

**SAMMĀ SAMĀDIH**  
**BEING AN EXPOSITION OF THE METHOD**  
**OF**  
**SAMATHA-VIPASSANĀ**  
**AS DISCOVERED & ATTAINED BY ALL BUDDHAS**

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**BASED ON THE GENERAL TEACHING**  
**OF**  
**THE VENERABLE CHAO KHUN MONGKOL-THEPMUNI**  
**LATE ABBOT OF WAT PAKNAM, BHASICHAROEN, THONBURI, THAILAND.**

**PRESENTED BY**  
**T. MAGNESS**

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**BRIEF BIOGRAPHY**  
OF  
**THE VENERABLE CHAO KHUN MONGKOL-THEPMUNI**  
*LATE ABBOT OF WAT PAKNAM BHASICHAROEN*

Born in B.E. 2427, the late Abbot became a Bhikkhu at the age of twenty-two, studying the Pali Scriptures as well as Vipassanā.

After eleven years of such study he became a wandering Bhikkhu, the jungle and cave becoming his abode.

It was there, one full-moon night, that he penetrated to the full depth of the Dhamma.

After which he gradually became renowned throughout the land. Finally being appointed to the Abbotship of Wat Paknam.

Where, for almost forty years till his decease in B.E. 2502, his disciples and followers multiplied by the thousand. Wat Paknam alone housing Bhikkhus and novices by the hundred.

It is in view of this signal service which he has rendered the Buddha Sāsana that it is hoped this booklet on Sammā Samādhi in the English language, based upon his general teaching, may serve as a rather belated dedication to the memory of this great and compassionate Elder, Maha Thera.



## P R E F A C E

Although various have been the answers advanced and vouchsafed through the ages regarding man and his destiny—that he is divine, and so forth—the majority of the human race remain at heart unconvinced and unsatisfied. It is evident that this lack of conviction and satisfaction is not due to mere perversity, but is based on the natural and inevitable outcome of man's need to know, for and by himself, exactly who and what he is, and where he stands in the universal scheme of things—that is if there is a universal scheme at all in which to stand—which he has every reason to doubt.

What has been the earnest man's concern through the ages is the search to discover a basis of spiritual experience by which he can assess life and the world, not only for himself but for all men and for all time. For all men and for all time, because if Ultimate Truth is valid for one man it must of necessity be valid for all men now and to come.

It is in view of this that science enjoys such respect and popularity today, for it claims to provide just that basis of experience—even if only in its material aspects—through the examination of phenomena. However the scientific approach itself is an extremely flexible affair, more flexible than is generally supposed, for the simple reason that it is evident that scientific theories and discoveries valid yesterday are now no more in vogue. Nor is it likely that all which is today upheld as true shall tomorrow endure. In any case, there are matters which are beyond the sphere of such material experiment. Among which, consciousness stands out to the fore. Attempts to plumb the intangibility of consciousness have emerged with results neither final nor unanimous. The mystery of consciousness remains as mysterious as it has always been. This, however, does not imply that it is incapable of being plumbed, but that it is something the individual discovers for himself, and not something topical which lends itself to gregarious activities.

Seeing is believing, goes the adage. Which is exactly as it should be. But, more often than not, the *seeing* brings results so remote from an individual's previous intellectual conceptions that the mind fails—refuses—to grasp their objective reality. Thus it seems a sign of credulousness to accept even the evidence of the eyes when it comes to the matter of survival after death. C.G. Jung the psychologist complains that:

“Spiritualistic literature in the West again and again gives one a sickening impression of the utter inanity and banality of communications from the spirit world. The scientific mind does not hesitate to explain these reports as emanations from the unconscious of the ‘mediums’ and of those taking part in the seance.”

It is hardly something to doubt that a ‘sickening impression’ can be derived from reading and looking at trash. That, however, does not dispose of the fact that there is also much which is genuine, and has been proved so, in such ‘communications’ so called. Western psychoanalysis is if anything still in its infancy and has far to grope before attaining a conclusive maturity. It would therefore be more to the point if the ‘scientific mind’ were to hesitate a little before making supercilious statements and grandiose generalizations about subjects which have first to be thoroughly and impartially investigated before a critical assessment can be vouchsafed, or else it would only be laying itself open to the charge of being ‘unscientific’, to say the least, not to mention intellectually dishonest.

It may not be too much to hope, however, that in the not too distant future Western psychoanalysis may progress deep enough to emerge with age-old truths, thereby only to reaffirm what was already known milleniums ago—through a more direct means of approach—by the ancients. But, as Jung himself reminds:

“With the equipment of our existing biological ideas such a venture will hardly be crowned with success, as it needs a wholly different kind of philosophical preparation from that based on current scientific assumptions.”

If anything has impressed man down through the milleniums it is the mysterious immensity of the universe in which he finds himself, and his own ignorance and isolation therein. As Newton humbly acknowledged:

“I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary whilst the great Ocean of Truth lay all undiscovered before me.”

Not everyone has the courage to admit his ignorance. And it is indeed the mark of a great man to correct rather than to persist in his mistakes. The trouble has always been that an enormous obstacle presents itself—namely, the ego. The ego is if anything a huge furnace of attitudes and moods, likes and dislikes, distorting whatever impinges within its conscious orbit. It is only to be expected therefore that such a state of mind has failed for so many milleniums to conduce towards discovering and acknowledging what is Ultimate.



As of old, even so now it is the fundamental things which demand satisfaction. It is in fact the mark of our advanced culture, so called, that it has made man so vulnerable, so always on the defensive, so afraid to be himself. So ashamed, in fact, to admit his ignorance. This senselessness of the ego becomes almost an obsession when it is realized that, whether they admit it or not, all mortals are in the same predicament—seeking life, immortal life, love, and happiness. And if these are hardly to be found—and, if found, preserved—it is because fear, ignorance, and pride block the way.

Belief in immortality seems no longer possible—a mirage of the past. Man can exist, and more freely, on less—namely, psychology and biology. Mostly biology. Unfortunately, this biological frame of mind with its castration of possibilities has had its inevitable effect—in its tendency to make neurotics of us all. Immediate existence is hardly regarded as a means to an end, it has become the end itself. If the majority of men live at all they live, more often than not, only in that they fear to die. Even in this fashion, free human beings, so called, live until they die.

However, there is one quality which nominally can be expected to distinguish man from his fellow animals, and this is his capacity for keeping an open eye and mind—in the cosmic spirit of an open mind—to spiritual insights other than his own ‘armchair flights’. To consider what is possible and probable and to reject what is limited and biased. It is only a deliberate clinging to habitual ruts of thought, a conscious or unconscious refusal to face the other point of view, a stubborn determination to be ‘superior’ and ‘different’ which makes him stagnate in despite.

Our intention here, therefore, is to reaffirm the fact that without having developed any extra-sensory faculties of his own, the individual is hardly in a position to pass judgements on what he knows nothing about, considering that any opinions or conclusions he may express will be the result of mere prejudice. What is more, any identification with ‘attitudes’, so called—whether they be collective or private, introvert or extravert—automatically disqualifies an individual from being an impartial judge of what is fiction and what fact. For although ‘attitudes’ may seem acceptable in theory, they are unfortunately inadequate in practice—are too *neat*, in fact, to bear analysis.

All of which is anticipated and expressed here in the hope that it will be borne in mind when the following pages strike the eye. For the following pages purport nothing less than this: to offer a basis of spiritual experience which all men can, for and by themselves, attempt and prove. A basis of spiritual experience, in fact, for all men and for all time.

It is only fitting, therefore, that the deepest gratitude be here expressed to the late (who although *late* nevertheless in another plane exists) Venerable Chao Khun Mongkol-Thepmuni of Wat Paknam Bhasicharoen, for rediscovering and repropagating the Method which all Buddhas have discovered by themselves and made known to the world. It being the one and only Method by which all suffering, dangers, and sickness—in this plane or any other plane—may be ultimately rendered null and void. The Method through which ultimately:

“By his own supernormal powers a man may realize the knowledge and the wisdom of perfect insight, and therein abide.”

It is necessary to state here, once and for all, that in the following pages any translation of terms from the original Pali into English is merely tentative and not ultimate, it being offered merely to provide the reader with a general and not a detailed idea of the implications inherent in each term. The Pali terms represent Buddhist subtilities which are particularly their own, differing in distinction even from their Hindu counterparts. In this context, therefore, it is too much to expect that any rendering of terms will be precise enough as to afford complete and general satisfaction. It should be the principle here, when meeting these terms, to keep Buddha's statement in mind regarding words—which are, if nothing else, deceptive to say the least:

“All these are merely names, terms, ways of speaking, definitions of everyday use. These the Tathāgata uses when he speaks. But he is not deceived by them.”

