

NAMO TASSA BHAGAVATO ARAHATO SAMMA
SAMBHUTHASSA
THE ATTAINMENT OF THE BUDDHAHOOD AND
BODHISATTVAS.

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“Even in this very body, six feet in length, with its sense impressions, thoughts, and ideas, is the world, the origin of the world, the cessation of the world, and the way leading to the cessation thereof.” This statement made twenty-five centuries ago by the Buddha is much more profound than is generally supposed. For a thing is perceived as profound in proportion to the profundity of the perciver. It may seem a rather large claim to make, but only the practice and attainment of sammasamadhi (Right concentration) :- that is to say, the system of samatha- Vipassana which ushers in calm and insight -reveal in its true scope the extent to which existence as a whole is profound. As samma samadhi, there are 18 basic forms and their respective spheres to be attained. After having completed and acquired facility in the practice of entering these 18 basic forms and their respective spheres, concentrate the Dhammakayas attention upon the human form. Concentrate on the first sphere of Pathama Magga (or the sphere of the human form), within its centre, in its translucence and luminosity. Expand this sphere of Pathama Magga and establish it as a flat and translucent disc-like vehicle of support. This is called Pathama jhana. It may thus be observed that by jhana is not only meant a state of mind, but also a disc-like vehicle of support. Seat the Dhammakaya upon this disc-like vehicle of support. This is called the Dhammakaya established in Pathama jhana.

Next, concentrate the Dhammakaya’s attention upon the sphere in the centre of the celestial form (Dibba-kaya). Namely, the sphere of the celestial form, in its translucence and luminosity. Establish this sphere of the celestial form as a flat and translucent disc-like vehicle of support, as mentioned above, this is called Detiya jhana. As soon as the Dhammakaya’s attention has adverted thereto, the Paathama jhana slips and the Dutiya jhana takes its place. The Dhammakayas seats itself upon this disc-like vehicle of support. This is called the Dhammakaya established in Dutiya jhana. Next, concentrate the Dhammakaya’s attention upon the sphere in the centre of the Bharmma form. Namely the sphere of the Bharmma for in its translucent and luminosity. Established this sphere of the Bharmma form as a flat and translucent disc-like vehicle of support. This is called Tatiya jhana. As soon as the dhammakaya’s attention

adverted there to, the Dutiya jhana slips off and the Tatiya jhana takes its place. The Dhammakaya seats itself upon this disc-like vehicle of support. This is called the Dhammakaya established in Tatiya jhana. Next concentrate the Dhammakaya's attention upon the sphere in the centre of the Arupa Bharmma form. Namely, the sphere of the Arupa Bharmma form in its translucence and Lumionsity. Establish this sphere of the Arupa Bharmma form as a flat and translucent disc-like vehicle of support. This is called catuttha jhana. As soon as the Dhammakaya attention has adverted thereto, the Tatiya jhana slips off and the catuttha jhana takes its place. The Dhamakya seats itself upon this disc-like vehicle of support. This is called the Dhammakaya established in catuttha jhana. All these above four Jhanas are Rupa (form) jhanas. That is to say, the concentrated-absorptions of form. Next, sink the Dhammakaya's attention down into the centre of the Dathama jhana. Establish this void centre of the pathama jhana as a flat and translucent disc-like vehicle of support. This is called Akasananca avatana jhana. Namely, the state of the infinity of space. As soon as the Dhammakaya's attention has adverted thereto, the caluttha jhana slips off and the Akasanacaayatana jhana takes its place. The Dhammakaya seats itself upon this disc-like vehicle of support. This is called the Dhammakaya established in Akasananca-ayatana jhana. Next sink the Dhammakaya's attention down into the void centre of Dutiya jhana. Establish this void centre of the Dutiya jhana as a flat and translucent disc-like vehicle of support. This is called vinnananaa ayatana jhana. Namely, the sphere of the infinity of consciousness. As soon as the Dhammakaya's attention has adverted thereto, the Akasanaca ayatana jhana slips off and the vinnananaa ayatana jhana takes its place. The Dhammakaya seats itself upon this disc-like vehicle of support. This called the Dhammakaya esestablished in vinnananaa ayatana jhana. Next, sink the Dhammakaya's attention down into the void centre of the tatiya jhana. Establish this void centre of the Tatiya jhana as a flat and translucent disc-like vehicle of support. This is called Akincanna ayatana jhana. Namely, the sphere of voidness. As soon as the Dhammakaya's attention has adverted thereto, the vinnananaa ayatana jhana slips off and the Akincanna ayatana jhana takes its place. The Dhammakaya seats itself upon this libe vehicleof support. This is called Dhammakaya established in Akincanna ayatana jhana. Next, sink. The Dhamma kaya's attention down into the void centre of the caluttha jhana. Establish this void centre of the catuttha jhana as a flat and translucent disc-like vehicle of support. This is called Neva sanna na

