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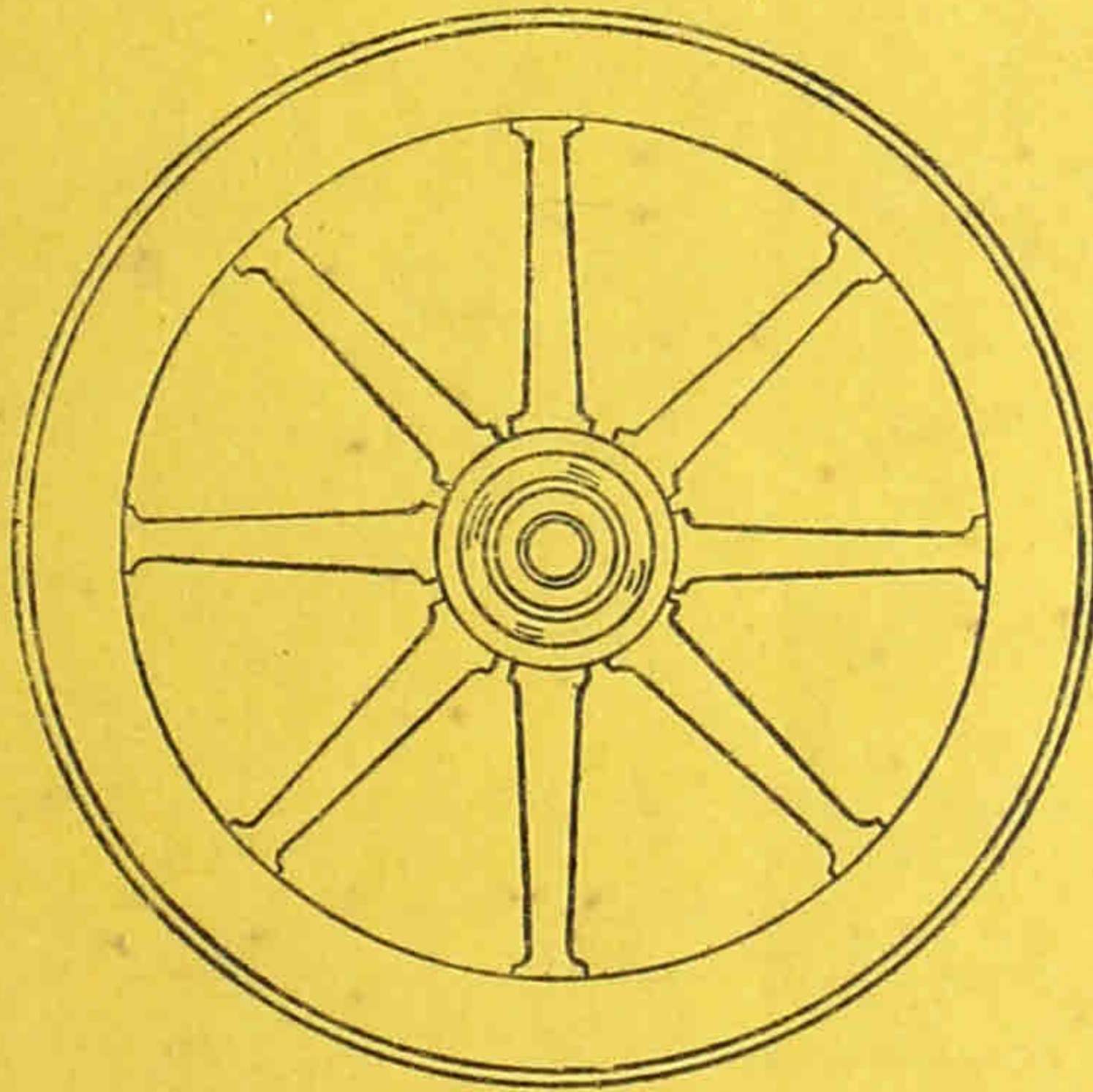
LOOK WITHIN

Handbook on Concentration Method

BY

BHIKKHU ANURUDDHA
(William Pulley)

"What is called the character of man, is in reality the sum of the subconscious tendencies produced partly by the prenatal, partly by the present volitional activity—karma". (Nyanatiloka)



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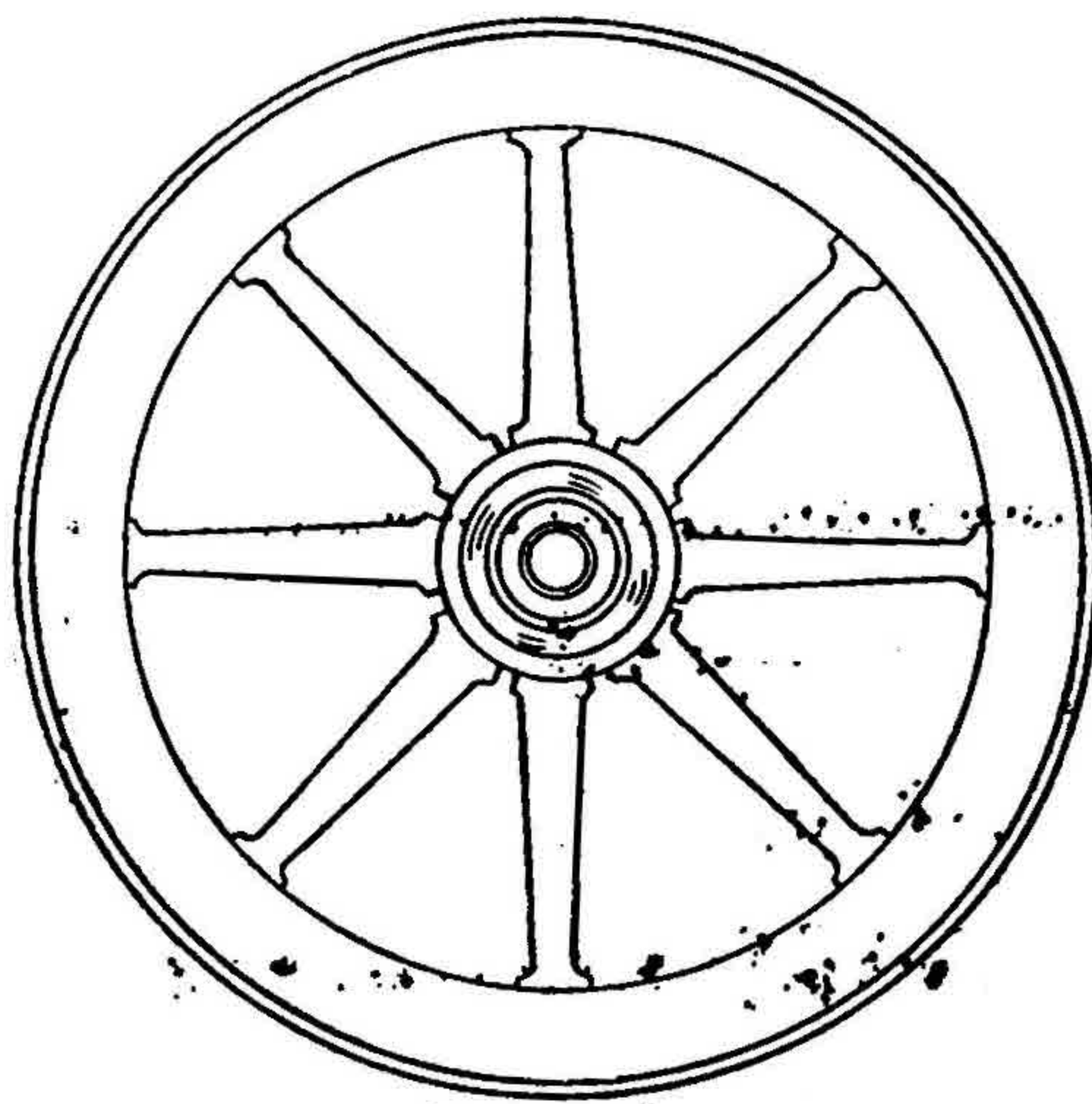
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This book is dedicated to:

THE BUDDHIST SCHOLARS SOCIETY
OF BURMA

AND

THE YOUNG MENS BUDDHIST ASSOCIATION.
OF MAYMYO

LOOK WITHIN

Handbook on Concentration Method

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Introduction

to

The Study of Concentration Method

There are two distinct and helpful ways to approach the study of mind. One is from the standpoint of the textbook, which tends to clarify human behavior through a study of perception and patterns of behavior. The other is the more personal approach of 'looking within' one's own mind to experience the varied and ever changing phenomena, directly and indirectly influenced by the five senses, and those more subtle influences that seem to arise in the realm of the mind only.

The latter method, to experience the phenomena of one's own mind from looking within, has become increasingly popular among those wishing to witness greater research in the mental sciences. Psychotherapists and others in the field of education are blazing new trails outside the limited confines of the 'behaviorist' school, to probe more deeply into the unexplored but knowable realm of mind.

This new approach to associate and blend behaviorism with 'looking within' for personally induced discipline, stands on its own merit. Concentration Method is clearly defined and is rapidly being adjusted to serve as one of the mental sciences well within the framework of objective reason and time-tested utility. In this new setting, it is no longer associated with mystical or occult practices as this was known in the past.

Concentration Method is still undergoing research and adjustment to our Western perspective, and it is definitely destined to play a major part in the field of psychotherapy. It will function as a firm basis for higher mind-culture, while also serving mental therapy as an *immunizing* force against mental maladjustments that grow out of tensions and environment. The teacher of genetics will find in CM a treasure house from which new and valuable information can be drawn. He will join with others in the bold statement that CM can immunize against needless mental suffering and the sensual influences that disrupt and compel when out of control.

The study of mind is more timely and far-reaching than the average person would suspect at this point in our human affairs. Leaders of industry and education contributed heavily to the new advance in the mental sciences, and are to be praised for their timely interest. The industrialist in particular was outstanding in the practical realization that our rapidly shrinking world would demand a more complete understanding of what takes place in the human mind. He was made to know that a smoothly functioning enterprise cannot be run with an overabundance of

neurotics on the payroll. The result of this dynamic influence, is the emerging 'teamwork' of the industrialist, the mental scientist and the educator to 'know mind.' This trio will understand that a shrinking world brings about the painful reaction of cultures flowing into cultures, sudden and drastic changing of values throughout the world, and human relationships compelled and improved by *contrast* and *contact*.

Concentration Method is not to be seen as a 'cure-all'. The human mind becomes maladjusted due to many and quite complex causes, often stretching far back into the individual's or the group's history, or arising from influences too subtle and remote to trace. Therefore, any intelligent approach to mind-culture of adjustment in personal outlook, should of necessity be associated with a serious preparation of one's attitude. Hence, there are *basics* to be studied before beginning the actual practice. We will emphasize the deadening and inhibiting influence of alcohol and drugs as one of these basics when we think in terms of CM as a disciplining force. We will repeat this theme again and again toward helping the student to know that these habits are detrimental and should be set aside at least until the period of practice is finished.

This handbook contains three distinct phases of CM ; the preparatory, the popular method easily followed, and the techniques to equip one for the advanced studies and practice. In giving CM Western perspective, we must recognize the hurried tempo of Western life and the average person's obligations to business and the social life. To accomodate CM in the scheduling of daily activities, the preparatory or popular phase must be reduced to fifteen minutes (or more) to balance with one's allotted time or interest. Also, this popular phase (method) is used by most people throughout a lifetime with most helpful results to sustain mental-balance and prepare one for more advanced experience.

The second phase of CM deals with a more detailed description of physical and mental 'objects' commonly referred to in the Orient as 'objects and subjects for mental training'. The Pali term for this is *Kammatthana* which actually involve 40 objects and subjects employed in the practice of CM. The fact to be borne in mind is that one can concentrate upon either an object or a subject, a physical (tangible) thing or a principle. Both are considered 'objects'. This information will be detailed later.

Quite often, those engaged in practicing the popular or more simplified aspects of CM, will desire to explore the wider field in which many of the objects and subjects are brought into play. Obviously, the researcher or the scientist would insist upon all information available and would be found testing the entire range of *Kammatthana* offered. This second phase which deals with

wide contrasts in mental reactions, should be under the guidance of a teacher since it calls for discretion in the selection of 'objects' for concentration, and to determine what is best suited to certain temperaments, outlook and interest. Attention to details is very important here.

The third phase is called Insight-Knowledge (Vipassana-nana). This is possible only after we have gained and developed 'one-pointedness' of mind, along with certain experiences (mental) to indicate our full control. All that we have done thus far to develop concentration and mindfulness has laid the foundation for insight-knowledge or awakening the higher intuitive forces. Here we see concentration and mindfulness as only a 'means to an end'. The 'end' in this case is breaking through the thick shell of our senses and emerging free from these confining, inhibiting and compelling influences. There is nothing mystifying about this transition, we simply move into a new experience (as a child being born) without the painful reactions associated with birth. In this stage, the higher intuition is brought into play and blended with a more clarified view of consciousness. This reaction conforms with a law of nature ; when the seed is properly and tenderly planted and cultivated, it bears the best of fruit.

In other words, when our selection of Kammatthana 'objects' and practice has met with a required degree of success, we must then move into more advanced experience. It is well to remember here, this transition should not be forced ; there should be no stress or strain.