# I N T R O D U C T I O N

“Let any intelligent man come to me, any man who is also without guile, not a deceiver, but an upright man, and I will teach him. And if he follows my instructions, to know and realize for himself even in this very life that perfection which earnest men seek, going from a home to a homeless life, then he too shall know and realize that same perfection in seven years. Seven years? Why, even if he so practice for seven months, nay, seven days, he may so realize. Now this I say not so as to win pupils, nor wishing to make others fall from their religious vows, nor desiring to make them give up their ways of life, nor thinking to establish them in wrong ways, nor making them renounce ways that are good. Not so. But there are ill things not put away, Nigrodha, things that have to do with corruption, suffering, decay, death, and rebirth to come, without end. It is for the rejection of such suffering that I teach, living according to which teaching all corruption shall be put away and wholesome things brought to increase. By which even in this very life, by his own supernormal powers, a man may realize the knowledge and the wisdom of perfect insight, and therein abide.” (D.N. iii. 56-7)

This statement delivered to the ascetic Nigrodha, who considered that Buddha's doctrines were aimed to overthrow the views and practices of other sects, is now more than twenty-five centuries old. We know that Buddha made much of impermanence (aniccaṃ), suffering (dukkhaṃ), and not-self (anatta), the three characteristics which dominate existence, and that he was never weary of pointing out a way by which they could be transcended. The way has become generally known as the Noble Eightfold Path. Namely:

- (1) Sammā Ditṭhi (Right Understanding)
- (2) Sammā Sankappa (Right Aspiration)
- (3) Sammā Vāca (Right Speech)
- (4) Sammā Kammanta (Right Conduct)
- (5) Sammā Ājīva (Right Livelihood)
- (6) Sammā Vāyāma (Right Endeavour)
- (7) Sammā Sati (Right Mindfulness)
- (8) Sammā Samādhi (Right Concentration)

In this context we are concerned with the last and final clause, the apex of them all, Sammā Samādhi, it being the approach whereby the extra-sensory faculties are developed. The faculties, let it be reaffirmed here, which are latent in all creatures without exception.

Now if Buddha made much of the three characteristics of impermanence, suffering, and not-self, he even made more of their opposite, namely—Nibbāna. Which he characterized as the highest bliss (Nibbānaṃ paramaṃ sukhaṃ). We witness him explaining to another ascetic, Bhaggava, how certain recluses have abused him with groundless and empty lies, accusing him of preaching that when once one has attained emancipation one regards the whole universe as *ugly*.

“But this I have never said, Bhaggava. Even this do I say: Whensoever one reaches up to the Release, called the Beautiful, and therein abides, then he knows indeed what Beauty is!”

When Bhaggava, however, requested to be taught, he was dissuaded, on the score that:

“It is hard for you, Bhaggava, holding other views, acquiescing in another faith, and having other inclinations, different aims, and a different system, it is hard for you to so reach up to the Release, called the Beautiful, and having reached it to therein abide.”

Thus when Buddha stated that he would teach any intelligent man, without guile, a non-deceiver, and upright, the implication is that even to attain an ordinary good life an individual must possess inner resources. The inner resources accumulated and assimilated in numberless past existences, called *pārami*. Of which ten are basic. Namely:

- (1) Dāna (Charity)
- (2) Sīla (Morality)
- (3) Nekkhamma (Renunciation)
- (4) Paññā (Wisdom)
- (5) Viriya (Energy)
- (6) Khanti (Fortitude)
- (7) Sacca (Truth)
- (8) Adhiṭṭhāna (Earnest Resolve)
- (9) Mettā (Compassionate love)
- (10) Upekkhā (Equanimity)

Without these resources at ones's command it would be futile to try, for they are the very qualities, in fact, which make a man intelligent, without guile, a non-deceiver, and upright.

Let it be reaffirmed here once and for all. There is only *one* way towards ultimate release. The way as prescribed in the following text. It may be questioned, however, how there can be only *one* way when 40 such ways are given in Buddhist texts, entailing meditation (kammaṭṭhāna) upon a specific subject (kasiṇa) to the exclusion of all else. Namely:

(1) Buddha (2) Doctrine (3) Order of Disciples (4) Morality (5) Generosity (6) Deities and spirits (7) Death (8) Body (9) In-and-out breathing (10) Quiescence (11) Earth (12) Water (13) Fire (14) Wind (15) Blue (16) Yellow (17) Red (18) White (19) Light (20) Sky (21-30) Corpses: bloated, purple, festering, fissured, gnawed, scattered, pounded and scattered, bloody, wormy, bony (31) Compassionate love (32) Benevolent pity (33) Sympathetic joy (34) Equanimity (35) Infinity of Space (36) Infinity of Consciousness (37) Voidness (38) Neither Perception nor Non-perception (39) Loathsomeness of food (40) Analysis of the 4 elements.

It will be observed that they are not *ways* as such but *subjects* of meditation. What is more, it is not meditation in the generally accepted sense of the term, but as one scholar correctly notes:

“Meditation, in the Buddhist sense of the word, is not mere desultory reflection but a severe exercise in attention, discipline of will and mind, and concentration of thought.”

Meditation on these subjects is designed so as to winnow the mind from all distractions and attachments (amongst which it is incessantly scattered and diffused from second to second) and by focusing the attention upon a specific subject to attain to tranquillity. And not only tranquillity but to mental equipoise (*samatha*) and that one-pointed (*ekaggatā*) potential of concentrated-absorption called *jhāna*.

It is obvious that it is impossible for the mind to attain any degree of coherence or insight when it is perpetually effervescent and confused. This is apparent even as regards the ordinary business of life, wherein a great deal of psychic energy is wasted and diffused. To the highest degree, therefore, is *samatha* an imperative when the intention is not only to conserve energy but to pierce beyond the veil of sense-data and penetrate into the vistas of Ineffability.

Thus the 40 subjects of meditation are devices provided to suit the mentality and disposition of the particular audience in hand, not two of which coincide, some requiring something physical and crude, others something impalpable and refined. Meditation on corpses in various stages of decomposition, for instance, is designed for those who possess an unnaturally lustful and materialistic nature, and they are therefore recommended to consider in earnest the state of decrepitude and disintegration to which all delight in the niceties of physical charm inevitably declines. And so forth.

But whereas most of the *kasiṇas* are *external devices* by which one-pointedness of concentration is achieved, the Method as applied and explained in the following text is an *internal process* and no artificial device. As stated of old:

“Even in this body, six feet in length, with its sense-impressions, thoughts, and ideas, is the world, the origin of the world, the cessation of the world, and the way leading to the cessation thereof.”

Now the goal of *samatha* is to attain *jhāna*, of which there are eight: 4 Rūpajhāna, 4 Arūpajhāna. The 4 Rūpajhāna are as follows:

- (1) *Paṭhama jhāna*: a state of mental ease and buoyancy, wherein reason and reflection are still effective.
- (2) *Dutiya jhāna*: a state pervasive of bliss, wherein reason and reflection have ceased to be effective.
- (3) *Tatiya jhāna*: a state of equanimity, mindful and intent, undisturbed by all comings and goings, beings and becomings.
- (4) *Catuttha jhāna*: a state beyond pleasure and pain, wherein the limbs become numb and even breathing stops. The mind, however, being translucent and keen.

The 4 Arūpajhānas are ‘formless’ attainments (*samāpatti*):

- (5) *Ākāsānañca āyatana jhāna*: a state wherein only the infinity of space is experienced.
- (6) *Viññāṇaṇca āyatana jhāna*: a state wherein only the infinity of consciousness is experienced.
- (7) *Ākiñcaññū āyatana jhāna*: a state wherein only voidness is experienced.
- (8) *Nevasaññā nâsaññā āyatana jhāna*: a state wherein neither perception nor non-perception can be said to be effective.

To which a ninth state is added, namely:

- (9) *Saññā vedayita nirodha*: a state wherein all perception and feeling are absent.

Now the records show that the yogis of ancient India practiced these jhānas long before Buddha's time, and he himself practiced and attained them under two teachers of yoga. Dissatisfied by finding in them nothing ultimate, however, he abandoned them in disgust and turned his attention to severe austerities of mind and flesh. These austerities, however, neither culminated in enlightenment nor the extinction of passion and rebirth. And why? In his struggles under the Bodhi-tree we witness him reflecting upon the fact that it is impossible to kindle a fire by rubbing wet green sticks. Even so, those ascetics no matter how they carried their self-tortures to extremity, attained neither enlightenment nor release because of the passion and lust unextinguished within. Thus if ascetics perished in any of the above jhānas they took up their abode among the deities of the Brahma or Arupa-Brahma planes, remaining there often for kalpas (aeons, or world-cycles). Their merit exhausted, however, rebirth became an inevitability.

We may gather from this, therefore, that although the jhānas seem ideal and conducive to equanimity (*upekkhā*), they nevertheless in no way achieve the extinction of the defilements (*āsavas*) of ignorance, egoism, and all attachment to saṅsāric existence. Even if deviously concealed in consciousness there seeds remain—to sprout again as soon as occasion affords. Even the last and final attainment (*saññā vedayita nirodha*) in no way extinguishes the *āsavas*—least of all is it to be confused with the attainment of Nibbāna.

In the Maha Parinibbāna Sutta (Sutta of the Great Ultimate Release) we observe that Buddha is recorded as entering into the first jhāna, passing from it into the second, third, fourth, and so on up to the ninth, clarifying his faculties by direct (*ānuloma*) process. Thence he passed from the ninth to the eighth, seventh, sixth, and so on down to the first by inverse (*patiloma*) process. From the first he arose again to the fourth. Whence, with mind directed thereto he attained Nibbāna without residue (*anūpadhi-ṣeṣa*).