sanna ayatana jhana. Namely, the sphere of neither perception nor non-perception. As soon as the Dhammakaya's attention has adverted thereto, the Akincanna ayatana jhana slips off and the Nevasannaayatana jhana take its place. The Dhammakaya seats itself upon this disc-like vehicle of support. This is called the Dhammakaya established in Nevasanna nasanna ayatana jhana. These last four jhanas are Arupa formless jhanas. That is to say, the concentrated-absorptions of formlessness. This above process is called entering the jhanas from first to eighth by direct (anuloma) process. Next, reverse the process, descending from eighth to the first by inverse (pastiloma) process. The whole process is called the accomplishing of jhana samapatti.

Dukkha-suffering- Now investigate the Noble Truth (ariya sacca) of suffering as pertaining to the human form (manussakaya). Which is born, ages, sickens and dies. Now that which is called birth, has the characteristic of being a translucent nucleus, at its minimum the size of a Bodhi-tree seed. At its maximum, with a diameter of 3 centimeters. This nucleus or sphere of birth begins to center down into the sphere of the human form at the age of fourteen. It is this nucleus which instigated birth in all, and if it were not present, no birth would arise. After the Dhammakaya has witnessed for itself the cause and process of birth in all its ramifications, then investigate the process of growing old. The characteristic known as 'growing old' has its submerged centre in the nucleus of birth, and is black in colour and opaque. When this nucleus of age is still small, it is the start. As it augments in size, decay sets in. It is this nucleus alone which ages the human form and ushers in the process of decay. Within this nucleus or sphere of age, again, another nucleus has its centre. Namely, the nucleus of sickness and disease. Which is even blacker in hue than that of the nucleus of age. As soon as this nucleus of sickness and disease begins to activate and centres down into the nucleus of age, the human form became immediately ill. Now as soon as this illness appears, the nucleus of death augments in force and size. This nucleus of death, the blackest of all, has its centre in the nucleus of sickness and disease. As soon as the nucleus of death augments right between the connecting link of the human and the astral form, cutting and obliterating it, the human form immediately dies. After this process has been witnessed by penetrating perception of the Dhammakaya, perceptive knowledge (nana) of the impermanence and uncertainty of birth, old age, sickness and death is attained. Having known, perceived

and accomplished this process is called the attainment of sacca Nana. After the Dhammakaya has witnessed that birth, old-age, sickness and death is suffering indeed, is something to be known, is called the attainment of Kicca Nana. After having perceived that all this is suffering-that is seen clearly, known clearly is called the attainment of kata Nana. This called the investigation of the Noble Truth of suffering. Contemplated in perceptive immediacy of Nana.

Sanydata Origin-Now investigate the second Noble Truth. Namely, the origin of suffering. Suffering originates through causes with root in desire. There are three nuclei or spheres of desire within the sphere of the human form. One enveloping the other. The external one is black, the inner one even blacker and the innermost one blackest of all. Having contemplated with the penetrating perception of the Dhammakaya, realizing that because of desire suffering arises is called the attainment of sacca Nana. Having realized that desire is worth rendering extinct because of the suffering it inculcates, is called the attainment of Kicca Nana. Having perceived that desire ushers in suffering-that is, seen clearly, known clearly-is called the attainment of Kata Nana. This is called the investigation of the Noble Truth of the origin of suffering contemplated in perceptive immediacy of Nana.