Long before this aforementioned stage is reached, we should know that there is variance between concentration and meditation. In concentration, the thinking processes are at a minimum. In meditation, one is encouraged to use the thinking processes blended with the natural flow of intuition. This technique can be likened to using the objective mind to (mentally) pose a question and then relax this objective mind and allow the subjective mind to flow. The point is, *thought* is flowing; both objective and subjective, premeditated and intuitive thought seem one and the same thing. This is indeed a delicate balance in technique but not difficult to practice.

Let it be said then that concentration is employed to focalize the mind to an unwavering one-pointedness which is sustained without the distracting influences brought about by the stimulation of the senses or the fluctuation of the mind itself. Mindfulness is called into play at the very outset of our practice to briefly note each and every thought, sound, smell or influence that touches upon mind, making possible the kind of concentration we are striving for. Hence, when concentration makes possible a deep and untroubled control of mental phenomena, we find

intuition sharpened and blended with a more clarified view of consciousness. In fact, we find ourself in possession of a 'knowingness' so often referred to as 'suchness.' In the quiet stillness of this untroubled aspect of mind, there is a minimum of distracting influences, making of the mind a still and tranquil 'pond' where solutions and problems are easily mirrored and understood.

It is in this phase also that we begin our study and personal experience with the principles of Impermanence. Suffering and Egolessness. There is said to be 18 types of Insight-Knowledge which manifest and grow slowly in the human consciousness according to development and capacity. These are mentioned as: (1) Dispelling the idea of Permanence. (2) Clarifying the idea of happiness. (3) The idea of Personality. (4) Lust. (5) Greed. (6) Origination. (7) Grasping. (8) Illusion of Compactness. (9) Karmaformations. (10) Idea of Stability. (11) Conditions and Relations. (12) Clarified Delight. (13) Adherence. (14) Grasping and Adherence to the idea of Substance. (15) Adherence to Delusion (regarding ego and the world). (16) Attachment and Adherence. (17) Thoughtlessness. (18) Getting entangled, Clinging.

This third phase of Concentration Method is rarely attained (in its fullness) by the individual whose life must be divided in both interest and objective. This development requires more than average interest and application as well as full-time practice away from distracting influences. Wherein there seems to be full capacity in the Western man for Insight-Knowledge, it is most difficult for him to attain to this development due to the many distracting and inhibiting influences that characterize Western life. However, let it be said that when and if this does take place, it will demand a change in both outlook and environment.

It should be understood that CM is the foundation upon which we can build a worthy and constructive life, inwardly free from the distracting and jarring influences imposed upon us by the external world. The world is quite 'real' and we must learn to live in it gracefully and intelligently. Yet, while we perform this task, we discover limitations in our makeup, limitations so great that they must be corrected and controlled before we can perform any service to the world or to our selves. Many of the answers to this problem are available in the textbooks, but ultimately we must 'look within' simply because the problem is singularly *personal*, so personal in fact that no textbook contains the answer.

Concentration Method accomodates most all types who approach this practice with intelligence and sincerity. The individual is so uniquely put together mentally that he alone can answer his needs with satisfaction. There are times even when he appears to be in great error, but upon closer examination, it will be found that his 'great error' is actually fulfilment, directly in line with his personal need at that period. The world might stand ready to accuse him or to demand he conform to certain patterns. But in his heart of hearts, the individual alone knows his personal need. For this outstanding reason, CM must be exercised and given more expression in the civilized world to halt the powerful trend to *conformity* now sweeping over this globe. Conformity is an influence needed in stabilizing any community, but when it infringes upon the personal and spiritual development of humankind, it must be checked and controlled. The creative man must remain creative and uninhibited; he is the 'uncommon man' who has provided economic and spiritual advance, hence he must remain free if future progress is to be realized.

One of the most important and significant signs in our shrinking world, points directly to the inescapable trend of 'cultures flowing into cultures' and the increased tempo of life for rapid change in traditional outlook. The world has more or less suddenly become a great University through which millions now pass in pursuing a more liberal education through contact and contrast. Soon there will be a lessening of distinct lines between East and West, and a hybridizing of so-called races will batter down the great illusions of 'better am I, equal am I, and less am I' concepts. Let us help this most worthy and welcome era with increased research in the *mental sciences*, and encourage personal investigation of *knowing mind*. Research Centers for Concentration Method should form an endless chain around the world, inviting Buddhist, Christian, Muslim and all others of capacity to participate and shape their personal life and outlook. From this new dynamic men and women will emerge certain and balanced, free from the entanglements of compulsion, and ready to serve human posterity.

Handbook on Concentration Method

"Mindfulness, Our Heritage" (Some of the advantages obtained from its practice)

Mindfulness, when somewhat developed, creates alertness of mind, always invaluable and indispensable.

Mindfulness works in harmony with 'nature's' forces, when we use it as a protective force against unwise action.

With the concentration of mind, through mindfulness, comes the quiet calm to attract enlightenment and clear-mindedness.

Mindfulness makes us aware of our personal habits and thought-patterns; we note their repetition and quality.

Mindfulness becomes positive detachment and equanimity; it is the outgrowth of increased and extended practice to *know mind*.

Mindfulness increases our desire for knowledge, that we might associate this knowledge with reason and experience.

For proper development of mind, *restraint* and *action* are two forces we must learn to use skillfully. They are factors that create points of balance or imbalance.

Mindfulness provides against the accumulation of negative karma, which must follow negative action. It provides against wrong action, puts us on guard, and improves our conduct.

Mindfulness demands a period of "ripening". Likened to a seed, it must be properly planted, attended and harvested in wisdom. The harvest is always impossible when impatience, intolerance and wrong action kill the seed and rob us of the fruit.

Mindfulness, as wise detachment, can be practised when an absolute need arises to shut out or avoid disturbances or influences over which we have little or no control. We simply and patiently make a mind-object of the disturbance and put it under the white-light of impartial scrutiny.

Mindfulness brings the objective and subjective mind under full control, making possible a distinction between unconscious urges that give rise to harm, and those that give rise to constructive intuition. When intuitive influences are known for their value, the objective mind is under proper guidance.

Handbook on Concentration Method

BY

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(William Pulley)

CHAPTER ONE

Preparation—Objectives.

Before the student engages in the practice of Concentration Method, he should without fail, be made aware of what is involved. Actually, there is more involved than a mere course in mind-culture. A new and vital phase of mental-therapy is emerging that will enable the individual and the group to experience time-tested guidance in mental discipline that can and will contribute greatly to psychotherapy and mental well-being when this method is assessed, keyed and adjusted to Western perspective.

Concentration Method is conducive to mental calm, and builds to a high degree of development that completely frees the mind of tensions and compulsions born of the senses, environment and other influences. It is a *self-imposed* discipline that must result in the most noble of developments, and leads to the highest attainment known to humankind. The approach offered here is practical and time-tested, and will be seen as something demanding attention and study wherever mind-culture employs contemplation and mindfulness.

Making a systematic study of one's own mind, is something no professional person, contributing his services to human posterity should overlook or avoid. Books and data reflecting the long struggle toward 'knowing mind', are plentiful and certainly a worthy contribution that should be read and studied. But in a large sense, this is seen as 'second hand' information after we have experienced and digested what is available in CM. The new techniques on Concentration and Mindfulness have emerged as a *method*, calling for the services and evaluation of the psycho-therapist and others to bring it up to scientific status and widespread practice.

The 'contemplation' practiced by the ancients, was invariably associated with personalized gods, avatars and other entities to whom consciousness was directed. This is not true concerning the practice of CM. We do not engage in seeking contact with external influences in the form of beings or deity. The student concentrates on two principles or forces latent within his own being known as *Concentration* (Samadhi) and *Mindfulness* (Sati). These are slowly developed toward full control of our mental

faculties and the fluctuating and unsteady mind can be brought to 'one-pointedness' and out of the compelling and distracting influences so prevalent in our modern world.

MINDFULNESS :

Mindfulness (Sati), as a developing faculty, is realized as one's greatest aid in gaining and sustaining one-pointedness of mind. Concentration is not possible in a turbulent mind, or even when too many mental-objects (thoughts) flit in and out of mind *unnoticed* and *unchallenged*. Hence, Mindfulness becomes a technique making possible a type of consciousness desired when we wish to 'note' each and every kind of phenomena that enters or leaves the mind. It is the means by which we ultimately become the analyst of our own mental makeup or outlook.

Mindfulness can also be likened to the 'archer' who stands with drawn bow and arrow, alert and unerring, to pierce every mental-object (thought, sound, etc.) that arises in mind. This training in mindfulness through the months and years, improves both alertness and ability to control the mental forces that are forever demanding expression through our human senses. We stand in dire need of a 'sharp-shooter' poised at the entrance or door of our five senses, that we might be able to admit or dismiss wanted or unwanted influences instantly and at will. It is most gratifying to experience this ability to control the mental 'traffic' of mind.

The calm and detached observance of mental phenomena, brings about a total control over any and all emotional distraction. It is easy to envision the vast benefits that CM will bring about when widely practiced. The executive and the administrator will be particularly benefited, enabling them to withstand the increasing pressures of their responsibilities, lengthening their span of life, and making possible greater *quality* in their leadership and outlook.

Now we can look forward to the day when the psychotherapist and the physician will encourage and demonstrate the necessity of holding in check the countless negative mental-objects that arise with chain-reaction swiftness, building to frustration, neuroticism, violence and even criminal action. All of this can be minimized and even completely controlled (in most individuals) if and when we are taught to 'look within' for discipline. This practice can begin in the high-school and be carried forward throughout a lifetime.

In the Buddhist countries in Asia, Concentration Method is thought of as something that requires weeks, months and even years of practice for the best results. The Asian puts his practice of CM on a 24 hour basis; Concentration Centers are provided with lodging and food for the student where he remains through-

out his period of study and practice. He is requested to sleep only four hours each night. Following this, he must pursue (with vigilance) his objective of 'one-pointedness' of mind and control over the sense faculties. It is the experience of almost everyone, that after a few days of practice, sleep becomes less and less desired.

But all of this is not possible in the West at the moment. The busy Western man or woman have crowded their daily schedules with duties and demands quite unlike those in other lands. Hence, thinking in terms of Concentration Method for the Western person, we must confine our early practice to a matter of 'minutes' until such time as we can experience the value and need for CM in our life.

When we think in terms of mind-culture and personal mastery over our emotional life, we must admit that so many violent acts would be prevented if we but had control over the very 'first spark' of arising anger or temptation to err. To control the *arising* of anger or error is to also prevent any chain-reaction or expansion of error. This control is possible through CM as a growing number of outstanding psychotherapists and professional men will attest. This new approach is reaching the mind of many educators who see it now as practical, vital and a point of interest that must be given immediate attention and development.

Concentration Method Centers must arise throughout America and Europe, adequately staffed by qualified teachers under the supervision of able administrators who will expand this service to improve the *quality* of the West's mental outlook. In the West, we have mastered "quantity" to serve posterity, now we can concentrate on "quality".

To this most desired end, a Committee for Concentration Method is now being formed among leading psychotherapists and educators, extending this interest rendered by the Committee from coast-to-coast. Soon we will be able to visit and enroll in accredited centers that are totally free from misleading influences that clash with educational ethics and guidance. Noted educators in our universities and colleges will further endorse CM when it is given Western perspective and is associated with practical application of educational values. The student with a capacity for 'insight-knowledge' will consider CM as a part of his curriculum and the entire mental atmosphere of the school and the community will be improved by this influence.

IMPERMANENCE—SUFFERING—NO-SELF:

In conditioning one's outlook for the best results in CM, it is well to keep in mind three basic principles or philosophies. These are namely: Impermanence (Anicca), Suffering (Dukkha), and

No-Self (Anatta). Offhand, all three may seem obviously simple to grasp as to meaning and influence. Actually none of them are either simple or easy to understand. But they can be fully understood under the guidance of CM where they are 'tested' and weighed in the scales of reason, experience and intelligence.

IMPERMANENCE :

The principle of "impermanence" of all composed or material phenomena, is a concluded scientific fact. All 'integrated' things must in time 'disintegrate'. In the field of the mental sciences, all phenomena rising from the mind, fits well into this category, and can be experienced as something fleeting and impermanent. Seeking to find 'permanence' in uncomposed or subtle things, has caused the invention of such words as 'self', 'ego', 'soul' and other terms quite vague as to meaning but seeking to give needed identity to the individual. We are forever trying to separate the tangible from the intangible.

Today in our modern world, the educational approach to both tangible and intangible has successfully brought many of the so-called intangibles into the realm of 'knowable' tangibles, and have removed from them all previous impediments associated with fear and superstition. Now, we realise we can be completely rid of these human limitations that arise in the mind to cause fear and superstition.

SUFFERING :

Suffering, known to all beings high and low in the scale of life, includes all animate or sentient creatures. The growth and prominence of the SPCA (Society for the Prevention of Cruelty to Animals) is the result of educational and spiritual advance to demand respect and greater consideration of the lower animals. Suffering is therefore an inescapable fact and philosophy of life, and a phase of the very law that motivates all created beings

The fact is, we do not and cannot evade suffering until we are finally 'outside' the influences of our five senses, and free from all other forces that make up what is currently called nature. Where there is an aggregate of flesh and nerves, there also is suffering. The great sage Gautama (the Buddha) aptly and wisely defined suffering as; "there is suffering in birth, in growth, in death, in being separated from the things we love, in being compelled to remain with the things we detest, in old age, in delusion and ignorance." Factually, it is only in the more recent years that man, through education and reason, has been able to partly modify suffering. These are facts we must confront in our practice of Concentration Method.

