

Fourteen Ways to Attain Spiritual Power (*iddhi vidhā*) for *Vipassanā*

Based on eight *kasiṇa* and the immaterial attainments, one can practise a special mind training to achieve direct knowledge (*abhiññā*) for *vipassanā*. This intensive concentration training is described in *Visuddhi Magga*.¹ It is very effective in bringing the mind into an insightful state with very quick direct vision. One has to have practised well the skills with eight *kasiṇa*, the four colour *kasiṇa* and the four element *kasiṇa* and have stayed 3 hours in each *jhāna* with each of the eight *kasiṇa*. The same applies to the immaterial attainments. This fourteenfold training of the mind comprises very good exercises to develop or control the mind and to protect it from the subtlest defilements. It is a stabilisation of the already achieved concentration of the mind through *samatha* meditation and a very effective purification of the mind to achieve higher spiritual goals.

This practice is of course only possible in long-term retreats. In this way, for example, the three knowledges (*tevijja*), as frequently mentioned by the Buddha in the *suttā*, can be attained and suffering can be finally overcome. The *anatta* aspect can also be deeply understood in many ways in meditation through direct seeing. Only through profound understanding of this essential aspect of the Buddha's teaching can suffering cease. This liberating understanding is not intellectually possible. Therefore, the 'elders' have developed effective methods, based on the *suttā*, to be able to walk this path. Of course, many other preparations must have been made in the stream of consciousness to do this demanding practice. The book here offers many clues to this. Through the documentation of this practice in the commentary *Visuddhi Magga*, we know how ordained people practised in the 5th century A.D.. Today, this practice is still possible in long-term retreats. Since it offers a very comfortable way to come to profound insights that finally lead to liberation from suffering, it is presented here. As there are no appropriate institutions in Germany to practise in this way, the reader could nevertheless engage intellectually with such a practice and find joy in the fact that something so wholesome exists and that in this way, 2500 years after the Parinibbāna of a fully awakened person, the three knowledges can still be realised. Through the joy, appreciation and knowledge of this practice and the tireless perfecting of the *pāramī*, it can happen that in a future existence the mind strives towards where there are conditions to practise like this. The Buddha also often gave teachings to people about things they could not realise in the same lifetime.

Kasiṇa meditation with the *jhāna* based on it is the foundation for supernormal powers (*abhiññā*) or direct knowledge. One can attain direct knowledge (*abhiññā*) for *vipassanā*, as well as spiritual powers with which one can walk on water, walk through walls, sink into the earth and perform many other miracles. These powers are not important for the Buddhist path of insight and can easily distract from the path. Direct knowledge (*abhiññā*) of a different kind, which can also be called supernormal knowledge or supernormal powers because it goes far beyond the everyday mind, was taught by the Buddha as a necessary prerequisite for *vipassanā* meditation:

SN 35.24-25 Abandonment – *Abhiññāpariññāpahānasuttaṃ*

“Bhikkhus, I will teach you the Dhamma for abandoning (pahāna) all through direct knowledge (abhiññā) and full understanding (pariññā). Listen to that....

“And what, bhikkhus, is the Dhamma for abandoning all through direct knowledge and full understanding? The eye is to be abandoned through direct knowledge and full understanding, forms are to be so abandoned, eye-consciousness is to be so abandoned, eye-contact is to be so abandoned, and whatever feeling arises with eye-contact as condition - whether pleasant or painful or neither-painful-nor-pleasant - that too is to be abandoned through direct knowledge and full understanding.

“The ear is to be abandoned through direct knowledge and full understanding ... The mind is to be abandoned through direct knowledge and full understanding, mental phenomena are to be so

1 Vgl. *Visuddhi Magga*

abandoned, mind-consciousness is to be so abandoned, mind-contact is to be so abandoned, and whatever feeling arises with mind-contact as condition - whether pleasant or painful or neither-painful-nor-pleasant - that too is to be abandoned through direct knowledge and full understanding. "This, bhikkhus, is the Dhamma for abandoning all through direct knowledge and full understanding."

The *kaṣiṇa* itself with its four *jhānā* is not always sufficient to perfectly develop the supernatural powers for profound, stable *vipassanā* meditation. The Buddha repeatedly speaks of eight liberations (*vimokkhā*) in the suttā. The first seven liberations liberate from the mental defilements on the temporary level at the beginning and, with the appropriate accompanying insight, the eighth liberation leads to the final liberation from suffering. These eight *vimokkhā* include both *kaṣiṇa* meditation and the immaterial attainments. The first seven of these eight liberations provide the basis for the fourteen-fold training described below.

