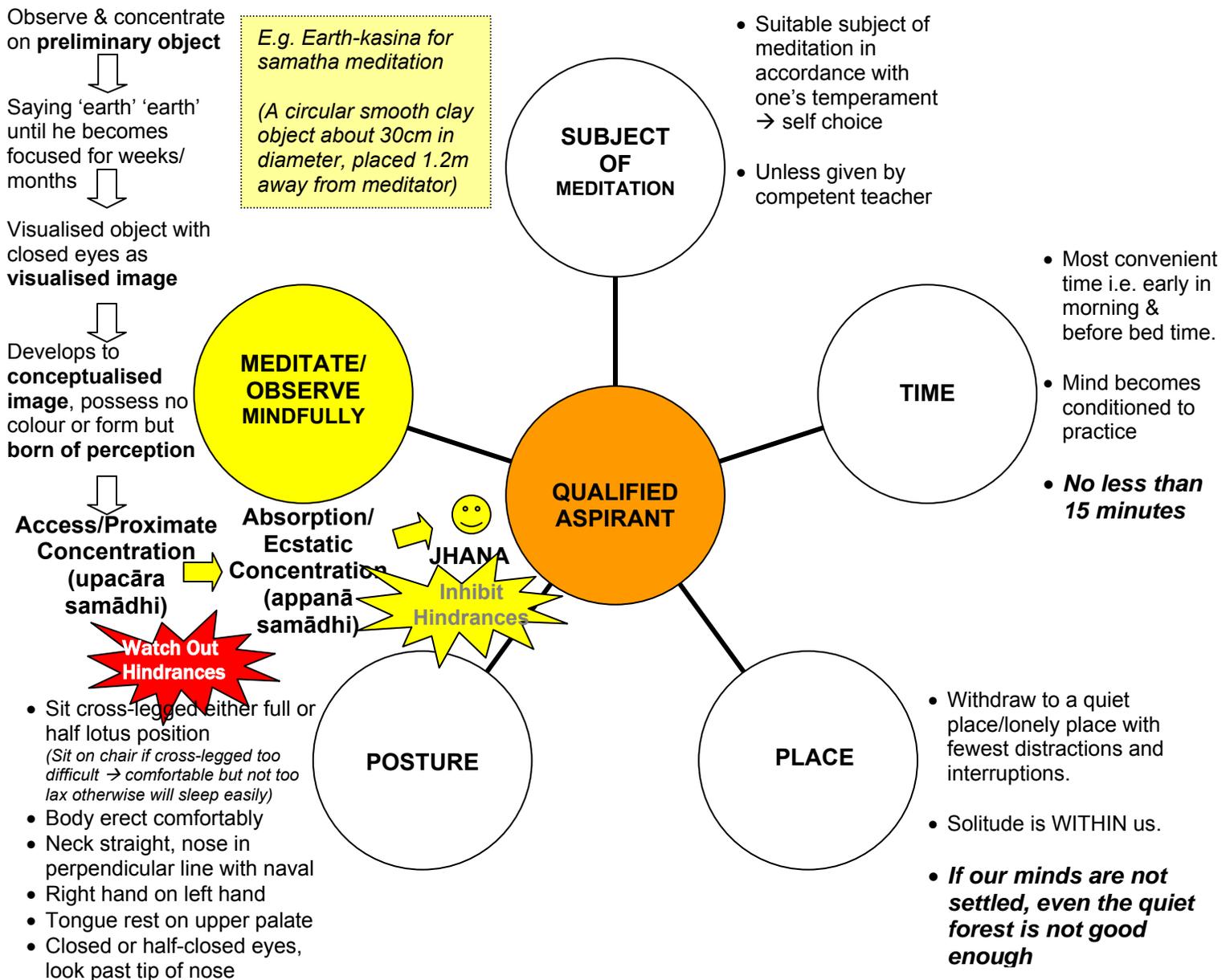


## Samatha and Vipassana Bhavana (bhāvanā means meditation)

- **2 types of meditation, differ in its methodology and range of meditation subjects** → samatha and vipassana
- **Samatha (calm):** tranquillity meditation, calmness of mind, access **concentration** and **one-pointedness of mind** } samādhi
- For **samatha meditation**, temperament (**carita**) refers to **personal nature**, the **character** of a person as revealed by his/her **natural attitudes and conduct** and it **differs** from different people owing to the **diversity of their past kamma**. **Habitual actions** tend to form particular temperament.
- **Kammathāna refers to a subject of meditation**, the workplace for the meditator to develop the special attainments in the field of contemplation (refer to the chart of 40 kammāthana)

### Summary Map to Begin Meditation



40 Subjects of Meditation	Temperament	Remarks	40 Subject of Meditation	Temperament	Remarks				
<b>A. Ten Kasina (Objects)</b>	All kinds	Kasina is an object representing a particular quality used as a support for concentration  <b>Meditative attainment: 1<sup>st</sup> to 5<sup>th</sup> jhana</b>  <i>Note:-</i> A. Colour objects are basis for counteracting the hatred effect  B. Light and limited space objects give rise to soothing effect	<b>C. Ten Anusati (Recollection)</b>	Faithful	Reflection on the sublime qualities of Triple Gems – primary objects of veneration  <b>Meditative attainment till access concentration</b>				
1. <b>Earth</b> (Pathavi)			1. <b>Buddha</b> (Buddhānussati)		Reflection on virtues (sila) and on deities in the heavenly realms intended principally for those who aspires for a higher rebirth  <b>Meditative attainment: access concentration</b>				
2. <b>Water</b> (Āpo)			2. <b>Dhamma</b> (Dhammānussati)		Reflection of sublime qualities of Nibbana  <b>Meditative attainment: access concentration</b>				
