

## CHAPTER THIRTY-FIVE

## THE WAY TO NIBBANA (II)

“One way is to acquire gain, another that leads to Nibbana.”

~ Dhammapada

35.1 CONCENTRATION (*SAMADHI*)

35.1.1 Securing a firm footing on the ground of morality, the aspirant then embarks upon the higher practice of *Samadhi*, the control and culture of the mind, the second stage of the Path of Purity.

35.1.2 *Samadhi* is one-pointedness of the mind. It is concentration of the mind on one object to the entire exclusion of all else.

35.1.3 According to Buddhism there are forty subjects to meditation (*kammatthana*) which differ according to the temperaments of individuals.

35.1.4 They are:

a) The ten *Kasinas*<sup>1</sup> (devices) namely:

- i. earth *Kasina*,
- ii. water *Kasina*,
- iii. fire *Kasina*,
- iv. air *Kasina*,
- v. blue *Kasina*,
- vi. yellow *Kasina*,
- vii. red *Kasina*,
- viii. white *Kasina*,
- ix. light *Kasina* and
- x. space *Kasina*.

- b) The ten Impurities (*asubha*)<sup>2</sup> namely — ten corpses which are respectively:
- i. bloated (*uddhumataka*),
  - ii. discoloured (*vinilaka*),
  - iii. festering (*vipubbaka*),
  - iv. dissected (*vicchiddaka*),
  - v. gnawed-to-pieces (*vikkhayitaka*),
  - vi. scattered-in-pieces (*vikkhittaka*),
  - vii. mutilated and scattered-in-pieces (*hata-vikkhittaka*),
  - viii. bloody (*lohitaka*),
  - ix. worm-infested (*pulapaka*), and
  - x. skeleton (*atthika*).
- c) The ten Reflections (*anussati*)<sup>3</sup> namely — eight Reflections on:
- i. The Buddha (*Buddhanussati*),
  - ii. The Doctrine (*Dhammanussati*),
  - iii. The Sangha (*Sanghanussati*),
  - iv. Virtue (*silanussati*),
  - v. Liberality (*caganussati*),
  - vi. Devas (*devatanussati*),
  - vii. Peace (*upasamanussati*),
  - viii. Death (*marananussati*), respectively, together with
  - ix. Mindfulness regarding the body (*kayagatasati*) and
  - x. Mindfulness regarding respiration (*anapanasati*).
- d) The four Illimitables or the four Modes of Sublime Conduct (*Brahmavihara*) namely: Loving-kindness (*metta*), Compassion (*karuna*), Appreciative Joy (*mudita*), and Equanimity (*upekkha*).
- e) The One Perception — i.e., the Perception of the loathsomeness of material food (*ahare patikkulasanna*)<sup>4</sup>.
- f) The One Analysis — i.e., The Analysis of the four Elements (*catudhatuvavatthana*)<sup>5</sup>.

- g) The four *Arupa Jhanas* namely:
- i. The Realm of the Infinity of Space (*Akasanancayatana*),
  - ii. The Realm of the Infinity of Consciousness (*Vinnanancayatana*),
  - iii. The Realm of Nothingness (*Akincannayatana*), and
  - iv. The Realm of Neither Perception nor Non-Perception (*N'eva sanna n'asannayatana*).

## 35.2 SUITABILITY OF SUBJECT TO DIFFERENT TEMPERAMENTS

- 35.2.1 According to the Texts the ten Impurities and the Mindfulness regarding the Body such as the thirty-two parts are suitable for those of a lustful temperament because they tend to create a disgust for the body which fascinates the senses.
- 35.2.2 The four Illimitables and the four coloured *Kasinas* are suitable for those of a hateful temperament.
- 35.2.3 The Reflections on the Buddha and so forth are suitable for those of a devout temperament. The Reflections on Death and Peace, Perception on the loathsomeness of material food, and Analysis of the four Elements are suitable for those of an intellectual temperament. The remaining objects, chiefly Reflection on the Buddha, Meditation on Loving-Kindness, Mindfulness regarding the Body and Reflection on Death are suitable for all, irrespective of temperament.
- 35.2.4 There are six kinds of Temperaments (*carita*). They are :
- i. Lustful Temperament (*ragacarita*),
  - ii. Hateful Temperament (*dosacarita*),
  - iii. Ignorant Temperament (*mohacarita*),

- iv. Devout Temperament (*saddhacarita*),
- v. Intellectual Temperament (*buddhicarita*), and
- vi. Discursive Temperament (*vitakkacarita*).

