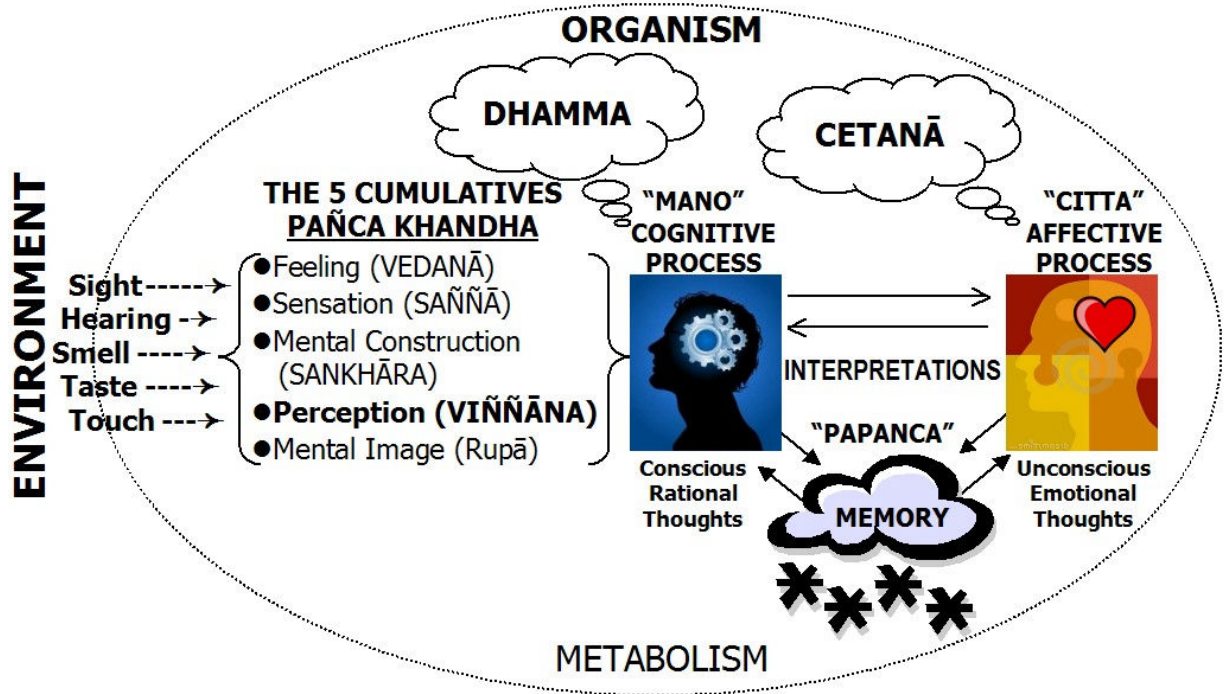


“ARŪPA SAMĀDHI” – by Ven Dr M. Punnaji Maha Thera



REALMS OF EXPERIENCE

❖ **SENSUAL REALM (Kāma-bhava):**

- When one cultivates Inference (vitakka), Inquiry (vicāra), Rapture (pīti), Comfort (sukha), and Stillness of Mind (ekaggatā) one is at the thresh-hold of the Sensual Realm and reverting to the **Imagery Realm**.

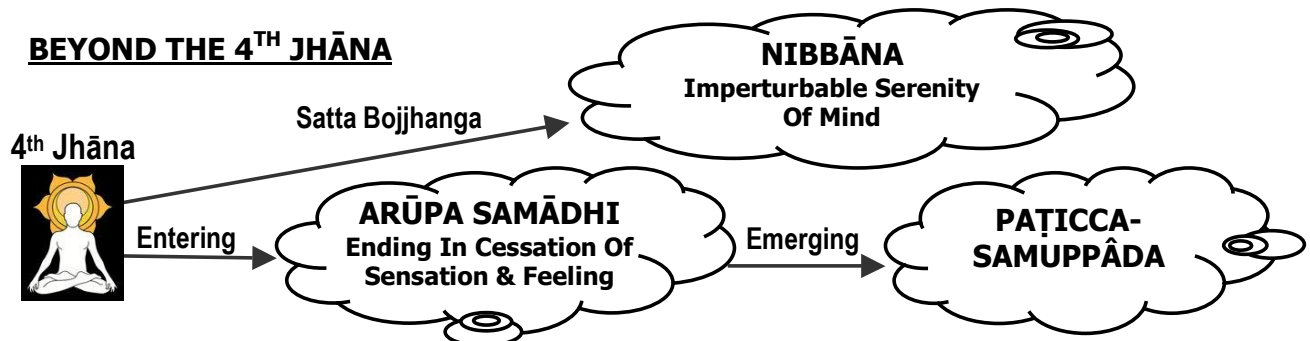
❖ **IMAGERY REALM (Rūpa-bhava):**

- Here, one experiences the 1st, 2nd, 3rd & 4th Jhāna’s;
- Having attained the 4th Jhāna, one is at the thresh-hold of the Imagery Realm and reverting to the **Imageless Realm**.

❖ **IMAGELESS REALM (Arūpa-bhava)**

1. Realm of Infinite Space (Ākāsānañcāyatana);
2. Realm of Infinite Perception (Viññāṇañcāyatana);
3. Realm of Nothingness (Ākiñcaññāyatana);
4. Realm of Neither Sensation Nor No Sensation (Nevasaññā nāsaññā yatana).

BEYOND THE 4TH JHĀNA



THE IMAGELESS REALMS (Arūpa-bhava)

1) Realm of Infinite Space (Ākāsānañcāyatana):

- When one has withdrawn completely from Mental Images (“rūpa”) in the Process of Perception (“Pañca khandha”), one enters the **Realm of Infinite Space**;
- One is aware of the process of Imageless Construction (sankhāra) where one experiences the Perception of Infinite Space.

2) Realm of Infinite Perception (Viññāṇañcāyatana):

- When one has withdrawn completely from the Perception of Infinite Space, one enters the **Realm of Infinite Perception**;
- One is aware of the Process of Perception (viññāṇa), which is Infinite.

3) Realm of Nothingness (Ākiñcaññāyatana):

- When one has withdrawn completely from the Process of Perception, nothing remains, as one enters the **Realm of Nothingness**;
- What remains is **Nothing**;
- Then... “Is one perceiving?”
- Or... “Is one not perceiving?”
- There is no perception, there are only Sensation and Feeling.

4) Realm of Neither Sensation Nor No Sensation (Nevasaññā nāsaññā yatana):

- When one has withdrawn completely from the Perception of Nothingness, one enters the **Realm of Neither Sensation Nor No Sensation**;
- What remains here are only Sensation (saññā) and Feeling (vedanā).

CESSATION OF SENSATION AND FEELING (Saññā Vedayita Nirodha)

- One now withdraws completely from Sensation (saññā) and Feeling (vedanā);
- With the cessation of Sensation and Feeling, the **Cognitive Process ceases**;
- One reverts to **Complete Unconsciousness (“AVIJJĀ”)**;
- When one enters this state, Mind as an activity has ceased;
- When this state is compared with a dead body – in the dead body, the life activity (metabolism) and body temperature are absent;
- In this body where sensation and feeling have completely ceased, but life activity (metabolism) and body temperature are present;
- This state is normally maintained only up to 7 days;
- When one awakens from this state, one begins to become aware of the **Antecedental Concurrence (PAṬICCA-SAMUPPĀDA)**.