

**CRASH COURSE ON
MEDITATION TECHNIQUES
HANDOUT 1/ 5**

**WEEKEND ONE
4TH AUGUST, 2017**

**BY
BHANTE H. PANNAVAMSA
LONDON BUDDHIST VIHARA,
CHISWICK, LONDON.**

Method	Kasina Bhavana
Description	<p>10 Types Of Kasina Nimittas (Signs)</p> <ul style="list-style-type: none"> • Earth Kasina • Water Kasina • Fire Kasina • Air Kasina • Blue Kasina • Yellow Kasina • Red Kasina • White Kasina • Light Kasina • Space Kasina <p>Kasina objects (Kasina meaning ‘all, complete, whole’) are among the meditation subjects recommended by the Buddha that are suitable for the development of concentration conducive to the four absorptions (Jhāna).</p> <p>For a number of reasons this particular meditation subject has not been very popular outside of the Asian forest practitioners. Reasons being: that the method is not amenable to being taught in groups (as is ordinarily done in meditation retreats). Kasina meditation requires the practitioner to do so in an environment which has minimal or no visual stimulates. Thirdly, it is difficult to find teachers who are able to encourage and guide another in Kasina meditation.</p>
Key points	<ul style="list-style-type: none"> • A Kasina object must be prepared ideally in a Circular form or shape, • However, if the practitioner is one who has practiced Kasinas in past lives then the Kasina object would arise in his mind even by looking at the respective elements of the Kasina e.g. While gazing out at the ocean, while looking at a fire the fire Kasina object may arise. • The Kasina object has to be prepared according to the dimensions mention. If it is too big or too small the mind would find faults with the prepared object which would again appear as a barrier to the practice of Kasina. Suggested dimensions; Circle Diameter- 9”, Circle centred on a square of side being- 27”, black border for the circle, thickness- 3/4". • The ten Kasinas all lead to the development of absorption (Jhāna) after which Vipassana (insight meditation) can be practice if needed. • Must be practice in an area without any visual or auditory stimulants having any stimulates in the area would disturb the meditators awareness and he would drift away from the object. If this happens frequently, the meditator would even have to leave the area completely during the time of Kasina Practice.
Notes	

Technique	Pathavi Kasina- (Earth)
Preparation	<p>The Pathavi Kasina is prepared in the following manner;</p> <ul style="list-style-type: none"> • The clay colours used to prepare the kasina should not be blue, red, yellow or white. The ideal colour of the clay to prepare a pathavi Kasina would be clay the colour of dawn, as that found in the river Ganges. • The Kasina can be made as a fixture or as one which is potable. • The Kasina is best made and places in a place away from others, if in a monastery, in the precincts of the monastery. Inside a hut or a place which is screened off from others. • The clay should be free of any grass, gravel, roots and sand as any imperfections in the Kasina would appear as a distraction for the meditation trying to focus on the Kasina and any imperfections on the material object would manifest itself on the learning sigh as well. If the learning sigh is distorted it might take a longer time to turn it into a counterpart sign. • The Kasina should have an even surface.
Seating	<ul style="list-style-type: none"> • The meditator should be seated in a high seat 2 ½ cubits from the Kasina. • If the meditator sits too high then he would strain his neck in the process of meditation and if he does sit too low then his knees would develop consistent pains. The legs of the chair should be; a span and four fingers high. • If the meditator sits too far or too close form the Kasina, he would see the faults or find faults with the Kasina.
Contemplation	<ul style="list-style-type: none"> • Before initially bringing ones focus on to the Kasina object. A compilation supportive of empowering the meditator must be done. • Arousing a sense of urgency towards the attainment of enlightenment by contemplating the suffering one may already be undergoing or the suffering which all beings have to inevitably undergo thru experiencing old age, illness, etc. • Recollect the qualities of the Buddha, Dhamma and Sangha and awaken faith rooted in wisdom to strengthen the mind of the meditator to exert the necessary effort to practice the Kasina the meditator whatever difficulties may arises. • If a meditator has doubts upon his/her own morality, then the precepts should be re-determined and forgiveness asked. • The Meditator having fulfilled the preliminary tasks in support of meditating on the Kasina. Should how start meditating on the Kasina by gazing at the Kasina. • While gazing the meditator is not open his eyes too wide, if so, fatigue may arise causing stress on the eyes and leaving the meditator tired very quickly. The eyes should also not be opened too little. For he might then lazy and dose off. • It is important to note that the meditator is not to give any attention to the size, colour or the material by which the Kasina is made up of.

