

## **CESSATION AND THE WAY THERETO**

### **(Nirodha-Maga)**

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Even in this very body there lies the cessation of the world, and the way leading to the cessation there of. Now if there is an origination process by way of dependence on links (Paticca Samuppada) and causes, it is also complemented by an inverted cessation (nirodha) process. If this were not so, then there would surely be no loophole out of the round of birth and death in the world-spheres, without end.

The way to cessation is, of course, well known. Namely, the Noble Eight fold Path, - otherwise condensed under the categories of morality (Sila), concentration (Samadhi), and wisdom (Panna).

The function of morality is to purify, concentration to penetrate, and wisdom to liberate. In that they are a unity, links in a chain, because they do not prosper without each other's support. Morality devoid of concentration is conducive to delusion, concentration devoid of morality is conducive to a dangerous inflation, and wisdom devoid of concentration is conducive to deficiency of mind control. As it is said:-

"Great becomes the fruit. Great the advantage of concentration when it is encompassed by morality. And great the fruit and advantage of wisdom when encompassed by concentration. The mind encompassed by wisdom leads to the removal of defilements."

The term 'cessation' in this context may lead one to suppose that annihilation of the conscious-subject is the goal. It is to be observed, however, that the process, beginning with morality, culminates in wisdom and emancipation of mind. This therefore, in

no way implies the extinction of a conscious subject. As it is said:- "All corruption shall be put away, and wholesome things brought to increase."

What is corruption? The three evils of delusion (Moha), hate (Dose), and greed (Lobha). What is wholesome thing? The Noble path, called the best of paths, for unlike other paths it leads to emancipation of mind.

Cessation in this context, therefore, does not imply decrease but increase. And if this is difficult to comprehend, then it is the wisdom of the sage which claims that one possessing nothing possesses all. The 'increase' in this context is the priceless gem which is term as 'the sure heart's release'. As it is said:-

'Even the ocean is absorbed with only one great taste, the taste of salt. So this discipline and doctrine which I teach is absorbed with only one great taste, the taste of release.'

Although the path begins with morality, the emphasis in the following chapter will be on concentration. Morality is already well known, whereas concentration remains an extremely complex and involved subject. In any case, morality, concentration, and wisdom are so inextricably involved that they emerge in relation whensoever either one is alluded to. For the present, it may be mentioned that there are three kinds of defilements (kilesa):- That kind which translates itself immediately into word or act (vitikkama kilesa), that which arises and then subsides (Pariyutthana kilesa), and that which is always latent (anusayakilesa). Of these the last name is the most devious to erase. It comprises seven unwholesome tendencies:- Sensuality (kamaraga), attachment to becoming (bhavaraga), malice (patigha), biasedness (ditthi), conceit (Mana), doubt (vicikiccha), and ignorance (avitta). These defilements are subdued (Pahana) by three methods:- by substitution of opposites (tadanga pahaha), by tranquillization techniques (vikkhambhana pahana), and by insight (Samucceda pahana). In other words, by morality (sila), by concentration (Samadhi), and by wisdom (panna).

Samadhi (concentration): Concentration may be analysed into four categories:

(1) the concentration for the attainment of jhanas (absorptions), (2) the concentration for the attainment of nana dassana (extrasensory perception), (3) the concentration for the attainment of salisampatanna (intent awareness), (4) the concentration for the attainment of vipassana nana (penetrative insight).

Jhanas (absorptions) derived from concentrated tranquillity of body and mind are highly conducive to states of equanimity and bliss. In view of this, these concentrated-absorptions are only too susceptible of being grasped as ends in themselves, when in reality they are to be only regarded as a means to an end, and as such merits a primary and distinguished place.

(2) Nana dassana (extrasensory perception) is that faculty of perceiving things which are astral in nature. Devoid of this supernormal vision, the human horizon is inevitably constrained within the limitations of the five sense-organs, to say the least. However, the attainment of supernormal vision is taken as an end in itself, when in fact it is only a means.

(3) Sati sampajanna (intent awareness) is that faculty of mindfulness and awareness which require for keeping the mind in harness and under restrained control. Without this incessant control over formations, feelings, perceptions, and concepts,

consciousness is led astray momentarily as the victim of every incident that upsprings. However, mind-control in itself is insufficient to be regarded as an end, for although it keeps a constant vigil over random-effervescent, it does not however annihilate them at the source. At best, it serves as a preventative and defensive device.

