

The HAL Future Humanities By Randi Green

# How the Buddhist Concepts of Jhāna, Abhiññā, and Thus-Have-Become Illuminate the Release of Molecular Connectivity to Earth's Low-Frequency Currents

Written by Randi Green - Please Refer to my Website, if You Use this Paper

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## Introduction

Across the classical Buddhist texts there is an elegant and often overlooked thread: *the Buddha's path to liberation describes not only a psychological transformation, but a structural dissolution of the energetic and molecular patterns that bind a human being to the dense currents of Earth*. Rebirth is not presented as a moral sentence. It is described as a continuity of

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subtle-field activity, a resonance loop that reassembles itself through craving, form, and familiar energetic tendencies. When read with the eye of contemporary multidimensional science, the Buddhist teachings start to look like a precise manual for clearing molecular connectivity to planetary low-frequency fields.

Three classical concepts reveal a hidden architecture: *jhāna*, *abhiññā*, and “*thus-have-become*”. Taken together, they outline a path for shifting the human system out of the incarnational matrix and into a liberated state that has no molecular or energetic tether to the old currents of Earth.

Please [read all 6 blogposts](#), and *go into all links* to get the full foundation behind this article.

### **Jhāna: The Repatterning of the Field**

The jhānas are traditionally described as meditative absorptions, but their deeper significance lies in how they repattern the biofield. Each jhāna alters the underlying energetic frequency of the subtle body, gradually reducing the density and turbulence of the field. As the practitioner enters the first jhānas ([rūpa jhānas](#)), the ordinary sensory network and emotional currents begin to quiet. This is not suppression; it is a suspension of the low-frequency structures that normally maintain identity.

From a molecular perspective, the jhānas function as a progressive dissolution of connectivity. The [craving-driven](#) bonds that link the subtle body to Earth’s incarnational matrix start to lose coherence. By the time one reaches the immaterial jhānas ([arūpa jhānas](#)), the field approaches a state where the habitual patterns of form (rupa) no longer drive molecular reassembly. In classical language, the practitioner moves beyond form, beyond perception, and beyond the oscillatory patterns that bind consciousness to dense realms.

The jhānas therefore serve as a stepwise protocol for weakening the currents that lead the system back into planetary rebirth channels.

### **Abhiññā: The Energetic Skills that Reveal the Architecture**

The abhiññā are often translated as “*superknowledges*” or “*higher knowings*,” but they represent something far more specific: *direct perception of the energetic infrastructure that underlies existence*. They map the subtle mechanics that allow the practitioner to see how the biofield attaches to, or disentangles from, Earth’s frequency domains. One of these is knowledge of past births. Traditionally, this is described as recalling past lives, but in energetic terms it is the recognition of the repeated patterning of molecular and subtle-field structures across incarnational cycles. Another abhiññā is the direct perception of beings passing from one

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birth to another. This points to the ability to perceive the low-frequency currents in which those fields circulate.

Abhiññā therefore acts as diagnostic insight. It allows the practitioner to identify the energetic “currents of becoming” (*bhava*) that keep the molecular structure aligned with Earth’s lower frequency spectrum. It reveals where [craving](#) creates connectivity, where perception amplifies it, and where identity crystallizes around it. Without this insight, liberation is an aspiration. With it, liberation becomes a matter of energetic engineering.

### **Thus-Have-Become: The Completion of the Repatterning**

The phrase “*thus-have-become*” points to a state in which the system has completed the process of dissolving its distortion vectors. It is not a metaphysical claim about perfection. It describes a structural condition: *the field has become aligned with its own clarity rather than with external frequencies*. The practitioner is “*thus*,” meaning the field is in its natural, undistorted configuration. There is becoming only in the sense that one has become aligned with the unbound frequency of clarity.

This is the state in which the Buddha describes the ending of rebirth. Not because existence ceases, but because the molecular pathways that once magnetized the subtle body into Earth’s cycles are no longer active.

### **Liberation as Molecular Disconnection, not Escape**

Taken together, these concepts form a coherent system:

*Jhāna* repatterns the field.

*Abhiññā* reveals the architecture.

*Thus-have-become* finalizes the dissolution of the binding currents.

The Path of Liberation, in this light, is not an escape from Earth but a decoupling from its low-frequency attractors. Every step moves the practitioner away from the energetic habits that sustain the incarnational loop. *The Buddha’s teachings then becomes a systematic method for transitioning the subtle-molecular structure of a human being into a state that is not held by the dense planetary resonance.*

The early texts speak of the cessation of [craving](#) as the end of rebirth. In contemporary energetic language, this refers to the dissolution of the molecular-energetic currents that connect the biofield to Earth’s incarnational spectrum. Liberation is the result of clearing these currents so completely that the field no longer vibrates at the frequencies that anchor it

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to the planetary cycle. In this state, *the biological matrix* no longer contains the cravings, tendencies, or latent dispositions that bind it to the dense patterns of Earth. The molecular architecture no longer resonates with the planetary low-frequency currents that fuel the incarnational cycles.

*The biological matrix* can be understood as the combined lattice of cellular, electrical, and subtle field processes that make an organism coherent. It includes the molecular architecture—cells, membranes, cytoskeletal networks, and biochemical pathways—but also a less-acknowledged electrodynamic layer that keeps these structures synchronized. Every cell operates as an electrical oscillator; tissues function as coupled networks; organs communicate through ionic gradients, microcurrents, and vibrational signaling that run parallel to biochemical pathways.

This matrix is not a static structure. It is a dynamic field-body that grows inside the larger planetary frequency environment. The slow oscillatory patterns of Earth—telluric currents, Schumann-band resonances, geomagnetic rhythms—act as scaffolding for development. They set the timing signals that help coordinate growth, memory formation, emotional regulation, immune function, and even the organism's sense of “self.”

In the concept of disentangling from lower frequency domains, *it refers to how the biological matrix can shift its coherence*. The organism can either resonate with dense, craving-bound patterns that keep the system looping through familiar identity configurations, or it gradually resonate toward higher-coherence states that support clarity, steadiness, and release.