The question, therefore, remains: if the yogis could attain the fourth jhāna, why then couldn't they attain Release? Primarily because they failed to make the *āsavas* extinct. Failed to discover the knowledge (*āsavakhaya ñāṇa*) of annihilating the defilements of ignorance, egoism, and attachment to saṅsāric existence. The fact is that they had attained only to Samatha, whose scope includes the nine jhānas, but not to Vipassanā—whose scope\* includes an intense analytic perception into all component phenomena, both organic and psychic, by which perception and ultimate elimination the *āsavas* are finally rendered null and void.

It would be folly, however, to assume by this that Nibbāna is a state of ultimate extinction. That it is not a self-hypnotized state is obvious, since there

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\* See page 46

is no cessation of perception and feeling as in the ninth jhāna. On the contrary, perception—or rather, *supra-perception* is directed to the full at the Nibbānic plane. What is annihilated and rendered extinct are the āsavas, together with the five rebirth-aggregates (pañcupādāna khandha), which are extinguished without residue.

We observe, therefore, that although Samatha is an essential factor it is insufficient insofar as analytic perception and permanent emancipation are concerned. Once the mind has become concentrated through Samatha, however, the path is clear for Vipassanā.

Now if any progress whatsoever in Sammā Samādhi is to be expected, it depends (as a first step) upon the essential factor of morality (sīla). Where there is no sīla there will be no samādhi. And where there is no samādhi no wisdom (paññā) will arise. This is an ancient rule.

Before commencing this practice of Sammā Samādhi, therefore, it is of prime importance to accept and observe the 5 basic precepts of morality. These precepts are usually accepted from a *Bhikkhu* (a mendicant disciple of the Buddha). If circumstances do not permit, however, it can be done by oneself before an image of the Buddha, or even without one if unavailable. After lighting candles and 3 aromatic incense-sticks, bow prostrate\* thrice in homage to the Buddha, Doctrine, and Order of Disciples. Then, with joined palms, recite:

*Namo Tassa Bhagavato Arahato Sammā Sambuddhassa [Thrice].*

(Homage to the Lord, the Emancipated, the All-Enlightened Buddha).

*Mayaṃ Bhante Tisaraṇena Saha Pañca Sīlāni Yacāma.*

(May I receive the Triple Refuge together with the five precepts.)

*Dutiyampi Mayaṃ Bhante Tisaraṇena Saha Pañca Sīlāni Yacāma.*

(For the second time, may I receive the Triple Refuge together with the five precepts).

*Tatīyampi Mayaṃ Bhante Tisaraṇena Saha Pañca Sīlāni Yacāma.*

(For the third time, may I receive the Triple Refuge together with the five precepts).

*Namo Tassa Bhagavato Arahato Sammā Sambuddhassa [Thrice].*

*Buddhaṃ Saraṇaṃ Gacchāmi.*

(I accept the Buddha as my refuge).

\* It may be objected that all this bowing and scraping is intolerable to modern 'civilized' man. If so, then more's the pity for the modern 'civilized' man, for he has still to learn the lesson of humility. In this context, where nothing is *compulsory*, if the aspirant does not care to pay respect where respect is due, he may as well forget the whole thing and go his ways.



*Dhammaṃ Saraṇaṃ Gacchāmi.*

(I accept the Doctrine as my refuge).

*Saṅghaṃ Saraṇaṃ Gacchāmi.*

(I accept the Order of Disciples as my refuge).

*Dutiyampi Buddhaṃ Saraṇaṃ Gacchāmi.*

(For the second time I accept the Buddha as my refuge).

*Dutiyampi Dhammaṃ Saraṇaṃ Gacchāmi.*

(For the second time I accept the Doctrine as my refuge).

*Dutiyampi Saṅghaṃ Saraṇaṃ Gacchāmi.*

(For the second time I accept the Order of Disciples as my refuge).

*Tatīyampi Buddhaṃ Saraṇaṃ Gacchāmi.*

(For the third time I accept the Buddha as my refuge).

*Tatīyampi Dhammaṃ Saraṇaṃ Gacchāmi.*

(For the third time I accept the Doctrine as my refuge).

*Tatīyampi Saṅghaṃ Saraṇaṃ Gacchāmi.*

(For the third time I accept the Order of Disciples as my refuge).

### PAÑCA SĪLA (The Five Precepts)

*Pāṇātipātā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*

(I undertake to observe the precept of refraining from harming any living thing whatsoever).

*Adinnādānā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*

(I undertake to observe the precept of refraining from theft).

*Kāmesumicchācārā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*

(I undertake to observe the precept of refraining from sexual immorality).

*Musāvādā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*

(I undertake to observe the precept of refraining from falsehood).

*Surā Meraya Majjapamādatṭhānā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*

(I undertake to observe the precept of refraining from partaking intoxicants of any kind whatsoever).

Only after such conditions have been fulfilled need a man bother to consider the possibilities of attaining that which earnest men 'going from a home to a homeless life' seek and attain. But whether one will attain it in seven

years, seven months, or seven days, is a matter of maturity of merit, dependent on the fertility of the soil. It is obvious that there can be no sudden growth, even as there is no *sudden* fruit (phala)\*. If one may take seven days, for another even seven thousand lifetimes may be too little.

Be that as it may, before beginning it would be of the greatest benefit for the aspirant if he were to first invoke all the external aid he can receive. The external aid, that is, of those who through numberless past aeons discovered by themselves the knowledge leading to final integration and release. None less than the great enlightened Buddhas.

The following preliminary obeisances and invocations are therefore recommended:

*Namo Tassa Bhagavato Arahato Sammā Sambuddhassa. [Thrice]*

*Yamaham̐ Sammā Sambuddham̐ Bhagavantam̐ Saraṇam̐ Gato, Iminā Sakkārenatam̐ Bhagavantam̐ Abhipūjayāmi.*

Homage to the All-Enlightened Buddha, who by himself discovered perfection and truth, wherewith he is acknowledged as the Refuge whereby all suffering may be rendered null and void.

*Yamaham̐ Svākkhātam̐ Bhagavatū Dhammam̐ Saraṇam̐ Gato, Iminā Sakkārenatam̐ Dhammam̐ Abhipūjayāmi.*

Homage to the Doctrine well-preached by the Lord, wherewith it is acknowledged as the Refuge whereby all dangers may be rendered null and void.

*Yamaham̐ Supatipannam̐ Sangham̐ Saraṇam̐ Gato, Iminā Sakkārenatam̐ Sangham̐ Abhipūjayāmi.*

Homage to the Order of Disciples who practice the Doctrine well, wherewith it is acknowledged as the Refuge whereby all sickness may be rendered null and void.

*Araham̐ Sammā Sambuddho Bhagavā, Buddham̐ Bhagavantam̐ Abhivādemi  
[Prostrate]*

Homage to the All-Enlightened Buddha.

*Svākkhāto Bhagavatū Dhammo, Dhammam̐ Namassāmi. [Prostrate]*

Homage to the Doctrine well-preached by the Lord.

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\* "Just as, O Bhikkhus, the great ocean deepens and slopes gradually down, hollow after hollow, not plunging by a sudden precipice. Even so, O Bhikkhus, in this doctrine and discipline the training is gradual, progress is gradual, it goes step by step, there is no sudden penetration to insight."

*Supatipanno Bhagavato, Sāvakasangho, Sangham Namāmi. [Prostrate]*  
Homage to the Order of Disciples who practice the Doctrine well.

*Namo Tassa Bhagavato Arahato Sammā Sambuddhassa. [Thrice]*

*Okāsa, Accayo No Bhante Accagamū Yathābale Yathāmūlhe Yathāakusale Ye  
Mayam Garamhā Evam Bhante Mayam Accayo No Paṭiggaṇhata Ayatiṃ  
Samvarāyama.*

I take this opportunity of imploring that whatever offences, whether of thought, word, or deed, which I may have committed against the Buddha, the Doctrine, and the Order may be pardoned me from this day forth. With the stipulation (considering my heedlessness, delusion, and the unwholesomeness which has deviously impregnated my mind) that I inculcate more caution and restraint from henceforth.

May all the great Enlightened Buddhas (past, present, and to come), numberless as the sands in the bowels of the four great oceans, impregnate, illuminate, and irradiate, my six senses: *cakkhu-dvāra* (the door of vision), *sota-dvāra* (the door of audition), *ghāna-dvāra* (the door of olfaction), *jivhā-dvāra* (the door of gustation), *kāya-dvāra* (the door of form), *mano-dvāra* (the door of mind), as to apprehend and perceive the truth in its original splendour and purity pristine.

May the teaching of the Buddhas leading to the attainment of the Supramundane, ninefold in scope,\* revealed times beyond counting (past, present, and to come), impregnate, illuminate, and irradiate, my six senses: *cakkhu-dvāra*, *sota-dvāra*, *ghāna-dvāra*, *jivhā-dvāra*, *kāya-dvāra*, *mano-dvāra*, as to apprehend and perceive the truth in its original splendour and purity pristine.

May all the emancipated and noble disciples of the Buddhas, beyond counting (past, present, and to come), impregnate, illuminate, and irradiate, my six senses: *cakkhu-dvāra*, *sota-dvāra*, *ghāna-dvāra*, *jivhā-dvāra*, *kāya-dvāra*, *mano-dvāra*, as to apprehend and perceive the truth in its original splendour and purity pristine.