This training is particularly beneficial to practise after attaining the first path in order to achieve the specific realization of higher paths.

Fourteen Steps

The purpose of this mind training is to make the mind fast and flexible so that it can grasp profound things very quickly. The exercises should therefore be practised as quickly as possible. Nevertheless, all *kaṣiṇa* objects and all immaterial objects must appear very clearly. Also all *jhānā* must really be absorptions. Therefore, the skills in the eight attainments must have been very well developed and established with all *kaṣiṇa*. The speed increases with continued practice, which must take place without interruptions in a retreat setting. Long sitting periods of more than one hour should be practised. It is most favourable to sit for two to three hours without interruption. The particular *jhānā* with their corresponding object must be clearly attained. The transition from one *jhānā* to the next is slower at first, but should become faster as the practice progresses so that the mind eventually dwells in each *jhāna* for only a few seconds.

1. *Kaṣiṇa* and immaterial attainments in forward order (*kaṣiṇa anuloma*)

One should practice all eight *kaṣiṇa* in the following order in each case with the immaterial attainments, i.e. always eight *jhānā* per *kaṣiṇa*:

- | | |
|------------------------|-----------------------|
| → earth <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → water <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → fire <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → air <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → black <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → yellow <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → red <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → white <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |

2. *Kasiṇa* and immaterial attainments in reverse order (*kasiṇa paṭiloma*)

One should practise all eight *kasiṇa* in reverse order, each with the immaterial attainments, i.e. always eight *jhānā* for each *kasiṇa*:

- | | |
|------------------------|-----------------------|
| → white <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → red <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → yellow <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → black <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → air <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → fire <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → water <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → earth <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |

3. *Kasiṇa* and immaterial attainments in forward and reverse order (*kasiṇa anuloma paṭiloma*)

One should now practise all eight *kasiṇa* once forwards and then in the reverse order of the *kasiṇa* always alternating forwards - backwards, in each case with the immaterial attainments, i.e. always eight *jhānā* per *kasiṇa*. The *jhānā* are always practised in the order 1st to 8th.

- | | |
|------------------------|-----------------------|
| → earth <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → water <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → fire <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → air <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → black <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → yellow <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → red <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → white <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| | |
| → white <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → red <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → yellow <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → black <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → air <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → fire <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → water <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |
| → earth <i>kasiṇa</i> | 1. to 8. <i>jhāna</i> |

In these three exercises, the focus during practice is on the clarity of the *kasiṇa* and their sequence.

In the following exercise, the sequence is the same as described under 1, but the focus is on the clarity of the *jhānā*.

4. *Jhānā* in forward order (*jhāna anuloma*)

All eight *kasiṇa* are practised in the following order, each with the immaterial attainments, i.e. always eight *jhānā* per *kasiṇa*. The focus is on the order of the *jhānā*.

→ earth <i>kasiṇa</i>	1. to 8. <i>jhāna</i>
→ water <i>kasiṇa</i>	1. to 8. <i>jhāna</i>
→ fire <i>kasiṇa</i>	1. to 8. <i>jhāna</i>
→ air <i>kasiṇa</i>	1. to 8. <i>jhāna</i>
→ black <i>kasiṇa</i>	1. to 8. <i>jhāna</i>
→ yellow <i>kasiṇa</i>	1. to 8. <i>jhāna</i>
→ red <i>kasiṇa</i>	1. to 8. <i>jhāna</i>
→ white <i>kasiṇa</i>	1. to 8. <i>jhāna</i>

5. *Jhānā* in reverse order (*jhāna paṭiloma*)

All eight *kasiṇa* are practised in the following order, each with the immaterial attainments, i.e. always eight *jhānā* per *kasiṇa*, but the *jhānā* now in reverse order, i.e. from 8th to 1st *jhāna*. The focus is on the order of the *jhānā*. If one is unable to enter the eighth *jhānā* and practise the *jhānā* in reverse order, one must repeat exercise four until it is possible. If it is still not possible, one should practise first with a *kasiṇa*, starting with the earth *kasiṇa*, the 1st to 8th *jhāna* and then immediately following from the 8th backwards to the 1st *jhāna*.