NO-SELF:

Lastly, the principle of No-Self (Anatta), has been buried under the accrument of man-made paliatives, vanity, conceit and ignorance. It is not only popular and easy to assume the existence of a 'Self', it seems to be a most essential development in our spiritual and social outlook. Man desires a 'permanent self' to give him individuality, separateness, and what he hopes to be ultimate freedom in heavenly states. The man of wisdom and the thoughtful person would say, 'give man his *self*, perhaps he stands in dire need of it at this point in his development, but try to show him how very impermanent and illusory this Self actually is.' And he should also be shown that there is escape and salvation from this pain-attracting Self, if and when he abandons illusion and faces the facts bravely.

The slowly evolving wisdom in man has gradually turned to the subtle or mental aspect of life. As mentioned earlier in this chapter, the Western man has mastered 'quantity' to serve posterity, now he must turn his energies to 'quality.' In quality thinking, we are compelled to root out illusion, fear and all that will give rise to suffering. Educational advance has helped to bring the unknown that formerly provoked fear and superstition, into the realm of the known and understanding. We have learned to see the phenomena of mind as something set into movement by the eye, ear, smell, touch, taste and by mind itself. All of our senses stimulate mind and make possible the identity of things and help to explain our attraction to them. Now that we might know the true relationship between mind and matter, we must firstly master the senses and even go beyond this realm of sensual limitations. Proper research can accomplish this.

This thing of mind is also realized as an ever changing formulation of 'mind-objects' commonly referred to as thought that arise due to the influence of seeing, hearing, feeling, tasting and smelling. Mind itself gives rise to 'imagination' and a single and innocent thought can be seen to expand into a chain-reaction of mental images which can build to creative or destructive action.

All considered, it adds up to the investigation of both 'Self' and 'Impermanency', since both are manifest as flowing and endless phenomena. We might read and digest a thousand books on theories regarding the true nature of mind, but unless and until we have personal experience with this flow of mental-objects, all reality regarding mind must remain *outside* of our experience.

This brief outline on the philosophy of Impermanence, Suffering and No-Self, should be helpful to condition our mind and to attract wise humility and moral balance that we might

approach our personal experience in CM with respect, intelligence and sincerity. In the following pages of this Handbook on Concentration Method, we offer these three philosophies in much greater detail as they were originally offered in the Pali Text of the Theravada School.

It must be further understood that this practice and training in CM is not aimed at any 'mystical' control over others. We seek only to lessen human conceit and vanity, not to stimulate or increase it. Our approach is completely objective and educational, desiring to prove and verify each step in experience. This objective is to firstly *know* our own being through understanding the verities or facts regarding impermanence, suffering and no-self. In short, this contribution to CM is both a plea and an opportunity directed to the scientist, the educator and others to explore the depths of mind from a very personal viewpoint in experience. No authentic and final data can be presented to the world unless and until some action has been taken by responsible people to verify all claims made. It is their work to create and design more effective and superior techniques for Concentration Method.

All of the above leads to a development that prepares and conditions the individual to 'know mind'. But beyond this practice, is a lifetime through which we all must live and seek the maximum of freedom from suffering, (mental and otherwise) as we slowly learn to minimize our attachments to conditions and things that cause suffering. Hence, this matter of knowing mind is the most serious quest we have ever undertaken, and we should permit no influence to bar our way to personal freedom from illusion.

It is well to remind again that no stimulants in the form of alcoholics or drugs should be used during the entire period we are engaged in the practice of CM. It is wise also to discontinue sex habits for this period, or reading newsprint that stimulate the emotional life. All of these influences tend to distract the mind when our aim is to 'concentrate' toward one-pointedness and full control of all sensory life.

At this point, there should be full admission that all branches of the recognized mental sciences, regardless of how advanced, limited or isolated some might appear to be, have brought relief from human tensions, frustrations and neuroticism. Obviously, many of these methods now bearing dignified names, are in fact only, 'patchwork' attempts at holding back the turbulent forces arising out of mind, born of numerous causes and painfully fixing themselves in consciousness. Let us hope that the time has come in the development of educational values, when we can look forward to eliminating 'patch-work' and weave an entirely new fabric in which the patterns of enlightenment will be clearly seen.

Throughout one's practice in Concentration Method, there should be a stressed warning against attaching too much significance or importance to the mental phenomena witnessed at the beginning of this practice, or at any later date. This warning is all important. The religious-minded might see "holy" mental-objects such as saints or religious symbols. When the mind begins releasing its mental storehouse of accumulated images, this phenomena will emerge at times. Others less religious might enjoy and relive brief scenes from life, or experience sudden flashes of memory long buried in time. Or, the storehouse of mind might be calm and almost devoid of disturbing influences.

To better explain this warning, none of this experience is harmful, but there is a tendency to waste time lingering over worthless things of the past, when there is so much of greater value in those things that lie in the present and the future of our development. It is wise then to never permit 'elation' or dejection to be lasting, they will only disrupt our practice in CM. These mind-objects and stimulating experiences are not the *reality* we are seeking. Let it be remembered then, whatever the human senses manifest 'in mind' is impermanent and fleeting. For this reason, we encourage 'noting' all mental phenomena *briefly* toward some development of equanimity and mental balance as we proceed slowly to our desired goal.

Handbook on Concentration Method

The Five Groups of Existence (Khandas)

CHAPTER TWO

Author's Note :

The following is taken from the original Pali Canon of Theravada text, as offered by Siddharta Gautama who was later known as the Buddha (Enlightened One), and whose teachings are as constructively complete today as they were some 2500 years ago. We choose the direct translations and original words taken from the Pali text for a specific reason: they are powerful, simple and factual. This profound guidance and information should be read and pondered upon *before* beginning the actual practice of Concentration Method. It is further hoped that the student will extend his studies of the Dhamma and Concentration Method far beyond this brief outline, into the deeper waters of Enlightenment.

The Five Groups of Existence (Khandas):

“And what, in brief, are the Five Groups of Existence? They are: *Corporeality, Feeling, Perception, Mental Formations* and *Consciousness*.

All corporeal phenomena, whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near, all belong to the Group of Corporeality: all feelings belong to the Group of Feeling; all perceptions belong to the Group of Perception; all mental formations belong to the Group of Formations; all consciousness belongs to the Group of Consciousness.”

The Group of Corporeality:

“What, now, is the ‘Group of Corporeality?’ It is the four primary elements, and corporeality derived from them.

And what are the four Primary Elements? They are the Solid Element, the Fluid Element, the Heating Element, the Vibrating (windy) Element.

1. Now what is the ‘Solid Element?’ The solid element may be one's own, or it may be external. And what is one's own solid element? Whatever in one's own person or body there exists of karmically acquired hardness or firmness, such as the hairs of head and body, nails, teeth, skin, flesh, sinews, bones, marrow, mesentery, excrement and so on—this is called one's own solid element, or whether it be the external solid element, according to reality, and true wisdom:—‘This does not belong to me; this am I not; this is not my Ego.’

2. What, now, is the '*Fluid Element*?' The fluid element may be one's own, or it may be external. And what is one's own fluid element? Whatever in one's own person or body there exists of karmically acquired liquidity or fluidity, such as bile, phlegm, pus, blood, sweat, fat, tears, skin-grease, saliva, nasal mucus, oil of the joints, urine and so on—this is called one's own fluid element. Now, whether it be one's own fluid element, or whether it be the external fluid element, they are both just the fluid element.

And one should understand, according to reality, and true wisdom:—'This does not belong to me; this am I not; this is not my Ego.'

3. What, now, is the '*Heating Element*?' The heating element may be one's own, or it may be external. And what is one's own heating element? Whatever in one's own person or body there exists of karmically acquired heat or hotness, such as that whereby one is heated, consumed, scorched, whereby that which has been eaten, drunk, chewed, or tasted, is full digested, and so on—this is called one's own heating element, or whether it be the external heating element, they are both just the heating element.

And one should understand, according to reality, and true wisdom:—'This does not belong to me; this am I not; this is not my Ego.'

4. What, now, is the '*Vibrating (Windy) Element*?' The vibrating element may be one's own, or it may be external. And what is one's own vibrating element? What in one's own person or body there exists of karmically acquired wind or windiness, such as the upward-going or down-ward going winds, the winds of stomach and intestines, the wind permeating all the limbs, in-breathing and out-breathing, and so on—this is called one's own vibrating element or whether it be the external vibrating element, they are both just the vibrating element.

And one should understand, according to reality, and true wisdom:—'This does not belong to me; this am I not; this is not my Ego.'

Just as one calls 'hut' the circumscribed space which comes to be by means of wood and rushes, reeds, and clay, even so we call 'body' the circumscribed space that comes to be by means of bones, sinews, flesh and skin.

The Group of Feelings :

There are three kinds of Feelings : pleasant, unpleasant, and neither pleasant nor unpleasant (indifferent).

The Group of Perception :

What, now, is Perception? There are six classes of perception: perception of forms, sounds, odours, tastes, bodily impressions, and of mental objects.

The Group of Mental Formations : (Mental-Objects)

What, now, are Mental Formations? There are six classes of volitions: will be directed to forms, to sounds, odours, tastes, bodily impressions, and to mental objects. (The Group of Mental Formations is a collective term for numerous functions, or aspects of mental activity which, in addition to feeling and perception, are present in a single-moment of consciousness. In the Abhidhamma, fifty Mental Formations are distinguished, seven of which are constant factors of mind. The number and composition of the rest varies according to the character of the respective class of consciousness.)

The Group of Consciousness :

What, now, is consciousness? There are six classes of consciousness : consciousness of forms, sounds, odours, tastes, bodily impressions, and of mental objects.

Now, though one's eye be intact, yet if the external forms do not fall within the field of vision, and no corresponding conjunction takes place, in that case there occurs no formation of the corresponding aspect of consciousness. Or, though one's eye be intact, and the external forms fall within the field of vision, yet if no corresponding conjunction takes place, in that case also there occurs no formation of the corresponding aspect of consciousness. If, however, one's eye is intact, and the external forms fall within the field of vision, and the corresponding conjunction takes place, in that case there arises the corresponding aspect of consciousness.

Hence, I say: the arising of consciousness is *dependent upon conditions*; and without these conditions, no consciousness arises.

And upon whatsoever conditions the arising of consciousness is dependent, after these it is called:

Consciousness, whose arising depends upon the eye and forms is called 'eye-consciousness'.

Consciousness, whose arising depends on the ear and sounds, is called 'ear-consciousness'.

Consciousness, whose arising depends on the olfactory organ and odours, is called 'nose-consciousness'.

Consciousness, whose arising depends on the tongue and taste is called 'tongue-consciousness'.

Consciousness, whose arising depends on the body and bodily contacts, is called 'body-consciousness'.

Consciousness, whose arising depends on the mind and mind-objects, is called 'mind-consciousness'.

Whatsoever there is of 'corporeality' (rupa) on that occasion, this belongs to the Group of Corporeality. Whatsoever there is of 'feeling', this belongs to the Group of Feeling. Whatsoever there is of 'perception', this belongs to the Group of Perception. Whatsoever there are of 'mental formations', these belong to the Group of Mental Formations. Whatsoever there is of 'consciousness', this belongs to the Group of Consciousness."

(Taken from "The Word of Buddha" by Nyanatiloka)

Handbook on Concentration Method

The Three Characteristics of Existence

Impermanence, Suffering, No-Self

CHAPTER THREE

“What is called the character of man, is in reality the sum of the subconscious tendencies produced partly by the prenatal, partly by the present volitional activity—Karma.” (Venerable Nyanatiloka)

The Three Characteristics of Existence :

All formations are ‘transient’ (Anicca); all formations are ‘subject to suffering’ (Dukkha); all things are ‘without a self’ (Anatta).

Corporeality is transient, *feeling* is transient, *perception* is transient, *mental formations* are transient, *consciousness* is transient.

And that which is transient, is subject to suffering; and that which is transient and subject to suffering and change, one cannot rightly say:—‘This belongs to me ; this am I ; this is my Self’.

Therefore, whatever there be of corporeality, of feeling, perception, mental formations, or consciousness, whether past, present or future, one’s own or external, gross or subtle, lofty or low, far or near, one should understand according to reality and true wisdom:—‘This does not belong to me ; this am I not ; this is not my Self’.

Impermanence : (Anicca)

“The three Characteristics of Existence are, Impermanency, (Anicca), Suffering or misery (Dukkha), Impersonality, No-Self, (Anatta).

Whether Perfect Ones appear in the world, or whether Perfect Ones do not appear in the world, it still remains a firm condition, an immutable fact and fixed law: that all formations are impermanent, subject to suffering, and impersonal.

“What do you think, O Monks: Is Corporeality permanent or impermanent? Impermanent, O Venerable One. Are Feeling, Perception, Mental Formations and Consciousness permanent or impermanent? Impermanent, O Venerable One.

“But what is impermanent, is it something pleasant or miserable? Something miserable, O Venerable One.

“But, of that which is impermanent, miserable and subject to change, could there one rightly say: ‘This belongs to me, this am I, this is my Ego?’ No, Venerable One.

“Therefore, whatever there is of corporeality, feeling, perception, mental formations and consciousness, whether past, present or future, own or external, gross or subtle, lofty or low, far or near, there one should understand, according to reality and true wisdom: ‘This does not belong to me; this am I not; this is not my Ego’.