35.2.5 *Carita* signifies the intrinsic nature of a person which is revealed when one is in normal state without being preoccupied with anything. The temperaments of people differ owing to the diversity of their actions or Kamma. Habitual actions tend to form particular temperaments.

35.2.6 *Raga* or lust is predominant in some while *dosa* or anger, hatred, illwill in others. Most people belong to these two categories. There are a few others who lack intelligence and are more or less ignorant (*mohacarita*). Akin to ignorant are those whose minds oscillate unable to focus their attention deliberately on one thing (*vitakkacarita*). By nature some are exceptionally devout (*saddhacarita*), while others are exceptionally intelligent (*buddhi-carita*).

35.2.7 Combining these six with one another, we get 63 types. With the inclusion of speculative temperament (*ditthicarita*) there are 64 types.

35.2.8 The subjects of meditation are variously adapted to these different temperaments and types of people.

35.2.9 Before practising *Samadhi*, the qualified aspirant should give a careful consideration to the subject of meditation. In ancient days it was customary for pupils to seek the guidance of a competent teacher to choose a suitable subject according to their temperaments. But, today if no competent teacher is available, the aspirant must exercise his own judgement and choose one he thinks most suited to his character.

35.2.10 When the subject has been chosen, he should withdraw to a quiet place where there are the fewest distractions. The forest,

a cave, or any lonely place is most desirable, for there one is least liable to interruption during the practice.

- 35.2.11 It should be understood the solitude is within us all. If our minds are not settled, even a quiet forest would not be a congenial place. But if our minds are settled, even the heart of a busy town may be congenial. The atmosphere in which we live acts as an indirect aid to tranquillize our minds.
- 35.2.12 Next to be decided by the aspirant is the most convenient time when he himself and his surroundings are in the best possible condition for the practice.
- 35.2.13 Early in the morning when the mind is fresh and active, or before bedtime, if one is not overtired, is generally the most appropriate time for meditation. But whatever the time selected, it is advisable daily to keep to that particular hour, for our minds then become conditioned to the practice.
- 35.2.14 The meditating posture, too, serves as a powerful aid to concentration.
- 35.2.15 Easterners generally sit cross-legged, with the body erect. They sit placing the right foot on the left thigh and the left foot on the right thigh. This is the full position. If this posture is difficult, as it certainly is to many, the half position may be adopted, that is, simply placing the right foot on the left thigh or the left foot on the right thigh.
- 35.2.16 When this triangular position is assumed, the whole body is well balanced.
- 35.2.17 The right hand should be placed on the left hand, the neck straightened so that the nose is in a perpendicular line with the navel. The tongue should rest on the upper palate. The belt should be loosened, and clothes neatly adjusted. Some prefer

closed eyes so as to shut out all unnecessary light and external sights.

35.2.18 Although there are certain advantages in closing the eyes, it is not always recommended as it tends to drowsiness. Then the mind gets out of control and wanders aimlessly, vagrant thoughts arise, the body loses its erectness, quite unconsciously the mouth opens itself, saliva drips, and the head nods.

35.2.19 The Buddhas usually sit with half closed eyes looking through the tip of the nose not more than a distance of four feet away.

35.2.20 Those who find the cross-legged posture too difficult may sit comfortably in a chair or any other support, sufficiently high to rest the feet on the ground.

35.2.21 It is of no great importance what posture one adopts provided it is easy and relaxed.

35.2.22 The aspirant who is striving to gain one-pointedness of the mind should endeavour to control any unwholesome thoughts at their very inception.

35.2.23 As mentioned in the Sutta Nipata<sup>6</sup> he may be attacked by the ten armies of the Evil One. They are:

- i. sensual desires (*kama*),
- ii. discouragement (*arati*),
- iii. hunger and thirst (*khuppipasa*),
- iv. attachment (*tanha*),
- v. sloth and torpor (*thina-middha*),
- vi. fear (*bhaya*),
- vii. doubt (*vicikiccha*),
- viii. detraction and stubbornness (*makkha, thambha*),

- ix. gain, praise, honour and ill-gotten fame (*labha, siloka, sakkara, micchayasa*), and
- x. self-praise and contempt for others (*attukkamsana paravambhana*).

