1. Introduction to the Meditation Methods

There are two types of meditation in Buddhism: Samatha and Vipassanā. As mentioned in Visuddhimagga, there are 40 Samatha Meditation Subjects:

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Four Divine Abidings (Cattāro Brahmavihāra)</td>
<td>1. Loving Kindness (Mettā) 2. Compassion (Karunā) 3. Sympathetic Joy (Muditā) 4. Equanimity (Upekkhā)</td>
</tr>
<tr>
<td>Four Immaterial Jhānas (Arūpa Jhāna)</td>
<td>1. The Base of Boundless Space (Ākāsānañcayatana Jhāna) 2. The Base of Boundless Consciousness (Viññānañcayatana Jhāna) 3. The Base of Nothingness (Ākīñcaññāyatana Jhāna) 4. The Base of Neither Perception nor Non-Perception (Nevasaññānāsaññāyatana Jhāna)</td>
</tr>
<tr>
<td>The One Defining</td>
<td>1. The Defining of The Four Elements</td>
</tr>
<tr>
<td>The One Perception</td>
<td>1. The Perception of Repulsiveness In Nutriment</td>
</tr>
</tbody>
</table>
2. The Method of Developing Ānāpānasati

Despite having 40 meditation subjects, we mainly begin our meditation with Ānāpānasati (Mindfulness of Breathing) because many meditators had actually already practiced Ānāpānasati in their past lives. Therefore, you should try Ānāpānasati first. If you are unable to practice Ānāpānasati, you may change to other kammaṭṭhāna (meditation subjects). Changing to other meditation subjects is not a problem.

2.1. Environment and Posture During Meditation

Firstly, the Buddha said, in order to meditate, a meditator must choose to dwell in the forest, a quiet place or under a tree. This is because noise is a disturbance to the beginners. When their attention is on their breath, they might actually want to hear any sound of the surroundings, such as what people are talking about, and consequently, their concentration will drop.

During sitting meditation, you must sit cross-legged and keep your eyes closed. If your legs are painful, you may change the position of your legs to make yourself comfortable. Changing the position of your legs is not a problem. However, while changing the position of your legs, your mind must stick with knowing the breath, do not pay attention to the movement of your body.

You must keep your body straight, do not bend forward or backward. Bending body backward will cause your breath unclear and wandering thoughts will emerge. Bending body forward will not only make you become more tired, but will also cause your breathing to become short and rapid. Both of these conditions are not suitable for meditation. Besides keeping your body straight, your head must also be straight. Once you accidentally found your body has become not straight, slowly make your body straight while continuously knowing the breath.

The position of your hands does not require a certain position because this is not very important. So you may put your hands as you like, as long as you feel comfortable. The posture of your body is more important because improper posture will cause fatigue.

During meditation, you must close your eyes. Pay attention to the breath in between your nostrils and your upper lip (do not pay attention to the feeling on the skin), and find a place where the breath is clearly noticeable and be aware of it continuously. In order to prevent wandering thoughts and to know their breath more clearly, some meditators would control their breathing tightly and this would result in making their bodies and necks becoming tense and painful. Some meditators would even feel stiffness in their heads and experience headaches. Therefore, during your meditation, do not control your breathing. Although this problem could be considered minor initially, it will worsen gradually. By that time, you would feel tense and stiff, and this will be very uncomfortable.

2.2. Four Methods to Concentrate on the Breath

1. Knowing The Breath

For Ānāpānasati, initially, you only need to mindfully know the natural breath. At the beginning, you must determine (in silence): “I want to know the natural breath.” And then, in-breath, know; out-breath, know; that’s it. Do not control your breathing.

Next, if you have been able to concentrate on your breath for five minutes, you should determine: “Now I have already been able to concentrate for 5 minutes, I want to concentrate for 10 minutes.” Determine gradually like this and increase the time of concentration to 15 minutes, 20
minutes, and even half an hour. Sometimes, for some meditators, after concentrating for half an hour, the *nimitta* will appear. However, do not pay attention to it because it is not stable at this stage. The *nimitta* at this stage could be very bright at one moment and disappears at the next moment. This is not the real *nimitta*.

The only remedy to treat a scattered mind is not to think and talk too much, and also to consistently maintain your mind on the breath whenever you are walking, standing, sitting, or lying down. In this way, after two to three days, your mind will become steadier and calmer, and your concentration will improve. During daily routine (outside sitting meditation), do not pay attention to the in-breath and the out-breath, just knowing the natural breath is enough.

Meditators who are not able to calm down by simply knowing the breath should try the counting method: “In-breath, out-breath, one; in-breath, out-breath, two; ... in-breath, out-breath, eight.” You should count up to at least five but not exceeding ten. Counting too much will make your mind become unclear and counting too less will not help in cultivating concentration, and thus your meditation practice will end up not being successful. Those who are not able to use the counting method should give up this method and instead turn to know just the natural breath itself.

**Examples of Mistakes**

1. For some meditators, what they pay attention to is actually the pushing feeling of their breathing because their attention is on the quick pushing force around their nostrils. They actually know that this is incorrect because their breathing is too quick, unlike the natural breathing. Therefore, if you notice the pushing feeling accidentally, you should determine: “I do not want to concentrate on the pushing feeling of my breathing. I just want to know the natural breath.” By this time, the pushing feeling would fade and finally disappear naturally.

2. Some meditators concentrate on the touching of their breath on their nostrils. The more they concentrate on the touching, the harder and more painful the touching point will be. With this way, Ānāpānasati will not be successful. This is why meditators should only know their natural breath.

3. Some meditators put their attention too far from their nostrils while knowing their breath and this makes their breath unclear and thus they are unable to concentrate for a long time. Therefore, meditators should not concentrate on the breath which is too far from the nostrils, instead, they should just know the breath in between the nostrils and the upper lip.

4. After noticing the breath, the attention of some meditators tends to move towards inside their nostrils and consequently they tend to concentrate on the inside of their nostrils. This will eventually cause stiffness and pain to their nostrils. Therefore, meditators must determine: “I do not want to concentrate on the touching inside the nostrils. I just want to know the breath in between my nostrils and my upper lip.” This could be difficult initially. To make this easier, you are suggested to close your eyes and place a finger of yours beneath your nostrils to detect the breath. When you are able to do so, remove your finger and know the natural breath by mind. If you put up effort like this, your breath will be clearer gradually and you will be able to practice Ānāpānasati successfully.