(4) Vipassana nana (Penetrative insight) is that faculty which penetrates to the source. As long as this faculty is attained the mind is not in a position to comprehend or understand the scheme of all things in the visible and invisible universe. Without this objective vision, consciousness is dominated by its own limited subjectivity and personal prejudice. It is, finally, only through this faculty that the unrealised, potential becomes the actualized reality. That is, the ultimate integration of personality and its unrestricted release.

These four categories of concentration, however, may be resolved under the collective term of Samatha-vipassana (tranquillized-penetrative insight), and shall be dealt with as such.

### **Samatha-vipassana (Tranquillized-penetrative insight):-**

Samatha is that quality of tranquillization so necessary as an integral process and also because of its being the essence. Its function, by tranquillizing, is to disperse passion (raga). In view of the fact that passion clouds the mind, and that the mind is by its very effervescence frittered away from second to second, the only method of integration is by concentrating attention to a point (ekaggata).

There are numerous methods of achieving this, and they need not be detailed here. The thing of prime importance is to fix the mind to a centre, and to keep it there. Once the hectic effervescent of the psyche is controlled to an integral point, it may be expanded later to embrace a vast field. It is to be noted that the Satipatthana Sutta begins with the Samatha factor.

"Herein, O Bhikkhus, a bhikkhu having gone to the forest, to the foot of a tree or to an empty place, sits down with legs crossed, with body erect, and sets up mindfulness in front".

Now the mind cannot (without first having been trained to do so) fix its attention upon any particular thing for a protracted period, whether the 'thing' be body, feelings, thought, or objects of mind. To alleviate this difficulty, therefore, some form of tranquillity, involving either one of the forty subjects of Samatha Kammatthana, is recommended, according to individual congeniality. Only after the mind has become steadied, made lucent and firm, is it directed to the investigation of the body, feelings, thoughts, and objects of mind.

Although concentrated-absorption (jhana) is a product of Samatha, it does not necessarily imply extrasensory perception (nana dassana). There may be extrasensory perception or there may not, since tranquillity is not concerned with perception but with tranquillity. If extrasensory perception is to be cultivated, the potential faculties of vision (Cakkhindriya) have to be developed by concentration on the light kasina. And this is so because, even as light illumines a dark room, even so in accordance with the principle of optics the darkness of the psyche within has to be first illuminated by an

internal light.

Vipassana:- Whereas the function of Samatha is to tranquillize, the function of Vipassana is to disperse ignorance (Avijja) and to penetrate. Samatha and Vipassana, although they may be practised in isolation, do not prosper without each other's support. For Samatha in no way disperses ignorance, nor is there vipassana without the tranquillity of body and mind at first.

When combined and developed, they result in the attainment of knowledge (Vijja) and render the defilements (Asavas) extinct.

**Vipassana's scope includes ten insights, as follows:-**

(1) Sammasana Nana:- Perceptive insight into the factors of intangibility (Nama) and formations (Rupa) in their true perspective and nature.

(2) Udayabbayanu Passana Nana:- Perceptive insight into the arising and perishing of all tangibility and intangibility from one moment to the next.

(3) Bhanganu Passana Nana:- Perceptive insight into the dissolution of all phenomena.

(4) Bhayapathana Nana:- Perceptive insight into what are the dangers to be feared and shunned.

(5) Adinavanu Passana Nana:- Perceptive insight into the misery inherent in all things and rooted in grasping.

(6) Naibbidanu Passana Nana:- After perceptive insight into the above five factors, the consequent aversion arising there from as a preparatory stoppage leading to release.

(7) Muncitukamyata Nana:- Perceptive insight into the yearning for release through the right path.

(8) Patisankhanu Passana Nana:- Perceptive insight into the discriminative contemplation, whereby release may be obtained, though obstructed by the grasping aggregates.

(9) Sankharupekkha Nana:- Perceptive insight into the equanimity where all the formations are to be viewed as preparatory to the attainment of release.

(10) Anuloma Nana:- Perceptive insight into the adaptability of life, whereby release may be attained. That is, comprehension of the Four Noble Truths in all their ramifications, and the development of middle path surpassing both (asceticism and sensuality) extremes.

**The Discourse on mindfulness continues:-**

"Thus he lives contemplating form in form internally, or externally, or internally and externally. He lives contemplating origination factors in form, or dissolution factor, or both. Thus he contemplates form in form, feelings in feelings, thoughts in thoughts, and mental essences in mental essences".

