

La perception de lumière

Selon les textes, cette « perception de lumière » (aloka-sania) est l'une des 4 manières de développer le samadhi, et conduit à la connaissance et à la vision (niana-dassana). DN33

'āloka Saññā' : 'perception of light' .

The recurring canonical passage reads:

"Here the monk contemplates the perception of light. He fixes his-mind to the perception of the day; as at day-time so at night, and as at night, so in the day. In this way, with a mind clear and unclouded, he develops a stage of mind that is full of brightness."

It is one of the methods of overcoming drowsiness, recommended by the Buddha to Mahā-Moggallana (A.VII. 58).

According to D. 33, it is conducive to the development of 'knowledge and vision' (s. visuddhi), and it is said to be helpful to the attainment of the 'divine eye' (s. abhiññā).

Here is a web site that has a Basic Pali Glossary.....

<http://www.thisismyanmar.com/nibbana/glossary.htm>

<http://what-buddha-said.net/>

aloka : light, illumination.

aloka-kasina : light kasina exercise.

aloka-sanna : Perception of light

Abhiññā: The 6 'higher powers', or supernormal knowledge's, consist of 5 mundane [lokiya](#) powers attainable through the utmost perfection in mental concentration [samādhi](#) and one supra-mundane [lokuttara](#) power attainable through penetrating insight [vipassanā](#), i.e. ceasing of all mental fermentation [āsavakkhaya](#) see: [āsvava](#), in other words, realization of [Arahatship](#) or [Nobility](#). They are: 1: magical powers [iddhi](#), 2: divine ear [dibba-sota](#), 3: penetration of the minds of others [ceto-pariya-ñāna](#), 4: remembrance of former existences [pubbe-nivāsānussati](#), 5: divine eye [dibba-cakkhu](#), 6: ceasing of all fermentation [āsavakkhaya](#). The stereotype text met with in all the 4 Sutta-collections e.g. [D.](#) 34; [M.](#) 4, 6, 77; [A.](#) III, 99; V, 23; see: XV, 9 and [Pug.](#) 271, 239 is as follows:

1: Now, O Bhikkhus, the Bhikkhu enjoys the various magical powers [iddhi](#), such as being one he becomes many, and having become many he again becomes one. He appears and disappears. Without being obstructed he passes through walls and mountains, just as if through the air. In the earth he dives and rises up again, just as if in the water. He walks on water without sinking, just as if on the earth. Cross-legged he floats & flies through the air, just like a winged bird. With his hand he touches the sun and moon, so mighty & giant. Even up to the Brahma-world can he master his body.

2: With the divine ear [dibba-sota](#) he hears sounds both divine and human, whether far or near.

3: He knows the minds of other beings [parassa ceto-pariya-ñāna](#), of other persons, by penetrating & embracing them with his own mind. He knows the greedy mind as greedy and the not-greedy one as not greedy; knows the hating mind as hating and the not-hating one as not hating; knows the confused mind as confused and the not-confused one as not confused; knows the contracted mind, the distracted, the developed mind and the undeveloped one, the surpassable and the unsurpassable mind, the concentrated and the unconcentrated mind, the freed and the unfreed mind.

4: He remembers many prior existences [pubbe-nivāsānussati](#), such as one birth, two, three, four and five births; 10; 100, 1000; hundred thousand births; remembers many expansions and dissolutions of universes: 'There I was this, such name I had ... and vanishing from there I entered into existence somewhere else ... and vanishing from there I again reappeared here.' Thus he remembers, always together with all the details and peculiarities many former existences.

5: With the divine eye [dibba-cakkhu](#) = [yathā-kammūpaga-ñāna](#) or [cutūpapāta-ñāna](#), the pure one, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, he sees how beings are reappearing according to their actions (see: [kamma](#)) 'These beings, indeed, followed evil ways in bodily actions, words and thoughts, insulted the noble ones, held evil & wrong views, and according to their evil views they acted. At the dissolution of their body, after death, they have appeared in the lower worlds, in painful states of existence, in the world of suffering, even in hell. Those other beings, however, who are endowed with good behaviour, have appeared in happy state of existence, even in a divine world.'