35.2.24 On such occasions the following practical suggestions given by the Buddha will be beneficial to all:

- i. Harboursing a good thought opposite to the encroaching one, e.g., loving-kindness in case of hatred.
- ii. Reflecting upon possible evil consequences, e.g., anger sometimes results in murder.
- iii. Simple neglect or becoming wholly inattentive to them.
- iv. Tracing the cause which led to the arising of the unwholesome thoughts and thus forgetting them in the retrospective process.
- v. Direct physical force.

35.2.25 Just as a strong man overpowers a weak person, so one should overcome evil thoughts by bodily strength. “With teeth clenched and tongue pressed on the palate,” advises the Buddha, “the monk by main force must constrain and coerce his mind; and thus with clenched teeth and taut tongue, constraining and coercing his mind, those evil and unsalutary thoughts will disappear and go to decay; and with their disappearing, the mind will become settled, subdued, unified, and concentrated.”<sup>7</sup>

35.2.26 Having attended to all these necessary preliminaries, the qualified aspirant retires to a solitary place, and summoning up confidence as to the certainty of achieving his goal, he makes a persistent effort to develop concentration.

35.2.27 A physical object like a *Kasina* circle only aids concentration. But a virtue like loving-kindness has the specific advantage of building up that particular virtue in the character of the person.

- 35.2.28 While meditating one may intelligently repeat the words of any special formula, since they serve as an aid to evoke the ideas they represent.
- 35.2.29 However intent the aspirant may be on the object of his meditation he will not be exempt from the initial difficulties that inevitably confront a beginner. “The mind wanders, alien thoughts dance before him, impatience overcomes him owing to the slowness of progress, and his efforts slacken in consequence.” The determined aspirant only welcomes these obstacles, the difficulties he cuts through and looks straight to his goal, never for a moment turning away his eyes from it.
- 35.2.30 Suppose, for instance, an aspirant takes an earth-*kasina* for his object (*kammatthana*).
- 35.2.31 The surface of a circle of about one foot in diameter is covered with clay and smoothed well.
- 35.2.32 This concentrative circle is known as the preliminary object (*parikamma nimitta*). He sets it down some four feet away and concentrates on it, saying — *pathavi, pathavi* (earth, earth), until he becomes so wholly absorbed in it that all adventitious thoughts get automatically excluded from the mind. When he does this for some time — perhaps weeks or months or years — he would be able to visualize the object with closed eyes. On this visualized image (*uggaha nimitta*), which is a mental replica of the object, he concentrates until it develops into a conceptualized image (*patibhaga nimitta*).
- 35.2.33 According to the Visuddhi Magga the difference between the first visualized image and the second conceptualized image is that “in the former a fault of the *kasina* object appears while the latter is like the disc of a mirror taken out of a bag, or a well-burnished conch-shell, or the round moon issuing from the clouds.”

- 35.2.34 The conceptualized image neither possesses colour nor form. It is just a mode of appearance and is born of perception.
- 35.2.35 As he continually concentrates on this abstract concept he is said to be in possession of “proximate concentration” (*upacara samadhi*) and the innate five Hindrances to spiritual progress (*nivarana*) — namely: sensual desires (*kamacchanda*), hatred (*vyapada*), sloth and torpor (*thinamiddha*), restlessness and worry (*uddhacca kukkucca*), and indecision (*vicikicchà*) — are temporarily inhibited by means of one-pointedness (*ekaggata*), zest (*piti*), initial application (*vitakka*), happiness (*sukha*), and sustained application (*vicara*) respectively.
- 35.2.36 Eventually he gains ‘ecstatic concentration’ (*appana samadhi*) and becomes absorbed in *Jhana*, enjoying the calmness and serenity of a one-pointed mind.
- 35.2.37 This one-pointedness of the mind, achieved by inhibiting the Hindrances, is termed ‘Purity of Mind’ (*cittavisuddhi*), the second stage on the Path of Purity.
- 35.2.38 For the water-*kasina* one may take a vessel full of colourless water, preferably rain water, and concentrate on it, saying — *apo, apo* (water, water) until he gains one-pointedness of the mind.
- 35.2.39 To develop the fire-*kasina* one may kindle a fire before him and concentrate on it through a hole, a span and four fingers wide, in a rush-mat, a piece of leather, or a piece of cloth.
- 35.2.40 One who develops the air-*kasina* concentrates on the wind that enters through window-space or a hole in the wall, saying — *vayo, vayo* (air, air).
- 35.2.41 To develop the colour *kasinas* one may make a disc (*mandala*) of the prescribed size and colour it blue, yellow,

red, or white and concentrate on it repeating the name of the colour as in the case of the earth-*kasina*.