Now to contemplate origination and dissolution factors, in Buddha's sense, scarcely implies a desultory reflection upon the decay and death of the body, but of the

internal structure of the life process itself, witnessed in full clarity by penetrative insight. As it is said:-

"As long, O Bhikkhus, as my vision pertaining to the Noble Truths, with triple insight and in twelfold style, remained unclear, even so long, o Bhikkhus, in this world with its Maras, Brahmas, ascetics, gods, and men of highest insight and knowledge remained to be attained".

The 'triple insight' referred to the perceptive insight into things as they are (Sacca Nana), the perceptive insight into something which has to be accomplished and known (Kicca Nana), and the perceptive insight into something which has been accomplished and known (Kata Nana). Each Noble Truth penetrated in this way and makes for the 'twelfold style'.

It is obvious that the physical eye is not implied here, since it does not penetrate into the body, not to mention mental essences, but the eye of purified intensity pertaining to the Dhammakaya. But what is this Dhammakaya? To understand the implications it is necessary to return to the ancient adage:-

### **"Self is the refuge of self".**

At a casual glance, this contradicts the doctrine of Anatta. How can self be the refuge of self when there is no self? But the seeming contradiction is merely of superficial one, and appears as a contradiction due to its having been shifted out of context. Life is beset with impersonality because the five aggregates of an individual field are facile and not self-controlled, an effervescence that splits and re-splits.

Nevertheless, even a personality which splits is still a personality, and if properly controlled may even attain to the height of ultimacy. As it is said:-

"Be unto yourself a refuge, an isle, and not elsewhere.

Let the dhamma be refuge, the isle, and not elsewhere.

Thus shall the limit of darkness be reached, for those who are desirous to learn".

If there is going to be any sort of self at all, it is obviously this Dhamma which will have to be established as such. And since equilibrium of consciousness is the very essence, the way to mental poise is not to disregard the peripheral faculties of incessant external elements, but to establish them at the same internally centralized point.

As it happens, this problem is already solved by nature (Dhamma). For in the human debris of personality such an integrated point already exists, namely in the pit of the diaphragm, and seated at which point is a nucleus (sphere) of Dhamma. Were it not for this nucleus, wherein all the four elements and consciousness fuse, the human organism would never have come to exist. This sphere of Dhamma serves as the base for the manifestation of organic human personality as such, and is termed Pathama Magga (First step).

Now as soon as the life is issued from the mother's womb, it begins the gradual process of sense-contact (Phassa) with the environment, activating along the network of nerves, which culminates in the attention being directed to the external form, thereby establishing and identifying it as the self.

As for the nucleus of Pathama Magga at diaphragm level, it passes from sight, because from birth onwards all men's activities are centred outside, not inside. When

the peripheral faculties are withdrawn from external contact and centred within, the initial attempt is seldom crowned with success, considering that perception through protracted externality of contact has become crudified and gross. Initial attempts at introverted perception usually result only in a sensation of swimming and whirling in the dark.

What is more, once the nucleus of Pathama Magga is perceived, it is too small and effervescent to fixate attention thereon for long. This is significant regarding the habitual hectic state of the peripheral mind. Initial attempts are always tangled up at this point, and the problem is always how to fix attention upon the nucleus of light and keep it there. As it is said:- "There are three factors necessary, O Bhikkhus, for one intent on the attainment of higher consciousness (Adhicitta). Namely, the factors of concentration, of energy, and of equanimity, are the three factors. If, O Bhikkhus, only the factor of concentration is applied, then consciousness is conducive to laxity. If only the factor of energy is applied, then consciousness is conducive to that state which is devoid of the potential necessity for the destruction of the defilements. But if, O Bhikkhus, concentration, energy, and equanimity, in proportion as the need for them demands, are initiated, then consciousness becomes flexible, potent, and translucent, so as to initiate the destruction of that which is defiled. Thus only does it attain to the capacity of beholding in perceptive immediacy the state or circumstance at which it is aimed".