“In one who understands eye, ear, nose, tongue, body and all the remaining formations as impermanent, miserable and impersonal, in such a one the fetters are dissolved.”

“All formations existing in the interval between the taking up of this body (birth) and its depositing (death), are all impermanent. And why? Because there is seen an arising and vanishing, a change; and because the formations remain only for a short time, and are opposed to permanence.”

“After reaching the static moment, they at that stage become exhausted by growing old, and after reaching decay, they inevitably come to dissolution, therefore, on account of their constantly being suppressed and hard to endure, and being the source of suffering and opposed to happiness, they are called miserable.

“May the formations that have arisen, not reach duration! May the formations after reaching duration, not grow old! May the formations grown old, not come to dissolution!: as in this threefold regard, nobody whatever has power over the formations, and thus the formations are devoid of any commanding authority, therefore they are called impersonal.”

“Just as a dewdrop at the point of a grass-blade at sunrise quickly dissolves and does no longer remain: just so is this dewdrop like life in men, short and fleeting.

“Impermanency of things is called the rising, passing and changing of things, or the disappearance of things that have become or arisen. The meaning is that these things never persist in the same way, but that they are vanishing and dissolving from moment to moment.”

Without deep insight into the impermanency and unsubstantiality of all phenomena of existence there is no entrance into the path and attaining of deliverance. Therefore it is said in A. IX. 20:

“Though, filled with faith, one takes refuge in the Buddha, his Law and his Brotherhood, or with faithful heart observes the moral rules, or develops a mind full of loving kindness, by far more meritorious is it if one develops the idea of impermanency, and be it only for a moment.”

The Noble Truth of Suffering: (Dukkha)

What now is the Noble Truth of Suffering?

Birth is suffering; Decay is suffering; Death is suffering; Sorrow, Lamentation, Pain, Grief, and Despair are suffering; not to get what one desires, is suffering; in short, the Five Groups of Existence (Khandas) are suffering.

What, now, is Birth? The birth of beings belonging to this or that order of beings, their being born, their conception and springing into existence, the manifestation of the Groups of Existence, the arising of sense activity :—this is called birth.

And what is Decay? The decay of beings belonging to this or that order of beings; their getting aged, frail, grey, and wrinkled; the failing of their vital force, the wearing out of the senses :—that is called decay.

And what is Death? The departing and vanishing of being out of this or that order of beings, their destruction, disappearance, death, the completion of their life period, dissolution of the Groups of Existence (Khandas) the discarding of the body :—this is called death.

And what is Sorrow? The sorrow arising through this or that loss or misfortune which one encounters, the worrying oneself, the state of being alarmed, inward sorrow, inward woe :—this is called sorrow.

And what is Lamentation? Whatsoever, through this or that loss or misfortune which befalls one, is wail and lament, wailing and lamenting, the state of woe and lamentation :—this is called lamentation.

And what is Pain? The bodily pain and unpleasantness, the painful and unpleasant feeling produced by bodily impression :—this is called pain.

And what is Grief? The mental pain and unpleasantness, the painful and unpleasant feeling produced by mental impression :—this is called grief.

And what is Despair? Distress and despair arising through this or that loss or misfortune which one encounters, distressfulness and desperation :—this is called despair.

And what is the 'Suffering of not getting what one desires?' To be subject to birth there comes the desire: 'O, that we were not subject to birth! O, that no new birth was before us! Subject to decay, disease, death, sorrow, lamentation, pain, grief and despair the desire comes to them: O, that we were not subject to these things! O, that these things were not before us! But this cannot be got by mere desiring; and not to get what one desires, is suffering.'

The No-Self Doctrine : (Anatta)

‘Individual existence, as well as the whole world, are in reality nothing but a process of ever-changing phenomena which are all comprised in the Five Groups of Existence. This process has gone on from time immemorial, before one’s birth, and also after one’s death it will continue for endless periods of time, as long, and as far, as there are conditions for it. As stated in the preceding texts, the Five Groups of Existence,—either taken separately or combined—in no way constitute a real Ego—entity or subsisting personality, and outside of these Groups too, no self, soul or substance can be found as their ‘owner’. In other words, the Five Groups of Existence are ‘not self’, nor do they belong to a Self. In view of the impermanence and conditionality of all existence, the belief in any form of Self must be regarded as an illusion’.

Views About the Ego :

“Now, if someone should say that feeling is the Self, he should be answered thus: ‘There are three kinds of feelings: pleasurable, painful and indifferent feeling. Which of these three feelings, now, do you consider as your Self? Because, at the moment of experiencing one of these feelings, one does not experience the other two. These three kinds of feeling are impermanent, of dependent origin, are subject to decay and dissolution, to fading away and extinction. Whosoever, in experiencing one of these feelings, thinks that this is his Self, will, after the extinction of that feeling, admit that his Self has become dissolved. And thus he will consider his Self already in this present life as impermanent, mixed up with pleasure and pain, subject to rising and passing away.

If any one should say that feeling is not his Ego, and that his Self is *inaccessible* to feeling, he should be asked thus: ‘Now, where there is no feeling, is it there possible to say:—‘This am I?’”

Or, someone might say; ‘Feeling, indeed, is not my Self, but it also is untrue that my Self be inaccessible to feeling; for it is my Self that feels, my Self that has the faculty of feeling’. Such a one should be answered thus: ‘Suppose, feeling should become altogether totally extinguished; now, if there after extinction of feeling, no feeling whatever exists, is it then possible to say: ‘This am I?’

To say that the mind, or the mind-objects, or the mind-consciousness, constitute the Self, such an assertion is unfounded. For an arising and a passing away is seen there; and seeing the arising and passing away of these things, one should come to the conclusion that one’s Self arises and passes away.

It would be better for the unlearned worldling to regard this body, built up of the four elements, as his Self, rather than the mind. For it is evident that this body may last for a year, for two years, for three, four, five or ten years, or even for a hundred years and more; but that which is called thought, or mind, or consciousness, continuously, during day and night, arises as one thing, and passes away as another thing.

Therefore, whatsoever there is of corporeality, of feeling, of perception, of mental formations, of consciousness, whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near: there one should understand according to reality and true wisdom: 'This does not belong to me; this am I not; this is not my Self.'

Past, Present and Future :

If, now, any one should ask: 'Have you been in the past, and is it untrue that you have not been? Will you be in the future, and is it untrue that you will not be? Are you, and is it untrue that you are not?—You may say that you have been in the past, and that it is untrue that you have not been; that you will be in the future, and that it is untrue that you will not be; that you are, and that it is untrue that you are not.

In the past only the past existence was real, but unreal the future and present existence. In the future only the future existence will be real, but unreal the past and present existence. Now only the present existence is real, but unreal the past and future existence.

Verily, he who perceives the 'Dependent Origination' (Paticcasamuppada), perceives the truth; and he who perceives the truth perceives the Dependent Origination.

For just as from the cow comes milk, from milk curd, from curd butter, from butter ghee, from ghee the scum of ghee; and when it is milk, it is not counted as curd, or butter, or ghee, or scum of ghee, but only as milk; and when it is curd, it is only counted as curd:—just so was my past existence at that time real, but unreal the future and present existence; and my future existence will be at one time real, but unreal the past and present existence; and my present existence is now real, but unreal the past and future existence. All these are merely popular designations and expressions, mere conventional terms of speaking, mere popular notions. The Perfect One, indeed, makes use of these, *without* however clinging to them.

Thus, he who does not understand corporeality, feeling, perception, mental formations and consciousness according to reality (i.e. as void of a personality, or Ego) nor understands their

arising, their extinction, and the way to the extinction, he is liable to believe, either that the Perfect One continues after death, or that he does not continue after death, and so forth.

The Two Extremes and the Middle Doctrine:

Truly, if one holds the view that the vital principle (Soul) is identical with this body, in that case the holy life is not possible; or, if one holds the view that the vital principle is something quite different from the body, in that case also a holy life is not possible. Both of these two extremes the Perfect One has avoided, and he has shown the Middle Doctrine which says:

(Dependent Origination) On 'Delusion' depend the 'Karma-formations'. On the karma-formations depend 'Consciousness'; (starting with rebirth-consciousness in the womb of the mother). On Consciousness depends the 'Mental and Physical Existence'. On the mental and physical existence, depend the 'Six Sense-Organs'. On the six sense organs depends 'Sensorial Impression'. On sensorial impression depends 'Clinging'. On clinging depends the 'Process of Becoming'. On the process of becoming (karma-process) depends 'Rebirth'. On rebirth depend 'Decay and Death', sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering. "This is called the noble truth of the origin of suffering."

(Taken from the Pali translations of Nyanatiloka)

'No god, no Brahma, can be called The maker of this wheel of life : Empty phenomena rolls on Dependent on conditions all.'

(Visuddha-Magga XIX)

Handbook on Concentration Method

The Method

CHAPTER FOUR

The Hindrances :

Concentration Method is impossible under the following influences: (1) Sensual Lust. (2) Ill-Will. (3) Sloth and Torpor. (4) Distraction, and Worry. (5) Perplexity. These are known as the 'Hindrances'. If these limitations are present in a small degree, the practice of CM will diminish their influence and bring them under control, or dispose of them completely.

The Instructor :

In Western countries (as this is being written), there is almost a total absence of instructors in CM, hence these lessons are designed to present a somewhat 'fool-proof' assurance against misguidance, that the individual might easily begin his practice and development with no confusion. If he will but read the guidance offered and review the contents of instructions from time to time, he can serve his own needs.

To render a helpful service regarding instructions and guidance for those who feel this an absolute need, we have inserted the names and addresses of qualified teachers in the last pages of this book. If you will but supply the postage, they will answer your questions and offer the needed help.

The Posture :

Throughout all Asia, people prefer sitting in a cross-legged position, both from a standpoint of comfort and tradition. From childhood, the Asian's muscles, tissues and blood vessels of the legs are stretched by this cross-legged posture and to them this position is natural and comfortable. When sitting for CM they obviously prefer this position.

To the Western person, the cross-legged posture can be endured only for a short time without attendant pain and swelling of the limbs. The most experienced teachers of CM now realize this physical difference in the makeup of Eastern and Western types, and suggest the Western person assume a posture 'most comfortable to the body'.

So whether you sit on a comfortable cushioned straight-backed chair or on the floor, the point of instruction is that you maintain an *erect position of the body*. In either position (in chair or on floor), cross the right leg over the left, and rest the open right hand (palm) in that of the left, hands resting lightly in the lap. The

open hands help to prevent both tensions and perspiring. The eyes can be either lightly closed or slightly open. There is no rigid rule in this matter of posture. Avoid tension; relax the mind and body; fix your gaze on the tip of the nose—this is your point of concentration; hold it steadfastly.

On this matter of *posture, environment* and *food*, we use the quote of Buddhaghosa (400 A.D.) His works fill more than thirty volumes in the Pali Text Society's Latin-script edition (London).

Posture: "Walking suits one; standing or sitting or lying down another. So he should try them, like the abode, for three days each, and that posture is suitable in which his unconcentrated mind becomes concentrated, or his concentrated mind more so. Any other should be understood as unsuitable.

Climate: "A cool climate suits one, a warm one another. So when he finds that by using certain food or by living in a certain climate he is *comfortable*, or his unconcentrated mind becomes concentrated, or his concentrated mind more so, then that food or that climate is suitable. Any other food or climate is unsuitable."

Posture and environment are all important; find what is most suitable and helpful to your practice and discipline. If you cannot enroll conveniently in a Concentration Method Center, choose a quiet area near your home. If none of these can be made available, one's own home must serve the purpose. The early hours of the morning or very late at night when the household is quiet is often suitable.

Breathing:

Normal breathing should be used at all times. There are times in one's practice when concentration becomes advanced that the breathing seems to stop. Actually the breathing does not stop, it only becomes very fine and the senses do not register. This is a condition over which one has no control, hence we must consider it as 'normal' and continue with our practice. We will mention this phenomena later in some detail. We are simply trying to convey the idea that fast or deep breathing will only tire you and disrupt your practice.

In CM we are using respiration as our 'object' in this preliminary phase. This is simply *watching* the breath on the intake and the outlet. This requires a little imagination because we cannot 'see' the breath. But with little effort, we can watch the intake of air as it lightly touches the entrance of the nose, and actually *feel* this contact. Then when exhaling in normal fashion, we must again try to feel this contact. After a short practice period of breathing, counting four on the intake and four on exhaling, we will find it easy 'watching the breath.'

The further technique, and very important, is to permit the breath to go only a short distance upward into the head, and on exhaling, control the breath to go no farther down than the stomach level. This also calls for a little imagination and some practice. The control of both one's imagination and noting the breath contacting the nose is rewarding. Counting four on the intake and four on the exhaling will also help one to concentrate and keep the tip of the nose as the focal point. When this exercise of counting is no longer needed, you may discontinue it.

Attitude:

One's objectives are all important, hence the attitude will greatly influence the advance we make in CM. This will be obvious to the intelligent. None are entirely free from the 'Hindrances' mentioned here, (sensual lust, ill-will, etc). So let us begin our practice exercising patience and mindfulness, noting briefly these hindering thoughts as they arise in consciousness. If and when they intrude in the mind, we will bear witness to one of nature's laws, "that no two thoughts can occupy consciousness at the same time".

This is a blessing whether we fully realize it or not. It allows us the privilege and the technique of feeling the mind of unwanted and harmful influences. Sound, smell, or contact will naturally last somewhat longer in consciousness since they are caused by external or physical influences. However, note them all *briefly*, then immediately return to watching the breath. Try to remember not to 'linger' or dwell upon any phenomena; your goal is one-pointedness in concentration; settle for nothing less.