5. If some meditators initially feel coldness around their nostrils and feel calm, they actually notice the coldness. After two or three days, they would feel their nostrils become hotter and hotter, as if being burned by a fire, and this is very uncomfortable.

Why is this so? This is because what they are paying attention to is the touching of the breath on
their skin instead of the breath itself. The human body consists of 12 characteristics which are hardness, roughness, heaviness, softness, smoothness, lightness, the nature of flowing, the nature of cohesion, hotness, coldness, the nature of supporting and the nature of pushing. And what they notice are the characteristics of coldness and hotness. At the beginning, there is only a little feeling and it can even be very calm, but when the feeling become clearer later, it could become very insufferable. By that time, even right after their eyes are closed, hotness could be felt and it will be very uncomfortable. Then, their meditation could not be continued.

As we know, using Ānāpānasati one can attain at most the 4th Jhāna, and in order to attain this one must not pay attention to any feeling caused by the breathing. This means that you should not be aware of the 12 feelings (characteristics) of your body such as coldness, hotness, hardness, etc., but only to fully know the natural breath. Determine with a single mind: “I just want to know the natural breath.” With this, even if you have any feeling, as long as you do not pay attention to them, they will disappear naturally.

6 If meditators concentrate on the passageways their breath passes through, their mind will follow their breath into the abdomens and then out from their noses to places very far away. The concentration of such meditators could hardly improve. Therefore, your mind should not travel with your breath, instead, you should only know your natural in-breath and out-breath.

2 Long and Short Breath

If you are unable to concentrate for half an hour or 45 minutes, you may change to the “Long and Short Breath” stage. The long breath is the breath which is slow and long, and the short breath is the breath which is quick and short. The first stage is to know the in-breath and out-breath. The second stage is to know the pace of the breath. As for the breath - how slow or how quick, how long or how short, - all of these should be ignored, otherwise your mind will be tired.

The stage of “Knowing the Breath” and the stage of the “Long and Short Breath” should be practiced together. If you are able to concentrate for an hour, the nimitta will become more stable, but please do not pay attention to it yet because the nimitta at this stage could be not firm enough.

3 Whole Breath

If the previous two stages can be successfully practiced, you may proceed to the third stage which is the “Whole Breath”. At this stage, the meditator should be aware of the whole breath clearly and continuously from the beginning to the end. But please do not think of where the breath is going to. You should only know the natural breath in between your nostrils and your upper lip, and your mind should not follow your breath into and out from your body.

By this time, meditators should practice the stage of “Knowing the Breath,” the stage of the “Long and Short Breath” and the stage of the “Whole Breath” together:

Begin with knowing the breath (about half an hour), then knowing the long and short breath (about half an hour), and then knowing the whole breath (about half an hour). The nimitta could appear at this time but do not pay attention to it yet.

If the nimitta has not appeared, meditators should continue to practice these three stages alternately and should not proceed to the fourth stage, which will be explained after this. Please remember that those who have not practiced until the third stage should not practice the fourth stage, otherwise, the mind will become unsteady and the nimitta will not appear.
4 Subtle Breath

If you have practiced the previous three stages successfully and want to practice the fourth stage, they should practice the first stage for about 10 minutes, the second stage for about 10 minutes, and the third stage for about 10 minutes.

If the nimitta becomes brighter, more stable, and does not disappear even after 1 or 2 hours, you can then practice the fourth stage which is the “Subtle Breath”.

At this stage, one practices to know the natural subtle breath but please do not pay attention to the breath’s in, out, long, short, beginning and end. At this stage, the breath becomes weaker and more unclear, hence, it is not easy to concentrate.

At this stage, paying attention to the breath a little in front of the nostrils is wrong because by doing so, the nimitta will not move to around the nostrils and combine with the breath. Therefore, it is very important to continuously be aware of the subtle breath in between the nostrils and the upper lip. If you continue doing so, the nimitta will come to combine with the breath but please do not pay attention to the nimitta as yet. Instead, kindly continue to know the subtle breath until the subtle breath disappears, only then you can determine: “I want to concentrate on the nimitta.”

At the fourth stage, if the subtle breath disappears, do not try to find the subtle breath or control the feeling of the subtle breath because by doing so your concentration will deteriorate. Therefore, at this time, you should only proceed to concentrate on the nimitta.

- Although there are four stages in Ānāpānasati, this does not mean that every meditator must learn all the four stages. In fact, you may just know only the natural breath.
- If you are able to concentrate on the nimitta which is combined with the breath, you can move a step forward to determine: “I want to concentrate on the nimitta for 1 hour, 2 hours, 3 hours, and 4 hours.”
- Concentrating on the nimitta means continuously knowing the nimitta by mind instead of watching the nimitta.

2.3. Three Types of Nimitta

<table>
<thead>
<tr>
<th>Parikamma Nimitta</th>
<th>The breath to which attention is initially paid is called Parikamma Nimitta.</th>
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</thead>
<tbody>
<tr>
<td>Uggaha Nimitta</td>
<td>As concentration improves, the grayish light that appear is called Uggaha Nimitta. However, it is not very stable, so it could disappear at this stage.</td>
</tr>
<tr>
<td>Patībhāga Nimitta</td>
<td>The nimitta at third stage becomes more stable gradually, and if it combines with the breath, becomes brilliantly bright, and does not disappear at any time, then it is considered the real nimitta to attain the 1st Jhāna.</td>
</tr>
</tbody>
</table>
2.4. Beginners’ Problems

2.4.1. Why Can’t Beginners Concentrate Easily During Meditating?

Beginners are not be able to concentrate easily due to lots of wandering thoughts because in our living world there are a lot of lusts and people like to plan a lot. Hence, once one’s eyes are closed and the meditation has started, their minds would think continuously about the future and the past. If you want to attain jhâna successfully, you must be diligent because success in meditation is not easy to be achieved.

Although we might have learnt and practiced meditation in our past lives and gain some parami, it is just too far from now and its effect is just too weak. Therefore, not everyone is able to attain jhâna quickly. The total time to attain jhâna and the speed of improving are different from one person to another.

2.4.2. The Importance of Guidance from a Good Teacher

A good teacher is very important to a meditator who wants to be successful in meditation. You should attend the meditation interview frequently to seek answers from the meditation teacher any question that you may have on meditation or to seek solutions to any problem that you may face during your meditation.

2.4.3. What should the Beginners do with the Nimitta?

Know the nimitta is there but ignore it ...