Now once the peripheral faculties have been sunk and gravitated to the pit of the diaphragm (slightly above navel) and the sphere of Pathama Magga manifests translucent and bright, it is to be understood that in this sphere the aggregates (Sankharas) have their seat. It is a process of nature to aggregate in spheres as a repository self-contained. If the aggregates are not integrated and condensed thus, they would disintegrate and disperse, and memory as such would no longer exist, not to mention selfhood. Also, if penetrated into detail, in this sphere of Pathama Magga lies the aggregates of morality, concentration, and wisdom, which pertains to the human personality, and which have been accumulated from antecedent lives. It is not enough, however, that these aggregates or spheres of morality (sila), concentration (Samadhi), and wisdom (Panna), are discovered. They have to be developed and purged. Therefore they are called accomplishments (Sampadas). They are the steps to the fashioning of the integrated personality, which is a matter to be accomplished strenuously, and not something given and ready-made.

This is made plain by the exhortation:- "We will not shrink back, but will struggle on. If there come to be a vortex of energy, so that which is not yet won might be won by human strength, by human energy, and by human striving".

**We note that the emphasis is on the human base, from which it all begins. For that is how Dhamma arises as given in the Anguttara Nikaya:-** "Bhikkhus, if you are asked by nonbelievers about the Dhamma, you shall answer them as follows:- The root of Dhamma is will. All Dhamma arises whenever attention is focused thereon. All Dhamma appears through sense contact. All Dhamma combine through perception. All Dhamma culminate in the Jhanas. All Dhamma are by attentiveness controlled. All Dhamma are by wisdom overcome. All Dhamma have release as goal. All Dhamma are in deathlessness submerged. All Dhamma ends in Nibbana".

It would seem that in Buddha's discourse to Pothapada the fundamental teaching 'for the rejection of any self implies a doctrine and a technique for annihilation. It however, does not need much insight to comprehend that what is implied is the extinction of the mundane aggregates (Lokiya dhamma) as signified by the human, celestial Brahma, and Arupa Brahma forms.

This becomes obvious at once when the lines which follow are perused:- "This is a way by which impure conditions can be put away and pure conditions brought to crease and therein abide."

What are impure conditions? The root of evils of delusion (moha), hate (dosa), and greed (Lobha). What are wholesome things? The Noble path, called the best of paths because unlike all other paths, it leads to emancipation of mind.

'Putting away' or cessation, in Buddha's sense, never implies decrease but increase. There is no annihilation of a conscious subject, or such nonsense as 'dewdrop sinking into sea'.

Each emancipated one has his own supramundane 'field' of radiant personality, the end result of an aeonic accumulation of Parami, the perfections of experience, which are by no means extinguished at death. As it is said:- "Even here and now, in the present body (not to mention after death thereof) that essential emancipated consciousness which is the Tathagata remains unplumbed. And although this is what I teach, there are those who falsely accuse me of proclaiming a doctrine which is annihilationist. As of old, so now, I proclaim only this:- suffering and the cessation of suffering".

And, again in the discourse to Nigrodha: "All corruption shall be put away and wholesome things brought to increase". And once this increase (namely, wisdom and insight) is attained (by supernormal concentration) there is the abiding by it. Cessation therefore, even if it is difficult of concentration, is never the extinction of a conscious subject. On the contrary, it is a gradual build up of potential, by intensifying steps.

"Great becomes the fruit, great the advantage of concentration when it is encompassed by morality. Great the fruit and advantage of wisdom when encompassed by concentration. The mind encompassed by wisdom is set free from the defilements".

The function of morality is to purify, of concentration to penetrate, of wisdom to liberate. In that they are in unity and they do not prosper without each other's support. For morality devoid of concentration conduces to delusion. Concentration devoid of morality conduces to dangerous inflation, whereas wisdom devoid of concentration conduces to deficiency of mind control. When it is recommended to sink the peripheral faculties down into the aggregates (spheres) of Sila, Samadhi and Panna, at diaphragm pit, the intention is to push the faculties (bhavana) to their logical and ultimate culmination, namely the attainment of the supramundane and the release, also known as knowledge finality (Annatavindriya).

The twenty two potential faculties commencing with the potential faculties of vision (Cakkhindriya), come into play in this smelting cultivation (Bhavana) process as controlling guides.

They are expedited to transmute raw material into refined product, a process which can reach its fullest pitch only at this most vital of centres in the diaphragm pit,

other wise known as the 'heat base' (Haddaya Vatthu). It is termed so in that the aggregates of perception, memory, thought, and knowledge emerge there from.