3. <b>Fire</b> (Tejo)			3. <b>Sangha</b> (Sanghānussati)		Reflection on one's own death with absolute certainty, that the arrival of death is utterly uncertain, and that when death comes one must relinquish everything  <b>Meditative attainment: access concentration</b>				
4. <b>Air</b> (Vāyo)			4. <b>Morality</b> (Silānussati)		Mental dissection of the body into 32 parts, undertaken with the view of perceiving its unattractiveness  <b>Meditative attainment: 1<sup>st</sup> jhana</b>				
5. <b>Blue</b> (Nīla)	Hating/ Irritation/ Anger	Kasina is an object representing a particular quality used as a support for concentration  <b>Meditative attainment: 1<sup>st</sup> to 5<sup>th</sup> jhana</b>  <i>Note:-</i> A. Colour objects are basis for counteracting the hatred effect  B. Light and limited space objects give rise to soothing effect	5. <b>Generosity</b> (Cāgānussati)	Intelligent	Awareness of the in-and-out movement of the breath – anapanasati  <b>Meditative attainment: 1<sup>st</sup> to 5<sup>th</sup> jhana</b>				
6. <b>Yellow</b> (Pīta)			6. <b>Deities</b> (Devatānussati)		Lustful/ Sensual	Brahmaviharas are also known as immeasurables (appamañña) because they are to be developed towards all sentient beings without qualification of exclusiveness  <b>Meditative attainment: 1<sup>st</sup> to 4<sup>th</sup> jhana</b>			
7. <b>Red</b> (Lohita)			7. <b>Peace</b> (Upasamānussati)				Deluded/ Speculative	<b>Meditative attainment: 1<sup>st</sup> to 4<sup>th</sup> jhana</b>  <b>Only 5<sup>th</sup> jhana</b> where neutral feeling occurs instead of pleasant feelings  Bases are focused upon as objects that lead to the corresponding meditative attainments of immaterial jhanas  <b>Meditative attainment: 1<sup>st</sup> arupa jhana</b>	
8. <b>White</b> (Odāta)			8. <b>Mindfulness of death</b> (Maranānussati)		All kinds	<b>Meditative attainment: 2<sup>nd</sup> arupa jhana</b>			