	<p>The meditator is to name the whole Kasina object as ‘pathavi, pathavi’, meaning ‘earth, earth’.</p> <ul style="list-style-type: none"> • The meditator has to give the Kasina object undivided attention and continue the contemplation simultaneously for even a hundred to a hundred million times. Until the learning sign has been attained. • As then meditator continues to gaze and contemplate the Kasina as ‘pathavi, pathavi’, then it would come a time when the meditator can see the Kasina even when his eyes are closed. This is called the learning sign. • The learning sign only as clear as the Kasina object has been made to be. If the Kasinas object initially has a lot of imperfections, then these imperfections would be very visible in the learning sign. • When the leaning sign has been attained. Then the meditator must leave the material Kasina behind and go into different location which would ideally be far away. The reason being; if the meditator is to continue practicing near the material Kasina object then in times of restlessness, he might think, it’s alright if he loses the learning sign =, for he will be able to attain it again quickly. This kind of mentality is a threat to the wholesome mind and it allows the fetters a doorway into the mind. Therefore, it is best if he leaves the material Kasina behind and retires to location far from. Which would in turn arouse a feeling grave urgency to protect the learning sign just as one would protect the embryo of the Buddha. • Having gained the learning sign, then without any difference in apprehension, the meditator should continue apprehending as ‘Pathavi, Pathavi’. • At this point, the learning sign would undergo changes. It would start becoming clearer and clearer. The faults found in the learning sign would gradually come to be mended and become whole and clear. In seeing these changes the meditator should not excite oneself. And give no heed to these changes. The meditators only duty at this moment is to continue apprehending as ‘Pathavi, Pathavi’ and let whatever changes which and happening, happen. • The colour of the learning sign would be mixed with the different colours on the material kasina. But, the more the mind is aroused with focus the learning sign will take up a standard colour and this standard color will start manifesting itself into different, more vibrant, bright and glowing colours until the kasina becomes as bright and radiant as the sun. This we call the counterpart sign. • The arising of the counterpart sign happen when the defilements have been suppressed, the more the defilements comes to the suppressed, the brighter and more wholesome the kasina would become. • The counterpart sign would be like a washed pure mother-of-pearl. • Continued contemplation focused on the pure and clear counterpart sign would enable one to then enter into absorption (Jhāna).
Notes	

Method	Jhāna- Absorption
Description	<p>What is a Jhāna? Jhāna is a meditative state of profound stillness and concentration in which the mind becomes fully immersed and absorbed in the chosen object of attention out of the Forty meditation objects. It is the cornerstone in the development of right concentration (Samma Samadhi) The setup of the mind which acts as the base for a Jhāna to arise upon a respective object is mainly made-up of five factors. Which are commonly referred to as Jhāna factors, which are;</p> <ol style="list-style-type: none"> 1. Vitakka- Initial application; adverting the mind to the object. 2. Vicara- sustained application; to sustain the adverted mind to the object. 3. Piti- Zest; Finding the mental object peaceful and having developed interest in it. 4. Sukha- happiness; being happy with calm and serenity of the object 5. Ekaggata- one-pointedness; unifying the mind with the object <p>While the 1st Jhāna has all the Jhāna factors, when the meditator reaches mastery over the 1st Jhāna he would sometimes find the first Jhāna to be gross and the concentration not powerful enough. Thereby he progresses himself to attain the 2nd Jhāna which is a more profound serenity as vitakka and vicara has been eliminated from the Jhāna. As a mediator progresses to attain higher Jhānas the Jhānas become more subtle and yet stronger and more blissful due to the Jhāna not being weighed down by the more subtle Jhāna factors.</p>
Notes	

Technique	The 1st Jhāna
Description	<p>Jhāna Factors; Vitakka, Vicara, Piti, Sukha, Ekaggata</p> <p>"There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful qualities — enters and remains in the first Jhāna: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. There is nothing of his entire body unpervaded by rapture and pleasure born from withdrawal.</p> <p>"Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder — saturated, moisture-laden, permeated within and without — would nevertheless not drip; even so, the monk permeates, suffuses and fills this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal...</p>
Notes	
Technique	The 2nd Jhāna
Description	<p>Jhāna Factors; Piti, Sukha, Ekaggata</p> <p>"Furthermore, with the stilling of directed thoughts & evaluations, he enters and remains in the second Jhāna: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation — internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure.</p> <p>"Just like a lake with spring-water welling up from within, having no inflow from east, west, north, or south, and with the skies periodically supplying abundant showers, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure...</p>
Notes	

Technique	The 3rd Jhāna
Description	<p>Jhāna Factors; Sukha, Ekaggata</p> <p>"And furthermore, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third Jhāna, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body unpervaded with pleasure divested of rapture.</p> <p>"Just as in a blue, white or red-lotus pond, there may be some of the blue, white, or red lotuses which, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be unpervaded with cool water; even so, the monk permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture...</p>
Notes	
Technique	The 4th Jhāna
Description	<p>Jhāna Factors; Upekkha, Ekaggata</p> <p>"And furthermore, with the abandoning of pleasure and stress — as with the earlier disappearance of elation and distress — he enters and remains in the fourth Jhāna: purity of equanimity and mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness, so that there is nothing of his entire body un-pervaded by pure, bright awareness.</p> <p>"Just as if a man were sitting wrapped from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating his body with a pure, bright awareness. There is nothing of his entire body un-pervaded by pure, bright awareness."</p>
Notes	

Technique	Jhāna Mastery
Protocol	<p>The Five ways of Mastery over the Jhāna</p> <p>1. Mastery in adverting Being able to advert the mind to various Jhānas having come out of one. This perfection or mastery over adverting to Jhānas is gained thru resolution.</p> <p>2. Mastery in attaining Being Able to attain the Jhāna wherever the meditator is, whenever he wants to and at any given time.</p> <p>3. Mastery in resolving Being able to determine the time of which the meditator wishes to remain in the Jhāna. If he wants to stay in Jhāna for 7 days then he is able to stay in the Jhāna for that amount of time. If it's 7 seconds then he is able to stay in the Jhāna for that short period as well.</p> <p>4. Mastery in emerging Emerging from the Jhāna as one determines to come out of.</p> <p>5. Mastery in reviewing "Reflection" here is the reflection of the absorption from which one has just emerged. Reflection here does not mean thinking but full awareness of the components that make up what has just occurred. Therefore the reflection is done only immediately after emergence. It can occur in two ways.</p> <ul style="list-style-type: none"> I. The reflection of the consciousness that has just passed. From it one can identify which absorption it is and the factors that constitute it. However one will have to be familiar first with what all these are through experience and guidance. Usually for first-timers it is unfamiliar. II. Reflection by the use of resolution. Here one resolves to witness the factors of concentration present in the absorption just passed. Through the power of the resolution, one will witness, one by one, the factors. It is similar to the first mastery which involves adverting the mind to the Jhāna factors. <p>Immediately following it is the reflection. It is through this reflection that there is awareness that one knows which absorption one has entered as well as the un-satisfactoriness of the lower factors. For example, reflection on initial and sustained application will form a base for the attainment of the higher Jhānas. This reflection has often to be made many times but care must be made not to overdo it as it will develop a strong dispassion for it as one sees the faults. The one will be unable to enter into that absorption even if one resolves to.</p>
Notes	