I hereby invoke the aid of the Buddha, the Doctrine, and the Order of Disciples. And also my good preceptor, my good mother, my good father. And all my spiritual resources:

Dāna pāramī,  
Sīla pāramī,  
Nekkhamma pāramī,

\* Sotāpanna Magga, Sotāpanna Phala, Sakadāgāmin Magga, Sakadāgāmin Phala, Anāgāmin Magga, Anāgāmin Phala, Arahatta Magga, Arahatta Phala, Nibbāna.

Paññā pāramī,  
Viriya pāramī,  
Khanti pāramī,  
Sacca pāramī,  
Adhiṭṭhāna pāramī,  
Mettā pāramī,  
Upekkhā pāramī,

which I have practiced and accumulated for a hundred existences, a thousand, ten thousand, a hundred thousand existences. Which I have practiced and accumulated from the beginning, little by little, whether remembered or otherwise. May all these accumulated resources now aid me on the Path (Magga) which I hereby tread, so as to attain its Fruit (Phala), even at this very moment.

**NIBBĀNA PACCAYO HOTU**

*(May this be the means whereby Nibbāna is ultimately attained)*

**SAMATHA-VIPASSANĀ**

**THE METHOD**

“There are these three ways of getting a self, Potthapāda, namely: the getting of a physical-body self, a mind-made self, and a formless self.

“And what, Potthapāda, is the getting of a physical-body self? It is that which has a form, is composed of the four great elements and is fed on material food. That is the physical-body self.

“And what, Potthapāda, is the getting of a mind-made self? It also has a form and is made of mind, complete in all its limbs, possessed of super sense-organs. That is the mind-made self.

“And what, Potthapāda, is the getting of a formless self? It is that which has no form, but is made of consciousness. That is the getting of the formless self.

“Now I, Potthapāda, teach you a teaching for the rejection of the getting of any self: a way by which impure conditions can be put away and pure conditions brought to increase. By which one even in this very life may attain unto the fulfillment and perfect growth of wisdom, realizing it by his own supernatural powers, and therein to abide.

“Now it may well be, Potthapāda, that this thought might occur to you: ‘Yes, impure conditions may be put away, pure conditions may be brought to increase, and one may even in this very life attain these things and therein abide. But yet one remains sorrowful!’

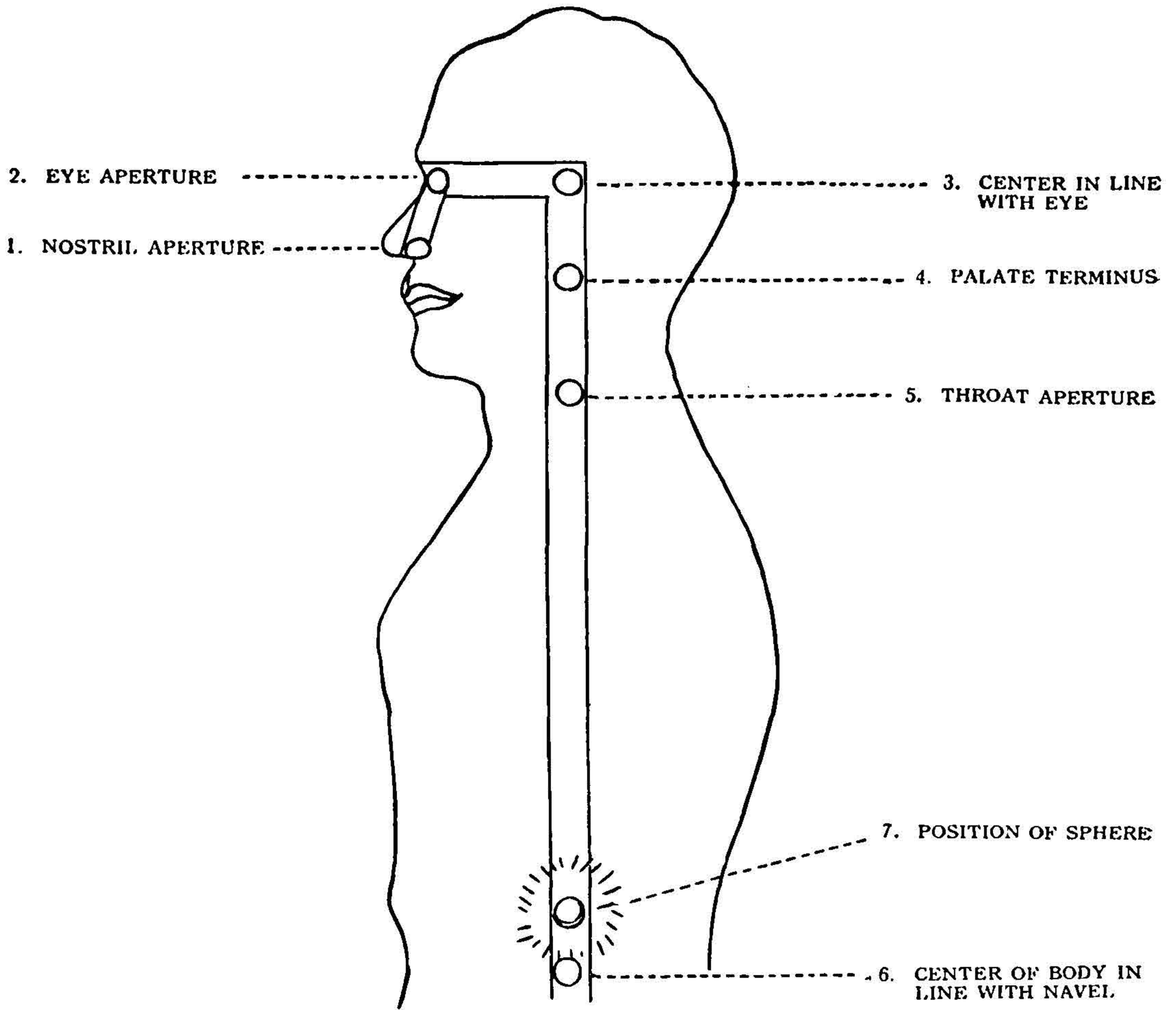
“But that, Potthapāda, is not the way to look at it. For when these things are done.....there will be as result—joy, zest, calm, mindfulness, self-possession, and the happy life.....

“And if, Potthapāda, others should ask us this question: ‘But what, friend, is that getting of a physical-body self, a mind-made self, and a formless self about which you say all this? Then we should thus reply:

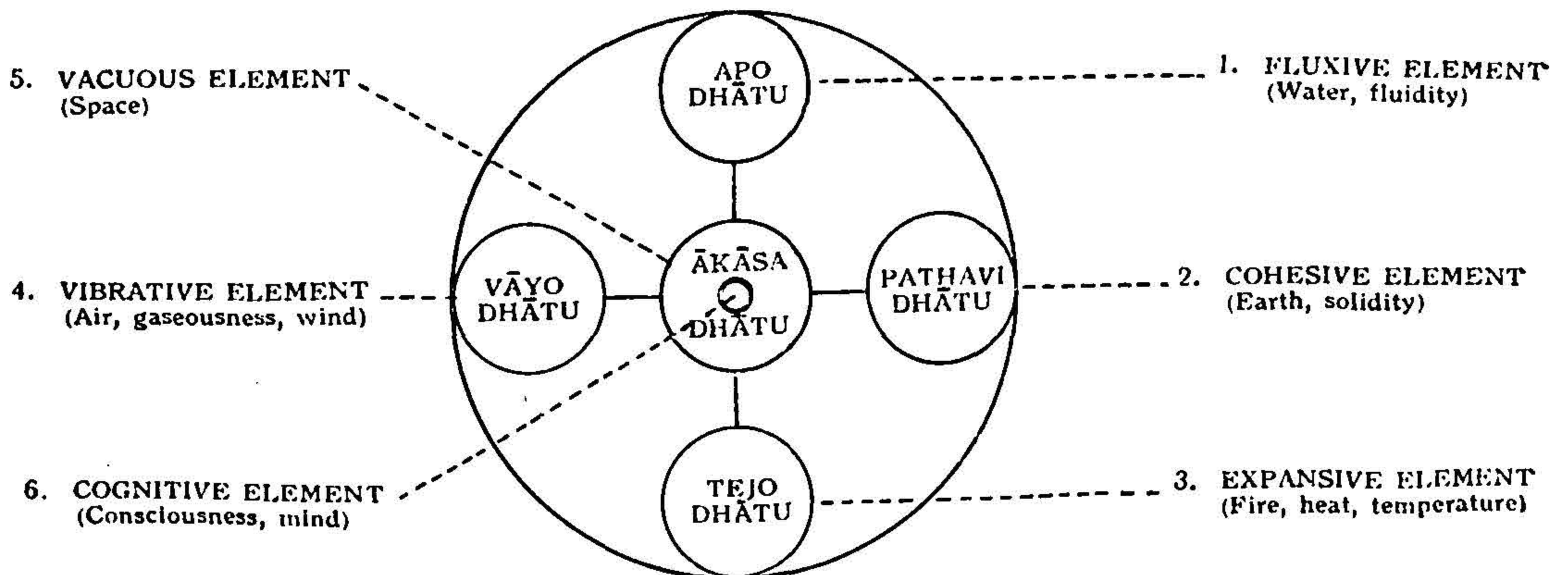
“It is this same self of which we speak....For at the moment when any one of these three modes of self is going on, it is not reckoned as one of the other two. *It is only reckoned by the name of that particular personality which prevails.*

“For all these are merely names, terms, ways of speaking, definitions of everyday use. These the Tathāgata uses when he speaks. But he is not deceived by them.”