The First Stage:

As you begin your practice in CM, there might be the tendency to let the mind dwell on a number of things. This is quite natural at the outset. By all means, relax the mind and body. Counting oft times helps to dispel intruding thoughts, or repeating (not orally) 'calm, calm', or 'restful, restful' slowly until a calmness of mind is realized. After all, you are the experimenter with your own mental phenomena, so go about it in a systematic and determined fashion until it responds to your satisfaction. Realize the joy of blazing new trails away from conformity.

Mindfulness:

Mindfulness and Concentration begin *together*. Our first experience in CM is to note how difficult it is to shut out 'mind-objects' (thought). Like insistent insects flying through an open window, thoughts will arise out of 'nowhere' to either linger and expand, or to drift out of consciousness. Do not permit this to irritate or discourage you. There will be tendencies to become

impatient with our inability to control what we pridefully call our 'own thought'. Now you must be the judge as to just how much of this thought you wish to call your very own.

With body erect but relaxed, mental gaze directed to the tip of the nose, and watching (and directing) the breath, we proceed. The technique is: Note briefly each stimulating influence, whether it be a thought, an itching, a smell or an arising of pain. Pain might arise due to the untrained muscles or other causes. Itching is quite natural but will persist only for a time. Do not ignore them or try to "will" them out of existence. Recognize them as you do any and all mind-objects. Note a thought as 'thinking, thinking'; an itching, as 'itching, itching'; a pain, as 'paining, painning'. Also, if the itching or the painning becomes too severe and you wish to touch the affected part with your hand, note this with 'touching, touching', or 'rubbing, rubbing.' If you turn your body, stand up to stretch, or simply remain seated to bear the discomfort, note this as 'turning', 'stretching' or 'bearing'. The human body is a natural abode of suffering; our practice is toward control, discipline and mastery of sensory influences.

Mindfulness is the means by which our concentration becomes successful. Each time we use it, we come closer to our desired goal of one-pointedness of mind, hence we must observe mindfulness as the 'sharp-shooter' standing guard at the door of mind to note briefly each mental intruder. Proceed then with equanimity and patience. Continue your mindfulness even when going to the bathroom to answer nature's call, note the body's limitations.

A Period of Relaxing and Exercise :

Sitting in concentration (samadhi) for long periods of time is not necessary or required. The beginner will do well if he can sit for even fifteen minutes at one time. But, as one's practice progresses, the period of sitting will increase to a half hour or even an hour (or more). Experienced and advanced persons in CM will advise relaxing and exercising the body at intervals. The technique employed in this, is to note firstly the 'intention', saying 'intending, intending'. Then rising slowly to note 'rising, rising'; then 'turning, turning' as we (slowly) walk from the room to the point where we will exercise the body.

Let the movements be slow, even as a blind person moving with caution. Note the movement of the legs and feet; feel the *contact* as the foot touches the ground (or floor) and as you lift the foot to advance it for another step. Make this mental note as 'lifting, pushing, touching'. Mindfulness is permitted when we deliberately *slow down* the body's movement, then we can become aware of each detail as mind moves matter. At the end of our period of exercise when we wish to return and resume our practice in concentration, note this inner urge as 'desiring, desiring', then

return slowly and proceed with watching the breath. Later, when eating, be certain to use mindfulness; as the food touches the mouth note 'touching, touching' etc. If others are present who are *not* practicing CM, it is not advisable to continue our practice; we do not wish to attract needless attention or misunderstanding.

Making an object of a Persistent Thought or Sound :

Often at the beginning of our practice (and later), persistent thought-interference will take place. Or noise will persist that at the outset will prove disrupting. Although we briefly note the thought or sound, it stubbornly persists. The technique employed in making an 'object' of a persistent thought that recurs, is to put this intruder on the spot—under the white light of investigation. We become the judge and jury of the intruder, and we say "you, insist upon getting attention, now assert yourself." We pause to see what the intruding thought will reply; sometimes it is helpful; most times it is not. Then holding to the calm, go back to watching the breath. Psychologically this recognition of the intruder will invariably cause dismissal. Obviously, noises or odours can be 'endured' but unlike mental-objects we cannot always dismiss them. However, we do pause to recognize them.

The Second Stage :

After a few days (or weeks) of practice, 'noting briefly' will become proficient and exact. The human body will be seen as an aggregate of influences we have referred to here as the Group of Existence, or corporeality, feeling, perception, mind-objects and consciousness. These can be seen and understood as a mass of ever changing, sensitive and often painful influences. This is manifest in our practice when itchings, muscular pains, twitching, trembling and other reactions command our attention. We are beginning to see 'mind and matter' for what it is. Slowly our concentration improves and undisturbed quiet descends upon consciousness. The *quantity* of mental-objects decrease, and the *quality* of thought increases, until at last long periods of undisturbed mind will manifest as a reward.

Going back to the instructions on 'breathing', we mentioned that the breath will seem to stop. Let it be explained here again that this is quite normal. Invariably your practice has brought some degree of success in concentration when this occurs. When you attain to that stage of minimizing and controlling thought interference, the mind is like a quiet 'mill-pond'; the senses do not record the incoming and outgoing breath. At this point in your experience, you merely cease watching the breath and mentally (and slowly) repeat, 'knowing, knowing'. *Consciousness* alone persists; you might witness a void—emptiness, but you do have an *awareness*. At this point swaying of the body might occur.

Correct this swaying by leaning against your chair or the wall. Try to maintain your erect posture and be mindful of all phenomena.

Building to this desired development, let it be remembered that when we 'let down' in our ability to note all mental phenomena, we sacrifice the rewards of mindfulness. When a thought arises that urges us to move or act, note this with 'intending' or 'desiring'. If the mind is wandering, note this as 'wandering'; if a vision or image appears, lights, colours, note them simply with 'seeing, seeing.'

Changing Postures in CM:

Concentration Method does not confine one to any particular posture. It is obviously not well to move about restlessly, this would only defeat our objective. Personal discipline is our prime goal and the sitting posture provides the comfort and environment needed.

But there are times and occasions when lying down is needed and indicated. The muscular structure or the physical makeup of people differ often greatly. Some backs or spines are not as strong as others, or slight illness might require a reclining posture. However, reclining often causes one to fall asleep which at least temporarily halts our practice. If we do fall asleep, on awakening be certain to note this with 'awaking, awaking' and when we arise, 'arising, arising'; if irritation or anger is present, note it as 'anger, anger'. Thus we control the mind-objects and by so doing decrease their influence.

The Phenomena of Sleep:

Sleep in Concentration Method and in the scientific outlook, is but an aspect of sub-consciousness. It is that peculiar aspect in our mental life over which we seemingly have little or no control after we have entered the state of 'sleep.' Some psychologists associate sub-consciousness with the 'id', and attribute to it the negative, uncontrolled and even 'evil' influence that arises to do great harm before it can be brought under control. It is further said by some that our 'conscience' (Ego) or better mind is constantly at war with the 'id' which is seen as the troublemaker, which rises without warning to compel, and which can only be controlled by the so-called Ego or conscience. In CM, we have another approach to this matter which we will go into later.

Experiments at the University of Chicago a few years ago, showed that sleep is one thing and 'dreams' quite another. Sleep in this instance, was seemingly an absence of consciousness, while *dreaming* induced a type of consciousness that arose and fell in "waves" of consciousness and unconsciousness. In other words,

there were intervals between dreaming and unconsciousness that would appear on a chart as low points of inactivity, and high points ascending to 'an active mind'. Electrodes attached to the head and body of the sleeping person, determined this phenomena and recorded it on a chart in scientific manner.

Until such time as we can go deeper into the study of sleep, let us draw upon the more advanced teachings as found in CM and say, that sleep which is essential (plant life must also rest), and the *dreams* that emerge seemingly from the sub-consciousness, all arise from some previous action or influence. This action and reaction can arise from several sources. Memory is a storehouse from which many types of dreams can emerge. Or, they can emerge through influences of physical stimulation or touching the body to produce various thought patterns. The power and impact of our daily experiences can also be contributing factors in our dream life. And from the deeper and more remote realms of the mind's storehouse, prophetic guidance often manifest as 'symbols'.

Let it suffice to say at this time that the mind is a storehouse of an assortment of present and past experiences, stretching far back into the past. This storehouse of memory, should be seen as 'mental seed' forever growing in the soil of mind. There are seed of defilement and seed of merit being planted in this expansive but fertile ground we call mind. When the seed of defilement become too abundant and overpowering, maladjustment takes place in our being. When the seed of merit and right action dominate, they 'plow under' and overwhelm the seed of defilement. This expresses the principle of 'Impermanence' (Anicca) in no uncertain terms. Such is the simplified but factual explanation about mind.

Summary :

It should be borne in mind that sitting in Concentration (Samadhi) and practicing Mindfulness (Sati) is both a privilege and a rare experience that leads to the highest goal attainable by humankind. But human attainment should be aimed at serving humankind, hence the practice of CM is merely a means to an end. When you get up from your practice, the real test of development begins when you face the world and its trying influences that are imposed upon all.

In this present life, you may develop into a type who can feel *completely* responsible for his own spiritual advance or decline, needing no external guidance or prayerful aid. You can become one of the Noble Ones, knowing the law of cause and effect and quietly serving humankind from this point of vantage. If this is realized, be grateful but not elated or boastful as one of the 'Seedling Gods'.

This is the end of the preliminary instructions to Concentration Method. If you find all you need in this phase, there is no requirement for further experience. On the other hand, should you wish to explore the full range of 'Objects and Subjects' offered the scientific mind, or go into the highest practice of Insight-Knowledge, these are outlined and detailed in this Handbook on Concentration Method. If you are in a position to help create Concentration Method Centers, such a timely and worthy act will be met with full cooperation.

End of Preliminary Instruction.

The Kasinas

Objects For Concentration

CHAPTER FIVE

Author's Note :

To avoid faulty guidance on the practice and use of the Kasinas (circular objects employed in Concentration Method), the original translations from the Pali Text of the "Path of Purification" (Visuddhimagga) by Buddhaghosa are offered. The translations were made by the Venerable Vhikku Nanamoli.

The literal meaning of 'Kasina' (Pali term) is 'whole, all, or complete'. When applied to Concentration Method, it is the name of an object or devise used to produce and develop concentration of mind. These kasinas are easily made from coloured paper and simple materials.

According to the order in which the Kasinas are to be used is as follows: Earth, Water, Fire, Air, Blue, Yellow, Red, White, Light and Limited Space. It should be the choice of the individual to begin his practice in CM, using the 'popular' or preliminary method (respiration), or to begin immediately with the Earth Kasina. The author would stress using the preliminary method first (respiration), then if good results are realized, use the kasinas.

A teacher's guidance is most invaluable and needed in Concentration Method, particularly when we wish to experiment or do research in the mental sciences through this medium. All of this is available for the sincere person seeking personal development or wishing to encourage greater research in this growing field of vital interest.

Making the Earth Kasina :

"But when a man has had no such previous practice, he should make a kasina, guarding the *four faults* of a kasina and not overlooking any of the direction for the meditation subject learnt from the teacher. Now the four faults of the earth kasina are due to the intrusion of blue, yellow, red or white. So instead of using clay of such colours, he should make the kasina of clay like that in the stream of the Ganges, which is the colour of the *dawn*.* (Perhaps a light grey)*

And he should make it not in the middle of the monastery in a place where novices, etc., are about, but on the confines of the monastery in a screened place, either under an overhanging rock or in a leaf hut. He can make it either portable or as a fixture.

Of these, a portable one should be made by tying rags or leather to matting onto four sticks and smearing thereon a disk of the size already mentioned (either the size of a bushel (suppa) or the size of a saucer (sarava)), using clay picked clean of grass, roots, gravel, and sand, and well kneaded. At the time of the preliminary work it should be laid on the ground and looked at. (The modern way would be to fill a shallow pan of desired size, with earth or clay of this description).

So, having thus made it delimited and of the size prescribed, he should scrape it down with a stone trowel; a wooden trowel turns it a bad colour, so that should not be employed, and make it as even as the surface of a drum. Then he should sweep the place out and have a bath. On his return he should seat himself on a *well-covered chair* with legs a span and four fingers high, prepared in a place that is two and a half cubits (that is, *two and a half times elbow to finger-tip*) from the kasina disk. For the kasina does not appear plainly to him if he sits further off than that; and if he sits nearer than that, faults in the kasina appear. If he sits higher up, he has to look at it with his neck bent; and if he sits lower down, his knees ache.

Starting Contemplation :

So after seating himself in the way stated, he should review the dangers in sense desires in the way beginning 'Sense desires give little enjoyment' and arouse longing for the escape from sense desires, for the renunciation that is the means to the surmounting of all suffering. He should next arouse joy of happiness by recollecting the special qualities of the Buddha, Dhamma and Sangha; then awe by thinking 'Now this is the way of renunciation entered upon by all Buddhas, Pacceka Buddhas and Noble Disciples; and then eagerness by thinking 'In this way I shall surely come to know the taste of the bliss of seclusion'. After that he should open his eyes moderately, apprehend the sign (disk) and so proceed to develop it.