	<p>Resolutions to see the factors:</p> <p>May I see the 1st factor of absorption May I see the 2nd factor of absorption May I see the 3rd factor of absorption May I see the 4th factor of absorption May I see the 5th factor of absorption</p> <p>After having seen them, e.g. one may know one was within the first absorption and then one may proceed on again to the process of adverting and work towards the second. After the next absorption one can again see the factors of absorption that make it up and then work up to the third and fourth absorption in the same way.</p> <p>Once one has gained the five-fold mastery of the Jhānas one to four, then one may further the mastery by gaining them:</p> <p>In the direct ascending order i.e. 1-2-3-4.</p> <p>In the reverse of descending order i.e. 4-3-2-1</p> <p>In ascending and descending order i.e. 1-2-3-4-4-3-2-1</p> <p>In skipping of absorptions i.e. 1-3-4-2</p> <p>In weaving of absorption i.e. 1-2-1-2-3-2-3-4-3-4-3-2-3-1-2.</p> <p>Such practise enables one to be very familiar with these states of mind, to gain them easily and move about with ease.</p>
<p>Notes</p>	

Technique	<u>Remaining Kasina Objects</u>			
Description	While the Pathavi Kasina has been discussed. The method of practice of the remaining Kasinas are quite similar, the only differences being the preparation of the Kasinas, the learning signs and the manifestation of the counterpart signs.			
Kasina Object	Preparation	Contemplation	Learning Sign	Counterpart Sign
Water	Fill an alms bowl/ Circular water pot to the brim with clear filtered water.	“Apo, Apo” “Water, Water”	Has the appearance of a moving.	Like a disk of a looking glass made of crystal.
Fire	Having lit a fire out of dry wood, fix a mat or piece of leather or cloth with a hole of 4 spans and hang it in front of the fire.	“Tejo, Tejo”, “Fire, Fire”	A flame sinking down and detaching from it. Smoke, embers, fire bands tends to appear depending on the preparation of the fire.	Like a motionless piece of red cloth set in space, or like a golden fan.
Wind	The contemplation here has to done by looking at the movement of leaves and branches when blown by the wind. And upon seeing these movements one has to contemplate.	“Vayo, Vayo”, “Wind, Wind”	Like a Swirl of hot steam rising from rice gruel just withdrawn from an oven.	Quiet and motionless.
Blue	Blue flowers tied up in a bunch, blue cloth or blue paint can be used.	“Nila, Nila”, “Blue, Blue”	A blue mass and the faults of the Kasina would also be evident	Like a Crystal fan in space
Yellow	Yellow flowers tied up in a bunch, yellow cloth or paint can be used as the Kasina.	“Pita, Pita”, “Yellow, Yellow”	a yellow mass and the faults of the Kasina would also be apparent	Like a crystal fan in Space
Red	Red Flowers tied up in a bunch, red cloth or paint can be used for the Kasina.	“Lohita, Lohita”, “Red, Red”	‘A red mass and the faults of the Kasina would also be evident	like a crystal Fan in space
White	White flowers tied up in a bunch, white cloth or paint can be used for the Kasina	“Odata, Odata”, “White, White”	‘A white mass and the faults of the Kasina would also be evident.	Like a crystal fan in space.
Light	The light Kasina is apprehended through a light thrown on the wall, or through a key hole	“Aloko, Aloko”, “Light, Light”	like a light throw on a wall	like a compact cluster of bright lights

	and even a hole in a wall.			
Space	Through a key hole, hole in a wall or an open window	“Akasa, Akasa”, “Light, light”	a hole together with a wall	a circle of space
Notes				

Technique	Miraculous Powers (Abhinnana)
Description	<p>The meditator who is interested in developing the Jhānas into the level of Abhinnana has to complete all the Jhāna meditation practises, These Jhānas not only includes the material Jhānas but also the immaterial Jhānas and also attain to mastery.</p> <p>Earth Kasina; Is the basis for such powers as ‘having been one, becomes many’, stepping, standing and sitting in space, in water creating earth.</p> <p>Water Kasina; Is the basis for such powers as diving in and out of earth, causing rain storms, creating rivers and seas making earth, rocks and palaces quake.</p> <p>The fire Kasina; Is the basis for such powers as smoking, flaming, causing showers of sparks, countering fire with fire, ability to burn only what one wants to burn (S IV 290), [176] causing light for the purpose of seeing visible objects with the divine eye, burning up the body by means of the fire element at the time of attaining Nibbana (M-a IV 196).</p> <p>The air Kasina; Is the basis for such powers as going with the speed of the wind, causing wind storms.</p> <p>The blue Kasina; is the basis for such powers as creating black forms, causing darkness, acquisition of the bases of mastery by the method of fairness and ugliness, and attainment of the liberation by the beautiful (see M II 12)</p> <p>The yellow Kasina; is the basis for such powers as creating yellow forms, resolving that something shall be gold (S I 116), acquisition of the bases of mastery in the way stated, and attainment of the liberation by the beautiful.</p> <p>The red Kasina; Is the basis for such powers as creating red forms, acquisition of the bases of mastery in the way stated, and attainment of the liberation by the beautiful.</p> <p>The white Kasina; Is the basis for such powers as creating white forms, banishing stiffness and torpor, dispelling darkness, causing light for the purpose of seeing visible objects with the divine eye.</p> <p>The light Kasina Is the basis for such powers as creating luminous forms, banishing stiffness and torpor, dispelling darkness, causing light for the purpose of seeing visible objects with the divine eye.</p> <p>The space Kasina; is the basis for such powers as revealing the hidden, maintaining postures inside the earth and rocks by creating space inside them, traveling unobstructed through walls, and so on.</p>
Notes	