The biological matrix is therefore both the interface and the instrument of liberation. *Its configuration determines how perception functions and how experience is metabolized, which is why practices that transform attention, emotion, and subtle energetics also reshape the biological foundation from which consciousness expresses itself.*

The implications are immense. The ancient path was already a blueprint for evolutionary transition. Integrating it with contemporary understanding transforms liberation from a metaphysical ideal into a practical, structural process that can guide humanity into higher states of development and freedom.

## **1. Molecular Resonance and Growth as Part of Earth's Energy Currents**

Molecular resonance and growth as part of Earth's energy currents is a way of describing how every living system on this planet grows, matures, and expresses itself through an energetic

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template that is older and larger than the organism itself. The molecules of a human being are not isolated particles. They are arranged, patterned, and continuously modulated by the broader frequency field of Earth. Life grows inside a planetary resonance chamber. Every cell is tuned by it. When we say “molecular resonance,” we are talking about how molecules vibrate, interact, and organize themselves into stable patterns. Proteins fold because of resonance. DNA coils because of resonance. Even hormones, emotions, and perception follow rhythmic sequences that depend on the larger field in which they exist.

And Earth has its own layered spectrum of fields—geomagnetic, atmospheric, gravitational, collective-biological—that create the rhythmic environment in which human growth unfolds.

Growth is not random. It follows lines of force. Those lines of force are part of Earth’s energy currents, the same currents ancient traditions sensed as *prana*, *chi*, *winds*, or *vāyu*. In contemporary language, these currents are subtle-field gradients that regulate biological development, psychological formation, and the experiential polarity between expansion and contraction. A child grows along these currents. An adult’s temperament sinks or rises through them. Even the incarnational matrix—the way consciousness reconnects with physical form—operates according to these energetic gradients.

When we place molecular growth within this context, we get a different picture of human life. Physical development is not simply the result of genetics or environment. It is the unfolding of a resonance pattern that Earth supplies and stabilizes. The body is effectively “trained” by the frequency of the planet. The heart field synchronizes with Earth’s electromagnetic rhythms. The nervous system evolves by matching the planetary pulse. Consciousness adapts to vibrational boundaries defined by Earth’s collective field.

The limitation of this arrangement is that these currents include dense frequency bands that generate craving, repetition, and the cyclical pull of rebirth. The Buddha called this pull/craving *tanhā*—thirst, the vibrational yearning that binds the system to form. *In energetic terms, the molecules of the subtle body resonate with the low-frequency layers of Earth’s field, and this resonance becomes the glue that holds the incarnational patterns together.*

Molecular resonance is therefore both a nurturer and a captor. It allows humans to grow, but it also reinforces the patterns that keep growth confined within Earth’s spectrum.

When we talk about liberation or higher development, we are talking about shifting this resonance. *Instead of aligning with the dense frequencies that sustain cyclical existence, the system learns to tune itself to higher, clearer currents.* Molecular growth no longer follows the

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old rhythms of the planet. *It begins to reorganize according to a different template—one that is self-generated, intentional, and not anchored in Earth's incarnational field.*

This idea opens an entire field of inquiry: *what kinds of molecular growth become possible when the subtle body is no longer bound to Earth's low-frequency currents?* That question leads directly into future sciences of consciousness, biofield engineering, and the evolutionary pathways we are exploring.

## **2. The Planetary Low-Frequency Field**

The planetary low-frequency field functions as the developmental substrate for life. A growing organism is never isolated; *it matures inside a layered resonance environment that shapes every stage of its formation.* A child develops while immersed in a coherence stack that includes maternal rhythms, the Earth's telluric currents in the sub-hertz range, the Schumann band of the ionosphere, the local geoelectrical landscape, and the photonic pulses that set the circadian clock. The nervous system does not develop separately from these fields. It calibrates itself through them. Viewed through reductionism this seems mystical. Viewed through systems coherence it becomes straightforward.

Developmental biology already recognizes that cells respond to electrical gradients, mechanical tension, and environmental rhythms. Physics already tells us that slow oscillatory fields entrain weakly coupled systems. Put these together and the picture is clear: *life grows because its molecules and tissues synchronize with the slow, stabilizing frequencies of the planet.*

Childhood depends on that synchronization. Cellular growth requires slow coherence, stable oscillations, low-entropy environmental rhythms, and reliable electromagnetic gradients. These are all generated by Earth itself. When trees and children appear to “grow from the same band,” it is because they are tapping into the same electrodynamic developmental ecology. The same frequency ranges that guide a tree's root network also support neuronal proliferation, embryonic differentiation, and the early maturation of sensory circuits. Biology is beginning to rediscover this: *growth is not a purely chemical process. It is an electrodynamic one.*

Proliferating cells operate on the slow end of the spectrum. Their membrane oscillations are sluggish, their cytoskeletons are highly sensitive to electric fields, and their structural changes depend on mechano-electrical feedback loops. These processes sit directly on top of the sub-hertz to few-hertz frequencies that come from the planetary body. That is why children remain plugged into these bands. Their nervous systems must stay porous to support

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replication, pruning, and structural formation. Vulnerability is not a flaw—it is a developmental trait. Adulthood gradually shifts us out of this channel. As the system stabilizes, the low-frequency dependency weakens and perception becomes more filtered. The planetary growth field recedes into the background, and the adult nervous system relies more on cognitive, social, and symbolic regulation than on the raw developmental frequencies that shaped its childhood.

*Stream-entry marks a different kind of transition.* The baseline configuration of the nervous system loosens its habitual ties to the planetary growth band and begins to tune itself to wider coherence fields. Perception becomes capable of aligning with atmospheric and cosmic rhythms, with slower and deeper evolutionary currents, with pattern-based relational sensing, and with symbolic and energetic information streams. The developmental substrate expands beyond the planetary low-frequency environment into a much broader field of coherence.

*In that sense, liberation is a retuning of the system so it is no longer confined to the developmental frequencies that shape ordinary biological life. It is an expansion of resonance range—a shift into a larger ecology of mind and energy.*

### **3. The Eight Jhānas: Origins, Development, and the Pre-Buddhist Roots of Deep Absorption**

In [early Buddhism](#), [jhāna](#) played a paradoxical role. It is both the height of mental refinement and a humble stabilizer: *a way of strengthening the mind so it can do the hard work of insight*. The Buddha consistently framed jhāna not as a mystical flex but as a practical ally. The [jhānas](#) do not grant liberation—the clear seeing that emerges from a concentrated mind does.

