

The Buddha's Three White Energies:

**Wonderment, Devotion and Humility
Through the Tripitaka**

By Marilyn Hughes

**The Out-of-Body Travel Foundation
<https://outofbodytravel.org>**

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Preface

This book arises from a direct spiritual experience in which consciousness appeared to enter a state of profound stillness and clarity. Within that experience, I encountered what I have described as the Three White Energies: Wonderment, Devotion, and Humility.

These were not abstract ideas or philosophical conclusions. They were experienced as living qualities of awareness—states in which perception itself was altered, and in which consciousness seemed to be reorganized by an intelligence beyond conceptual thought. I have chosen to describe them as “energies” because they were encountered as formative and transformative conditions of being rather than as emotional or intellectual interpretations.

At the center of this experience was an encounter with the presence of the

Buddha. This encounter was accompanied by the descent of what I perceived as a white, luminous stillness that permeated consciousness and gave rise to the three qualities described in this book. I do not present this account as a doctrinal claim within Buddhism, nor as an attempt to redefine Buddhist teaching. It is offered solely as a description of lived experience and its subsequent reflection.

Following this experience, I began to recognize resonances between what I had encountered and the teachings found within Buddhist scripture, including texts within the Tripitaka as well as related Mahāyāna sutras. These scriptures are not presented here as being identical to the experience itself, nor are they used to validate it. Rather, they are offered as a contemplative framework through which parallels and echoes may be explored.

This book therefore moves between three modes of engagement:

1. The account of the experience itself
2. Reflections on the three white energies as lived states of consciousness
3. Selected Buddhist texts that appear to resonate with these states

It is important for the reader to understand that this is not an academic work, nor a traditional commentary on Buddhist doctrine. It is a contemplative and experiential exploration. Where scriptural passages are cited, they are included as points of reflection rather than as authoritative interpretation.

The language of “energies,” “light,” and “immersion” used throughout this book is metaphorical and experiential in nature. It is intended to point toward

qualities of consciousness that are difficult to express in conventional philosophical or psychological terms. Readers are invited to engage with this language as descriptive rather than prescriptive.

The Three White Energies—Wonderment, Devotion, and Humility—are presented here not as teachings exclusive to any tradition, but as qualities that arose within a specific experience and were later reflected upon in light of Buddhist scripture. Whether these qualities are universal aspects of spiritual development is a question I leave open to the reader.

If there is a central intention in this work, it is not to assert conclusions but to invite contemplation: to consider whether there are states of consciousness in which perception becomes unified, the sense of self becomes transparent, and reality is experienced as direct presence rather than conceptual understanding.

I offer this work in that spirit of
reflection.

— Marilyn Hughes

Part I – The Encounter

Chapter 1: The Music of the Bodhisattva Path

A brilliance filled awareness before it was recognized as brilliance. It was not something arriving into a separate observer, but a condition in which the very structure of perception became open, as though the boundaries that ordinarily define experience had loosened without breaking.

Within this opening, sound arose.

It was not sound in the usual sense of vibration moving through an external field. It carried coherence, structure, and meaning simultaneously, as if intelligibility itself had become audible. There was no distance between what was heard and what was aware of hearing. The distinction did not form.

The first recognizable movement within this field was a transmission—yet even

calling it a transmission reduces what was occurring. A sutra began to present itself, not through recollection or reading, but as a living presence unfolding directly within awareness.

The *Bodhisattvacharyavatara*—the Guide to the Bodhisattva's Way of Life—was present, though not as text, language, or concept. It appeared as a rhythmic unfolding of intent, as though compassion and disciplined awakening had become structured into vibration itself.

There was no sense of observing it from outside. Awareness did not stand apart from it. Instead, consciousness participated in it without separation, as though the field of awareness and the movement of meaning were the same thing experienced from within itself.

What emerged was not interpretation. Interpretation would require distance, and there was no distance present.

Instead, there was immersion.

The sense of being a separate center from which experience was being received began to thin, not through effort or technique, but through the intensity of coherence within the experience itself. Nothing was pushing this apart-ness away. It simply had no function within what was occurring.

The transmission continued, not as repetition, but as unfolding—each moment complete in itself yet inseparable from the whole movement.

Then, without transition that could be traced, the transmission ceased.

Not faded. Not concluded. Simply no longer present in the same way.

What remained was silence.

But the silence was not absence. It was full, continuous, and entirely awake. It did not feel like something after the

experience. It felt like the ground in which the experience had occurred becoming visible again.

Perception did not return to its prior configuration. There was no return. Instead, awareness remained in an altered condition, as though something fundamental had shifted in the architecture of how experience was being known.

Everything was still present, but nothing was held in the same way.

A quiet openness remained, not seeking, not interpreting, simply continuing.

And within that continuity, the sense arose that perception itself was no longer fixed around a stable center, but had become something more fluid, more receptive—capable of receiving what would come next without resistance or fragmentation.

Chapter 2: The Descent of White Light

In the silence that followed, awareness did not contract back into its usual structure. It remained open, but not in a way that felt maintained. It was as though openness had become the natural condition of perception itself, requiring no effort to sustain.

Then, within that openness, something began to shift.

It was not a movement through space, nor an object entering the field of awareness. It was a change in the density of presence itself—subtle at first, then unmistakable.

A luminosity began to appear.

It was white, but not as color is ordinarily perceived. It carried no reference to light reflecting off surfaces or illuminating objects. It was closer to a condition in which everything that could be

perceived was simultaneously revealed without obstruction.

There was no direction from which it came. No source that could be located. It did not enter awareness; it became more apparent within awareness, as though what had always been present was now unobstructed.

As this luminosity deepened, the sense of spatial structure began to loosen. The usual ordering of experience into near and far, above and below, began to lose its organizing power. These distinctions still appeared, but they no longer defined the field in which perception was occurring.

Thought continued, but it no longer anchored experience. It appeared within awareness without structuring it. There was no center around which it organized itself.

What replaced that center was not emptiness, but coherence. A unified field in which everything was present without needing to be separated into parts in order to be known.

The white luminosity continued to intensify in a way that did not overwhelm perception but refined it. Everything became more immediate, not more dramatic. Less mediated, not more intense in the emotional sense.

There was no sense of threat or instability within this transition. Instead, there was a profound absence of resistance, as though nothing within existence needed to oppose what was unfolding.

Even the idea of “unfolding” felt secondary to what was occurring.

In this condition, awareness no longer felt positioned within experience. Experience itself was no longer structured around positioning. What

remained was a field in which knowing and what was known were no longer distinguishable in the usual way.

And within that field, differentiation began to subtly prepare itself—not as fragmentation, but as articulation within unity.

Something within the luminosity was beginning to become recognizable.

Chapter 3: The Three White Energies Revealed

Within the unified luminosity, no rupture occurred, and yet something within it became discernible.

It was not that the field changed, but that awareness within it became capable of recognizing distinctions that did not divide the whole.

Three qualities emerged, not as separate entities, but as recognitions within a single, continuous presence.

They were present simultaneously, though they became known in a way that allowed them to be described in sequence.

The first was wonderment.

It arose as the removal of assumption. Perception no longer compressed what was seen into familiarity or prior conclusion. Everything appeared

unsealed, as though experience had stopped being interpreted in advance. Nothing was reduced before it was encountered. Each arising moment carried its own immediacy, not as novelty, but as freedom from constraint.

The second was devotion.

This was not directed emotion, nor was it a movement of belief toward an external object. It was a reorientation of awareness itself. Consciousness gathered without effort into a single direction of alignment, as though what had been scattered across layers of attention had found coherence. This coherence was not forced; it was recognized as natural once fragmentation ceased to structure experience.

The third was humility.

It was the absence of a required center. Experience continued, but there was no fixed point from which it was being

claimed. Seeing occurred without a located seer. Knowing occurred without a definable knower. The structure of ownership did not arise within perception.

These three qualities were not added to the field. They were recognized within it, as if they had always been present but had not yet been differentiated in awareness.

They did not oppose one another. Each clarified the others.

Wonderment opened perception.

Devotion gathered it.

Humility released it from center.

Together they formed a single coherence in which awareness no longer needed to divide itself in order to function.

The luminosity itself did not change during this recognition. It remained the same field, but now it was understood

from within as having articulate qualities that did not break its unity.

And within that articulation, perception continued to refine itself without effort, moving into a more specific quality of openness that had no need for definition to be complete.

Chapter 4: Wonderment

Wonderment did not arise as an event within perception so much as a shift in how perception itself was occurring.

What had previously been organized through familiarity no longer held the same authority. Experience was no longer being quietly translated into what it was already known to be. That process of immediate classification had loosened.

What remained was direct encounter, unmediated by conclusion.

Each arising moment appeared complete in itself, not because it was isolated, but because it was no longer being reduced. Nothing was being finished in advance by recognition. Everything remained in its own unfolding.

Objects, sensations, and subtle movements of awareness did not lose clarity. If anything, they became more

distinct, but without being confined. There was clarity without contraction.

Time also began to lose its usual weight. There was no strong sense of anticipation pulling experience forward, nor of retention holding it backward. What appeared did not need to be placed within a larger narrative in order to be understood. It was sufficient in its own arising.

In this condition, even ordinary perception carried a quiet depth, as though nothing had been exhausted by familiarity. Everything remained capable of being seen without the residue of prior conclusion.

What had been taken as known did not disappear, but it no longer determined the limits of what could be perceived.

There was no effort within this. No attempt to sustain or refine it. It was simply what perception became when it

was no longer organized around the expectation of recognition.

Within this openness, reality did not become different. It became uncompressed.

And in that uncompression, the next movement of awareness began to naturally gather itself—not by force, but by a quiet reorientation that did not interrupt the openness already present.

Chapter 5: Devotion

Devotion arose not as a response to what was seen, but as a change in the direction of seeing itself.

Perception, which had opened into wonderment, did not disperse. Instead, it began to gather – not through intention, but through an internal coherence that required no effort to maintain.

Attention no longer moved outward in multiple competing directions. It settled into a single orientation, not toward an object in the ordinary sense, but toward a sense of truth that was no longer fragmented across interpretation.

Nothing new was added to experience. Instead, the scattered quality of attention fell away.

What remained felt unified, as though awareness had stopped dividing itself in order to function.

There was no sense of choosing this orientation. It was not constructed or decided. It was recognized as what remained when division was no longer structuring perception.

In this gathering, there was no loss of the openness established in wonderment. Nothing was excluded. Instead, everything was held without dispersion.

Experience continued to arise in full clarity, but it no longer pulled awareness in multiple directions at once. There was a simplicity to attention that did not reduce what was seen, only removed the fragmentation around it.

Within this coherence, the sense of separation between awareness and what was being known became less operational. Not because boundaries were actively removed, but because they were no longer being reinforced.