Method	10 Asubha Bhavana
Description	This techniques of meditation is practiced based upon the foulness of corpses (that which has no life). Due to this technique being a samatha object, it is next to impossible that a meditator can develop a samatha absorption backed by a living, object with life.
Technique	The Bloated (uddhumáta)
Description	It is bloated (uddhumáta) because bloated by gradual dilation and swelling after (uddhaí) the close of life, as it bellows with wind. What is bloated (uddhumáta) is the same as “the bloated” (uddhumátaka). Or alternatively, what is bloated (uddhumáta) is vile (kucchita) because of repulsiveness, thus it is “the bloated” (uddhumátaka). This is a term for a corpse in that particular state.
Suits	One who is greedy about shape since it makes evident the disfigurement of the body’s shape.
Notes	
Technique	The Livid (vinīlaka)
Description	What has patchy discoloration is called livid (vinīla). What is livid is the same as “the livid” (vinīlaka). Or alternatively, what is livid (vinīla) is vile (kucchita) because of repulsiveness, thus it is “the livid” (vinīlaka). This is a term for a corpse that is reddish-colored in patches where flesh is prominent, whitish-colored in places where pus has collected, but mostly blue-black (nīla), as if draped with blue-black cloth in the blue-black places. The livid should be brought to mind as “Repulsiveness of the livid, repulsiveness of the livid.” Here the learning sign appears blotchy-colored; but the counterpart sign’s appearance has the colour which is most prevalent.
Suits	suits one who is greedy about the colour of the body since it makes evident the disfigurement of the skin’s colour
Notes	

Technique	The Festering (vipubba)
Description	<p>The festering: what is trickling with pus in broken places is festering (vipubba). What is festering is the same as “the festering” (vipubbaka). Or alternatively, what is festering (vipubba) is vile (kucchita) because of repulsiveness, thus it is “the festering” (vipubbaka). This is a term for a corpse in that particular state.</p> <p>The festering should be brought to mind as “Repulsiveness of the festering, repulsiveness of the festering.” Here the learning sign appears as though trickling; but the counterpart sign appears motionless and quiet.</p>
Suits	Suits one who is greedy about the smell of the body aroused by scents, perfumes, etc., since it makes evident the evil smells connected with this sore, the body.
Notes	
Technique	The Cut-Up (Vicchiddaka)
Description	<p>What has been opened up by cutting it in two is called cut up (vicchidda). What is cut up is the same as “the cut up” (vicchiddaka). Or alternatively, what is cut up (vicchidda) is vile (kucchita) because of repulsiveness, thus it is “the cut up” (vicchiddaka). This is a term for a corpse that has been severed into two or more.</p> <p>The cut up is found on a battlefield or in a robbers’ forest or on a charnel ground where kings have robbers cut up or in the jungle in a place where men are torn up by lions and tigers.</p> <p>A vichiddaka meditator should find a severed corpse i.e. body parts lying in different places. If not, then he should not touch it with his own hand; for by doing so he would become familiar with it. He should get a monastery attendant or one studying to become an ascetic or someone else to put it together in one place. If he cannot find anyone to do it, he should put it together with a walking stick or a staff in such a way that there is only a finger’s breadth separating [the parts]. Having put it together thus, he should bring it to mind as “Repulsiveness of the cut up, repulsiveness of the cut up.” Herein, the learning sign appears as though cut in the middle; but the counterpart sign appears whole.</p>
Suits	Suits one who is greedy about compactness in the body since it makes evident the hollowness inside it.
Notes	

Technique	The Gnawed (vikkháyita)
Description	<p>What has been chewed here and there in various ways by dogs, jackals, etc., is what gnawed (vikkháyita) is. What is gnawed is the same as “the gnawed” (vikkháyitaka). Or alternatively, what is gnawed (vikkháyita) is vile (kucchita) because of repulsiveness, thus it is “the gnawed” (vikkháyitaka). This is a term for a corpse in that particular state.</p> <p>The gnawed should be brought to mind as “Repulsiveness of the gnawed, repulsiveness of the gnawed.” Here the learning sign appears as though gnawed here and there; but the counterpart sign appears whole.</p>
Suits	Suits one who is greedy about accumulation of flesh in such parts of the body as the breasts since it makes it evident how a fine accumulation of flesh comes to nothing.
Notes	
Technique	The Scattered (vikkhittaka)
Description	<p>The scattered: what is strewed about (vividhaí khittai) is scattered (vikkhittai). What is scattered is the same as. Or alternatively, what is scattered (vikkhitta) is vile (kucchita) because of repulsiveness, thus it is “the scattered” (vikkhittaka). This is a term for a corpse that is strewed here and there in this way: “Here a hand, there a foot, there the head”.</p> <p>After getting the scattered put together or putting it together in the way described under the cut up so that there is only a finger’s breadth, separating [the pieces], it should be brought to mind as “Repulsiveness of the scattered, repulsiveness of the scattered.” Here the learning sign appears with the gaps evident; but the counterpart sign appears whole.</p>
Suits	Suits one who is greedy about the grace of the limbs since it makes it evident how limbs can be scattered.
Notes	

