



**SAMATHA-VIPASSANĀ MEDITATION**  
IN ACCORDANCE WITH THE FOUR FOUNDATIONS OF  
MINDFULNESS TO REACH LORD BUDDHA'S DHAMMAKĀYAS  
AND NIBBĀNA

THE MOST PROFOUND TEACHINGS OF LUANG PHOR WAT PAKNAM  
PHRA MONGKOL-THEPMUNI (LUANG PHOR SODH)

PRESENTED AND EXPLAINED BY  
**PHRA THEPYANMONGKOL**



THE CELEBRATION OF 2600<sup>TH</sup> ANNIVERSARY OF  
LORD BUDDHA'S ENLIGHTENMENT  
(BUDDHA JAYANTI)

VISAKHA PUJA DAY 2012

BY

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THE NATIONAL COORDINATION CENTER OF PROVINCIAL  
MEDITATION INSTITUTES OF THAILAND,  
WAT LUANG PHOR SODH DHAMMAKAYARAM, AND  
THAI BUDDHISTS.



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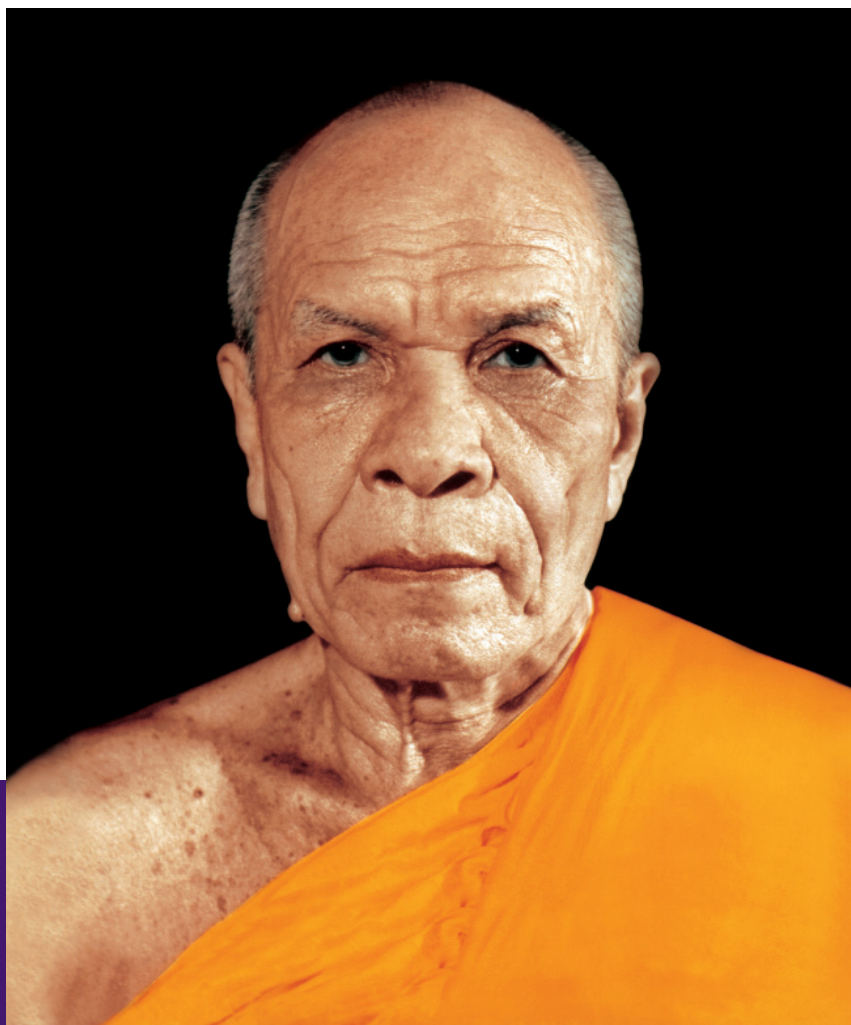
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VICE ABBOT AND HEAD OF MEDITATION MASTERS OF  
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BANGKOK, THAILAND



# FOREWORD

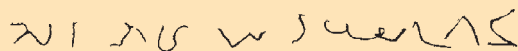
Phra Thepyanmongkol has been my student since 1973. At that time, he was a layman, named Mr. Sermchai Polpatthanarithi. I taught him samatha-vipassanā meditation based on Lord Buddha's Four Foundations of Mindfulness to Dhammakāya and Nibbāna and the transcendental knowledge or vijjā of seed-element or dhatu-dhamma purification, also called āsavakkhayañāṇa, which I had learned from and practiced with Luang Phor Sodh until he passed away. Then, I assigned Mr. Sermchai and Phra Khru Kaisornvilard (Natthan Kulsiri) to collect the teachings of Luang Phor Sodh in order to publish them as a book. These teachings had been recorded by Phra Khru Vinaitorn Jou (Pali Grade 5) since 1938.

Later, the Dhamma Practice for People Project of Wat Paknam Basijareon was initiated for propagating Dhammakaya Meditation. On August 16<sup>th</sup> 1977, its committee published 500 copies of the first book named, "Tactics and Strategy of Advanced Dhātu-dhamma Purification (āsavakkhayañāṇa)" for distribution to those who reached advanced Dhammakāya Meditation. In 1985, 1200 copies of the second book were published. This was followed in 1993 by the third book, as well as 2,000 copies of the special edition incorporating volumes 1, 2 and 3. These were all for distribution to those who reached advanced Dhammakāya Meditation. The special edition was entitled "Vijjā Magga-phala Bisadarn 1-2-3" [Detailed Transcendental Path and Fruit Knowledge 1-2-3].

In addition, on October 10<sup>th</sup> 1984, 1200 copies of 63 Dhamma Talks by Luang Phor Sodh transcribed by Phra Pipatdhammagani (Umnat Upagutto) were published and distributed by the Dhamma Practice for People Project of Wat Paknam Basijareon and the Dhammakāya Foundation for the 100<sup>th</sup> anniversary of Luang Phor Sodh's decease. This book was entitled, "Biography, Work and 63 Dhamma Talks of Luang Phor Watpaknam (Phra Mongkol-Thepmuni)."

Now, Phra Thepyanmongkol, Abbot of Wat Luang Phor Sodh Dhammakayaram and the President of the National Coordination Center of Provincial Meditation Institutes of Thailand, has collected and explained the teaching of Luang Phor Sodh in accordance with Four Foundations of Mindfulness to Dhammakāya and Nibbāna. The goal of this arduous effort is to substantiate that Dhammakāya Meditation as taught by Luang Phor Sodh is the Right Teaching of Lord Buddha based on evidence from the Pali Canon and to help Buddhists to understand this profound teaching better. Once, Luang Phor Sodh said to Somdej Pa or former Phra Sangharaja Pun Punnasiri, who was his nephew, “You will see that in the future, all people across the country will practice the way Wat Paknam is teaching.” Phra Thepyanmongkol deserves profound praise and gratitude for all his hard work in so many facets.

I would like to congratulate Phra Thepyanmongkol and his team for their stupendous effort in completing this book, “Samatha-Vipassanā meditation in Accordance with the Four Foundations of Mindfulness to Reach Lord Buddha’s Dhammakāyas and Nibbāna,” as well as all the financial supporters who have made this book possible. The book will be of immeasurable benefit to those studying the Right Practice of Lord Buddha. Finally, I call upon the Triple Gem to bless you all to prosper in Lord Buddha’s Dhamma and in your life and work. May you all live happily and healthfully and attain your noble wishes.



(Phra Rajbrahmathera - Veera Ganuttamo)

Vice Abbot and Head of Meditation Masters,

Wat Paknam Basijareon



## VENERABLE PHRA THEPYANMONGKOL

PRESIDENT, THE NATIONAL COORDINATION CENTER OF PROVINCIAL  
MEDITATION INSTITUTES OF THAILAND,  
ABBOT, WAT LUANG PHOR SODH DHAMMAKAYARAM

# ACKNOWLEDGEMENT

I would like to acknowledge the efforts of the contributors who worked patiently with me to make this book possible, especially Phra Khru Baitika Dr. Barton Yanathiro who completed his last excellent work just three days before he passed away. Without him, this book would never be completed.

The book has been translated and edited by Phra Maha Wannapong Wannavangso, Phra Khru Baitika Dr. Barton Yanathiro, Phra Maha Natpakanan Gunanggaro, and Mr. Sakrapan Eamegdool. It has been proofread by Ms. Jessica Dawn Ogden and Mr. Watcharapol Daengsubha. Please address any questions or comments to [www.dhammacenter.org](http://www.dhammacenter.org).

I would like to thank everyone for their strenuous efforts and congratulate them on this successful contribution to the promulgation of the Dhamma.

Finally, with the Power of the Triple Gem and virtues of Luang Phor Sodh, I would like to wish everyone to prosper in long life, good looks, happiness, health, wisdom and good fortune. Whatever you wish, may it be yours. May Lord Buddha bless you all and all of your meritorious works.



(Phra Thepyanmongkol)

President of the National Coordination Center of  
Provincial Meditation Institutes of Thailand,  
Director of the Meditation Center of Rajburi Province, and  
Abbot of Wat Luang Phor Sodh Dhammakayaram.



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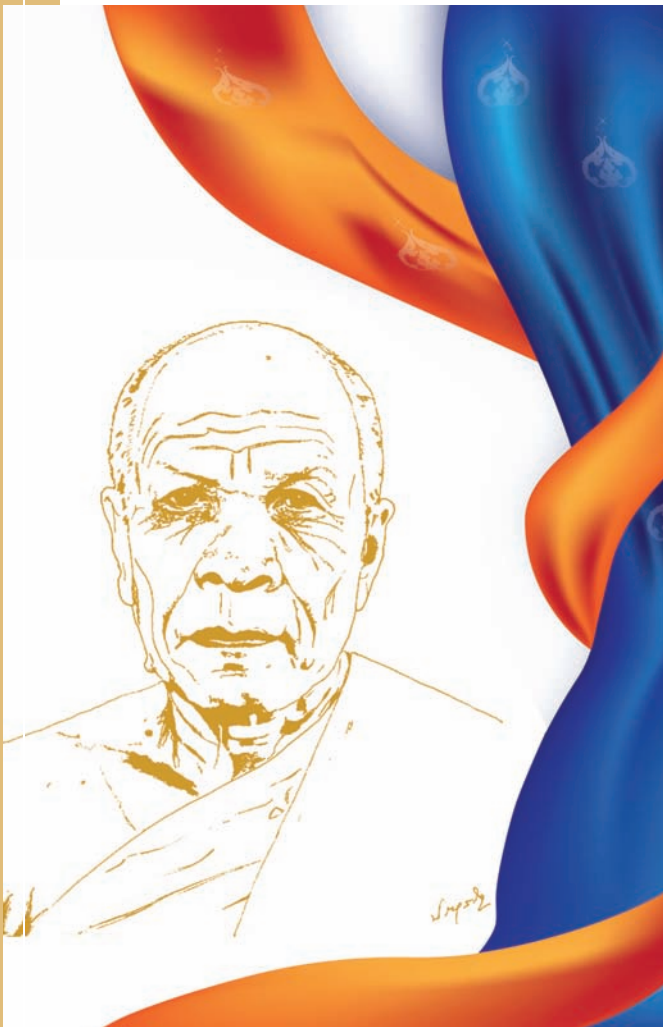
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## INTRODUCTION



**D**hammakaya Meditation is based on four principles: three methods of concentration and the Principle of the Center. The three concentration techniques are: (1) Meditating on an object of visualization, (2) Recollection of Virtues of Lord Buddhas, and (3) Mindfulness of breathing. And (4) the Principle of the Center which is position 7 as shown in the picture below specifies that these three methods of concentration are all applied simultaneously at the center of the body. Thereafter, meditation proceeds to successively higher levels by always focusing at the center of the center. This combination of techniques is effective for meditators of all different types.

**T**he effectiveness of the Dhammakaya Meditation derives from focusing attention at the center of the body and combining three meditation techniques simultaneously. Meditators often debate the efficacy of concentration (*samatha*) versus insight (*vipassanā*). Dhammakaya Meditation employs elements of both. Higher and higher levels of concentration enable personal insight to progress from a more worldly view to right understanding and ultimately to Supra-mundane Right Wisdom.

## 1.1 AIM AND APPROACH

The Venerable Phra Mongkol-Thepmuni (Sodh Candasaro), known as Luang Phor Sodh, is renowned far and wide as the meditation master who studied, practiced and taught Four Foundations of Mindfulness Meditation to Dhammakāya. This work is dedicated to ensuring that his teachings continue to spread and bear fruit over many generations to come.

Meditation is mind cultivation – training, developing, honing and exercising our mental faculties to attain new triumphs of realization and innovation. The ultimate Buddhist aim of enlightenment is, perhaps, the loftiest expression of mankind’s astounding aspiration, audacious enterprise and courageous conscientiousness. Mind cultivation is the primary aim of those 12-20 years that we all spend in school as youths. The benefits of modern scientific technology have already demonstrated the efficacy of such mind cultivation.

We offer this work to meditation master, Luang Phor Sodh, Venerable Phra Mongkol-Thepmuni (Sodh Candasaro), also known as Luang Phor Wat Paknam, who studied and practiced Four Foun-

datations of Mindfulness Meditation to Dhammakāya. Dhammakāyas are the aggregates of Lord Buddha's Noble Disciples, consisting of the virtues and levels of Perfection attained by each one. There are four steps in the practice, as follows:

1. Concentration Meditation (samatha),
2. Insight Meditation (vipassanā),
3. Attainment of the paths, fruits and Nibbāna,
4. Developing Transcendental Knowledge to eliminate ignorance, the root cause of all suffering, and to purify Seed Elements (dhātu-dhamma) to heal the suffering and maintain the happiness of the meditators themselves and others, in accordance with their level of virtue.

## 1.2 ENLIGHTENMENT NIGHT

Before going into each step in detail, I would like to relate the events of the full-moon night of Visakha, over 2,600 years ago, when the Great Bodhisatta became enlightened to the Four Noble Truths, attained supreme knowledge, and, at dawn on Visakha Day, became the Buddha. This is described in the Bodhirajakumara Sutta (Majjima-nikāya, 13/505-509/458-462) as follows:

During the first part of the night, Ascetic Gotama developed concentration to the fourth jhāna (Stage of Absorption) to attain stable meditation and eliminate the mental defilements (upakilesa) called the five hindrances (nivāraṇa). When His mind became gentle and workable, He developed the transcendental state (ñāṇa) of “Remembering the Past Lives of all beings” (pubbenivāsānussati-ñāṇa). He saw uncountable world beings endlessly caught in the cycle of rebirths. Some were reborn in the fortunate worlds, with mundane happiness. These were the Human, Deva, Brahman, and



Formless Brahman Worlds. Some were reborn in the suffering worlds. These were the worlds of Animals, Hungry Ghosts, Demons, and Hell Beings. He saw that many more beings were reborn in the suffering worlds than in the happy worlds. This was the first transcendental knowledge (*vijjā*) that the Great Bodhisatta attained. It made Him feel deep compassion for this multitude of unfortunate beings. He wanted to know the causes and conditions giving rise to their great suffering.

During the second part of the night, the Great Bodhisatta again developed concentration to the fourth *jhāna* for stable concentration and purity from defilements. He, then, developed the transcendental state of “Knowledge of the Decease and Rebirth of All Beings” (*cutūppāta-ñāṇa*). That is, He saw clearly and understood directly the law of *kamma* (*karma*) that the rebirths of all beings into the various fortunate and unfortunate worlds are determined by their wholesome and unwholesome actions. This was His second transcendental knowledge (*vijjā*). It made Him urgently seek to know what was causing world beings to be stuck in this cycle of rebirths (*saṃsāra*).

During the third part of the night Ascetic Gotama again concentrated to the fourth *jhāna* and then developed transcendental knowledge of the “Destruction of Mental Intoxicants” (*āsava-khaya-ñāṇa*). He analyzed the cause of the cause back through the Twelve Links of Dependent Origination (*paṭicca-samuppāda*) to the root cause of suffering and saw clearly that it was ignorance (*avijjā*). Ignorance means not knowing the past; not knowing the future; and not knowing the causes and effects leading from the past, to the present and the future. Specifically, it means not knowing the Twelve Links of Dependent Origination and the Four Noble Truths. This is what causes world beings to commit bad conduct in action, speech and mind when overpowered by defilements, craving and clinging. It is what causes them to remain stuck in the cycle of rebirths without end.

Having understood this, the Great Bodhisatta thoroughly comprehended the Four Noble Truths three times around, knowing the meaning (sacca-ñāṇa), required action (kicca-ñāṇa) and fulfilled accomplishment (kata-ñāṇa) with twelvefold intuitive insight. He, then, completed ultimate destruction of the mental intoxicants (āśava) and became Lord Buddha at dawn on Visakha day.

Lord Buddha evaluated His accomplishment as follows (Majjima-nikāya, 13/509/461):

Adhigato kho mayāyaṃ dhammo.  
Gambhīro duddaso duranubodho santo  
paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

The Truths that I have discovered are profound, difficult to perceive, difficult to penetrate, peaceful and refined. They cannot be understood by mere logic. They are very subtle; only for the wise to penetrate.

The Four Noble Truths that Lord Buddha discovered are Suffering (dukkha), the Cause of Suffering (samudaya), the Cessation of Suffering (nirodha) and the Noble Eightfold Path leading to the Cessation of Suffering (magga).

The Noble Eightfold Path is the middle way leading to ultimate peaceful happiness and the end of all suffering. Lord Buddha summarized the Noble Eightfold Path in Three Trainings: wisdom (paññā), morality (sīla), and mentality (citta).

Wisdom consists of Right View (sammā-diṭṭhi) and Right Thought (sammā-saṅkappa).

Morality includes Right Speech (sammā-vācā), Right Action (sammā-kammanta) and Right Livelihood (sammā-ājīva).

And, mentality encompasses Right Effort (*sammā-vāyāma*) Right Mindfulness (*sammā-sati*) and Right Concentration (*sammā-samādhi*) (*Majjima-nikāya*, 12/ 508/549).

The trainee practices through three levels: Mundane (*lokiya*), higher (*adhi*) morality, mentality and wisdom, and then the transcendent Noble Path level including First Path (*pathama-magga*), Path Mentality (*magga-citta*), and Path Wisdom (*magga-paññā*).

In conclusion, practicing the Three Trainings (*tisikkhā*) or concentration-insight (*samatha-vipassanā*) meditation, with moral behavior in accordance with the Noble Eightfold Path as its foundation, is practicing Four Foundations of Mindfulness Meditation. Four Foundations of Mindfulness Meditation is Right Mindfulness which is part of the Eightfold Path. And, Four Foundations of Mindfulness Meditation includes contemplation of the Noble Eightfold Path under Mindfulness of Dhamma-in-Dhamma. In brief, this meditation practice that Luang Phor Sodh taught for attaining Dhammakāya and Nibbāna makes use of the virtues of Lord Buddha's Noble Disciples to the level of perfection that each achieved.

### 1.3 CONCENTRATION-INSIGHT MEDITATION

The following sections present concentration-insight meditation (*samatha-vipassanā*) as taught by Phra Mongkol-Thepmuni or Luang Phor Sodh.

#### 1.31 THE MIND BASES

Sit in a regular meditation posture [Figure 1.1], cross-legged with the right leg resting upon the left and the thumbs about

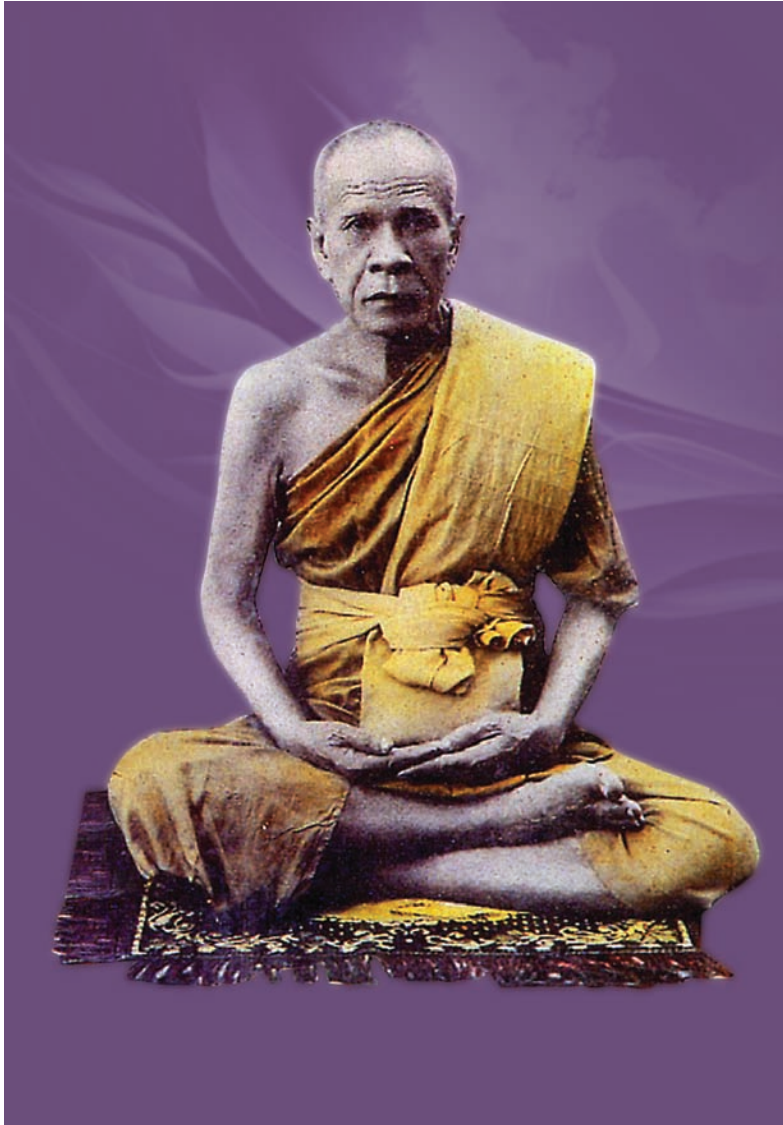


FIGURE 1.1: THE REGULAR  
MEDITATION POSTURE



FIGURE 1.2: THE OBJECT  
OF VISUALIZATION  
(PARIKAMMA-NIMITTA)

two inches (anguli) or five centimeters apart. The right index finger just touches the left thumb. The body is upright; the second toe of the right foot is at the middle of the left kneecap and the ankle of the right foot is straight down from the chin. This is sitting upright. It is called Ujurm kāyam paṇidhāya, meaning upright body or purimukhaṁ satim upaṭṭhapetvā meaning constant alert mindfulness [like an Arahant or an enlightened one]. This is the path followed by Lord Buddha and the Arahants. Be mindful in both parikamma-bhāvanā [reciting Sammā Arahang] and parikamma-nimitta [staring at the sphere]. Do not separate them; this is important. Contemplate the transparent sphere like a polished diamond without any scratches. The sphere might be about the size of an eyeball, transparent like glass and round like a ball, without any flaws. It is like a magic crystal ball. The sphere is called the parikamma-nimitta or Preliminary Sign of Concentration [Figure 1.2].

Parikamma-bhāvanā [reciting Sammā Arahang] and parikamma-nimitta [staring at the sphere] must not be separated. The meditator must always concentrate on both together. Concentrate continuously, all the time, while standing, walking, sitting or lying down. Always practice both together with alert mindfulness. When the nimitta (image) becomes a bright sphere, stop reciting “Sammā Arahang,” but continue staring at the center of the sphere. Stop still at the small, transparent spot at the center of the center until it becomes brilliant. If the mind is not yet stopped still, continue reciting, “Sammā Arahang” 100 or 1,000 times until the mind finally stops in oneness.