6: Through the ceasing of all fermentation [āsavakkhaya](#) even in this very life he enters into the possession of liberation of mind, liberation through understanding, after having himself understood and directly realized it.

4-6 appear frequently under the name of the 'threefold higher knowledge' [te-vijjā](#). They are, however, not a necessary condition for the attainment of sainthood [arahatta](#), i.e. of the sixth abhiññā.

[Vis.M](#) XI-XIII gives a detailed explanation of the 5 mundane higher powers, together with the method of attaining them.

In connection with the 4 kinds of progress see: [patipadā](#), abhiññā means the 'comprehension' achieved on attainment of the [paths](#) and [fruits](#)

Between sunrise and sunset,

in answer to a friend's question about "what does the Buddha have to do with the sun?" ~

In the Apadanas or Sacred Biographies of the ancient Theras and Theris--the male and female elder disciples of the Buddha-- in the Khuddhaka Nikaya, the Buddha is written of as Adicca-bhandu or "Kinsmen of the Sun," as well as being geneologically related to the Okkaka Gotra (the Solar Clan/Race), that is, of the ancient Ikshvaku dynasty.

In the meaning of the word Bhagava in the phrase Namō Tassa Bhagavato Arahato Samma Sambuddhassa, or as he is often addressed in the Vinaya as Bhagavan Buddhō, we find the Buddha, in his awakening and post-awakening embodiment compared to the sun at its zenith. That is, the peak of brightness, the pinnacle of experiences and of lived manifestations in our world.

The Buddha also used the simile of the sun at its zenith in teaching. In example, in a comparison of all worldly lights, with the sun at its zenith being the greatest, and second only to the light of the devas--divine beings. But with an ever greater light than either of these being the clarity and purity of the heart-mind when practicing jhana meditation (Cula-Sakuludayi Sutta, Majjhima Nikaya 79).

However, the Buddha repeatedly recommended using the light of the sun and the clear mental image of it, in aloka sanna, to burn away and clear away one of the main five hindrances to samadhi and jhana meditation as well as deep and penetrating insight, sloth and torpor. Do not gaze at the sun at high noon directly with eyes open though (this is recommended with moonlight) but rather through trees, or at sunrise or sunset.

And finally, there is a charming Pali chant, often recited among the Paritta verses of blessing and protection. This is the Mora Paritta or Peacock Protection, which is related to the Mora Jataka. According to the story these verses were recited by the Bodhisatta, the Buddha-to-be:

"The sun is the vision of the world, the sole king,

illuminating the earth with the color of gold.

Therefore, I pay homage as the sun rises, golden-hued, illuminating the world.

May all of us be guarded today and thus stay happy and well throughout the day.

Those Brahmans who have achieved the knowledge of all Dhammas:

I venerate those Brahmans.

May they receive my homage. May those Brahmans protect me.

I pay homage to all of the Buddhas; my homage to Enlightenment.

I pay homage to all Those Who Have Gone Beyond;

my homage to the Liberating Dhamma."

'After reciting this paritta, the king peacock went out in search of food.

"The sun is the vision of the world, the sole king,

illuminating the earth with the color of gold.

Therefore, I pay homage as the sun sets, golden-hued, illuminating the world.

All of us who have been protected today;

may we stay happy and well throughout the night.

Those Brahmans who already achieved the knowledge of all Dhammas:

I venerate those Brahmans.

May they receive my homage. May those Brahmans protect me.

I pay homage to all of the Buddhas; my homage to Enlightenment.

I pay homage to all Those Who Have Gone Beyond;

my homage to the Liberating Dhamma."

'After completing this paritta, the king peacock went to rest peacefully.'

I wish all the benefits of the clarity and freshness of the lightness of the season. May we honor that, realize its preciousness and use the good energy of it well and skilfully to burn off lethargy, burn out ignorance, and to penetrate into what is of deep and real value and meaning in our lives.

After all, this is very close to the definition of the "true Brahman" in the Buddha's teaching, (not only "a member of the hereditary priestly caste"), who is worthy of reverence and a reverential protector of all beings.

With deep metta and compassion,

Ayya Tathaaloka