Technique	Hacked and Scattered” (hata-vikkhittaka)
Description	<p>The hacked and scattered: it is hacked, and it is scattered in the way just described, thus it is. This is a term for a corpse scattered in the way just described after it has been hacked with a knife in a crow’s-foot pattern on every limb.</p> <p>The hacked and scattered is found in the same places as those described under the cut up. Therefore, after going there and getting it put together or putting it together in the way described under the cut up so that there is only a finger’s breadth separating [the pieces], it should be brought to mind as “Repulsiveness of the hacked and scattered, repulsiveness of the hacked and scattered.” Here, when the learning sign becomes evident, it does so with the fissures of the wounds; but the counterpart sign appears whole.</p>
Suits	Suits one who is greedy about a fine body as a whole since it makes evident the disintegration and alteration of the body as a whole.
Notes	
Technique	The Bleeding (lohitaka)
Description	<p>The bleeding: it sprinkles (kirati), scatters, blood (lohita), and it trickles here and there, thus it is “the bleeding” (lohitaka). This is a term for a corpse smeared with trickling blood.</p> <p>The bleeding is found at the time when [blood] is trickling from the openings of wounds received on battlefields, etc., or from the openings of burst boils and abscesses when the hands and feet have been cut off. So on seeing that, it should be brought to mind as “Repulsiveness of the bleeding, repulsiveness of the bleeding.” Here the learning sign appears to have the aspect of moving like a red banner struck by wind; but the counterpart sign appears quiet.</p>
Suits	Suits one who is greedy about elegance produced by ornaments since it makes evident its repulsiveness when smeared with blood.
Notes	

Technique	Worm-Infested (puḥuvaka)
Description	<p>The worm-infested: it is maggots that are called worms (puḥuva); it sprinkles worms (puḥuve kirati), thus it is worm-infested (puḥuvaka). This is a term for a corpse full of maggots.</p> <p>At the end of two or three days a mass of maggots oozes out from the corpse's nine orifices, and the mass lies there like a heap of paddy or boiled rice as big as the body, whether the body is that of a dog, a jackal, a human being, an ox, a buffalo, an elephant, a horse, a python i.e. a body which is large.. It can be brought to mind with respect to anyone of these as "Repulsiveness of the worm-infested, repulsiveness of the worm-infested." For the sign arose for the Elder Cúḥa-Pióḥapátika-Tissa in the corpse of an elephant's carcass in the Káḥadighavápi reservoir. Here the learning sign appears as though moving; but the counterpart sign appears quiet, like a ball of boiled rice.</p>
Suits	Suits one who is greedy about ownership of the body since it makes it evident how the body is shared with many families of worms.
Notes	
Technique	Skeleton (atthika)
Description	<p>This is a term both for a single bone and for a framework of bones. A bone (atthi) is the same as skeleton (atthika). Or alternatively, bone (atthi) is vile (kucchita) because of repulsiveness, thus it is a skeleton (atthika).</p> <p>So having learnt the sign in anyone of these in the eleven ways (mentioned below), he should bring it to mind as "Repulsiveness of a skeleton, repulsiveness of a skeleton." Here the learning sign and the counterpart sign are alike, so it is said. That is correct for a single bone. But when the learning sign becomes manifest in a skeleton frame, what is correct [to say] is that there are gaps in the learning sign while the counterpart sign appears whole. And the learning sign even in a single bone should be dreadful and terrifying but the counterpart sign produces happiness and joy because it brings access concentration.</p>
Suits	Suits one who is greedy about fine teeth since it makes evident the repulsiveness of the bones in the body.
Notes	

<p>Protocol</p>	<p>The way of Apprehending the Asubha Nimittas are common with regard to all the ten subjects. The differences only being the Nimittas themselves.</p> <ol style="list-style-type: none"> 1. Having approached In Asubha Nimitta (Foul Object) at a suitable time without disturbing humans or in humans who might be surrounding the corpse. 2. In practicing this technique of meditation it is highly advisable that the meditator maintains proper mindfulness when going and also coming from the object. The meditator should have a strong mind. Many meditators tend to get frightened while practicing this subject of meditation and in some instances loses Jhānas already attained to. 3. The apprehension of the subject is carried out in mainly 6 ways (first six mentioned below) but if proper establishment of the learning sign or counterparts fail then the meditator may use the additional 5 methods as well (7th to the 11th- as mentioned below) <ol style="list-style-type: none"> 1. By Its colour thus: “This is the body of one who is black or white or yellow-skinned.” 2. By Its Mark: Instead of defining it by the female mark or the male mark, he should define it by its mark thus: “This is the body of one who was in the first phase of life, in the middle phase, in the last phase.” 3. By its shape: he should define it only by the shape of the bloated thus: “This is the shape of its head, this is the shape of its neck, this is the shape of its hand, this is the shape of its chest, this is the shape of its belly, this is the shape of its navel, this is the shape of its hips, this is the shape of its thigh, this is the shape of its calf, this is the shape of its foot.” 4. By its direction thus: “There are two directions in this body, that is, down from the navel as the lower direction, and up from it as the upper direction.” Or alternatively, he can define it thus: “I am standing in this direction; the sign of foulness is in that direction.” 5. By its location thus: “The hand is in this location, the foot in this, the head in this, the middle of the body in this.” Or alternatively, he can define it thus: “I am in this location; the sign of foulness is in that.” 6. By its delimitation thus: “This body is delimited below by the soles of the feet, above by the tips of the hair, all round by the skin; the space so delimited is filled up with thirty-two pieces of corpse.” Or alternatively, he can define it thus: “This is the delimitation of its hand, this is the delimitation of its foot, this is the delimitation of its head, this is the delimitation of the middle part of its body.” Or alternatively, he can delimit as much of it as he has apprehended thus: “Just this much of the bloated is like this.” 7. By its joints: is [properly] by its hundred and eighty joints. But how can he define the hundred and eighty joints in the bloated? Consequently he can define it by its fourteen major joints thus: Three joints in the right arm, three in the left arm, three in the right leg, three in the left leg, one neck joint, and one waist joint.
------------------------	--