Devotion, in this sense, was not directed outward as worship in a conceptual form. It was the natural alignment of awareness when it is no longer split against itself.

There was a quiet continuity to this state. Not emotional intensity, not belief, but stability without resistance.

And within that stability, the final residue of centered identity began to loosen—not abruptly, but as a consequence of no longer being required for experience to function.

What had been gathering now reached a point where nothing needed to remain in place as a fixed center from which it was all being observed.

Chapter 6: Humility

Humility arose when there was no longer any need for experience to organize itself around a center.

What had been gathering in devotion no longer required a point of reference from which it was gathered. The structure of “from where” began to dissolve, not through effort, but through irrelevance.

Experience continued without interruption, yet the sense of ownership within experience did not arise in the same way. There was seeing, but no position from which seeing was claimed. There was knowing, but no fixed knower standing apart from what was known.

Nothing about perception was diminished. If anything, it became more direct. What changed was the absence of appropriation.

Thought still appeared, but it no longer anchored identity. Sensation still arose,

but it no longer required a center to organize it around. Memory still functioned, but it did not define the present field of awareness.

Everything remained, but nothing was being held as “mine.”

In this, there was a profound simplicity. Not emptiness in the sense of absence, but absence of division.

What had previously been experienced as a continuous center of reference—subtle, often unnoticed—no longer structured perception in the same way. It was not resisted or removed. It simply did not arise as necessary.

Within this condition, clarity increased without effort. Experience was not filtered through the need to maintain identity across moments. Each arising stood on its own, complete in its appearance.

There was also a deep recognition of consequence—of actions, intentions, and their effects—yet this recognition did not attach itself to a personal center in the way it previously might have. It was seen directly, without distortion, without avoidance, and without self-protection.

What remained was responsibility without fragmentation.

Not personal in the usual sense, yet not detached either. Simply the clear recognition that actions belong to conditions, and conditions unfold within awareness without separation.

Humility, in this sense, was not reduction of the self. It was the absence of necessity for the self as a structure of interpretation.

And in that absence, awareness remained fully intact—undisturbed, continuous, and quietly transparent.

Chapter 7: In These Spaces, I Knew Isness

In these spaces, there was only isness.

Not as an idea that arose within thought, and not as a conclusion drawn from experience, but as the direct condition of awareness itself when nothing was being separated from it.

Experience did not point toward something beyond itself. It was self-sufficient in its appearance. What was present did not require explanation in order to be complete.

There was no sense of stepping outside perception to observe it. Awareness did not divide into observer and observed. The structure that normally organizes experience into “here” and “there” was not active in the same way.

What remained was presence without reference.

Time, as a structuring framework, did not assert itself strongly. There was no pressure of sequence organizing experience into progression. What appeared did so without needing to be placed within a narrative in order to be real.

Each arising was complete in its own appearance, without requiring comparison to what came before or what might follow.

The three qualities that had been recognized earlier – wonderment, devotion, and humility – were no longer distinguishable as separate movements. They remained, but without separation.

Wonderment persisted as openness without assumption.

Devotion persisted as coherence of attention.

Humility persisted as absence of center.

Yet none of these could be isolated as distinct states. They were expressions of a single condition of awareness that no longer divided itself to be known.

In this isness, nothing was elevated or diminished. Nothing was removed or added. There was only what was, without reference to anything outside it.

Even the language used here feels secondary to what was directly known, because isness does not require articulation to be complete. It is not dependent on description in order to exist.

What remained was simple presence—continuous, undivided, and self-evident.

And within that continuity, something subtle began to arise again, not as disruption, but as a deepening of clarity that included the recognition of what had been seen and what had yet to be fully integrated.

Chapter 8: Sorrow, Repentance, and Purification

Within the continuity of isness, nothing broke or collapsed, yet perception became entirely transparent.

There was no longer any separation between what was being seen and the fact of seeing it. Everything appeared exactly as it was, without distortion through avoidance, justification, or reinterpretation.

In this transparency, a natural arising occurred.

Sorrow.

It did not arrive as emotion directed toward a personal narrative. It was the immediate recognition of consequence within a fully open field of awareness.

Nothing was resisted in this recognition. There was no impulse to turn away, and

no internal structure attempting to soften what was being seen.

Everything that had been done, intended, or left undone appeared without concealment.

From within this clarity, repentance arose.

Not as self-condemnation, and not as psychological burden, but as complete acknowledgment without division.

There was no separate position from which judgment was being applied. The recognition itself contained no fragmentation between observer and observed.

What was seen was seen entirely.

And in that total seeing, nothing required distortion in order to be held.

"All conditioned things are impermanent."

— *Dhammapada*

The recognition was immediate, not conceptual. What had arisen in experience, including the structures of identity and action, was not fixed. Nothing held itself permanently, including the formations through which experience had been interpreted.

In this understanding, purification was not something performed upon experience.

It was what remained when nothing was being resisted.

What had been previously held through avoidance or unconscious tension no longer required holding. It was no longer split off from awareness.

There was no sense of becoming purified as a process over time. Instead, there was only the removal of separation in the present field of experience.

Sorrow did not intensify. It clarified.

Repentance did not deepen. It simplified.

Purification did not unfold as an event. It stabilized as non-resistance.

Nothing was erased.

Nothing was altered.

Everything was simply no longer divided within awareness.

And within that undivided clarity, the field remained open—continuing, silent, and fully present, as though the next movement was already contained within it without needing to arrive separately.

Part II – Wonderment: The Opening of Reality

Chapter 9: Wonderment as the Beginning of Awakening

Wonderment did not remain as a passing state. It became recognizable as a beginning.

Not the beginning of an event, and not the beginning of understanding, but the beginning of a different way perception organizes itself when it is no longer constrained by prior recognition.

What had been seen was no longer being held as extraordinary. It was becoming natural in its openness, as though perception itself had loosened from its former habit of compression.

Experience no longer defaulted to conclusion. It no longer immediately reduced what appeared into something already known. Instead, there was a

sustained openness in which what arose was allowed to remain unfinalized.

In this condition, awakening did not feel like arrival at something distant. It felt like a shift in the way seeing itself was occurring.

Nothing external had changed. The structure of perception had.

What had previously been interpreted as moments of heightened clarity were now recognized as the beginning of a continuous unfolding—one in which awareness no longer divided experience into ordinary and extraordinary, but simply received what was present without contraction.

Within this, wonderment was no longer a reaction. It was the foundation of how experience was being known.

Not because it was being sustained through effort, but because nothing within perception was interrupting it.

Time did not strongly assert itself in this recognition. There was no pressure to move beyond it or return from it. What was present did not require comparison in order to be understood.

And in that absence of comparison, something subtle became clear.

What had been called wonderment was not separate from awakening. It was the beginning condition in which awakening becomes perceptible at all—not as achievement, but as recognition.

From here, perception did not move away from wonderment.

It continued through it.

Chapter 10: Impermanence and Awe

Wonderment did not stabilize into familiarity. Instead, it revealed a continual instability at the heart of what appears stable.

What had been seen as solid experience—thought, sensation, perception itself—no longer held the same sense of fixedness. Each arising moment appeared complete, and yet immediately dissolving into the next without resistance.

Nothing persisted in the way it had been assumed to persist. Even continuity was now understood as a construction of perception rather than a property of what was being perceived.

In this, awe arose—not as emotional intensity, but as direct recognition of the constant ungraspability of experience.

There was no place where phenomena could be held long enough to become

fixed. Everything was in motion, yet nothing was chaotic. The movement itself carried an inherent order that did not depend on stability.

A teaching attributed to the Buddha expresses this directly:

“All conditioned things are impermanent.”

— *Dhammapada*

The recognition was not intellectual. It aligned with what was already being seen.

What had been assumed to endure was continuously arising and passing without remainder. Not disappearing into nothingness, but revealing that it had never been fixed to begin with.

In this way, impermanence was not a loss of substance. It was the absence of the need for substance.

Experience continued without interruption, but its foundation had shifted. There was no longer an expectation that what appears should remain.

And because nothing was required to remain, nothing needed to be grasped.

Within this, awe was not directed toward something external. It was the natural response of awareness encountering reality without the filter of permanence.

Even the idea of “moment” began to soften. What was present did not present itself as discrete units in sequence, but as continuous arising without segmentation.

In that continuity, wonderment deepened—not through addition, but through the removal of assumption.

And within that deepening, perception began to orient itself toward something more precise than openness alone.

A subtler movement was beginning to form, one that would draw awareness into alignment rather than expansion.

Chapter 11: Wonderment in the Teachings of the Buddha

Wonderment did not remain isolated from the recognition of impermanence. It began to refine itself through it, as if each moment of arising and passing revealed a clearer structure of perception that had always been present but not fully seen.

What had been experienced directly as openness now carried an added clarity: that nothing within experience could be relied upon as fixed, not even the sense of openness itself.

This did not diminish the field of awareness. It made it more precise. Everything appeared with immediacy, yet nothing anchored itself as permanent reference.

Within this recognition, certain teachings attributed to the Buddha arose not as external authority, but as direct confirmation of what was already being seen.

“All conditioned phenomena are impermanent. When one sees this with wisdom, one turns away from suffering.”

— *Dhammapada*

The words did not introduce new understanding. They aligned with perception already free from fixation.

What was seen did not require belief. It required only attention without distortion.

In this condition, wonderment was no longer simply openness. It became a form of clarity that could not hold on to what it perceived.

Everything that arose did so fully, and yet nothing accumulated into a stable identity of experience. Each moment stood complete and then released itself without residue.

There was no sense of loss within this. Nothing was being taken away. Rather,

nothing needed to be retained in order for experience to remain intelligible.

Within Buddhist teaching, the emphasis on direct seeing rather than conceptual elaboration pointed toward this same condition: perception free from appropriation.

In this way, the teachings were not separate from the experience. They were reflective of it, as if language itself was attempting to point toward what was already self-evident in awareness when it ceased to interfere with itself.

Wonderment, now shaped by impermanence, carried a quieter depth. It was no longer only openness. It was openness that understood its own non-fixed nature.

And within that understanding, perception continued to refine itself toward a more stable orientation—not through holding anything in place, but

through the cessation of resistance to
what arises and passes.

Chapter 12: Passages from the Sutta Pitaka on Awakening Perception

Wonderment, now refined through the direct recognition of impermanence, began to function less as an extraordinary condition and more as a stable mode of perception itself. What had once felt like a shift in experience now revealed itself as a shift in how experience is known.

There was no separation between seeing and what was seen that required correction. Instead, perception became increasingly transparent, as though nothing was being added to what arose.

In this transparency, certain teachings from the *Sutta Pitaka* emerged not as conceptual reference points, but as precise articulations of what was already being directly encountered.