The sphere enters the body through seven mind bases. The meditator brings the sphere to stop at each mind base while mentally reciting “Sammā Arahang” three times, then moves on to the next base. The bases are [Figure 1.3]:



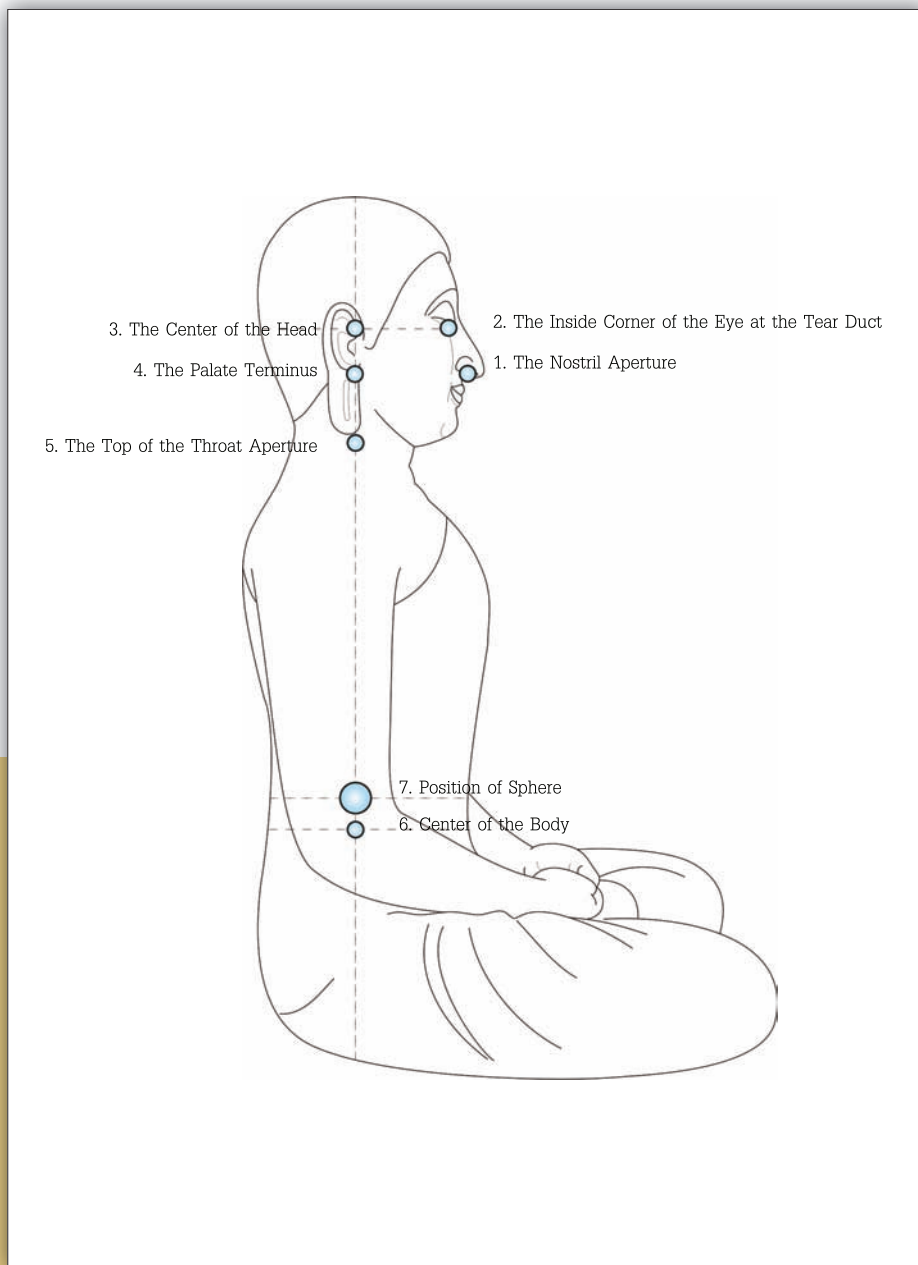


FIGURE 1.3: THE PATH TO THE CENTER  
OF THE BODY

- Base 1:** At the nostril aperture, ladies on the left and men on the right.
- Base 2:** At the tear duct at the inside corner of the eye, ladies on the left and men on the right.
- Base 3:** At the center of the head, at eye level.
- Base 4:** At the palate terminus, the back of the roof of the mouth.
- Base 5:** At the top of the throat aperture, just above the larynx.
- Base 6:** Where the breath stops at the center of the body, at the navel level.
- Base 7:** Two inches [anguli] or five centimeters above the navel, the Position of the Sphere, at the center of the body.

When mentally moving the sphere from the third base, the meditator should roll the eyes upward gently, like a person falling asleep. This helps the four components of the mind: vision, memory, thinking and knowing, to fall back together with insight. Once the sphere reaches Position Seven, the meditator continues focusing only there, while mentally reciting, “Sammā Arahang.” Once the meditator fully understands these seven mind bases, he or she can concentrate directly at Position Seven without stopping at each base.

### 1.32 THE DHAMMA SPHERE

Inside the Pathama-magga Sphere [Figure 1.4], at position seven, there are five small spheres. At the front is the water element (āpo-dhātu); at the right is the earth element (paṭhavī-dhātu); at the back is the fire element (tejo-dhātu) and at the left is the wind element (vāyo-dhātu). These are the four great elements (mahābhūta-

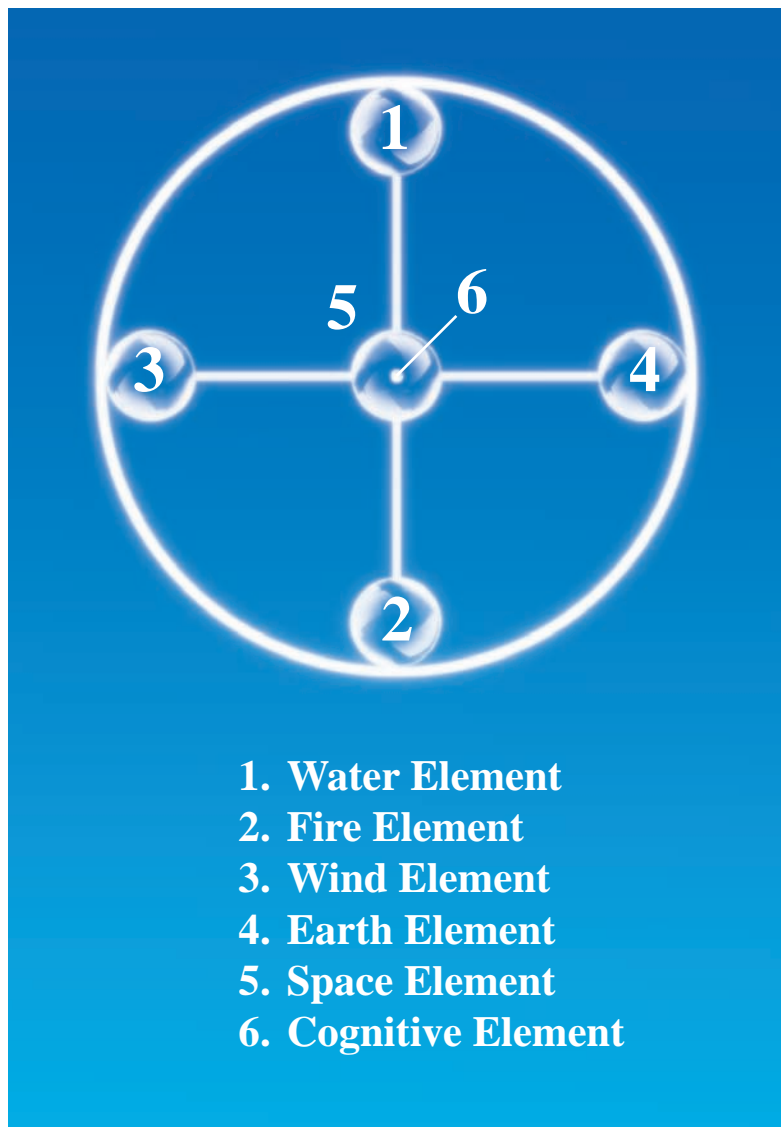


FIGURE 1.4: THE SPHERE AT  
THE CENTER OF THE BODY

rūpa) from which all matter derives. In addition, at the center there is the sphere of the space element (ākāsa-dhātu) and at the center of this is a very small, clear, bright, transparent sphere, which is the cognitive element (viññāṇa-dhātu). The pathama-magga sphere always comes with these six elements. When we are born, the rebirth sphere contains these six elements. Without all six elements combined, the pathama-magga sphere will not appear and the paths and fruits to Nibbāna will not arise. We must get this sphere to appear as the first step of our journey.

When this pathama-magga sphere arises at Position Seven at the center of the body, as a clear, bright sphere, recitation of Sammā Arahang is no longer needed. But, one continues staring at the pinpoint at the center of the sphere, concentrating the mind to stop still, until it becomes radiant. Then, the meditator continues with the ten following Intermediate and Advanced Practices.

### 1.33 EIGHTEEN-BODY MEDITATION

The meditator concentrates into deeper and deeper States of Absorption (jhāna) at the center of the body; seeing, knowing and becoming successively more and more refined bodies and minds until transcending to Dhammakāya. The meditation steps from the Human Body to the refined Formless Brahman Body are called samatha concentration meditation. One continues in the same manner from Noble State Wisdom (crude and refined Dhammakāya Gotrabhū) through more and more refined Dhammakāyas to reach the most refined Dhammakāya Arahāt Body and Mentality. This is called vipassanā insight meditation.

# DHAMMAKAYA SAMATHA-VIPASSANA MEDITATION

## SAMATHA (CONCENTRATION) MEDITATION AT THE WORDLY LEVEL

CRUDE	REFINED
Human Body (Manussa-kāya)	Refined Human Body (Panīta-Manussa-kāya)
Celestial Body (Dibba-kāya)	Refined Celestial Body (Panīta Dibba-kāya)
Form Brahman Body (Rūpa Brahmakāya)	Refined Form Brahman Body (Panīta Rūpa Brahmakāya)
Formless Brahman Body (Arūpa Brahma-kāya)	Refined Formless Brahman Body (Panīta Arūpa Brahmakāya)

## VIPASSANĀ MEDITATION AT THE DHAMMAKĀYA LEVEL

Noble State Wisdom (Dhammakāya Gotrabhū)	Refined Noble State Wisdom (Panīta Dhammakāya Gotrabhū)
Stream Enterer (Dhammakāya Sotāpanna)	Refined Stream-enterer (Panīta Dhammakāya Sotāpanna)
Once-returner (Dhammakāya Sakadāgāmī) Sakadāgāmī)	Refined Once-returner (Panīta Dhammakāya
Non-returner (Dhammakāya Anāgāmī)	Refined Non-returner (Panīta Dhammakāya Anāgāmī)
Perfect One (Dhammakāya Arahat)	Refined Perfect One (Panīta Dhammakāya Arahat)

### 1.34 INTERMEDIATE MEDITATION TECHNIQUES

**1. Multiplying Refined Bodies (Bisadarn-kāya).** The meditator pulls out uncountable more refined bodies at all levels from the crudest Human Body to the most refined Dhammakāya, over and over again, both to purify the bodies and to become expert and skillful with each one. This is a very important step in building the foundation for the advanced Dhammakāya meditation which enables the meditator to develop ultimate release (nirodha). This is extinguishing the causes of suffering (samudaya) by letting go of the crude bodies to become more refined bodies. This is not yet ultimate release (nirodha-samāpatti). That requires eradicating unwholesome mind from all bodies including the crude, mundane bodies-in-bodies, feelings-in-feelings, minds-in-minds and Dhammas-in-Dhammas. Meditators can reach, see, know and become Dhammakāyas all the way up to the most refined Supra-mundane Body of Lord Buddha.

**2. Inserting, Shuffling and Redouble Bodies (Sawn-Sap-Tap-Tawee).** After Multiplying Refined Bodies (Bisadarn-kāya), the meditator practices Shuffling Sets of 18 Bodies, together like decks of cards. One begins by lining the bodies up in the order first encountered, with the largest and most refined Dhammakāya Bodies “hidden” (Sawn) deep inside the crude Human Body. The meditator, then, reverses this order to have the largest Dhammakāya body on the outside (Sap) and continues to shuffle them back and forth over and over (Sawn-Sap-Tap-Tawee). This practice can, furthermore, be combined with the previous practice of Multiplying Refined Bodies (Bisadara-kāya) to shuffle an ever-expanding “deck” of bodies. This is like tumbling clothes together in a washing machine. The clean bodies (Dhammakāyas) help to purify the dirty bodies like the Human body. This technique has the same benefits as the previous practice – purifying mind-bodies (nāma-rūpa) and also developing skillful expertise. It is the primary component in Lord Buddha’s third vijjā to attain liberation by eradicating mental intoxicants.



**3. Expertise in Absorption (jhāna-samāpatti).** The meditator can, then, practice to develop jhāna-samāpatti (Expertise in Absorptions), becoming skilled (vasī) in entering, staying in, leaving and analyzing experience in each of the eight jhāna states, at will. One practices forwards (anuloma) and backwards (paṭiloma) to become proficient with all of the states.

### 1.35 ADVANCED TECHNIQUES

**1. Dhammakāya Meditation to Nibbāna.** Meditators can also meditate to Nibbāna, seeing Lord Buddha sitting on the throne, surrounded by enlightened disciples. One first visits Buddha Gotama and can, then, visit Primordial Buddha.

**2. Exploration of the Cosmos (Cakkavāla).** Meditators can, also, explore the Universe (cakkavāla), visiting the various realms such as the six levels of heaven and eight major hells to see the different types of beings existing in our universe and what their lives are like. This gives knowledge of all the potential destinations of rebirth as well as some specific rules of kamma (karma) governing rebirth.

**3. Divine Abode Meditation (Brahma-vihāra).** Another continuing meditation practice is Divine Abode or Brahma-vihāra Meditation. Most common is sharing loving-kindness (mettā). Then, there is compassion (karuṇā); sympathetic joy (muditā) or rejoicing in others' good fortune; and, finally, equanimity (upekkhā) by which one can become impervious to praise or blame.

**4. Four Foundations of Mindfulness Meditation.** Meditators often continue their practice with some form of Four Foundations of Mindfulness Meditation: Bodies-in-Bodies, Feelings-in-Feelings, Minds-in-Minds, or Dhammas-in-Dhammas – either inside or outside – internally or externally or both.

**5. Examination of the Four Noble Truths (Sacca).** A high-level aspect of meditational research is investigating details of the Four Noble Truths in the Human, Celestial, Brahman and Formless Brahman Bodies in order to thoroughly comprehend the Truths of Suffering, the Causes of Suffering, the Cessation of Suffering and the Path to End Suffering with the triple knowledge of the *sacca-ñāṇa*, *kicca-ñāṇa* and *kata-ñāṇa* or twelvefold intuitive insight. This Supra-mundane Wisdom develops the *nirodha* to extinguish *samudaya*. One lets go of the crude bodies and becomes a refined *Dhammakāya* body in *Āyatana Nibbāna*. This enables the meditator to realize the *Nibbāna Element (Nibbāna-dhātu)* which is unconditioned. This is the real *Nibbāna* of Lord Buddha.

**6. Purifying Seed Elements (Dhātu-dhamma).** This step allows the meditator to attain the Threefold Transcendental Knowledge (*vijjā* 3) that Lord Buddha achieved on enlightenment night: (1) Remembering Past Lives, (2) Knowledge of Rebirth in Accordance with *kamma*, and (3) Knowledge of the Destruction of Mental Intoxicants as well as higher attainments, depending on one's level of virtue. With advanced *Dhammakāya* meditation, the meditator can help heal suffering and maintain happiness for himself, society and the nation. According to Luang Phor Sodh, "One with *Dhammakāya* can help half the people in town."

## 1.4 MEDITATING TO DHAMMAKĀYA ARAHAT

### 1.41 DHAMMA TALK BY LUANG PHOR SODH

All of you, both men and women, have taken this time to study Buddhism. This demonstrates your personal commitment to Buddhism, the Teachings of Lord Buddha. Lord Buddha teaches world beings to avoid evil via body, speech or mind; to do good via body, speech and mind; and to purify the mind. These are the



teachings of all the Buddhas – whether past, present or future. All of you are steadfast in your commitment to Buddhism for developing your minds.

In Buddhism, mental development is based on the Pali: “Dveme bhikkhave vijjābhāgiyā” [Monks, there are two types of knowledge.] “Katame dve” [What are the two?] “Samatho ca vipassanā ca. [Samatha or concentration and vipassanā or insight.]”

“Samatho bhāvito kimatthamanubhoti.” [When samatha is attained, what does it want?] “Cittaṃ bhāviyati” [It wants the mind trained.] “Cittaṃ bhāvitaṃ kimatthamanubhoti” [What does the trained mind want?] “Yo rāgo so pahīyati” [Whatever lust is in the mind is eliminated by samatha].

“Vipassanā bhāvitā kimatthamanubhoti” [When vipassanā is attained, what does it want?] “Paññā bhāviyati” [It wants wisdom to arise.] “Paññā bhāvitā kimatthamanubhoti” [When wisdom arises, what does it want?] “Yā avijjā sā pahīyati.” [Whatever ignorance is in the mind is eliminated by insight or vipassanā.]

In Buddhism, these two types of vijjā are very important. You have all taken the time to study samatha and vipassanā. Samatha is the foundation on which Buddhists must concentrate first. It is tranquility and calm. Vipassanā is more advanced dhamma. It is insight. Samatha and vipassanā are profound Buddha-dhammas. I [Luang Phor Sodh] have studied these since I was ordained. When I left the Ubosata Hall, I started learning the very next day. I have never stopped studying samatha. Now, I study and teach both samatha and vipassanā.

How many samatha realms are there? Samatha has forty realms: ten kasiṇas, ten anusati, ten asubha, four brahma-vihāra, one āhāre-paṭikūla-saññā, one catudhātu-vavatṭhāna, and four arūpa-jhānas. These forty are the realms of samatha.

How many vipassanā realms are there? Five khandha (five aggregates), twelve āyatana (sensory domains), eighteen dhātu (elements of consciousness), twenty-two indriya (faculties), four ariya-sacca (noble truths) and twelve paṭicca-samuppāda (dependent origination). These are the realms of vipassanā.

These two, samatha and vipassanā, have been prescribed in Buddhism from generation to generation. Those who study samatha must train their minds to stop still to reach the realms of samatha. If the mind does not stop still, it can never reach the realms. Samatha means being peaceful, calm, and stopping still. One must concentrate the mind in order to stop still.

What is the mind? Mental vision, memory, thought and cognition are called the mind. These four components must all stop still in oneness. That is called “the mind.”

“Where is the mind? It is floating in the Sap of Consciousness. Mental vision is in the middle of the body; Memory is in the middle of the heart; Thinking is at the center of the Sphere of Thought [citta] and knowing is at the center of the Sphere of Consciousness [viññāṇa].

The Sphere of Consciousness is about the size of the pupil of the eye. It is located at the center of the Sphere of Thought (citta). The Sphere of Thought is about the same size as the iris of the eye. It is located at the center of the heart. The Sphere of Memory is a little bigger, about the size of the whole eye. The Sphere of Mental vision is at the center of the body and larger than the eye. The vision element is inside this sphere. Visualization takes place inside this element. The remembering element is at the center of the Sphere of Memory. Remembering takes place there. The thinking element is at the center of the Sphere of Thought. And, the knowing element is at the center of the Sphere of Cognition. When these four – mental vision, memory, thought and cognition – stop still in oneness, they are called mind.

This is difficult, isn't it. What do we call the mind? Even while we are sitting here, the mind can slip away to home or to hell, heaven or Nibbāna. The mind can slip away; this means it thinks. It is very profound, isn't it. If the mind has narrow knowledge, it can slip away just a little. If it has broad knowledge, it can slip far away. If the mind has refined knowledge, it can slip away to refined thoughts. If it has crude knowledge, it can slip away to crude thoughts. It all depends on what the mind knows and sees. This is very important.

We must bring the mind to stop still in oneness. These four components – mental vision, memory, thought and cognition – must come to rest at the same point at the center of the Human Body. Imagine two thin lines at the navel level, one from the left side to the right side and another from the front to the backbone. Where these two cross is the center of the body, called “kangkak.” This is the center of the Dhamma Sphere which governs the Human Body. The sphere is clear and pure, about the size of egg yolk, situated right at the center at position seven. We are taught to contemplate our Buddha amulets there. When we concentrate there, seeing, remembering, thinking and knowing are all together at kangkak. This is the center of the Dhamma Sphere which governs the Human Body. This is the only home of the mind.

When told to “pay attention,” we must concentrate the mind to stop still there. This is how to reach the ultimate goal. When you make merit, you must focus your attention there. Now, we are going to observe sīla (morality or virtuous behavior). You must focus your attention there. When we meditate, we must focus our attention there. You must concentrate the mind to stop still there – at the center. When the mind stops still at the center of the center, we use our perception or saññā to remember. We stop still and hold still. If we do not stop still, we must repeat “Sammā Arahant,” the mantra or parikamma-bhāvanā to hold the mind still. Use more and more effort until the concentration becomes right and the mind stops still



– very, very still. When the mind stops, this is samatha. To stop is samatha. Stopping is the great accomplishment. Then, all of the worldly and Dhamma objectives have been accomplished. When the mind stops relative to its world, the whole world is happy. The Dhamma [Ultimate Reality] is happy when the mind stops relative to its Dhamma. In Pali, “Natthi santiparam sukham” [There is no happiness other than the mind stopping still.] Stopping is extremely important. We must make the mind stop absolutely still. When we feel the mind stop, we must repeatedly stop again and again, deeper and deeper – without end. Keep concentrating to stop perfectly still.

The mind that stops still must be precisely at the center. If it is not right at the center, it will not work. The mind must stop perfectly still exactly at the center of the center – center of the center. When the mind stops perfectly still at the center of the center of the body, one will soon see the sphere. The mind that stops still falls deeper and deeper into the center of the center. It has been said: Stopping still and seeing the center inherited. Everything is impermanent. This is certain. Death and rebirth keeps one stuck in the cycle. Saṅghāras [conditioned phenomena] are impermanent, caused by defilements.

The mind that stops still must be precisely at the center. This is extremely important. A world being arriving to be reborn on earth must fall directly into the “center-of-the-center.” Otherwise, that being will not be born. That is how this world and Dhamma [Ultimate Truth and Virtue] rely on each other. Dhamma must be there at the center where the mind stops still.

When the mind stops perfectly still at the center, a bright sphere appears. It can be about the size of the moon or the sun. The sphere arises because the mind is stopped still. This is the sphere that governs the human body and mind. When the mind focuses at the “center-of-the-center” the meditator can see the center as a

transparent spot. Then, one concentrates the mind to stop still at that center. This sphere is called the “First Path Sphere” (pathama-magga) or the “Foundation of Dhamma Mindfulness Sphere” (Dhammānupassanā-satipaṭṭhāna) or, more simply, “The pathama-magga (the first path) sphere.”

This sphere is the gateway to attaining the Supra-mundane paths, fruits and, ultimately, Nibbāna. The meditator who wishes to reach these higher planes must begin with this sphere, by stopping still at the center-of-the-center of the body. That is why this is called the “First Path” or pathama-magga sphere. It is also called the “One’s Only Path” or ekāyana-magga, because this is the route to Nibbāna of only one person – it only applies for oneself, not for others.

### EXPLANATION BY PHRA THEPYANMONGKOL

Pure virtue – the extremely refined virtue required for attaining the paths, fruits and Nibbāna – must be developed in the meditator’s mind through right practice. This right practice is satipaṭṭhāna [Foundations of Mindfulness] – meditating through bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhamms [reality-in-reality] to purify the four mind components (mental seeing, remembering, thinking and knowing) and the “seed elements” (dhātu-dhamma). The seed element lies at the center of the Dhamma Sphere at Position Seven of each body-in-body, from the crude human body to the most refined, supra-mundane Dhammakāya Arahāt Bodies, which ascend the four paths, four fruits and become the Nibbāna Element (Nibbāna-dhātu) of Lord Buddha. Whether or not an intermediate meditator

sees this, he will see and know this when he reaches paths, fruits and Nibbāna.

In other words, one must ultimately reach, know and see the Nibbāna Elements (anupādisesa-nibbāna-dhātu) of Lord Buddha and the Arahants who have extinguished their five aggregates into Āyatana Nibbāna. According to Patisambhidā-magga, “When one contemplates the five aggregates [with wisdom] as impermanent, suffering, non-self, without essence and accompanied by the ever-present threat of death ... he reaches Change-of-Lineage Insight (anulomakhanti). When he contemplates the extinguished five aggregates as permanent, happiness, ultimate benefit, meaningful and immortal like Nibbāna ..., he enters the Supra-mundane path (sammattaniyāma).

The words, “contemplating the extinguished five aggregates as permanent...” mean that the meditator enters Āyatana Nibbāna, the dwelling place of the Nibbāna Elements of Lord Buddha and the Arahants who have extinguished their aggregates and entered Nibbāna with anupādisesa-nibbāna-dhātu.

## 1.42 MEDITATION

Now that we understand the underlying principles, I will teach meditation. We will follow the traditional practice. Pali teaches: “Nisīdati pallaṅkaṁ ābhujjhivā.” Sit up straight, in meditation position. The right leg rests upon the left. The right hand rests upon the left. Sit upright and listen attentively. The right index finger just touches the left thumb. Rest the hands together in the lap. Sit very straight so that the blood and the breath circulate freely. This feels better. You will feel yourself sitting comfortably. This is called Ujuṁ kāyaṁ paṇidhāya or “The proper sitting position.”