→ earth <i>kasiṇa</i>	8. to 1. <i>jhāna</i>
→ water <i>kasiṇa</i>	8. to 1. <i>jhāna</i>
→ fire <i>kasiṇa</i>	8. to 1. <i>jhāna</i>
→ air <i>kasiṇa</i>	8. to 1. <i>jhāna</i>
→ black <i>kasiṇa</i>	8. to 1. <i>jhāna</i>
→ yellow <i>kasiṇa</i>	8. to 1. <i>jhāna</i>
→ red <i>kasiṇa</i>	8. to 1. <i>jhāna</i>
→ white <i>kasiṇa</i>	8. to 1. <i>jhāna</i>

6. *Jhānā* in forward and reverse order (*jhāna anuloma paṭiloma*)

Now one first practises the *kasiṇa* in the specified order from the first to the eighth *jhāna* and then immediately afterwards one practises the *jhānā* with the same *kasiṇa* in reverse order, namely from the 8th to the 1st *jhāna*. Then the other *kasiṇa* follow in the same way.

→ earth <i>kasiṇa</i>	1. to 8. <i>jhāna</i>	→ 8. to 1. <i>jhāna</i>
→ water <i>kasiṇa</i>	1. to 8. <i>jhāna</i>	→ 8. to 1. <i>jhāna</i>
→ fire <i>kasiṇa</i>	1. to 8. <i>jhāna</i>	→ 8. to 1. <i>jhāna</i>
→ air <i>kasiṇa</i>	1. to 8. <i>jhāna</i>	→ 8. to 1. <i>jhāna</i>
→ black <i>kasiṇa</i>	1. to 8. <i>jhāna</i>	→ 8. to 1. <i>jhāna</i>
→ yellow <i>kasiṇa</i>	1. to 8. <i>jhāna</i>	→ 8. to 1. <i>jhāna</i>
→ red <i>kasiṇa</i>	1. to 8. <i>jhāna</i>	→ 8. to 1. <i>jhāna</i>
→ white <i>kasiṇa</i>	1. to 8. <i>jhāna</i>	→ 8. to 1. <i>jhāna</i>

7. Skipping *Jhāna* (*jhānukkantika*)

In this exercise, the *kasiṇa* are practised in forward order, i.e. from the earth *kasiṇa* to the white *kasiṇa*. One *jhāna* is skipped from the *jhāna* succession. This results in the following sequence, which should be practised with each *kasiṇa* one after the other.

Sequence of *kasiṇa*

- earth*kasiṇa*
- water*kasiṇa*
- fire*kasiṇa*
- air*kasiṇa*
- black *kasiṇa*
- yellow *kasiṇa*
- red *kasiṇa*
- white *kasiṇa*

→ earth <i>kasiṇa</i> :	1. 3. 5. 7.	<i>jhāna</i>
	2. 4. 6. 8.	<i>jhāna</i>
	3. 5. 7. 1.	<i>jhāna</i>
	4. 6. 8. 2.	<i>jhāna</i>
	5. 7. 1. 3.	<i>jhāna</i>
	6. 8. 2. 4.	<i>jhāna</i>
	7. 1. 3. 5.	<i>jhāna</i>
	8. 2. 4. 6.	<i>jhāna</i>

→ water <i>kasiṇa</i>	succession <i>jhāna</i> see earth <i>kasiṇa</i>
→ fire <i>kasiṇa</i>	succession <i>jhāna</i> see earth <i>kasiṇa</i>
→ air <i>kasiṇa</i>	succession <i>jhāna</i> see earth <i>kasiṇa</i>
→ black <i>kasiṇa</i>	succession <i>jhāna</i> see earth <i>kasiṇa</i>
→ yellow <i>kasiṇa</i>	succession <i>jhāna</i> see earth <i>kasiṇa</i>
→ red <i>kasiṇa</i>	succession <i>jhāna</i> see earth <i>kasiṇa</i>
→ white <i>kasiṇa</i>	succession <i>jhāna</i> see earth <i>kasiṇa</i>

8. Skipping *Kasiṇa* (*kasiṇukkantika*)

In this exercise, one *kasiṇa* is skipped according to the order of the *kasiṇa* forwards and only the first *jhāna* is practised first, then the second and so on with all *kasiṇa*.