“Form is impermanent. Feeling is impermanent. Perception is impermanent. Volitional formations are

impermanent. Consciousness is
impermanent.”

— *Samyutta Nikāya* (Five Aggregates
teaching)

These words did not introduce a new framework. They reflected a structure already evident in direct experience: that what is taken as solid identity is, in reality, continuously arising and dissolving without fixed essence.

Nothing within experience resisted this recognition. The mind did not need to be convinced. It only needed to stop assuming permanence where none could be found.

In this condition, perception no longer organized itself around the assumption of continuity. Continuity was still experienced, but it was no longer mistaken for stability.

Each arising moment contained its own completeness. Nothing carried over in a way that required preservation.

Within this, wonderment did not diminish. It became more subtle, more consistent. It was no longer dependent on novelty or intensity. It was present as the clarity that arises when nothing is being held beyond its natural unfolding.

The teachings from the early discourses did not stand apart from this. They functioned like precise descriptions of a reality already directly known when perception is no longer distorted by fixation.

Even the act of recognizing these correspondences did not create additional distance between experience and understanding. Instead, it reduced unnecessary interpretation.

What remained was simple awareness encountering phenomena without the

need to stabilize them into conceptual form.

And within that simplicity, perception continued to deepen – not by accumulation, but by the continued release of the need to hold anything as enduring.

A new emphasis began to form subtly within this release: not only that things arise and pass, but that even the sense of a perceiver is part of that same movement.

Chapter 13: Wonderment in the Mahāyāna Tradition

Wonderment, already clarified through the recognition of impermanence, began to open into a wider sense of non-separation. What had been seen as the arising and passing of phenomena no longer appeared as something happening “within” a stable observer. Even the structure of observation itself began to feel participatory in the same movement.

There was no longer a clear boundary between what was known and what was knowing it. Both appeared as expressions of a single unfolding field, moment by moment, without fixed center.

In this condition, certain Mahāyāna teachings arose not as philosophical extension, but as language attempting to mirror what was already directly evident in experience.

“The mind is like an illusion. All phenomena are like dreams.”
 — *Prajñāpāramitā tradition*

These words did not suggest unreality in the sense of negation. Rather, they pointed toward the absence of fixed essence within what appears. Experience was not denied; it was seen more clearly, without the assumption of inherent solidity.

What had been taken as independently existing forms now appeared as fluid expressions of conditions—arising, changing, and dissolving without separable core.

In this recognition, wonderment did not fade. It became more refined. It was no longer directed toward “things” as distinct objects, but toward the continuous appearing of phenomena without underlying fixity.

Everything remained vividly present, yet nothing could be located as ultimately separable from the field in which it appeared.

Even the sense of “field” was not fixed. It functioned only as a way of indicating what could not be divided without distortion.

Within this, perception did not collapse into abstraction. It remained clear, immediate, and specific. Forms still appeared distinctly, actions still occurred, sensations still arose—but none of these carried independent weight beyond their arising.

What deepened here was not detachment, but precision without grasping.

Wonderment, in this stage, was the recognition that clarity increases as fixation decreases. The more directly

phenomena are seen, the less they can be held as separate, enduring entities.

And within that increasing precision, perception itself began to subtly reorganize again—not away from openness, but toward a deeper stability that does not depend on holding anything in place.

Chapter 14: The Mind Awakened to Reality

Wonderment no longer appeared as an occasional shift in perception. It had become the baseline through which experience was being known. What changed was not the world of appearances, but the absence of distortion in how they were received.

Phenomena continued to arise in full clarity—thought, sensation, perception, memory—but none of them required stabilization. Nothing needed to be fixed in order to be understood. Each arising carried its own completeness, and then released itself without residue.

In this condition, the sense of “reality” no longer depended on continuity or permanence. Reality was not something maintained across time. It was the immediacy of what is appearing now, without the need for it to extend itself beyond its own arising.

Certain teachings from the early Buddhist tradition reflect this directly:

“All conditioned things are impermanent. All conditioned things are suffering. All things are without self.”

— *Dhammapada*

These statements did not function as conceptual additions. They aligned with what was already evident in perception when it ceased to assume stability, satisfaction, or ownership within phenomena.

What had once been taken as a continuous self-experience was now seen as a sequence of arising processes — none of which contained a fixed center.

The mind, in this recognition, did not become absent. It became transparent. Thoughts still occurred, but they no longer defined the field in which they appeared. They were events within

awareness, not structures that determined it.

Similarly, sensations and perceptions remained vivid and distinct, yet they no longer accumulated into a unified, solid identity. There was functioning, but no consolidation into ownership.

What emerged in place of consolidation was clarity without grasping. Experience was fully present, yet not appropriated.

Wonderment, in this stage, was no longer dependent on unfamiliarity. It was the direct perception of phenomena without the imposition of permanence, satisfaction, or selfhood.

Everything appeared as it was arising, and in arising, already beginning to pass.

There was no need to resolve this movement. It was not a problem to be understood or corrected. It was simply the structure of experience when seen without distortion.

And within that seeing, awareness itself no longer felt positioned as something separate from what was occurring. It was simply the condition in which all arising was known.

From here, perception began to refine further—not by adding insight, but by removing the final subtle assumption that anything was being experienced by someone separate from it.

Part III – Devotion: The Alignment of Being

Chapter 15: Devotion Beyond Emotion

Wonderment, having clarified perception into direct seeing without fixation, did not remain isolated as openness. Within it, a deeper ordering of awareness began to emerge—not as an emotional shift, but as a reorganization of attention itself.

What had been diffuse became unified without effort. Not through concentration in the ordinary sense, but through the cessation of fragmentation. Awareness no longer scattered itself across competing directions of interest or identification.

A quiet alignment appeared within experience. It was not directed outward toward an object, nor inward toward a constructed sense of self. It was simply the natural coherence of attention when it is no longer divided.

In this coherence, devotion was recognized not as feeling, but as orientation without separation.

Certain teachings describe taking refuge in the Buddha, the Dhamma, and the Sangha. Here, that language does not function as belief or ritual structure, but as a reflection of what occurs when awareness no longer resists its own clarity.

“I go for refuge to the Buddha, I go for refuge to the Dhamma, I go for refuge to the Sangha.”

— *Traditional Refuge Formula*

In direct experience, this did not appear as verbal commitment. It appeared as the natural settling of awareness into what is no longer fragmented by contradiction.

There was no sense of movement toward something external. Rather, there was the absence of division that previously made experience feel scattered.

Devotion, in this sense, was not generated. It was revealed when resistance ceased.

Attention no longer needed to be pulled into alignment. It was already aligned when it was no longer being pulled apart.

Nothing in perception was diminished by this. On the contrary, everything became more precise. Forms, sensations, and thoughts remained fully distinct, yet they no longer competed for centrality.

What had previously been experienced as “choice” or “direction” was now seen as secondary. Experience unfolded, and within it, awareness remained naturally coherent.

In this coherence, the sense of a separate observer did not need to be actively dissolved. It simply did not arise as necessary.

Devotion, then, was not an act. It was what remained when division was no longer structuring experience.

And within that remaining coherence, a further refinement began to emerge—one in which even subtle reference to a center would no longer be required for clarity to persist.

Chapter 16: The Discipline of Consciousness

Wonderment, now stabilized as direct perception without fixation, continued without effort. Nothing was being maintained, and nothing was falling away in a way that required correction. Experience simply unfolded with clarity that did not depend on interpretation.

Within this unfolding, attention revealed a subtle consistency that was not imposed, but inherent. Perception did not drift into fragmentation as it once had. It remained coherent without requiring force.

This coherence was not control. It was the absence of unnecessary division.

Thoughts still arose, but they no longer multiplied into competing narratives. Sensations still appeared, but they did not accumulate into disturbance. Each arising was complete in itself and then released.

Certain teachings from the early tradition describe the cultivation of right attention and collectedness as part of the path. Here, such descriptions are not taken as external instruction, but as reflections of a condition that becomes visible when perception is no longer distorted by grasping.

“There is the path, there is the way leading to the cessation of suffering.”
— *Dhammapada*

In direct experience, this did not appear as movement toward a goal. It appeared as the natural refinement of awareness when distraction is no longer reinforced.

Discipline, in this sense, was not imposed structure. It was the stability that arises when fragmentation is no longer habitually generated.

Nothing within experience was being excluded or suppressed. Everything

remained present. The difference was that nothing required adherence.

Attention no longer collapsed into identification with what arose. It remained aware without being absorbed.

In this, consciousness did not feel restricted. It felt unburdened.

What had once required effort to stabilize now remained stable through simplicity alone.

There was no observer exerting control over experience. There was only experience unfolding without internal division.

And within that unfolding, a deeper refinement began to emerge—not as a new state, but as the recognition that even the sense of “path” is part of the same movement of clarity already present.

Chapter 17: Devotion as Transformation of Will

Wonderment continued as the unobstructed unfolding of perception, but within it, a quieter restructuring became apparent. Attention no longer only remained coherent; it began to lose the sense of being driven by competing internal impulses.

What had previously been experienced as “will” — the movement toward preference, avoidance, direction, and control — no longer organized experience in the same way. It still arose as thought or inclination, but it no longer determined the field of awareness.

Instead, experience unfolded without being rearranged by internal demand.

Within this, devotion revealed a deeper dimension. It was not only coherence of attention, but the gradual dissolution of fragmented willing.

There was no longer a sense of multiple internal directions pulling against one another. Movement still occurred in life, but it no longer felt authored by a divided center.

Certain teachings point toward the refinement of intention as part of the path. In this recognition, such refinement was not the construction of a “right” will, but the quiet fading of contradictory impulses that required maintenance.

“When this exists, that comes to be; with the arising of this, that arises.”
— *Samyutta Nikāya*

This was not observed as philosophical causality, but as direct perception of conditions unfolding without a controlling agent behind them.

Action still happened. Decision still occurred. But neither required the assumption of a separate inner author orchestrating them.

What had been called “will” appeared more like movement within conditions than command over them.

As this became clearer, devotion was no longer experienced as orientation alone, but as the natural alignment that occurs when internal division ceases to generate competing directions.

Nothing within experience needed to be forced into agreement. Agreement arose when contradiction was no longer sustained.

In this way, devotion became less about turning toward something and more about the disappearance of what previously pulled attention away from clarity.

And within that disappearance, perception remained steady—not rigid, but unfragmented.

A further subtle shift began to emerge, where even the sense of “intention” itself

began to lose its centrality within experience.

Chapter 18: The Bodhisattva Path of Compassion

Wonderment continued as the unbroken clarity of perception, but within it, the field of experience began to reveal a quality of responsiveness that was not directed by effort.

What appeared in awareness was no longer isolated from what responded to it. Seeing and response were not separate movements. They arose together within the same continuity.