35.2.42 He may even concentrate on blue, yellow, red and white flowers.

35.2.43 Light-*kasina* may be developed by concentrating on the moon or an unflickering lamplight or on a circle of light made on the ground or the wall by sunlight or moonlight entering through a wall-crevice or holes, saying — *aloka, aloka* (light, light).

35.2.44 Space-*kasina* could be developed by concentrating on a hole; a span and four fingers wide, in either a well-covered pavilion or a piece of leather or a mat, saying — *okasa, okasa* (space, space).

### 35.3 *ASUBHA*

35.3.1 The ten kinds of corpses were found in ancient Indian cemeteries where dead bodies were not buried or cremated and where flesh-eating animals frequent. In modern days finding them is out of question.

### 35.4 *ANUSSATI*

35.4.1 *Buddhamussati* — is the reflection on the virtues of the Buddha as follows:

“Such indeed is that Exalted One — Worthy, Fully Enlightened, Endowed with Wisdom and Conduct, Well-farer, Knower of the Worlds, an Incomparable Charioteer for

the training of individuals, Teacher of gods and men, Omniscient, and Holy.”

35.4.2 *Dhammanussati* — is the reflection on the characteristics of the Doctrine as follows:

“Well-expounded is the doctrine by the Blessed One, to be realized by oneself, of immediate fruit, inviting investigation<sup>8</sup>, leading to Nibbana, to be understood by the wise, each one for himself.”

35.4.3 *Sanghanussati* — is the reflection on the virtues of the pure members of the Holy Celibate Order as follows:

“Of good conduct is the Order of the disciples of the Blessed one; of upright conduct is the Order of the disciples of the Blessed One; of wise conduct is the Order of the disciples of the Blessed One; of dutiful conduct is the Order of the disciples of the Blessed One. These four pairs of persons constitute eight individuals. This Order of the disciples of the Blessed One is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutation, is an incomparable field of merit to the world.”

35.4.4 *Silanussati* — is the reflection on the perfection of one’s own virtuous conduct.

35.4.5 *Caganussati* — is the reflection on one’s own charitable nature.

35.4.6 *Devatanussati* — “*Deities* are born in such exalted states on account of their faith and other virtues. I too possess them.” Thus when one reflects again and again on one’s own faith and other virtues, placing *deities* as witnesses, it is called *Devatanussati*.

35.4.7 *Upasamanussati* — is the reflection on the attributes of Nibbana such as the cessation of suffering and the like.

- 35.4.8 *Marananussati* — is the reflection on the termination of psycho-physical life.
- 35.4.9 Contemplation on death enables one to comprehend the fleeting nature of life. When one understands the death is certain and life is uncertain, one endeavours to make the best use of one's life by working for self-development and for the development of others instead of wholly indulging in sensual pleasures. Constant meditation on death does not make one pessimistic and lethargic, but, on the contrary, it makes one more active and energetic. Besides, one can face death with serenity.
- 35.4.10 While contemplating death one may think that life is like a flame, or that all so-called beings are the outward temporary manifestations of the invisible Kammic energy just as an electric light is the outward manifestation of the invisible electric energy. Using various similes as one likes, one may meditate on the uncertainty of life and on the certainty of death.
- 35.4.11 *Kayagatasati* — is the reflection on the 32 impure parts of the body such as hair, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, bowels, mesentery, stomach, faeces, brain, bile, phlegm, pus, blood, sweat, lymph, tears, grease, saliva, nasal mucus, articular fluid, and urine.”
- 35.4.12 This meditation on the loathsomeness of the body leads to dispassion. Many *Bhikkhus* in the time of the Buddha attained *Arahantship* by meditating on these impurities. If one is not conversant with all the thirty-two parts, one may meditate on one part such as bones, flesh, or skin.
- 35.4.13 Inside this body is found a skeleton. It is filled with flesh which is covered with a skin. Beauty is nothing but skin

deep. When one reflects on the impure parts of the body in this manner, passionate attachment to this body gradually disappears.