Centred there are the faculties called Ceto-samadhi, 'heart-concentration'. It is only at this focal point that the mundane faculties are able to emerge and issue out (through transmutation process) the release faculties (Ceto-Vimutti) that are supramundane. Now when the faculties have penetrated the spheres of morality, concentration, and wisdom (significant of the path) in successive style, the sphere of release (Vimutti) appears. Release from what? Release from the aggregate of the crude human form (Manussa kayahina). It is release in the sense of passing from and transcending (for the moment) that particular level or stage of aggregates. Having been release therefrom in this style, it perceives its release (Vimuttinana dassana).

Whereupon the next formation appears. In this instance is the defined human counterpart (Manussa kaya Panita), otherwise known as the 'astral'. To understand what this refined human counterpart is, it is necessary first to comprehend how it comes to exist at all. It comes to exist through the process of contact (Phassa), of impression, and of intensification. As soon as a child is born, its very physicality serves as the base for psychoformative reproduction, for the human organism is not merely a consistency of dead cell. It is this active potentiality which contains in it the germ of psycho-physical replication.

Now the 'field-of-form' in which all the psycho-physical activities are activated inevitably partakes of the characteristic feature and form derived from the original base of crude materiality being 'stamped', as it were and sustaining the impress thereof. Each form, derived in this replicated style, serves as the base for further development in turn, like an each reed in its inverted sheath. The human organism from the moment of birth, in its ceaseless impressionistic psycho-physical interplay of reciprocity (annamanna), thus serves as the base of 'template' for the intensification of continuous refinement in involuted style. Form (rupa) impressed with feeling (Vedana), and feeling with the sense of form, aggravated to immediate consciousness (vinnana), by the supporting imagery of perception (sanna) and memory (sankharas).

In the Abhidhamma, this refined human counterpart is not classified in its formal (Kaya) but in its psychological aspect (Citta) as a resultant (Vipaka). It is to be noted, therefore, that this particular formation is to be regarded as psychic in content, although tinges of crudely derived materiality linger therein.

It is classified in the sensual sphere of origination (kamavacara) and does not rise above that status. Being fettered by the attachments peculiar to the sense-sphere of existence, its psychic supports (Arammana) determines its status quo.

Now the potential faculties pass from the crude form and impermeate this refined human counterpart, thus experiencing activity therein.

It is then instigated to penetrate in mindfulness (Satipatthana) for the further development of the path, as signified by the spheres of morality, concentration, and wisdom, and as release (Vimutti) from the refined human aggregate, and the perception thereof (Vimutti Nana Dassana). Whereupon in the next stage, the crude celestial form or aggregate (Dibba kayahina) appears. It cannot be too often repeated as that each successive form or sphere through the intensification of 'smelting' (Bhavana)



which is a creative process and a replicative force pushes to ever increasing degree of refinement. Each successive form is established with a path (signified by the spheres of morality, concentration, and wisdom), and since the celestial aggregate is a more refined product than the human, its path too is consequently more refined and so forth for all that follows. This, then, is what is implied by the obscure utterance:- "Self is the refuge of self".

Namely, through contact (Phassa) each antecedent form (self) serves as the 'template' for the production of a more refined one, which again serves as the base for the next. All of which are only subtle reproduction of the five basic aggregates of personality (Pancupadanakkandha) which go to fashion existence in the mundane (Lokiya)sphere.

The crude celestial form (Dibbakaya Hina) and its refined counterpart (Dibbakayapanita) are products of the refined human form as base. They come to exist through the same intensification process of impressionistic smelting. Nature knows little limit in its potential capacity for refinement, which can be either instigated deliberately (as in the Jhanic method alluded to here), or by the mere force of meritorious living. It is to be understood that a meritorious life lived is not a mere desultory drifting to nothingness and dissolution but an activity which bears psychic fruit, brought about by the gradual accumulation and retention (Tadarammana) of wholesome (kusala) impulses from psychic moment. In the Abhidhamma this embodiment of the celestial aggregate is classified as beneficial (kusala), but like the refined human form it does not rise above the level of sensual attachments peculiar to the sensual sphere (Kamavacara). The other forms which follow from the celestial aggregate as base, are the Brahman form (Brahma kaya Hina) and its refined counterpart (Brahma kaya Panita). Unlike the celestial aggregate, these Brahma forms do not arise merely through meritorious living as such, but have to be deliberately instigated (by Jhanaic concentration).

Only those who practice Jhana (whether by concentration on anyone of the Kasinas, or on such states of mind as compassion etc.) attain this formal embodiment, which surpasses the sensual sphere.