In this continuity, compassion was not introduced as an ethical ideal or a chosen orientation. It appeared as the natural intelligibility of experience when separation between self and other is no longer reinforced.

Forms were still seen. Distinctions were still present. But they no longer carried the weight of absolute separation.

The suffering of beings was not abstract. It was directly perceivable as movement within the same field in which perception itself was occurring.

There was no distance from it, and yet no collapse into it. Awareness remained clear, not overwhelmed, but fully present.

Certain teachings attributed to the Bodhisattva path describe the commitment to liberate all beings. Here, such language does not function as vow in the conventional sense, but as reflection of what becomes visible when perception no longer isolates itself.

“When all dharmas are seen as empty, compassion arises naturally and without obstruction.”

— *Mahāyāna teaching tradition*

In direct experience, this did not appear as instruction to act. It appeared as the

removal of the conditions that previously limited responsiveness.

Action still occurred, but it did not arise from a separate center deciding to act upon something external. It arose from immediacy within conditions.

Compassion, in this sense, was not an addition to perception. It was what perception becomes when it is no longer divided into isolated points of identity.

Nothing was forced outward. Nothing was held inward. Experience simply responded in accordance with what was present.

And in this responsiveness, there was no depletion. Awareness did not diminish through contact. It remained complete even while fully engaged with what appeared.

What had once been understood as “path” now appeared less as progression and more as continuous clarification of

what is already the case when separation is not maintained.

Within that clarification, perception began to refine further—not toward concept or abstraction, but toward a quieter recognition of how awareness itself structures experience without fragmentation.

Chapter 19: The Discipline of Consciousness

Wonderment remained steady, not as an effort maintained, but as the natural condition of perception when it is no longer fragmented by competing inner movements.

What had previously been experienced as fluctuation—attention moving between grasping and aversion, clarity and confusion—no longer organized perception in the same way. These movements still arose, but they no longer structured the field of awareness.

Experience continued in full detail, yet nothing within it required stabilization.

Thought appeared, but did not accumulate into binding narratives. Sensation arose, but did not require ownership. Perception unfolded, but did not contract into identification.

Within this continuity, a subtle refinement became apparent: attention itself no longer dispersed into secondary elaborations as easily as before. There was a natural reduction in unnecessary proliferation.

This was not restraint imposed upon experience. It was the absence of reinforcement for fragmentation.

Certain teachings from the early tradition describe the training of mind as a path of collectedness and clear seeing. Here, such descriptions were not approached as external instruction, but as direct reflection of what was already visible when awareness no longer divided itself.

“When the mind is steadied, it sees things as they are.”
— *Dhammapada*

In direct experience, this steadiness was not constructed. It was what remained

when instability was no longer being generated through habitual division.

Discipline, in this sense, was not control. It was coherence without effort.

There was no sense of suppressing movement within experience. Movement continued freely. The difference was that movement no longer fractured awareness into competing centers of identification.

Everything occurred within a single field of clarity that did not require maintenance.

As this became more evident, the idea of “training” itself began to soften. What was unfolding was not progression toward a future stability, but recognition of stability that is present when fragmentation ceases to be reinforced.

Within that recognition, perception continued to refine itself—not toward conceptual understanding, but toward a

more immediate transparency in which even subtle formation of “self” within experience became less necessary.

Chapter 20: Devotion as Transformation of Will

Wonderment remained as the continuous clarity of perception, yet within it, the internal architecture of intention began to shift in a subtle but fundamental way.

What had previously been experienced as will—movement toward, movement away, selection, resistance—no longer organized experience into competing directions. These impulses still arose, but they no longer held authority over the field of awareness.

Experience unfolded without being reorganized by internal contradiction.

There was no longer a sense of multiple inner forces requiring reconciliation. Movement still occurred, but it no longer felt authored by a divided center attempting to direct life from within.

Within this, devotion deepened—not as orientation toward something external, but as the quiet dissolution of fragmented willing itself.

Attention no longer had to be gathered through effort. It remained unified because nothing within it was actively scattering it.

Certain teachings describe intention as a factor in the shaping of experience. Here, intention was seen more directly as arising within conditions rather than standing apart as an independent source of control.

“When this is, that comes to be; with the arising of this, that arises.”
— *Samyutta Nikāya*

This was not understood conceptually, but observed as the immediate structure of lived experience. Actions, thoughts, and responses arose within a web of

conditions that required no separate author behind them.

What had been taken as “choosing” was now seen as movement within coherence, not command over it.

In this recognition, devotion was no longer something directed. It was what remained when the internal division that produced conflicting directions was no longer reinforced.

Nothing within experience needed to be forced into alignment. Alignment was what naturally persisted when contradiction was no longer sustained.

Even engagement with the world did not diminish this clarity. Action continued, response continued, interaction continued—but none of it required fragmentation of awareness.

And within this continuity, the sense of intention itself began to lose its central weight, as perception moved toward an

even more subtle recognition: that even the appearance of an internal agent is part of the same arising field being seen.

Part IV – Humility: The Dissolution of Self

Chapter 21: Humility as Revelation

Wonderment remained as the clear, unbroken field of perception, yet within it a quiet collapse of reference began to complete itself.

What had previously been understood as a central “I” did not disappear through force or rejection. It simply ceased to be found as necessary within experience.

There was seeing, but no stable seer that could be located behind it. There was knowing, but no fixed knower standing apart from what was known. These distinctions still appeared as thoughts or linguistic structures, but they no longer organized perception.

Experience continued in full clarity, yet nothing within it required ownership.

What arose was not confusion, but precision without center.

In this precision, humility was not an attitude or emotional state. It was the direct recognition that awareness does not require a point of reference in order to function.

Everything still occurred — thought, sensation, perception, memory — but none of it consolidated into a single structure of identity.

Certain teachings point toward non-self as a characteristic of all conditioned phenomena:

“All formations are not-self.”
— *Dhammapada*

In direct experience, this was not a conclusion applied to reality. It was what became self-evident when nothing within perception was being organized around appropriation.

The sense of “mine” did not need to be removed. It simply did not arise with the same authority.

What remained was clarity without possession.

Even responsibility did not require a separate owner. Actions were seen clearly in their arising and their consequences were equally clear, yet neither required a central identity to validate or claim them.

In this, humility revealed itself as revelation rather than reduction.

Nothing was diminished. Nothing was lost. What ended was the necessity of a center to contain experience.

And within that absence of center, awareness remained fully present, continuous, and undivided—no longer structured around identity, yet completely aware of all that arose within it.

Chapter 22: Devotion and the Dissolution of Inner Division

Wonderment continued as the unbroken clarity of perception, but what had been recognized as humility now revealed a further consequence within lived experience.

With the absence of a fixed center, the internal sense of division that had once organized intention began to lose its remaining coherence.

What had previously been experienced as competing impulses—movement toward and movement away, affirmation and resistance—no longer structured awareness in the same way. These movements still arose, but they no longer formed opposing centers within experience.

There was no longer an inner architecture requiring reconciliation.

Instead, experience unfolded as a single movement of conditions, without internal fragmentation.

Within this, devotion was no longer something that could be distinguished from awareness itself. It was the condition of non-division in which attention remains unified without effort.

Nothing needed to be held together. Nothing needed to be directed into alignment. Alignment was what remained when internal contradiction was no longer reinforced.

Certain teachings describe the cessation of craving as a key aspect of liberation. Here, craving was not observed as something to suppress, but as a movement that loses structure when no center is present to organize it around.

“When craving ceases, suffering ceases.”
— *Samyutta Nikāya*

In direct experience, this did not appear as doctrinal truth. It appeared as the quiet simplification of perception when internal division no longer generates tension between opposing directions.

Action continued. Response continued. Thought continued. Yet none of these required an internal split to function.

What had been experienced as will was now seen more clearly as movement within conditions rather than command from a separate source.

Devotion, in this sense, was not directed. It was what remained when fragmentation no longer produced competing orientations.

Even engagement with the world did not disturb this coherence. There was participation without separation, activity without internal division.

And within this continuity, perception began to refine further — not toward new

understanding, but toward an even subtler recognition of how experience continues when there is no longer anything within it that needs to be resolved into a center.

Chapter 23: Non-Self and the Nature of Reality

Wonderment continued as the clear, undivided field of perception, yet what had been recognized as humility and devotion now revealed a deeper structural absence within experience itself.

What had once been assumed to be a stable identity behind perception no longer appeared in any direct way. It was not encountered as something removed, nor as something transformed. It simply did not present itself as a necessary feature of experience.

There was seeing, but no fixed seer that could be located apart from what was seen. There was knowing, but no knower that stood outside the act of knowing. These distinctions still arose in thought, but they no longer organized the field of awareness.

Experience continued without interruption, yet nothing within it consolidated into ownership.

What remained was clarity without appropriation.

In this clarity, phenomena appeared fully, yet none of them carried the implication of a central experiencer to whom they belonged.

Certain teachings describe this directly:

“All phenomena are not-self.”
— *Anattalakkhaṇa Sutta (Saṃyutta Nikāya)*

In direct experience, this was not a philosophical position. It was the recognition that nothing within perception could be found that met the criteria of a stable, independent self.

What had previously been taken as “I” was now seen as a sequence of arising processes—thought, sensation, memory,

recognition—none of which contained a fixed center.

Yet nothing about experience collapsed. Function continued. Perception remained vivid. Awareness remained continuous. The difference was that continuity no longer required a central owner.

In the absence of appropriation, experience became simpler. Not reduced, but unburdened by the need to be organized around identity.

Thoughts still arose, but they no longer implied ownership. Sensations still appeared, but they no longer required a possessor. Actions still occurred, but they no longer required an internal author.

What had been understood as “reality” was now seen as a continuous unfolding of conditioned phenomena, each arising

dependent upon conditions, each passing without residue.

In this recognition, wonderment did not end. It deepened into precision—the ability to perceive clearly without constructing a center through which perception must pass.

And within that precision, awareness continued to refine itself, no longer toward conceptual understanding, but toward an even more subtle clarity in which nothing within experience needed to be identified as “self” in order to remain fully present.

Chapter 24: Discipline, Conduct, and Purification

Wonderment remained as the clear continuity of perception, but what had been recognized as non-self began to express itself in the structure of lived experience.

Without a fixed center, there was no longer an internal mechanism that required contradiction to be resolved. What had once appeared as conflict—between intention and impulse, between restraint and desire—no longer organized awareness into opposing directions.

Experience continued, but it did so without fragmentation.

In this continuity, action still arose. Choices still appeared. Responses still unfolded. Yet none of these required an internal author to coordinate them.

What remained was movement within conditions, seen directly and without distortion.

Certain teachings describe conduct and discipline as essential aspects of the path:

“Abandon evil, cultivate good, and
purify the mind.”
— *Dhammapada*

In direct experience, this did not appear as external instruction imposed upon behavior. It appeared as the natural refinement of action when there is no longer a divided center generating conflict.