According to the “Visuddhimagga”, when the concentration is steady, the nimitta will appear. However, at the beginning, do not pay attention to it, its shape and its color. Do not investigate. Although the nimitta is in front of you and you will be able to see it even if you ignore it, you should determine: “I want to ignore it.” If the nimitta disappears when you determine like this, do not be unhappy because the nimitta could sometimes appear in front of you, sometimes behind you or sometimes very far away. Therefore, do not care about how is it, its shape, and its color.

The nimitta could be very bright and because of this some meditators would have their tears welled. Ignore this. At this stage, the mind should be kept steady and continue to know the breath only. If you have been able to concentrate for about half an hour, you should determine to concentrate for 45 minutes, 1 hour, and more gradually.
THE METHOD OF DEVELOPING ĀNĀPĀNASATI
VEN. U PUÑÑĀNANDA 3rd September 2017

1. Nimitta in the Bhavaṅga

1.1. The Method of Developing Ānāpānasati

① Now you are at the stage of Knowing the Breath, so put your attention on the breath in between your nostrils and your upper lip (do not pay attention to the feeling on the skin). At the beginning, you will only need to be aware of your natural breath.

② After being able to continuously know the nimitta for one or two hours, you must check the nimitta in the Bhavaṅga (heart base, Hadaya Vatthu). Some meditators do not understand what the Bhavaṅga is. The Bhavaṅga here is the Bhavaṅga Transparent Element in the heart, is also known as heart base. That means, if the nimitta exists continuously for 1 or 2 hours, you must check the nimitta in the heart base.

1.2. How To Discern Nimitta in the Heart Base

① At the beginning, mindfully know the breath for about 5 minutes. After that, if the nimitta appears then it is correct. However, the mind will not be steady enough at the beginning of mindfully knowing the nimitta, so, you might not be able to maintain for a long time. Therefore, you must start your sitting with mindfully knowing only the breath.

② After several minutes, determine: “I want to mindfully know the nimitta.” After your mind have entered the nimitta, maintain your mind in the nimitta, do not pay attention to any feeling of your body and your mind. During mindfully knowing the nimitta, some meditators may encounter some problems. For example, when they mindfully know the nimitta, resulting in their mind becoming steadier, the feeling of joy will appear, followed by the pleasant feeling. Subsequently, both feelings may disappear altogether. Then, the meditators may end up without knowing anything at the end. Why is this so? The reason is because their mind has put in too much effort and their concentration has not been steady enough.

③ As a beginner, if you are able to mindfully know the nimitta successfully for about 1 hour, by the time reaching 1 hour, you must determine (in silence): “I want to discern the nimitta in the heart base.” Some meditators determine wrongly: “I want to check/discern the heart.” Then, their mind move quickly from the nimitta around the nostrils to the inside of their heart and consequently they only see their heart or the blood inside their heart. Therefore, if you want to discern the nimitta, you must determine: “I want to discern the nimitta in the heart base.”

④ Mindfully know the nimitta around your nostrils and turn your attention to the heart base, then you will notice another nimitta. Discern the color, shape, and size in its middle and the surrounding. Do not discern too long or too short. Your heart will beat uncomfortably if you discern too long and you will not be able to see the nimitta clearly if you discern too short. Some meditators determine wrongly: “I want to discern the bhavaṅga.” If they do, then they will only see the bhavaṅga transparent element but not the nimitta. Every meditator has different problems. Therefore, during discerning the nimitta, you must determine (in silence): “I want to discern the nimitta in the heart base.”
Discerning the *nimitta* in the heart base requires about 1 minute only. Check the color in the middle and the surrounding of the *nimitta* in the heart base. The color in the middle is the color of the *nimitta* and the color of the surrounding is the color of the bhavanga transparent element. The *nimitta* is dependent on the middle of the bhavanga transparent element.

What is the meaning of “dependent on”? Let’s say there is a thread on my hand, this means the thread is dependent on my hand. Similarly, the robe I am wearing is dependent on my body. In the same way, the *nimitta* is dependent on the bhavanga transparent element.

The bhavanga transparent element is not the bhavanga mind. The bhavanga mind is a citta while the bhavanga transparent element is a rūpa. Both terms are different in meaning. The bhavanga mind is the mind experienced during deep sleep. The object of the bhavanga mind is the object of the death mind thought process of the first past life.

It is okay if you fail to discern the *nimitta* in the heart base for the first time. Put your attention on the *nimitta* around the nostrils and mindfully know it. Then, after half an hour, decide to discern the *nimitta* in the heart base for a second time. Discern for about 1 minute. You must determine (in silence): “I want to discern the *nimitta* in the heart base.” If the color in the middle and the surrounding of the *nimitta* can be discerned then it is enough.

Discerning the *nimitta* in the heart base is not concentrating on the *nimitta* in the heart base and is not moving the concentration down nor moving the *nimitta* from the surrounding of the nostrils down. Just turn your attention to the heart base and discern the *nimitta* in it.

Those who have done discerning the *nimitta* in the heart base at this stage need to proceed to the next stage which is to discern the five jhāna factors.

### 2. Five Jhāna Factors (Jhānaṅga)

#### 2.1. How to Discern the Five Jhāna Factors?

1. Initially, mindfully know the breath (5 mins), then determine: “I want to mindfully know the *nimitta*.”
2. Mindfully know the *nimitta* (about 1 hour), then determine: “I want to discern the *nimitta* in the heart base and the five jhāna factors.”
3. Turn your attention to the heart base, discern the *nimitta* and the five jhāna factors (at the same time) there.
4. At the time of discerning the five jhāna factors, determine to discern each factor. How this is done will be explained in a following section.

#### 2.2. The Meaning of the Five Jhāna Factors (Jhānaṅga)

<table>
<thead>
<tr>
<th>Five Jhāna Factors</th>
<th>Definition</th>
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</thead>
<tbody>
<tr>
<td><strong>Vitakka</strong></td>
<td>initial application of the mind; it is the applying of the mind on the object, Ānāpāna Paṭibhāga Nimitta.</td>
</tr>
<tr>
<td><strong>Vicāra</strong></td>
<td>sustained application of the mind; the continuous sustaining of the mind on the Ānāpāna Paṭibhāga Nimitta.</td>
</tr>
<tr>
<td><strong>Piti</strong></td>
<td>joy/liking for the object, Ānāpāna Paṭibhāga Nimitta.</td>
</tr>
</tbody>
</table>
These are the definitions of the five jhāna factors. They cannot be seen but can be discerned by mind (felt). The five jhāna factors are not our concentration objects. They are different cetasikas to be discerned.