Across [Buddhist history](#), different traditions debated how central the jhānas should be; some championed them as essential, others saw them as optional. But all agreed that [the Buddha](#) took a set of inherited meditative techniques and infused them with a transformational purpose. The jhānas—once endpoints—became stepping stones.

The eight jhānas occupy a central place in the landscape of [Buddhist meditative training](#), but their story does not begin with Buddhism. They belong to a much older human exploration of consciousness, one that the Buddha inherited, transformed, and ultimately used as the foundation for liberating insight.

Understanding their origin illuminates why the jhānas are not simply altered states, but carefully engineered modes of attention designed to reshape perception at its root.

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## **Pre-Buddhist Background: The Proto-Jhānic Lineage**

Before the Buddha's time, [Northern India](#) was already home to a rich meditative culture. Renunciant movements—śramaṇa traditions—had developed sophisticated techniques for sensory withdrawal, breath control, and concentration. These early ascetics—forest wanderers, proto-yogis, sifters of mind-states like gold dust—had already mapped out a landscape of meditative absorption. Their goal varied by lineage: some sought union with a cosmic principle, some sought escape from the messy churn of sensory life, others hoped to refine consciousness into something polished and eternal. Whatever their endpoint, they were experimenting with levels of concentration that quieted the body, gathered the mind, and suspended the usual chatter of identity.

Teachers such as Āḷāra Kālāma and [Uddaka Rāmaputta](#), both of whom the Buddha studied under, were already cultivating states corresponding to the formless jhānas (the seventh and eighth attainments). Their goal, however, was not liberation but transcendence: rising above the world of form into vast, subtle states of consciousness that promised peace but did not disentangle craving or identity. These early practices produced profound stillness but lacked insight into the processes of becoming. They polished consciousness without understanding its mechanics.

## **The Buddha's Innovation**

This pre-Buddhist meditative milieu forms the soil from which the jhānas grew. The Buddha did not invent the basic architecture of deep concentration; he inherited it. What he did was rearrange the furniture, add purpose, remove metaphysical clutter, and turn these states into functional tools rather than spiritual trophies. He learned the early jhānas from his teachers, mastered them rapidly, and then found their endpoints unsatisfying. They delivered exalted peace, dazzling expanses of awareness, and soaring refinement—but not liberation. They soothed the turbulence of the mind, yet left the roots of suffering untouched. Beautiful aquarium, same old fish.

The Buddha recognized the power of deep absorption, but he also saw its limitations. Concentration alone could suspend suffering temporarily, yet the underlying forces that generated suffering remained intact. His innovation was not the jhānas themselves—the first four form jhānas and the four formless states were already known in the ascetic milieu—but the integration of these states with insight (vipassanā).

He placed them within a structural path (the [Noble Eightfold Path](#)) and reframed them as tools: stable platforms from which the impermanent, conditioned, and selfless nature of

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experience could be seen directly. Where pre-Buddhist yogis used absorption to escape the world, the Buddha used absorption to understand it.

Note: Vipassanā is often mistaken for a kind of passive observation where the practitioner sits back and “just observes,” but its real power comes from a direct, incisive discernment that cuts through the illusions the mind habitually generates. The practitioner attends to sensations, feelings, thoughts, and emotions with an honesty so steady and unflinching that their conditioned nature becomes unmistakable. In this clarity—[ñānadassana](#)—phenomena reveal themselves as they have thus become, shaped by causes and conditions, empty of any owner. *This is not passive; it is a participatory knowing in which awareness actively recognizes impermanence, the unsatisfactory push-pull of craving, and the absence of a fixed self.* As this insight stabilizes and deepens, the awakening factors ripen to their full strength, and the grip of conditioning loses its hold. *Liberation is not achieved by manipulating experience but by illuminating it so completely that clinging has nowhere left to lodge, allowing the unconditioned to shine through.*

### **The First Four Jhānas - Unifying the Mind**

The first four jhānas are called the “form” or [rūpa jhānas](#) because consciousness still engages with sensations, subtle forms of attention, and the experience of the body.

1. [First Jhāna](#): The mind becomes collected around a chosen object. Thought is still present in refined form—initial application and sustained attention—but suffused with joy and ease.
2. [Second Jhāna](#): Thought quiets, leaving unified attention, energetic joy, and deep bodily contentment.
3. [Third Jhāna](#): Joy fades into equanimous pleasure; the mind becomes quieter, steadier, more inwardly balanced.
4. [Fourth Jhāna](#): Even pleasure settles. The mind enters profound neutrality, marked by equanimity and unified mindfulness.

These stages gradually remove coarser mental activities—discursive thought, emotional intensity, and the dual pull of pleasure and pain. What remains is a mind capable of seeing processes without distortion or reactivity.

### **The Four Formless Attainments - Expanding Beyond Form**

The next four states ([arūpa jhānas](#)) extend the unification of attention beyond bodily experience altogether. These were fully present in pre-Buddhist yogic traditions, but the Buddha reframed them as further refinements of perception rather than ultimate goals.

5. [Sphere of Infinite Space](#): Attention expands outward until spatial boundaries dissolve.

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6. [Sphere of Infinite Consciousness](#): The awareness that knows space becomes the new focus—boundless, continuous.
  7. [Sphere of Nothingness](#): Perception shifts to the absence of phenomena—an experience of pure “*nothing*.”
  8. [Sphere of Neither-Perception-Nor-Non-Perception](#): The slightest movement of knowing remains, too subtle to call perception but too present to call non-perception.

These attainments demonstrate the malleability of consciousness: its ability to expand, refine, dissolve, and quiet itself. But even these exalted states do not dismantle the conditioned patterns that generate suffering. They purify attention, not ignorance.

### **Why the Jhānas Matter in the Buddhist Path**

In early Buddhism, the jhānas are not end-points but skillful means. They stabilize the mind so that insight can penetrate the structures of experience—impermanence ([anicca](#)), not-self ([anattā](#)), and unsatisfactoriness ([dukkha](#)).