	<p>8. By its openings: an “opening” is the hollow between the arm [and the side], the hollow between the legs, the hollow of the stomach, the hollow of the ear. He should define it by its openings in this way. Or alternatively, the opened or closed state of the eyes and the opened or closed state of the mouth can be defined.</p> <p>9. By its concavities: he should define any concave place on the body such as the eye sockets or the inside of the mouth or the base of the neck. Or he can define it thus: “I am standing in a concave place, the body is in a convex place.”</p> <p>10. By its convexities: he should define any raised place on the body such as the knee or the chest or the forehead. Or he can define it thus: “I am standing in a convex place, the body is in a concave place.”</p> <p>11. All round: the whole body should be defined all round. After working over the whole body with knowledge, he should establish his mind thus, “The bloated, the bloated,” upon any part that appears clearly to him. If it has not appeared even yet, and if there is special intensity of the bloated-ness in the belly, he should establish his mind thus, “The bloated, the bloated,”.</p>
<p>Notes</p>	

Method	The Divine Abidings
Technique	Metta Bhavana- Loving kindness Meditation
Protocol	<p>A meditator, who wants to develop firstly loving-kindness among these, if he is a beginner, should sever the impediments and learn the meditation subject. Then, when he has done the work connected with the meal and got rid of any dizziness due to it, he should seat himself comfortably on a well-prepared seat in a secluded place. To start with, he should review the danger in hate and the advantage in patience. Because hate has to be abandoned and patience attained in the development of this meditation subject, and he cannot abandon unseen dangers and attain unknown advantages.</p> <p>Thereupon he should embark upon the development of loving-kindness for the purpose of secluding the mind from hate seen as a danger and introducing it to patience known as an advantage. But when he begins, he must know that some persons are of the wrong sort at the very beginning and that loving-kindness should be developed towards certain kinds of persons and not towards certain other kinds at first.</p> <p>For loving-kindness should be developed at first towards the following five kinds of persons: to oneself, an antipathetic person, a very dearly loved friend, a neutral person, and a hostile person. It should not be developed specifically towards the opposite sex, or towards a dead person.</p> <p>If resentment arises in him when he applies his mind to a hostile person because he remembers wrongs done by that person, he should get rid of the resentment by entering repeatedly into loving-kindness [jhána] towards any of the first-mentioned persons and then, after he has emerged each time, directing loving-kindness towards that person.</p> <p>But if it does not die out in spite of his efforts, then the meditator should contemplate upon the noble qualities of the Buddha, Dhamma and the Sangha, recollect the practice of bodhisattvas in being patient with those who try to do harm to them, recollect the disadvantages of the hatred and the benefits and beauty of loving kindness.</p>
Notes	

<p>Anger Management</p>	<p>Some extractions from the canon of Suttas which would help in anger management are to be found below;</p> <p>”To repay angry men in kind Is worse than to be angry first; Repay not angry men in kind And win a battle hard to win. The weal of both he does promote, His own and then the other’s too, Who shall another’s anger know and mindfully maintain his peace” (S I 162).</p> <p>“Bhikkhus, there are seven things gratifying and helpful to an enemy that happen to one who is angry, whether woman or man. What seven? Here, bhikkhus, an enemy wishes thus for his enemy, ‘Let him be ugly!’ Why is that? An enemy does not delight in an enemy’s beauty. Now, this angry person is a prey to anger, ruled by anger; though well bathed, well anointed, with hair and beard trimmed and clothed in white, yet he is ugly, being a prey to anger. This is the first thing gratifying and helpful to an enemy that befalls one who is angry, whether woman or man. Furthermore, an enemy wishes thus for his enemy, ‘Let him lie in pain!’... ‘Let him have no fortune!’... ‘Let him not be wealthy!’... ‘Let him not be famous!’... ‘Let him have no friends!’... ‘Let him not on the breakup of the body, after death, reappear in a happy destiny in the heavenly world!’ Why is that? An enemy does not delight in an enemy’s going to a happy destiny. Now, this angry person is a prey to anger, ruled by anger; he misconducts himself in body, speech and mind. Misconducting himself thus in body, speech and mind, on the breakup of the body, after death, he reappears in a state of loss, in an unhappy destiny, in perdition, in hell, being a prey to anger” (A IV 94)</p> <p>“When a fool hates a man that has no hate, is purified and free from every blemish, Such evil he will find comes back on him, As does fine dust thrown up against the wind” (Dhp 125).</p>
<p>Protocol Cont...</p>	<p>When his resentment towards that hostile person has been thus allayed, then he can turn his mind with loving-kindness towards that person too, just as towards the one who is dear, the very dear friend, and the neutral person. Then he should break down the barriers by practicing loving-kindness over and over again, accomplishing mental impartiality towards the four persons, that is to say, himself, the dear person, the neutral person and the hostile person.</p> <p>The characteristic of it is this. Suppose this person is sitting in a place with a dear, a neutral, and a hostile person, himself being the fourth; then bandits come to him and say, “Venerable sir, give us a bhikkhu,” and on being asked why, they answer, “So that we may kill him and use the blood of his throat as an offering;” then if that bhikkhu thinks, “Let them take this one, or this one,” he has not broken down the barriers. And also if he thinks, “Let them take me but not these three,” he has not broken down the barriers either. Why? Because he seeks the harm of him whom he wishes to be taken and seeks the welfare of the other only. But it is when he does not see a single one among the four people to be given to the bandits and he directs his mind impartially towards himself and towards those three people that he has broken down the barriers.</p> <p>Thus the sign and access are obtained by this bhikkhu simultaneously with the breaking down of the barriers. But when breaking down of the barriers has been</p>