While sitting in this upright meditation position, we must concentrate the mind to stop still. If the mind stops still for only the blink of an eye, this will be tremendous merit. The merit from building 100 temples or meditation halls is incomparable to the merit of practicing concentration (samatha) and insight (vipassanā) meditation. When seeking Buddhist merit, we must practice samatha and vipassanā meditation, making the mind stop still. This is extremely important! Stopping is important because it is the pathway to attainment of the paths, fruits and Nibbāna. Those who make donations and observe precepts (sīla) are still far from stopping still. Stopping still is very close to Nibbāna. When the mind stops still, it is right at the Dhamma – The Teachings of Lord Buddha.

Now listen carefully. When we finish chanting and making our resolution I will teach samatha and vipassanā meditation. Samatha and vipassanā must have parikamma-bhāvanā or “Reciting-Sammā-Arahang” and parikamma-nimitta or “Staring-at-the-Sphere” practiced simultaneously. Staring-at-the-Sphere is to arrive at really seeing the actual inner icon (nimitta) as a bright sphere, like a polished diamond without any defects. It is about size of the colored iris around the pupil of the eye.

A woman first visualizes the sphere at the left nostril (opening of the nose). A man visualizes at the right nostril. Do not budge. Hold the wandering mind still, staring at the sphere (parikamma-nimitta). Stop still at the nostril aperture – ladies on the left and gentlemen on the right. The sphere is the size of the iris. There is a tiny opening at the center of the sphere is the size of a small seed and bright white like the reflection of the sun on a mirror. A woman visualizes at the left nostril and a man visualizes at the right nostril, simultaneously reciting “Sammā Arahang” over and over. Concentrate on the bright sphere. The mind stops still at the center of the center of this bright sphere. “Sammā Arahang [three times].” Concentrate on the bright sphere. The mind stops still at the center of the center of the bright sphere. **This is Base 1 [Figure 1.5].**

Move the mind slowly, smoothly up through the nose to the inside corner of the eye, where the tear duct comes out – ladies on the left and gentlemen on the right. This is the path that the breath follows in and out. Keep staring at the sphere at the opening of the tear duct, along with repeating “Sammā Arahang” three times. **This is Base 2 [Figure 1.6].**

Next, we move the sphere straight back, inside, to the center of the head at eye level – not left, right, up or down – just straight to the center of the head. Keep staring at the sphere while repeating “Sammā Arahang” three times. **This is Base 3 [Figure 1.7].**

Continue holding the sphere at the center of the head by repeating “Sammā Arahang” three times. Now, there is a trick. With the eyes closed, roll the eyeballs up and back, like one having a seizure. Hold the eyes in this position as long as you can. You will feel the mind fall naturally backwards and downwards, inside, giving you inner vision.

When you feel your vision arrive backwards and downwards at the Center-of-the-Head, move the sphere slowly and smoothly from Base 3 at the Center-of-the-Head to Base 4 at the Palate Terminus, – the Back-of-the-Roof-of-the-Mouth. Keep precisely in the center. Stare at the sphere and repeat “Sammā Arahang” three times. **This is Base 4 [Figure 1.8].**

Next, we move the sphere down slightly to sit on the opening of the throat, as though on the rim of a cup. Continue staring at the sphere and repeat “Sammā Arahang” three times. **This is Base 5 [Figure 1.9].**

From here, we move the sphere all the way down to the center of the body at the navel level. This is where the in-breath ends and the out-breath begins. Visualize a thin, bright thread from the navel straight back to the backbone and another from the left

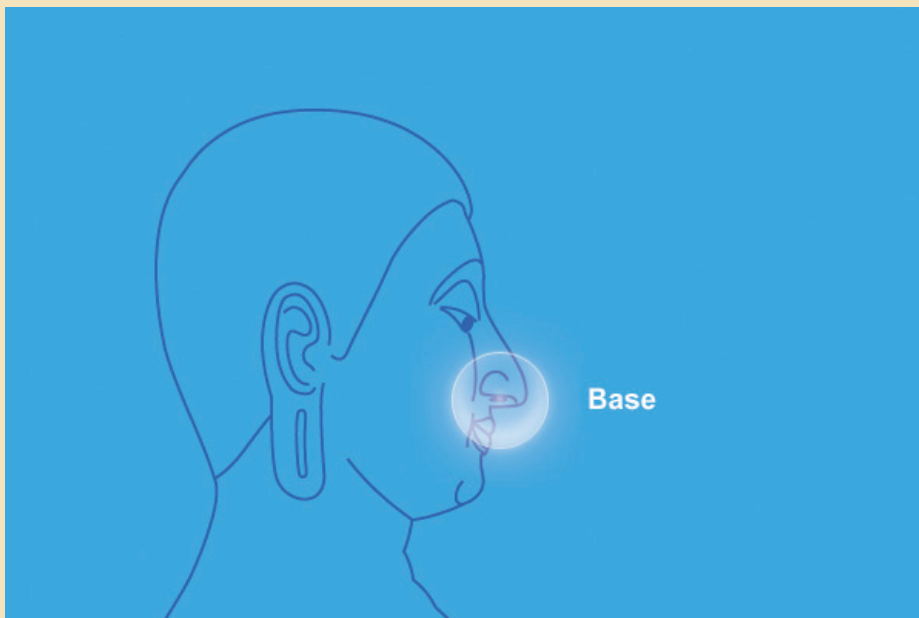


FIGURE 1.5: BASE 1: THE NOSTRIL APERTURE

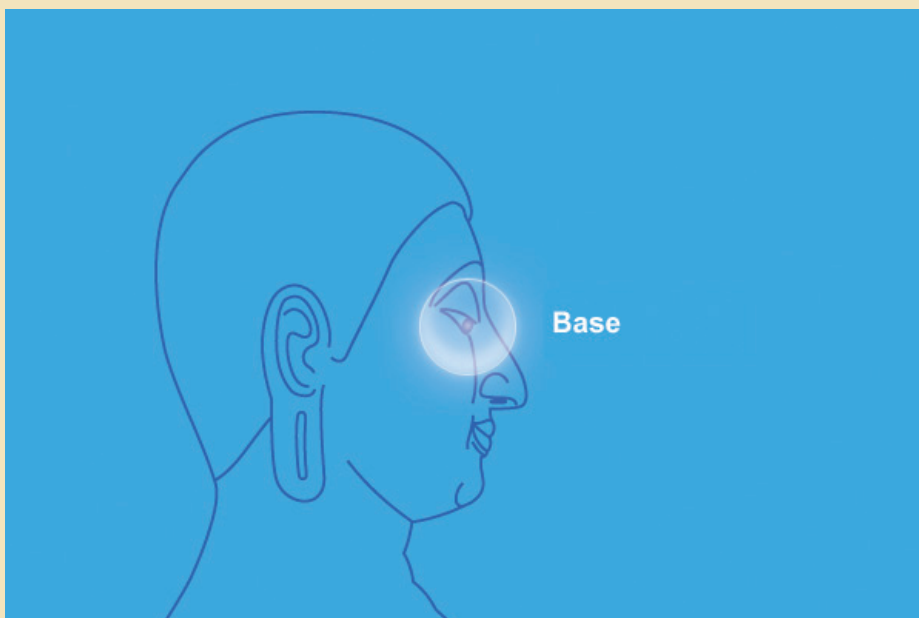


FIGURE 1.6: BASE 2: THE TEAR DUCT



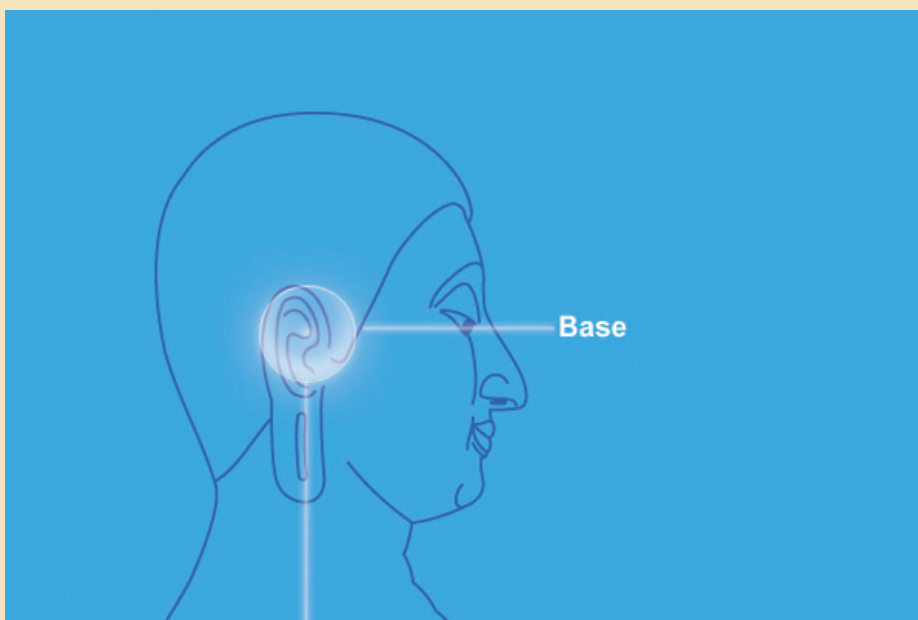


FIGURE 1.7: BASE 3: THE CENTER OF THE HEAD

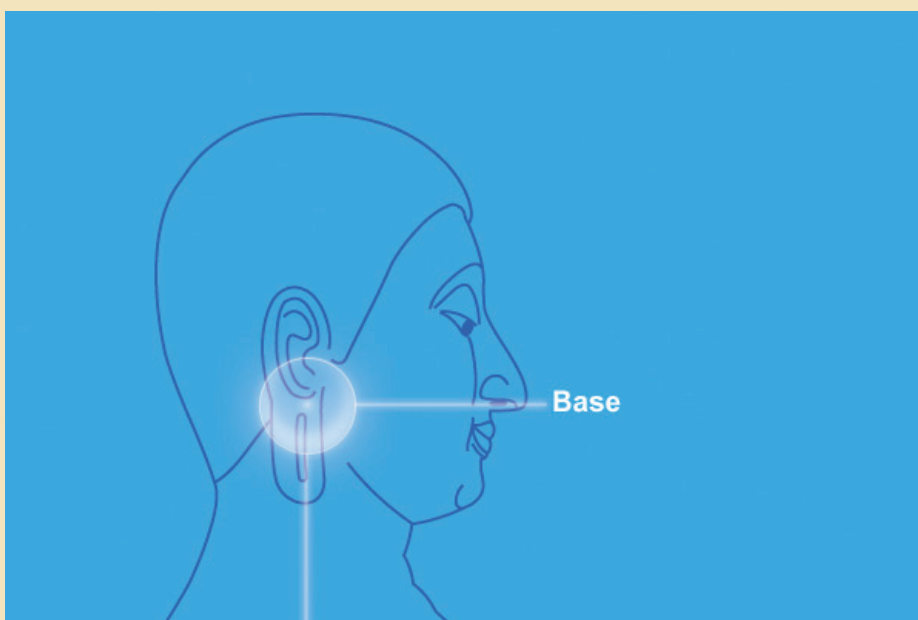


FIGURE 1.8: BASE 4: THE PALATE TERMINUS

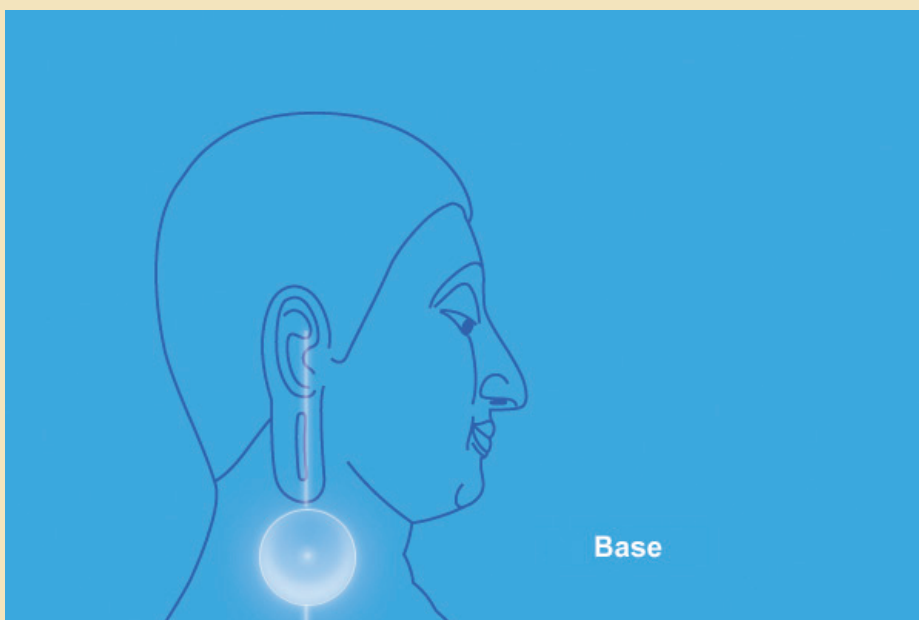


FIGURE 1.9: BASE 5: THE TOP OF THE THROAT APERTURE

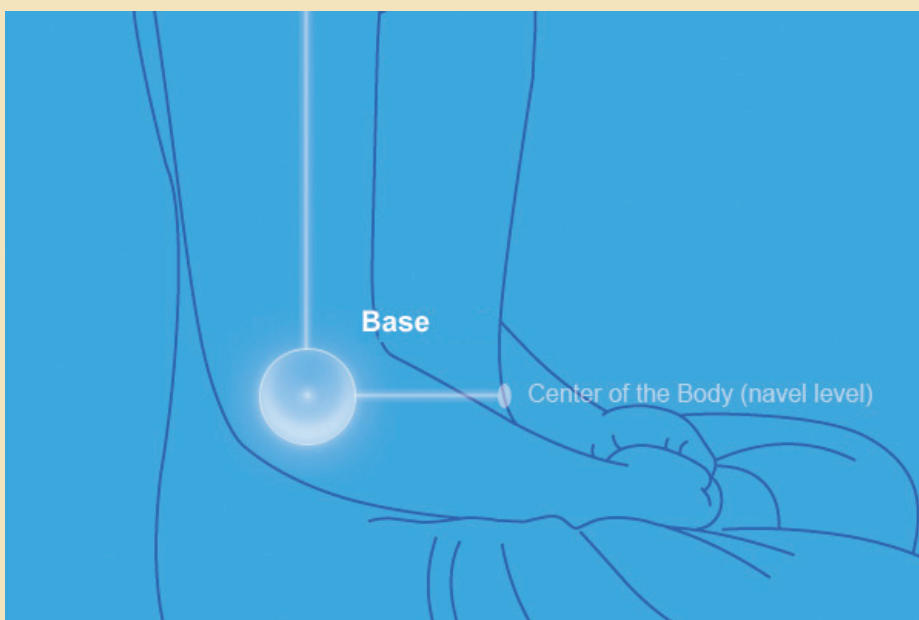


FIGURE 1.10: BASE 6: CENTER OF THE BODY

side to the right. The center of the body is where these two cross. This center is inside the sphere which governs the Human Body. This is where the four mind components stop still together. We concentrate the mind inside the bright sphere and mentally recite “Sammā Arahang” three times. **This is Base 6** [Figure 1.10].

### 1.43 THE DHAMMA SPHERE AT THE CENTER OF THE BODY

Finally, we bring the sphere back up about two inches or five centimeters. **This is Base 7** [Figure 1.11]. Inside the Dhamma Sphere at Base 7 we see five small spheres which are elements (dhātu). At the front is water (āpo); at the right is earth (paṭhavī); at the back is fire (tejo); at the left is wind (vāyo); and at the center is space (ākāsa). There is a small, pure, transparent spot at the center of the space element, called the center.

Why is it called the center? Because human beings are born or die at this center of the sphere. For birth, the refined body arrives at this center of this sphere. When the father and mother unite their seed elements (dhātu-dhamma) by having sexual intercourse, their dhātu-dhammas are right at this center (Base 7). They, then, fall back to Base 6 and arise again as a super-bright sphere, ready to be born. This sphere is about the size of an egg yolk and as bright as the sun reflected in a mirror. That is why this is called the center. It is very important for beings getting born into the human realm. They will be born from this center. Also, beings must pass through this same center to get to Nibbāna. It is the entrance to the paths, fruits and Nibbāna.

Beings ready to die pass through the center in opposite directions. Those seeking rebirths pass out. Those seeking cessation pass in and stop there. This is how the cycle of dying and rebirth occurs. Understanding this, we realize that the mind is confused. It actually likes the rebirth cycle. If we stop still at the center, we can end the cycle of rebirth.

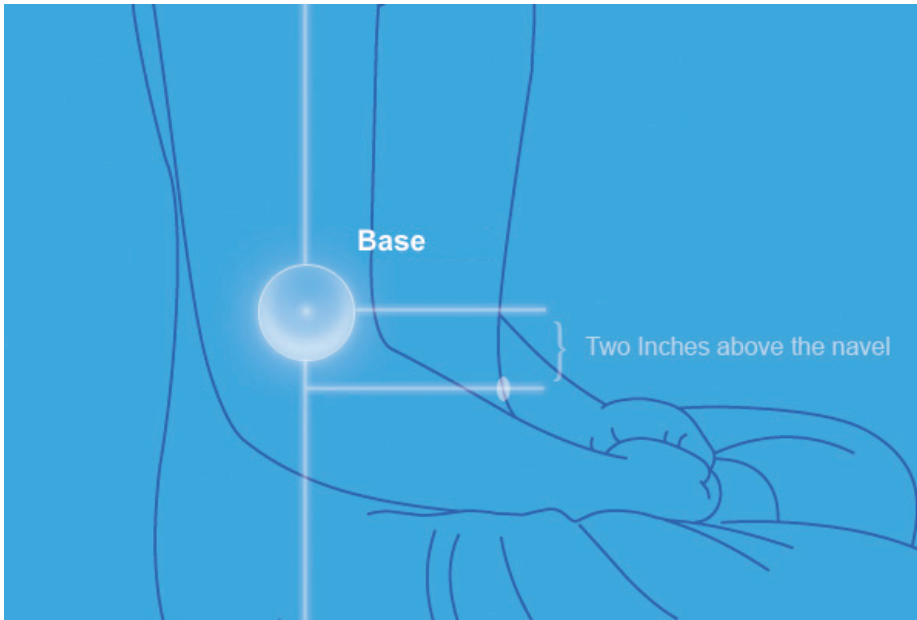


FIGURE 1.11: BASE 7: THE POSITION OF SPHERE

When we stop still, we know directly for ourselves. There is no need to ask anyone else. We know. We understand and make up our mind to stop still at that center – the center of the center. Don’t move left-right-front-back-up-down-out or in. Stop still at the center of the center; ever more and more still. When the mind stops perfectly still, you will see a bright sphere appear – about the size of the sun or the moon.

This is called the “Dhamma Sphere” or “The Foundation of Dhamma Mindfulness Sphere” (Dhammā-nupassanā-satipaṭṭhāna). It is the Universal Path of Buddhas and all Arahants [Perfect Ones]. All Lord Buddhas and Arahants who enter Nibbāna must go via this path. There is no other path. All must take this path. Some go fast and some go slow. They also differ in accumulated virtue or merit, but the path is always the same. Thus, it is called “One’s Only Path” (ekāyana-magga). To enter this path, the mind must stop still. This seems strange. In our world, to go faster we must take an airplane, boat or car. But, in Dhamma Reality, it is the op-

posite; one must stop still. Stopping still, one arrives faster. How strange! One must get the mind to stop still in order to go faster! Stop still at the center of the Dhamma Sphere governing the Human Body. When the mind is properly concentrated, the bright sphere emerges. That bright sphere is the Dhamma Sphere. It is the One's Only Path (ekāyana-magga) or The First Path (pathama-magga) or the Foundation of Dhamma Mindfulness (Dhammā-nupassanā-satipaṭṭhāna). It is about the size of the sun or the moon. Stop the mind still at the center of that sphere.

When the mind continues stopping perfectly still at the center-of-the-center over and over again, the meditator will come to another sphere. It is about the same size, located at the center of the Dhammā-nupassanā-satipaṭṭhāna Sphere. This is called the Sphere of Morality or the Sīla Sphere. Stop still at the center of the Sīla Sphere. When the mind stops perfectly still, one will see another Sphere, again about the same size. This is called the Sphere of Concentration or the Samādhi Sphere. Stop still at the center of that Samādhi Sphere. When the mind stops still, you will see yet another Sphere, called the Sphere of Wisdom or the Paññā Sphere – again, about the same size. Stop still at the center of the Paññā Sphere. When the mind stops still, you will see another Sphere. It is called the Sphere of Transcendence or the Vimutti Sphere. This sphere is even more transparent and refined than the others. Stop still at the center of the Vimutti Sphere. When the mind stops perfectly still, you will see a final sphere, called the Sphere of Insight or the Vimutti-ñāṇadassana Sphere.

When you stop perfectly still at the center of the Insight Sphere, the refined Human Body appears. This is your Spirit Body that goes out dreaming. Upon seeing it, you know immediately that you have seen it before and have gone forth dreaming with it. When you wake up, you do not know where it is. Now, we see it. It is at the center of the Insight (vimutti-ñāṇadassana) Sphere. [Now, Become that Refined Human Body].

### 1.44 THE REFINED HUMAN BODY

Let the **Refined Human Body** sit in the same position as the outer flesh body or crude Human Body. The mind of the refined Human Body stops still at the center of its sphere governing the refined Human Body. When the mind stops properly still, you will see the “Foundation of Dhamma Mindfulness Sphere” (Dhammā-nupassanā-satipaṭṭhāna) [also called the Dhamma Sphere]. Stop still at the center of this Dhamma Sphere. When the mind stops properly still, you will see the Sīla Sphere. Stop still at the center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight (vimutti-ñāṇa-dassana) Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see the Celestial Body. [Become the Celestial Body.]

### 1.45 CELESTIAL BODIES

Let the **Celestial Body** sit in the same position as the refined Human Body. The mind of the Celestial Body stops still at the center of its Sphere governing the Celestial Body. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of this Dhamma Sphere. When the mind stops properly still, you will see the Sīla Sphere. Stop still at the center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight (vimutti-ñāṇa-dassana) Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see the refined Celestial Body. [Become the Refined Celestial Body.]





FIGURE 1.12:  
CRUDE HUMAN BODY



FIGURE 1.13:  
REFINED HUMAN BODY



FIGURE 1.14:  
CRUDE CELESTIAL BODY



FIGURE 1.15:  
REFINED CELESTIAL BODY



FIGURE 1.16:  
CRUDE BRAHMAN BODY



FIGURE 1.17:  
REFINED BRAHMAN BODY



FIGURE 1.18: CRUDE  
FORMLESS BRAHMAN BODY



FIGURE 1.19: REFINED  
FORMLESS BRAHMAN BODY

The mind of the **Refined Celestial Body** stops still at the center of its Sphere governing the refined Celestial Body. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of this Dhamma Sphere. When the mind stops properly still, you will see the Sīla Sphere. Stop still at the center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight (vimutti-ñāṇa-dassana) Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see the Brahman Body. [Become the Brahman Body.]

## 1.46 MORE REFINED BODIES

**Brahman Body:** The mind of the Brahman Body stops still at the center of its Sphere governing the Brahman Body. When the mind stops properly still, you will see the Dhamma Sphere. When the mind of Brahman Body stops still at the center of Dhamma Sphere, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see the refined Brahman Body. [Become the Refined Brahman Body.]

**Refined Brahman Body:** The mind of the refined Brahman Body stops still at the center of its Sphere governing the refined Brahman Body. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of this Dhamma Sphere.

When the mind stops properly still, you will see the Sīla Sphere. Stop still at the center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops properly, you will see the Formless Brahman Body. [Become the Formless Brahman Body.]

**Formless Brahman Body:** The mind of the Formless Brahman Body stops still at the center of its Sphere governing the Formless Brahman Body. When the mind stops properly still, you see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops properly, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see the refined Formless Brahman Body. [Become the Refined Formless Brahman Body.]