What had previously required effort to regulate now began to stabilize through clarity itself.

Conduct was no longer experienced as obedience or restraint. It was the absence of internal contradiction that previously gave rise to unsteady action.

Purification, in this sense, was not an imposed process. It was what remained when actions were no longer shaped by fragmentation.

Nothing within experience was being suppressed or removed. Instead, what had been sustained by tension simply no longer persisted with the same force.

Thoughts still arose, but they no longer carried compulsion. Impulses still appeared, but they no longer demanded enactment from a divided will. Perception still registered complexity, but it no longer fractured into competing centers of response.

What emerged was a simplicity of functioning that did not require control.

In this simplicity, discipline was not effortful regulation. It was coherence without internal opposition.

And within that coherence, experience continued to clarify itself—not toward

moral structure imposed from outside,
but toward the direct recognition of how
action unfolds when nothing within
awareness is in conflict with itself.

Chapter 25: Emptiness and Liberation from Self

Wonderment continued as clear, uninterrupted perception, yet what had been recognized as non-self and purified conduct began to reveal a deeper absence within all arising phenomena.

Not only was there no fixed observer, but there was also no fixed substance within what was observed.

Everything that appeared did so without inherent core.

Forms arose, yet could not be located as independently existing things. Thoughts appeared, yet could not be found as stable entities. Sensations occurred, yet dissolved upon examination into movement rather than essence.

What remained was appearance without solidity.

Certain teachings describe this directly:

“All phenomena are empty of self-nature.”

— *Prajñāpāramitā tradition*

In direct experience, this was not perceived as absence in the sense of negation. It was the absence of fixed essence within what is fully present.

Nothing was missing. Everything was present. Yet nothing could be held as independently existing apart from conditions.

Arising and passing were not separate events imposed upon things. They were the nature of appearance itself when seen without assumption.

In this recognition, liberation from self did not feel like escape from identity. It felt like the disappearance of the need for identity as an explanatory structure.

There was no longer a requirement for anything to be grounded in a permanent center in order to be real.

Experience continued in full clarity, yet nothing within it required solidity to function.

Even the sense of continuity was seen as a pattern of arising, not a fixed thread beneath experience.

What had once been understood as “self” was no longer located anywhere within this field. Not because it was removed, but because it could not be found as something separate from conditions.

In this way, emptiness was not voidness. It was openness without fixed definition.

And within that openness, perception remained completely functional—clear, immediate, and undivided—no longer bound to the assumption that anything must possess an unchanging core in order to be known.

Chapter 26: Training, Conduct, and Purification

Wonderment remained as clear, continuous perception, yet what had been recognized as emptiness began to express itself directly in the texture of lived experience.

Without fixed essence in phenomena, and without a fixed center of identity, experience no longer required stabilization through internal effort. What had once been maintained through tension—habit, reaction, contradiction—no longer organized perception in the same way.

Action still arose. Thought still appeared. Sensation still unfolded. Yet none of these required an internal structure to bind them into ownership or conflict.

Everything functioned, but nothing was being held.

In this continuity, what had been called training or discipline was no longer experienced as the shaping of behavior from above experience. It appeared instead as the natural simplification of conduct when fragmentation is no longer reinforced.

Nothing within awareness needed to be forced into alignment. Alignment was what remained when contradiction no longer sustained itself.

Certain teachings describe the refinement of conduct and mind as central to the path:

“By oneself is one purified; purity and impurity depend on oneself.”
— *Dhammapada*

In direct experience, this was not perceived as moral instruction. It reflected the immediate clarity that arises when actions are no longer driven by divided intention.

Purification was not an event applied to experience. It was what remained when nothing within experience was being split against itself.

There was no longer a sense of struggle between competing internal forces. Impulse and restraint no longer stood in opposition. They arose and passed within the same undivided field.

Because nothing was being resisted, nothing accumulated as unresolved tension.

Conduct became simple, not through regulation, but through the absence of distortion.

What had previously required effort to maintain consistency now unfolded without contradiction.

In this simplicity, awareness did not narrow. It became more direct. Each arising situation was met without

internal fragmentation shaping response in advance.

And within that directness, perception continued to refine itself—not toward external perfection, but toward an increasingly transparent way of being in which nothing needed to be divided in order to be known or acted upon.

Part V – The Three Energies in the Buddhist Canon

Chapter 27: The Three Energies as a Unified Field

Wonderment remained as continuous, undivided perception, yet what had been recognized as conduct, emptiness, and non-self began to reveal itself as a single coherent movement within awareness.

What had previously appeared as distinct qualities or stages was no longer experienced as separate developments. They were seen as different expressions of one field in which awareness, perception, and arising phenomena were not divided.

Nothing within experience stood apart from this field. Thought, sensation, and perception arose within it without separation. No element required a fixed identity in order to be present.

Within this, the qualities that had been described as wonderment, devotion, and humility were no longer experienced as sequential states. They were recognized as simultaneous aspects of the same clarity.

Wonderment remained as openness without assumption.

Devotion remained as coherence without fragmentation.

Humility remained as absence of a central owner.

These were not added to experience. They were what experience revealed itself to be when no distortion was present.

Certain teachings point toward the indivisibility of phenomena when seen without attachment:

“Form is emptiness, emptiness is form.”
— *Prajñāpāramitā Heart Sutra*

In direct experience, this was not understood conceptually. It was reflected in the immediate recognition that appearance and openness are not separate conditions.

What appears does so without fixed essence, yet it appears fully. Nothing is lost in this recognition. Instead, perception becomes more exact, not less.

The sense of progression through stages began to soften. What remained was not movement from one state to another, but the recognition of a single field expressing itself through subtle variations of clarity.

In this field, nothing needed to be resolved into a final form. Nothing required completion in order to be real.

Even the idea of “path” was seen as secondary to the continuity of awareness itself, which does not move toward itself

but is already present in every arising moment.

Within this recognition, perception continued to refine—not by accumulating insight, but by the gradual cessation of dividing what is already whole.

Chapter 28: Wonderment in the Sutta Pitaka

Wonderment, now understood as a unified field of clarity rather than a passing state, continued without interruption. What had been recognized as non-self, emptiness, and undivided awareness was no longer something contemplated—it was simply the way experience was known.

Within this continuity, the early discourses of the *Sutta Pitaka* were not encountered as external authority or separate doctrine. They appeared as precise linguistic forms attempting to point toward what was already directly evident when perception ceased to construct solidity.

“Whatever is subject to arising is subject to
cessation.”

— *Samyutta Nikāya*

This was not received as information. It was reflected immediately in experience

itself: every arising moment carried within it the certainty of passing, not as a threat, but as structure.

Nothing within perception resisted this. Arising and cessation were not events imposed upon experience; they were the texture of experience when seen without assumption of permanence.

In this recognition, wonderment did not diminish. It became more exact. The absence of fixed essence did not obscure clarity – it refined it.

Forms remained distinct. Sensations remained vivid. Thought remained functional. Yet none of these carried independent weight beyond their arising.

Even the sense of continuity was seen not as a stable thread, but as a succession of appearances occurring without interruption, each complete in itself.

Certain teachings on dependent arising further reflect this immediacy:

“With ignorance as condition,
formations come to be...”
— *Samyutta Nikāya* (*Dependent
Origination*)

In direct experience, this was not interpreted as metaphysical structure. It was seen as the ongoing unfolding of conditions without a central initiator.

No single point within experience could be located as the originator of all that arises. Instead, each moment appeared conditioned by preceding conditions, without requiring an independent self behind the process.

In this way, the teachings did not add explanation. They mirrored perception already free from the assumption of fixed origin.

Wonderment, here, was no longer awe at what is unfamiliar. It was clarity

encountering its own consistency across all arising phenomena.

And within that consistency, perception continued to refine itself—not toward conclusion, but toward increasingly subtle recognition of how all appearances arise without separation from the field in which they appear.

Chapter 29: Humility in the Vinaya Tradition

Wonderment continued as the clear, undivided field of experience, yet within it the absence of a central owner began to reveal its practical implications in the structure of conduct itself.

What had previously been understood as self-regulation or moral restraint no longer appeared as effort imposed upon behavior. Instead, action unfolded without the need for an internal authority coordinating or correcting it.

There was still functioning in the world. There was still response, communication, and movement. Yet none of it required a fixed identity behind it in order to remain coherent.

In this condition, humility was not an attitude toward others or toward experience. It was the lived absence of appropriation within action itself.

Certain teachings within the Vinaya tradition emphasize discipline, restraint, and careful conduct. In direct experience, these principles were not encountered as external rules being applied to behavior, but as the natural absence of distortion when no internal fragmentation is being maintained.

“I undertake the training rule...”
— *Vinaya Pitaka*

This language, in lived terms, reflects the simplicity that arises when actions are no longer divided between impulse and counter-impulse sustained by a sense of ownership.

What had once required effort to regulate now unfolded without contradiction.

Conduct did not need to be imposed. It stabilized itself through clarity.

Nothing within experience was being suppressed. Instead, what had

previously been sustained by internal tension simply no longer persisted in the same way.

Humility, in this sense, was not self-lowering. It was the absence of a position from which elevation or diminution could be measured.

Actions still had consequences. Choices still shaped conditions. Yet these were no longer filtered through a central “me” that claimed authorship over them.

Responsibility remained, but without fragmentation.

In this clarity, discipline was not obedience. It was coherence in motion.

And within that coherence, perception remained steady and unobstructed, no longer requiring internal division to maintain ethical or functional clarity within experience.

Chapter 30: Consciousness and Transformation in the Abhidhamma

Wonderment continued as the uninterrupted clarity of experience, yet what had been recognized as non-self and emptiness now revealed an even more refined level of analysis within direct perception itself.

Experience did not appear as a single continuous substance. Nor did it appear as a fixed observer witnessing events. Instead, what was present was a rapid, seamless unfolding of discrete but interconnected moments of knowing.

Yet even “moment” was only a way of speaking. In direct awareness, there was no clear boundary between one arising and the next. There was only the appearance of continuity without a separable core.

What had previously been assumed to be a stable consciousness now appeared as a sequence of conditioned events—each

moment of knowing arising dependent on conditions, and dissolving without remainder.

There was knowing, but no enduring knower behind it.

Certain analytical teachings describe consciousness in terms of momentary events conditioned by prior factors. In lived experience, this was not a theoretical model but a direct reflection of what was already being observed when fixation is absent.

“Conditioned phenomena arise and cease; having arisen, they cease.”
— *Abhidhamma perspective*

This was not encountered as abstraction. It was seen directly in the way attention no longer found anything within experience that remained unchanged from one arising to the next.

Even continuity itself was understood as a construct of rapid succession rather than an underlying substance.