NIRODHA-EXTINCTION- Desire having risen, it has become essential to expedite the method of extinguishing it, back to its roots. That is, rendering it extinct. This is called Nirodha. Nirodha has the characteristic of translucent sphere, 5 vah in diameter, situated within the sphere of the human form.

It may be questioned why all these spheres are so large, out of proportion to the human form itself. They are large because they do not possess the properties of physicality, but are psychical entities belonging to another plane of things. Being psychical spheres they are capable of being expanded and contracted at will. As soon as the sphere of Nirodha has taken effect, desire disappears even as the radiance of the sun at down banishes the dark. Having contemplated with penetrating perception of the dhamma Kaya that desire is rendered extinct by Nirodha, is called the attainment of sacca Nana. Having realized that Nirodha is worth accomplishing, is called the attainment of Kicca Nana. Having perceived all the way in its clarity that which has been rendered extinct by Nirodha, is called the attainment of Kata Nana. This is called the investigation of the third Noble Truth of the Extinction of suffering. Contemplated in perceptive immediacy of Nana.

ARIYAMAGGA- The Noble Eightfold path- Having witnessed that which was to be rendered extinct, the path is open to release. The path is characterized by three spheres, situated in the sphere of the human form. Namely, the sphere of sila (Morality), Samadhi (concentration), and Panna (Wisdom). As perceived with the penetration of the Dhammakaya, all these sphere are in appearance translucent, and in diameter the breadth of the dhammakaya itself in concentrated pose from knee to knee. Having contemplated with the penetrating perception of the dhammakaya that these three spheres are the Path to Release, is called the attainment of Sacca Nana. Having realized that this Path is worth developing and treading is called the attainment of Kicca-Nana.

Having perceived all the way in its clarity that the Path has been developed and tread, is called the attainment of Kata Nana. This is called the investigation of the fourth Noble Truth of the Noble Eightfold Path. Contemplated in percpective immediacy of Nana.

DHAMMAKAYA SOTAPANNA- The stream- entered- Having investigated the four Noble Truth as pertaining to the human form Manussakaya and accomplished jhana samapatti, Sink the Dhammakaya's attention to void centre. Whereupon, a translucent sphere, 5 vah in diameter appears. In which the dhammakaya-spta[amma. 5 Vah in diameter (form knee to knee) and 5 vah high, is seen in concentrated pose. Enter this dhammakaya Sotapanna, in Jhana. And concentrate its attention upon the celestial form (dibbakaya). Then investigate the four Noble Truth as pertaining there to. Applying the same method as before. Having accomplished this process to completion the Dhammakaya sotapannas attention is fows on the void centre. Whereupon, a translucent sphere, 10 Vah in diameter, appears. In which the dhammakaya sakadagamin, 10 Vah in diameter from knee to knee and 10 vah high, is seen in concentrated pose.

DHAMMAKAYA SAKADAGAMIN-The once returner- Enter this Dhammakaya Sakadagamin, seated in Jhana and concentrated its attention upon the Bharmma form (Pupa Bharmma Kaya). Then investigate the Four Noble Truths as pertaining there to. Having accomplished this process to completion, Sink the Dhammakaya sakadagamin's attention to void centre. Whereupon, a translucent sphere, 15 Vah in diameter, appears. In which the Dhammakaya Anagamin, 15 Vah in diameter (from knee to knee) and 15 Vah high, is seen in concentrated

pose.

DHAMMAKAYA ANAGAMIN- The non-returned- Enter this Dhammakaya Anagamin, seated in Jhana. And concentrate its attention upon the Arupa Bharmma form. Then investigate the Four Noble Truths as pertaining there to. Applying the same method as before. Having accomplished this process to completion, Sink the Dhammakaya Anaagamin's attention to void centre. Whereupon, a translucent sphere, 20 vah in diameter, appears. In which the Dhammakaya Arahatta, 20 vah in diameter from knee to knee and 20 Vah high, is seen concentrated pose.