If he opens his eyes too wide, they get fatigued and the disk becomes too obvious, which prevents the sign becoming apparent to him. If he opens them too little, the disk is not obvious enough, his mind becomes drowsy, which also prevents the sign becoming apparent to him. So, he should develop it by apprehending the sign (kasina) keeping his eyes open moderately, *as if he were seeing the reflection of his face on the surface of a looking-glass.*

The colour should not be reviewed. The characteristic should not be given attention. But rather, while not ignoring the colour, attention should be given by *setting the mind on the*

name concept as the most outstanding mental datum, relegating the colour to the position of a property of its physical support. That (conceptual state) can be called by anyone he likes among the *names for earth*, such as 'earth', the 'Great One', the 'Friendly One', 'ground', 'the Provider of Wealth', 'the Bearer of Wealth', etc., whichever suits his manner of perception. Still, 'earth' is also a name that is obvious, so it can be developed with the obvious one by saying 'earth, earth'. *It should be adverted to now with eyes open, now with eyes shut.* And he should go on developing it in this way a hundred times, a thousand times, and even more than that until the learning sign (reflex image) arises.

When, while he is developing it in this way, it comes into focus as he adverts with his eyes shut exactly as it does with his eyes open, then the learning sign is said to have been produced. After its production he should no longer sit in that place; he should return to his own quarters and go on developing it sitting there. (the reflex image will now be in the 'mind's' eye)

The Counterpart Sign :

As he does so, the hindrances eventually become suppressed, the defilements subside, the mind becomes concentrated with access concentration, and the *counterpart sign* arises.

The difference between the earlier *learning sign* and the *counterpart sign* is this. In the learning sign any fault in the kasina is apparent. But the counterpart sign appears as if breaking out from the learning sign, and a hundred times, a thousand times, more purified like a looking-glass disk drawn from its case, like a mother-of-pearl dish well washed, like the moon's disk coming out from behind a cloud, like cranes against a thunder cloud. *But it has neither colour nor shape*; for if it had, it would be cognizable by the eye, gross, susceptible of comprehension (by sight) and stamped with the three characteristics. But it is not like that. For it is born only of perception in one who has obtained concentration, being a mere mode of appearance. But soon as it arises the hindrances are quite suppressed, the defilements subside, and the mind becomes concentrated in access concentration.

Two Kinds of Concentration :

Now concentration is of two kinds, that is to say, *access concentration* and *absorption concentration*; the mind becomes concentrated in two ways, that is, on the *plane of access* and on the *plane of obtainment*. Herein, the mind becomes concentrated on the plane of obtainment by the manifestation of the *jhana factors* (the five jhanas or points of development). The difference between the two kinds of concentration is this.

The factors are not strong in access. It is because they are not strong that when access has arisen, the mind now makes the sign its object and now re-enters the life continuum (karma-consciousness) just as when a young child is lifted up and stood on its feet it repeatedly falls down on the ground.

But the factors are strong in absorption. It is because they are strong that when absorption concentration has arisen, the mind having once interrupted the flow of the life-continuum (karma-consciousness), carries on with a stream of profitable impulsion for a whole night and for a whole day, just as a healthy man, after rising from his seat, could stand for a whole day.

The arousing of the counterpart sign, which arises together with access concentration, is very difficult. Therefore if he is able to arrive at absorption in that *same session* by extending the sign, it is good. If not, then he must guard the sign diligently as if it were the embryo of a wheel-turning Monarch (World Ruler).

Restraining the Mind :

How does he *restrain the mind* on an occasion when it should be restrained? When his mind is agitated through over-energeticness, etc., then instead of developing the three enlightenment factors beginning with investigation-of-states, he should develop those *beginning with tranquility*; for this is said by the Blessed One 'Bhikkhus, suppose a man wanted to extinguish a great mass of fire and he put dry grass on it...and did not scatter dust on it, would that man be able to extinguish that great mass of fire?—No Venerable sir.—' So too, bhikkhus, when the mind is agitated, that is not the time to develop the investigation-of-states enlightenment factor, the energy enlightenment factor or the happiness enlightenment factor. Why is that? Because an agitated mind cannot well be quieted by those states. When the mind is agitated, that is the time to develop the *tranquility* enlightenment factor, the *concentration* enlightenment factor and the *equanimity* enlightenment factor. Why is that? Because an agitated mind can well be quieted by those states."

Stages of Mental Discipline and Hindrances :

"Now it was also said above '*which abandons five factors, possesses five factors.*' Herein, the abandoning of the five factors should be understood as the abandoning of these five 'hindrances', namely, *lust, ill-will, stiffness and torpor, agitation and worry, and uncertainty*; for no jhana (stage of mental-discipline) arises until these have been abandoned, and so they are called

the factors of abandoning. For although other unprofitable things too are abandoned at the moment of jhana, still only these are specifically obstructive to jhana."

The mind affected through lust by greed for varied objective fields does not become concentrated on an object consisting in unity, or being overwhelmed by lust, it does not enter on the way to abandoning the sense-desire element. When pestered by ill-will towards an object, it does not occur uninterruptedly. When overcome by stiffness and torpor, it is unwieldy. When siezed by agitation and worry, it is unquiet and buzzes about. When stricken by uncertainty, it fails to mount the way to accomplish the attainment of jhana. So it is these only that are called factors of abandoning because they are specifically obstructive to jhana.

But applied thought *directs* the mind onto the object; sustained thought *keeps* it anchored there. Happiness produced by the success of the effort refreshes the mind whose effort has succeeded through not being distracted by those hindrances; and bliss intensifies it for the same reason.

Author's note :

On the matter of mastery and control, there are five points to serve as guidance; these are :

- (1) One should be able to apply attentiveness or withdraw it at will.
- (2) One should be able to enter into the jhana whenever and wherever one wishes.
- (3) One should be able to hold or sustain the jhana as long as one desires.
- (4) One should be able to *get up* from the jhana *at will*.

On the matter of selecting kasinas or (other) mind-objects or subjects to accomodate certain temperaments and development, the following suggestions are offered somewhat roughly. Temperaments and types vary greatly, therefore there can be no fast rule. Intelligent research and 'testing' should be applied.

- (1) Those tending to greed, materialism, suggest concentration on unclean things of body, or on a skeleton.
- (2) Those tending to anger, impatience – blue, yellow or white kasinas, or 'friendliness' 'compassion' 'joy' 'equanimity'.

- (3) Those tending to dullness—respiration (watching breath).
- (4) Those tending to strong faith—Buddha, Doctrine, Order, benevolence, morality.
- (5) Those tending to intelligent-investigation—peaceful calm, fire, earth, air, water kasinas (or as abstract principles).
- (6) Those tending to imaginativeness, thoughtfulness, — earth, air, fire, water; Consciousness, Nothingness, Subtle Perception.

The Practice of the Calm

(Samatha Bhavana)

The Seven Types of Mental (and physical) Objects :

(In the Pali Text this is given as the 40 objects).

- (1) The ten kasinas.
- (2) Concentration on repulsive and unclean things of the body, (pus, bile, spittle, snot, excrement, urine, etc.), or on the impermanence of the body.
- (3) Concentration on, Buddha, Doctrine, Order, or on morality, benevolence, Noble Ones, Peaceful Calm, unclean things and respiration.
- (4) Concentration on Friendliness, Compassion, Joy, Equanimity, (these are known as the four illimitables—universal).
- (5) Concentration on the thought of the unpleasantness of food.
- (6) Concentration on Infinite Consciousness, Nothingness, Infinite Space, Subtle Perception.
- (7) Concentration on, fire, earth, air and water as abstract elements (not kasinas).

The First Jhana

On the Stages of Mental-Discipline

The First Jhana :

“Jhana”: it is applied thought, sustained thought, happiness bliss, unification, and so it is a factor too. Here is the text :

‘Of the first jhana purification of the way is the beginning, intensification of equanimity is the middle, and satisfaction is the end.’

Of the first jhana purification of the way is the beginning: how many characteristics has the beginning? The beginning has three characteristics: the mind is purified of obstructions to that jhana; because it is purified, the mind makes way for the central (state of equilibrium), which is the sign of serenity; because it has made way (for the) mind to enter into that state. And it is since the mind becomes purified of obstructions, and through being purified, makes way for the central (state of equilibrium), which is the sign of serenity and, having made way, enters into that state, that the purification of the way is the beginning of the first jhana. These are the three characteristics of the beginning.

‘Herein, *purification of the way is access*, together with its concomitants. *Intensification of equanimity is absorption*. *Satisfaction is reviewing*.

The Second Jhana (Stage of Mental-Discipline):

At this point, ‘With the *stilling of applied and sustained thought*, he enters upon and dwells in the second jhana, which has internal confidence and singleness of mind without applied thought, without sustained thought, with happiness and bliss born of concentration, and so he has attained the second jhana, which abandons two factors, possesses three factors, is good in three ways, possesses ten characteristics and is of the earth kasina.

..... *Without applied thought, without sustained thought*: since it has been abandoned by development, there is no applied thought in this, or of this (jhana), thus it is without applied thought. The same explanation applied to sustained thought.

Also it is said in the Vibhanga (classification) ‘So this applied thought and this sustained thought are quieted, stilled, set at rest, set quite at rest, done away with, dried up, quite dried up, made an end of; hence it is said : *without applied thought, without sustained thought*.

.....Once this has been obtained in this way, and he has mastery in the five ways already described, then on emerging from the new familiar second jhana he can regard the flaws in it thus: This attainment is threatened by the nearness of *applied and sustained thought*; ‘Whatever there is in it of happiness, of mental excitement, *proclaims its grossness*’ and its factors are weakened by the grossness of the happiness so

expressed. He can bring the third jhana to mind as quieter and so end his attainment to the second jhana, and set about doing what is needed for attaining the third.

When he has emerged from the second jhana, *happiness appears gross to him* as he reviews the jhana factors with mindfulness and full awareness, while bliss and unification appear *peaceful*. Then as he brings that same sign to mind as 'earth, earth' again and again with the purpose of abandoning the gross factor and obtaining the peaceful factors, (knowing) now the third jhana will arise, there arises in him *mind-door* adverting with that same earth kasina as its object, interrupting the life-continuum. After that, either four or five impulsions impel on that same object, the last one of which is an impulsion of the fine-material sphere (a heavenly but impermanent state) belonging to the third jhana.

The Third Jhana (State of Mental-Discipline) :

And at this point, 'With the fading away of happiness as well *he dwells in equanimity*, and mindful and fully aware he feels bliss with his body, he enters upon and dwells in the third jhana, on account of which the Noble Ones announce : He dwells in bliss who has equanimity and is mindful', and so he has attained the third jhana, which abandons one factor, possesses two factors, is good in three ways, possesses ten characteristics, and is of the earth kasina.

.....A possessor of the third jhana is said to 'dwell in equanimity' since he possesses equanimity that is clear, abundant and sound. Equanimity is of *ten kinds*: six-factored equanimity, equanimity as a divine abiding, equanimity as an enlightening factor, equanimity of energy, equanimity about formations, (mental-formations), equanimity of feeling, equanimity about insight, equanimity as specific neutrality, equanimity of jhana and equanimity of purification.

.....'Here a bhikku (monk) whose cankers are destroyed is *neither glad nor sad* on seeing a visible object with the eye: he dwells in equanimity (uppeka), mindful and fully aware.'

.....He dwells in bliss who has equanimity and is mindful. He enters upon and dwells in that third jhana, is how the construction should be understood here. But why do they praise him thus? Because he is worthy of praise. For this man is worthy of praise since he has equanimity toward the third jhana though it possesses exceedingly sweet bliss and has reached the perfection of bliss, *he is not drawn towards it by a liking for the bliss, and he is mindful with the mindfulness established in order to prevent the arising of happiness*, and he feels with his mental body the undefiled bliss beloved of Noble Ones, cultivated by

Noble Ones. Because he is worthy of praise in this way, it should be understood, Noble Ones praise him with the words, 'He dwells in bliss who has equanimity and is mindful'.

.....Once this has been attained in this way, and once he has mastery in the five ways already described, then on emerging from the now familiar third jhana, he can regard the flaws in it thus: 'This attainment is threatened by the nearness of happiness; whatever there is in it of mental concern about bliss proclaims its grossness of the bliss so expressed.' He can bring the fourth jhana to mind as quieter and so end his attachment to the third jhana and set about doing what is needed for attaining the fourth.

.....When he has emerged from the third jhana, the bliss, in other words, the mental joy appears gross to him as he reviews the jhana factors with mindfulness and full awareness, while the equanimity as feeling and the unification of mind appear peaceful. Then he brings that same sign to mind as 'earth, earth' again and again with the purpose of abandoning the gross factor and obtaining the peaceful factors (knowing) 'now the fourth jhana will arise' there arises in him mind-door adverting (attentiveness to mind-door) with that same earth kasina as its object, interrupting the life-continuum.

The Fourth Jhana (Stage of Mental-Discipline) :

And at this point, 'With the abandoning of pleasure and pain and with the previous disappearance of joy and grief he enters upon and dwells in the fourth jhana, which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity, and so he has attained the fourth jhana, which abandons one factor, possesses two factors, is good in three ways, possesses ten characteristics, and is of the earth kasina.

.....Which has neither-pain-nor-pleasure: no pain owing to absence of pain; no pleasure owing to absence of pleasure (bliss). By this he indicates the third kind of feeling that is in opposition both to pain and to pleasure, not the mere absence of pain and pleasure. This third kind of feeling named 'neither-pain-nor-pleasure' is also called 'equanimity'. It has the characteristic of experiencing what is contrary to both the desirable and the undesirable. *Its function is neutral.* Its manifestation is unevident. Its proximate cause should be understood as the cessation of pleasure (bliss).