In the Abhidhamma, this embodiment is classified in the form sphere (Rupavacara), due to its absorption in formal states and because materiality is still present. Its emotional and psychic supports (Arammana), however, are of Jhanic content, based on equanimity or bliss, as the case may be.

From the refined Brahma form as the base the Arupa-Brahma form and its refined counterpart are produced because of being proficient in the absorptions of formlessness (Arupajhana) which could be either the experience of the infinity of space, the infinity of consciousness, voidness, or neither perception nor non perception. In the Abhidhamma, this embodiment is classified in the formless sphere (Arupavacara) because materiality is no longer present and because of the intangibility of its psychic supports. It would be misleading, however, to infer from this that the conscious-subject is formless as such. It is the support which is formless as the subject is endowed with form which is composed of the cognitive element (Vinnanadhātu). It is to be noted that consciousness (Vinnana) is one of the four terms of nutriment

(Ahara), and in the Dependent Origination Process (Patacca Samuppadu), it is consciousness (Vinnanam) which serve as the base for the arising of immateriality-materiality (Nama-rupa). It (Vinnana), therefore, is to be reckoned as a quality with the capacity for formative manifestation, and is not formless as such. With the attainment of the refined Arupa Brahma form, mundane aggregates reach their limits.

It is also to be understood that some already possess a celestial or Brahma form at birth. This in no way implies that they are already made but simply that the human form which they impregnate at conception (Patisandhi) receives their life impulse once their exhaustion of meritorious potential in the upper planes has culminated. These celestials and Brahmas are not expedient but to be reborn, and once relinked by human birth they submerged in the new life which arise. These aggregates of personality, however, still continue to exist in the life continuum substrata (Bhavanga) at diaphragm pit. They are to be understood as resultant levels (Vipaka), whose function is only threefold:- as departing consciousness (Cuti), as relinking consciousness (Patisaddhi), and as life continue substrata (Bhavanga). It is a matter to be investigated that experience is not confined to the human level of consciousness, but there also exist in latency (plato's theory of forms) other aggregates to support the aspirant for release from mundane limits, because in the first place consciousness aspires for release only after it has had a surfeit thereof. As long as the hunger for mundane delight (as well as celestial bliss) remains, so long does the tendency to release fail to present itself. Only he who has his fill of mundane things at the all inclusive level of human, celestial, Brahma, and Arupa-Brahma attainments, an urge for higher things arise because it would be useless to speak of such higher things to one who has not yet had his fill. That is why it is said that there are creatures who delight in becoming, and when they hear of putting a stop to becoming their minds do not respond to it. "Young men, in the search for selfhood, which one would be better. To go in search for a woman or to go in search for yourself." With this statement we have arrived at this point of the Arupa-Brahma aggregate. But, like all the other aggregates passed earlier, it is merely a higher level of the mundane personality (Upadakkhandha) and cannot be identified as the permanent refuge and an isle of self, or in any way can it be established as such, because it also decays and dies.

A man becomes a Deva, a Brahma, or an Arupa-Brahma deities only because he worked from the human level as base and at death he would be elevated to the upper planes. To be satisfied with the attainment of the Arupa Brahma plane as something with self sufficiency would be unrewarding to say the least, considering that the wheel of birth and death roll on. The problem of discovering the root and base of all these offshoots of personality, labouring under the delusion of an eternal self, remains. It is said, "no opening can be discovered by creatures, mazed in ignorance who are fettered by a thirst for becoming and who stray and wonder."

The 'no opening' referred to here is the Anatta process of split-personification, leaving no trace of the split-origin (already discussed in the chapter on Anatta), of the amorphous plurality which comes about through the dependent origination (Paticca Samuppada) process. This is why we witness Buddha has kept a noble silence on whether the self exists after death or does not exist after death. In one sense it does, in

another sense it doesn't, because the whole truth of it is inextricably bound up in the anicca-anatta process of split- personality.

However, when the Arupa-Brahma aggregate is pushed on to the dead centre, and on to the spheres which signify the path, a more refined form called the Dhammakaya Gotrabhu manifests itself. It is so termed because of the transition of lineage from mundane to supramundane.

The Dhammakaya Gotrabhu is a refinement of the Arupa-Brahma form as base. As we have already observed that all the antecedent forms are issued forth under the transmutative agency of an intensification process. At this juncture, the Dhammakaya Gotrabhu serves as the psychic link between the mundane (Lokiya) and the supramundane. (Lokuttara) consciousness, and is otherwise termed 'converted'. It is the 'bridge' where on and whereby the mundane aggregates may be viewed in retrospective, and promise of supramundane excellence be viewed in prospective.