LOKUTTARA JHANA SAMAPATTI- Now bring up the sphere of Dhammakaya sotapanna and establish it as Pathama Lokuttara Jhana. Bring up the sphere of Dhammakaya Sakadagamin and establish it as dutiya Lokuttara Jhana. Bring up the sphere of Dhammakaya Anagamin and establish as Akasananca ayatana Lokuttara Jhana. Void centre of the Dutiya Jhana establish as vinna nananca ayatana Lokuttara Jhana. Void centre of the tatiya Jhana establish as Akincanna ayatana Lokuttara Jhana. Void centre of the Catuttha Jhana establish as Nevasanna na sanna ayatana jhana. Accomplished Jhana Samapatti of all these eight attainment by direct (anuloma) and inverse (Patiloma) process, seven time, using the dhammakaya arahatta as accomplisher. Establish the spheres off the human form (manussakaya), the celestial form (Dibbakaya), the Bharmma form (Rupa Bharmma kaya), and the Arupa Bharmma form, in Rupa Jhana and ArupaJhana. Accomplish Jhana Samapatti in all these forms simultaneously, using the Dhammakaya as accomplisher and observer. Then investigate and observe the present life. Concentrate absolutely still in the centre. Observe the present life, beginning from immediacy of contact down each day, retreating back to the day of birth. Then into the period before birth, the prenatal status in the womb. As far back as the first cellular speck (kalala rupa). Retreat back to the period before entry into the womb. Back to the period when the rebirth-consciousness first entered the father's form (the rebirth-consciousness first enters the father's form before that of the prospective mother). Retreat back to the former existence. Back to each birth, respectively step by step, life after life, one step at a remove, Back to the first consciousness (Pathama vinnana). Then return (as retreated) back to the present. Thereafter, investigate and observe future birth. Do so as to perceive it all the way in clarity, using the dhammakaya as perceiver. This is called pube Nivasa Anussali Nana.

CUTUPAPATA NANA- The perception and knowledge of other's destinies-Having investigated and observed existence as pertaining to oneself, thereafter investigate and observe the existences of others. Establish the spheres, of the human form, the celestial form, the Bharmma form and the Arupa Bharmma form, pertaining to other subject, in Jhana Samapatti. Accomplish Jhana samapatti in all these forms simultaneously, using the Dhammakaya as accomplisher and observer. Then investigate and observe as before, but pertaining now to the subject in hand. This is called cutupapata Nana. The perception and knowledge of other's destinies.

AYATANATI-LOKA- The sphere of the three worlds- Establish the sphere of the three Lokas in RupaJhana Samapatti. Namely, the sensual world (Kamaloka), the Bharmma world Rupa Loka), and the Arupa Bharmma world (ArupaLoka). Establish the sphere in Rupa Jhana samapatti. Void centre of this sphere (of RupaJhana Samapatti) establish in Arupa Jhana Samapatti. Accomplish Jhana Samapatti therein, using the Dhammakaya as accomplisher. Investigate and observe the three Lokas, perceiving both outside and inside, so as to apprehend it in full clarity of vision all the way. Now that which comprises the three Likas are the realms of the giantemons, the ghosts, the animals, the prugatorial creatures (of which there are eight-planes), the earth plane (ManussaLoka), the six planes of the celestial world (devaLoka), the sixteen planes of the Bharmma world, and the four planes of the arupa Bharmma world. Within the sphere of the three lokas, creatures have their endless circuit of birth and death, propelled by the momentum of their own kammic potential.

AYATANA LOKANTA- The sphere of outer friends- Establish the sphere of Lokanta in Rupa Jhana sama patti. Void centre of this sphere (of Rupa Jhana samapatti) establish in arupa Jhana sanapatti. Accomplish Jhana sama patti, using the Dhammakaya as accomplisher. Investigate and observe Lokanta, perceiving both outside and inside, so as to apprehend it in full clarity of vision all the way. Now that which is called Lokanta (literally world-end) is separate and detached from the Three lokas, lower than the lowest hell of Avici, below and outside the bounds of the sphere of the Three Lokas, not to be measured in the distance therefore. This ayatana (sphere) is called Lokanta, and is the abode of those creatures with the greatest penalty on their heads, for which debt they often have to pay for Kalpas (world-cycles). But even

these doomed creatures in perpetual darkness may one day re-arise from this sphere, once retribution has been paid in full, thence to be reborn in the Three Lokas again.