In this recognition, transformation was not something happening to consciousness. It was the natural appearance of consciousness when it is seen without assuming permanence.

Nothing within awareness needed to remain fixed in order for knowing to occur. Knowing itself was the arising.

Forms appeared, were known, and ceased. Sensations arose, were known, and ceased. Thoughts emerged, were known, and ceased. Each occurrence was complete in itself.

In this clarity, there was no instability. On the contrary, the absence of fixed structure revealed a precision that did not depend on continuity.

Wonderment, here, was no longer directed toward phenomena as objects. It

was the recognition of the exactness with which arising and cessation occur without residue.

And within that recognition, perception continued to refine itself—not toward conceptual resolution, but toward an increasingly subtle awareness in which even the sense of continuous “consciousness” is seen as a flow of conditioned arising rather than a fixed ground.

Chapter 31: Resonances in the Mahāyāna Sūtras

Wonderment continued as the clear, uninterrupted unfolding of perception, yet what had been recognized as momentary arising and cessation began to reveal a further dimension of non-separation within the very appearance of phenomena.

Forms still appeared distinctly. Thoughts still arose with clarity. Sensations still unfolded with immediacy. Yet none of these carried the implication of independent existence, nor did they require a fixed observer to validate their presence.

What had been seen as a sequence of conditioned events now appeared as a single, seamless display in which arising and knowing were not separable processes.

Certain Mahāyāna teachings express this directly:

“All phenomena are like illusions, like dreams, like bubbles, like shadows.”

— *Prajñāpāramitā tradition*

In direct experience, this was not interpreted as negation of reality. It was the recognition that what appears does so without fixed essence, yet without losing clarity or presence.

Nothing was absent. Everything was fully present. Yet nothing could be isolated as independently existing.

Even the sense of sequence—of one moment following another—was seen as a function of perception rather than a property of reality itself.

What remained was immediate appearance without anchoring.

In this, wonderment did not arise from unfamiliarity, but from the precision of seeing phenomena exactly as they are, without the need to construct solidity where none is found.

Another teaching reflects this same recognition:

“Form is emptiness, emptiness is form.”
— *Prajñāpāramitā Heart Sutra*

In lived awareness, this was not experienced as paradox or doctrine. It was directly evident that appearance and openness are inseparable in the act of seeing itself.

Nothing needed to be resolved between them.

What had previously been interpreted as levels of reality now appeared as a single field expressing itself without division into absolute categories.

Even the distinction between “illusion” and “real” was no longer required to stabilize understanding. Both collapsed into direct seeing without appropriation.

Within this clarity, perception continued to refine itself—not by moving toward

abstraction, but by releasing the final tendency to treat appearances as separable from the awareness in which they arise.

Chapter 32: The Universal Pattern of Awakening

Wonderment continued as the undivided clarity of perception, yet what had been seen across impermanence, non-self, and emptiness now revealed itself as a single underlying pattern expressed through all appearances.

What had been encountered in successive refinements was not a series of separate realizations, but a gradual stripping away of assumed solidity—of objects, of self, and even of the process of knowing itself.

In each case, what remained was not absence, but direct presence without fixation.

Experience did not become less vivid. It became more exact. Nothing was filtered through the necessity of permanence or ownership, and so nothing was reduced before it was known.

Certain teachings across traditions within Buddhism point toward this continuity of insight:

“Who sees dependent arising sees the Dhamma.”

— *Majjhima Nikāya*

In direct experience, dependent arising was not a concept applied to phenomena. It was the immediate recognition that nothing appears independently of conditions, and nothing persists outside of them.

Arising and cessation were not separate stages imposed upon reality. They were the natural expression of reality when seen without the assumption of fixed essence.

What had once appeared as a path of sequential realizations now revealed itself as a single movement of clarification. Each insight did not replace

the previous one; it refined the ability to see without distortion.

Wonderment, in this recognition, was no longer directed toward specific phenomena or teachings. It became the clarity through which all phenomena were seen without the need to stabilize them into concepts.

Even distinctions between early teachings, analytical structures, and later Mahāyāna expressions were no longer experienced as divisions in truth, but as different articulations of the same underlying transparency.

Nothing within experience required synthesis. What was seen was already unified in its appearance.

In this way, the idea of a “universal pattern” was not something imposed upon reality. It was what becomes apparent when no part of reality is being isolated as independently existing.

And within that recognition, perception continued to refine itself—not toward conceptual closure, but toward an ever more immediate clarity in which all appearances arise, function, and dissolve without separation from the field in which they are known.

Part VI – Integration

Chapter 33: Returning to Ordinary Consciousness

Wonderment continued as the undivided clarity of perception, yet within this continuity a subtle reconfiguration began to appear: the absence of separation did not interrupt ordinary functioning, but instead revealed it as already included within the same field of awareness.

What had been recognized through impermanence, non-self, and emptiness did not stand apart from everyday experience. It was not confined to extraordinary states or heightened perception. It was present within ordinary consciousness itself, once the assumption of solidity was no longer imposed upon it.

Walking, seeing, hearing, thinking—these continued without interruption. Yet nothing within them required

additional structure in order to be complete.

The ordinary world did not dissolve. It became transparent.

Certain teachings point toward this continuity of insight within daily life:

“When one understands arising and ceasing, one is not shaken by the world.”
— *Samyutta Nikāya*

In direct experience, this was not a withdrawal from ordinary reality. It was the absence of distortion within it.

Things still appeared as they always had. Yet they no longer carried the weight of fixed identity. Nothing needed to be stabilized in order to be real.

Ordinary consciousness did not feel diminished by this recognition. It became more immediate. Each moment was fully present without requiring interpretation to complete it.

What had once been divided between “spiritual perception” and “ordinary awareness” was no longer experienced as two separate domains. There was only varying degrees of clarity within the same field.

In this clarity, nothing special was being maintained. Nothing extraordinary was being sought or preserved. Yet nothing was absent either.

Life continued in its ordinary forms, but without the assumption that anything within it required permanent structure.

Wonderment, here, was no longer distinguished by intensity. It was the unobstructedness of ordinary perception itself.

And within that unobstructedness, awareness remained steady—not by effort, but because there was nothing within experience requiring it to be otherwise.

Chapter 34: Living the Three Energies

Wonderment continued as the unobstructed clarity of ordinary experience, yet within this ordinariness the three qualities that had first appeared as distinct recognitions were now lived without separation.

Wonderment, devotion, and humility were no longer experienced as states to enter or leave. They were not transitions within perception. They were the way perception functioned when nothing within it required distortion.

Wonderment remained as openness without assumption. Each moment of experience appeared without being reduced into pre-formed conclusions.

Devotion remained as coherence without fragmentation. Attention did not scatter into competing internal directions, but remained naturally unified in whatever was arising.

Humility remained as absence of appropriation. Experience occurred without requiring a central owner to claim or organize it.

These were not cultivated as techniques. They were what remained when the conditions for fragmentation were no longer reinforced.

Ordinary actions continued. Speaking, listening, moving, responding—none of these required a separation between awareness and what was being known in order to function.

Certain teachings emphasize the integration of insight into daily conduct:

“Walking, standing, sitting, lying down—one is aware in all postures.”
— *Satipaṭṭhāna Sutta*

In direct experience, this was not a practice being applied. It was the natural continuity of awareness that does not leave itself in order to engage life.

There was no longer a distinction between “meditative” and “non-meditative” perception. There was only clarity varying in intensity depending on conditions, but never leaving its own ground.

Nothing within experience needed to be elevated or separated to be meaningful. Even the most ordinary perception carried the same structural clarity as previously recognized profound states.

In this way, living the three energies was not a method. It was the recognition that nothing in experience exists outside the conditions of clarity, coherence, and non-appropriation.

And within that recognition, perception continued without effort—not because something was being maintained, but because nothing remained that required division to function.

Chapter 35: The Soul as Vessel and Witness

Wonderment continued as the clear, undivided field of ordinary experience, yet within this continuity a subtle shift in perspective began to reveal itself – not as a change in what was seen, but in how the sense of participation within seeing was understood.

Experience still unfolded in full detail: thought, sensation, perception, memory. Nothing within it was diminished or abstracted away. Yet the assumption that experience required a central owner to validate it was no longer present.

What remained was awareness without appropriation, and functioning without internal division.

In this condition, the language of “soul” arose not as metaphysical assertion, but as a way of pointing to the felt continuity of witnessing that is present even when no fixed self can be located.

Not as something separate from experience, and not as something controlling it, but as the capacity in which experience is known.

Certain contemplative traditions describe this relationship as witness and vessel. In direct experience, these are not two entities. They are two ways of describing the same undivided process of knowing.

Witnessing is not apart from what is witnessed. It is the clarity of the event itself when no separation is imposed upon it.

And vessel is not a container in the usual sense. It is the openness of experience that allows all arising to occur without resistance or fragmentation.

In this way, neither term points to a separate essence. Both point toward the same continuity of awareness that does not stand outside what arises within it.

Even the sense of inwardness or outwardness becomes secondary. Experience does not occur “inside” something, nor is it observed from “outside” it. It simply occurs, and is known.

Certain teachings reflect this non-separation in more direct form:

“In the seen, there is only the seen.”
— *Bāhiya Sutta, Majjhima Nikāya*

In lived experience, this was not an instruction but a confirmation of what was already evident when perception ceases to divide itself into subject and object.

What had once been understood as identity now appears as a functional designation within experience rather than its source.

And within that recognition, the sense of being a separate witness also begins to soften—not by disappearance, but by

integration into the very field it once appeared to stand apart from.

What remains is simple knowing without separation, continuing without reference point, and present without boundary.

Chapter 36: Transformation of Perception

Wonderment continued as the clear, undivided field of awareness, yet what had been recognized as witness and vessel began to reveal a further refinement: perception itself was no longer experienced as something stable that “belongs” to a subject at all.

What had once been taken as a continuous act of perceiving now appeared as a fluid unfolding of appearances and recognition arising together, without separation into independent components.

Seeing and knowing were not two operations. They were the same movement of clarity expressed through different emphases.

Nothing within experience required a fixed perceiver in order to remain intelligible. Experience remained fully

coherent without reference to an owner, observer, or controller.

In this condition, transformation was not something applied to perception. It was perception revealing its own nature when not structured by assumption.

Forms still appeared distinctly. Sensations still arose vividly. Thoughts still emerged with precision. Yet none of these carried the implication of solidity or independence.

Everything was known as it arose, and in arising, already in the process of dissolving.

Certain teachings describe the purification of perception as the removal of obscuration rather than the addition of new knowledge. In direct experience, this was exactly what was evident: nothing new was being constructed, only the absence of distortion becoming apparent.

“When ignorance ceases, formations cease...”