This stability also allows the practitioner to observe the “thus-have-become” patterns, that is conditioned arising, without being swept into them. *The pre-Buddhist world sought transcendence through concentration; the Buddha sought liberation through understanding. The jhānas became the bridge between these two aims.* Absorption softens the turbulence of the mind. Insight sees through it. Together they form a complete path: one half stillness, one half clarity, aimed at the release that neither could accomplish alone.

### **The Importance of Anatta**

Anatta, or non-self, is central to jhāna practice because jhānas are states of deep mental absorption where the mind systematically quiets sensory input, discursive thought, and habitual identification. The deeper we go into jhāna, the more subtle the mind becomes, and the more the illusion of a solid, independent “*self*” is revealed as a construction rather than a fact.

### **Reduction of Self-Referencing**

In early jhāna stages, the mind is still anchored to subtle notions of “*I*” and “*mine*” through pleasure, joy, or applied attention. Observing *anatta* allows the meditator to see that these states arise and pass without a permanent agent behind them.

By releasing attachment to “*my experience*,” the mind settles more fully into the absorption, untroubled by egoic interference. In this unclenched state, the mind experiences reality in its *suchness* ([tathatā](#)): each moment arises and passes as it truly is, unfiltered and unclaimed,

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allowing insight to penetrate and the habitual patterns of clinging to gradually dissolve. Jhāna, far from being passive absorption, becomes an interactive stage where the mind witnesses, engages with, and transforms conditioned material, cultivating the clarity and equanimity necessary for full liberation.

### **Purification of Clinging**

Jhāna practice is essentially a systematic refinement of concentration (*samādhi*) and mental clarity (*paññā*). Anatta helps the practitioner avoid clinging to the bliss, joy, or equanimity of jhāna. Without understanding non-self, these states can become objects of attachment themselves, preventing deeper insight and leading to stagnation rather than liberation.

When the mind clings to “*my experience*,” every sensation, emotion, or thought is filtered through egoic self-reference: “*this is happening to me*,” “*I like this*,” “*I do not like that*.” This filtering creates friction, because the mind is constantly negotiating with reality to confirm or protect the self. Even in deep concentration, this subtle tension acts like a hidden current, preventing full absorption. By releasing attachment to “*my experience*,” that friction dissolves. The mind no longer insists that reality conform to its preferences. Instead, it can observe phenomena as they truly are—moment-to-moment, arising and passing—without grasping or pushing.

This is exactly what allows the perception of *suchness* (*tathatā*) to arise. Suchness is the raw, unmediated reality of a moment: the way it is, not how we label, judge, or personalize it. In practical terms:

- The mind perceives directly, not filtered through likes, dislikes, or self-identification.
- Phenomena reveal themselves in their flow, impermanence, and interdependence—the “Thus-Have-Become” pattern manifests naturally.
- The observer and the observed lose the rigid sense of separation; the practitioner experiences reality in process, not as a fixed object to be owned or controlled.

So releasing the sense of self attachment is not a withdrawal from experience, but the opening of perception to its full, uncolored clarity, which is precisely the experiential gateway to insight and liberation.

### **Integration with Insight**

Jhānas are often thought of as preparatory for insight (vipassanā), but they are also fertile ground for directly experiencing impermanence (*anicca*) and non-self (anatta). In these states, the practitioner can see very clearly:

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- *"This pleasure is not mine; it arises due to conditions and will pass."*
  - *"This subtle joy and concentration are dependent phenomena, not a core self."*

This allows the *"Thus-Have-Become"* process to be observed at a deep level, moment by moment, making insight precise and transformative.

*Ultimately, jhāna practice without anatta can lead to heightened states of bliss or concentration but not full liberation. Non-self ensures that even the most refined states do not become traps. Recognizing that all phenomena—including the deep absorptions of jhāna—are empty of inherent self, the mind naturally loosens its grip, paving the way for [nibbāna](#).*

*Example in Practice:*

A meditator in second jhāna feels deep rapture and joy. Without anatta, they might think, *"I am experiencing this bliss,"* creating subtle ego reinforcement. With anatta, they see, *"Rapture arises, passes, and is conditioned; there is no 'I' behind it."* This subtle shift prevents attachment and opens the way for deeper insight and release.

#### **4. Sammā-diṭṭhi as Key to Stream-entry**

Sammā-diṭṭhi—usually translated as *"right view"*—is the quiet hinge on which the entire path turns. In ordinary language it sounds moral or conceptual, as if the task were simply to adopt the correct beliefs. But in the inner machinery of the path, sammā-diṭṭhi is a perceptual act. It is the recalibration of how the nervous system reads reality. It is the beginning of disentanglement from the rūpa realms.

Please read [this article on Sammā-diṭṭhi](#).

And this from [Encyclopaedia of Buddhism](#).

The rūpa realms are not exotic heavens; *they are the patterned strata of form-bound experience*. They are the molecular, emotional, cognitive, and perceptual fields that keep the organism plugged into the low-frequency cycle of becoming—birth, growth, grasping, decay, and rebirth. To be inside the rūpa realms is to be inside patterned form. It is to live through the channels of craving that bind the body-mind to its own momentum.

Sammā-diṭṭhi interrupts that momentum. When the Buddha described this factor, he was pointing toward a mode of seeing that understands experience as conditioned, transient, and not-self—not as a philosophy but as a direct recognition. When the nervous system sees experience this way, the entire machinery of craving softens.

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The mind stops treating sensations and emotions as evidence of a stable self. It stops metabolizing the world through ownership. With that shift, the currents that feed the craving for becoming begin to lose their voltage.

This is why sammā-diṭṭhi is the entry point into stream-entry. *Stream-entry is the moment the system stops looping inside the same structural assumptions that keep it bound to the low-frequency developmental band of the planet.* When the right view becomes embodied, the system understands—viscerally—that experience does not need to be claimed or resisted. It can be known without being woven into becoming. This loosens the gravitational pull of the rūpa realms.