1. *jhāna*:

1. earth <i>kasiṇa</i>	→ fire <i>kasiṇa</i>	→ black <i>kasiṇa</i>	→ red <i>kasiṇa</i>
2. water <i>kasiṇa</i>	→ air <i>kasiṇa</i>	→ yellow <i>kasiṇa</i>	→ white <i>kasiṇa</i>
3. fire <i>kasiṇa</i>	→ black <i>kasiṇa</i>	→ red <i>kasiṇa</i>	→ earth <i>kasiṇa</i>
4. air <i>kasiṇa</i>	→ yellow <i>kasiṇa</i>	→ white <i>kasiṇa</i>	→ water <i>kasiṇa</i>
5. black <i>kasiṇa</i>	→ red <i>kasiṇa</i>	→ earth <i>kasiṇa</i>	→ fire <i>kasiṇa</i>
6. yellow <i>kasiṇa</i>	→ white <i>kasiṇa</i>	→ water <i>kasiṇa</i>	→ air <i>kasiṇa</i>
7. red <i>kasiṇa</i>	→ earth <i>kasiṇa</i>	→ fire <i>kasiṇa</i>	→ black <i>kasiṇa</i>
8. white <i>kasiṇa</i>	→ water <i>kasiṇa</i>	→ air <i>kasiṇa</i>	→ yellow <i>kasiṇa</i>

The same sequence of *kasiṇa* has to be practised with each *jhāna* from the first to the eighth.

9. Skipping *jhāna* and *kasiṇa*

In this exercise, both a *kasiṇa* is skipped in the sequence of forward order and a *jhāna* is skipped for each *kasiṇa*. The exercise therefore has a long sequence. This results in the following sequence according to the vertical columns:

1st round:

First practise 1st *jhāna* with the earth *kasiṇa*, then 3rd *jhāna* with the fire *kasiṇa*, then 5th *jhāna* with the black *kasiṇa*, then 7th *jhāna* with the red *kasiṇa*, then 1st *jhāna* with the water *kasiṇa*, then 3rd *jhāna* with the air *kasiṇa*, then 5th *jhāna* with the yellow *kasiṇa* and then 7th *jhāna* with the white *kasiṇa*.

This is followed by the next vertical column starting with the 2nd *jhāna*, then the 3rd vertical column and so on.

	<i>jhāna</i>	<i>jhāna</i>	<i>jhāna</i>	<i>jhāna</i>	<i>jhāna</i>	<i>jhāna</i>	<i>jhāna</i>	<i>jhāna</i>
earth <i>kasiṇa</i>	↓ 1	↓ 2	↓ 3	↓ 4	↓ 5	↓ 6	↓ 7	↓ 8
fire <i>kasiṇa</i>	↓ 3	↓ 4	↓ 5	↓ 6	↓ 7	↓ 8	↓ 1	↓ 2
black <i>k.</i>	↓ 5	↓ 6	↓ 7	↓ 8	↓ 1	↓ 2	↓ 3	↓ 4
red <i>k.</i>	↓ 7	↓ 8	↓ 1	↓ 2	↓ 3	↓ 4	↓ 5	↓ 6
water <i>k.</i>	↓ 1	↓ 2	↓ 3	↓ 4	↓ 5	↓ 6	↓ 7	↓ 8
air <i>kasiṇa</i>	↓ 3	↓ 4	↓ 5	↓ 6	↓ 7	↓ 8	↓ 1	↓ 2
yellow <i>k.</i>	↓ 5	↓ 6	↓ 7	↓ 8	↓ 1	↓ 2	↓ 3	↓ 4
white <i>k.</i>	7	8	1	2	3	4	5	6

2nd round:

Now one starts with the water *kasiṇa* 1. *jhāna*, then with the air *kasiṇa* 3. *jhāna*, then with the yellow *kasiṇa* 5. *jhāna*, with the white *kasiṇa* 7. *jhāna*. With the fire *kasiṇa* 1. *jhāna*, with the black *kasiṇa* 3. *jhāna*, with the red *kasiṇa* 5. *jhāna* and with the earth *kasiṇa* 7. *jhāna*.

Then follows the next vertical column starting with the 2nd *jhāna*, then the 3rd vertical column and so on.

