

Dhātu Manasikara Bhāvanā

Meditation on the Four Great Elements

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The Nature of Solids

Pathavī Dhātu – The Earth Element

This body is comprised of these solid parts:

head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach, feces and whatever else is solid;

They fall to the ground and then become a part of the ground and decompose.

These solid parts are the ‘internal earth element’.

Both the ‘internal earth element’ and the ‘external earth element’ are simply earth element.

Since these solid parts are subject to change, all these solid parts, the earth element, are impermanent...
impermanent... impermanent.

As I have no such power over these solid parts that I may say,

Let my solid parts be ‘thus’, let my solid parts not be ‘thus’

these solid parts, the earth element are not mine... I am not... are not myself.

The Nature of Water

Āpō Dhātu – The Water Element

In this body, there are these liquid parts:

Bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, urine and whatever else is liquid;

they mix with water and disappear.

These liquid parts are the ‘internal water element’. Both the ‘internal water element’ and the ‘external water element’ are simply water element.

Since these liquid parts are subject to change,

all these liquid parts, the water element, are impermanent...impermanent... impermanent.

As I have no such power over these liquid parts that I may say,

Let my liquids be ‘thus’, let my liquids not be ‘thus’,

these liquid parts, the water element...are not mine...I am not...are not myself.

The Nature of Heat

Tējo Dhātu – The Fire Element

In this body, there are these fiery parts:

Fire by which one is warmed; Fire by which one is aged; Fire by which one is consumed;

Fire by which what is eaten, drunk, consumed and tasted gets completely digested; and whatever else is fiery.

These fiery parts are the ‘internal fire element’. Both the ‘internal fire element’ and the ‘external fire element’ are simply fire element.

Since these fiery parts are subject to change,

all these fiery parts, the fire element, are impermanent...impermanent... impermanent.

As I have no such power over these fiery parts that I may say,

Let my fiery parts be ‘thus’, let my fiery parts not be ‘thus’.

These fiery parts, the fire element are not mine...I am not...are not myself.

The Nature of Wind

Vāyō Dhātu – The Air Element

In this body, there are these airy parts:

up-going winds, down going winds, winds in the belly, winds in the bowels, winds that course through the limbs, the in-breath, the out-breath and whatever else is airy.

These airy parts are the ‘internal air element’.

Both the ‘internal air element’ and the ‘external air element’ are simply air element.

Since these airy parts are subject to change,

all these airy parts, the air element, are impermanent...impermanent... impermanent.

As I have no such power over these airy parts that I may say,

,Let my airy parts be ‘thus’, let my airy parts not be ‘thus’>,

these airy parts, the air element...are not mine...I am not...are not myself.

When the Noble Disciple sees them thus, as they actually are, with proper wisdom,

he becomes disenchanted with the four great elements and makes the mind

dispassionate towards the four great elements.



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