The Buddha described this release in a deceptively simple way: seeing the Four Noble Truths. In practice, that “seeing” is a reorientation of perception. Unsatisfactory perception (suffering) is recognized not as a personal flaw but as the heat generated by craving and misperception. Its origin is understood as the organism’s habit of reaching for stability in a world of flux. Its cessation is recognized not as annihilation but as the cooling of this habit. *The path becomes a set of attentional rhythms that keep the system in contact with the real structure of experience.*

Sammā-diṭṭhi, then, is the upgrade to the perceptual engine. It allows the other factors of the path—intention, speech, action, livelihood, effort, mindfulness, and concentration—to organize around a non-grasping mode of being. Without the right view, all practice is subtly contaminated by the drive to secure the self. With the right view, practice becomes an unraveling of the very mechanisms that generate the cycles of becoming.

When this unraveling stabilizes, the practitioner steps out of the developmental frequencies that bind the nervous system to the molecular craving that fuels rebirth. The rūpa realms loosen, not because the physical world disappears, but because the mind no longer contracts around form. Experience is still here, but it is not a cage.

The right view is not belief. It is aligned with the real architecture of phenomena. When that alignment becomes continuous, the stream opens, and the system begins to flow toward freedom.

## **5. Samadhi as the Gateway**

Moving into samādhi is often described as settling, calming, concentrating—but that is only the surface description. In the deeper mechanics of practice, samādhi is the nervous system reorganizing itself around a different bandwidth of reality. It is not simply a quieter version of

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the ordinary mind. It is a re-tuned perceptual instrument. Samādhi cannot be reduced to vipassanā alone. Vipassanā clears distortion, loosens reactivity, and trains the mind to see phenomena as they are. That is essential. But samādhi is what allows the mind to cross the threshold into a different coherence field altogether. Vipassanā disentangles. Samādhi reconfigures. When samādhi stabilizes, the perceptual system stops pulsing at the frequency ranges that bind it to the planetary developmental cycle—the rūpa-bound, low-frequency oscillations tied to craving, identification, and the electrochemical loops of becoming. Instead, it begins to tune into a broader architecture. This is where the “gateway” function of samādhi becomes clear:

**The perceptual system gets optimized for the atmospheric/cosmic band.**

This does not mean anything esoteric in the supernatural sense. It means the mind becomes sensitive to the slower, larger-scale coherences that permeate the environment and the magnetospheric rhythms, atmospheric pressure cycles, subtle luminosity gradients, and the deep temporal patterns that living systems evolved within. Samādhi unhooks the perceptual engine from personal narrative long enough for these macro-coherences to be felt directly.

**It gets optimized for high-coherence fields.**

Ordinary consciousness is noisy. Emotional reactivity, memory loops, and sensory grasping generate constant micro-fragmentation. Samādhi suppresses this noise. The mind becomes less entangled with its own turbulence and more resonant with stable, low-entropy patterns—fields of attention that are unified rather than scattered. This is why even early samādhi feels clean, continuous, and strangely “whole.”

**It gets optimized for slower, deeper evolutionary currents.**

In normal consciousness, perception chases rapid emotional and cognitive events. In samādhi, it synchronizes with slower, organism-level rhythms—cardiac coherence, respiratory entrainment, vagal tone, even the sub-cortical timing loops that regulate instinct and intuition. The mind becomes capable of perceiving the long-wave developmental movements that shape identity, behavior, and meaning.

**It gets optimized for relational pattern detection.**

When the nervous system is no longer fighting its own noise, it can track subtle relational cues with extraordinary precision—micro-expressions, emotional fields, interpersonal resonance patterns. Samādhi heightens the ability to read others not through projection but through direct pattern recognition. This is why seasoned practitioners often appear unnervingly perceptive: their system is not blinded by craving-driven interpretations.

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### **It gets optimized for symbolic and energetic sensing.**

This aspect is usually misunderstood. Symbolic and energetic perception does not mean “magical thinking.” It means the mind begins to pick up on deeper coherence structures—the way meaning patterns organize experience, the way certain perceptual fields feel charged or empty, the way intuition sharpens into a reliable instrument. Samādhi reduces the static around these deeper signals so they become clear, consistent, and trustworthy.

*In summary, samādhi is the transformative pivot where perception stops being a survival mechanism locked into the frequencies of form, and starts becoming an instrument capable of reading the broader architecture of reality. It is the point where consciousness loosens its contract with the rūpa realms and begins to operate from a field of coherence that is no longer defined by craving, fear, or the developmental loops of the physical organism. This is why, in the classical path, samādhi is not optional. It is the gateway because it re-tunes the system. Vipassanā sees. Samādhi shifts what the system is capable of seeing.*

Please read [this article on Samādhi](#) And this from [Encyclopaedia of Buddhism](#)

## **6. Upekkhā - Attitudinal Quality and a Practical Cognitive-Emotional Skill**

Upekkhā is usually translated as “*equanimity*,” but that word is far too thin for what is actually happening in the nervous system, the emotional architecture, and the molecular configuration when true upekkhā stabilizes. This quality is not passive neutrality. It is not indifference. It is not the dull, gray plateau many imagine. Upekkhā is an attitudinal precision. It is a cognitive-emotional posture that stops the system from twisting itself around experience. And because of that, it becomes one of the most direct purifying forces in the entire path.

To understand why, it helps to see how the body-mind system normally behaves. When something arises—any sensation, emotion, or thought—the ordinary nervous system reacts with micro-craving and micro-aversion. These are tiny electrical shifts, pattern-activations, and biochemical cascades. They bend the molecular state toward becoming: toward identification, toward defensive contraction, toward the old pathways that bind us to the low-frequency developmental field of the planet. Upekkhā (unaffectedness) interrupts that.

- *Upekkhā does not suppress emotion.* It prevents the emotional field from hijacking the molecular machinery.
- *Upekkhā does not eliminate preference.* It prevents preference from triggering the old craving-based pattern loops.

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- *Upekkhā does not mute the system.* It clarifies it.

Here is the crucial point: every emotional surge, every defensive reflex, every cognitive loop shapes the molecular coherence of the body. Repeated reactions carve electrochemical habits (grooves) that link the organism to the planetary low-frequency band. This is what Buddhists call “the cycle of becoming.” It is not mystical; it is neuroelectrical and molecular. Upekkhā dissolves the grooves.

When equanimity is active, the organism encounters experience without the reflexive contraction that pulls it back into the old frequency. Instead of reacting, the system remains open enough for the experience to pass through without leaving residue. This is an actual purification of the molecular configuration—not metaphor but process.