### 2.3. How to Discern the Five Jhāna Factors

After mindfully knowing the nimitta for at least 1 hour, you need to discern the nimitta and the five jhāna factors in the heart base by determining (in silence) their names and definitions one by one (understand the function of each of them simultaneously) and discern them with your mind.

<table>
<thead>
<tr>
<th>Vitakka</th>
<th>“When I mindfully knew the nimitta, was the application of my mind on the nimitta, Vitakka felt in the nimitta in my heart base?” If so, the cetasika concerned will arise and the meditator is considered to have successfully discerned the Vitakka jhāna factor.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vicāra</td>
<td>“When I mindfully knew the nimitta, was the continuous sustainment of my mind on the nimitta, Vicāra felt in the nimitta in my heart base?” If so, the same cetasika concerned as defined will arise and the meditator is considered to have successfully discerned the Vicāra jhāna factor.</td>
</tr>
<tr>
<td>Pīti</td>
<td>“When I mindfully knew the nimitta, was joy for the nimitta, Pīti felt in the nimitta in my heart base?” If so, the same cetasika concerned as defined will arise and the meditator is considered to have successfully discerned the Pīti jhāna factor.</td>
</tr>
<tr>
<td>Sukha</td>
<td>“When I mindfully knew the nimitta, was the happiness associated experiencing the nimitta, Sukha felt in the nimitta in my heart base?” If so, the same cetasika concerned as defined will arise and the meditator is considered to have successfully discerned the Sukha jhāna factor.</td>
</tr>
<tr>
<td>Ekaggatā</td>
<td>“When I mindfully knew the nimitta, was the one-pointedness of mind on the nimitta, Ekaggatā in the nimitta in my heart base?” If so, the same cetasika concerned as defined will arise and the meditator is considered to have successfully discerned the Ekaggatā jhāna factor.</td>
</tr>
</tbody>
</table>

If all the five jhāna factors can be felt, you are considered to have successfully discerned them.

You must discern the five jhāna factors only in the nimitta in the heart base instead of discerning the five jhāna factors during concentrating on the nimitta.

### 2.4. Examples of Mistakes in Discerning the Five Jhāna Factors

1. In an interview with a meditator, I asked him: “Have you successfully discerned the five jhāna factors?” He replied: “I moved the nimitta down.” This is wrong because I asked him to discern the five jhāna factors but he moved the nimitta down.
In another interview, I asked: “Have you checked the five jhāna factors? Were they clear?” He answered: “Very clear.” Then I asked: “How clear?” And he replied: “Vitakka, beating; Vicāra, beating; Pīti, beating; Sukha, beating; Ekaggatā, beating.”

The above ways of discerning the five jhāna factors are wrong because the feelings of the five jhāna factors that they described are wrong.

When I asked: “Have you successfully discerned the five jhāna factors?” I am actually asking whether you have discerned the sign of each of the five jhāna factors which are in the heart base in order to confirm whether you have attained the 1st Jhāna.

If the five jhāna factors can be successfully discerned, then you are considered to have entered the 1st Jhāna.

**ATTENTION**

At every stage of entering the jhāna, you should decide the total time of entering jhāna according to your own concentration level. The time stated as in the texts below are just suggestions and therefore they are written in brackets.

### 3. The First Jhāna & the Five Masteries

#### 3.1. How to Attain the 1st Jhāna?

1. At the beginning, you must mindfully know the subtle breath (5 mins).
2. Then, determine (in silence): “I want to enter the 1st Jhāna.” Continue to mindfully know the nimitta.
3. When you feel the time is up, keeping your eyes closed, and immediately discern the nimitta in the heart base and the five jhāna factors.
4. The method of discerning the five jhāna factors is the same as what has been described previously.

After being able to attain the 1st Jhāna (having successfully discerned the five jhāna factors), you should proceed to practice the Five Masteries of the 1st Jhāna.

#### 3.2. The Five Masteries

<table>
<thead>
<tr>
<th>Five Masteries</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advertence Mastery</td>
<td>being able to discern the jhāna factors by manodvāravājana after emerging from the jhāna.</td>
</tr>
<tr>
<td>(Āvajjana Vasi)</td>
<td></td>
</tr>
<tr>
<td>Attainment Mastery</td>
<td>being able to enter the jhāna whenever you wish to.</td>
</tr>
<tr>
<td>(Samāpajjana Vasi)</td>
<td></td>
</tr>
<tr>
<td>Determination Mastery</td>
<td>being able to stay in the jhāna for as long as you determined to stay.</td>
</tr>
<tr>
<td>(Adhiṭṭhāna Vasi)</td>
<td></td>
</tr>
</tbody>
</table>
4.1. Mastery (Vuṭṭhāna Vasi)  
being able to emerge from the jhāna at the time you determined to emerge.

4. Reflection Mastery (Paccavekkhanā Vasi)  
being able to discern the jhāna factors by javana.

Among the Five Masteries, “Determination Mastery” is the most important. If “Determination Mastery” is successful, then all the five masteries can be successful.

3.3. The Five Masteries of the 1st Jhāna

① At the beginning, mindfully know the subtle breath (5 mins).
② Then, determine (in silence): “I want to enter the 1st Jhāna (2 hours),” and continue to mindfully know the nimitta.
③ When you feel the time is up, keep your eyes closed and discern the nimitta in the heart base and the five jhāna factors. The method of discerning the five jhāna factors is the same as what has been described previously.
④ After the five jhāna factors are discerned successfully, check whether the time is 2 hours and 5 minutes. Is the time accurate?

At the stage of entering the 1st Jhāna, it must be at least 2 or 3 hours, and 4 hours is even better. After the Five Masteries of the 1st Jhāna is successful, you can progress to practice the 2nd Jhāna.

4. The Second Jhāna

4.1. How to Attain the 2nd Jhāna?

① Mindfully know the breath (5 mins).
② Then, determine: “I want to enter the 1st Jhāna (5 mins).” Continue to mindfully know the nimitta.
③ When you feel the time (5 mins) is up, discern the nimitta in the heart base and the five jhāna factors.
④ Then, reflect: “In the 1st Jhāna, Vitakka and Vicāra are coarse and uncomfortable, the 2nd Jhāna is more comfortable.”
⑤ Then, determine: “I want to enter the 2nd Jhāna (about 1 hour).”
⑥ Continue to mindfully know the nimitta, and the feeling of joy (Piti) and pleasant feeling (Sukha) will arise. Do not grab these feelings or throw them away. Continue to mindfully know the nimitta with a slightly joyful feeling towards the nimitta.
⑦ When you feel the time is up, discern the nimitta in the heart base and the three jhāna factors which are Piti, Sukha and Ekaggatā. The method of discerning is the same as discerning the five jhāna factors but without discerning Vitakka and Vicāra.