35.4.14 This meditation may not appeal to those who are not sensual. They may meditate on the innate creative possibilities of this complex machinery of man.

35.4.15 *Anapanasati* — is mindfulness on respiration. *Ana* means inhalation and *apana*, exhalation.

35.4.16 Concentration on the breathing process leads to one-pointedness of the mind and ultimately to Insight which leads to *Arahantship*.

35.4.17 A detailed exposition of this meditation is found in the Satipatthana Sutta and in the Visuddhi Magga.

35.4.18 A few practical hints are given here for the benefit of the average reader.

35.4.19 Adopting a convenient posture, breathe out and close the mouth. Then breathe through the nostrils naturally and not forcefully. Inhale first and mentally count one. Exhale and count two, concentrating on the breathing process. In this manner one may count up to ten constantly focussing one's attention on respiration. It is possible for the mind to wander before one counts up to ten. But one need not be discouraged. Let one try till one succeeds. Gradually one may increase the number of series — say five series of ten. Later one may concentrate on respiration without counting. Some prefer counting as it aids concentration, while some others prefer not to count. What is essential is concentration and not counting which is secondary. When one does this concentration, one feels light in body and mind and very peaceful too. One might perhaps feel as if one were floating in the air. When this concentration is practised for a certain

period, a day will come when one will realize that this so-called body is supported by mere breath and that body perishes when breathing ceases. One instantly realizes impermanence. Where there is change there cannot be a permanent entity or an immortal soul. Insight could then be developed to gain *Arahantship*.

35.4.20 It is now clear that the object of this concentration on respiration is not merely to gain one pointedness but also to cultivate Insight in order to obtain deliverance.

35.4.21 This simple method may be pursued by all without any harm. For more details readers are referred to the *Visuddhi Magga*.

35.4.22 *Anapana Sati* according to the *Satipatthana Sutta* —  
“Mindfully he inhales, mindfully he exhales.

- i. “When making a long inhalation, he knows: ‘I make a long inhalation’; when making a long exhalation, he knows: ‘I make a long exhalation.’
- ii. “When making a short inhalation, he knows: ‘I make a short inhalation’; when making a short exhalation, he knows: ‘I make a short exhalation.’
- iii. “Clearly perceiving the entire breathing process (i.e., the beginning, middle and end), ‘I will inhale’ thus he trains himself: clearly perceiving the entire breathing process, ‘I will exhale’: thus he trains himself.
- iv. “Calming the respirations, ‘I will inhale’: thus he trains himself; calming the respirations, ‘I will exhale’: thus he trains himself.”

## 35.5 ***BRAHMAVIHARA***

35.5.1 Here *Brahma* means sublime or noble as in *Brahmacariya* (sublime life); *vihara* means mode or state of conduct, or

state of living. They are also termed *appamanna* (limitless, boundless), because these thoughts are radiated towards all beings without limit or obstruction.

- 35.5.2 *Metta* (Sanskrit — *Maitri*) loving-kindness, benevolence, goodwill — is defined as that which softens one's heart. It is not carnal love or personal affection. The direct enemy of *Metta* is hatred, illwill or aversion (*kodha*), its indirect enemy is personal affection (*pema*). *Metta* embraces all beings without exception. The culmination of *Metta* is the identification of oneself with all beings (*sabbattata*). It is the wish for the good and happiness of all. Benevolent attitude is its chief characteristic. It discards illwill.
- 35.5.3 *Karuna* (compassion) is defined as that which makes the hearts of the good quiver when others are subject to suffering, or that which dissipates the sufferings of others. Its chief characteristic is the wish to remove the sufferings of others. Its direct enemy is wickedness (*himsa*) and its indirect enemy is passionate grief (*domanassa*). Compassion embraces sorrow-stricken beings and it eliminates cruelty.
- 35.5.4 *Mudita* is not mere sympathy but sympathetic or appreciative joy. Its direct enemy is jealousy (*issa*) and its indirect enemy is exhilaration (*pahasa*). Its chief characteristic is happy acquiescence in others' prosperity and success (*anumodana*). *Mudita* embraces all prosperous beings. It eliminates dislike (*arati*) and is the congratulatory attitude of a person.
- 35.5.5 *Upekkha* — lit., means to view impartially, that is, with neither attachment nor aversion. It is not hedonic indifference but perfect equanimity or well-balanced mind. It is the balanced state of mind amidst all vicissitudes of life, such as praise and blame, pain and happiness, gain and loss, repute and disrepute. Its direct enemy is attachment (*raga*)

and its indirect enemy is callousness. *Upekkha* discards clinging and aversion. Impartial attitude is its chief characteristic.