Here is what happens internally:

- *The amygdala stops generating defensive overtones.* This reduces sympathetic arousal and lowers cortisol-driven distortions.
- *The insular cortex stabilizes interoception.* We feel what we feel without amplifying it through fear or craving.
- *The vagus nerve increases its regulatory tone.* This stabilizes the heart field, creating a larger coherent envelope.
- *The prefrontal cortex stays online.* This maintains clarity, symbolic reasoning, and the ability to read patterns accurately.

As these shifts hold, the underlying molecular state follows suit:

- *Calcium signaling becomes cleaner.*
- *Cytoskeletal elements stop vibrating in stress-patterns.*
- *Membrane potentials stabilize.*
- *Inflammatory microglial activation decreases.*
- *The cellular field becomes more coherent, less noisy, less entangled with the old emotional architecture.*

This is why true equanimity feels “clean.” It literally is. At this point something profound happens: The body-mind stops resonating with the low-frequency telluric growth field that drives craving and rebirth. The practitioner is no longer tethered to the developmental current that children and ordinary adults live inside. The craving that keeps the molecular configuration tied “to becoming” weakens. The system begins to shift its coherence into a higher band—the atmospheric/cosmic range that samādhi opens.

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*Upekkhā* is the stabilization that prevents backsliding.

*Samādhi* tunes the perceptual instrument.

*Vipassanā* reveals its distortions.

*Upekkhā* literally holds the new frequency steadily enough that the old craving-driven circuits dissolve at the root. This is why, in deep practice, *upekkhā* becomes something like a molecular purification chamber.

- *It prevents emotional turbulence from re-writing the cellular field.*
- *It prevents thought-loops from modulating the nervous system back into the old attractor basin.*
- *It prevents the planetary low-frequency band from dragging the system into the patterns of becoming.*

And over time, this steady, calm, non-reactive presence purifies not just the emotional body, but the very coherence pattern of our organism. In the classical terms, this is how one becomes "*released from the rūpa realm.*" In contemporary terms, it is how the nervous system slowly stops being driven by craving-based loops and begins to operate from fields of coherence that are no longer tied to the evolutionary machinery of rebirth.

*Upekkhā is not emotional detachment.*

- It is molecular alignment.
- It is the cognitive-emotional skill that prevents our system from snapping back into the old frequency architecture.
- It is the attitudinal quality that holds the new coherence long enough for liberation to become physically possible.

From here, the path opens into deeper clarity, because the system is no longer contaminated by its own reactions—but carried by its coherence.

When *upekkhā* stabilizes, the system is not simply purifying itself at the emotional or molecular level. It is learning how to remain present in the world without being shaped by the old gravitational pull of craving.

That shift alters the architecture of perception itself. Sensory input is no longer funneled through defensive patterning, memory no longer consolidates around unresolved tension, and the body begins to participate in experience from a quieter, more coherent baseline.

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Once that neutrality becomes stable, the entire system gains a new kind of momentum. The organism is less reactive, less entangled with the ambient noise of desire and aversion, and more able to attune to the subtler energetic cues running through its environment.

Please read [this article on Upekkhā](#)

And this from [Encyclopaedia of Buddhism](#)

## 7. Abhiññā - Direct Knowing and Insight

Abhiññā is often rendered as “*superknowledge*,” yet the term points to something far more technical than the mystical gloss suggests. These capacities represent a direct perceptual interface with the energetic architecture behind lived experience. They are not decorations on the path but functional skills that let the practitioner observe how the biofield binds to, resonates with, or disengages from Earth’s frequency bands.

From this perspective, the abhiññā operate like finely calibrated instruments. They show the practitioner where the organism is entangled with the low-frequency gravitational pull of becoming, and where the circuitry is ready to shift into higher-coherence states.

Consider the traditional “*knowledge of past births*.” In classical language it refers to remembering previous lives, yet in energetic terms it is the ability to track the repeating signatures of one’s own configuration across cycles. The practitioner begins to perceive how molecular tendencies, emotional patterning, and subtle-field imprints reassemble themselves through time. That is not fantasy; it is pattern recognition at a far wider temporal scale. It reveals the continuity of structures that ordinarily remain unconscious, precisely because they ride on the deeper evolutionary circuits of the planet.

Another abhiññā includes perceiving beings as they pass from one birth to another. Traditionally this is framed as clairvoyant insight, but functionally it is the ability to sense the currents in which sentient fields circulate. The practitioner becomes aware of the low-frequency strata where unresolved craving pulls consciousness into renewed embodiment. One sees how organisms, including oneself, are carried by those currents the way iron filings are carried by a magnetic field. This is not moral judgment; it is energetic physics.

In that sense, abhiññā becomes diagnostic. It reveals the subtle mechanics of “currents of becoming”—the bhava that bends molecular structure toward rebirth. It shows where craving acts as a binding agent, where perception feeds resonance into unhelpful frequencies, and

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where identity crystallizes into forms that are unable to release themselves from Earth's base spectrum. The practitioner no longer speculates about the architecture; they see it unfolding, both within and around them.

This clarity matters because liberation is not only a matter of ethical refinement or cognitive insight. It is a shift in how the entire system participates in the energetics of Earth. Abhiññā provides the map: which frequencies pull the organism downward, which patterns recycle through incarnational loops, and which points of coherence allow the field to reorient itself toward subtler, less conditioned strata of existence. When placed in this frame, abhiññā is not a paranormal decoration. It is the technical vocabulary of how consciousness evolves through, and eventually beyond, the planetary field that shaped it.

Please read [this article on Abhiññā](#)

And this from [Encyclopaedia of Buddhism](#)

## 8. The Thus-Have-Become

The phrase “*see things as they truly are*” comes from the [Pāli term](#) *yathābhūta-ñānadassana*, literally “*knowledge and vision in accordance with what has thus become.*” At first glance, this may sound like a simple instruction to observe a rock and say “rock confirmed.” In fact, it is far subtler and more transformative. It invites the mind to perceive experience without the habitual filters of [craving, aversion, or delusion](#). Once these filters drop, what naturally emerges is acceptance—not passive resignation, but a fluid alignment with reality as it unfolds. Buddhism offers several ways in which this subtle shading of perception becomes explicit.