.....And has purity of mindfulness due to equanimity: has purity of mindfulness brought about by equanimity. For the mindfulness in this jhana is quite purified, and its purification is effected by equanimity, not by anything else. That is why it is said to have purity of mindfulness due to equanimity.

The Fivefold Reckoning of Jhana (or Summary):

When, however he is developing fivefold jhana, then, on emerging from the now familiar first jhana, he can regard the flaws in it in this way: This attainment is threatened by the *nearness of the hindrances*, and its factors are weakened by the grossness of applied-thought. He can bring the second jhana to mind as *quieter* and so end his attachment to the first jhana and to what is needed for attaining the second.

Now he emerges from the first jhana mindful and fully aware; and only applied thought appears gross to him as he reviews the jhana factors, while the sustained thought, etc., appear peaceful. Then as he brings that same sign to mind as 'earth, earth' with the purpose of abandoning the gross factor and obtaining the peaceful factors the second jhana arises in him in the way already described.

When this has been obtained in this way, and once he has mastery in the five ways already described, then on emerging from the now familiar second jhana he can regard the flaws in it in this way: 'This attainment is threatened by the nearness of *applied thought*, and its factors are weakened by the grossness of sustained thought.' He can bring the third jhana to mind as quieter and so end his attachment to the second jhana and set about doing what is needed for attaining the third.

Now he emerges from the second jhana mindful and fully aware; only sustained thought appears gross to him as he reviews the jhana factors, while happiness, etc., appear peaceful. Then as he brings that same sign to mind as 'earth, earth' and again with the purpose of abandoning the gross factor and obtaining the peaceful factors the third jhana arises in him in the way already described.

Its factor of abandoning is sustained thought only. The three beginning with happiness, as in the second jhana in the fourfold reckoning, are the factors that it possesses. The rest is already stated.

So that which is the second in the fourfold reckoning becomes the second and third in the fivefold reckoning by being divided into two. And those which are the third and fourth in the former reckoning become the fourth and fifth in this reckoning. The first remains the first in each case.

The Remaining Kasinas

Description of Concentration

The Water Kasina :

Now the Water Kasina comes next after the earth kasina. Here is the detailed explanation.

One who wants to develop the water kasina should, as in the case of the earth kasina, seat himself comfortably and apprehend the sign (kasina) in water that 'is either made up or not made up' etc., and so all the rest should be repeated in detail. And as in this case, so with all those that follow (in this chapter). We shall in fact not repeat even this much and shall only point out what is different.

Here too, when someone has had practice in previous lives, the sign arises for him in water that is not made up, such as a pool, a lake a lagoon, or the ocean as in the case of the Elder Cula Siva.

The venerable one, it seems, thought to abandon gain and honour and live a secluded life. He boarded a ship at Mahatittha and sailed to Jambudipa (India). As he gazed at the ocean meanwhile the kasina sign, the counterpart of that ocean arose in him.

Someone with no such previous practice should guard against the four faults of a kasina and not apprehend the water as one of the colours, blue, yellow, red or white. He should fill a bowl to the brim with water uncontaminated by soil, taken in the open through a clean cloth (strainer), or with any other clean unturbid water. He should put it in a screened place on the outskirts of the monastery as already described and seat himself comfortably. He should neither review its colour nor bring its characteristics to mind. Apprehending the colour as belonging to its physical support, he should set his mind on the concept (name) as the most outstanding mental datum, and using any among the (various) names for water, such as rain, dew, fluid, he should develop the kasina by using the obvious 'water, water.'

As he develops it in this way, the two signs eventually arise in him in the way already described. Here, however, the learning sign has the appearance of moving (as water moves). If the water has bubbles of froth mixed with it, the learning sign has the same appearance, and it is evident as a fault in the kasina. But the *counterpart sign* appears inactive, like a crystal fan set in space, like the disk of a looking-glass made of crystal. With the appearance of that sign *he reaches access jhana*, and the jhana tetrad and pentad in the way already described.

The Water Kasina.

The Fire Kasina:

Anyone who wants to develop the fire kasina should apprehend the sign of fire.

Herein, when someone with merit, having had previous practice, is apprehending the sign, it arises in him in any sort of fire, not made up, as he looks at the fiery combustion in the lamp's flame or in a furnace or in a place for baking bowls or in a forest conflagration.

.....Here are the directions for making it (the kasina). He should split up some damp hearth-wood and dry it, and break it up into short lengths. He should go to a suitable tree root or to a shed and there make a pile in the way done for baking bowls, and have it lit. He should make a hole a span and four fingers wide in a rush mat or a piece of leather or a cloth, and after hanging it in front of the fire, he should sit down in the way already described. Instead of giving attention to the grass and sticks below or the smoke above, he should apprehend the sign in the dense combustion in the middle (note the flame).

He should not review the colour as blue, or yellow, etc., or give attention to its characteristic as heat, etc., but taking the colour as belonging to its physical support, and setting his mind on the concept (name) as the most outstanding mental datum, and using any among the names for fire such as 'the Bright One', the 'Leaver of the Black Trail', the 'Knower of Creatures', the 'Altar of Sacrifice', etc., he should develop (the kasina) by using (preferably) the obvious 'fire, fire'.

As he develops it in this way, the two signs eventually arise in him as already described. Herein, the learning sign appears like (the fire to keep) sinking down as the flame keeps detaching itself. But when someone apprehends it in a kasina that is not made up, any fault in the kasina is evident in the learning sign, and any firebrand, or pile of embers or ashes, or smoke appears in it. The *counterpart sign* appears motionless like a piece of red cloth set in space, like a gold fan, like a gold column. With its appearance he reaches access jhana and the jhana tetrad and pentad in the way already described.

The Fire Kasina.

The Air Kasina:

Anyone who wants to develop the air kasina should apprehend the sign in air. And that is done either by sight or touch. For this is said in the Commentaries: 'One who is learning the air kasina apprehends the sign in air. He notices the tops of growing sugarcane moving to and fro; or he notices the tops of bamboos, or the tops of trees, or the ends of the hair, moving to and fro; or he notices the touch of it (the air) on the body.'

So when he sees sugarcane with dense foliage standing with tops level or bamboos or trees, or else hair four fingers long on a man's head, *being struck by the wind*, he should establish mindfulness in this way: 'This wind is striking on this place'. Or he can establish mindfulness where the wind strikes a part of his body after entering by a window opening or by a crack in a wall, and using any among names for wind beginning with 'wind, breeze, blowing,' he should develop (the kasina) by using preferably the obvious 'air, air'.

Here the learning sign appears to move like the swirl of hot (steam) on rice gruel just withdrawn from an oven. The *counterpart sign* is quiet and motionless. The rest should be understood in the way already described.

The Air Kasina.

The Blue Kasina :

Next it is said (in the Commentaries) 'One who is learning the blue kasina apprehends the sign in blue, whether in a flower or in a cloth or in a colour element.' Firstly, when someone has merit having had previous practice, the sign arises in him when he sees a bush with blue flowers, or such flowers spread out on a place of offering, or any blue cloth or gem. But anyone else should take flowers such as blue lotuses, (morning glory) flowers, etc., and spread them out to fill a tray or a flat basket completely so that no stem or stalk shows, or with only their petals. Or he can fill it with blue cloth bunched together; or he can fasten the cloth over the rim of the tray or basket like the covering of a drum. Or, he can make a kasina disk, either portable as described under the earth kasina or on a wall with one of the colour elements such as bronze-green, leaf-green, anjana-ointment black, surrounding it with a different colour. After that, he should bring it to mind as 'blue, blue' in the way already described under the earth kasina. The *counterpart sign* appears like a crystal fan in space, free from the kasina disk. The rest should be understood as described.

The Yellow Kasina :

Likewise with the yellow kasina, for this is said: 'One who is learning the yellow kasina apprehends the sign in yellow, either in a flower or in a cloth or in a colour element.' Therefore here too, when someone has merit, having had previous practice, the sign arises in him when he sees a flowering bush or flowers spread out, or yellow cloth or colour element.

The kasina should be made in the way described for the blue kasina, with kanikara flowers, etc., or with yellow cloth or with a colour element. He should bring it to mind as 'yellow, yellow.'

The Yellow Kasina.

The Red Kasina :

Likewise with the red kasina ; for this is said : 'One who is learning the red kasina apprehends the sign in red, either in a flower or in a cloth or in a colour element.' Therefore here too, when someone has merit, having had previous practice, the sign arises in him when he sees a bandhujivaka (hibiscus) bush, etc , in flower or such flowers spread out, or a red cloth or gem or colour element. But anyone else should make a kasina, in the way already described for the blue kasina. He should bring it to mind as 'red, red'. The rest as before.

The Red Kasina.

The White Kasina :

Of the white kasina it is said 'One who is learning the white kasina apprehends the sign in white, either in a flower or in a cloth or in a colour element.' So firstly, when someone has merit, having had previous practice, the sign arises in him when he sees a flowering bush of such kind (jasmine) flowers, etc., spread out, or a heap of white lotuses, or lilies, white cloth, a silver disk, and the moon's disk.

In the way already described for the blue kasina, with the white flowers already mentioned, or with cloth or colour element. He should bring it to mind as 'white, white.'

The White Kasina.

The Light Kasina :

Of the light kasina it is said 'One who is learning the light kasina apprehends the sign in light in a hole in the wall, or in a keyhole, or in a window opening.' So firstly, when someone has merit, having had previous practice, the sign arises in him when he sees the circle thrown on a wall or a floor by sunlight or moonlight entering through a hole in a wall, etc., or when he sees a circle thrown on the ground by sunlight or moonlight coming through a gap in the branches of a dense leaved tree or through a gap in a hut made of closely packed branches.

Anyone else should use that same kind of circle of luminosity just described, developing it as 'luminosity, luminosity' or 'light, light'. If he cannot do so, he can light a lamp inside a pot, close the pot's mouth, make a hole in it and place it with the hole facing the wall. The lamplight coming out of the hole throws a

circle on the wall. He should develop that as 'light, light'. This lasts longer than the other kinds. Here the learning sign is like the circle thrown on the wall or the ground. The *counterpart sign* is like a compact bright cluster of lights.

The Light Kasina.

The Limited Space Kasina:

Of the limited-space kasina it is said: 'One who is learning the space kasina apprehends the sign in a hole in a wall, or in a keyhole, or in a window opening', and so firstly, when someone has merit, having had previous practice, the sign arises in him when he sees any (such gap) as a hole in a wall. Anyone else should make a hole a span and four fingers broad in a well-thatched hut, or in a piece of leather, or in a rush mat, and so on. He should develop one of these, or a hole such as a hole in a wall, as 'space, space'. Here the learning sign resembles a hole together with the wall, etc., that surrounds it. Attempts to extend it fail. The *counterpart sign* appears only as a *circle of space*. Attempts to extend it succeed. The rest should be understood as described under the earth kasina.

The Limited-Space Kasina.

(The Path of Purification, Chapter V)

Charting the Way to Insight-Knowledge

(Vipassana-nana)

CHAPTER SIX

Right Concentration :

Right Concentration has two degrees of development :

1. Neighborhood Concentration, which approaches the first absorption without, however, attaining it.
2. Attainment Concentration, which is the concentration present in the four Absorptions, (jhana).

These absorptions are mental-states beyond the reach of the five-fold sense-activity, attainable only in solitude and by unremitting perseverance in the practice of concentration. In these states all activity of the five senses is suspended. No visual or audible impressions do arise at such a time, no bodily feeling is felt. But, although all outer sense-impressions have ceased, yet the mind remains active, perfectly alert, fully awake.

The attainment of these Absorptions, however, is not a requisite for the realization of the four Supermundane Paths of Holiness; and neither Neighborhood-Concentration nor Attainment-Concentration, as such, possess the power of conferring entry to the four Supermundane Paths; hence they really have no power to free one permanently from evil things. The realization of the Four Supermundane Paths is only possible at the moment of deep 'Insight' (vipassana) into the Impermanency, Miserable Nature, and Impersonality of this whole phenomenal process of existence.

He who has realized one or the other of the Four Supermundane Paths without ever having attained the Absorptions, is called 'One who has taken merely Insight as his vehicle'. He, however, who after cultivating the Absorptions, has reached one of the Supermundane Paths, is called, 'One who has taken Tranquility as his vehicle'.

(Nyanatiloka, The Word of Buddha)

Insight Contemplating Dissolution :

“ Now, how does the Wisdom of contemplating the dissolution of things count as Insight-Knowledge? Because there is an object (mind-object) as corporeality, or feeling, perception, mental-formations, consciousness, eye, ear,...old age, death; therefore does consciousness arise, and this again is dissolved. While

reflecting on this object, the meditating disciple contemplates the dissolution of that consciousness. He considers it as impermanent not permanent, as miserable, not happiness, as impersonal, not as a personality. He feels aversion for it; does not delight in it; gets detached, not attached: abandons it, does not hold fast to it."

"Now, by regarding it (consciousness) as impermanent, he overcomes the idea of permanence. By regarding it as misery, he overcomes the idea of real happiness. By regarding it as impersonal, he overcomes the idea of Personality. By feeling aversion for it, he overcomes delight. By being detached from it, he overcomes attachment. By effecting extinction of it, he overcomes its re-
arising. By abandoning it, he overcomes the holding fast to it."