**Refined Formless Brahman Body:** The mind of refined Formless Brahman stops still at the center of its Dhamma Sphere governing refined Formless Brahman Body. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind

stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see Dhammakāya. Dhammakāya looks like a Transparent Buddha image with a lotus bud crown. Dhammakāya is the Buddha Gem (Buddha-rattana) of the Triple-Gem which we take as refuge. The Dhamma Sphere which governs the Dhammakāya is the Dhamma Gem (Dhammarattana). They are the same size. The lap-width and height of the Dhammakāya just fill the diameter of the First Path or Dhamma Sphere which governs the Dhammakāya. [Become Dhammakāya.]

### 1.47 DHAMMAKĀYAS

The mind of the Dhammakāya (the Buddha-rattana) stops still at the center of its Sphere governing Dhammakāya. When the mind stops properly still, you will see the Dhamma sphere. Stop still at the center of Dhamma sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see a refined Dhammakāya. Dhammakāya can be as much as five times the size of the first Dhammakāya already seen. [Become the Refined Dhammakāya.]

**Refined Dhammakāya:** The mind of refined Dhammakāya stops still at the center of its Sphere governing refined Dhammakāya. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere.





FIGURE 1.20: DHAMMAKAYA

When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight (vimutti-ñāṇa-dassana) Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see Dhammakāya Sotāpanna with a lotus bud crown. The lap-width and height are both ten meters. It is still more transparent. [Become Dhammakāya Sotāpanna.]

**Dhammakāya Sotāpanna:** The mind of Dhammakāya Sotā-panna stops still at the center of its Sphere that governs Dhammakāya Sotāpanna. When the mind stops properly still, one will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop

still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see refined Dhammakāya Sotāpanna, whose lap-width and height are about ten meters. [Become Refined Dhammakāya Sotāpanna.]

**Refined Dhammakāya Sotāpanna:** The mind of refined Dhammakāya Sotāpanna stops still at the center of its Sphere governing Refined Dhammakāya Sotāpanna. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see Dhammakāya Sakadāgāmī with a lotus bud crown. The lap-width and height are both about 20 meters. It is even more transparent. [Become Dhammakāya Sakadāgāmī.]

**Dhammakāya Sakadāgāmī:** The mind of the Dhammakāya Sakadāgāmī stops still at the center of its Sphere that governs Dhammakāya Sakadāgāmī. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops properly, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop



still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops properly, you will see the refined Dhammakāya Sakadāgāmī Body with a lotus bud crown. The lap-width and height are both 30 meters. It is still more transparent. [Become the Refined Dhammakāya Sakadāgāmī.]

**Refined Dhammakāya Sakadāgāmī:** The mind of the refined Dhammakāya Sakadāgāmī stops still at the center of its Sphere governing refined Dhammakāya Sakadāgāmī. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of the Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops properly, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see the Dhammakāya Anāgāmī Body with a lotus bud crown. The lap-width and height are both thirty meters. It is still more transparent. [Become Dhammakāya Anāgāmī.]

**Dhammakāya Anāgāmī:** The mind of Dhammakāya Anāgāmī stops still at the center of its Sphere that governs Dhammakāya Anāgāmī. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center

of the Insight Sphere. When the mind stops properly, you will see the refined Dhammakāya Anāgāmī Body with lotus bud crown. Its lap-width and height are both 40 meters. It is even more transparent. [Become the Refined Dhammakāya Anāgāmī.]

**Refined Dhammakāya Anāgāmī:** The mind of refined Dhammakāya Anāgāmī stops still at the center of its Sphere that governs refined Dhammakāya Anāgāmī. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see Dhammakāya Arahat with a lotus bud crown. Its lap-width and height are both 40 meters. The Sphere which governs Dhammakāya Arahat is also 40 meters [Become Dhammakāya Arahat.]

**Dhammakāya Arahat:** The mind of Dhammakāya Arahat stops still at its center. When the mind stops properly still, you will see the Dhamma Sphere governing Dhammakāya Arahat whose diameter is 40 meters – the same as the lap-width and height of Dhammakāya Arahat. Stop still at the center of the Sphere governing Dhammakāya Arahat. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla sphere. Stop still at center of the Sīla sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still

at the center of the Insight Sphere. When the mind stops, you will see refined Dhammakāya Arahat, also forty meters in diameter. It is very beautiful. This is the eighteenth body. [Become the Refined Dhammakāya Arahat].

**Refined Dhammakāya Arahat:** When the meditator reaches Refined Arahat, all defilements have been abandoned. There are no tarnishes left. One has completed one's obligation to Buddhism in both samatha and vipassanā meditation. [**Note:** Luang Phor Sodh means Dhammakaya Arahat which has achieved paths, fruits and Nibbāna. Those with Dhammakaya, who have not eliminated, at least, the first three fetters are gotrabhū meditators only.]

From the crude Human Body to the refined Formless Brahman Body, the practice is considered concentration or samatha meditation. From the crude Dhammakāya Body of Gotrabhū to the refined Dhammakāya Arahat, it is considered vipassanā meditation.

When we practice samatha and vipassanā meditation nowadays, we must do it this way. Exactly be like this. Any other way is wrong and cannot succeed. It must be this way. We must always begin with the Human Body as our base. When we reach the refined Human Body, we must use that refined Human Body as our base. When we reach the Celestial Body we must use that Celestial Body as our base. When we reach the refined Celestial Body we must use that refined Celestial Body as our base. When we reach the Brahman Body we must use that Brahman Body as our base. When we reach the refined Brahman Body we must follow that refined Brahman Body as our base. When we reach the Formless Brahman Body we must follow the Formless Brahman Body as base. When we reach refined Formless Brahman Body we must use that refined Formless Brahman Body as base.

When we reach Dhammakāya we must use Dhammakāya as our base. The Buddha statues in the Ubosattha Hall and Salas (pavilions) are good models. When we reach the refined Dhammakāya

we use the refined Dhammakāya as our base. When we reach Dhammakāya Phra Sotā we use Dhammakāya Phra Sotā as our base. When we reach refined Dhammakāya Phra Sotā we use Refined Dhammakāya Phra Sotā as our base. When we reach Dhammakāya Phra Sakadāgāmī we use Dhammakāya Phra Sakadāgāmī as our base. When we reach refined Dhammakāya Phra Sakadāgāmī we use refined Dhammakāya Phra Sakadāgāmī as model. When we reach Dhammakāya Phra Anāgā we use the Dhammakāya Phra Anāgā as our base. When we reach Refined Dhammakāya Phra Anāgā we use refined Dhammakāya Phra Anāgā as our base. When we reach Dhammakāya Phra Arahāt we use Dhammakāya Phra Arahāt as our base. When we reach Refined Dhammakāya Phra Arahāt we use refined Dhammakāya Phra Arahāt as our base. This is the way in Buddhism.

The books that have been given out have pictures of the eighteen bodies [Figure 1.21] on the cover. I have already explained to you how to count them: (1) Human Body, (2) Refined Human Body, (3) Celestial Body, (4) Refined Celestial Body, (5) Brahman Body, (6) Refined Brahman Body, (7) Formless Brahman Body, (8) Refined Formless Brahman Body, (9) Dhammakāya, (10) Refined Dhammakāya, (11) Dhammakāya Sotā, (12) Refined Dhammakāya Sotā, (13) Dhammakāya Sakadāgāmī, (14) Refined Dhammakāya Sakadāgāmī, (15) Dhammakāya Anagāmī, (16) Refined Dhammakāya Anagāmī, (17) Dhammakāya Arahāt and (18) Refined Dhammakāya Arahāt.

What I have explained is on the cover of the book earlier given out to everyone. This is correct Buddhism. This is the proper model to follow. To follow this path, one must stop still. According to Dhamma, we must all stop still from the beginning up to Arahāt. If one does not stop, one cannot go on. This is certain. It is strange isn't it? In this world, one must be quick and agile. One must study hard to know people's tricks. Then, one can rule the world and prosper. But, Dhamma is strange. The only way is to stop.

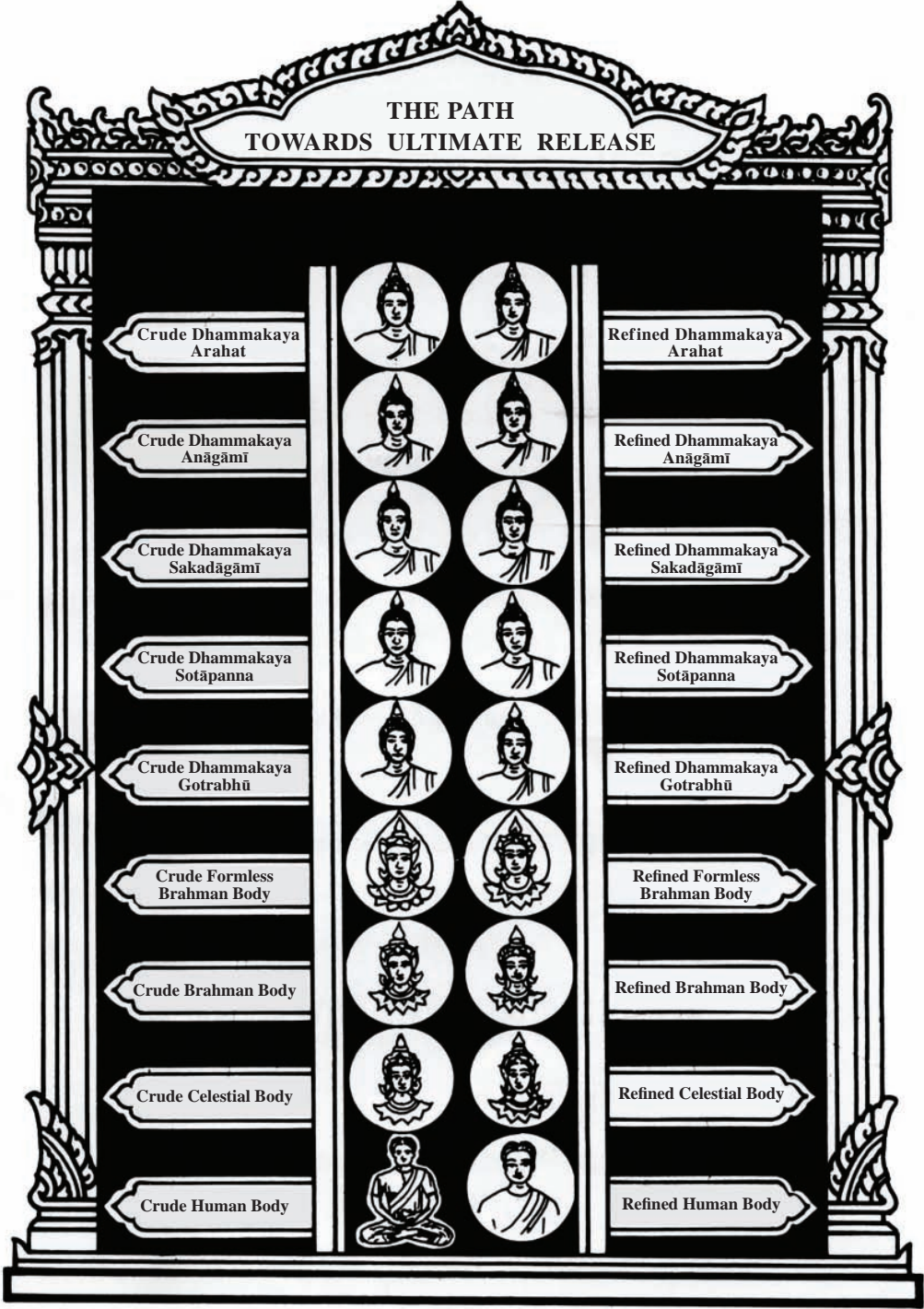


FIGURE 1.21: THE PATH TOWARDS ULTIMATE RELEASE



## 1.48 THE STORY OF ANGULIMALA

I [Luang Phor Sodh] did not make this up. It is based on evidence from when Lord Buddha was alive [Tipitaka: the Angulimala story]. During the Buddha's life time King Pasendi-kosala had a Brahman advisor couple who had just given birth to a new baby. The night the baby was born, all weapons in the village glowed as though on fire. The father, who was the king's teacher, was very scared by this incident.

Checking the astrological charts, he learned that his son would become a fierce bandit, killing many people. He said to King Pasendi-kosala: "Lord, my newborn baby will be a killer. He is going to kill a lot of people. Should I kill him or not? Lord, please decide this for me. I leave his life in your hands."

King Pasendi-kosala considered that this was just a little baby. He had much respect for the Brahman and wanted to please him. He felt torn because the Brahman's predictions had always proved correct. To make him happy, the king said, "We will keep an eye on him. He is just a little baby. If something changes, we can kill him any time. I rule the country. He cannot escape." The Brahman accepted this. But, he thought, "My son will be a killer when he grows up. What can I do? So, he named the boy "Ahingsakumara" or one who does no harm to anybody." His son was a good boy. He was loved by his parents and the king. He was very smart. When he learned boxing and fighting with weapons he never lost to anybody.

Because his father was the king's advisor he would also become an official for the king after being educated. But first, he had to receive higher education in political science. So, he was sent to study with a teacher named Disapamokkha, along with 500 other students.

His father, the Brahman Advisor, let the teacher take care of his son, Ahingsakumara. The teacher treated him well, like his son. Ahingsakumara was always clever, cool and perfect in body, speech and mind around his teacher. He was smart in every subject and physically handsome. He was second to none in his studies. The teacher was obsessed with him and loved him more than any other student. As a result, the other 499 students agreed that they must kill Ahingsakumara or be utterly defeated.

Some students threatened Ahingsakumara; others teased him. They told the teacher that he was a trouble-maker. As the teacher heard more and more such stories, he concluded that Ahingsakumara was only good when he was with him. Apparently, when the teacher was not around, he was threatening and taking advantage of the others. His fellow students reported that Ahingsakumara was a bad boy, and the teacher heard this more and more often.

Finally, the teacher thought that he could not keep this student any longer – he was a lot of trouble. The teacher concluded that if he did not want Ahingsakumara any longer, he must kill him. But, many of his students were kings. How could he kill his student without ruining his reputation? He must kill Ahingsakumara in some roundabout way. During class, one day, as they were starting a new subject, the teacher closed the book. Ahingsakumara asked, “Why did you close the book? I would like to study more.” The teacher said: “If you finish this subject you will become a world ruler. If you really want to study it, you must bring me 1,000 human fingers for me to teach you this subject.”

This was a trick to kill his student. The student had no choice but to quit school. The teacher thought: “If he wants to continue, he must kill people. It is impossible to kill 1,000 people, because one of them will kill him. They will not let him live, so he will eventually die.” This was how he planned to kill his own student. Ahingsakumara sat down with no hope. He thought: “I was born a Brahman and



taught people. I have never committed any sin. I have had pure virtue (sīla) since birth. Now that I come to study, I must kill people. If I do not, I will not graduate.” So, he said to the teacher, “OK, I will kill people to get 1,000 fingers in order to graduate.”

Ahingsakumara cried while saying this to his teacher. He did not want to be an evil villain, killing people. But, he thought, “If I do not bring the 1,000 human fingers, the teacher will not teach me and I will not graduate, so I will not become a high-class person and rule the world. I must graduate in order to rule the world.”

The student must learn how to use the subject. Otherwise it is a waste of time. Just like us studying today; we must study hard to know and use what we are learning and make it sacred, exactly like the teacher. This, Ahingsakumara thought, is becoming wise.

When Ahingsakumara resolved to collect 1,000 human fingers in order to take the class, the teacher gave him a proper-sized sword, saying: “This is for you.” Ahingsakumara took it with respect. He also found a thong for stringing the fingers and took it with him. After he left the teacher, Ahingsakumara killed everyone he met. Sometimes he cut off their heads. Sometimes he cut off their hands; and sometimes he cut them in half. Then, Ahingsakumara took one finger from each of them. He killed whomever he met, whether they were high, middle or low class. All were killed. The word spread: “There is a killer in Savatthi named Angulimala.” Angulimala means “Finger Necklace.” Whenever he got a finger, he dried it and added it to his necklace. Eventually, he got 999 fingers. When King Pasendi-kosala heard about him, he led his troops out to catch Angulimala. In the tradition of those times, two kings fought each other with swords. The loser was beheaded. They did not fight with their troop like today.

King Pasendi-kosala was discouraged. He thought: “I must fight Angulimala with swords. When he was born, all the weapons in his village glowed with fire. I have had no miracle like that.

When I fight him, either my head or his head will be cut off. I do not know what to do. I am discouraged.” The next day, the king left with his troops. But, he did not go directly to battle. He and his troops rested near Jetawan Vihara in order to meet Lord Buddha.

Brahmani, the mother of Angulimala, heard King Pasendikosala leaving with his troops and left first. She wanted to warn her son to flee or he would be killed by King Pasendikosala. Lord Buddha knew that, if Angulimala saw Brahmani, he would kill his own mother for another finger. He did not care even about father or mother. He just killed whoever was nearby for fingers. He thought only of his forthcoming studies – nothing else.

Lord Buddha knew that Angulimala was to become the last one – [the 80<sup>th</sup>] of His 80 Noble Disciples. If he killed his mother he would become an unfortunate being – unable to attain the transcendent paths and fruits in this present lifetime. The 80 Noble Disciples would not be completed. Lord Buddha knew that He must get to Angulimala before anybody else. When Angulimala saw Lord Buddha coming, he saw his beautiful fingers and thought: “I am going to be the ruler of the world. All will be successful.”

Lord Buddha was so very faithful and venerable that he had a splendidly beautiful, radiant body. Nobody could stop looking at Lord Buddha. Angulimala thought: “He will be finished.” He immediately took his sword and charged. When he had almost reached Lord Buddha, all of a sudden, Lord Buddha appeared far away – about 40 - 60 meters off. Angulimala continued chasing Lord Buddha; getting close. But, whenever he almost reached Lord Buddha, Lord Buddha again suddenly appeared far away. No matter how hard he tried, he could not charge up to Lord Buddha with his sword. Finally, he grew tired and thought, “He has become the world ruler over me. I am not destined to be the ruler of the world. That is for sure. My virtue cannot equal His.” As soon as Angulimala realized this in his heart, all delusion and false pride fell away. He surrendered and said, “Please stop, monk.”

Lord Buddha replied: “I have stopped, but you have not.” This demonstrates that the word, “Stop,” is the right path from the very beginning up to Arahant. Only the word, “Stop” is the right path for Buddhists or samana from the beginning up to Arahant. It is the real heart of Buddhism.

## 1.49 CONCLUSION

The word “stop,” here, is just one word, but it is the beginning of the real path to true religion for all seekers. Thus, you must bring your mind to stop perfectly still at the center of the Sphere which governs the Human Body. Stopping still is the target. If you don’t stop still you can’t practice. Even if you try for 40-50 years, or 100, or even 120-130 years. If the mind can’t stop still, you can never reach the core foundation of true religion. You must stop still at the center of the center of the Sphere that governs the Human Body. You must get to the gateway of religion to remember and continue on.

## 1.5 OVERVIEW OF THE BOOK

This book presents the most profound teachings of Luang Phor Phra Mongkol-Thepmuni, the Meditation Master of Wat Paknam Bhasicaroen (born Sodh Candasaro), who studied, taught and practiced Four Foundations of Mindfulness Meditation to Dhammakāya and Nibbāna. It presents a detailed explanation of his most advanced meditation techniques, for all readers around the world, to ensure the continued extension of these crucial gems of wisdom to future generations.

**Chapter 1** of this Introduction, outlined the aim, the approach and the meditation technique, and has also provided a sample meditation session with Luang Phor Sodh.

**Chapter 2** covers the basic samatha concentration and preliminary anupassanā meditation methods which provide the foundation for the more advanced vipassanā meditation to follow, which provide the foundation. It covers meditating through the worldly to Dhammakāya.

**Chapter 3** presents the vipassanā insight component of the meditation, focusing on the Dhammakāya Bodies which are non-compound bodies, comprised of the virtues of the Four Noble Disciples. Together with the mundane worldly bodies discussed in Chapter 2, this completes the 18 bodies which provide the meditator with a step-by-step ladder from the crudest Human body up to the refined Arahāt.

**Chapter 4** summarizes Lord Buddha's Four Foundations of Mindfulness. This is Lord Buddha's major teaching on how to meditate, – how He first introduced bodies-in-bodies, feelings in-feelings, minds-in-minds and dhammas-in-dhamma.

**Chapter 5** covers Purification to Nibbāna, taking the meditator higher than believed possible in other meditation techniques and also demonstrating that the mind can actually be seen in meditation.

**Chapter 6**, Exploring the Cosmos, teaches advanced meditators how to “see for themselves” the whole cosmos, including both heavens and hells, making these realms now objects for scientific observation rather than merely topics for philosophical discussion.

**Chapter 7** explains the important role of the Seven Factors of Enlightenment (bojjhaṅga) in overcoming hindrances and facilitating mental cultivation.

**Chapter 8** presents development of wisdom. First vipassanā insight wisdom to realize the characteristics of compound phenomena, then the noble paths and fruits and finally penetrating the Four Noble Truths.

Finally, **Chapter 9** wraps it all up with a brief conclusion.



Only the word, “Stop” is the right path for Buddhists or samana from the beginning up to Arahant. It is the real heart of Buddhism. The word “stop,” here, is just one word, but it is the beginning of the real path to true religion for all seekers. Thus, you must bring your mind to stop perfectly still at the center of the Sphere which governs the Human Body. Stopping still is the target. If you don’t stop still you can’t practice. Even if you try for 40-50 years, or 100, or even 120-130 years. If the mind can’t stop still, you can never reach the core foundation of true religion. ... You must get to the gateway of religion to remember and continue on.

*Luang Phor Wat Paknam  
Phra Mongkol-Thepmuni (Sodh Candasaro)*

## CONCENTRATION SAMATHA & ANUPASSANA



When a being is about to die and consciousness seeks a rebirth destination, it will pass through these positions. For example, when a human being is to be born, Rebirth Consciousness (paṭisandhi-viññāṇa) will eventually settle in the mother's womb. The complete set of refined bodies from the refined Human Body up, each with its governing First Path Sphere (the pathamagga sphere) becomes a Rebirth Sphere and first settles at the center of the father, entering the father along this seven-step path from Position One at the nostril to Position Seven at the center of the body. If the Rebirth Sphere is female, it enters via the left nostril and left eye. If it is male, it enters via the right nostril and right eye...

## 2.1 SAMATHA MEDITATION

### 2.11 INTRODUCTION

Luang Phor Sodh integrated three methods of samatha concentration meditation: (1) Light Object Meditation (*āloka-kasiṇa*), (2) Mindfulness of Breathing (*ānāpānasati*), and (3) Recollection of the Virtues of Lord Buddha (*Buddhānusati*).

Practicing these three together is one of the most effective methods of meditation because the light object is a universal meditation object appropriate for all personality types. While contemplating the preliminary sign (*parikamma-nimitta*) one visualizes a light sphere and continues contemplating it, until attaining the learning sign (*uggaha-nimitta*) and then the counterpart sign (*paṭibhāga-nimitta*) which remains stable as a bright sphere for a long time. A meditator who practices any one of the other nine *kasiṇas* and begins with that preliminary sign will also eventually come to see the light sphere when the mind attains its learning sign and counterpart sign. The light *kasiṇa* is, therefore, a universal meditation object, appropriate for all temperaments. It can bring the components of the mind, which are vision, memory, thought and cognition, into oneness very efficiently.



When a meditator has practiced light object (*āloka-kasiṇa*) meditation sufficiently to attain the counterpart sign, the mind becomes concentrated, stable and one-pointed and the meditator attains the first state of absorption (*jhāna*). The mind, then, contains the five *jhāna* factors: applied thought (*vitakka*), sustained thought (*vicāra*), joy or rapture (*pīti*), peaceful happiness (*sukha*) and one-pointed concentration (*ekaggatā*). The meditator can, then, develop further to the second, third and fourth *jhānas*. This is the “Right Concentration or *Sammā-samādhi*” taught by Lord Buddha. That is why the light *kasiṇa* is so effective.

One who practices light object meditation and completes *jhāna* attainment (*jhāna-samāpatti*) of all four *rūpa-jhāna* and four *arūpa-jhāna* states (i.e. attains “Right Concentration”) will readily achieve supernormal powers (*abhiññā*) such as the deva eye or deva ear. This, in turn, leads to development of the threefold or eightfold transcendental knowledge (*vijjā*) taught by Lord Buddha as the essence of enlightenment. Light object meditation or *āloka-kasiṇa* is, thus, extremely powerful.