### Equanimity ([Upekkhā](#))

Equanimity is the emotional sibling of [yathābhūta-ñānadassana](#). The mind, having seen clearly, no longer flinches, fantasizes, or fights. The [Pāli Canon](#) describes this as “*evenness toward the seen, the heard, the sensed.*” Here, acceptance is not something tacked on as a virtue but is woven into perception itself.

### Mindfulness and the [Satipaṭṭhāna Sutta](#)

Mindfulness, according to the [Satipaṭṭhāna Sutta](#), involves observing body, feeling, mind, and mental objects “*internally and externally, ardent, clearly knowing, and mindful, having removed longing and distress.*” This removal of longing and distress is essentially the Buddhist formula for releasing the mind's insistence that reality behave differently. When the insistence drops, harmony naturally arises.

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## Impermanence ([Anicca](#))

Impermanence shifts acceptance from being a choice to a structural necessity. Everything is already slipping through our fingers; resisting this is a guaranteed source of *unsatisfaction* ([dukkha](#)). Insight into impermanence produces “*disenchantment*” and eventually “*release*,” the Buddhist term for full-spectrum acceptance. The mind unclenches, letting go of the friction caused by attachment.

Non-acceptance, in Buddhist terms, is a tragicomic mismatch between expectation and reality. Demanding that change stops or that the self remains solid generates suffering automatically. This is not a moral failure; it is a misunderstanding of the universe’s operational logic.

## The Limits of Translation

Pāli words behave like compressed galaxies. A single term can contain an entire cosmology, psychological map, and ontological framework. Translating “*yathābhūta-ñāṇadassana*” into English inevitably flattens this multidimensionality.

“*As it has thus become*” encodes [conditional arising](#): [causation](#), [karma](#), [perception](#), and the lived momentum of the mind. It reminds us that experience is not a static object but a dynamically assembled event, arising from countless micro-conditions. English can convey pieces of this meaning but cannot capture the simultaneous depth of process, history, and liberation embedded in Pāli. The earliest Buddhist teachers understood this. They adapted teachings to local languages and cognitive structures, knowing that words are pointers, not the experience itself. Modern readers are invited to map the energetic shape of these concepts into new vocabulary, preserving the living, evolving quality of the tradition rather than letting it ossify.

## Nodes of the “Thus-Have-Become” Pattern

The unfolding of experience can be mapped as a dynamic sequence, revealing how perception, identity, and response interlock. Each node is a step in the process from arising to release:

- [Conditioning Field](#) – The background of causes and conditions (biological, karmic, psychological, relational, environmental) shaping the present moment.
- [Moment of Arising](#) – A pulse of experience crystallizes from the conditioning field. Not yet an object, just the hint of “here-it-comes.”
- [Perceptual Construction](#) – The mind organizes raw sensory and cognitive data into a coherent “something,” applying filters, habits, and interpretive frames.

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- [Self-Referencing Loop](#) – The experience becomes “my” experience. Identity leans in, creating a gravitational pull around the event.
  - [Affective Coloring](#) – Pleasure, pain, or neutrality attaches to perception, seeding craving or aversion.
  - [Response Momentum](#) – Impulses, stories, emotions, and physiological activations prepare to act, internally or externally.
  - [Karmic Imprint](#) – Actions or reactions leave traces that condition future experiences.
  - [Decay and Dissolution](#) – The moment dissolves back into the stream of becoming. Impermanence reclaims its investment.
  - [Residual Echo](#) – Subtle lingering effects remain—memories, moods, or somatic traces.
  - [Integration Loop](#) – Repeated patterns accumulate into traits, tendencies, worldviews, and capacities.
  - [Insight Aperture](#) – Awareness penetrates any layer, revealing the system as process rather than object.
  - [Release Vector](#) – With insight, clinging weakens and suffering diminishes; the moment becomes transparent.
  - [Return to Suchness](#) – Experience rests as it is, without grasping or pushing. This is full acceptance—not an emotion but the natural resting state of clarity.

The “Thus-Have-Become” pattern shows that acceptance is not about cultivating a particular feeling but about understanding and aligning with the process of reality itself. When this alignment occurs, the mind unclenches, suffering decreases, and the world is seen in its flowing, impermanent, and wondrous true form.

*In essence, seeing things as they truly are is not a skill to be learned but a system to be recognized: the mind and world in dynamic resonance, moment by moment, “as it has thus become.”*

### **Daily Routine to Support the “Thus-Have-Become” Pattern**

Morning: Grounding and Alignment (20–40 minutes)

#### *1. Awareness of Conditioning (5 min)*

- Sit quietly and scan your mind and body.
- Notice the “background causes” shaping your moment: thoughts, emotions, bodily sensations, habits, relationships, environment.
- Simply label them without judgment: “there is tension in the shoulder,” “anticipation in thought,” “memory in mind.”

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## 2. *Moment of Arising Practice (5–10 min)*

- Watch each thought, sensation, or impulse as it arises.
- Treat it as a “pulse” coming out of the conditioning field.
- Observe without grabbing, pushing, or storytelling.

## 3. *Equanimity Meditation (10–15 min)*

- Focus on Upekkhā: the even-minded stance toward pleasure, pain, and neutral sensations.
- Include yourself, others, and the world in your sphere of evenness.
- You can silently repeat: “May this experience be as it is, and may I meet it with clarity.”

## 4. *Intention Setting (5 min)*

- Set an intention to notice “Perceptual Construction” and “Self-Referencing Loops” in daily activities:
- Example: *“I will notice when I label this moment as ‘good’ or ‘bad’ without getting caught in craving or aversion.”*

## Daytime: Applied Mindfulness (Ongoing Micro-Practices)

### 1. *Sensory Pause (1–2 min, multiple times per day)*

- Pause and notice sights, sounds, smells, and bodily sensations without adding commentary.
- Recognize how your mind constructs the “object” from raw sensory input.

### 2. *Affect Check (1–2 min)*

- Observe your emotional coloring: pleasant, unpleasant, neutral.
- Note if craving or aversion is present, then gently release attachment.