AYATANA NIBBANA- The sphere of the Emancipated-

Establish the sphere of dhammakaya arahatta in rupaJhana samapatti. Void centre of this sphere (of rupa Jhanasamapatti) establish in ArupaJhana samapatti. Accomplish Jhana samapatti, using the Dhammakaya Arahatta as accomplisher. Investigate and observe Nibbana, perceiving both outside and inside, so as to apprehend it in full clarity of vision all the way. Let no doubt remain pertaining there to. Nibbana is another ayatana in direct ascension above the Three Lokas (Just as Lokanta is in direct declension below the Three Lokas). It rises beyond the highest plane (Nevasanna, nasanna ayatana) of the formless Bharmas world. It is outside the bounds thereof, not to be measured in the distance therefrom. This sphere is called Ayatana Nibbana and is the abode of those beings emancipated from all stupidity and impurity, which is its own reward.

The spheres of perception, memory, thought and knowledge-

The sphere of perception (approximately 3 cm. at its normal size) pertaining to the human form has its seat in the sphere of the human form, is spherical in character and translucent. Establish the sphere of perception in Jhana samapatti. Accomplish Jhana samapatti therein until translucence is reached. Then expand the sphere of perception pertaining to the human form until it has attained to the dimensions of the dhammakaya. That is to say, 5 Vah in diameter. The sphere of memory (approximately the size of an eye) is submerged in that of perception, and translucent. Establish the sphere of memory in Jhana samapatti. Accomplish Jhana samapatti therein until translucence is reached. Then expand the sphere of memory pertaining to the human form until it has attained to the dimensions of the Dhammakaya. The sphere of thought (approximately the size of the iris of an eye) is submerged in that of memory, and translucent. Establish the sphere of thought in Jhana samapatti. Accomplish Jhana samapatti therein until translucence is reached. Then expand the sphere of knowledge pertaining to the human form until it has attained to the dimension of the Dhammakaya. That which is mentioned here are merely the spheres of perception, memory thought and knowledge as pertaining to the human form. As for the four spheres thereof pertaining to the celestial form, the Bharmas form, the

Arupa Bhama form, the dhammakaya form and all the other dhammakaya form, from the crudest to the most refined, the same procedure must be repeated for each.

PARAMI-PERFECTIONS- There are three categories of Parami (perfections arising from merit accumulated). Namely- 10 parami (normal), 10 upaparni (medium), and 10 paramata parami (supreme). The merit (Punna), arising from charity performed (after having done so repeatedly), accumulates so as to expand into a sphere approximately 20 centimeters in diameter. After which it contracts and condenses itself to the diameter of approximately 3 centimeters. It is in this manner that the sphere of parami is attained. In this case, the sphere of Pana (charity)-Parami.

After the accomplishment of further charity performed, the sphere expands, until its accumulated proportions attains to approximately 20 centimeters in diameter, whence it contracts and condenses itself to the diameter of approximately 3 centimeters. This sphere is called the sphere of Dana Upaparni. with the accomplishment of even further charity performed, the sphere expands. Until its accumulated proportions attains to approximately 20 centimeters in diameter. Whence it contracts and condenses itself to the diameter of approximately 3 centimeters. This sphere is called the sphere of Dana paramata parami. Regarding merit accomplished and accumulate from morality (Sila), renunciation (nekkhamma), wisdom (Panna), energy (Viriya), fortune (Khanti), truth (sacca), earnest resolve (adhittana), compassionate love (metta), and equanimity (upekkha), their various spheres expand and contract and condense after the same process as already mentioned for that of Dana parami. thus, becoming the spheres of 10 parami, 10 upaparni, and 10 paramata parami, respectively, in proportion to the merit accomplished and accumulated. After all these spheres of parami have expanded and condensed themselves repeatedly, augmenting their dimension thereby, until finally attaining to the diameter of 20 centimeters, those who have earnestly resolved to become Arahatta disciples attain Nibbana, this accumulated parami being the potential which supports their resolves so as to finally establish it as a reality. For those who earnestly resolve to become great disciples (Maha savaka), chief disciples (Akka savaka), solitary (pacceka) Buddhas, or All-Enlightened (Sabbannu) Buddha, a far greater store of parami has to be accumulated, in proportion to the magnitude of the resolve. All these spheres of parami are situated in the centre of the forms, for the crudest up to the most refined. Within the sphere of Dana parami there is the sphere of sila