In the 2nd Jhāna, there isn't any need to apply or to continuously sustain your mind on the nimitta.
During discerning the jhāna factors, it is incorrect if the meditator is not able to discern any one of the jhāna factors concerned.

After being able to discern the three jhāna factors successfully, you can proceed to practice the Five Masteries of the 2nd Jhāna.

4.2. The Five Masteries of 2nd Jhāna

1. At the beginning, you must mindfully know the breath. Then determine: “I want to enter the 1st Jhāna (5 mins).”
2. After 5 mins, discern the nimitta in the heart base and the five jhāna factors.
3. Then reflect: “In the 1st Jhāna, Vitakka and Vicāra are coarse and uncomfortable. The 2nd Jhāna is more comfortable.”
4. After that, determine: “I want to enter the 2nd Jhāna (2 hours, 3 hours, 4 hours).”
5. Continue to mindfully know the nimitta. When you feel the corresponding time is up, discern the nimitta in the heart base and the three jhāna factors.
6. Then, check whether the time is accurate.

After the Five Masteries of the 2nd Jhāna is successful, you can proceed to practice the 3rd Jhāna.

5. The Third Jhāna

5.1. How to Attain the 3rd Jhāna?

1. Mindfully know the breath (5 mins).
2. Then, determine: “I want to enter the 1st Jhāna (5 mins).” Continue to mindfully know the nimitta.
3. When you feel the time is up, discern the nimitta in the heart base and the five jhāna factors.
4. Then, reflect: “In the 1st Jhāna, Vitakka and Vicāra are coarse and uncomfortable, the 2nd Jhāna is more comfortable.”
5. Then, determine: “I want to enter the 2nd Jhāna (5 mins).” Continue to mindfully know the nimitta.
6. When you feel the time is up, discern the nimitta in the heart base and the three jhāna factors.
7. Then, reflect: “In the 2nd Jhāna, Piti is coarse and uncomfortable, the 3rd Jhāna is more comfortable.”
8. Then, determine: “I want to enter the 3rd Jhāna (about 1 hour).”
9. Continue to mindfully know the nimitta and the pleasant feeling (Sukha) will arise. Do not grab the feeling or throw it away. Continue to know the nimitta with a slightly pleasant feeling towards the nimitta.
10. When you feel the time is up, discern the nimitta in the heart base and the two jhāna factors which are Sukha and Ekaggatā.

After being able to discern the two jhāna factors successfully, you can proceed to practice the Five Masteries of the 3rd Jhāna.
5.2. The Five Masteries of the 3\textsuperscript{rd} Jhāna?

1. At the beginning, mindfully know the breath and then determine: “I want to enter the 1\textsuperscript{st} Jhāna (5 mins).”
2. After 5 mins, discern the nimitta in the heart base and the five jhāna factors.
3. Then, reflect: “In the 1\textsuperscript{st} Jhāna, Vitakka and Vicāra are coarse and uncomfortable, the 2\textsuperscript{nd} Jhāna is more comfortable.”
4. Then decide: “I want to enter the 2\textsuperscript{nd} Jhāna (5 mins).” Continue to mindfully know the nimitta.
5. When you feel the time is up, discern the nimitta in the heart base and the three jhāna factors.
6. Then, reflect: “In the 2\textsuperscript{nd} Jhāna, Piti is coarse and uncomfortable, the 3\textsuperscript{rd} Jhāna is more comfortable.”
7. Then, determine: “I want to enter the 3\textsuperscript{rd} Jhāna (2 hours, 3 hours, 4 hours).” Continue to mindfully know the nimitta.
8. When you feel the time is up, discern the nimitta in the heart base and the two jhāna factors which are Sukha and Ekaggatā.
9. After that, check whether the time is accurate.

After the Five Masteries of the 3\textsuperscript{rd} Jhāna successful, you can proceed to practice the 4\textsuperscript{th} Jhāna.

6. The Fourth Jhāna

6.1. How to Attain the 4\textsuperscript{th} Jhāna?

1. Mindfully know the breath (5 mins).
2. Then, determine: “I want to enter the 1\textsuperscript{st} Jhāna (5 mins).” Continue to mindfully know the nimitta.
3. When you feel the time is up, discern the nimitta in the heart base and the five jhāna factors.
4. Then, reflect: “In the 1\textsuperscript{st} Jhāna, Vitakka and Vicāra are coarse and uncomfortable, the 2\textsuperscript{nd} Jhāna is more comfortable.”
5. Then, determine: “I want to enter the 2\textsuperscript{nd} Jhāna (5 mins).” Continue to mindfully know the nimitta.
6. When you feel the time is up, discern the nimitta in the heart base and the three jhāna factors.
7. Then, reflect: “In the 2\textsuperscript{nd} Jhāna, Piti is coarse and uncomfortable, the 3\textsuperscript{rd} Jhāna is more comfortable.”
8. Then, determine: “I want to enter the 3\textsuperscript{rd} Jhāna (5 mins).” Continue to mindfully know the nimitta.
9. When you feel the time is up, discern the nimitta in the heart base and the two jhāna factors which are Sukha and Ekaggatā.
10. Then, reflect: “In the 3\textsuperscript{rd} Jhāna, Sukha is coarse and uncomfortable, the 4\textsuperscript{th} Jhāna is more comfortable.”
11. Then, determine: “I want to enter the 4\textsuperscript{th} Jhāna (about 1 hour).” Continue to mindfully know the nimitta.
When you feel the time is up, discern the nimitta in the heart base and the two jhāna factors which are Upekkhā (equanimity) and Ekaggatā. Upekkhā is equanimity, which is a condition of neither being attached to the object nor relinquishing the object.

Continue to mindfully know just the nimitta, do not pay attention to the existence of the breath and the sound. As soon as you think about it, then you are out of the jhāna, and you will feel the breath and hear the sound.

After being able to discern the two jhāna factors successfully, you can proceed to practice the Five Masteries of the 4th Jhāna.