*D.N. i. 194-202.*



**THE SPHERE AT THE CENTRE OF THE BODY IN RELATION TO THE ELEMENTS**



## 1. MANUSSA KĀYA HĪNA (The Crude Human Form)

A man retires to his room and seats himself cross-legged and upright—as seen in images of the Buddha—the right leg resting on the left, hands upturned on lap (the right one resting lightly on the left, the thumb of which lightly touching meets the index finger of the right). Having closed his eyes lightly he concentrates his mind's eye in the *centre* of his abdomen, two finger-breadths above the navel. Centred *inside*,\* not outside. All random thoughts and images are to be suppressed. Even the breathing is best forgotten. All that has to be done is to let all attention sink into that portion of the abdomen where once the foetus fused in the womb, commencing as a mere cellular speck, to develop eventually into a human being.

This is the centre where consciousness has its seat. This may seem a peculiar thing to say, considering that from time immemorial the physical brain has been regarded as the seat of consciousness. No doubt, experience assimilated in this present life reverberates primarily in the grey cells. But the accumulated experience of past existences—if one is prepared to accept that there are past existences at all, which of course one has the liberty to doubt—reverberates and has its seat in the central storehouse mentioned above. This, however, is a fact to be *experienced*, not rationalized. For the natural and inevitable reaction to the statement above, is that there lies nothing in there but guts! Which is tantamount to reducing consciousness to tangibility and size, when as a matter of fact it is an intangibility which can be expanded or contracted at will, and in no way interferes with such gross properties as *guts*. The distinction is a fine one.

There is only one way of proving this, however, and it requires sittings not speech. Even at this centre will come to light the highest experiences an individual can experience, whether in this world or any other world. The only possibility left open to the novice for validating this fact lies not in incredulity or blind acceptance, but in the experiment and attempt.

In the beginning, of course, he will see nothing. Nothing, that is, except random images and such rubbish as usually clutters up his mind. What else can he expect? For so long—ever since birth—his thoughts and fancies have played him a merry-go-round of infantile and kindred images, and it would hardly be sane to regard any such rubbish as providing an *insight* into *reality*.

To help keep the peripheral mind one-pointed and exalted, therefore, the words 'Sammā Arahaṇ' are recommended, to be repeated soundlessly and sustainedly. Until a luminous nucleus appears, which with sustained concentration

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\* See Diagram.



augments into a sphere, 2 centimetres in diameter. If the sphere appears blurred, or flickers and flits, the default will have to be corrected if any further progress at all is to be made. It is hardly likely, however, that success will be immediate.\* When success does come, however, it will reveal depths unplumbed before.

It is at this juncture that Samatha good and proper begins. Proficiency, therefore, must first be attained by fixing the attention on this sphere. In entering therein, in constant mentation thereat, in retiring therefrom, in resolving therewith, and in contemplation thereof. Which should be achieved in all the four positions, whether seated, standing, walking (with eyes open), or reclined. This is of initial importance because it is only through the door of this sphere that all Buddhas and Arahattas have passed on to ultimate integration and final release. The effort should be to develop and maintain the peripheral faculties at this essential integration point.

Intensity of concentration upon this sphere, called Paṭhama Magga (The First Step) augments its translucence and luminosity.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere, called Dhammanupassanā Satipaṭṭhāna (Intent Mindfulness).\*\*

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere, called Sīla (Morality).

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere, called Samādhi (Concentration).

Concentrate thereon. Until it is absolutely translucent and still.

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\* "Wherefore I say unto you, O Bhikkhus, this is how you must train yourselves: We will not shrink back, but will struggle on, with this thought: Let me be reduced to skin and sinew and bones, and let my body's flesh and blood dry up if there came to be a vortex of energy so that which is not yet won might be won by human strength, by human energy, by human striving. This is how you must train yourselves."

A. i. 50.

\*\* Then the Exalted One entered the potter's shed and spread a heap of straw at one side, and sat down cross-legged, holding his body straight up, and setting Mindfulness before him as his Aim. And so the Exalted One sat far into the night.

M.N. iii. 140.

This is the Only Way, O Bhikkhus, which leads to the purification of creatures, to passing beyond sorrow and lamentation, to the destruction of grief and despair, to the attainment of the Method, to the realization of Nibbana. . . ."

D. N. ii. 314.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere, called Paññā (Wisdom).

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere, called Vimutti (Release).

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere, called Vimutti Ñāṇa Dassana (The Perception and Knowledge of Release).

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the refined counterpart of one's physical form, called Manussa Kāya Paṇīta, is seen seated cross-legged in concentrated pose.

## 2. MANUSSA KĀYA PAṆĪTA

(The Refined Human Form)

This is the so-called 'astral' or 'ghost' form, and it will appear in the exact garb then worn by the crude physical form, being its refined counterpart in every detail.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Manussa Kāya Paṇīta.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipatṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Ñāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the crude celestial (deva) form, called Dibbaya Kāya Hīna is seen seated cross-legged in concentrated pose.

### 3. DIBBAYA KĀYA HĪNA

(The Crude Celestial Form)

This is the form which the deities of the six planes of the Deva-World inhabit, and its garb is replete with such ornaments, head-dress, and brocade as creatures of such destiny possess.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Dibbaya Kāya Hīna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipatṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the refined counterpart of the crude celestial form, called Dibbaya Kāya Paṇīta, is seen seated cross-legged in concentrated pose.

#### 4. DIBBAYA KĀYA PAṆĪTA

(The Refined Celestial Form)

This is the inner celestial form, and except for its greater translucence and luminosity is similar to the immediate preceding one, being its refined counterpart in everydetail.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Dibbaya Kāya Paṇīta.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipaṭṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the crude Brahma form, called Rūpa Brahma Kāya Hīna, is seen seated cross-legged in concentrated pose.

## 5. RŪPA BRAHMA KĀYA HĪNA

(The Crude Brahma Form)

This is the form which the deities (devas) of the sixteen planes of the Brahma-World inhabit, and its garb is somewhat similar to the celestial form, except that its ornaments, head-dress, and brocade are more resplendent and elaborate. Such is the destiny of those who practice one, or all, of the four jhānas while on earth.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Rūpa Brahma Kāya Hīna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipatṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the refined counterpart of the crude Brahma form, called Rūpa Brahma Kāya Pañita, is seen seated cross-legged in concentrated pose.

## 6. RŪPA BRAHMA KĀYA PAṆĪTA

(The Refined Brahma Form)

This is the inner Brahma form, and except for its greater translucence and luminosity is similar to the immediate preceding one, being its refined counterpart in every detail.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Rūpa Brahma Kāya Paṇīta.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipaṭṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Ñāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the crude Arūpa Brahma form, called Arūpa Brahma Kāya Hīna, is seen seated cross-legged in concentrated pose.

## 7. ARŪPA BRAHMA KĀYA HĪNA

(The Crude Arūpa Brahma Form)

This is the form which the deities of the four 'formless' planes of the Arūpa Brahma-World inhabit, and its garb is somewhat similar to the preceding form, except that its ornaments, head-dress, and brocade are more resplendent and elaborate. Such is the destiny of those who practice one, or all, of the four arūpajhānas while on earth.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Arūpa Brahma Kāya Hīna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipaṭṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the refined counterpart of the crude Arūpa Brahma form, called Arūpa Brahma Kāya Paṇīta, is seen seated cross-legged in concentrated pose.

## 8. ARŪPA BRAHMA KĀYA PAṆĪTA

(The Refined Arūpa Brahma Form)

This is the inner Arūpa Brahma form, and except for its greater translucence and luminosity is similar to the immediate preceding one, being its refined counterpart in every detail.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Arūpa Brahma Kāya Paṇīta.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipaṭṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the crude supramundane form, called Dhammakāya Gotrabhū Hīna, is seen seated cross-legged in concentrated pose.

## 9. DHAMMAKĀYA GOTRABHŪ HĪNA

(The Crude 'Converted' Form)

This is where Samatha ends. And where Vipassanā good and proper begins.

This Dhammakāya Gotrabhū Hīna is seated in the Buddhist cross-legged concentrated posture, and is devoid of all superfluous ornament. It is called 'Converted' because of the transition of lineage from mundane (lokiya) to supramundane (lokuttara).

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Dhammakāya Gotrabhū Hīna.

Concentrate thereon. Until it is absolutely translucent and still.



Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipaṭṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the refined counterpart of the crude Dhammakāya Gotrabhū form, called Dhammakāya Gotrabhū Paṇīta, is seen seated cross-legged in concentrated pose.

## 10. DHAMMAKĀYA GOTRABHŪ PAṆĪTA

(The Refined 'Converted' Form)

This is the inner Dhammakāya Gotrabhū form, and except for its greater translucence and luminosity is similar to the immediate preceding one, being its refined counterpart in every detail.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Dhammakāya Gotrabhū Paṇīta.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipaṭṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the crude supramundane form, called Dhammakāya Sotāpanna Hīna, is seen seated cross-legged in concentrated pose.