(morality), samadhi (concentration), Panna (wisdom), Vimutti (Release), and Vimutti Nana Dassana, respectively, as in the human form itself. Having penetrated all these spheres to their culmination, concentrate next on the provider pertaining to the celestial form (Dibbakaya). The provider for which is situated in the sphere of the celestial form, and makes provision for it. Within this provider, too, is the sphere which goes to fashion it. Within which sphere again are the spheres of sila, samadhi, Panna, vimutti, and vimutti, Nama Dassana, respectively. Next concentrate on the provider pertaining to the Bharmma form. In the sphere of this provider, too are the spheres of sila, Samadhi, panna, vimutti and vimutti Nana Dassana. Then concentrate on the provider pertaining to the Arupa Bharmma form. In which sphere of the provider are the spheres of sila, Samadhi, panna, vimutti, and vimutti Nana dassana. Now concentrate on the provider pertaining to the dhammakaya form. In which sphere of the provider, too, are the spheres of sila, Samadhi, panna, vimutti, and vimutti Nana Dassana. continue this process of penetrating and observing the providers, from the crudest of the Dhammakaya forms upto the most refined. Then retreat by inverse process, down to the crudest of human forms. As for the technical proficiency involving these providers, the same procedure applies to them as the 18 basic form already mentioned.

NIBBANA- Nibbana is an ayatana (sphere) of establishment, but of a different status from that of the Loka ayatana, the six ayatana of sense, or the twelve basis of coaction. It is the most ultimate of ayatanas and the most refined. Nevertheless, its function parallels that of the Loka ayatana, whose function is to gravitate all creatures within its sphere, unable to pass beyond its bounds. The six ayatanas of human sense also function after the same fashion, gravitating shape, sound, odour, objects of taste, tangibles, and all mental formations within the sphere of a particular personality. In the same manner, the Nibbanic ayatana has its function of gravitating those who have liberated themselves from the endless circuit of Kammic momentum and desire which perpetuates life in the lokas, without end, those capable of emancipating themselves from this ceaseless round of birth and death are called Buddhas and Arhattas and their final sphere of establishment, beyond the bounds of the lokas, is called Ayatana Nibbana. The Nibbanic ayatana is spherical in character, pure in essence and effulgent. One such ayatana (there being innumerable such ayatanas) is in diameter of the order of 141,

330,000 Yojanas, -with a bounding edge of the order of 15, 120,000 Yojanas thick. One Buddha and his arahatta disciples inhabit the void space bounded by this thick spherical edge. Removed from all crudity, this region is spacious, vast and radiant with its own inherent essence (free from all external light of sun or star) as well as the beings who inhabit it. In short, it is the effulgence which is born of purity and the purgation of ignorance. As said of old:- “There is, O Bhikkhus, a sphere (ayatana) where there is neither earth, nor water, nor fire, nor wind, nor the sphere of the infinity of space (akasananca ayatana), nor the sphere of the infinity of consciousness (vinnananca ayatana). Nor the sphere of voidness (akincannayatana), nor the sphere of neither perception nor non-perception nevasanna nasanna ayatana). There is not this world, nor the other world, nor sun and moon. That, O Bhikkhus, I call neither coming nor going, nor staying, nor passing way, nor arising. Without support, or going on, or basis is it. This is the end of pain.” As for terms, kilesa Nibbana, khandha Nibbana, Dhata Nibbana, Saupadisesa Nibbana, and Anupadisesa Nibbana, they have the following implications:

(1) Kilesa Nibbana :- At the time when the future Buddha, in his thirty fifth year, was undergoing ascetic practices in the grove of Uruvela, he finally rendered passion extinct so as to attain to perfect perception and enlightenment. This extinction of the defilements (Kilesasava), which heretofore and constrained him in the circuit of birth and death without end, is called Kilesa Nibbana.