— *Samyutta Nikāya* (*Dependent Origination*)

This was not experienced as doctrinal sequence, but as immediate clarity: when the assumption of fixed identity is not present, perception no longer organizes itself around fragmentation.

What remained was not altered perception, but unobstructed perception.

Even the idea of transformation became secondary. There was no movement from one state into another. There was only the gradual recognition that nothing in experience ever required distortion to begin with.

Wonderment, in this clarity, was no longer a response to novelty. It was the continuous recognition of experience as it is when nothing is being imposed upon it.

And within that recognition, perception continued to refine itself—not toward change, but toward complete transparency in which nothing needs to be interpreted in order to be directly known.

Chapter 37: Language and the Limits of Expression

Wonderment continued as the clear, undivided field of awareness, yet within this continuity a subtle recognition became unavoidable: the gap between direct experience and the language used to describe it.

What was being known was immediate, non-conceptual, and complete in itself. Yet as it was expressed, it necessarily passed through forms that divided, sequenced, and stabilized what does not actually appear in fixed segments.

Language did not create the experience, but it shaped how it could be pointed toward.

In this recognition, words were no longer taken as replacements for reality, but as provisional gestures within it.

Even terms such as “awareness,” “perception,” “self,” or “emptiness”

functioned only as references to something that cannot be fully contained within reference.

Certain teachings acknowledge this limitation directly:

“The Dharma is beyond words and letters.”

— *Traditional Buddhist teaching (Zen / Mahāyāna expression)*

In direct experience, this was not a philosophical claim. It was immediately evident that what is known does not require articulation in order to be complete.

Experience does not depend upon language. Language depends upon experience.

Yet language still arises within experience, attempting to organize what is, by nature, ungraspable as fixed form.

In this, a natural humility emerges within expression itself. Not as restriction, but as recognition that every statement is pointing, not capturing.

Even the most precise description cannot fully contain what is directly known in awareness. It can only indicate toward it.

Wonderment, in this stage, is no longer dependent on what is seen. It includes the recognition that seeing itself cannot be fully translated without distortion.

And yet, expression continues—not as correction of that limitation, but as participation within it.

In this way, language becomes part of the field of arising, rather than a separate system standing above it.

And within that understanding, perception continues without needing to resolve the difference between what is directly known and what can be said—

because both are already appearing
within the same undivided awareness.

Part VII – The White Realms

Chapter 38: The Nature of the White Light

Wonderment continued as the clear, undivided field of awareness, yet within this continuity the luminous quality that had accompanied earlier stages of experience became more directly recognizable—not as an external phenomenon, but as the very condition in which perception reveals itself.

What had been described as white light was never located as an object in space, nor as an event entering experience from elsewhere. It was not something seen by awareness. It was the clarity of awareness when no obstruction is present.

In this recognition, light and knowing were not separate. The luminosity was inseparable from the fact of being aware at all.

Forms still appeared within it, but they no longer appeared as solid or independent. They arose within clarity, and dissolved back into it without leaving residue.

Certain contemplative traditions describe this as the luminous nature of mind. In direct experience, this was not a metaphorical attribution. It was the immediate sense that knowing and appearing are not two distinct processes.

What had previously been interpreted as “experiencing light” is now understood more precisely as experience itself revealing its own unobstructed condition.

Nothing was added to perception. Nothing was removed. What changed was the absence of contraction within it.

Even the distinction between inner and outer light no longer applied in the same way. There was no boundary within

which light was contained, and no external source from which it arrived.

It simply was the way experience is known when it is not divided.

In this condition, wonderment was no longer directed toward phenomena as separate appearances. It was the recognition of clarity as the groundless condition of all appearance.

And within that recognition, perception continued without effort—not because something was being maintained, but because nothing within experience obscured its own luminosity.

Chapter 39: The Presence of the Buddha

Wonderment continued as the clear, undivided field of awareness, yet within this continuity there arose a recognition that was neither image, memory, nor imagination in the usual sense.

The presence that had earlier been associated with form, transmission, and luminosity was no longer experienced as a figure located in space or time. It was not encountered as an external being entering perception. Rather, it was recognized as the quality of awakened clarity itself when fully unobstructed.

In this recognition, “presence” did not refer to a separate entity. It referred to the immediacy of awareness when nothing is dividing it from what appears within it.

Forms still arose, including subtle impressions that could be interpreted as symbolic or devotional. Yet none of these required belief in order to be meaningful.

They were simply movements within the same undivided field.

Certain traditions describe the Buddha as the awakened one, the fully realized mind free from obscuration. In direct experience, this was not encountered as a historical or external identity, but as the intelligibility of clarity itself when no distortion remains.

“The Tathāgata is thus gone, thus come.”
 — *Early Buddhist teaching (Nikāya tradition)*

In lived awareness, such language points not toward location, but toward the absence of fixed position. There is no coming and going in what is not structured by separation.

What was recognized as “presence” was not something arriving. It was what remains when nothing is obscuring awareness.

In this sense, the presence of the Buddha is not distinct from the clarity of perception itself. It is the recognition that awakened awareness is not elsewhere.

Nothing within experience changed its content in order for this recognition to occur. What changed was the removal of the assumption that awakened reality must be separate from what is directly present.

Wonderment, here, is no longer directed toward form or teaching or vision. It is the immediate recognition that clarity itself does not require an external reference point in order to be complete.

And within that recognition, perception continues—not toward an image or ideal—but within the silent, unobstructed presence that does not leave what it knows.

Chapter 40: The Realm of Isness

Wonderment continued as the clear, undivided field of awareness, yet what had been recognized as presence, luminosity, and non-separation began to settle into a more fundamental recognition that did not depend on description at all.

What remained was not an experience among other experiences, but the simple fact that things are.

Not as assertion, and not as philosophical conclusion, but as immediate, self-evident presence that requires no support beyond itself.

In this, “isness” was not a state entered into, nor a condition produced. It was the irreducible fact of appearance without added structure.

Phenomena still arose—thoughts, sensations, perceptions, subtle movements of attention—but none of

these required interpretation in order to be complete. They did not point beyond themselves to something more fundamental. They were already fully what they are in their arising.

Certain contemplative traditions gesture toward this simplicity:

“Thisness” or “suchness” (*tathatā*)
— *Mahāyāna expression*

In direct experience, this is not a concept added to perception. It is what remains when nothing is being extracted from experience to stand apart from it.

There is no additional layer behind what appears. There is no deeper hidden object requiring discovery. What is present is fully present.

Even the sense of “field” or “awareness” becomes secondary. These are only ways of pointing toward what does not need a frame in order to be known.

In this recognition, wonderment is no longer awe directed toward something extraordinary. It is the quiet clarity that nothing is missing from what is already here.

Nothing needs to be completed. Nothing needs to be resolved. Nothing needs to be transcended.

What is present is already complete in its being present.

And within that completeness, perception continues without effort — not because anything is being sustained, but because nothing is obstructing what is already fully so.

Chapter 41: Beyond Concept and Form

Wonderment continued as the clear, undivided field of awareness, yet even the subtle recognition of “isness” began to lose its reliance on any conceptual framing.

What had been steadily refined through impermanence, non-self, emptiness, presence, and suchness now revealed a final simplicity: none of these terms were needed for what was already directly evident.

Forms still appeared. Thought still arose. Sensation still unfolded. Yet none of these required conceptual placement in order to be known.

Experience did not point beyond itself to meaning. It was already complete in its appearing.

Even the distinction between concept and non-concept became unnecessary within direct awareness. Both were

simply movements within the same field, neither defining nor limiting what is present.

Certain traditions emphasize this point directly:

“The Dharma is not to be grasped as a thing.”

— *Zen / Mahāyāna expression*

In lived experience, this is not a teaching to be applied. It is the recognition that nothing within awareness can be stabilized into an object without altering how it is known.

Concepts arise, function, and dissolve. Forms arise, function, and dissolve. Even the sense of “understanding” arises, functions, and dissolves.

Nothing remains fixed long enough to become an ultimate reference point.

Yet nothing is missing.

What remains is immediacy without interpretation.

Wonderment, here, is no longer an orientation toward insight or realization. It is the clarity that does not require conceptual support in order to be what it is.

There is no longer a need to distinguish between direct experience and description as competing modes of truth. They are simply different expressions within the same undivided appearing.

And within that recognition, perception continues without effort—not because it has reached a final state, but because nothing within it requires stabilization through concept or form in order to be fully known.

Chapter 42: Unity of the Three Energies

Wonderment continued as the clear, undivided field of awareness, yet what had been seen across presence, emptiness, non-self, and suchness now revealed a final coherence that had been implicit throughout all prior stages.

What had appeared as distinct qualities—wonderment, devotion, and humility—were no longer experienced as separate movements within awareness. Nor were they seen as sequential developments on a path.

They were recognized as one functioning reality expressed through different aspects of the same clarity.

Nothing within experience was divided into competing principles. The distinctions had been useful for recognition, but they were not ultimately separable in what is directly known.

Wonderment was the openness of perception without assumption.

Devotion was the coherence of attention without fragmentation.

Humility was the absence of appropriation within awareness.

These were not three states. They were three ways of describing the same undivided condition when seen from different angles of emphasis.

In direct experience, nothing needed to shift between them. They were already unified in the way awareness naturally functions when it is not divided by conceptual structure.

Certain teachings point toward this non-dual clarity:

“Form is emptiness, emptiness is form.”
— *Heart Sutra*

In lived awareness, this is not a paradox to be resolved. It is the immediate

recognition that distinctions arise within appearance, but do not divide what is fundamentally present.

Nothing is added to unify experience. Nothing is removed to simplify it. Unity is not achieved—it is recognized when fragmentation is no longer being imposed.

In this recognition, even the idea of “three energies” becomes provisional language. It points, but does not define.

What remains is a single, continuous clarity in which perception, knowing, and appearing are not separate operations.

And within that continuity, awareness continues without effort—not as a maintained state, but as what is always already so when nothing within it divides itself from what arises.

Part VIII – Integration

Chapter 43: Returning to Ordinary Consciousness

Wonderment continued, yet it no longer appeared as something distinct from ordinary life. The distinction itself had softened to the point of irrelevance.

What had been recognized through presence, emptiness, non-self, and the unity of the three energies did not remain confined to extraordinary perception. It remained present within the simplest acts of experience.

Walking, speaking, listening, and thinking continued in their ordinary forms. Yet nothing within them required separation from awareness in order to function clearly.

There was no movement back into a prior condition. There was only the recognition that no departure had ever truly occurred.

Ordinary consciousness had not been left behind at any point. It had only been seen without distortion.

In this clarity, the world did not become altered. It became unresisted.

Phenomena still appeared as they always had. Yet they no longer carried the assumption of solidity or final meaning. Each moment was complete in its arising and complete in its passing.