	<i>jhāna</i>	<i>jhāna</i>	<i>jhāna</i>	<i>jhāna</i>	<i>jhāna</i>	<i>jhāna</i>	<i>jhāna</i>	<i>jhāna</i>
water <i>k.</i>	↓ 1	↓ 2	↓ 3	↓ 4	↓ 5	↓ 6	↓ 7	↓ 8
air <i>kasiṇa</i>	↓ 3	↓ 4	↓ 5	↓ 6	↓ 7	↓ 8	↓ 1	↓ 2
yellow <i>k.</i>	↓ 5	↓ 6	↓ 7	↓ 8	↓ 1	↓ 2	↓ 3	↓ 4
white <i>k.</i>	↓ 7	↓ 8	↓ 1	↓ 2	↓ 3	↓ 4	↓ 5	↓ 6
fire <i>kasiṇa</i>	↓ 1	↓ 2	↓ 3	↓ 4	↓ 5	↓ 6	↓ 7	↓ 8
black <i>k.</i>	↓ 3	↓ 4	↓ 5	↓ 6	↓ 7	↓ 8	↓ 1	↓ 2
red <i>k.</i>	↓ 5	↓ 6	↓ 7	↓ 8	↓ 1	↓ 2	↓ 3	↓ 4
earth <i>kasiṇa</i>	7	8	1	2	3	4	5	6

The following rounds are practised according to the same sequence of *jhānā* and the following sequence of *kaṣiṇa*:

3 rd round	4 th round	5 th round	6 th round	7 th round	8 th round
firek.	airk.	black	yellow	red	white
black	yellow	red	white	earthk.	waterk.
red	white	earthk.	waterk.	firek.	airk.
earthk.	waterk.	firek.	airk.	black	yellow
airk.	black	yellow	red	white	earthk.
yellow	red	white	earthk.	waterk.	firek.
white	earthk.	waterk.	firek.	airk.	black
waterk.	firek.	airk.	black	yellow	red

10. Moving through the *jhāna*factors (*aṅgasaṅkanta*)

This exercise is about quickly recognising the *jhāna*factors. These should be recognised and checked after each *jhāna* in the heart. The *jhāna*factors should be recognised as such. With continued practice, the qualities of the *jhāna*factors are recognised as a bundle at the corresponding *jhāna*. Especially the change in the combination of the *jhāna*factors should become clear.

First practise the first *jhāna* with the earth *kaṣiṇa*, then the second with the earth *kaṣiṇa* and so on until the eighth. After each emerging from the *jhāna*, check the *jhāna*factors.

Then practice with the water *kaṣiṇa*, the fire *kaṣiṇa* and so on in the same way.

- | | |
|------------------------|-----------------------|
| → earth <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → water <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → fire <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → air <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → black <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → yellow <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → red <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → white <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |

Jhānafactors:

1. <i>jhāna</i>	<i>vitakka</i>	<i>vicāra</i>	<i>pīti</i>	<i>sukha</i>	<i>ekaggatā</i>
2. <i>jhāna</i>			<i>pīti</i>	<i>sukha</i>	<i>ekaggatā</i>
3. <i>jhāna</i>				<i>sukha</i>	<i>ekaggatā</i>
4. <i>jhāna</i>				<i>upekkhā</i>	<i>ekaggatā</i>
5. <i>jhāna</i>				<i>upekkhā</i>	<i>ekaggatā</i>
6. <i>jhāna</i>				<i>upekkhā</i>	<i>ekaggatā</i>
7. <i>jhāna</i>				<i>upekkhā</i>	<i>ekaggatā</i>
8. <i>jhāna</i>				<i>upekkhā</i>	<i>ekaggatā</i>

11. Moving through the objects (*ārammaṇasaṅkanta*)

Now one practises only the first *jhāna* with each *kaṣiṇa*, then the second *jhāna* with each one, and so on. The point of this exercise is that with the rapid succession and rapid change of *kaṣiṇa*, the *kaṣiṇa* objects become very clear. The mind remains at the same level of a corresponding *jhāna* and allows the various *kaṣiṇa* to appear and enter into them.