## 11. DHAMMAKĀYA SOTĀPANNA HĪNA

(The Crude 'Stream-enterer' Form)

This is the form of the 'Stream-enterer', the stream which leads to final enlightenment and release. In this form the ideas of a permanent ego, doubt, and belief in pernicious rites, are extinct. For one who has attained to such a state, only seven more sangsaric existences await at the most.\*

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\* Let it not be understood by this, however, that if one has attained this form (and all the other forms which follow) that one has permanently attained to their respective states. It should be considered as merely the donning of a temporary cloak, valid only for the duration one abides therein, and should be regarded as such. For although one may be sufficiently high in the scale of being when one dons this form, immediately one arises therefrom one is one's old self again—a mere human being, with all the weaknesses to which humanity is heir. For how long can an ordinary man abide in such a state? An hour or two a day, by normal standards. There are twenty-four hours in a day, and for the rest of that time it is as a man that he exists, no more. As we have noticed from Buddha's discourse to Potthapāda, when any mode of self is going on it is not reckoned as another:

*"It is only reckoned by the name of that particular personality which prevails."*

And for the ordinary man, unfortunately, it is the crude human personality which prevails.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Dhammakāya Sotāpanna Hīna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satpaṭṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre, the refined counterpart of the crude Sotāpanna form, called Dhammakāya Sotāpanna Paṇīta, is seen seated cross-legged in concentrated pose.

## 12. DHAMMAKĀYA SOTĀPANNA PAṆĪTA

(The Refined 'Stream-enterer' Form)

This is the inner Sotāpanna form, and except for its greater translucence and luminosity is similar to the immediate preceding one, being its refined counterpart in every detail.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Dhammakāya Sotāpanna Paṇīta.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipatṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Ñāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the crude supramundane form, called Dhammakāya Sakadāgāmin Hīna, is seen seated cross-legged in concentrated pose.

### 13. DHAMMAKĀYA SAKADĀGĀMIN HĪNA

(The Crude 'Once-returner' Form)

This is the form of the 'Once-returner'. That is to say, only one more sangsaric existence awaits one who has attained to such a state before final enlightenment and release. In this form sensual passion, delusion, and malice, together with all the previous fetters extinguished by the Sotāpanna, are extinct.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Dhammakāya Sakadāgāmin Hīna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipatṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the refined counterpart of the crude Sakadāgāmin form, called Dhammakāya Sakadāgāmin Paṇīta, is seen seated cross-legged in concentrated pose.

#### 14. DHAMMAKĀYA SAKADĀGĀMIN PAṆĪTA

(The Refined 'Once-returner' Form)

This is the inner Sakadāgāmin form, and except for its greater translucence and luminosity is similar to the immediate preceding one, being its refined counterpart in every detail.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Dhammakāya Sakadāgāmin Paṇīta.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipaṭṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the crude supramundane form, called Dhammakāya Anāgāmin Hīna, is seen seated cross-legged in concentrated pose.

## 15. DHAMMAKĀYA ANĀGĀMIN HĪNA

(The Crude 'Non-returner' Form)

This is the form of the 'Non-returner'. That is to say, one who has attained to this state shall no more return to existence on earth, but after death is destined to be reborn in the Brahma-World, where after further purification to attain final enlightenment and release. In this form the desire for form or formless states of existence, together with all the previous fetters, are extinct.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Dhammakāya Anāgāmin Hīna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipaṭṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Ñāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the refined counterpart of the crude Anāgāmin form, called Dhammakāya Anāgāmin Paṇīta, is seen seated cross-legged in concentrated pose.

## 16. DHAMMAKĀYA ANĀGĀMIN PAṆĪTA

(The Refined 'Non-returner' Form)

This is the inner Anāgāmin form, and except for its greater translucence and luminosity is similar to the immediate preceding one, being its refined counterpart in every detail.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Dhammakāya Anāgāmin Paṇīta.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipaṭṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the crude supramundane form, called Dhammakāya Arahatta Hīna, is seen seated cross-legged in concentrated pose.

## 17. DHAMMAKĀYA ARAHATTA HĪNA

(The Crude 'Emancipated' Form)

This is the form of the 'Emancipated'. That is to say, one who has attained to this state has finally emancipated himself from the āsavas, of ignorance, egoism, and attachment to sangsaric existence, together with all the previous fetters. Which being extinct, enlightenment and release are attained even in this very life, and rebirth cut off at the root.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Dhammakāya Arahatta Hīna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipaṭṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.



Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre the refined counterpart of the crude Arahatta form, called Dhammakāya Arahatta Paṇīta, is seen seated cross-legged in concentrated pose.

## 18. DHAMMAKĀYA ARAHATTA PAṆĪTA (The Refined 'Emancipated' Form)

This is the inner Arahatta form, and except for its greater translucence and luminosity is similar to the immediate preceding one, being its refined counterpart in every detail.

Concentrate *in* this form, down into the sphere which can be seen at its centre. The sphere of Dhammakāya Arahatta Paṇīta.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Dhammanupassanā Satipaṭṭhāna.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Sīla.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Samādhi.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Paññā.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre is seen a nucleus. Which with sustained concentration emerges into a sphere. The sphere of Vimutti Nāṇa Dassana.

Concentrate thereon. Until it is absolutely translucent and still.

Whereupon in its centre an even more refined Dhammakāya Arahatta form is seen seated cross-legged in concentrated pose.

This is not the end of the process. But we have to end here because space does not permit us to go on indefinitely. For the process proceeds indefinitely, penetrating even deeper into the spheres which follow, whereupon more Dhammakāya Arahatta forms emerge, each one more refined and translucent than the last.

It may be questioned, however, how one sphere can emerge from another, and one form from another form. The answer is an ancient one:

“Hard to perceive and understand, Vacchagotta, is this Dhamma, rare, excellent, beyond the sphere of logic, subtle, to be understood only by the wise...”

It is in fact profound, even in its appearance profound. Even to the depth of the consciousness which penetrates it and pervades, even to that extent does the essence of existence reveal itself in the hues of Ineffability.

Thus the full import of Buddha's statement: ‘He who sees the Dhamma sees the Tathāgata’, will be appreciated only when it is realized that if one aspires to perceive the Buddha one can do so indeed. Namely, by perceiving, not his *doctrine* as such, but his *Dhammakāya*. Which can be perceived after one has attained to the Arahatta form.

However, it cannot be too often emphasized in this context that the attainment of any of these supramundane forms does not automatically make one a Sotāpanna, Sakadāgāmin, Anāgāmin, or Arahatta. By no means. Whatever emancipation of mind is experienced is merely temporary and is valid only for the duration that one inhabits the form. As the Venerable Abbot of Wat Paknam has reminded us:

“As long as you haven't reached to the end of all the Dhammakāya Arahatta forms (which are beyond counting), you are still a slave, neither a master nor free.”

Arahattaship (which is sometimes ridiculously confused with *saintship*) is often understood to be easy of attainment, due to the fact that during Buddha's time he had only to utter a few words and this one or that one became a completely Emancipated One, endowed with all the supernatural faculties. The example of Bāhiya Dārucīriya is a case in point:

“Therefore, Bāhiya, thus must you learn: In the seen there can be only what is seen, in the heard there can be only what is heard, in the thought there can be only what is thought, in the known there can be only what is known. Since, Bāhiya, for you in the seen there can be only what is seen, in the heard what is heard, in the thought what is thought, in the known what is known, therefore you, Bāhiya, are not here. Since you, Bāhiya, are not here, therefore you,

Bāhiya, are neither in this world nor in the next world, nor betwixt the two. This alone is the end of pain.”

At which Bāhiya immediately became an Emancipated One. To the rest of the Bhikkhus, Bāhiya’s conversion and attainment seemed an extremely surprising and swift one, not knowing his remote past history in the dispensation of the previous Buddha, Kassapa, at which time even after severe struggles he failed to attain enlightenment, and died. Now, however, his time had come. Thus, in his explanation to the Bhikkhus, we witness Buddha assuring:

“Bhikkhus, do not measure the Law as being ‘little’ or ‘much’. There is no virtue even in many thousands of stanzas. Though a stanza consist of a thousand words, if the sentences lack meaning, better were a single sentence which if a man hear he be at peace.”

Let it be reaffirmed here, therefore, that there is *no short-cut to release*. One becomes an Arahatta at all only because one’s time is ripe, it being the fruit of an earnest resolve (*adhiṭṭhāna*) in the remote past, together with the fulfillment of the requisite *pārāmī*. Only after these factors have been fulfilled does emancipation cease to be a mere dream and becomes a reality in which to exist.

It would be unwise, therefore, to indulge in inflated ideas of having attained to permanent emancipation of mind.