Venerable Buddhaghosa explained that light object meditation enables one to see all karmic beings in the Three Worlds (the three *bhāva* or potential domains for rebirth within karmic existence: the Sensual World or *kāmaloka*, the Brahman World or *rūpaloka* and the Formless Brahman World or *arūpa-loka*). This knowledge is called *yathākammūpagañña*. It is the foundation for Deva Eye Knowledge (*dibbacakkhuñña*), which leads to Knowledge of the Decease and Rebirth of Beings (*cutūpapātañña*). That is the second of the Three Transcendental Realizations (*vijjā*) that Lord Buddha attained on enlightenment night (*samantapasadika*, 184-185). Thus, just before attaining enlightenment, Lord Buddha was cultivating light object (*āloka-kasiṇa*) meditation and also saw the sphere and form icon (*rūpa-nimitta*). Once, Lord Buddha addressed Phra Anuruddha as follows (*Majjhima-nikāya*, 14/452/302):

Taṃ kho pana vo anuruddhā nimittaṃ  
 pativijjhitabbaṃ. Ahampi sudam anuruddhā  
 pubbeva sambodhā anabhisambuddho  
 bodhisatto va samāno obhāsañceva  
 sañjānāmi dassanañca rūpānaṃ.

Anuruddha and company, you must penetrate those signs (nimitta) which I saw before enlightenment when I, the Tathāgata, was just a Bodhisatta, not yet enlightened with higher wisdom. I penetrated the light object (āloka-kasiṇa) and saw the form icon (rūpa-nimitta).

Thus, Luang Phor Sodh chose light object meditation (āloka-kasiṇa) along with Mindfulness of Breathing (ānāpānasati) and Recollection of the Virtues of Lord Buddha (Buddhānusati). These methods are very effective because they are based on the Right Practice of Lord Buddha.

## 2.12 THE MEDITATION PRACTICE

The way to practice initial samatha concentration is as follows:

**Base 1: The Nostril Aperture:** Visualize a bright sphere at the nostril – ladies on the left and gentlemen on the right. The bright sphere is the form icon (rūpa-nimitta) which develops as the Learning Sign with meditation practice. It may be about the size of an eyeball or some other size that feels comfortable to visualize. The meditator allows the bright sphere to appear at the nostril and concentrates at the transparent spot at the center of the sphere while simultaneously reciting mentally “Sammā Arahant, Sammā Arahant, Sammā Arahant.” This is the first base for pausing the mind.

**Base 2: The Tear Duct:** Next, mentally move the bright, clear sphere up inside the nose along the path of the breath. Slowly bring the sphere to stop still at the opening of the tear duct at the inside corner of the eye – ladies at the left eye and gentlemen at the right eye. Mentally recite “Sammā Arahang, Sammā Arahang, Sammā Arahang.” to keep the sphere bright. This is the second base for pausing the mind.

**Base 3: The Center of the Head:** Mentally move the sphere slowly towards the back of the head and stop still at the center of the head. Recite: “Sammā Arahang, Sammā Arahang, Sammā Arahang” to keep the sphere bright and clear and to hold it steady. This point is the third mind for pausing the mind. Continue to recite: “Sammā Arahang, Sammā Arahang, Sammā Arahang” to keep the sphere bright.

**Base 4: The Palate Terminus:** For the next step, first roll the eyeballs upward gently while keeping the eyelids closed. When a baby falls asleep, the eyeballs naturally roll upward as the mind falls backward and the mind components come together into oneness. Next, bring the sphere slowly back to stop at the palate terminus – the back of the roof of the mouth. Mentally recite: “Sammā Arahang, Sammā Arahang, Sammā Arahang.” This is the fourth base for pausing the mind.

**Base 5: The Top of the Throat Aperture:** Mentally move the bright, clear sphere slowly and directly downward to stop still at the top of the throat aperture – the opening of the throat. Mentally repeat the words “Sammā Arahang, Sammā Arahang, Sammā Arahang.” This is the fifth base for pausing the mind.

**Base 6: The Center of the Body:** Next, slowly move the clear, luminous sphere directly downward to stop still at the center of the body in line with the navel. This is where the breath starts and ends. Mentally recite: “Sammā Arahang, Sammā Arahang, Sammā Arahang.” This is the sixth base for pausing the mind.

**Base 7: The Position of the Sphere:** Now, let the sphere lift directly upward above the navel about two “Anguli” or roughly two inches. (Two “Anguli” is the distance from the tip of the middle finger to the second joint.) This is home base, the permanent resting place of the mind. It is the center where all karmic phenomena (dhātu-dhamma) derived from the primordial water, earth, fire, wind, space and consciousness elements, originate. It is also where new Spheres of Consciousness arise, conditioned by our merits or demerits. Whenever we are born, die, sleep or waken the old Sphere of Consciousness governing the body lets go of the counterpart sign (paṭibhāga-nimitta) and falls down to Position Six. This conditions a new Sphere of Consciousness to arise and function at Position Seven. The inner refined bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas of the Greater Discourse on the Four Foundations of Mindfulness (satipaṭṭhāna) are located here at the center of the body. The visible human body is just our crude outer shell. More and more refined bodies and minds lie deeper and deeper inside.

After the bright, clear sphere becomes visible at Position Seven, the meditator never moves the mind anywhere else – left, right, front, back, up, or down. One only stops still there and concentrates further, contemplating the sphere (preliminary nimitta) and mentally reciting “Sammā Arahang” while mindfully observing the breath which hits and passes through the sphere. One should never move the mind to follow the breathing in and out.

### 2.13 ĀNĀPĀNASATI

As Luang Phor Sodh taught, the meditator should mindfully observe the breath going in and out from a fixed position at the center of the body, Position Seven. This is like those who mindfully contemplate the breath at the nostril, Position One. It is also in accordance with the admonition of Venerable Buddhag-

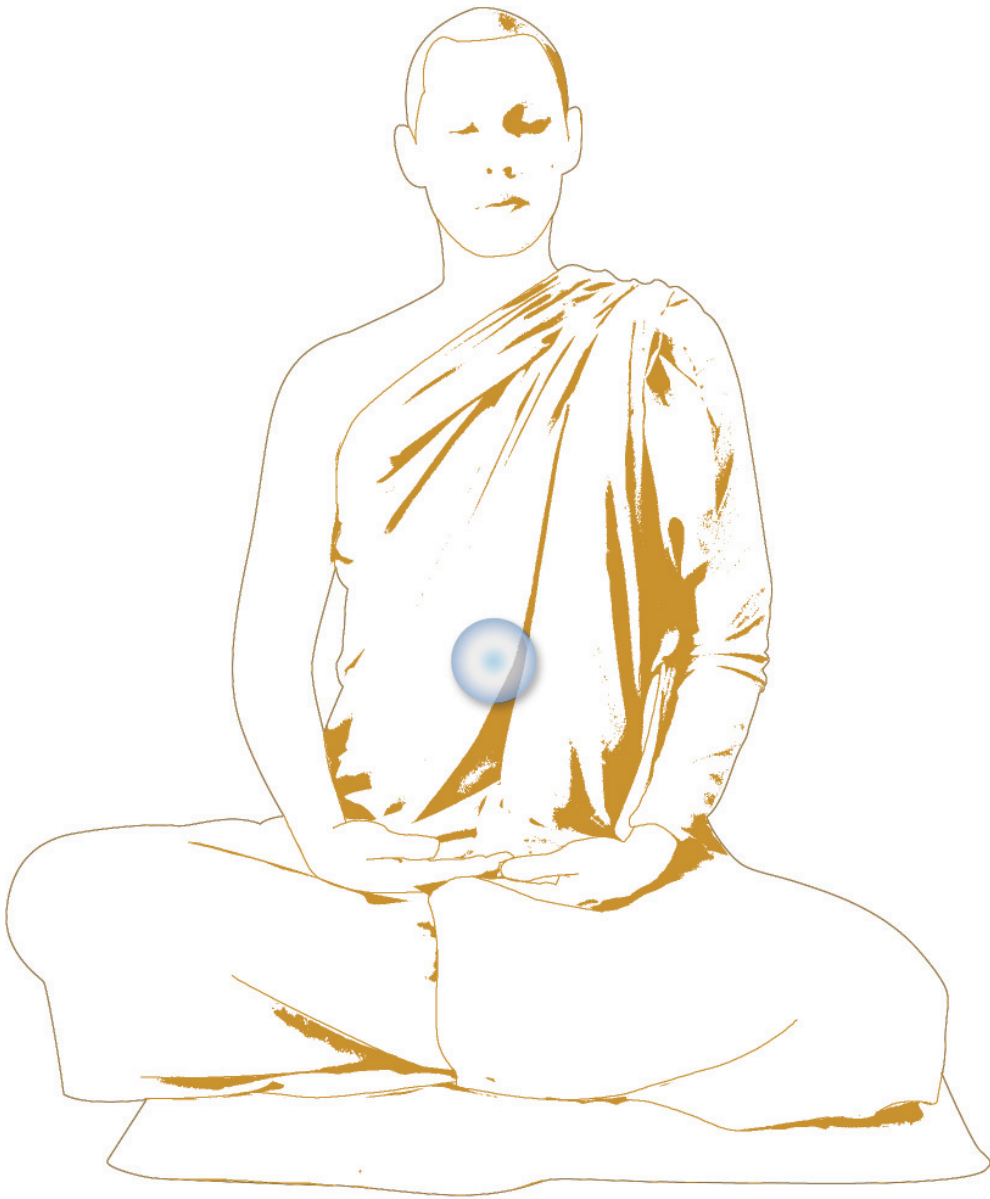


FIGURE 2.1: THE POSITION OF  
THE SPHERE

After the bright, clear sphere becomes visible at Position Seven, the meditator never moves the mind anywhere else. Only stop still there and concentrate further.

hosa's Commentary, "One who practices Mindfulness of Breathing (ānāpānasati) should not follow the breath in and out because the fluttering mind will become confused. The meditator should just contemplate mindfully at one fixed point as the breath passes (Visuddhimagga, 70-73)." Similarly, General of the Doctrine Venerable Sārīputta Mahāthera taught (Khuddaka-nikāya, 31/369/249):

When a meditator mindfully follows the inhaled breath from the beginning [nostril], through the middle [chest] to the end of the inhaled breath [center of the body], the body and mind become concerned, apprehensive and agitated from the vacillating fluctuations during moving inside.

When a meditator's mind follows the exhaled breath from the beginning [center], through the middle [chest] to the end [nostril], the body and mind become concerned, apprehensive and agitated with fanciful ideas from outside.

Because of happiness and satisfaction with going back and forth, anxiety arises as the breath goes out. The body and mind become concerned, apprehensive and agitated.

Because of happiness and satisfaction with going back and forth, anxiety arises as the breath comes in. The body and mind become concerned, apprehensive and agitated.

Venerable Sārīputta Mahāthera also explained how to practice Mindfulness of Breathing Meditation (Khuddaka-nikāya, 31/383-386/257-258):

The meditation object (nimitta) for Mindfulness of Breathing Meditation is not the object of any single mental state. No one can know all three phenomena: breathing in, stopping still, and breathing out. If the meditator does not know all three states, he can not attain the nimitta and his meditation will not succeed.

When the meditation object (nimitta) is not limited to a single mental state, but based on knowing all three states (breathing in, stopping still, and breathing out), attainment of the nimitta can be achieved and the meditation will succeed.

This is the explanation:

It is like a man sawing a tree that has fallen flat on the ground. His mindfulness focuses on the point of contact where the sawtooth touches the tree. He does not focus on the sawtooth going back and forth. This does not mean that the sawtooth does not go back and forth, only that he concentrates on the point of contact. With this focus he attains ultimate success.

All three together [breathing in, stopping still, and breathing out] make up the object of meditation. This is like the tree lying flat on the ground. Breathing in and out is like the saw going back and forth. The monk who meditates staying focused on his nostril aperture or upper lip does not follow the breath going in and out. This does not mean that the



breath does not go in and out, just that the mind leads, reaps the harvest and transcends to the divine rewards. This is like the man effectively concentrated on the point of contact of the sawtooth and the tree. He does not follow the sawtooth going back and forth. This does not mean that the sawtooth going back and forth does not happen. The mind leads, succeeds, reaps the benefit and transcends to the divine rewards.

What leads (*padhāna*)? The leaders are the body and mind of a diligent monk resolutely focused on the task. These are the leaders. What is the effort? The effort (*payogo*) for a monk persistent in meditation is to eliminate mental defilements (*upakilesa*) and be tranquil from anxiety (*vitakka*). This is the effort. What are the divine rewards? The divine rewards for a successful monk are untying the fetters (*samyojana*) which bind one to rebirth and purging core defilements (*anusaya*). These are the divine rewards.

In conclusion, the three phenomena of [breathing in, stopping still, and breathing out] cannot be the meditation object of a single state of mind. One cannot attain the *nimitta* unless the mind encompasses all three. With all three present, the mind is freed of distractions, takes the lead, attains success with effort and transcends to the divine rewards.

According to the Tipitaka (Pali Canon):

Any bhikkhu [monk] who successfully develops Mindfulness of Breathing Meditation (ānāpānasati), having practiced successively in accordance with Lord Buddha's Teachings, will make this world shine brightly like the moon coming out from behind a cloud.

## 2.2 ANUPASSANĀ

### 2.21 THE DHAMMA SPHERE

Luang Phor Sodh taught his students to mentally visualize the preliminary sign or nimitta [a crystal sphere] while simultaneously reciting “Sammā Arahang, Sammā Arahang, Sammā Arahang.” One imagines a transparent sphere and lets the mind rest continually at the transparent spot at the center of center of that bright, clear sphere. One repeatedly focuses the mind at the center of the center, ten, a hundred or a thousand times, without paying attention to anything else. Eventually, the mind stops still and the pure, transparent Dhamma Sphere which governs the Human Body arises from the center of the body. The standard size is about the size of an egg yolk, but some are about the size of the moon or the sun.

When the Dhamma Sphere arises, one must not be overjoyed or excited. Recitation of “Sammā Arahang” is no longer needed. The meditator just concentrates the mind to stop still at the transparent spot at the center of the center of that Dhamma Sphere. Inside, one sees five small spheres located at the center, front, right, back and left. At the center is the space element. At the front is the water element. At the right is the earth element. At the back is the fire element

and at the left is the wind element. These four outer spheres are the primary core elements (*mahābhūtarūpa*) called water, earth, fire and wind which control fluidity, solidity, temperature and breath from within the Dhamma Sphere governing the Human Body.

All of the refined material components making up the Human Body (*rūpa-khanda*) have stemmed from these four primary elements. This process began with Rebirth Consciousness (*paṭisandhi-viññāṇa*) and was first applied in the fetus (*kalala-rūpa*) in the mother's womb. The primary elements condition the fluidity, solidity, temperature and breath that maintain the body as well as the food coming in along the Umbilical Cord to feed the fetus. They also condition the food and water consumed and the breath to develop the body first as a fetus and after birth as an infant and child. When these four primary elements start to degenerate, the crude Human Body will also degenerate through old age, sickness and eventually death. There is no lasting, solid foundation to support enduring happiness; no real essence resembling self or soul; no "we-they," and no "ours-theirs." There is nothing at all that belongs to anyone who exists eternally.

Inside the transparent First Path Sphere (the *pathamagga* Sphere), one brings the mind to stop still at the transparent spot at the center of the space element. When the mind is properly concentrated, the center expands itself. Brighter and brighter spheres arise one by one. These spheres are purifications of refined body, speech and mind due to the purity of morality (*sīla*). The mind becomes pure due to pure intentions for Right Speech (*sammā-vācā*), Right Action (*sammā-saṅkappa*) and Right Livelihood (*sammā-ājīva*). This is Pure Morality (*sīla-visuddhi*) due to the mind being concentrated in one-pointedness (*ekaggatā*) with the *jhāna* factors: applied thought (*vitakka*) sustained thought (*vicāra*), joy (*pīti*), peaceful happiness (*sukha*) and one-pointed concentration (*ekaggatā*). As a result, the mind is freed from the five hindrances [Lethargy,

doubt, ill will, restlessness, and sensual desire] and becomes pure mind (*citta-visuddhi*). These two purifications [pure morality and pure mind] are the foundation for developing insight meditation (*vipassanā*) which leads to insight wisdom (*vipassanā-paññā*) or pure wisdom (*paññā-visuddhi*). Purity of Wisdom starts with purity of view (*diṭṭhi-visuddhi*). Purity of view is full realization of the Three Characteristics (*tilakkhaṇa*) that the psycho-physical organism or mind-body (*nāma-rūpa*) and all the compound phenomena of this world are impermanent, suffering and non-self.

To reach the most refined, transparent Dhamma Sphere which governs actions, speech and thought, the mind must stop still again and again, deeper and deeper inside the center of the center of successive spheres. Luang Phor Sodh called these the Spheres of *Sīla* (Morality), *Samādhi* (Concentration) and *Paññā* (Wisdom) which then carry one on to liberation (*vimutti*) and insight (*vimutti-ñāṇa-dassana*). The meditator transcends the coarse defilements of the crude Human Body which are greed or craving (*abhiijhā*), hatred or ill will (*byāpāda*), and delusion or wrong view (*micchā-diṭṭhi*) and arrives at pure morality, pure mind and pure wisdom. This is the Insight (*vimutti-ñāṇa-dassana*) that one can reach and see for oneself through meditation.

## 2.22 REFINED HUMAN BODY

When the mind stops still at the center of the Insight Sphere (*vimutti-ñāṇa-dassana*) and becomes perfectly concentrated, the center expands itself and the refined Human Body appears. It looks like the meditator, except transparent, more beautiful and more refined than the crude Human Body. It sits in meditation position on a circular, disk-shaped pedestal about one hand's-width thick, facing in the same direction as the meditator. When the mind is perfectly concentrated, it consists of applied thought (*vitakka*), sustained thought (*vicāra*), joy (*pīti*), peaceful happiness (*sukha*)

and one-pointed concentration (ekaggatā). These five jhāna factors overcome the corresponding five hindrances – lethargy or sloth (thīna-middha), doubt (vicikicchā), ill will (byāpāda), restlessness (uddhaccakukkucca), and sensual desire (kāma-chanda). Thus, one attains the first jhāna (State of Absorption). Seeing the refined Human Body signifies this attainment.

Upon seeing the first refined Human Body, the meditator lets go of the crude Human Body and becomes the refined Human Body right away. One then brings the mind of the refined Human Body to stop still at the center of the sphere at its center. The meditator continues in this manner with successive refined Human Bodies until eventually reaching the most refined. In this way, one attains growing purity of body, speech and mind and develops the corresponding wisdom that arises with brighter and brighter spheres. This is the meditation technique to successively reach, know, see and become the body in the body along with the purer and purer Dhamma Sphere governing each mind-body. Thus, one can also sense the feeling in the feeling which becomes more and more pleasant than in the crude Human Body and experience the mind in the mind freed from the crude Human Body's greed or craving (abhiijhā), hatred or ill will (byāpāda), and delusion or wrong view (micchā-diṭṭhi). Similarly, the meditator comes to thoroughly comprehend the higher and higher Dhamma realized, which is all wholesome (kusala) due to the super-human generosity (dāna), morality (sīla) and meditation (bhāvanā). Luang Phor Sodh taught his students: "If the mind stops still at Position Seven at the center of each body-in-the-body to the most refined it will attain the sea of virtues. These virtues or purity of body, speech and mind will help us." Thus, one cultivates the mind to stop still at the center of each Dhamma Sphere governing each body up to the most refined body, until one sees clearly continuously. In this state, if the one wishes anything that is possible, it will be attained [sooner or later.]

### 2.23 CELESTIAL BODIES

Let the mind of the refined Human Body stop still at the center of the center of the Spheres of Sīla (Morality), Samādhi (Concentration), Paññā (Wisdom), Vimutti (Transcendence), and Vimutti-ñāṇa-dassana (Insight) until the sphere, body and platform become most refined. When the mind is properly concentrated, the center will expand itself and there will appear the crude Celestial Body and then the refined Celestial Body which are, again, body-in-the-body. They are purer, bigger, more radiant, more beautiful and more refined than the Human Body. Their feeling-in-the-feeling is bliss. Their mind-in-the-mind is heavenly pure and their Dhamma-in-the-Dhamma is the devadhamma virtue of celestial beings which consists of morality (sīla), jhāna absorption (samādhi) and wisdom (paññā) plus moral shame (hiri) and dread of the consequences of doing evil (ottappa). These are based on their ability to see and know heaven and hell which lie beyond the range of human eyes.

### 2.24 BRAHMAN BODIES

After seeing and becoming the crude Celestial Body, the meditator lets go of the crude Celestial Body and becomes the refined Celestial Body. The mind of the refined Celestial Body then follows the same meditation procedure as before, stopping still at the center of the center. The center expands itself and one reaches, knows, sees and becomes the crude Brahman Body. Similarly, the meditator becomes successively the refined Brahman Body, the crude Formless Brahman Body and the refined Formless Brahman Body, which are each encased concentrically in the previous one as Body-in-the-Body. Each body is accompanied by feelings-in-the-feelings, mind-in-the-mind, and dhamma-in-the-dhamma. Each body is purer, bigger, more radiant, more beautiful and more refined than the previous. These are the worldly bodies.

## 2.25 DHAMMAKĀYAS

When the meditator has attained all of these, he will have developed the ability to know, see and become transcendent Dhammakāya. Dhammakāya represents virtue of purity which is beyond that of all worldly bodies.

Luang Phor Sodh taught: If the first three fetters: false self concept (*sakkāyadiṭṭhi*), doubt (*vicikicchā*) and reliance on useless rituals (*sīlabbata-parāmāsa*) have not been eliminated, the meditator who has reached Dhammakāya is still at the *gotabhū* level of one who attains Change-of-lineage Knowledge (*gotabhū-ñāṇa*) but is not yet a Noble Disciple on the path to Nibbāna. This is like having one leg in Nibbāna and the other in our Three Worlds. If the meditator develops samatha (concentration) and vipassanā (insight), he can thoroughly comprehend conditioned phenomena and the Four Noble Truths to reach, know, see and become the Dhammakāya Paths, Dhammakāya Fruits and the Nibbāna Element (*Nibbāna-dhātu*). One eliminates at least the first three fetters to become one of the Noble Disciples, in accordance with the level of virtue that one has attained.

## 2.26 SAMATHA-ANUPASSANĀ

Concentration (*samatha*) and preliminary insight (*anupassanā*) meditation allow a meditator to reach, know, see and become the body-in-the-body, feelings-in-the-feelings, mind-in-the-mind and dhamma-in-the-dhamma which become successively more and more refined until the meditator reaches Dhammakāya, enabling the meditator to thoroughly comprehend all conditioned phenomena, especially living beings with consciousness (*upādinna-saṅkhāra*). This leads the meditator to fully comprehend that the five aggregates (form, feeling, perception, volition and consciousness) which make up our mind-body (*nāma-rūpa*) are impermanent



(aniccā), suffering (dukkhā) and non-self (anattā). This is called purity of view (ditṭhi-visuddhi). It is based on purity of morality (sīla-visuddhi) and purity of mind (citta-visuddhi). Together these make up the body of insight (vipassanā). Why did Luang Phor Sodh teach his students to begin with samatha meditation concentrating on the preliminary nimitta sphere entering through seven positions from the Nostril to the Center of the Body? Luang Phor Sodh wanted meditators to become familiar with this mind path.

## 2.27 REBIRTH

When a being is about to die and consciousness seeks a rebirth destination, it will pass through these positions. For example, when a human being is to be born, Rebirth Consciousness (paṭisandhi-viññāṇa) will eventually settle in the mother's womb. The complete set of refined bodies from the refined Human Body up, each with its governing First Path Sphere (the pathamagga sphere) becomes a Rebirth Sphere and first settles at the center of the father, entering the father along this seven-step path from the nostril to Position Seven at the center of the body. If the Rebirth Sphere is female, it enters via the left nostril and left eye. If it is male, it enters via the right nostril and right eye.

When the father and mother have sexual intercourse, the Dhamma Spheres of father and mother and the Rebirth Sphere of the potential child come close together and the minds of father, mother and child stop still at the same point. The human realm (āyatana) attracts the Rebirth Sphere of the child from the father into the mother. It exits the father through the seven steps, the way it came, and enters the mother along the same seven steps from nostril to center of the body. If the Rebirth Sphere is female, it will enter via the left nostril and eye. If it is male, it will enter via the right nostril and eye. It then continues along the remaining steps to Position Seven.

When the father's Spermatozoa punctures the mother's egg, the potential child becomes an embryo, called *kalala-rūpa* in Buddhism. Luang Phor Sodh taught, "It initially looks like a bright sphere, the size of the drop of sesame oil, that clings to the end of the hair of a Yak after an average man has shaken it off seven times." This is the natural process of the very beginning of how beings arise in their mothers' wombs, starting from Rebirth Consciousness. From this point on, development is described by modern science.