	<p>effected, he reaches absorption in the way described under the earth Kasina without trouble by cultivating, developing, and repeatedly practicing that same sign.</p>
<p>Absorption Levels</p>	<p>528 Loving kindness Jhānas</p> <p>As mentioned in the Patisambhidamagga Pāli, the 528 loving kindness absorptions is shown in detail to specify all the beings and ways how the loving kindness could be spread covering all the beings in the world.</p> <p>Unspecified pervasions</p> <ol style="list-style-type: none"> 1. Sabbe Sattā (all beings), 2. Sabbe Panā (all living beings), 3. Sabbe Bhutā (all creatures), 4. Sabbe Puggalā (all individuals), 5. Sabbe Attabhavapariyapannā (all beings with personalities) <p>Four aspirations</p> <ol style="list-style-type: none"> 1. Sabbe Sattā Avera Hontu (May all beings be free on enmity/danger) 2. Sabbe Sattā Abyapajjā Hotu (May all beings be free from mental suffering) 3. Sabbe Sattā Anighā Hontu (May all beings be free from physical suffering) 4. Sabbe Sattā Sukhitā attanam Pariharantu (May all beings take care of themselves happily) <p>Unspecified pervasion</p> <ol style="list-style-type: none"> 1. Sabbe itthiyo (may all females) 2. Sabbe purisā (may all males) 3. Sabbe ariyā (may all nobles) 4. Sabbe anariyā (may all worldlings) 5. Sabbe devā (May all deities) 6. Sabbe manussā (May all humans) 7. Sabbe Vinipatikā (May all in woeful states) <p>The ten directions</p> <ol style="list-style-type: none"> 1. Purattimaya disayā (east) 2. Pacchimaya disayā (west) 3. Uttaraya disayā (north) 4. Dakkhinaya disayā (south) 5. Puratthimaya anudisayā (south-east) 6. Pacchimaya anudisayā (north-west) 7. Uttaraya anudisayā (north-east) 8. Dakkhinaya anudisayā (south-west) 9. Hetthimaya disayā (below) 10. Uparimaya disayā (zenith) <p>Unspecified pervasions 5* 4 Aspirations = 20</p> <p>Specified Pervasions 7* 4 Aspirations = 28</p> <p>Unspecified Directions 5* 10* 4 Aspirations = 200</p>

	<p>Specified Directions 7* 10* 4 Aspirations = 280 Total = 528 Jhānas</p>
<p>Benefits</p>	<p>Of Loving-kindness</p> <ol style="list-style-type: none"> 1. Sleeps in comfort 2. Wakes in comfort 3. Dreams no evil dream 4. Dear to human beings 5. Dear to non-human beings 6. Dieting guard him 7. Fire, weapons and poisons do not affect him 8. His mind is easily concentrated 9. The expression of his face is serene 10. He dies unconfused 11. If he penetrates no higher, then he is reborn in the brahma realm as he just wakes up from sleep.
<p>Notes</p>	

Technique	Muditha Bhavana- Compassion Meditation
Description	<p>One who wants to develop compassion should begin his task by reviewing the danger in lack of compassion and the advantage in compassion. And when he begins it, he should not direct it at first towards the dear, etc., persons; for one who is dear simply retains the position of one who is dear, a very dear companion retains the position of a very dear companion, one who is neutral retains the position of one who is neutral, one who is antipathetic retains the position of one who is antipathetic, and one who is hostile retains the position of one who is hostile. One of the opposite sex and one who is dead are also not the field for it.</p> <p>In the Vibhanga it is said: “And how does a bhikkhu dwell pervading one direction with his heart endued with compassion? Just as he would feel compassion on seeing an unlucky, unfortunate person, so he pervades all beings with compassion” (Vibh 273). Therefore first of all, on seeing a wretched man, unlucky, unfortunate, in every way a fit object for compassion, unsightly, reduced to utter misery, with hands and feet cut off, sitting in the shelter for the helpless with a pot placed before him, with a mass of maggots oozing from his arms and legs, and moaning, compassion should be felt for him in this way: “This being has indeed been reduced to misery; if only he could be freed from this suffering!” But if he does not encounter such a person, then he can arouse compassion for an evil-doing person, even though he is happy, by comparing him to one about to be executed.</p> <p>How? Suppose a robber has been caught with stolen goods, and in accordance with the king’s command to execute him, the king’s men bind him and lead him off to the place of execution, giving him a hundred blows in sets of four. Then people give him things to chew and eat and also garlands and perfumes, unguents and betel leaves. Although he goes along eating and enjoying these things as though he were happy and well off, still no one fancies that he is really happy and well off. On the contrary people feel compassion for him, thinking, “This poor wretch is now about to die; every step he takes brings him nearer to the presence of death.” So too a bhikkhu whose meditation subject is compassion should arouse compassion for an [evil-doing] person even if he is happy: “Though this poor wretch is now happy, cheerful, enjoying his wealth, still for want of even one good deed done now in any one of the three doors [of body, speech and mind] he can come to experience untold suffering in the states of loss.”</p> <p>Having aroused compassion for that person in that way, he should next arouse compassion for a dear person, next for a neutral person, and next for a hostile person, successively in the same way. But if resentment towards the hostile person arises in the way already described, he should make it subside in the way described under loving-kindness. And here too when someone has done profitable deeds and the meditator sees or hears that he has been overtaken by one of the kinds of ruin beginning with ruin of health, relatives, property, etc., he deserves the meditator’s compassion; and so he does too in any case, even with no such ruin, thus “In reality he is unhappy,” because he is not exempt from the suffering of the round [of becoming]. And in the way already described the meditator should break down the barriers between the four kinds of people, that is to say, himself, the dear person, the neutral person and the hostile person. Then cultivating that sign, developing it and repeatedly practicing it, he should increase the absorption by the triple and quadruple Jhāna in the way already stated under</p>