6.2. The Five Masteries of the 4th Jhāna

1. At the beginning, mindfully know the breath.
2. Then, determine: “I want to enter the 1st Jhāna (5 mins).”
3. When you feel the time is up, discern the nimitta in the heart base and the five jhāna factors.
4. Then, reflect: “In the 1st Jhāna, Vitakka and Vicāra are coarse and uncomfortable, the 2nd Jhāna is more comfortable.”
5. Then determine: “I want to enter the 2nd Jhāna (5 mins).” Continue to mindfully know the nimitta.
6. When you feel the time is up, discern the nimitta in the heart base and the three jhāna factors.
7. Then, reflect: “In the 2nd Jhāna, Pīti is coarse and uncomfortable, the 3rd Jhāna is more comfortable.”
8. Then, determine: “I want to enter the 3rd Jhāna (5 mins).” Continue to mindfully know the nimitta.
9. When you feel the time is up, then discern the nimitta in the heart base and the two jhāna factors which are Sukha and Ekaggatā.
10. Then, reflect: “In the 3rd Jhāna, Sukha is coarse and uncomfortable, the 4th Jhāna is more comfortable.”
11. Then, determine: “I want to enter the 4th Jhāna (2 hours, 3 hours, 4 hours).” Continue to mindfully know the nimitta.
12. When you feel the time is up, then discern the nimitta in the heart base and the two jhāna factors which are Upekkhā (equanimity) and Ekaggatā.
13. After that, check whether the time is accurate. If the time is accurate, then the Five Masteries of the 4th Jhāna is also successful.
THE METHOD OF DEVELOPING
THE FOUR IMMATERIAL JHĀNAS (8 SAMĀPATTI)

VEN. U PUÑÑĀNANDA

3rd September 2017

1. Ākāsānañcayatana Jhāna (The Base of Boundless Space)

① Enter the 1st Jhāna of the White Kasīna (1 min), then discern the jhāna factors and make a reflection; 2nd Jhāna (1 min), then discern the jhāna factors and make a reflection; 3rd Jhāna (1 min), then discern the jhāna factors and make a reflection; 4th Jhāna (10 mins), then discern the jhāna factors and a reflection thus: “4th Jhāna of the White Kasīna is uncomfortable because it relies on the body. The Base of Boundless Space is calmer and more comfortable.”

② Pay attention to a space within the White Kasīna, expand the space to all directions and mindfully know the space.

③ Determine: “I want to enter The Base of Boundless Space (2 hours, 3 hours, 4 hours).” As concentration improves, light will appear, but do not pay attention to it, keep your mind to mindfully know only the space.

④ After (2 hours, 3 hours, 4 hours) emerging from Boundless Space Immaterial Jhāna, discern the two jhāna factors which are Upakkhā (equanimity) and Ekaggatā.

Practice until proficient. Do not need to decide on the length of time.

After being proficient, practice the Five Masteries of The Base of Boundless Space.

2. Viññānañcāyatana Jhāna (The Base of Boundless Consciousness)

① Enter the 1st Jhāna of the White Kasīna (1 min), then discern the jhāna factors and make a reflection; 2nd Jhāna (1 min), then discern the jhāna factors and make a reflection; 3rd Jhāna (1 min), then discern the jhāna factors and make a reflection; 4th Jhāna (1 min), then discern the jhāna factors and make a reflection.

② Enter The Base of Boundless Space (10 mins). After emerging from the jhāna, discern the two jhāna factors which are Upakkhā and Ekaggatā. Then, reflect thus: “The Base of Boundless Space is close to the 4th Jhāna and is uncomfortable, The Base of Boundless Consciousness is calmer and more comfortable.”

③ Move your attention back to the Boundless Space and reflect: “the consciousness of The Base of Boundless Space is consciousness.” Then, determine: “I want to enter The Base of Boundless Consciousness (2 hours, 3 hours, 4 hours).” Mindfully know that “the consciousness of The Base of Boundless Space is consciousness”. Do not care about any condition of your body and any light.

④ After (2 hours, 3 hours, 4 hours) emerging from jhāna, discern the two jhāna factors which are Upakkhā and Ekaggatā.

Practice until proficient. Do not need to decide on the length of time.

After being proficient, then practice the Five Masteries of The Base of Boundless Consciousness.
3. Ākiñcaññāyatana Jhāna (The Base of Nothingness)

1. Enter the 1st Jhāna of White Kasina (1 min), then discern the jhāna factors and make a reflection; 2nd Jhāna (1 min), then discern the jhāna factors and make a reflection; 3rd Jhāna (1 min), then discern the jhāna factors and make a reflection; 4th Jhāna (1 min), then discern the jhāna factors and make a reflection.

2. Enter The Base of Boundless Space (5 mins), then discern the two jhāna factors and make a reflection.

3. Enter The Base of Boundless Consciousness (10 mins). After emerging from the jhāna, discern the two jhāna factors which are Upakkhā and Ekagatā. Then, reflect thus: “The Base of Boundless Consciousness is close to The Base of Boundless Space and is uncomfortable, The Base of Nothingness is calmer and more comfortable.”

4. Move your attention back to the front and reflect: “In The Base of Boundless Consciousness, the consciousness of The Base of Boundless Space does not exist because in one mind moment mind does not capture more than one object. The absence of the consciousness of The Base of Boundless Space is Nothingness.” Then, determine: “I want to enter The Base of Nothingness (2 hours, 3 hours, 4 hours).” Mindfully know that “the absence of the consciousness of The Base of Boundless Space is Nothingness”.

5. After (2 hours, 3 hours, 4 hours) emerging from the jhāna, discern the two jhāna factors which are Upakkhā and Ekagatā.

Practice until proficient. Do not need to decide on the length of time. After being proficient, then practice the Five Masteries of The Base of Nothingness.

4. Nevasaññānāsaññāyatana Jhāna
(The Base of Neither Perception Nor Non-Perception)

1. Enter the 1st Jhāna of White Kasina (1 min), then discern the jhāna factors and make a reflection; 2nd Jhāna (1 min), then discern the jhāna factors and make a reflection; 3rd Jhāna (1 min), then discern the jhāna factors and make a reflection; 4th Jhāna (1 min), then discern the jhāna factors and make a reflection.

2. Enter The Base of Boundless Space (1 min), then discern the two jhāna factors and make a reflection.

3. Enter The Base of Boundless Consciousness (5 mins), then discern the two jhāna factors and make a reflection.

4. Enter The Base of Nothingness (10 mins). After emerging from the jhāna, discern the two jhāna factors. Then, reflect thus: “The Base of Nothingness is close to The Base of Boundless Consciousness and is uncomfortable, The Base of Neither Perception Nor Non-Perception is calmer and more comfortable.”