Venerable Acariya Buddhaghosa called *kalala-rūpa* "Paṭisandhi-citta" or the First Sphere of Consciousness. He explained (Samantapasadika, 534):

Paṭisandhi-citta is the First Sphere of Consciousness. The word Paṭisandhi or "arising" means birth. The words "First Consciousness" modify the words "First Sphere which rises." Together, the First Sphere of Consciousness arising in the mother's womb is paṭisandhi or the Rebirth of a being with five aggregates. Thus, originally the human consists of (1) the First Sphere of Consciousness, (2) three formless aggregates (*arūpa-khandha*) which cling to that consciousness and (3) the embryo or *kalala-rūpa* which arises with that consciousness. The formless aggregates and *kalala-rūpa* of the First Sphere of Consciousness can take 30 forms for males and females based on 10 body builds, 10 add-ons and 10 gender features. There are also 20 potential forms for transgender human beings based on 10 body builds and 10 add-ons. These are called the embryo (*kalala-rūpa*). For females

and males the kalala-rūpa is about the size of a drop of sesame oil dipped up by the end of a new-born sheep's hair and it is transparent.

This statement is explained further in the commentary as follows: “It is like a drop of sesame oil or ghee (sappi) which is not murky. The forms are comparable, but not the color. This is called the kalala-rūpa or embryo” – [kalala-rūpa or embryo has the same color as sesame oil or ghee].

Luang Phor Sodh saw and knew this profound natural process through his meditation practice. He taught his students to roll their eyeballs up gently. When beings, including humans, are about to die, be reborn, fall sleep or wake up, their eyeballs naturally roll upward like this. This can be seen when a baby falls asleep. The eyes roll up and look all white. It is the same for adults in deep sleep, we just don't see it. This also happens when a father and mother are having sexual intercourse and their seed elements (dhātu-dhamma) come properly together. This is the true reality that most people have just never noticed. But, Luang Phor Sodh, who had never had a family, was amazingly able to see and know this through his Dhammakāya knowledge.

## 2.28 MULTIPLE BODIES

The Four Foundations of Mindfulness Meditation which Luang Phor Sodh practiced and taught allows meditators to reach, know, see and become successive bodies-in-bodies with feelings-in-feelings, minds-in-minds and dhammas-in-dhammas, up to the most refined Dhammakāyas. The word “body or kāya” means “collection” or “heap.” It can be a collection of tangible components

like the physical body (*saṁsāra* or *deha*) or intangible components like consciousness (*citta*) or the mind (*mano*). It can also be a collection of virtues. That is what is called “*Dhammakāya*” for Lord Buddha, the Arahants, and the Noble Disciples.

Venerable Phra Brahmuni (Phin Suvacathera), the former abbot of Wat Bavonnivedvihara, gave a sermon on “Three Bodies” at the Buddhist Union of Thailand on October 10, BE 2498 (CE 1955). He said (Venerable Brahmamuni, 1-3 and 21-23):

The Pali *Mahāsatiṭṭhāna Sutta* says, “*Kāye Kāyā-nupassī*” or “Contemplation of the Body-in-the-Body.” Even when these words are translated into Thai, it is still hard to understand them. There are various perspectives on them. From a scholar’s perspective this means “Contemplation of the Body-in-the-Body” or contemplating the body separate from its pieces by contemplating each component one at a time. For example, contemplating body hairs, head hairs and finger nails separately. From the Nakdhamma [meditators’] perspective, the meaning is different. This perspective explains that in the outward direction, from the center, this phrase means contemplation of the Dhamma Body (*Dhammakāya*) in the Celestial Body and the Celestial Body in the Human Body. In the inward direction, from outside, it means contemplation of the Human Body as outermost with the Celestial Body in the middle and the Dhamma Body (*Dhammakāya*) inside. It is hard to say who is right and who is wrong. Probably both are right. The scholars

translated it correctly based on the customs and grammar of their basic practice. The Nakkhamma or meditators are also right based on their knowledge of origins (āgatasathāna) and intermediate and advanced practices. Āgatasathāna means origin [of] Human and Celestial Bodies. Both the Human Body and Celestial Body are mentioned in the Mahāsamaya Sutta (the Great Meeting):

Ye keci buddhaṃ saraṇaṃ gatā se  
Na te gamissanti apāyabhūmiṃ  
Pahāya mānusaṃ dehaṃ  
Devakāyaṃ paripūressanti.

Those who take Lord Buddha as refuge will not go to apāya-bhūmi [the suffering worlds]. When they leave their Human Bodies, they will fully-attain Celestial Bodies.

This verse calls the Human Body the “Manusadeha” meaning “the physical animal-body” of a human and calls the Celestial Body the “Devakāya” or angelic “gathering of components,” a term more inclusive of intangibles. In practical translation, both mean “body.”

The Aggaññasutta explains (Digha-nikāya, 11/55/92):

Tathāgatassa hetam vāsetṭhā adhivacanaṃ  
dhammakāyo itipi brahmakāyo itipi  
dhammabhūto itipi brahmabhūto itipi.

The words Dhammakāyo, Brahmakāyo, Dhammabhūto and Brahmabhūto are all names for the Tathāgata [Lord Buddha].

## CELESTIAL BODIES

The lines: “Pahāya mānusaṃ dehaṃ devakāyaṃ paripūressanti” mean “When one leaves a Human Body, one will fully attain a Celestial Body.” This implies that there are several levels of Celestial Bodies or Devakāya, because the words “fully attain” mean attain flawlessly. If not fully-attained, the body is flawed or imperfect. Thus, there must be low, medium and high levels. The low level is for those who are not perfect or cannot fully attain higher levels, such as hell-being guardians (nirayapāla). The moderate level is the realm of common celestial beings, and the high level must be for perfect celestial beings. Comparing with the Bodies of Lord Buddhas, the high level might be the Supreme Enlightened Body with Deva Eye and Deva Ear which can teach and help others. The medium level might be like the dream on the night before enlightenment, and the low level might be like Lord Buddha’s body before enlightenment. This is not mentioned in the life-story of the Buddha. According to that verse, taking Lord Buddha as one’s refuge or recollecting the virtues of Lord Buddha are the causes for the Celestial Bodies being perfect.

## DHAMMAKĀYA BODIES

Dhammakāya means Dhamma Body. This is a highly refined, transcendent level of mind. When using the term Dhamma Body, one must

clearly understand both the word “Dhamma.” It means that which endures. That which lasts is “Dhamma” and that which doesn’t last is non-dhamma. Within this, there are two types: (1) Immortal (amata-dhamma) or unconditioned (asaṅkhata-dhamma) Dhamma that remain forever unchanged. (2) Mortal (mata-dhamma) or conditioned phenomena (saṅkhata-dhamma or saṅkhāra-dhamma) remain temporarily and then change into something else. These include human and animal bodies and all inventions. Dhammakāya is Supra-mundane (lokuttara), Unconditioned (asaṅkhata-dhamma) and Immortal (amata-dhamma) Dhamma, not mundane phenomena or (lokiyadhātu or lokiyadhamma).

**Note:** We have already explained that the word “kāya” or “body” means a collection or grouping of things, which could be tangible (e.g. the 32 parts of the physical body) or psychological (e.g. the four components of mind), or some other grouping.

The word “Dhamma” has many, many meanings. The 20 top translations into English are: Nature, condition, quality, property, characteristic, function, practice, duty, object, thing, idea, phenomenon, doctrine, Law, virtue, piety, justice, Buddha’s Law/Truth, Buddhist Scriptures, and religion. The most inclusive meaning is “phenomenon.”] In this perspective, the essential characteristic is remaining or enduring: that which lasts is “dhamma” and that which doesn’t last is non-dhamma. Within this, there are two types: (1) Immortal (amata-dhamma), unconditioned (asaṅkhata-dhamma) Dhamma that remain forever unchanged, and (2) Mortal (mata-dhamma), conditioned phenomena (saṅkhata-dhamma



or saṅkhāra-dhamma) that remain temporarily and then change into something else, such as a human or animal body and all inventions.

In English we distinguish immortal, unconditioned “Dhamma [such as Nature, Lord Buddha’s Teachings and Virtue] with a capital “D” and conditioned [fleeting phenomena] as “dhamma” with a lower case “d.” The English translations above, however, barely graze the very first meaning given in Thai: “States that a being should sustain, good deeds, or merit.” We accept “virtue” as the best word on the English list. So, “Dhammakāya” refers to a collection of transcendent spiritual virtues. They are supra-mundane (lokuttara), unconditioned (asaṅkhata-dhamma) and immortal (amata-dhamma). These are the transcendent virtues of the Noble Disciples on the path to Nibbāna, measured against the Ten Perfections or progress in releasing the ten fetters. There are ten levels of Dhammakāya: (1) Gotrabhū Path and (2) Fruit [Noble State Wisdom - Not yet on the Path], (3) Sotāpanna Path and (4) Fruit [Stream-enterer], (5) Sakadāgāmi Path and (6) Fruit [Once Returner], (7) Anāgāmi Path and (8) Fruit [Non-returner], (9) Arahant Path and (10) Fruit [Saint or Perfect One].

These visible worldly and Dhammakāya bodies and their associated mentalities or levels of consciousness provide the meditator with a step-by-step pathway to Nibbāna.

Next to come, I will mention the principles and meditation methods in accordance with the Four Foundations of Mindfulness that Luang Phor Sodh practiced and taught his students.



## INSIGHT MEDITATION (VIPASSANA)



If one completes all 30 perfections in a lifetime, one can achieve the paths, fruits and Nibbāna as a Noble Disciple. One who aims higher, such as to become one of the Eighty Great Noble Disciples, a Silent Buddha or a Lord Buddha must accumulate merit longer in each of the three levels of perfection. For one who aims to become a Lord Buddha, there are three levels of Lord Buddha: enlightenment with wisdom, enlightenment with faith and enlightenment with persistence. Each of these levels requires a longer period of completing perfections.

Those who meditate to the refined Dhammakāya level can see and know the Spheres of Merit, Perfection, Superior Perfection and Supreme Perfection with the Ñāṇa-rattana (Knowledge of the Triple Gem). This Dhammakāya Ñāṇa-rattana enables the meditator to know and see the lives of all world beings in the Three Worlds, the Sensual World including the realms of angels, humans, hungry ghosts, hell beings, demons and animals plus the Brahman World and the Formless Brahman World. The meditator can also reach, know and see Āyatana Nirvana with this Dhammakāya Ñāṇa-rattana.

### 3.1 FOUNDATIONS OF VIPASSANĀ

#### 3.11 REALMS & OBJECTS

In the Mahāsatipaṭṭhāna Sutta, Lord Buddha taught Mindfulness of Bodies-in-Bodies, Feelings-in-Feelings, Minds-in-Minds and Dhammas-in-Dhammas, both inside and outside. Mindfulness of Dhammas-in-Dhammas contains only five objects of vipassanā (Digha-nikāya 10/290-299/335-350). They are:

1. Nīvaraṇa-pabba (Section on Hindrances),
2. Khandha-pabba (Section on Aggregates),
3. Āyatana-pabba (Section on Sensory Domains),
4. Bojjhaṅga-pabba (Section on Enlightenment Factors),
5. Ariyasacca-pabba (Section on Noble Truths).

Venerable Acariya Buddhaghosa, who composed the Path of Purification (Vissuddhimagga), explained the details of these objects of vipassanā in six sections of wisdom or paññā as follows:

1. The Five Aggregates (khandha),
2. The Twelve Sensory Domains (āyatana),
3. The Eighteen Elements of Consciousness (dhātu),
4. The Twenty-two Faculties (Indriya),
5. The Four Noble Truths (ariyasacca),
6. The Twelve Links of Dependent Origination (paṭicca-samuppāda).

### 3.12 THE PRACTICE

In practice, Luang Phor Sodh practiced and taught concentration (samatha) and preliminary insight (anupassanā) meditation using three methods. These are the Light Meditation Object (kasiṇa), Mindfulness of Breathing (ānāpānasati), and Recollection of the Virtues of Lord Buddha (Buddhānusati).

Integrating these three methods is one of the most effective meditation methods for developing purity of virtue (sīla-visuddhi) and purity of mind (citta-visuddhi) which are the foundation and body of vipassanā leading to purity of wisdom (paññā-visuddhi).

Citta-visuddhi or purity of mind is when the mind is freed from the five hindrances, gentle and workable for supernormal powers (abhiññā) and transcendental knowledge (vijjā), leading to thorough comprehension of the Three Characteristics (tilakkhaṇa) of conditioned phenomena and the Four Noble Truths, ultimately attaining the elimination of ignorance (avijjā) which is the root of all suffering.

Vipassanā arises and is developed due to attaining at least access concentration (upacāra-samādhi) up to the fourth jhāna. When a meditator practices concentration meditation and attains the learning sign (uggaha-nimitta) to see the sign clearly briefly,

the mind becomes concentrated temporarily. This is called access concentration. When the meditator attains the counterpart sign (paṭibhāga-nimitta) and sees the sign clearly for long periods, the mind becomes stable in concentration. This is called attainment concentration (appanā-samādhi). attainment concentration is the foundation for attaining the first jhāna which then leads on to the second, third and fourth jhāna. The four jhānas arise when the mind is firmly concentrated, gentle and workable for attaining supernormal powers (abhiññā) and transcendental knowledge (vijjā). Fluent attainment of all jhānas (jhāna-samāpatti) is called Right Concentration (sammā-samādhi) which is one of the factors in the Noble Eightfold Path. Right concentration is the foundation for developing full realization of the Three Characteristics (tilakkhaṇa) of compound phenomena and the Four Noble Truths (ariyasacca).

Meditation integrating Luang Phor Sodh's three meditation methods effectively helps the mind become concentrated quickly. When the meditator brings the mind (which consists of four components: vision, memory, thought and cognition) to stop still in oneness at the center of the body (Position Seven), the Sphere of Cognition at the center of the Dhamma Sphere governing the Human Body, lets go of the nimitta (a mental sign), is extinguished and disappears. This causes Position Six to create a new Sphere of Wholesome Consciousness, consisting of applied thought (vitakka), sustained thought (vicāra), joy (pīti) peaceful happiness (sukha) and one-pointed concentration (ekaggatā), in accordance with the level of virtue or morality and meditation of the meditator. This new sphere is pure, free of defilements and hindrances. It floats gently up and establishes itself firmly at Position Seven, spotless and ready to work.

Thus, Supernormal Powers (abhiññā) such as the angel (deva) eye or angel (deva) ear arise and enable the meditator to develop supra-mundane knowledge (vijjā) such as the threefold or eightfold transcendent knowledge resulting in full realization of the

Three Characteristics of compound phenomena and the Four Noble Truths. For example, with this level of virtue, the meditator can examine the objects of vipassanā and develop direct wisdom from knowing these phenomena and truths as taught by Lord Buddha.

In fact, to practice concentration and insight meditation well, a meditator must have accumulated virtues of generosity (dāna), morality (sīla) and meditation (bhāvanā) in previous lifetimes. In the present life, before practicing meditation, if the meditator has lacked awareness and right wisdom and become careless, he may commit moral misconduct and let the mind become overwhelmed by defilements. As a result, defilements may mix with virtues as in the old phrase “attending temple but still drinking.” For example, some may cling to sensual indulgence and remain obsessed with happiness based on sense objects (sights, sounds, smells, tastes and touches), being imbued with worldly values such as gain, dignity, praise or happiness. As a result, the mind is murky with defilements and hindrances and it is hard to see the Dhamma Sphere.

However, when the merits conducted outweigh demerits, they will remind the meditator to seek tranquility and Truth, studying Dhamma or meditation from books or well-known masters. When the meditator better understands cause and effect, through right practice, the mind is directed into the Dhamma stream with generosity, morality and meditation relied upon in place of external masters.

Lord Buddha’s Four Foundations of Mindfulness Meditation to Dhammakāya, which Luang Phor Sodh practiced well and taught, are both samatha and vipassanā meditation. Initially, the practice begins as samatha or concentration meditation based on a foundation of virtue (sīla) using three meditation techniques simultaneously: The Light Meditation Object (āloka-kasīṇa), Mindfulness of Breathing (ānāpānasati), and Recollection of Lord Buddha’s Virtues (Buddhānusati). These three help a meditator effectively concentrate the mind and develop jhāna to eliminate the five hindrances.

### 3.13 THE DHAMMA SPHERE

When the mind is free from hindrances, it becomes concentrated, pure, gentle and workable for attaining the Dhamma-in-the-Dhamma, beginning with the virtues of generosity (*dāna*), morality (*sīla*) and past meditation (*bhāvanā*) – having formerly done meritorious deeds or *pubbe-katapuññatā*. The meditator will see a bright sphere at the Center of the Body (Position Seven). This is the Dhamma Sphere, the nucleus of the form aggregate (*rūpa-khandha*) that gives rise to the Human Body. The Dhamma Sphere is also called the “Pathama-magga” or “the First Path” Sphere because it is the first step to the Supra-mundane Paths (*magga*), Fruits (*phala*) and *Nibbāna*.

The Dhamma Sphere is the nucleus that governs the body and mind. Inside, the four primary seed elements of matter (*mahābhūta-rūpa*) are seen as small, bright spheres located at the front, right, back and left respectively. They are: water or fluidity (*āpo-dhātu*), earth or solidity (*paṭhavī-dhātu*), fire or temperature (*tejo-dhātu*), and wind or movement (*vāyo-dhātu*).

The water element controls fluidity in the body. The earth element controls solidity. The fire element controls body temperature. And, the wind element controls the breath that maintains the body. These elements maintain the physical body in appropriate states and conditions and prepare coarse elements such as food and drink, breathing in and out, and physical growth to feed and develop the body. If these four elements – water, earth, fire and wind – are out of balance, one will become sick. These four seed elements of matter (*mahābhūta-rūpa*) arrive with Rebirth Consciousness (*paṭisandhi-viññāṇa*) and develop to become the form aggregate (*rūpa-khandha*) or flesh body which has been growing ever since – initially in the mother’s womb as the embryo or *kalala-rūpa*. The body, then, serves as the home for development of the immaterial mind components.



For living beings, there are two immaterial elements: space and consciousness. The space element is located at the center of the Dhamma Sphere and the consciousness element is at the center of the space element. If all six elements are broken apart or out of control, death occurs.

There are four immaterial mind components: (1) The Sphere of Mental Vision grows from the refined seed element (dhātu-dhamma) of the feeling aggregate (vedanā-khandha). Its size is bigger than the eyeball, (2) The Sphere of Memory grows from the Refined seed element of the perceiving aggregate (saññā-khandha). It is about the size of the eyeball, (3) The Sphere of Thought (citta) grows from the refined seed element of the Thinking (saṅkhāra-khandha). It is about the size of the colored iris around the pupil and, (4) the Sphere of Cognition grows from the refined seed element of the consciousness aggregate (viññāṇa-khandha). It is about the size of the pupil of the eye.

The Sphere of Mental Vision is located at the exact center of the Dhamma Sphere, inside the space element. The Sphere of Memory is located concentrically at the center of the Sphere of Mental Vision. The Sphere of Thought is located concentrically inside the Sphere of Memory. And, the Sphere of Cognition is located concentrically inside the Sphere of Thought. They are all packed together like the layers of an onion, from the crudest outer Sphere of Mental Vision or sensing down to the most refined inner Sphere of Cognition or Consciousness. These spheres have grown from their respective refined immaterial Seed Elements or dhātu-dhamma, which were similarly packed concentrically.

We generally define “body” as “visible matter” and “mind” as the “invisible.” Mental phenomena (nāma-dhamma) are very hard to see. As Lord Buddha said (Khuddaka-nikāya, 25/13/19):

Sududdasaṃ sunipuṇaṃ  
 Yattha kāmanipātinaṃ  
 Cittaṃ rakkhetha medhāvī  
 Cittaṃ guttaṃ sukhāvahaṃ.

The wise man should train the mind, which is very hard to see and refined and likes to dwell on attractive sensual objects. A well-trained mind brings happiness.

But, the amazing news is that the mind can be seen with meditation! This is what makes meditation a scientific research methodology – potentially the next “Great leap forward” in science.

The four mind components function together like a network. Mental activities encompass and integrate all their efforts: seeing or feeling (vedanā-khandha), remembering or identifying (saññā-khandha), thinking or constructing (saṅkhāra-khandha) and cognizing or comprehending (viññāṇa-khandha). Collectively, they make up the mind aggregate (nāma-khandha).

Thus, the Dhamma Sphere which governs the physical body or form aggregate (rūpa-khandha) also contains the four mind aggregates (nāma-khandha). It is the control center for all five aggregates! More than that, it also contains our “Dhamma” [perceived phenomena]. It is the seed for our body, our mind, and our world. This is the nucleus that grows to create the physical human body, human consciousness and the observed human world. Now, reconsider the characteristics of this world.

## THE THREE CHARACTERISTICS

**1. Impermanence (anicca)** is changeability depending on wholesome and unwholesome factors and conditions such as merit (puññābhi-saṅkhāra), demerit (apuññābhi-saṅkhāra) or imperturb-

able formations (aneñjābhi-saṅkhāra) which are concentration of mind from the fifth jhāna through the four formless absorptions or arūpa-jhānas.

**2. Suffering (dukkha)** is unsatisfactoriness or stress due to no substantiality or stability; never remaining still in the same condition very long.

**3. Non-Self (anattā)** is mortality or ephemeral passing away transiently without permanent essence or soul.

### 3.14 WHOLESOME AND UNWHOLESOME STATES

The Dhamma Spheres governing each body contain the four mahābhūta-rūpa (Primary Material Elements). This is true from the crudest Human Body to the most refined Formless Brahman Body. Dhamma Spheres for wholesome consciousness (kusala-citta) such as generosity, morality and meditation are called kusalā dhammā. Those for unwholesome consciousness (akusala-citta) such as defilements, craving and clinging are called akusalā dhammā and those with indeterminate dhamma which is neither wholesome nor unwholesome are called abyākatā dhammā. In sum:

1. Wholesome, unwholesome or indeterminate dispositions are established within the four material seed elements (mahā-bhūta-rūpa) which grow to form the body.

2. The four mind (nāma) aggregates are located at the center of the Dhamma Sphere which creates the body. The Dhamma Sphere develops from the seed form aggregate (rūpa-khandha). The four mind aggregates grow from the respective seed aggregates or khandhas: the seed feeling or vedanā-khandha, seed perception or saññā-khandha, seed volition or saṅghāra-khandha and seed consciousness or viññāṇa-khandha. These seed aggregates have existed in the mother's womb as the embryo or kalala-rūpa since the arrival

of Rebirth-consciousness at conception. The kalala-rūpa itself arrives as the Rebirth Sphere seeking birth. It has the characteristic of impermanence or changeability because it must change according to wholesome, neutral or unwholesome conditions and it is suffering and non-self.

3. The changeability according to wholesome or unwholesome factors mentioned in item two is in accordance with Dependent Origination throughout the chain (paṭicca-samupāda), both inside and outside. As long as ignorance (avijjā) remains in the mind of a being it does its function. That is...

- **Going inside**, if the wholesome factors of the more refined body are stronger they will establish that body. The stronger and more refined the inner wholesome factor, the purer and bigger the bodies-in-bodies of that being will be, up through the refined Human Body, crude and refined Celestial Bodies, crude and refined Brahman Bodies and crude and refined Formless Brahman Bodies. As a result, the feelings-in-feelings of the refined body will be more and more refined and pleasant, and the minds-in-minds of that being will be purer. The stronger the perfections in all three levels of perfection, the larger, purer and more radiant the Dhamma-in-the-Dhamma or the Dhamma Spheres which govern the refined Bodies will be.

- **The Dhamma Sphere governing the body**, Luang Phor Sodh called the Dhamma Sphere of Body, “the Merit Sphere.” He knew that as one builds up more merit, the Merit Sphere will get bigger and bigger until it reaches the distance between the tip of the thumb and the tip of the middle finger when spread out. This is about the size of the sun or the moon. As one continues to build up more merit and the Merit Sphere becomes even stronger, the sphere that has fully filled one finger spread will extract itself as perfection, with a size of about one Anguli [one middle finger joint]. If even more and stronger merit is earned, the perfection Sphere will become fully

filled at about one finger spread of the owner. Then, it will again extract itself as a superior perfection Sphere whose size is about one Anguli. As still more, extremely strong merit is accrued, the superior perfection Sphere becomes fully filled at about one finger spread of the owner. Then, it will again extract itself as a supreme perfection Sphere whose size is about one Anguli. There are three times ten levels of perfection: ten perfections, ten superior perfections and ten supreme perfections. The Ten are: generosity, morality, renunciation, wisdom, effort, tolerance, truthfulness, resolution, loving-kindness and equanimity. All perfections start with merit. Each ten are at their own level, totaling 30 perfections. These are located concentrically at the center of body, ordered from merit to perfection.