The eight blessings of this knowledge are: "the overcoming of the view of eternal existence, the giving up of the delight in life, at all times right endeavor, pure livelihood, overcoming of fussiness, having fearlessness, acquiring forbearance and gentleness, control over delight and discontent.

(Manual of Buddhist Terms and Doctrine, by Nyanatiloka)

The Eighteen Principal Insights :

Having thus become familiar with the material and immaterial meditation subjects, and so having penetrated here already a part of those eighteen Principal Insights which are later on to be attained in all their aspects by means of Full-Understanding as Abandoning starting with Contemplation of Dissolution, he consequently abandons things opposed (to what he has already penetrated).

Eighteen Principal Insights is a term for understanding that consists in the kinds of insight beginning with Contemplation of Impermanence. Now as regards these:

1. One who develops the Contemplation of *Impermanence* abandons the perception of permanence.
2. One who develops the Contemplation of *Pain* abandons the perception of pleasure.
3. One who develops the Contemplation of *Not-Self* abandons the perception of self.
4. One who develops the Contemplation of *Dispassion* abandons delighting.
5. One who develops the Contemplation of *Fading Away* abandons greed.
6. One who develops the Contemplation of *Cessation* abandons originating.

7. One who develops the Contemplation of *Relinquishment* abandons grasping.
8. One who develops the Contemplation of *Destruction* abandons the perception of compactness.
9. One who develops the Contemplation of *Formations* abandons accumulation (of karma).
10. One who develops the Contemplation of *Change* abandons the perception lastingness.
11. One who develops the Contemplation of *Signless* abandons the sign.
12. One who develops the Contemplation of *Desireless* abandons desire.
13. One who develops the Contemplation of *Voidness* abandons misinterpreting (insistence).
14. One who develops the *Insight into States* that is *Higher Understanding* abandons misinterpreting (insistence) due to grasping at a core.
15. One who develops *Correct Knowledge* and *Vision* abandons misinterpreting (insistence) due to confusion.
16. One who develops the Contemplation of *Danger* abandons misinterpreting (insistence) due to reliance.
17. One who develops the Contemplation of *Reflexion* abandons non-reflexion.
18. One who develops the Contemplation of *Turning Away* abandons misinterpreting (insistence) due to bondage.

(Visuddhimagga, Chapter XX)

In What Sense Is Insight a Power ?

Owing to the contemplation of impermanence it does not waver on account of perception of permanence, thus insight is a power.

Owing to the contemplation of pain it does not waver on account of the perception of pleasure.

Owing to the contemplation of not-self it does not waver on account of the perception of self.

Owing to the contemplation of dispassion it does not waver on account of delight.

Owing to the contemplation of fading-away it does not waver on account of greed.

Owing to the contemplation of cessation it does not waver on account of rising.

Owing to the contemplation of relinquishment it does not waver on account of grasping, thus insight is a power. It does not waver and vacillate and hesitate on account of ignorance, and on account of the defilements and the aggregates that accompany ignorance; thus insight is a power.

(Visuddhimagga, Chapter XXIII)

There Is No Doer Apart From Karma and its Results :

In all kinds of becoming, generation, destiny, station and abode there appears only mentality-materiality, which occurs by means of the linking of cause with fruit. He sees no doer over and above the doing, no experiencer of the result over and above the occurrence of the result. But he sees clearly with right understanding that the wise say 'doer' when there is doing and 'experiencer' when there is experiencing simply as a mode of common usage. Hence the Ancients said :

'There is no doer of a deed
Or one who reaps the deed's result ;
Phenomena alone flow on—
No other view than this is right.

And so, while karma and result
Thus causally maintain their round,
As seed and tree succeed in turn,
No first beginning can be shown.

Nor in the future round of births
Can they be shown not to occur :
Sectarians, not knowing this,
Have failed to gain self-mastery.

They assume a being, see it as
Eternal or annihilated,
Adopt the sixty-two wrong views,
Each contradicting one another.

The stream of craving bears them on
 Caught in the meshes of their views :
 And as the stream thus bears them on
 They are not freed from suffering.

A monk, disciple, of the Buddha,
 With direct knowledge of this fact
 Can penetrate this deep and subtle
 Void conditionality.

There is no karma in result,
 Nor does result exist in karma ;
 Though they are void of one another,
 There is no fruit without the karma.

As fire does not exist inside
 The sun, a gem, cowdung, nor yet
 Outside them, but is brought to be
 By means of its component parts.

So neither can result be found
 Within the karma, nor without ;
 Nor does the karma still persist
 (In the result it has produced).

The karma of its fruit is void ;
 No fruit exists yet in the karma ;
 And still the fruit is born from it,
 Wholly depending on the karma.

For here there is no Brahma God,
 Creator of the round of births ;
 Phenomena alone flow on—
 Cause and component their condition.'

(Visuddhimagga, Chapter XIX)

Handbook on Concentration Method

Summary

CHAPTER SEVEN

To conclude this last chapter of the Handbook on Concentration Method, I must refer to my own experiences and offer them as a guide to help others. This statement is made in due humility, knowing myself as an average person with no claims to scholasticism or genius. The inference simply is that what could happen to me in the way of benefits and influences growing out of Concentration Method, can certainly happen to millions of others who are sincere and able to exert what nature and time has given them to work with. For this reason alone, I encourage the use and practice of CM, and further urge the psychotherapist, the scientist and the educator to experiment and research the method, and ultimately give it a much deserved place in the mental sciences. It is as old as man, surely as dignified as science, and it needs only Western perspective and the refining influences of modern outlook.

To express the above in more simple terms, I would say that a man must 'step outside' the world of his five senses to truly examine and experience new horizons that relate to his well-being and happiness. The barrier that has stood between the Western man and this action are both obvious and subtle. The obvious, presents the fact that CM, in the past, was poorly presented in the West. The subtle, marks the further truth that the West is the "activist" given to energy and action, and has only recently turned to the "passive" or mental life.

But perhaps the outstanding barrier lies in the Western man's insistence to separate the laws of life into two categories currently known as 'physical and spiritual laws'. The scientist seeks to reveal that this separation is sheer illusion; there is no real division; *the law is the law if and when it acts as such!* The misunderstanding lies in the fact that man has explored so little of life and is now confined to a small area limited to his small experience. But beyond these confines lies the unexplored into which he now fearfully peers. What he must find in due time is not necessarily pleasing to his vanity or traditions.

Among these influences that still lie in the unexplored regions is the matter of 'rebirth.' Rebirth, or the 'continuity of life' principle is an easily understood verity. All nature expresses it;

the variations in humans and creatures indicate the working out of right and wrong action. There is such a thing as personal capacity that varies intellectually, spiritually and morally. There are identical twins, and those that vary in nature ; genius and moron, prodigies who "know" without learning, and the *human heart* that denies the cult of annihilation. And beyond all this, there are more subtle influences that we must research and experiment with to know the full scope of what causes some to advance and others to either 'stand still' (which is impossible) or slide backward. The point of highest interest to the modern mind is that these *subtle influences exist* and can be explained.

This 'stepping outside' the five senses, in the calm of concentration, looking within our own mind, is no longer associated with superstition or occult fantasies. CM is distinctly something being brought up to modernity, given educational value and centered upon cultural advance. It is definitely the five (human) senses that must be studied, mastered and understood before the higher education or the higher ethics can be realized. The senses are commanding and compelling, too often robbing us of hard-won gains in life. The compelling urge of either sex or greed can arise to spread and blot out good reason, destroying all future brightness. This scourge of the senses to compel and destroy is known to the educator and the psychotherapist. But to be rid of the scourge, the nation and the world must be informed and enlightened.

Less than fifty years ago, the formal educational curriculum included only faster reading, more remembering of facts and data, adjusting to the many commercial methods by which produce was sold and exchanged, but little or no consideration was made for the study of mind. Moral and religious rules were present in abundance, but no blue-print was provided to show youth the 'mechanics' of the senses, their true meaning in life, or how to control them. The approach to educational values was centered upon material advance, then realized in technological and scientific development. There was little thought given to the mental-sciences outside of commercial psychology to control markets and stimulate the public mind for consumer goods.

But then along came the sudden and inescapable 'shrinking' of our little world, brought about by this same commercial psychology, rapid communication, expanding economies and a world of men clamoring for dominance in this new setting. In this brave new world, the crashing and toppling of old values and

traditions could be heard around the globe, and many were heard to say that perhaps this rapid change was too sudden and untimely. But the inevitable had happened without being heralded and blue-printed, and it was the industrialist who was the first to be made aware that greater research in the mental sciences must be realized. The 'public relations' man came into existence, and soon 'human relations' departments became popular in big industry; all enterprises demanded a consistently high quality of 'mind', particularly in the administrative and executive levels. The fast movement of life, attended by frustrating influences and rapid changes, soon produced neuroticism that spread around the world, fomenting wars and strife to threaten civilization itself. The alternative and result was to call into play a collaboration between the industrialist and the educator, which in turn commanded the services of the commercial psychologist whose work spread to create the psychotherapist.

Now the race is on for more effective research in the mental-sciences. The present approach is to examine and report 'behaviorism'. This indeed has merit, but is still far from fulfilling the growing need to combat neuroticism, crime and the dangers that grow out of frustrations. So again, the inescapable must be faced. Watching behaviorism is not enough; men must be taught the techniques of *watching the mind*, not only as mind affects the community, or as 'patterns of behavior', but as *mind* influences the individual. We must now face the more subtle problems and aspects that lie outside of stereotyped behaviorism, chemistry and testing gadgets; the individual must be taught to 'know mind' as a part of his education, and see personal discipline as a rewarding influence whose fruit is cultural balance.

Frightful as the idea is psychologically to many, the educated person must stand face to face with his own 'reality.' He must pause in his ancient habits to avoid reality by creating illusions and palliatives that hide the facts and reveal what is only sweetly acceptable.

Thoreau, Emmerson and Whitman opened the nineteenth century in America with a new kind of realism, reaching out to create an effective synthesis of acceptable and helpful *universal values*. The world answered them with two global wars. The pressures of our shrinking world, to create national frustrations, has been stepped up to include another powerful dynamic currently seen as international 'compulsion and conformity in

thought and action'. Thought patterns are created by which all must abide or suffer the damning reactions of popular opinion. More frustration must emerge from this added burden in the heart of freemen who will not and cannot compromise badly with life's vital problems.

Sadly enough there is no place to run and certainly no place to hide in mankind's hour of frustration. His world has become too small, and the retreats he once took into isolation, are no longer possible. He must stand and face the reactions of his own doing. The situation seems to be simply a case of being 'damned if he does and damned if he doesn't'. The conformity that has grown out of the present compulsion will threaten the needed creative genius in the 'uncommon man' whose sense of freedom of action makes possible his creativeness.

Vivekananda, the Hindu 'Yannasin' (homeless monk) who attended the Parliament of Religions held in Chicago, September 1893, fulfilled the prophetic statement made by his master Ramakrishna that the young disciple would "rock the world" with his dynamic message and appeal for Monism and viewing the one-ness of humankind. The life and history of this noble young man showed that he achieved some marked results. But patterns and ingrained habits, to include religious outlook are not easily changed. When intellectual and religious America recovered from Vivekananda's 'shocking contrasts' on East-West spiritual development, they simply and easily slipped back into their old time-worn patterns. The Parliament of Religions became a thing of the forgotten past with avowels to never repeat this performance on American soil.

My own persistence to encourage and propagate a more practical and time-tested version of cultural advance through CM, was somewhat upset by a letter received from a friend in London. He did not question the logic or illogic of working with my psychotherapist friends and contacts in America. He did say, "their interest extends only to new ideas that they can clothe in their own vague terms, and which are conditioned and controlled by the limited mass mind."

Perhaps my good friend was at least half right. There is a tendency in the field of psychology to deal only with the so-called obvious and 'provable'. The psychologist, seeking the over emphasized category of the scientist, forgets his duty to flexibility of mind, and too often becomes needlessly enmeshed in conservatism.

However, he is well aware that phenomena as it emerges from the human mind cannot be weighed and put through mazes like trained mice, or contained in test-tubes. He seeks to 'know mind' through behaviorist patterns, logic and reason. But he is further made aware that what is logic and reason for one man is not always good guidance for another. This applies most definitely to behaviorism. Polyandry (plural husbands) is permissible and *moral* in Tibet, but is seen as an evil in most other countries. Morality under the influences of a changing and shrinking world becomes a study in relative values, much to the confusion of many. Concentration Method clearly outlines the *relative nature of things* and gives this study a prominent place in the human consciousness. The individual should be taught how thoughts can be categorized and 'noted' that they might not become unduly prominent or dangerous.

Bringing this type of thought down to a mass level is not always possible, nor is it just and wise to withhold it from those at higher levels. This is termed by educators as 'points of balance' or the means by which a stabilizing influence is exerted on society to permit a so-called democratic principle to dominate. However, this does not always express justice or wisdom ; it often encourages mediocre thinking.

In spite of all this, my personal outlook is to have faith and confidence in the educator, the psychotherapist and the scientist to create whatever progress is possible in our shaky and uncertain little world, now heavily burdened with ancient illusion, compulsion, and frustration. Concentration Method is already in the hearts and minds of many advanced professional men and women guiding the destiny of the West. They will take this worthy and practical influence to whatever heights it has a capacity to reach in such a world, and I shall certainly continue to encourage and help to the best of my limited ability.

END

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