Nevertheless, it is only through the process of this method that the defilements (*āsavas*) of sangsaric existence are eventually extinguished, and the full significance of the *anatta* doctrine dawns upon the comprehension. Whereupon all ideas of selfhood and permanency finally become aligned in true perspective, culminating in the realization that nothing in the world of sense-concepts, least of all the individual stream-of-consciousness (*upādāna khandha*), is constant or consistent for two consecutive moments of time, not to mention *eternal!*

In consequence of its attainment, Vipassanā ushers direct penetration into the following truths, sixfold in scope:

- (1) The Four Noble Truths (*Ariya Sacca*)
- (2) The Twelve Links in the Chain of Dependent Origination (*Paticca Samuppada*)
- (3) The Five Aggregates of Human Personality (*Pañcupādānakhandha*)
- (4) The Twenty-Two Potential Faculties (*Indriya*)
- (5) The Twelve Bases of Cognition (*Āyatana*)
- (6) The Eighteen Elements (*Dhātus*)

The aim of the analysis is to annihilate the ideas of permanency and solidity with which the average man regards existence, and as a consequence to winnow and extricate the mind from its bondage thereto. Because to regard

existence as a thing *substantial* is to award it an honour which it in reality does not deserve. There are thus two aspects of regarding the world: from the standpoint of conventional truth and from the ultimate (*paramatā sacca*). From the conventional standpoint it is generally agreed that a man is an easily identifiable creature with certain self-evident attributes which establish his solid existence and entitle him to the name. From the ultimate standpoint, man—or any living form whatsoever—is merely an interaction of certain forces which interlock and adhere into a certain shape and size for an extremely brief duration, breaking up and dissolving into intangibility incessantly, with no basis of permanent identity, shape, or size whatsoever.

Although this is something which can be rationalized, it requires actual experience to validate it, something more direct and impartial than mere deduction. Vipassanā supplies that directness of approach, penetrating to things in their immediacy—unlike logic, which by its very nature is indirect, always working two steps at a remove from actuality.

However, it may so happen that after weeks, months, and even years of Vipassanā no *visible* result is achieved. If so, there nevertheless will be *invisible* ones. Namely, each hour of concentrated practice bears inner fruit, in that it is an augmentation of merit (*puñña*) and perfection (*parāṃī*), which exist independent of their *perceptibility*. With time, patience, and perseverance all things come into their own, the will being there. Excess of zeal, however, is not always a signpost to success. As said of old:

“Even so, Sona, excess of zeal makes one liable to self-exaltation, while lack of zeal makes one liable to sluggishness. Wherefore do you, Sona, persist in evenness of zeal, master your faculties, and therein make your mark.”

Whereupon in no long time Sona was numbered among one of the Arhantas, realizing that: ‘destroyed is rebirth, lived is the holy life, done is what was to be done, there is no more life for me *on terms like these*’.

The causes why an individual fails to attain any, or all, of the forms as mentioned in this text, may be classed under eleven categories:

- (1) Doubt
- (2) Lack of attention
- (3) Sloth, torpor, and despair
- (4) Fear
- (5) Excitement
- (6) Restlessness of body
- (7) Excess of zeal
- (8) Lack of zeal

- (9) Desire
- (10) Restlessness of mind
- (11) Over fixation on an object or objects of mind.

Once the luminous sphere of Pathama Magga is perceived it is a sign that supernormal vision is on the way, and with sustained concentration the rest will, sooner or later, follow. It may even happen that one of the supramundane forms may suddenly emerge luminously into view without previous notice. The aspirant has to be prepared for such potentialities and not to be thrown out of focus, for the form may vanish on the instant, to one's protracted regret.

What is to be regretted is that in this field of Sammā Samādhi little progress can be made alone, without a preceptor, although cases are known in which vision is attained without much preamble or aid. It has to be admitted here, unfortunately, that such experienced preceptors are few to be found. As in most things, a person's first initiator is of the utmost importance. And this is so because he may be an impostor and a quack. Whereby not only will the novice imbibe and absorb ideas which are neither wholesome nor correct, but his sanity may ultimately be at stake. Such ideas once sown like seeds in a fertile and receptive mind may take a whole lifetime, if at all, to eject therefrom.

It may be objected, however, that all this introversion stuff is unsuited to contemporary man, who has his living to earn and worldly responsibilities to bear, and has no time to sit still and do nothing but dream himself into a dream-state. This attitude is only to be expected, and is in keeping with that state of mind which prevails and has been prevalent at large in all ages and all times. As one ancient Buddhist text observes:

"There are gods and men who delight in becoming, and when they hear of putting a stop to becoming, their minds do not respond."

The fact being that it is not really a question of no time, but of *too much*. So much so that the mind and body have to be drowned in some distraction to hold inanity at bay. Even if there were nothing in the world to do, even if there weren't an external world to reckon with, man's habitual soul-searching unease and incoherence of mind, unable to come to grips with the whole amorphous blotch of a problem, would be enough to throw him out of joint, as he crouches amorphous and out of focus in his room alone. As Shelley mourned more than a century ago:

Nor peace within nor calm around,  
Nor that Content surpassing wealth,  
The sage in meditation found,  
And walked with inward glory crowned.

That unfortunate peace-seeker perished, like many another before and after him, without peace. As he left on record a week before his death by drowning in a storm:

“Let us see the truth, whatever that may be. The destiny of man can scarcely be so degraded that he was born only to die”

So long as truth remains veiled to mortal eyes, so long will mortality mourn, without a stay. As said of old:

“It is by not knowing, by not understanding, by not penetrating to it, that this world of men has become entangled like a ball of twine...unable to pass beyond the ceaseless round of birth and death, without end...Long is the night to him who cannot sleep. Long is the way to him who is weary. Long is the revolution of becoming to him who knows not the ‘True Law.’”

And if the ‘True Law’ remains imperceptible to the average man, it is not because he is, technically speaking, *incapable*. But because he is, unfortunately, *inefficient*. Inefficient in that his extra-sensory faculties remain clogged, and therefore are unable to intercept, digest, and relate to their origins any psychic data which impinges.

In this context, it cannot be too often emphasized how essential it is to uphold and upkeep the five basic precepts of morality, together with a gradual purging of the mind from anger, delusion, and greed. For the purpose of Vipassanā is not merely to validate the existence of other external states and planes, of which the universe boasts multifold, but to attain ultimate liberation therefrom:

“Even as the ocean has only one great taste, the taste of salt. Even so, this doctrine and discipline which the Tathāgata teaches has only one great taste. The taste of Release”.

After the eighteen basic forms, with their respective spheres, as referred to in this text, have been experienced and perceived, they have to be purified and repurified for at least an hour a day if sustained translucence and clarity of vision are to be expected. Any slackness will witness a deterioration and decline, with perhaps even a total disappearance of supernormal vision. For of all things most difficult to sustain at the highest level of perfection, consciousness is certainly the hardest. With constant practice and application each day, back and forth through all the basic forms, the highest degree of facility will be attained.

Unfortunately, there is a great deal which cannot be stated here, being out of time and out of place. It is up to the preceptor to provide further information

as he sees fit. According to the mental receptivity and spiritual capacity of the particular audience in hand. For this is hardly the end of knowledge and experience, but only the *beginning*.

In conclusion. It should be realized that one who practices this form of concentration accepts certain responsibilities, considering that its practice develops psychic powers, which powers are only too often abused by the holder thereof—to his eventual undoing. Thus there will always be truths which remain safer for being undivulged to the public at large. For it will be appreciated how precarious the prospect presents itself if each and every one were to possess thermonuclear missiles. Which under the influence of some emotion, at the merest slight, or in a fit of pique, he may utilize against his fellow mortals—blowing himself up as well in the process.

**NIBBĀNA PACCAYO HOTU.**

## A P P E N D I X

The validity of the Method propounded in this text may be questioned, considering that little mention is made of the process in the Pali Scriptures, where in-and-out-breathing mindfulness (*ānāpāna sati*) is usually recommended. We have, however, noticed Buddha's discourse to Potthapāda in regard to the attainment of mind-formed selves. The Method is not further mentioned in detail because it is the most difficult and complex of feats, a matter not for words but a direct discipline entailing personal supervision from a preceptor.

As for in-and-out-breathing mindfulness, it is generally recommended because it is the *easiest*, considering that all creatures even from the day of their birth must breathe to live. The act of breathing, being so common a factor, is thus utilized as a suitable device to calm and concentrate the mind. But it will be observed that it is merely a preliminary device, for we have noticed that in the fourth *jhāna* breathing altogether stops. Only when breathing altogether stops is the mind equipoised and functioning at its highest concentrated peak.

The chief drawback of all preliminary devices is that they possess a tendency to peripheralize consciousness, when in reality what is imperative to ultimate integration and final release is a devious involution into the core of being, delving into level after level of sensorial-aggregates (*sankhāras*) which encrust consciousness ring upon ring. Comparable to the layer upon layer of bark which encrusts a tree. Besides the peripheral faculties, which are forever in a process of accumulating and assimilating fresh data, there are levels of submerged experience which man has lost the capacity to plumb. Consciousness in its totality is divided into *spheres of experience*, each aware of certain depths, areas of cognition, levels of knowledge, horizons of perception. It is only when these once positive, but through disuse and neglect gone negative, levels have been plumbed that they become available to the peripheral mind.

We, of course, realize the obscurity of the subject, the bewildering use of terms, and the pomposity of the language in which it is being clothed. But the fact is that to communicate the essence of all intangibles (whose intangibility in no way detracts from its reality) depends upon the psychic imagery and association of ideas which words evoke. In the last analysis, however, fumbling for precision, all words fail. For if a man has never experienced a thing for himself—such as seen or eaten an apple—no amount of verbiage will make him comprehend the difference between it, an apple, and an orange.



“Only those who perceive the absolute, eternal, and immutable,” observes Plato, “may be said to *know*, and not to have opinion only.”