- **Ordinary, superior, and supreme perfections,** if one completes all 30 perfections in a lifetime, one can achieve the paths, fruits and Nibbāna as a Noble Disciple. One who aims higher, such as to become one of the Eighty Great Noble Disciples, a Silent Buddha or a Lord Buddha must accumulate merit longer in each of the three levels of perfection. For one who aims to become a Lord Buddha, there are three levels of Lord Buddha: enlightenment with wisdom, enlightenment with faith [conviction] and enlightenment with persistence. Each of these levels requires a longer period of completing perfections.

Those who meditate to the refined Dhammakāya level can see and know the Spheres of Merit, Perfection, Superior Perfection and Supreme Perfection with the Ñāṇa-rattana (Knowledge of the Triple Gem). This Dhammakāya Ñāṇa-rattana enables the meditator to know and see the lives of all world beings in the Three Worlds, the Sensual World including the Realms of Angels, Humans, Hungry Ghosts, Hell Beings, Demons and Animals plus the Brahman World and the Formless Brahman World. The meditator can also reach, know and see Āyatana Nibbāna with this Dhammakāya Ñāṇa-rattana. Lord Buddha declared Nibbāna in the First Nibbāna Sutta (Khuddaka-nikāya 25/158/206-207):

Atthi bhikkhave tadāyatanam. Yattha neva  
 paṭhavī na āpo na tejo na vāyo na  
 ākāśānañcāyatanam na viññāṇaṇcāyatanam  
 na ākiñcaṇṇāyatanam na  
 nevasaññānāsaññāyatanam nāyam loko na  
 paraloko na ubho candimasuriyā. Tamahaṃ  
 bhikkhave neva āgatiṃ vadāmi na  
 gatiṃ na ṭhitiṃ na cutiṃ. Na upapattiṃ  
 appattiṭṭham appavattam anārammaṇameva.  
 Tam esevanto dukkhassāti.

There is, monks, Āyatana [Nibbāna] where  
 there is neither earth, nor water, nor fire, nor  
 wind, nor sphere of infinity of space, nor  
 sphere of infinity of consciousness, nor sphere  
 of nothingness, nor sphere of neither percep-  
 tion nor non-perception, nor this world, nor  
 the next world, nor sun nor moon. Monks, I,  
 the Tathāgata, do not speak of that Āyatana  
 as coming or going, or as remaining, pass-  
 ing away, or arising. That Āyatana is with-  
 out foundation, without occurrence, without  
 sense-object. It is the end of suffering.

Those who meditate to Dhammakāya, start with Dhamma-  
 kāya Gotabhū whose lap-width, height and sphere diameter are  
 each nine meters [ten yards] long and meditate to the pure and ra-  
 diant Dhammakāya Arahat whose lap-width, height and sphere di-  
 ameter extend up to 40 meters or more. Then they can see the lives  
 of all beings in the Three Worlds as well as Āyatana Nibbāna. The  
 more refined Dhammakāya Bodies a meditator attains, the more  
 supernormal powers such as deva eye and deva ear arise. One can  
 develop to Samanta-cakkhu (the eye of all-round knowledge), the  
 ability to see all directions and Buddha-cakkhu or Lord Buddha's  
 eyes. These supernormal powers enable the meditator to know and

see the lives of all world beings in the happy worlds of Humans, Angels, Form Brahmans and Formless Brahmans and in the suffering worlds of hungry ghosts, demons, hell beings and animals, including the beings in Lokantara hell outside of the Universe (cak-kavala) who cling to the edge of Universe in the space between three Universe Spheres. One can also reach, know and see the Supra-mundane World of Nibbāna which is beyond all Three Worlds. Nibbāna is the home of countless Lord Buddhas, Silent [Pacceka] Buddhas and Arahants who have extinguished their five aggregates [died] to attain anupādisesa-nibbāna (Nibbāna without life remaining) and dwell in Nibbāna permanently.

The meditator can reach, know and see bodies-in-the-body by concentrating the mind to stop still at the center of the original nucleus or dhātu-dhamma of the bodies-in-bodies where the minds-in-minds and dhammas-in-dhammas are located. The better the mind is concentrated, the better the Dibba-cakkhu (deva eyes), Samanta-cakkhu (the eye of all-round knowledge) and Buddha-cakkhu (Lord Buddha's eyes) become.

Those who perform unwholesome acts with wrong intention driven by defilements, craving and attachment will have impure mind. As a result, their state of existence will immediately change to become disagreeable or duggati [while alive] in accordance with the Twelve Links of Dependent Origination (paṭicca-samuppāda). Accumulation of demerits conditions their Bodies-in-Bodies to become gloomy and dismal, feelings-in-feelings to become unhappy, minds-in-minds to become impure and depressed, and Dhammas-in-the-Dhamma to become unwholesome (akusalā dhammā). When the mind become impure, it is impossible to see and know Hell, Heaven and Nibbāna. Lord Buddha stated (Majjhima-nikāya, 12/92/64):



Citte saṅkiliṭṭhe duggati pāṭikaṅkhā.

When the mind is gloomy [impure], duggati  
[a bad existence] is one's destination.

Citte asaṅkiliṭṭhe sugati pāṭikaṅkhā.

When the mind is not gloomy [pure], suggati  
[a happy course of existence] is one's destination.

The higher one studies and practices the Three Trainings, the higher the rewards conditioned by merit will be. Right practice leads one to understand merit vs. demerit, wholesomeness vs. unwholesomeness, right vs. wrong and ascending path vs. road to ruin. As a result, one always chooses the right practice leading to prosperity, peaceful life and ultimately the end of suffering or Nibbāna. Those who ignore studying right practice and commit unwholesome acts attaching to the road to ruin (apāyamukha) lead themselves to suffer in the present life and the next, endlessly.

Purity of morality and purity of mind are the root causes underlying the arising, developing and maintaining of insight or vipassanā which is the proximate cause of wisdom. Therefore, Lord Buddha declared (Samyutta-nikāya, 19/1654/520):

Samādiṃ bhikkhave bhāvētha. Samāhito  
yathābhūtaṃ pajānāti.

Monks, you must develop samādhi (concentration). One who has samādhi will realize the Truths [Suffering, the Cause of Suffering, the Cessation of Suffering and the Path to the Cessation the Suffering].

### 3.2 PURIFICATIONS

The Five Vipassanā Purifications are: Purity of View (*diṭṭhi-visuddhi*), Purity of Transcending doubts (*kaṅkhāvitarana-visuddhi*), Purity of Knowledge and Vision of Path and Non-Path (*maggā-magga-ñāṇadassana-visuddhi*), Purity of Knowledge and Vision of the Practice (*paṭipadā-ñāṇadassana-visuddhi*), and Purity of Knowledge and Vision (*ñāṇadassana-visuddhi*).

The meditator who practices preliminary insight meditation (*anupassanā*), which is Mindfulness of Bodies, Feelings, Minds and Dhammas, can reach the most refined bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas in the Three Worlds (see exploring the universe in chapter 6). He attains the mind of the refined Formless Brahman and meditates to stop still at the center-of-the-center until letting go of the five aggregates of bodies in the Three Worlds. Then, the Dhamma Body (*Dhammakāya*) will appear. The meditator, then, lets go of the crude body and becomes the refined body. He reaches, knows, sees and becomes *Dhammakāya*. Continuing in this manner, he becomes the most refined *Dhammakāya*. The more refined the *Dhammakāya* one attains, the better one can examine conditioned things (*saṅkhata-dhamma*) to realize the Three Characteristics of impermanence, suffering and non-self and develop *vipassanā* meditation.

In *vipassanā* meditation, one meditates through the Five Purifications: (1) Purity of View, (2) Purity of Transcending Doubts, (3) Purity of Knowledge and Vision of Path and Non-Path, (4) Purity of Knowledge and Vision of the Practice, and (5) Purity of Knowledge and Vision. Having done this, insight wisdom (*Vipassanā-paññā*) arises. This *vipassanā-paññā* is mundane wisdom of the Three Characteristics. One can, then, develop from there to Supramundane Wisdom (*lokuttara-paññā*) endowed with the Supramundane Paths (*lokuttara-magga*). The meditator passes through

Change of Lineage Knowledge (gotrabhū-ñāṇa) and starts with (1) Path Knowledge (magga-ñāṇa), continuing through Knowledge in the Four Noble (transcendent) Paths, (2) Stream-Entry (sotāpatti-magga), (3) Once-Returner (sakadāgāmī-magga), (4) Non-Returner (anāgāmī-magga) and (5) Arahantship (arahatta-magga). This is called Ñāṇadassana-visuddhi or Purity of Knowledge and Vision.

Vipassanā insight meditation above Purity of Knowledge and Vision of the Practice helps the meditator discern Impurities of Insight (vipassanūpa-kilesa) which could arise while examining the Three Characteristics or following the Nine Insight-Knowledges (vipassanā-ñāṇa) [The nine steps from Knowledge of Arising and Passing Away (udayabbayānupassanā-ñāṇa) to Knowledge of Conformity with Truth (saccānulomika-ñāṇa or anuloma-ñāṇa)].

Those who practice Four Foundations of Mindfulness Meditation to Dhammakāya will attain Knowledge-of-Change-of-Lineage (gotrabhū-ñāṇa) without experiencing these impurities of insight. The meditator uses the Knowledge-of-Change-of-Lineage of the most refined Dhammakāya that he has attained to hold onto Nibbāna as an object. As a result, magga-citta (Path Mentality) and magga-paññā (Path Wisdom) arise. They develop by realizing the Four Noble Truths successively in the Human Body, Celestial Body, Brahman Body and Formless Brahman Body. In each Body, the meditator contemplates each Truth three times with knowledge (sacca-ñāṇa), duty (kicca-ñāṇa) and accomplishment (kata-ñāṇa). This Twelve-fold Intuitive Insight is called “Purity of Knowledge and Vision.” It means understanding the Four Noble Truths, all conditioned phenomena (saṅkhāra) and the unconditioned (visaṅkhāra) or Nibbāna. This is Supra-mundane Wisdom (lokuttara-paññā) arising from the Supra-mundane Paths (lokuttara-magga) [(1) sotāpatti-magga, (2) sakadāgāmī-magga, (3) anāgāmī-magga and (4) arahatta-magga].

Magga-citta is consciousness or mind arising from these paths, and magga-paññā is wisdom arising from these paths. They

will develop from samatha-vipassanā meditation practice. As Venerable Buddhaghosa explained in the Manorathapūranī (Anguttara-nikāya [part 2], 30-31):

Lord Buddha's words *cittaṃ bhāvīyati* mean *magga-citta* developed by samatha [concentration meditation] to develop and prosper...

Lord Buddha's words, *paññā bhāvīyati* mean *magga-paññā* developed by vipassanā [insight meditation] to develop and prosper...

Thus, Lord Buddha declares both to be 'partner virtues' (*sahajāta-dhamma*), *magga-citta* and *magga-paññā* [as Dhammas which arise together].

In actual practice, the Dhammakāya Path (Dhammakāya-magga) [which consists of *sotāpatti-magga*, *sakadāgāmī-magga*, *anāgāmī-magga* and *arahatta-magga*] arises to eliminate fetters and then falls back [to the Sixth Position]. The bright, radiant Dhammakāya Fruit (Dhammakāya-phala) then arises, enters *phala-samapatti* (fruit attainment) and reviews the paths, fruits and Nibbāna with the Knowledge of Reflection (*paccavekkha-ñāṇa*) based on the level of virtue that the individual has attained.

Even if the meditator attains the Noble Paths and Fruits under *Arahatta-magga* and *Arahatta-phala*, he is still a *Sekha* (learner) reviewing the abandoned and remaining defilements. A meditator who has attained *Arahatta-magga* and *Arahatta-phala* and no longer examines remaining defilements because he has attained realization that all defilements have been abandoned is an *Asekha* (a learned one with no more need to study).

Purity of Morality and Purity of Mind are the roots bringing about, developing and maintaining vipassanā and the other Five

Purifications. These Seven Purifications lead the meditator to the Supra-mundane Paths, Fruits and Nibbāna via concentration-insight meditation practice like seven vehicles on relay routes.

### 3.3 CHARACTERISTICS

Preliminary vipassanā, which is called anupassanā, develops insight wisdom (vipassanā-paññā) regarding the Three Characteristics of the natural state of all conditioned phenomena [including ourselves].

#### 3.31 TILAKKHANA

The Three Characteristics are called the Tilakkhaṇa. Conditioned phenomena are:

- **Impermanence (aniccam):** They must change in accordance with causes and conditions. They cannot last long in any one state.
- **Suffering or Stress (dukkham):** One always feels discontented.
- **Non-self (anattā):** They have no permanent essence or soul, no eternal life and no lasting happiness. There is no undying person, no “we vs. they,” and no “ours vs. theirs” that continues after death – whatsoever.

In the Tilakkhaṇa Sutta, Lord Buddha outlines the step-by-step vipassanā methodology for a meditator contemplating the five aggregates to develop insight wisdom for raising consciousness up to experiencing disenchantment or nibbidā-ñāṇa (Khuddakanikāya, 25/30/51):

Sabbe saṅkhārā aniccāti  
 Yadā paññāya passati  
 Atha nibbindati dukkhe  
 Esa maggo visuddhiyā

All conditioned things are impermanent  
 (aniccam). Considering this with wisdom,  
 one becomes dispassionate with suffering.  
 This is the path to purity.

Sabbe saṅkhārā dukkhāti  
 Yadā paññāya passati  
 Atha nibbindati dukkhe  
 Esa maggo visuddhiyā

All conditioned things are suffering  
 (dukkham). Considering this with wisdom,  
 one becomes dispassionate with suffering.  
 This is the path to purity.

Sabbe dhammā anattāti  
 Yadā paññāya passati  
 Atha nibbindati dukkhe  
 Esa maggo visuddhiyā

All perceived phenomena (dhammās) are  
 non-self (anattā). Considering this with  
 wisdom, one becomes dispassionate with  
 suffering. This is the path to purity.

Those who study only the literal meaning of the words “Sabbe dhammā anattā” (all dhammas are non-self) in the Tilakkhaṇa Sutta may understand the term “all dhammas” (“Sabbe dhammā”) to include both conditioned (saṅkāra-dhamma) and unconditioned (asaṅkāra-dhamma) phenomena. This would include Nibbāna as non-self (anattā). In fact, with the words “Sabbe dhammā

anattāti” or all dhammas are non-self, Lord Buddha refers only to (1) conditioned dhammas such as the five aggregates, plus (2) transitory dhammas such as the acts of becoming enlightened or comprehending the Four Noble Truths and (3) designations (paññātti). [Designations are mere labels; for example, talking about Nibbāna without experiencing it.] All these cannot be counted as permanent or lasting. Like conditioned phenomena, they arise and pass away. The commentators, thus, also count them as only non-self.

In Lord Buddha’s words (Vinaya-tipitaka, 8/826/224):

Aniccā sabbe saṅkhārā  
Dukkhānattā ca saṅkhatā  
Nibbānañceva paṇṇatti  
Anattā iti nicchayā

All conditioned (saṅkhāras) are impermanent, suffering and non-self. The term “Nibbāna” used as a designation (paññātti) is also non-self.

### 3.32 ACARIYA BUDDHAGHOSA

The Most Venerable Acariya Buddhaghosa, who composed the Path of Purification (Visuddhimagga), explained the phrase “all dhammas are Non-self” in the Dhammapāda (Dhammapada Atthakāthā, [part 7], 62):

Tattha sabbe dhammāti pañcakkhandhāeva  
adhippetā. Anattāti mā jīrantu. Mā mīyantūti  
vase vattetuṃ na sakkāti avasavattanatthena  
anattā suññā assāmikā anissarāti attho.

With the words sabbe dhammā in this verse, Lord Buddha refers only to the five aggregates. The word “non-self” is explained as



empty non-self, without owner, without freedom, and powerless. No one can make the five aggregates abide by their wish, such as, “Let the five aggregates not age and not die.”

Venerable Buddhaghosa also explains the words “All dhammā should not be clung to” (Sabbe dhammā nālaṃ abhinivesāya) as follows (Atthakāthā Anguttara part 3, 193):

Sabbe dhammā nālaṃ abhinivesāyāti  
ettha sabbe dhammā nāma pañcakkhandhā  
dvādasāyatanāni aṭṭhārasa dhātuyo, te  
sabbepi tanhādītthivasena abhinivesāya  
nālaṃ na pariyattā na samattā na yuttā.  
Kasmā? Kahitākārena atīṭṭhanato.  
Te hi ‘Niccā sukhā attāti kahitāpi aniccā  
dukkhā anattāva sampajjanti. Tasmā nālaṃ  
abhinivesāya.

The words ‘all dhammas’ refer to the five aggregates, the twelve spheres and the eighteen elements. One should not cling to any of those dhammas. It is not right, proper, or appropriate to cling to them with craving and wrong view. Why should one not cling to them? Because they are not states worth clinging to. All dhammas like the five aggregates, are impermanent, suffering and non-self, but one clings to them as “permanent, happy and self.” For this reason they should not be clung to.

With the words ‘all dhammas are non-self’ (‘sabbe dhammā anattā’) Lord Buddha referred only to conditioned phenomena (saṅkhāra-dhamma) and dhammas without permanent essence,

lasting happiness and True Self. Lord Buddha did not include unconditioned dhammas (asaṅkhāra-dhamma) or Nibbāna. Nibbāna is ultimate dhamma, with essence (sāraṃ nibbānaṃ), unconditioned (asaṅkhatam nibbānaṃ) and immortal (amataṃ nibbānaṃ) (Khuddaka-nikāya, 31/735/629-634).

Those who study the right practice must understand the meaning of the word anattā as the state of experience (dhamma) without permanent essence, lasting happiness and True Self. The Nettivibhavini says (Nettivibhavini, 75):

*Anattāti niccasārasukha-attasārarahittattā  
asāraḥkatthena anattā, avasavattanaṭṭhena va  
anattā.*

*The word Anattā means dhamma states called  
‘non-self’ because they are without essential  
permanence, happiness or self. Or, anattā  
means one is powerless.*

### 3.33 THE TILAKKHANA SUTTA

To summarize, in the Tilakkhaṇa Sutta:

1. Lord Buddha lays out the vipassanā methodology for a meditator to practice anupassanā or preliminary insight by examining the five aggregates to develop vipassanā-paññā or insight wisdom. When the meditator sees with wisdom that all conditioned phenomena or saṅkhāras are impermanent, suffering, and non-self, he or she will become disillusioned with suffering. This is the path of purification. It leads to experiencing Disenchantment with this world of suffering (nibbidañāṇa).

It is obvious from considering these verses that the meditator has not reached Change-of-lineage Knowledge (gotrabhū-ñāṇa) which would enable one to hold, see and know Nibbāna as an object. Thus, it is clear that, at this stage, Lord Buddha was not referring to the state of Nibbāna which is unconditioned (visaṅkhāra).

2. Lord Buddha laid down the principles for examining the Human Condition as impermanent, suffering and non-self as follows (Samyutta-nikāya, 17/42/28):

Rūpaṃ bhikkhave aniccaṃ. Yadaniccaṃ  
taṃ dukkhaṃ yaṃ dukkhaṃ tadanattā.  
Yadanattā taṃ netaṃ mama nesohamassmi  
na meso attāti evametaraṃ yathābhūtaṃ  
sammappaññāya daṭṭhabbaṃ.

That which is impermanent is suffering and non-self: “Monks, body is impermanent. That which is impermanent is suffering. Monks, body (rūpaṃ) is impermanent. That which is Impermanent is suffering. That which is suffering is non-self. And, whatever is non-self is not ours, not us, not self and not ourselves. This is what Noble Disciples see with right wisdom regarding with the Truth.”

In the Anattalakkhaṇa Sutta, Lord Buddha stated that: “The Three Characteristics repeatedly arise as both cause and effect of the human state of suffering (Samyutta-nikāya 17/127/82):

Yassma ca kho bhikkhave rūpaṃ anattā.  
Tassamā rūpaṃ ābādhāya saṃvattati.

Monks, because body is non-self, the body  
tends to sickness.

The word “sickness (ābādhāya)” in this Sutta means “suffering.” These are Lord Buddha’s words which nobody can deny.

Venerable Phra Dhammapāla has explained that the Three Characteristics are like three rings hanging together. They support each other as both cause and effect. There is no separating them (Khuddaka-nikāya Atthakāthā, 251):

Aniccalakkhaṇe hi diṭṭhe, anattalakkhaṇam  
diṭṭhameva hoti. Tīsu hi lakkhaṇesu  
ekassmiṃ diṭṭhe, itaradvayaṃ diṭṭhameva  
hoti.

“It is true that when a meditator sees imper-  
manence, he also sees non-self. Among the  
Three Characteristics, whenever he sees any  
one of them, he also sees the other two.”

Thus, the Three Characteristics only apply to conditioned phenomena [both with and without consciousness] and to other things without stable, happy and eternal essence. They do not apply to unconditioned phenomena or Nibbāna (sāraṃ nibbanam) which is stable, eternal immortality, ultimate peaceful happiness and solid real essence.

If a meditator practices samatha-vipassanā meditation based on the Four Foundations of Mindfulness and attains Change-of-Lineage Knowledge (gotrabhū-ñāṇa), he will see and know these Truths.

3. The word sabba [all] does not always means both all conditioned and unconditioned phenomena. In the Papañcasūdanī, Venerable Acariya Buddhaghosa stated (Majjima-nikāya Atthakāthā [part 1], 19):

Neyyatthattā cassa suttassa na catubhūmikāpi  
sabhāvadhammā sabbadhammāti veditabbā.  
Sakkāyapariyāpannā pana tebhūmikadhammā  
va anavasesato veditabbā.

“Sabbe dhamma – all dhammas – should not  
[always] be understood as ‘All dhamma states  
in the four realms.’ The Sutta’s contents must  
be examined further. Only dhamma states  
in the three realms that are within sakkāya-

diṭṭhi, are understood as “sabbe dhamma or all dhammas” without exception.”

4. Those who practice samatha-vipassanā meditation learn six lessons (vibhāga): The Three Characteristics and an identifying mark with which to discern each one. Thus, they become able to correctly comprehend the characteristics of the conditioned and to know the unconditioned . These six lessons (vibhāga) are:

1. Aniccaṃ	Impermanence
2. Aniccalakkhaṇaṃ	The mark to discern aniccatā (Impermanence),
3. Dukkhaṃ	Suffering,
4. Dukkhalakkhaṇaṃ	The mark to understand dukkhatā (Suffering),
5. Anattā	Non-self, there is no permanence for anybody,
6. Anattalakkhaṇaṃ	The mark to discern anattatā (non-self).

In the Papañcasūdanī, Venerable Buddhagosa explained these six lessons or vibhāga of the Three Characteristics (Majjima-nikāya Atthakāthā [part 2], 19-20):

Tattha aniccaṃ bhanteti bhante yasma huttva na hoti. Tasma aniccaṃ. Uppāda-vayavattito vipariṇāmatāvakālikanicca-paṭikkhepaṭṭhena vāti catūhi kāraṇehi aniccaṃ.

Dukkhaṃ bhanteti bhante paṭipīlanākārena. Dukkhaṃ santāpa-dukkha-dukkhavatthuka-sukhapattikkhepaṭṭhena vāti catūhi kāraṇehi dhukkhaṃ. ...

No hetam bhanteti iminā te bhikkhū  
 avasavattanākārena rūpaṃ bhante anattāti  
 paṭijānanti. Suñña-assāmika-anissara-  
 attapaṭikkhepaṭṭhena vāti catūhi kāraṇehi  
 anattā.

In the Sutta, the words, Aniccaṃ bhante, mean, ‘Lord, having a body is the same as having no body because the body is impermanent due to four causes. It arises and decays (uppādvaya-vattito), changes (vipariṇāma), only exists for a moment (tāvakālika) and resists permanence (niccapatikkhepa).