5. Move your attention back to the front and reflect: “the consciousness of The Base of Nothingness is calm.” Then, determine: “I want to enter The Base of Neither Perception Nor Non-Perception (2 hours, 3 hours, 4 hours).” Mindfully know that “the consciousness of The Base of Nothingness is calm”.
6 After (2 hours, 3 hours, 4 hours) emerging from the jhāna, discern the two jhāna factors which are Upekkhā and Ekaggatā.

Practice until proficient. Do not need to decide on the length of time.
After being proficient, then practice the Five Masteries of The Base of Neither Perception Nor Non-perception.

Note: The length of time of entering jhānas should be according to the instruction of the meditation teacher. Therefore, they are stated in brackets.
1. Four-Elements Meditation

Four-Elements Meditation must be practiced by every meditator in order to proceed to the Rūpa Kammatṭhāna. Vipassanā must begin with practicing the Four-Elements Meditation: Earth element (pathavi dhātu), Water element (āpo dhātu), Fire element (tejo dhātu), and Wind element (vāyo dhātu).

1. **Earth element:** Hardness, Roughness, Heaviness, Softness, Smoothness, Lightness.
2. **Water element:** Nature of Flowing, Nature of Cohesion.
3. **Fire element:** Hotness, Coldness.
4. **Wind element:** Nature of Pushing, Nature of Supporting.

Meditator should not start with Vipassanā but Samatha. After discerning the 12 characteristics of the Four Great Elements until concentration becomes very steady, you will be able to notice the Rūpa Kalāpa, but this is not Vipassanā. You have to be able to clearly discern the Earth Element, Water Element, Fire Element and Wind Element of the Rūpa Kalāpa. At this stage, it is called the Rūpa Kammatṭhāna which is the preparation stage before starting Vipassanā.

Therefore, we begin our meditation practice with Samatha. Why do we have to practice Samatha first but not Vipassanā directly? According to the “Samyuttanikāya”, The Buddha said, in meditation, a meditator must develop concentration (Samādhi), which can be divided into two kinds: Upacāra Samādhi and Appanā Samādhi. The 1st Jhāna, 2nd Jhāna, 3rd Jhāna, 4th Jhāna, The Base of Boundless Space, The Base of Boundless Consciousness, The Base of Nothingness and The Base of Neither Perception Nor Non-Perception are Appanā Samādhi. Buddhānussati, Four-Elements Meditation, etc. can only attain Upacāra Samādhi. Upacāra Samādhi is the Samādhi close to Jhāna Samādhi which is also named as Appanā Samādhi. At the stage of Upacāra Samādhi, the mind is well undistractable, very steady, and the five jhāna factors exist. This is why The Buddha said the meditators have to meditate and must possess concentration in order to be able to discern the five aggregates and the cause and effect of the internal and the external, in the past, present and the future.

2. Discerning the 12 Characteristics of the Four Great Elements

We can attain Upacāra Samādhi by practicing Four-Elements Meditation. So, how do we start? Any of the 12 characteristics can be our starting point namely: hardness, roughness, heaviness, softness, smoothness, lightness, the nature of flowing, the nature of cohesion, hotness, coldness, the nature of pushing, and the nature of supporting in our body. All of these characteristics can be felt and the nature of pushing of Wind element is the most noticeable.
① Nature of Pushing

To begin, be aware of the breath and discern the nature of pushing when the breath pushes into the nostrils. If it is not clear enough, push your hands on the surface of a table or the floor and then discern the nature of pushing that exists between the flesh, muscles and bones.

As long as you are able to discern the nature of pushing clearly then it is enough.

Besides these two places, spread the feeling of pushing to the whole head. For the pushing nature of the breath, discern by your mind the center of your head. As you breathe, the breath pushes inside the head. Spread the feeling to the whole head.

Those who have successfully attain the 4th Jhāna can easily discern pushing throughout the whole body, from head to feet and then from feet to head. This can be done easily by those who have good concentration. As for the beginners, without good concentration, some of them cannot do it easily, therefore, they must discern it part by part.

Meditators who begin to discern pushing can start by discerning the nature of pushing of the breath which pushes into the head. Know it and spread it in the head. Discern pushing bit by bit, but remember not to discern it for too long in the head because this might cause headache.

After that, discern pushing in the body, such as in the abdomen and chest. Spread the feeling but keep it only on a part of the body. Do not move it to the feet yet. After being able to discern pushing in the body, move your attention to the hands and the feet to discern the nature of pushing in them.

During sitting meditation, due to the force of the body towards the ground, both of the feet will be tight and this is the nature of pushing of the Wind element. Bear in mind that you should only spread the pushing feeling after you have been able to discern it clearly. If you spread the pushing feeling when you have not been able to discern it clearly yet, you will not be able to discern it clearly after the pushing feeling is spreaded. Therefore, you can discern the nature of pushing in the feet, then in the body, then in the head, and then from the head to the body, then to the feet, circulating from feet to head and head to feet. When you are able to discern it clearly, then you can make the process faster (about 45 mins).

② Hardness

After being able to discern the nature of pushing, you can proceed to discern hardness.

Close your eyes and discern the hardness of the harder part among your flesh, muscles, skin, and bones. Spread the feeling but do not discern for too long because this is toilsome. It is enough as long as you know the feeling of hardness. After that, discern hardness in the body where the bone is harder than the skin. Spread to discern hardness in a larger part of the body. Hardness can be found more easily and more clearly in the feet due to the force of the body towards the ground. Spread to discern hardness in a larger part. You do not need to discern exactly where the hardness is located in the legs, you only need to know that it is the feeling of hardness.

While discerning the hardness in the body, besides the skin, discern also the hardness in the flesh, muscles and bones, and this method was taught by Venerable Sāriputta. Therefore, Meditation on the Four Great Elements begins with discerning the nature of pushing in cycle from head to feet and from feet to head. The feeling of hardness must rely on the pushing. Now, discern the feeling of hardness (about 45 mins).

If both characteristics can be discerned clearly, you must combine to discern the nature of
pushing and the feeling of hardness, one after another as follows. Discern pushing from head to feet, then discern the feeling of hardness from feet to head. Discern in such a cycle (more than 1 hour).

③ Roughness

To discern roughness, slide the tongue on the teeth. Roughness will appear.

If you are unable to discern it in this way, rub your clothes with your hands. Discern roughness in the flesh, muscles and bones in the whole body repeatedly in cycles from head to feet and from feet to head.

Each characteristic is best to be discerned for (45 minutes) so that the concentration can be firmer. Otherwise, after discerning the 12 characteristics, if the cultivated concentration is not firm enough, the Rūpa Kalāpa cannot be discerned.