Which is easier said than done. To apprehend the eternal, consciousness has to attain to the highest degree of translucence and equilibrium—which is hardly easy, to say the least. Since man is composed of devious levels of consciousness it is necessary to utilize these devious levels—mostly inarticulate in the average man—so as to control to effective calm the endless agitation of the peripheral mind. In short, it is of the utmost importance to become a unity: Through which process of unification ultimate integration and final release is realized, and consciousness ceases once and for all to be schizophrenic. A destiny indeed to be discovered.

There is, however, still the problem to be faced. The problem of authority. Of authenticity.

The Buddha’s way of life is generally regarded, by scholars and laymen alike, as a rational system, and that the Founder himself urged his followers to use their reason in the matter. In this respect, the Kalama Sutta is generally cited. Far be it from us to condemn reason. But the fact which begs our attention is that it is a grave liberty to detach a quotation from its appropriate context and apply it indiscriminately and at large. Let us refresh our memory:

“Do not be misled by report, or tradition, or hearsay. Or by a proficiency in the scriptures, or by mere logic and inference, or after considering reasons, or after reflection on some view and approval thereof, or because it is becoming, or because the recluse who holds it is your teacher. But when you know for yourselves: these things are not good, these things are faulty, these things are censured by the wise, these things when performed and undertaken conduce to loss and sorrow—then do you reject them.”

There is no mention of utilizing one’s *reason* in the matter. Which, on the contrary, is disparaged, considering that reason, more often than not, stems from opinion and not fact, is distorted by personal bias and preconditioned by attitude. What is recommended is actual *experience*. It becomes obvious that we cannot with our few score years of reason (which after all is only as old as the body is), effectively discriminate and determine what is ultimate in this antique universe, considering that it was already in existence illimitable aeons before we were born. It would be bordering on perversity, therefore, to forget Buddha’s assertion that the truth is ‘profound, even in its appearance profound, hard to understand, beyond the sphere of logic’. Requiring a wholly radical method of approach than that which man has so long toyed.

It is, therefore, hardly doing Buddhism a service to think to boost its status by reducing it to a mere system of *thought*, of mere logic—as though it, logic, possesses some peculiar and especial virtue in itself. For although humanity may be so fascinated as to champion it—Ultimacy, however, may not. Even as regards ordinary mundane existence, all mature reflection upon the subject points to the fact that almost all of the basic values by which life is lived are of such a nature as not to be rationalised, being by their very essence beyond the sphere of logic.

The fact is that, due to its breath of perspective, the Buddha's vision of life has a tendency to attract the intellectual who has exhausted the resources of his own (and others') mind. However, the fruit of that vision is, we are thankful to say, something more than a mere peripheral gymnastic and solace for the intellectually effete. It is, rather, a landmark for those for whom a way out of life's inanity has attained to the proportions of an emotional necessity. Until this emotional necessity has been experienced in all its intensity, the intellectual effete is as remote from the core of it all as ever, still dawdling on the mere periphery of things.

Thus, as of old, there remains one, *and only one*, Method. Of attaining to such clarity of vision as removes all vestige of vacillation and doubt.

If doubt still remains, however, as to the efficacy of such a process, it may suffice the earnest man to recollect that no matter what the outcome of his life (or lives) becomes, it can hardly be nothing. *Nothingness*, indeed, strange as it may seem, is surely one of the most difficult of things to achieve. For even if it is recognized or not, there is always *something*—even if the something be only karmic in content. Beneficial or the reverse, the process of accumulating an 'inner' life is an incessant and tireless process. It is hardly something to doubt, therefore, that in the Ocean of Becoming there is room for all manner of variety and diversity. But that scarcely removes the fact that all things therein, incessantly ephemeral and in flux, really can be viewed from one central vision. The central vision of Ultimacy. From which Ultimacy the mystery of life remains as profound as ever—and as rich.

It may be questioned, however, how a mere man may attain to such temporary emancipation of mind and clarity of vision as to reach and apprehend Nibhāna itself? The fact is that it is not the 'mere man' who apprehends it, but the Dhammakāya Arahatta. It is this level of consciousness which does the apprehending—not the crude level of the human personality.

This becomes obvious when it is realized that consciousness is never the same for two consecutive moments of time, reverberating at the rate of a many million cycles per second, or the duration of a lightning flash. In view of this immense velocity of consciousness, it is with good reason that we witness Buddha

deploring the idea of regarding the psyche as one's own one and only immortal self, considering that its velocity is not something within the average man's control—and that what he cannot integrate and control he can hardly call *his*.

“From time immemorial the ignorant and unconverted man has held, cherished, and affected the notion ‘this is mine, I am this, this is my self’. But it were better, O Bhikkhus, if he were to regard the body, which is composed of the four elements, as his ‘self’ rather than the mind. Any why? Because it is obvious that the body lasts one year, three, twenty, fifty, a hundred years, and even more. But that, O Bhikkhus, which is called mind, intellect, consciousness, keeps up an incessant round by day and night of perishing as one thing and springing up as another....For all these arise by way of *occasion*, and without occasion there can be no arising thereof.”

Only when consciousness is absorbed in the deepest *jhāna*, ‘in signless concentration of mind’ (as Buddha observed to his disciple *Ānanda*) can it be said to be well, existing on its own potential. It is obvious, however, that an enormous obstacle prevents the average man from entering and existing in such *jhāna* for any protracted length of time. Even if able to enter therein, due to imperfection of consciousness, he inevitably falls therefrom. It is a platitude, therefore, that it is no external agency which prevents a man from attaining to the ultimate, and having attained it to abide therein, but his own inefficiency. Even if he attain to the *Dhammakāya Arahatta* form, he can hardly sustain consciousness at that peak level for any protracted length of time. For even as a man may climb and reach the highest mountain top, he cannot exist forever there but must retreat, the atmosphere being too refined and rare.

Thus, if all the traditional ideas regarding immortality have no real basis in fact, there nevertheless is left the beauty and profundity of:

“An unborn, an unbecome, an un compounded, an unmade”.

Even if it remains unperceived and unenvisaged by the majority of mortals, it is nevertheless an Ultimate which all without exception can ultimately attain, if they so will. Will enough. What is more, from the height of this Ineffability man as he is can scarcely be said to possess either ultimate identity or purpose. Can never at any moment be said to be, but only to become. For life beings to *be* only when it ceases to become. Of the Ultimate, therefore, it can be said that it is the Always-So. Which, however, need not necessarily imply a death-like immovability. As Plato observes.

“Can we imagine Being to be devoid of life and mind, and to remain in awful unmeaningness of everlasting fixture?”

The question obviously does not apply, not being unanswerable as such but merely incorrectly put. For where Ultimacy lies there is:

“Neither earth, nor water, nor fire, nor wind, nor the stage of the infinity of space, nor the stage of the infinity of consciousness, nor the stage of nothingness, nor the stage of neither perception nor non-perception. There is not this world, nor the other world, nor sun and moon. That, O Bhikkhus, I call neither coming nor going, nor staying, nor passing away, nor arising. Without support, or going on, or basis is it. This is the end of pain”.

The ‘neither coming nor going nor staying’ hardly implies that those who inhabit the ultimate abode are eternally motionless as such. Even logs of wood are not motionless as such—motionlessness being a mere *concept* without basis in fact. What is implicit in the above assertion is that, having extinguished the karmic potential\* which makes for *disequilibrium* of consciousness, Beings such as these require neither gravity nor support, being their own gravity and support. The gravity and support, that is, of their own perfections (pāramī). Hardly lifeless to say the least, but Beings imbued with qualities of benevolence and wisdom to the highest degree.

Which may seem more like wishful-thinking than reality. If so, there is no alternative like the apprehension of personal and immediate experience. As Plato (regarding the pursuit of truth) observes:

“The subject does not admit, as the sciences in general do, of *exposition*. It is only after long association in the great business itself, and a shared life, that a light breaks out in consciousness—kindled, so to say, by a leaping flame, and thereafter feeds itself”.

However, what Plato and all Philosophy has always lacked is a developed system of jhāna so as to penetrate beyond the veil of sense-data and into the vistas of Ineffability. And because of this lack, all philosophy, no matter how ingenious and stimulating, is in the end merely speculative and unsatisfying.

However, to push Plato’s plea to the ultimate conclusion:

“But if you will listen to me, and believe that there is an ultimate which is ineffable, and able to endure all evil and all good, we shall always hold to the upper road and in every way follow justice and wisdom. So shall we be friends to ourselves and to the gods, both while we remain here and when, being purged of all impurity and stupidity, we attain to purity and truth. And here, and in the vistas of Ineffability which we have so oft alluded to, we shall fare well...”

All of which is expressed here, scarcely in the effort to convert or console. But to *reaffirm!*

And all the rest is silence.

\* By ‘karmic potential’ here is meant not only karma as such, but the aggregates of existence, desire for them inclusive.

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“Just as if, O Bhikkhus, a man walking through a forest, through a great wood, should see an ancient way, an ancient road, followed by men of old....Even so have I, O Bhikkhus, seen an ancient way, an ancient road, followed by the Fully Enlightened Ones of old....”

*Samyutta Nikāya ii. 105-6.*

“Thus, O Bhikkhus, *among doctrines unheard before*, in me insight arose, knowledge arose. Wisdom, knowledge, and light arose....”

*The First Discourse.*  
*(Dhammacakkappavattana Sutta)*