- 35.5.6 Here *upekkha* does not mean neutral feeling, but implies a sterling virtue. Equanimity, mental equilibrium are its closest equivalents. *Upekkha* embraces the good and the bad, the loved and the unloved, the pleasant and the unpleasant.
- 35.5.7 Visuddhi Magga describes in detail the method to cultivate the *Brahmaviharas* in order to develop the *Jhanas*.
- 35.5.8 When once the aspirant succeeds in cultivating the *Jhanas* he can, without difficulty, develop the five supernormal powers (*abhinna*) namely:
- i. Divine Eye (*dibbacakkhu*),
  - ii. Divine Ear (*dibbasota*),
  - iii. Reminiscence of past births (*pubbenivasanussati nana*),
  - iv. Thought-reading (*paracittavija nana*), and
  - v. various psychic powers (*iddhividha*).
- 35.5.9 *Samadhi* and these supernormal powers, it may be mentioned, are not essential for the attainment of *Arahantship*, though they would undoubtedly be an asset to the possessor. There are, for instance, dry-vision *Arahants* (*sukkhavipassaka*) who, without the aid of the *jhanas*, attain *Arahantship* straightway by merely cultivating Insight. Many men and women attained *Arahantship* in the time of the Buddha Himself without developing the *jhanas*.
- 35.5.10 It is only one who has gained the fifth *Jhana* that could develop the five kinds of *Abhinna*.
- 35.5.11 *Dibbacakkhu* is the Celestial or Divine Eye, also called clairvoyance, which enables one to see heavenly or earthly things, far or near, that are imperceptible to the physical eye.

- 35.5.12 *Cutupapata-nana*, knowledge with regard to the dying and reappearing of beings, is identical with this Celestial Eye. *Anagatamsa-nana*, knowledge with regard to the future and *Yathakammupagata-nana*, knowledge with regard to the faring of beings according to their own good and bad actions, are two kinds of knowledge belonging to the same category.
- 35.5.13 *Dibbasota* is the Celestial Ear, also called clairaudience, which enables one to hear subtle or coarse sounds far or near.
- 35.5.14 *Pubbenivasanussati-nana* is the power to remember the past lives of oneself and others. With regard to this knowledge the Buddha's power is limitless, while in the case of others it is limited.
- 35.5.15 *Paracittavij-nana* is the power to discern the thoughts of others.
- 35.5.16 *Iddhividha* is the power to fly through the air, walk on water, dive into the earth, create new forms etc.

## 35.6 NOTES ON CHAPTER THIRTY-FIVE

1. *Kasina* here means whole, all, complete. It is so called because the projected light issuing from the conceptualized image of the *Kasina* object could be extended everywhere without limitation. In the case of earth *Kasina* one makes a circle of about one span and four fingers in diameter and, covering it with dawn-coloured clay, smoothes it well. If there be not enough clay of the dawn colour, he may introduce some other kind of clay beneath. This concentrative circle is known as *Kasina-Mandala*. The remaining *Kasinas* should be similarly understood. Details are given in the Visuddhi Magga. It may be mentioned that light and space *Kasinas* are not found in the Text. When they are excluded there are thirty-eight subjects.
2. These ten kinds of corpses were found in ancient cemeteries and charnel places where dead bodies were not buried or cremated and

where flesh-eating beasts and birds frequent. In modern days it is impossible to obtain such corpses as subjects for meditation.

3. *Anussati* — lit., means constant mindfulness.
4. *Ahare patikkulasanna* — i.e., the feeling of loathsomeness of food in its search, eating, etc.
5. *Catudhatuvavatthanam* — i.e., the investigation of the four primary elements of extension (*pathavi*), cohesion (*apo*), heat (*tejo*), and motion (*vayo*), with regard to their special characteristics.
6. Padhana Sutta. See p. 28.
7. Majjhima Nikaya, Vitakka Santhana Sutta, No. 20.
8. *Ehi-passiko*; inviting to come and see.