After (about 45 minutes of) discerning roughness successfully, discern pushing, hardness and roughness one after another throughout the body from head to feet and from feet to head. This means to discern pushing from head to feet, and then discern hardness from feet to head, and then discern roughness from head to feet. Then repeat again by discerning pushing from feet to head in cycles (more than 1 hour).

④ Heaviness

After successfully discerning pushing, hardness and roughness, you can start discerning heaviness. Feel your overlapping hands. The hand below feels heavier. The flesh, muscles and bones in our body are also heavier. Spread the feeling and discern repeatedly in cycles from head to feet and from feet to head (about 45 mins).

After that, discern pushing, hardness, roughness, and heaviness one after another repeatedly in cycles from head to feet and from feet to head (more than 1 hour).

⑤ Supporting

Subsequently, discern the nature of supporting. Keep the body upright and erect without moving it. Hold this posture. The force that keeps the body upright is supporting. Spread the feeling and discern it repeatedly in cycles from head to feet and from feet to head (about 45 mins).

After that, discern pushing, hardness, roughness, heaviness and supporting one after another repeatedly in cycles from head to feet and from feet to head (more than 1 hour).

⑥ Softness

Then, discern softness. Press the tongue against the inside of the lip to feel its softness and expand the feeling. The brain and bone marrow are softer than the bone. Discern softness repeatedly in cycles from head to feet and from feet to head (about 45 mins).

When discerning softness rapidly, some meditators will notice that their bodies turn into white color and look like cotton, because they have practiced discerning Rūpa and Nāma in their past lives, so they are able to easily practice it now.

After that, discern pushing, hardness, roughness, heaviness, supporting, and softness one after another repeatedly in cycles from head to feet and from feet to head (more than 1 hour).
7. **Smoothness**

Subsequently, discern smoothness. Slide the tongue from side to side over the lower or upper lip and smoothness can be felt. The brain, bone marrow and flesh are smoother. Expand the feeling and discern smoothness repeatedly in cycles from head to feet and from feet to head (about 45 mins).

After that, discern pushing, hardness, roughness, heaviness, supporting, softness, and smoothness one after another repeatedly in cycles from head to feet and from feet to head (more than 1 hour).

8. **Lightness**

Subsequently, discern lightness. Feel your overlapping hands. The hand above is lighter. In addition, the flesh, muscles and bones are lighter than the whole body. Expand the feeling and discern lightness repeatedly in cycle from head to feet and from feet to head (about 45 mins).

After that, discern pushing, hardness, roughness, heaviness, supporting, softness, smoothness, and lightness one after another repeatedly in cycles from head to feet and from feet to head (more than 1 hour).

9. **Hotness**

Subsequently, discern hotness. Hotness can be easily felt because it is can be found throughout the body. As long as a little hotness is felt, expand it, but do not just feel it becoming hotter because concentration will drop if it gets to be too hot. Discern hotness rapidly and repeatedly in cycles from head to feet and from feet to head (about 45 mins).

After that, discern pushing, hardness, roughness, heaviness, supporting, softness, smoothness, lightness, and hotness one after another repeatedly in cycles from head to feet and from feet to head (more than 1 hour).

10. **Coldness**

After mastering the discerning of hotness, coldness is to be discerned. If coldness cannot be felt, use water to wash your hands and feel the coldness of the water. Find the coldness in the body, spread the feeling and discern it repeatedly in cycles from head to feet and from feet to head (about 45 mins).

After that, discern pushing, hardness, roughness, heaviness, supporting, softness, smoothness, lightness, hotness, and coldness one after another repeatedly in cycles from head to feet and from feet to head (more than 1 hour).

11. **Nature of Flowing**

Subsequently, discern the nature of flowing. Close your eyes, discern the feeling of saliva flowing down in your mouth. Remember that feeling of flowing, spread and discern it repeatedly in cycles from head to feet and from feet to head (about 45 mins).

After that, discern pushing, hardness, roughness, heaviness, supporting, softness, smoothness, lightness, hotness, coldness, and flowing one after another repeatedly in cycles from head to feet and from feet to head (more than 1 hour).
**12 Nature of Cohesion**

Finally, discern the nature of cohesion. Make a fist and feel the nature of cohesion. Spread the feeling and discern it repeatedly in cycles from head to feet and from feet to head (about 45 mins).

After that, discern pushing, hardness, roughness, heaviness, supporting, softness, smoothness, lightness, hotness, coldness, flowing, and cohesion one after another repeatedly in cycles from head to feet and from feet to head (about 1 hour 30 mins).

At the beginning of discerning the 12 characteristics, do not discern too long in every part of the body because by doing so you will make the feeling too excessive and the meditator will become uncomfortable, and consequently, concentration will drop.

After practicing for some time, concentration will improve and you will feel that your body will disappear and become gray in color. However, do not pay attention to its color, instead, continue to discern the 12 characteristics clearly.
## FOUR-ELEMENTS MEDITATION

**VEN. U PUÑÑĀNANDA**

### 1st Stage (12 Characteristics, 12 Lakkhāṇa)

<table>
<thead>
<tr>
<th>1</th>
<th>Hardness, Kakkhalam</th>
<th>2</th>
<th>Roughness, Pharusam</th>
<th>3</th>
<th>Heaviness, Garukarn</th>
<th>4</th>
<th>Softness, Mudukar</th>
<th>5</th>
<th>Smoothness, Sanham</th>
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<th>Lightness, Lahukarn</th>
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<tr>
<td>7</td>
<td>Flowing, Paggharana</td>
<td>8</td>
<td>Cohesion, Abandhana</td>
<td>9</td>
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<td>Coldness, Sīta</td>
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Duration of practice: 90 mins

### 2nd Stage (8 Characteristics, 8 Lakkhāṇa)

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<th>Cohesion</th>
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<th>Coldness</th>
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<th>Pushing</th>
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1st Stage: 30 mins  
2nd Stage: 60 mins

### 3rd Stage (Four Great Elements, Cattāro Mahābhūtā)

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<th>Earth Element</th>
<th>2</th>
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1st Stage: 15 mins  
2nd Stage: 15 mins  
3rd Stage: 60 mins

### 4th Stage (4 Characteristics, 4 Lakkhāṇa)

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<th>Hotness</th>
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1st Stage: 15 mins  
2nd Stage: 15 mins  
3rd Stage: 15 mins  
4th Stage: 90 mins

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<tr>
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<th>Fire Tejo</th>
<th>Wind Vōyo</th>
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