyāpāda* or *dosa*).

The Bodhisatta again reviewed (1) the *Sakadāgāmi-magga*, (2) the *Sakadāgāmi-phala*, (3) *Nibbāna*, (4) the defilements destroyed, (5) the defilements remaining with the fivefold *Paccavekkhaṇa Ñāṇa*. Next he developed the series of Insight Knowledges such as *Udayabbaya Ñāṇa*, etc. Soon he realized the third Path-consciousness called *Anāgāmi-magga* and its Fruition known as *Anāgāmi-phala*. This Path – wisdom completely destroys the subtle defilements of *kāmarāga* and *vyāpāda*.

The Bodhisatta again reviewed (1) the *Anāgāmi-magga*, (2) the *Anāgāmi-phala*, (3) *Nibbāna*, (4) the defilements destroyed, and (5) the defilements remaining with the fivefold *Paccavekkhaṇa Ñāṇa*. Next he developed the series of Insight Knowledges such as *Udayabbaya Ñāṇa*, etc. Soon he realized the fourth Path- consciousness called *Arahatta-magga* and its Fruition known as *Arahatta-phala*. This path-wisdom annihilates all the remaining defilements, namely, craving for existence in the material realm (*rūparāga*), craving for existence in the immaterial realm (*arūparāga*), pride (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*), without leaving the slightest trace of tendencies of the past. Henceforth the mind continuum of the Bodhisatta became entirely free from

the one thousand and five hundred kilesās together with tendencies of the past (*vāsanā*) and seven kinds of latent defilements (*anusayas*).

Arahatta-magga Ñāṇa is called Āsavakkhaya Ñāṇa, that is the Knowledge of Extinction of Moral Intoxicants. It is known as the Third Vijjā Ñāṇa.

The Buddha reviewed (1) the Arahatta-magga, (2) the Arahatta-phala, (3) Nibbāna, (4) the defilements annihilated with the fourfold Paccavekkhaṇa Ñāṇa. He need not review the remaining kilesās since none remained. So there are altogether nineteen Reflective Knowledges, namely, five each after the attainments of Sotāpatti-magga and phala, Sakadāgāmi-magga and phala, Anāgāmi-magga and phala, and four after the attainment of Arahatta-magga and phala. The nineteen knowledges of reflection are also known as *Vimutti Ñāṇa-Dassana* attributes.

When the Bodhisatta realized *Arahatta-phala* immediately after the realization of *Arahatta-magga*, his mind continuum was totally pure and there was not a trace of defilement to prevent his great fulfilment of Perfection (*Pāramīs*) from bearing results. So at that moment he realized *Sabbaññuta Ñāṇa* and gained Omniscience to become a Perfectly Self-Enlightened One (*Sammāsambuddha*), the Supreme Head of the three worlds. He attained Buddhahood with the arising of *Sabbaññuta Ñāṇa* - the supreme wisdom that knows everything that should be known.

The Buddha also realized the Four Noble Truths, the four Analytical Knowledges (*Paṭisambhidā Ñāṇa*), the sixfold unique wisdom (*Assādhāraṇa Ñāṇa*), making up the Fourteenfold Wisdom of a Buddha. He also acquired the Eighteen Special Qualities (*Āvenika Dhamma*) and the Fourfold Valorous Wisdom (*Vesārajja Ñāṇa*). Simultaneously with the attainment of *Sabbaññuta Ñāṇa* came the dawn.

### References

1. *'The Great Chronicle of Buddhas'* by Bhaddanta Vicittasārābhivaṃsa, *Tipiṭakadhara Dhamma-bhaṇḍāgārika, in Myanmar, Vol.II, pp.313-342.*
2. *'The Great Chronical of Buddhas'* by Bhaddanta Vicittasārābhivaṃsa, translated into English by U Ko Lay and U Tint Lwin, *Vol.II, pp. 245-266.*

### Review Questions

1. Describe the eight qualities of the Bodhisatta's mind continuum which enabled him to develop Supernormal Knowledges easily.
2. How did the Bodhisatta attain the Supernormal Knowledge of past Existences? Describe the significance of the knowledge.
3. How did the Bodhisatta develop Dibbacakkhu and Yathākammūpaga Ñāṇa? Describe the significance of these knowledges.
4. What are the three Vijjā Ñāṇas? How did the Bodhisatta realize the last one?

5. Describe the Mahāvajīra Vipassanā undertaken by the Bodhisatta.
6. Describe briefly the struggles undertaken by the Bodhisatta to attain Buddhahood.
7. How did the Bodhisatta become a Perfectly Self-Enlightened One?