9. <b>Light</b> (Āloka)			9. <b>Mindfulness of body</b> (Kayāgatāsati)				Lustful/ Sensual	Brahmaviharas are also known as immeasurables (appamañña) because they are to be developed towards all sentient beings without qualification of exclusiveness  <b>Meditative attainment: 1<sup>st</sup> to 4<sup>th</sup> jhana</b>	
10. <b>Limited space</b> (Ākāsa)	10. <b>Mindfulness of breathing</b> (Anāpānasati)	Deluded/ Speculative	<b>Meditative attainment: 1<sup>st</sup> to 5<sup>th</sup> jhana</b>						
<b>B. Ten Asubha (Foulness)</b>	Lustful/ Sensual			Ten stages of decomposition of corpse  Key objective: to reduce sensual lust by gaining a clear perception of repulsiveness of the body  <b>Meditative attainment: 1<sup>st</sup> jhana:</b>  • <b>Initial application</b> (vitakkha) • <b>Sustained application</b> (vicara) • <b>Joy</b> (piti) • <b>Happiness</b> (sukha) • <b>One-pointedness</b> (ekaggata)	<b>D. Four Brahmaviharas (Sublime Qualities)</b>	Hating/ Irritation/ Anger	Brahmaviharas are also known as immeasurables (appamañña) because they are to be developed towards all sentient beings without qualification of exclusiveness  <b>Meditative attainment: 1<sup>st</sup> to 4<sup>th</sup> jhana</b>		
1. Bloating (Uddhumātaka)		1. <b>Loving-kindness</b> (Mettā)	All kinds		<b>Meditative attainment: 1<sup>st</sup> to 4<sup>th</sup> jhana</b>				
2. Livid (Vinīlaka)		2. <b>Compassion</b> (Karunā)						All kinds	<b>Meditative attainment: 1<sup>st</sup> to 4<sup>th</sup> jhana</b>
3. Festering (Vipubbaka)		3. <b>Sympathetic joy</b> (Muditā)							
4. Cut up (Vicchiddaka)		4. <b>Equanimity</b> (Upekkhā)				All kinds	<b>Meditative attainment: 1<sup>st</sup> to 4<sup>th</sup> jhana</b>		
5. Eaten (Vikkhāyitaka)		<b>C. Four Arupa jhanas (Immaterial States)</b>	All kinds		<b>Meditative attainment: 1<sup>st</sup> arupa jhana</b>				
6. Scattered (Vikkhittaka)		1. Base of boundless space						All kinds	<b>Meditative attainment: 1<sup>st</sup> arupa jhana</b>
7. Hacked and scattered (Hata- vikkhittaka)	2. Base of boundless consciousness	All kinds		<b>Meditative attainment: 2<sup>nd</sup> arupa jhana</b>					