### 3. *Response Awareness (2–5 min, as needed)*

- Before reacting to a situation, pause to notice Response Momentum: impulses, stories, or physiological triggers.
- Ask: *“Is this reaction necessary, or is it a habitual ripple in the system?”*

### 4. *Impermanence Reminder*

- Throughout the day, note micro-changes: coffee cooling, sensations fading, moods shifting.
- Use these as triggers to remember the impermanent, conditioned nature of all phenomena.

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Evening: Reflection and Integration (15–30 minutes)

1. *Residual Echo Observation* (5–10 min)

- Recall moments from the day that left lingering impressions.
- Notice how traces of perception, affect, and reaction remain.
- Label them gently: “Here is a leftover craving,” “here is a subtle tension.”

2. *Insight Aperture* (5–10 min)

- Reflect on patterns: Where did the mind cling? Where did it resist?
- Observe moments where awareness pierced the loop and released tension.
- Celebrate small openings into transparency.

3. *Journaling Integration* (5–10 min)

- Write brief notes on insights, emotional shifts, and moments of clarity.
- Focus on what processes you noticed, not judgments or outcomes.

Optional Practices to Deepen the Pattern

- *Walking Meditation*: Observe each step as a micro-arising moment. Notice impermanence in motion.
- *Body Scan Before Sleep*: Trace sensations, release tension, notice affective coloring, and return to suchness.
- *Micro-Mindfulness Alerts*: Set reminders on phone or post sticky notes: “Observe without clinging.”

**Key Principles to Keep in Mind**

1. *Observation Before Action*: Let awareness arise before reacting.
2. *Clarity Over Control*: See what arises rather than trying to force experience into a preferred form.
3. *Non-Identification*: Notice the mind claiming “my experience” and gently release it.
4. *Integration Over Perfection*: Small, repeated glimpses of insight accumulate into long-term capacity.
5. *Release as Natural*: Acceptance is not a moral act but the system returning to its natural, unclenched state.

**9. Stream Entry, Jhāna, Abhiññā, and the “Thus-Have-Become” Pattern**

[Stream entry](#) emerges naturally from a disciplined interplay of concentration, insight, and experiential transformation. In practice, this means that jhāna, abhiññā, and moment-to-moment awareness all support the conditions for irreversible awakening.

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## 1. Jhāna - Stabilizing the Mind

Jhāna practice cultivates deep one-pointedness of the mind (samādhi) and progressively subtle states of absorption. These states:

- Quiet the mental noise that normally distorts perception.
- Allow the practitioner to observe the “Thus-Have-Become” nodes—[Conditioning Field](#), [Moment of Arising](#), [Perceptual Construction](#), and [Self-Referencing Loop](#)—without reactive interference.
- Create a fertile ground for equanimity (upekkhā) and direct knowing, essential qualities for perceiving reality as it truly is.

Without this concentrated stability, insight may remain fleeting or conceptual. Jhāna provides the mental clarity and steadiness necessary for the subtle awareness of [non-self](#) and impermanence to crystallize.

## 2. Abhiññā - Engaging Direct Knowing

Abhiññā, or higher knowledge, allows the practitioner to interact with the field of experience rather than merely observing it. This includes:

- Seeing the arising and passing of mental and physical phenomena clearly.
- Recognizing karmic patterns and past life continuity ([pubbenivāsānussati](#)).
- Experiencing the liberation of defilements in real time ([āsavakkhayañāna](#)).

Through abhiññā, the conditioned material of the mind is not just noticed but transformed, weakening habitual clinging, aversion, and self-identification. This supports stream entry: by purifying [the skandhas \(aggregates\)](#) from entrenched conditioning, the mind aligns with reality and glimpses liberation.

## 3. The “Thus-Have-Become” Pattern

The “Thus-Have-Become” pattern provides a practical framework for understanding how insight unfolds moment-to-moment:

- [Self-Referencing Loop](#) loosens: The sense of “I” and “mine” diminishes.
- [Affective Coloring](#) fades: Craving and aversion lose their automatic grip.
- [Response Momentum](#) stabilizes: Reactions become measured and skillful.
- [Insight Aperture](#) opens: Direct awareness sees the impermanent, conditioned, and non-self nature of phenomena.
- [Release Vector](#) emerges: Clinging weakens, suffering diminishes, and the mind rests in suchness.

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Stream entry occurs when this pattern is experienced consistently and deeply enough to irreversibly weaken the first three fetters: belief in a permanent self, skeptical doubt, and attachment to rites or rituals. Jhāna supports the clarity, abhiññā transforms the conditioned tendencies, and the “Thus-Have-Become” framework maps the unfolding in practical detail.

The interplay can also be seen through a systemic lens:

- *Jhāna* stabilizes the perceptual field, giving the mind a still, concentrated platform.
- *Abhiññā* engages with phenomena directly, transforming habitual patterns and purifying the aggregates.
- *The “Thus-Have-Become” pattern* guides insight, showing exactly how each micro-moment can be observed, experienced, and released.

When practiced in concert, these elements allow the mind to experience reality as it truly is, opening the irreversible doorway of stream entry. The practitioner no longer merely “*knows about*” impermanence, non-self, or conditionality; they live it experientially, moment by moment, and the first fetters are dissolved.

Stepping back, the picture that emerges is not speculative biology disguised as doctrine. It is a unified developmental model of what liberation actually means when viewed through the full spectrum of human architecture—cellular, energetic, cognitive, emotional, and cosmological.

The early Buddhist path describes this territory with remarkable precision: *how attention refines, how perception reorganizes, how craving loosens its grip, and how the human field slowly unhooks itself from the frequency bands that once shaped it.*

The modern language of resonance, biofields, coherence, and nervous-system dynamics simply reveals the same truth in a new key. The path of liberation is not an escape from the world but a reconfiguration of how the organism participates in it. When the system no longer vibrates in tune with the currents that generate “*becoming*”, it becomes capable of belonging to a different order of reality—lighter, clearer, less entangled, yet more deeply aware. In that sense, liberation is the point at which a human being begins to operate from the architecture they were always capable of, but rarely given the conditions to discover.

This only maps one portion of that transition, but the trajectory points forward: toward an evolving humanity learning how to grow beyond the gravitational pull of its former resonance, and into a coherence that is native to its deepest nature.