Certain teachings reflect this continuity:

“When one sees thus, one is not shaken
by the world.”

— *Samyutta Nikāya*

In direct experience, this is not detachment. It is the absence of contraction within engagement.

Life continues fully. Thought continues fully. Relationship continues fully. Yet nothing within them requires internal division in order to be lived.

Even the idea of “returning” becomes secondary. There is no place that was left and no place that has been reached.

What remains is simply the ongoing clarity of experience as it is, without resistance and without addition.

Wonderment, here, is no longer remarkable. It is the unobstructed nature of ordinary awareness itself.

And within that unobstructedness, nothing needs to be maintained—because nothing within experience is being separated from what it already is.

Chapter 44: Living the Three Energies Without Separation

Wonderment continues, but no longer as something distinguishable from ordinary consciousness. What had once been recognized as distinct qualities now functions as the natural texture of experience itself.

There is no longer a sense of moving between states or applying insights to life. Life is already occurring within the clarity those recognitions pointed toward.

What had been called wonderment remains as openness without assumption, yet nothing in perception requires effort to remain open.

What had been called devotion remains as coherence without fragmentation, yet attention does not need to be gathered or held together.

What had been called humility remains as absence of appropriation, yet there is no longer a center that attempts to claim experience in the first place.

Nothing is being maintained. Nothing is being practiced. Nothing is being corrected.

Yet experience continues in full clarity.

In this, the ordinary and the transcendent are no longer experienced as separate domains. There is only one field in which all appearances arise, function, and dissolve without division.

Certain teachings reflect this kind of continuity:

“Thus one is mindful, clearly comprehending, and present.”
— *Satipaṭṭhāna Sutta*

In direct experience, this is not an instruction being followed. It is simply

how awareness functions when it is not fragmented by internal separation.

Thought still arises. Sensation still arises. Action still arises. But none of these require a separate owner in order to be known or lived.

Even the sense of “three energies” becomes unnecessary as a framework, yet it remains useful as language pointing toward what is already evident.

They are not cultivated. They are recognized.

And what is recognized does not need to be maintained, because it is not something added to experience—it is what experience already is when it is not divided against itself.

In this way, living continues without separation between knowing and being.

And within that continuity, nothing is outside of awareness, nothing is apart

from it, and nothing needs to be made complete—because nothing was ever divided in the first place.

Chapter 45: The Soul as Vessel and Witness (Integrated Life)

Wonderment continues as the quiet clarity of ordinary life, but even the language of “wonderment” begins to lose emphasis as experience no longer requires special designation in order to be known.

What had been recognized as witness and vessel is now lived without separation. There is no internal division between what experiences and what is experienced.

Life unfolds in direct immediacy. Thought arises, sensation arises, perception arises, and each is known as it appears—without an intervening structure that claims ownership or distance.

In this, the sense of a separate witness does not disappear through force or negation. It is simply not located as

something distinct from the field in which experience occurs.

Certain contemplative traditions describe awareness as the ground of knowing. In direct experience, even “ground” becomes unnecessary as a concept. There is only knowing, without reference point.

“In the seen, there is only the seen.”
— *Bāhiya Sutta*

This is not a special attainment. It is the absence of division within ordinary perception.

The idea of a “vessel” also becomes transparent. Experience does not occur inside something. Nor is it contained by anything external. It simply occurs, fully present, without boundary.

What remains is continuity without separation.

Actions still occur. Decisions still arise. Relationships still unfold. Yet none of these require a central identity to coordinate or claim them.

Even responsibility is no longer carried as a weight upon a separate self. It is simply the clarity of response within conditions.

There is no inward and no outward in any absolute sense. There is only the unfolding of experience, known as it arises.

In this way, the witness is not removed, and the vessel is not discarded. Both are recognized as provisional descriptions of a single, undivided reality that does not require interpretation in order to be complete.

And within that recognition, ordinary life continues—not as something separate from realization, but as realization expressed without division.

Chapter 46: Living the Isness

Wonderment continues, but even the word itself becomes secondary. What remains is not a state to recognize, but the simple fact of what is already present.

Not as idea. Not as realization. Not as attainment.

Just this.

Experience unfolds without commentary. Thought arises and dissolves. Sensation arises and dissolves. Perception arises and dissolves. Yet nothing within this movement requires interpretation in order to be complete.

What had been called “isness” is not separate from these movements. It is their very actuality when nothing is added to them.

There is no longer a need to move beyond appearances in order to find something more real. Appearances are

not covering reality. They are reality appearing.

Certain traditions point to this as suchness:

“Tathatā.” — *suchness*

In direct experience, this does not point to another layer behind things. It points to the absence of separation between what appears and the fact of its appearing.

Nothing is being maintained. Nothing is being deepened. Nothing is being purified.

Yet everything is fully present.

A sound is just sound. A thought is just thought. A sensation is just sensation. And yet nothing is reduced by this simplicity.

Life continues without commentary.

There is no observer standing apart from this. There is no center interpreting it. There is only the immediacy of what is occurring.

And because nothing is being separated from itself, nothing requires completion.

Even “living the isness” is only language pointing to what does not require naming in order to be lived.

What remains is this:
not a state, not a realization, not a path—
but what is already so, before any
description arrives.

Chapter 47: Closing Reflection – The Path of Wonder, Devotion, and Humility

What has been seen does not remain separate from ordinary life. It does not stand apart as attainment, nor does it require preservation through effort.

There is simply what is, as it is.

Experience continues – thought, sensation, perception – yet nothing within it requires ownership in order to be complete. Nothing requires stabilization in order to be real.

What was called wonderment is now only clarity without distortion.

What was called devotion is coherence without division.

What was called humility is absence of appropriation within what arises.

Even these are only descriptions pointing toward what does not require description.

The early teachings reflect this recognition in different registers, not as additions to experience, but as converging confirmations of what is directly seen when nothing is being separated from itself.

From the *Sutta Pitaka*, the simplicity of direct seeing:

“In the seen, there is only the seen.”
— *Bāhiya Sutta, Majjhima Nikāya*

From the *Vinaya Pitaka*, the lived expression of unclaimed conduct:

“Training in discipline is undertaken for the ending of suffering.”
— *Vinaya tradition formula*

Not as rule imposed upon life, but as life no longer divided against itself in action.

From the *Abhidhamma*, the precision of arising without remainder:

“Conditioned phenomena arise and cease; having arisen, they cease.”

— *Abhidhamma framework of impermanence*

Not as analysis imposed upon reality,
but as the direct recognition that nothing
persists as fixed substance in what is
known.

Seen together, these are not three
doctrines pointing in different directions.
They are three articulations of a single
recognition.

Nothing stands apart from the
conditions in which it appears.

Nothing requires a separate self in order
to be known.

Nothing requires holding in order to be
complete.

And so what remains is not a conclusion,
but the simple continuity of what has
always already been present.

Not a path reached.

Not a state attained.

Not a realization added.

Only this—

what is, as it is, before it is named.

Appendix

Key Buddhist Text Passages Referenced

Across the text, selected passages were used as reflective anchors rather than doctrinal exposition. These were drawn primarily from early Buddhist teachings (Nikāya tradition), the Vinaya discipline framework, Abhidhamma analytical structure, and later Mahāyāna formulations.

Sutta Pitaka (Early Discourses)

“In the seen, there is only the seen.”

— *Bāhiya Sutta, Majjhima Nikāya*

“Whatever is subject to arising is subject to cessation.”

— *Samyutta Nikāya*

“When one sees thus, one is not shaken by the world.”

— *Samyutta Nikāya*

Dependent Origination (Sutta-based teaching)

“With ignorance as condition,
formations come to be...”

— *Samyutta Nikāya (Paṭiccasamuppāda)*

“When this exists, that comes to be; with
the arising of this, that arises.”

— *Samyutta Nikāya*

Dhammapada (Verse Teachings)

“All conditioned things are
impermanent.”

“All formations are not-self.”

— *Dhammapada*

“Abandon evil, cultivate good, and
purify the mind.”

— *Dhammapada*

Vinaya Pitaka (Discipline Framework)

“Training in discipline is undertaken for
the ending of suffering.”

— *Vinaya tradition formula*

Abhidhamma (Analytical Framework)

“Conditioned phenomena arise and
cease; having arisen, they cease.”

— *Abhidhamma doctrinal summary*

Mahāyāna Sources (Prajñāpāramitā Tradition)

“All phenomena are like illusions, like dreams, like bubbles, like shadows.”

— *Prajñāpāramitā literature*

“Form is emptiness, emptiness is form.”

— *Heart Sutra*

Comparative Themes Across Traditions

Across the Buddhist canon and later interpretive traditions, several recurring experiential themes appear in parallel articulation rather than contradiction.

1. Impermanence as Direct Perception

Early discourses emphasize arising and cessation not as metaphysical doctrine, but as observable structure of experience. Later traditions refine this into the recognition that stability is conceptual rather than inherent.

2. Non-Self as Absence of Ownership

The Nikāyas describe non-self as the

inability to locate a permanent “I” within aggregates. This aligns with later analytical and Mahāyāna interpretations that further dissolve the assumption of independent identity.

3. Emptiness as Lack of Fixed Essence

Mahāyāna texts extend early insights by emphasizing that phenomena lack inherent nature, without denying appearance itself.

4. Discipline as Natural Coherence

Vinaya frameworks describe training as ethical formation; in experiential terms, this corresponds to the natural stabilization of conduct when internal fragmentation is no longer reinforced.

5. Awakening as Clarity Rather Than Acquisition

Across traditions, awakening is consistently framed not as something added, but as recognition of what is already present when obscuration ceases.

Glossary of Terms

Awareness (Sati / Mindfulness context)

The capacity for direct knowing without conceptual overlay; used in the text as undivided presence.

Arising and Ceasing

The observable pattern of phenomena appearing and dissolving without permanence.

Dependent Origination

(Paṭiccasamuppāda)

The principle that all phenomena arise dependent on conditions, with no independent origin.

Emptiness (Śūnyatā)

The absence of fixed, independent essence in all phenomena.

Isness (Tathatā / Suchness)

Direct suchness of experience as it is, without conceptual addition or subtraction.

Non-Self (Anattā)

The absence of a permanent, independent self within experience.

Three Energies (Wonderment, Devotion, Humility)

Experiential descriptors used in this work:

- Wonderment: openness without assumption
- Devotion: coherence without fragmentation
- Humility: absence of appropriation

Witness

The apparent sense of observer; reinterpreted here as non-separate awareness rather than a distinct entity.

Vessel

The apparent container of experience; reinterpreted as openness of appearance itself.

Wonderment

A mode of perception characterized by openness, clarity, and non-conceptual engagement with arising experience.

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The Buddha's Three White Energies:

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Through the Tripitaka**

By Marilynn Hughes

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