loving-kindness. But the order given in the Anguttara Commentary is that a hostile person should first be made the object of compassion, and when the mind has been made malleable with respect to him, next the unlucky person, next the dear person, and next oneself. That does not agree with the text, “an unlucky, unfortunate person”. Therefore he should begin the development, break down the barriers, and increase absorption only in the way stated here. After that, the versatility consisting in the unspecified pervasion in five ways, the specified pervasion in seven ways, and the directional pervasion in ten ways, and the advantages described as “He sleeps in comfort,” etc., should be understood in the same way as given under loving-kindness.

Notes

Technique	Karuna Bhavana – Gladness Meditation
Description	<p>One who begins the development of gladness should not start with the dear person and the rest; for a dear person is not the proximate cause of gladness merely in virtue of dearness, how much less the neutral and the hostile person. One of the opposite sex and one who is dead are also not the field for it.</p> <p>However, the very dear companion can be the proximate cause for it—one who in the commentaries is called a “boon companion,” for he is constantly glad: he laughs first and speaks afterwards.</p> <p>So he should be the first to be pervaded with gladness. Or on seeing or hearing about a dear person being happy, cheerful and glad, gladness can be aroused thus: “This being is indeed glad. How good, how excellent!” For this is what is referred to in the Vibhanga: “And how does a bhikkhu dwell pervading one direction with his heart endued with gladness? Just as he would be glad on seeing a dear and beloved person, so he pervades all beings with gladness” (Vibh 274).</p> <p>But if his boon companion or the dear person was happy in the past but is now unlucky and unfortunate, then gladness can still be aroused by remembering his past happiness and apprehending the glad aspect in this way: “In the past he had great wealth, a great following and he was always glad.” Or gladness can be aroused by apprehending the future glad aspect in him in this way: “In the future he will again enjoy similar success and will go about in gold palanquins, on the backs of elephants or on horseback, and so on.”</p> <p>Having thus aroused gladness with respect to a dear person, he can then direct it successively towards a neutral one, and after that towards a hostile one.</p> <p>But if resentment towards the hostile one arises in him in the way already described, he should make it subside in the same way as described under loving-kindness.</p> <p>He should break down the barriers by means of mental impartiality towards the four, which is, towards these three and himself. And by cultivating that sign, developing and repeatedly practicing it, he should increase the absorption to triple and quadruple Jhāna in the way already stated under loving-kindness. Next, the versatility consisting in unspecified pervasion in five ways, specified pervasion in seven ways, and directional pervasion in ten ways, and also the advantages described as “He sleeps in comfort,” etc., should be understood in the same way as stated under loving-kindness.</p>
Notes	

Technique	Upekkha Bhavana- Equanimity Meditation
Description	<p>One who wants to develop equanimity must have already obtained the triple or quadruple Jhāna in loving-kindness, and so on.</p> <p>He should emerge from the third Jhāna [in the fourfold reckoning], after he has made it familiar, and he should see danger in the former [three divine abidings] because they are linked with attention given to beings' enjoyment in the way beginning "May they be happy," because resentment and approval are near, and because their association with joy is gross.</p> <p>And he should also see the advantage in equanimity because it is peaceful.</p> <p>Then he should arouse equanimity (upekkhá) by looking on with equanimity (ajjhupekkhitvá) at a person who is normally neutral; after that at a dear person, and the rest. For this is said: "And how does a bhikkhu dwell pervading one direction with his heart endued with equanimity? Just as he would feel equanimity on seeing a person who was neither beloved nor unloved, so he pervades all beings with equanimity" (Vibh 275).</p> <p>Therefore he should arouse equanimity towards the neutral person in the way already stated. Then, through the neutral one, he should break down the barriers in each case between the three people, that is, the dear person, then the boon companion, and then the hostile one, and lastly himself.</p> <p>He should cultivate that sign, develop and repeatedly practise it. As he does so the forth Jhāna arises in him in the way described under the earth Kasina. But how then? Does this arise in one in whom the third Jhāna has already arisen on the basis of the earth Kasina, etc.? It does not. Because of the dissimilarity of object. It arises only in one in whom the third Jhāna has arisen on the basis of loving-kindness, etc., because the object is similar.</p> <p>But, after that the versatility and the obtaining of advantages should be understood in same way as described under loving-kindness.</p>
Notes	