earthkaṣiṇa	↓1	↓2	↓3	↓4	↓5	↓6	↓7	↓8
waterkaṣiṇa	↓1	↓2	↓3	↓4	↓5	↓6	↓7	↓8
firekaṣiṇa	↓1	↓2	↓3	↓4	↓5	↓6	↓7	↓8
airkaṣiṇa	↓1	↓2	↓3	↓4	↓5	↓6	↓7	↓8
black k.	↓1	↓2	↓3	↓4	↓5	↓6	↓7	↓8
yellow kaṣiṇa	↓1	↓2	↓3	↓4	↓5	↓6	↓7	↓8
red kaṣiṇa	↓1	↓2	↓3	↓4	↓5	↓6	↓7	↓8
white k.	1	2	3	4	5	6	7	8

12. Moving through the jhānafactors and the objects (*aṅgārammaṇasaṅkanta*)

This exercise is about quickly recognising the jhānafactors and the objects.

One first practises the first *jhāna* with the earth *kaṣiṇa*, then the second with the water *kaṣiṇa*, the third with the fire *kaṣiṇa* and so on. After each emerging from the *jhāna*, one checks the *jhāna* factors and the object. One should practise all the columns from top to bottom according to the following table.

earthkaṣiṇa	↓1	↓2	↓3	↓4	↓5	↓6	↓7	↓8
waterkaṣiṇa	↓2	↓3	↓4	↓5	↓6	↓7	↓8	↓1
firekaṣiṇa	↓3	↓4	↓5	↓6	↓7	↓8	↓1	↓2
airkaṣiṇa	↓4	↓5	↓6	↓7	↓8	↓1	↓2	↓3
black k.	↓5	↓6	↓7	↓8	↓1	↓2	↓3	↓4
yellow kaṣiṇa	↓6	↓7	↓8	↓1	↓2	↓3	↓4	↓5
red kaṣiṇa	↓7	↓8	↓1	↓2	↓3	↓4	↓5	↓6
white k.	8	1	2	3	4	5	6	7

13. Definition of jhānafactors (*aṅgavavatthāpana*)

One now checks the jhānafactors according to the number very quickly after each emerging and then very quickly one enters the next in the usual sequence, starting with the earth *kaṣiṇa*.

- | | |
|------------------------|-----------------------|
| → earth <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → water <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → fire <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → air <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → black <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → yellow <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → red <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → white <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |

14. Definition of objekts (*ārammaṇavavatthāpana*)

One now checks the *kaṣiṇa* objects very quickly after each emerging and then enters very quickly into the next one in the usual sequence, beginning with the earth *kaṣiṇa*. The mind clearly ascertains after each emerging which *kaṣiṇa* has been practised and then very quickly enters the next *jhāna* to practise with it in the same way. In the usual sequence, one first practises all 8 *jhānā* with the earth *kaṣiṇa*, then with the water *kaṣiṇa* and so on.

- | | |
|------------------------|-----------------------|
| → earth <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → water <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → fire <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → air <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → black <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → yellow <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → red <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |
| → white <i>kaṣiṇa</i> | 1. to 8. <i>jhāna</i> |

Conclusion

All exercises must be practised many times, hundreds or thousands of times, according to the old commentaries. The exercises must be practised precisely and thoroughly. One practises one exercise after the other. Only when one can practise one exercise quickly should one move on to the next.

Through these exercises, the mind becomes very skilful in attaining the *jhāna* and can enter each one at any time without having to practice the entire sequence from the beginning with the first one. Success with these exercises leads to the culmination of *samatha* meditation. These fourteen exercises, practised repeatedly and continuously, can bring forth essential insights taught by the Buddha. The mind is enabled to recognise and understand things very quickly. The mind gains strong control over itself, so that a very stable concentration is achieved up to the highest levels of the immaterial realms. Attention is sharpened by changing the order of the various objects and attainments. It is important that the exercises can be practised very quickly. There should be no pauses due to thoughts if one wants to meditate successfully. *Vipassanā* meditation can then be practised very quickly with its very transient objects and thus leads to very satisfying, liberating insights.

Previous existences and their causes can also be recognised hundreds or thousands of times in very quick succession. In this way, the subtlest attachments can be overcome through direct knowledge and the *anatta* teachings can be experienced comprehensively and directly, so that the higher paths can be realised in very quick succession. The sequence of existences and their causes can also be recognised externally, in other beings. In this way, existence as such is profoundly understood and the letting go of the desire for existence results from direct experience and direct understanding in a very wholesome state of mind for which resistance or any kind of aversion is remote.