(2) KHANDHA NIBBANA:- That extinction of the elements of mundane personality (Pancupadana Khandha) :- Namely, form (rupa), feeling (vedana), perception (sanna), sensorial aggregates (sankharas), and consciousness (vinnana) to which life after like he (Buddha) has been repeatedly subject and which he at last had rendered extinct, never to arise again, is called khandha Nibbana. With which extinction only the Dhammakaya Arahatta remained, final Nibbana being attained therewith.

(3) DHATU NIBBANA:- This last Buddha, known as samana (Ascetic) Gotama, still has his element (dhatu) existing in the world. Namely, in the form of bone relics, etc., and therefore it cannot be said that they have entered Nibbana. However, whenever the mission in the world of the said Buddha has been completed and fulfilled, whatever elements remaining and pertaining thereto shall in due course of time be rendered unto its Nibbanic state. This rendering off the elements unto its

Nibbanic state is called Dhatu Nibbana.

(4) SAUPADISESA NIBBANA :- That state of release which is the Dhammakaya Arahatta's sphere of being is effulgent and pure, and is centered in the crude human form, applying to the time when Buddhas and Arahattas still inhabit such a human form. This state of Nibbana, with residue of the mundane aggregates is called saupadisesa Nibbana. If Buddha's statement to Vakkali, that whosoever perceives the Tathagata perceives the dhammakaya is noted, then it will be understood that the essence form of the Buddha has been perceived. To perceive this essence form necessitates the involution cultivation (bhavana) of samatha-vipassana. There is no other method.

(5) ANUPADISESA NIBBANA :- That state of release attained by the Dhammakaya Arahatta which is devoid of the aggregates of mundane personality is called Anupadisesa Nibbana. And it applies to the time when having rendered all mundane aggregates extinct, the Dhammakaya Arahatta departs from this mundane sphere for good. Thus, the saupadisesa Nibbana serves as the base by which Anupadisesa Nibbana is attained. The process of attaining Anupadisesa Nibbana is witnessed in the Maha parinibbana sutta, where Buddha is recorded as accomplishing Jhana Samapatti by direct (anuloma) process. Having entered Saupadisesa Nibbana (the Dhammakaya Arahatta) at this juncture, and accomplished the ninth attainment of the cessation of all mundane perception and feeling (sanna vedayita nirodha samapatti) he attained Anupadisesa Nibbana retreating by inverse process (Patiloma) from the ninth attainment down to the first Jhana, thence up again to the fourth. Whence sinking to void centre, he (the Dhammakaya Arahatta of the Buddha) entered Ayatana Nibbana for good. Those who have attained to Arahattaship, possess a Dhammakaya form, the dimensions of which are twenty vah in width (from knee to knee in concentrated pose), and twenty vah in height. Instinct with will and mind, it is effulgent and in essence pure. This Dhammakaya Arahatta has its seat in Ayatana Nibbana.

That is to say, the Nibbana of an All-Enlightened (Sabbannu) Buddha. This Buddha has his seat (Jhana) in the centre of the said ayatana Nibbana, encompassed by his disciples (savaka). This, of course, is not the only ayatana Nibbana. Their number surpasses count. Those who are paccika (solitary) Buddha, who haven't taught, are seated in solitary state. The varying degrees of radiance and effulgence pertaining to these Nibbanic beings are the external symbol of the extent of their

accumulated parami, some greater and other less. Thus, each Ayatana Nibbana varies in dimension, dependent on the extent of the parami of the particular Buddha to whom it belongs. These dhammakaya forms are usually in process of accomplishing nirodha samapatti (cessation attainment), soundlessly and sustained. This cessation attainment, accomplished by a form beyond decay, in an existence which endlessly endures, has been alluded to of old as the greatest bliss. Namely, - "Nibbanam paramam sukham", "Nibbana paccayo Hotu". May this be the means whereby Nibbana is attained.