8. Bloody (Lohitaka)		The mind can only hold onto them with the aid of initial application or applied thought (vitakka) that is absent in 2 <sup>nd</sup> & 3 <sup>rd</sup> jhanas	3. Base of nothingness		3 <sup>rd</sup> arupa jhana
9. Worm infested (Pulavaka)			4. Base of neither perception nor non-perception		4 <sup>th</sup> arupa jhana
10. Skeleton (Atthika)			F. <b>One Perception</b> i.e. perception of loathsomeness of material food (āhāre patikkūlasañña)		Perception of loathsomeness in food that arises through reflection on the repulsive aspects of nutriment, the digestive process, excretion, the difficulty of searching for food  <b>Meditative attainment: access concentration</b>
				Intelligent	Analysis of the 4 great elements involves contemplation of the body as compounded out of the 4 great essentials – the earth element as manifested in the solid parts of the body, the water element in bodily fluids, the fire element in the body's heat and the air element in the breath and the vital energy/life-force  <b>Meditative attainment: access concentration</b>
			G. <b>One Analysis</b> i.e. the analysis of 4 elements (catudhātuvaṭṭhāna)		

Note:-

1. Kasina ► e.g. water - use vessel of rain water; fire – use fire and concentrate via a hole about 20 cm wide; air – concentrate on wind via hole in wall; colours – use coloured disc 30 cm wide or flower; light – concentrate on the moon or circle of light on ground; space – concentrate on 20 cm wide hole in a piece of mat/leather
2. Reflection of the Buddha, Dhamma or Sangha ► 9 virtues of the Buddha (Buddha vandanā), 6 virtues of the Dhamma (Dhamma vandanā) or 9 virtues of the Sangha (Sangha vandanā)
3. Reflection of virtues, generosity or deities ► virtue – perfection of one's virtuous conduct; generosity - reflection of one's charitable nature; deities - reflect one's faith and other virtuous in close association with deities
4. Reflection of attributes of Nibbana ► peace – cessation of suffering
5. Mindfulness of death ► enables one to comprehend the impermanence nature of life. Life is uncertain but death is certain. One treasures every moment, working for self-development and development for others. It makes one more active and energetic, and faces death with serenity
6. Mindfulness of body ► reflect on the 32 impure parts of the body, including hair, skin, heart, kidneys, stomach, faeces, rain, bile, phlegm, pus, blood, saliva, urine, etc. Beauty is nothing but skin deep. Passionate attachment to body gradually disappears
7. Mindfulness of breath ► concentrate on the breathing process of inhaling 'ana' and exhaling 'apana' that leads to one-pointedness (jhana - purity of mind) and ultimately to insight that leads to Arahantship
8. Four brahmaviharas ► 'Brahma' means noble, 'vihāra' means state of conduct or living.
  - a. **Loving-kindness (mettā)** – defines as softens one's heart. Its chief characteristic is benevolent attitude that means to identify others' suffering or happiness as close to heart as one's suffering or happiness. Accepts all without discrimination. It is goodwill NOT love or personal affection (pema) vs. hatred, illwill or aversion/disgust. **Eliminates illwill.**
  - b. **Compassion (karunā)** – defines as makes heart of the good quiver. Its chief characteristic is the wish to remove the sufferings of others. Embraces sorrow-stricken beings vs. wickedness and passionate grief. **Eliminates cruelty.**
  - c. **Sympathetic-joy (muditā)** – defines as appreciative joy, congratulatory attitude of a person. Its chief characteristic is happy for others' prosperity and success. Embraces all prosperous beings vs. jealousy and exhilaration. **Eliminates dislike.**
  - d. **Equanimity (upekkhā)** – defines as to view impartially with no aversion or attachment. Its chief characteristic is impartial attitude. It is a balanced state of mind NOT indifference, even should one be praise and blame, fame and defame, happiness and pain, gain and loss, repute and disrepute (8 worldly conditions of life) vs. attachment and callousness\*. Embraces the good and the bad, the loved and the unloved, the pleasant and the unpleasant. **Eliminates biasedness.**

\* callous means indifferent, unfeeling to the hurt of others or the suffering of others

- **Vipassana (insight):** insight meditation, self-realised the Dhamma - **4 Noble Truths and 3 characteristics** (dukkha, anicca and anatta)
- **Vipassana meditation** is a system that is **unique** to the **Buddha's Teaching** and directed at **personal realisation of the truths** discovered and expounded by the Buddha
- The **vehicle of pure insight** does not employ development of calm as foundation for developing insight. Such a meditator is called a **“dry insight worker”** because he **develops insight without the “moisture” of the jhanas**. During the Buddha's time, many Arahants cultivated insight without developing jhana
- Only when aspirant gained 5<sup>th</sup> jhana then could develop the 5 kinds of supernatural powers (abhiñña)
  - ▶ divine eye, divine ear, recall past births, thought-reading and various psychic powers i.e. walk on water

## 2 Approaches to Development of Insight

### Insight Meditation