In its initial stages this Dhammakaya is not something to be regarded as the final and complete, because it is by the same process of intensification which is susceptible to further degrees of refinement. The realization of the four Noble Truths begin to dawn at this point by unfolding itself in perspective, with the consequent abandonment of wrong views and defilements, in ever ascending scale. Thus a stage is set for the Sotapanna, Sakadagamin, Anagamin, and Arahatta aspects of consciousness, respectively.

It cannot be too often repeated that the production and emergence of all these forms and spheres are the result of an intensification process. Each form or sphere in its centre is void, and it is in this very voidness that the causal force of will is pushed. The void serves as the passive condition whereby things may arise. It is the force of direction and will, actually instigates their rise.

All phenomena arise in the basic condition of voidness, and it is due to this hiatus of voidness (between one manifestation and the next) that Hume asserts that no casual connection can be perceived from the appearance of one thing to the next.

It is only in the nature of things that there always be a void serving as the basic condition. The void (plato's receptacle) is always necessary as a passive conditional matrix of emptiness (Natthi Paccaya) wherein the casual seed may be sown before any result (Vipakapaccaya) may issue forth. It is in this passive matrix or receptacle, that the determining force of will is put and pushed.

But will (Cetana) or the controlling faculties (Indriya paccaya) is not enough. It must possess some antecedent 'material' on which to work, so that what is merely in the state of potentiality may become actuality. In the case of these forms and spheres of ever increasing refinement, each antecedent form or sphere of the same nature serves as the material (Ahara Paccaya) which is smelted down by will into the voidness at its centre, whereon a refined counterpart of it appears. Only in the light of this does the injunction 'self is the refuge of self' become clear. For an antecedent 'self' is harnessed as the base for the production and emergence of a more refined one, until all sense attachment to mundane residues are purged.

All Dhammakaya forms are release (Vimutti) forms, in contrast to the mundane forms which are only of temporary (Sammuti) usage. Unless the release forms are attained, emancipation from the mundane sphere of things remains an impossibility,

because the mundane forms are so crude to comprehend in totality the Noble Truths, the characteristics of mutability, suffering, impersonality, and the way to transcend them.

Vipassana (penetrative insight) begins only when the Dhammakaya Gotrabhu (transition of lineage from mundane to supramundane) is attained. Samatha (Jhānic tranquillity) carries consciousness up to the Arupa Brahma states and there it reaches its limit. That is why Yogis of ancient times were unable to penetrate into the process of Dependent Origination (Paticca Samuppada) by which personalities arise. Surpassing the domain of Samatha, Buddha arrived at Gotrabhu Nana (transition of lineage in sight). By the Dharma kaya form impregnated with consciousness, he took stock of all that which goes to compose the mundane. Before Buddha there was only Samatha. Vipassana begins with the Buddha. The Dhammakaya forms are called 'release' (Vimutti) forms because they have become so refined that no attachment remains, and therefore they are the vehicles of emancipation. They are expedited to review mundane aggregates, to observe the crudity therein, and to attain emancipation therefrom. This process (of a more refined form observing the crudity in a lesser form) is a necessary process, because it is not in the power of a crude form to comprehend the refinement in a higher form, or to jump immediately thereto. The process is not confined to an observation of the human aggregates. And this is so, because if the observation is confined merely to the human level of aggregates then all that the mind will be emancipated from is the human aggregates, when as a matter of fact there are other subtler levels of a more insidious nature to be emancipated from.

The process by which this takes place is through an objectification technique. Consciousness is not only capable of objectifying itself, but is by its very nature a matter of divisibility. If this were not so, then it would never be able to observe 'itself'. At any moment of time, it is always a posterior aggregate of consciousness which observes an anterior one. One group of percepts is always observing another group. The word 'itself' is misleading because it is only one group of aggregates which is being observed and not the totality thereof. This is one reason why it is said that all phenomenas are characterized by a series of not self (Anatta). To say, at any one time, that it is the same 'self' is not correct. To say, again that it is a different 'self' is also not correct. There are states of awareness which arise and perceive other states. States arise and state vanish, aggregates appear and aggregates disappear. The psychic process is a series of looking back, looking front and looking around. They are its very nature, and they only become more refined the higher it proceeds in the attainment (Samapatti) scale. Although it is a natural process for one moment of consciousness to reflect upon another, it is never carried to such lengths as in this flexibility of penetrative insight called Vipassana. It is due to the identification with a certain moment of consciousness that man (by that moment) becomes enslaved. Feelings and reactions arise by the second. Mind control has remained a dream. In the average man, the aggregates of experience (Sankharas) are in such a state of confusion and disunity that they prevent the exact perceptive faculty. Only when the mind is centralized by the Samatha Vipassana technique and purged thereby, does it become keen enough to observe psychic phenomena with ease. This is also the method by which detachment (Upekkha) is at-

tained.

The problem of the practitioner of Samatha Vipassana is to unify whatever levels or aggregates of consciousness there may be and to harness them into service so as to make available to perceptive immediacy at a moment's notice. Once this faculty of transition from the crudest level to the most refined has been attained, it can be said that the practitioner is in command of his faculties and is an adept in the concentrated absorption of mundane and supramundane states of consciousness.

It is to be observed that the term 'mystic' is not applied to these states, for there is nothing amorphous or dreamy about them. On the contrary, they are very precise and clear cut. For if not precise and clear cut as they are, there would surely be no release from the ceaseless round of birth and death. When face with the refinements of mind there is no adequate terminology to express it. The Pali terms of Manas, Citta, Vinnana are scarcely adequate to express the various aspects of mind, capable as they are of being pushed to translucent limits. Consciousness is not only passive, it is also active. It perceives, becomes aware, and cogitates at the different levels of refinement.

All of which involves a thorough comprehension of the mind instants and the analysis of to what extent the gamut of conscious states is resultant (Vipaka), functional (Kriya), or volitional (Javana).

It is to be understood, therefore, that Vipassana involves something more than mere desultory human awareness. The confusion has been to assume the mindfulness (Satipatthana) at the human level of consciousness as Vipassana. Satipatthana is vigilance of mind which is a basic necessity of awareness whether in or out of Jhana. It is not to be transmuted immediately into the highest perceptive insight of Vipassana Nana.

It is said that the Dependent Origination (Paticca Samuppada) process in direct order (Anuloma), commencing with ignorance as a condition (Avittapaccaya sankhara), is also complemented by an inverted (Patiloma) cessation (Nirodha) process, commencing with the removal of ignorance (Avittaya tv-eva asesaviragaviraganerodha sankhara-nirodho).

This is so because when ignorance is removed through morality, concentration, and wisdom, then the offshoots (Jettaputta) of split personality (anatta) or aggregate composites (Sankharas) as another terms are removed as a consequence. That is, through concentration they are controlled to a point (at diaphragm pit), and smelted out of whatever defilements there are, whereby all conflicting impulses are put to rest, unified, integrated, purged, and ceased, leaving no remainder (Upadisesa) and no further issue. Thus put to an end, there is no subsequent base (Paccaya) for the arising of rebirth consciousness (Vinnana), name and form (Nama-rupa), and all the rest.

The Satipatthana Sutta concludes with the promise:- "Verily, O Bhikkhus, whosoever practices these four foundations of mindfulness (on formations, feelings, thoughts and mental objects) in this manner for seven years, seven months and seven days, then one of these two fruits-the highest knowledge (Arhata) or the state of non-returner (Anagamin) may be expected by him. This is the only way, O Bhikkhus, which lead to the purification of creatures, to pass beyond sorrow and lamentation and to realize Nibbana through the four foundations of mindfulness".

The problem of Arahantas and Anagamins in the world is not due to any lack of

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practise, but due to a fundamental misunderstanding of Buddha's promise. First of the misunderstanding came from ignorance of the method of inverted technique whereby each level of form, feeling, thought, mental essence is observed not as generally understood but by confining itself to the human level alone. Second of the misunderstanding is that Buddha was speaking from the specific context of certain period of history by knowing through supernormal insight that many possessed the faculties ripe for attainment. This promise cannot be converted at this juncture to mean all and sundry.

Although attainment is something dependent on individual maturity the path to enlightenment is nevertheless always open to all. Before his final passing away to Nibbana, Buddha thus said to Subhadda who was the last of the converts: "Subhadda, if bhikkus were to live rightly (Samma Vihareyyum) the world would not be void of Emancipated Ones".

The right living as already stated, begins and ends with right understanding (Sammaditthi) and right concentration (Samma Samadhi).