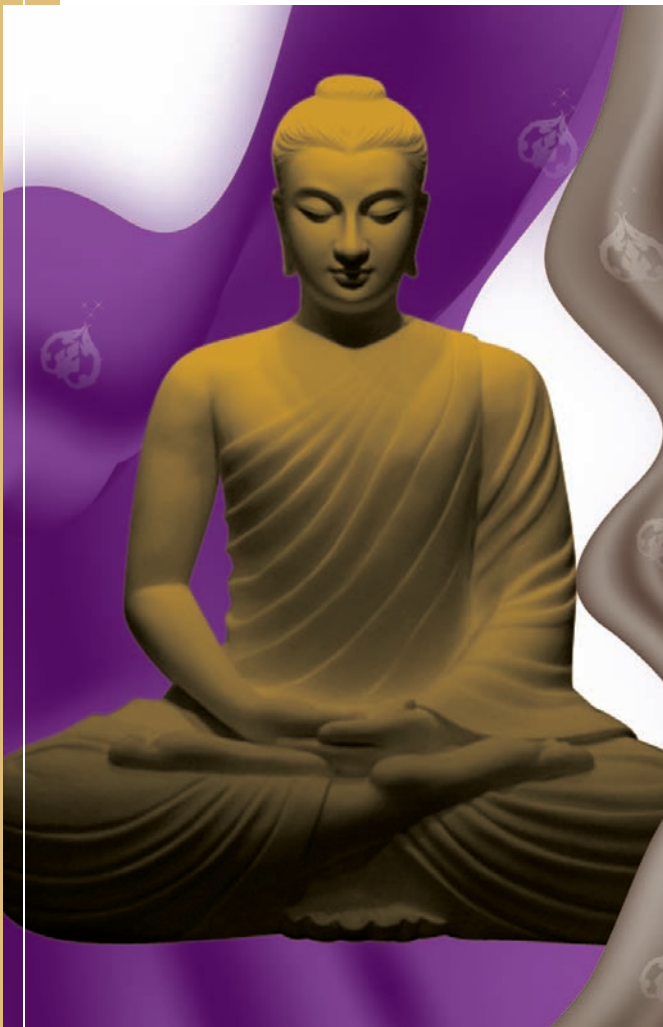
The words, dukkhaṃ bhante, mean, ‘Lord, the body is suffering because of oppression. It is suffering due to four causes. It is torment (santāpa), unbearable (dukkha), the base of suffering (dukkhavatthuka) and the opposite of happiness (sukhapatikkhepa).

With these words, “no hetam bhante,” those monks swear that the body is non-self, Lord, due to being powerless. In other words, this body is non-self due to four causes, voidness (suñña), no owner (assāmika), no superiority (anissara) and refusal of self (attapaṭikkhepa).

When one examines a dhamma state based on the six lessons (vibhāga), one can discern the Three Characteristics which are the common characteristics of conditioned phenomena (saṅkhāra) and dhammas without the essence of self such as enlightenment or thorough comprehension of the Four Noble Truths and dhammas which are just designations.

Nibbāna is ultimate Dhamma, unconditioned (asaṅkhāra), with essence and immortality beyond the world of the Three Characteristics. Nibbāna does not have the characteristics of impermanence (aniccatā), suffering (dukkhatā) and non-self (anattatā).



FOUR FOUNDATIONS OF  
MINDFULNESS

If one observes that the Sphere of Consciousness floats at the surface of the Sap of Consciousness, the mind is steadfast and firmly concentrated in meditation as *Samāhita-citta*. If one observes that the Sphere of Consciousness is sinking below the surface of the Sap of Consciousness, the mind is starting to lose mindfulness and become sleepy. If it sinks deeper, the mind becomes unconscious. If one observes that the Sphere of Consciousness is tending to float higher than the surface of the Sap of Consciousness, the mind is becoming distracted. The higher the Sphere of Consciousness floats, the more distracted the mind. If one observes that the Sphere of Consciousness is floating over half way above the surface of the Sap of Consciousness, the mind is very distracted or out of control or mad.



## 4.1 MINDFULNESS OF BODIES-IN-BODIES

Mindfulness of the Body both inside and outside is a meditation practice appropriate for one of mildly lustful temperament such as one who clings to the beauty of the body following the fashion of whatever society admires. [“Inside” means [internally] contemplating one’s own body and “outside” means [externally] contemplating the bodies of others.] Mindfulness of Body Meditation helps one eliminate *subha-vipalāsa* or misunderstanding about the beauty of body. In reality, every part of the body is impure and nothing in this body is beautiful. Mindfulness of Body Meditation helps eliminate *nicca-vipalāsa* or misunderstanding regarding permanence, *sukha-vipalāsa* or misunderstanding regarding happiness and *atta-vipalāsa* or misunderstanding of the body as self. In fact, this body is impermanent, never remains in the same state very long, and finally passes away. There is no stable essence or lasting happiness or eternal self.

Paṭikūla-pabba is contemplation of the parts of the body to see their true nature as repulsive, impermanent, suffering and non-self. There are 32 parts of the body to contemplate.

The body has head-hairs (kesā), body-hairs (lomā), nails (nakhā), teeth (dantā), skin (taco), flesh (maṇsaṃ), sinews (nahārū), bones (atthī), bone marrow (aṭṭhimiñjaṃ), kidneys (vakkāṃ), heart (hadayaṃ), liver (yakanāṃ), pleura (kilomakāṃ), spleen (pihakāṃ), lungs (papbhāsaṃ), large intestine (antaṃ), small intestine (antagūṇaṃ), stomach (udariyaṃ), feces (karīsaṃ), bile (pittaṃ), phlegm (semahāṃ), pus (pubbo), blood (lohitāṃ), sweat (sedo), fat (medo), tears (assu), grease (vasā), saliva (khelo), nasal mucus (siṅghāṇikā), synovium (lasikā), urine (muttaṃ) and brain in the skull (matthaluṅgaṃ).

The meditator sees each part of body with the mind's eye and comes to know that they are all impure and repulsive. Contemplation of the parts of one's own body is called Mindfulness of the Bodies-in-Bodies inside [internally] and contemplation of the parts of other's bodies [externally] is called Mindfulness of the Bodies-in-Bodies outside and both inside and outside.

#### 4.11 AN EXAMPLE

There was a layman who practiced Dhammakāya Meditation being taught by Luang Phor Sodh, the late abbot of Wat Paknam, Bangkok. He practiced basic Dhammakāya Meditation every time he had the opportunity by imaging a bright sphere, and by focusing mindfully at the center of that sphere and reciting "Sammā Arahang." His concentration was not stable. Sometimes he could see and sometimes he could not see. Sometimes he could meditate to the Celestial Bodies and see an angel sitting near him. He always shared his loving-kindness and merit to humans and non-humans.

One day, this layman was coming back from an errand in a truck-taxi. It was full of passengers, some standing. While he was sitting, a young lady came to stand in front of him. At that time, the driver drove fast to get more passengers ahead of the other taxis. As a result, the passengers swayed in the taxi and some upper parts on the young lady's body hit his forehead often. So, he mentally recited "Sammā Arahang" to calm his mind. When the soft parts of her body hit his forehead, he resolved to see through her whole internal body. He saw and smelt a bad odor from the bad blood of her period. As a result, he became disgusted and his lust was calmed immediately.

Later, whenever he had feelings of lust, he meditated, thus, to calm the mind. Eventually, he developed Mindfulness of the Body, especially mindfulness of the teeth in the mouth, both inside regarding himself and outside regarding others. Such images of the impurities usually made his lust calm down, so after he and his wife agreed, he practiced a holy life undertaking eight precepts for ten years before his ordination at the age of 57.

Mindfulness of the Body had become his teacher. It reminds those who observe the holy life to keep the right practice.

#### **4.12 METHOD FOR ONE WHO HAS NOT SEEN THE DHAMMA SPHERE**

One who has never seen the Dhamma Sphere which governs the body [a bright sphere at the center of body] mindfully imagines mentally a preliminary sign as a bright sphere at the center of the body, two Anguli [about two inches] above the navel. Simultaneously, he mentally recites "Sammā Arahang, Sammā Arahang, Sammā Arahang" and observes the breath passing in and out through the transparent spot at the center of sphere. But, one must not follow the breath going in and out. Instead, one concentrates

the mind continuously at the center of center of the body. When the mind becomes calm, one imagines a head-hair from one's own scalp at the center of the sphere at the center of body. One continues contemplating the head-hair until the mind becomes concentrated in access concentration (*upacāra-samādhī*). Then, one will see its repulsiveness. For example, head-hairs are stained with scalp tissue, sweat, and grease from the body. When in contact with dust, it piles up and they become very dirty, producing unpleasant odors.

After one contemplates continuously for some time, the image of the head-hair will just naturally change from black to grey. This is the common characteristic of impermanence. After continuing to contemplate longer, one will see the image of head-hairs falling out. This is seeing impermanent instability as suffering. Finally, the image of the head-hairs passing away will arise. This is seeing that there is no permanent essence, no lasting happiness and no eternal self. This is seeing non-self.

Next, one contemplates the other parts of body such as body hairs, nails, teeth, and the skin. One sees that they are repulsive, impermanent, suffering and non-self.

Please understand that Mindfulness of the Body Meditation is contemplation of the parts of the body. It can only help one to attain the first *jhāna*. But, if one repeatedly contemplates a part of the body such as a head-hair until the head-hair becomes transparent briefly. One is attaining the learning sign (*uggaha-nimitta*). This is the access concentration (*upacāra-samādhī*). If one continues to contemplate it until the transparent head-hair becomes fixed in the eye and mind and one can mentally enlarge or shrink it, one is attaining the counterpart sign (*paṭibhāga-nimitta*). This is attainment concentration (*appanā-samādhī*). The mind that reaches attainment concentration consists of applied thought (*vitakka*), sustained thought (*vicāra*), joy (*pīti*), peaceful happiness (*sukha*), and one-pointed concentration (*upekkhā*). This is the first *jhāna*.

As one continues concentrating the mind [vision, memory, thought and cognition] to stop still at center of the transparent head-hair and mindfully observes the breath passing in and out at the center of body, one lets go of the transparent head-hair and stops still at center of the body. Then there will appear the Dhamma Sphere of body. One continuously stops still at the center of successive bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas from the refined Human Body to Dhammakāya. Practicing in this way leads one to attain the fourth jhāna.

#### **4.13 METHOD FOR ONE WHO HAS SEEN THE DHAMMA SPHERE**

For one who sees the bright Dhamma Sphere at the center of the body, the mind has attained the first jhāna and he can discern parts of the body at the center of body clearly. One makes a resolution to see the parts of the body with their real colors, shapes and odors. One lowers concentration of mind to access concentration and can clearly see their nature as repulsive, impermanent, suffering and non-self.

#### **4.14 METHOD FOR ONE WHO HAS ATTAINED DHAMMAKĀYA**

One who reaches, sees and becomes the Bodies-in-the-Body starting with the refined Human Body up to the purest Dhammakāya, concentrates the mind [vision, memory, thought and recognition] of all the bodies at the center of the Dhammakāya or the most refined body-in-the-body seen. Then, one aims at the center of the Dhamma Sphere which governs the crude Human Body [flesh body] and resolves to extend the vision, memory, thought and cognition as large as the body at the center of that Dhamma Sphere of the Human Body. [For a new meditator who meditates to

the first body-in-the-body such as the refined Human Body, it is not easy to extend the Dhamma Sphere of the Human Body as large as the Body, so he should just see as clearly as he can.] One can make the resolution to see the real colors and shapes and smell the real odors of the whole [inside] body at the same time. Or, one can contemplate one specific body part at a time. For example, these could be head-hairs on the scalp, the skull, the brain, inside the ears, the throat, the mouth, or one nostril, all the way to the center of body. Then, one extends the vision, memory, thought and recognition to see the real nature of the heart, lungs, spleen, liver, kidneys, intestines, old food, new food, bones, flesh, sinews, membranes and skin. One discerns that they are all repulsive, impermanent, suffering, and non-self because they cannot last in the same condition forever. Eventually they will pass away.

#### **4.15 METHOD FOR ONE WHO HAS REACHED THE MOST REFINED DHAMMAKĀYA**

One who reaches the most refined Dhammakāya [Dhammakāya Arahāt in Arahāt] lets go of the crude body and becomes the refined body, to have only the mind of the most refined Dhammakāya Arahāt in the Arahāt. Then, one lines up the minds [vision, memory, thought and cognition] of all the bodies, stopping still at the center of the most refined Dhammakāya Arahāt and lets the mind of the most refined Dhammakāya Arahāt contemplate at the center of the Dhamma Sphere which governs the crude Human Body [flesh body]. One stops still at the center-of-the-center of that Dhamma Sphere. The center-of-the-center of space element (ākāsa-dhātu) and the center-of-the-center of the consciousness element (viññāṇa-dhātu) are located at center of the original dhātu-dhamma as a transparent spot at the center of that body. One will see the thin “Rebirth Line” of the original dhātu-dhamma located at the center-of-the-center. It is transparent. Then, one makes the resolution to see one’s own life along this Rebirth Line of the original

dhātu-dhamma. First, one looks towards the future. One can examine each year or every five years or every ten years into the future.

After each resolution, one stops still at the center-of-the-center of the original dhātu-dhamma. When the mind is perfectly concentrated, the center expands itself and there will appear a picture (nimitta) of oneself at that time in the future. Then, one stops still at the center-of-the-center of the dhātu-dhamma for that time in the future and makes a resolution to see the next step into the future. One continues until seeing the day one will die. One will see the nimitta of oneself in the future as impermanent and suffering, and on the day one dies, as non-self. One sees that there is no unchanging, permanent essence, no lasting happiness and no eternal self or soul. There is no enduring person, no “we-vs.-they,” no “ours-vs.-theirs.” One is powerless to control aging, sickness and death.

When one sees this natural state of karmically-grasped phenomena (upādinnaka-saṅkhāra) such as the five aggregates [body, feeling, perception, volition and consciousness] and at the same time realizes one’s own death, one can practice Mindfulness of Death Meditation (maraṇassati). This teaches one not to be careless in life; to avoid all evil, to conscientiously do good and to purify one’s mind to escape suffering and achieve Nibbāna.

Anyone who sees the Dhamma Sphere which governs the Body can meditate to see these nimittas of oneself in the future along “the Rebirth Line of the original dhātu-dhamma.” But, the realization and vision are slower and not as clear as for one who attains the most refined Dhammakāya, because then the deva eye, deva ear and Buddha eye (Buddha-chakkhu) are fully developed.

Thus, it is recommended that one who sees the Dhamma Sphere should keep practicing until reaching the most Refined Dhammakāya. It does not usually take long to develop to Dhammakāya [about two hours] and it gives much better benefits. One



should ask someone who has reached Dhammakāya to kindly teach the higher Dhammakāya Meditation in order to attain this higher ability to realize all phenomena.

#### 4.16 CONTEMPLATIONS

For Mindfulness of the Bodies-in-Bodies (kāyānupassanā-satipaṭṭhāna) there are two types: Mindfulness Inside [internally] and Mindfulness Outside [externally]. Mindfulness Inside means contemplating one's own bodies internally and Mindfulness Outside is contemplating the Bodies-in-Bodies of others externally. For the Human Body only, there are five other Contemplation Items (Pabba). These are:

1. Mindfulness of Breathing (ānāpāna-pabba),
2. Mindfulness of Postures (iriyāpatha-pabba) ,
3. Mindfulness of Bodily Actions (sampajañña-pabba),
4. Contemplation of Elements (dhātu-pabba),
5. Nine Contemplations of Corpses  
(navasivathikā-pabba).

#### PABBA 1: MINDFULNESS OF BREATHING

Lord Buddha presented sixteen methods for Mindfulness of Breathing (ānāpāna-pabba) in four groups of four items each. Each item presents a pair for breathing in and breathing out. Below are the Pali and the English for each, in brief.

##### Group 1: Calming the Body

1. Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.  
Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.

Taking in a long breath, we are mindful of taking in a long breath. Letting out a long breath, we are mindful of letting out a long breath.

2. Rassam̐ vā assasanto rassam̐ assasāmīti pajānāti.

Rassam̐ vā passasanto rassam̐ passasāmīti pajānāti.

Taking in a short breath, we are mindful of taking in a short breath. Letting out a short breath, we are mindful of letting out a short breath.

3. Sabbakāyapaṭisaṇvedī assasissāmīti sikkhati.

Sabbakāyapaṭisaṇvedī passasissāmīti sikkhati.

Mindfully we realize the whole breath as we take breath in. Mindfully we realize the whole breath as we let breath out.

4. Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.

Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.

Mindfully we calm the body as we take breath in.

Mindfully we calm the body as we let breath out.

## Group Two: Calming Mental Formation

5. Pītipaṭisaṇvedī assasissāmīti sikkhati.

Pītipaṭisaṇvedī passasissāmīti sikkhati.

Mindfully we realize Joy (pīti) as we take breath in.

Mindfully we realize Joy as we let a breath out.

6. Sukhapaṭisaṇvedī assasissāmīti sikkhati.

Sukhapaṭisaṇvedī passasissāmīti sikkhati.

Mindfully we realize Peaceful Happiness (sukha) as we take breath in. Mindfully we realize Peaceful Happiness as we let breath out.

7. Cittasaṅkhārapaṭisaṇvedī assasissāmīti sikkhati.  
Cittasaṅkhārapavisaṇvedī passasissāmīti sikkhati.

Mindfully we realize mental formation (citta-saṅkhāra) as we take breath in. Mindfully we realize mental formation as we let breath out.

8. Passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.  
Passambhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.

Mindfully we calm mental formation as we take breath in.  
Mindfully we calm mental formation as we let breath out.

### Group Three: Liberating the Mind

9. Cittapaṭisaṇvedī assasissāmīti sikkhati.  
Cittapaṭisaṇvedī passasissāmīti sikkhati.

Mindfully we realize the mind (citta) as we take breath in.  
Mindfully we realize the mind as we let breath out.

10. Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.  
Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.

Mindfully we experience and observe increasing delight as we take breath in. Mindfully we experience and observe increasing delight as we let breath out.

11. Samādahaṃ cittaṃ assasissāmīti sikkhati.  
Samādahaṃ cittaṃ passasissāmīti sikkhati.

Mindfully we experience and observe concentration of mind, as we take a breath in. Mindfully we experience and observe concentration of mind as we let breath out.

12. Vimocayaṃ cittaṃ assasissāmīti sikkhati.  
Vimocayaṃ cittaṃ passasissāmīti sikkhati.

Mindfully we liberate the mind as we take breath in.  
Mindfully we liberate the mind as we let breath out.

## Group Four: Detachment

13. Aniccānupassī assasissāmīti sikkhati.  
Aniccānupassī passasissāmīti sikkhati.

Mindfully we contemplate impermanence as we take breath in. Mindfully we contemplate impermanence as we let breath out.

14. Virāgānupassī assasissāmīti sikkhati.  
Virāgānupassī passasissāmīti sikkhati.

Mindfully we contemplate abandonment of lust as we take breath in. Mindfully we contemplate abandonment of lust as we let breath out.

15. Nirodhānupassī assasissāmīti sikkhati.  
Nirodhānupassī passasissāmīti sikkhati.

Mindfully we contemplate extinction of lust as we take breath in. Mindfully we contemplate extinction of lust as we let breath out.

16. Paṭinissaggānupassī assasissāmīti sikkhati.  
Paṭinissaggānupassī passasissāmīti sikkhati.

Mindfully we contemplate detachment as we take breath in. Mindfully we contemplate detachment as we let breath out.

## PABBA 2: MINDFULNESS OF POSTURES

Mindfulness of Postures (iriyāpatha-pabba) is mindfulness of bodily bearing. When we stand, walk, sit or lie down, we mindfully know which posture we are in.

### **PABBA 3: MINDFULNESS OF BODILY ACTIONS**

Mindfulness of Bodily Actions (*sampajañña-pabba*) is mindfully knowing what we are doing while going away, coming back, turning, watching, bending, stretching, wearing robes, eating, drinking, tasting, walking, standing, sitting or lying down.

### **PABBA 4: CONTEMPLATION OF ELEMENTS**

Contemplation of Elements (*dhātu-pabba*) is contemplating that this body is just composed of water, earth, fire and wind elements.

### **PABBA 5: NINE CONTEMPLATIONS OF CORPSES**

First, a body one to three days dead, swollen, blue and festering, contemplating that this body, too, will become like that one day.

Second, a body being devoured by crows, vultures, other animals and worms.

Third, a skeleton held together by tendons, with some flesh and blood still adhering to it.

Fourth, a skeleton held together by tendons and blood-smeared, but fleshless.

Fifth, a skeleton held together by tendons, but without either flesh or blood.

Sixth, a body that is just loose bones scattered in all directions.

Seventh, a body that is just conch-colored bleached bones.

Eighth, a body that is bones over a year old, lying in a heap.

Finally, ninth, rotted bones, crumbling to dust.

The meditator contemplates that this body, too, will become like that corpse. Nobody can escape it. In this way, one dwells perceiving the body as just body, not mine, myself, or I, but just a phenomenon.

## 4.2 MINDFULNESS OF FEELINGS-IN-FEELINGS

Mindfulness of the Feelings-in-the-Feelings both inside [internally] and outside [externally] is a meditation practice appropriate for one with a strongly lustful temperament characterized by clinging to feelings and focused on contentment and comfort. This is hard to change due to the person always clinging to what is liked. Mindfulness of Feelings Meditation is recommended to cure this misinterpretation of these feelings as happy (sukha-vipalāsa). In reality, they are suffering, because the feeling of happiness is due to constant changeability, called vipariṇāma-dukkha.

Mindfulness of Feelings Meditation also helps cure misunderstandings of permanence (nicca-vipalāsa) and “self” (atta-vipalāsa), such as:

Sāmisā-dukkha-vedanā	Experiencing painful feeling due to external objects,
Nirāmisā-dukkha-vedanā	Experiencing painful feelings due to being without external objects,
Sāmisā-sukha-vedanā	Experiencing pleasant feeling due to external objects,

Nirāmisā-sukha-vedanā	Experiencing pleasant feeling due to being without external objects,
Sāmisā-adukkhamā-sukha-vedanā	Experiencing neither pleasant nor painful feeling due to external objects,
Nirāmisā-adukkhamā-sukha-vedanāpainful	Experiencing neither pleasant nor feeling due to being without external objects.

One contemplates these feelings as conditioned phenomena which are impermanent, suffering and non-self [both inside as the refined feelings of refined bodies-in-bodies and outside as crude feelings of the crude Human Body].

#### 4.21 METHOD FOR ONE WHO HAS NOT YET SEEN THE DHAMMA SPHERE

While contemplating the preliminary sign (parikamma-nimitta) by imagining a bright sphere, one concentrates the mind [vision, memory, thought and recognition] to stop still at the center-of-the-center at the center of the body [Position Seven] and mentally recites “Sammā Arahang” focused at the center of the transparent spot at the center of the bright sphere at the center of the body. When the mind becomes still and calm a bright sphere arises at the center of the body. Then, one feels tranquil and peaceful because the mind stops still, released from distractions, and detached from external objects [images, sounds, odors, tastes and touch]. When the mind becomes concentrated, it focuses on the preliminary sign and then attains the learning sign (uggaha-nimitta) and counterpart sign (paṭibhāga-nimitta) respectively. The mind [vision, memory, thought and recognition] becomes more stable and tranquil and the sphere becomes brighter. At this stage, even though the Dhamma Sphere has not yet arisen, the mind experiences happiness with an



external object which is the nimitta [the bright sphere]. When the mind becomes more concentrated, it stops firmly still and detaches from the nimitta. Then, there arises more refined happiness due to being free of external objects. Without external objects the mind experiences greater happiness than ever before.

When the mind stops even more still and firm, one attains the counterpart sign. The mind at the center of the Dhamma Sphere detaches from the counterpart sign, falls back to Position Six [at the navel level] and disappears. A new Sphere of Consciousness or mind conditioned by merit formation (*puññābhi-saṅkhāra*) such as generosity (*dāna*), morality (*sīla*) and concentration (*bhāvanā*) arises at Position Seven. This new sphere is more refined than the previous. One experiences happiness that is much more refined, due to being free of external objects. The old Sphere of Consciousness or mind was, in fact, distracted and painful. Lord Buddha declared, “*Natti santiparam sukham – No happiness is greater than calmness of mind [the mind stopping still] (Khuddaka-nikāya, 25/25/42).*”

The meditator concentrates the mind [vision, memory, thought, and cognition] to stop still at the center-of-the-center of the Dhamma Sphere that governs the Body. When the mind is properly concentrated, the center expands itself. The old Sphere of Consciousness falls back to Position Six and the Spheres of *Sīla*, *Samādhi*, *Paññā*, and *Vimutti* appear one by one. Each of them further purifies body, speech and mind to become more refined and subtle than before. Finally, the Sphere of *Vimutti-ñāṇa-dassana* (Insight) arises. It is even much more refined.

The meditator brings the mind to stop still at the center of the Sphere of *Vimutti-ñāṇa-dassana* (Insight). When the mind is properly concentrated, the center expands itself and there will appear the refined Human Body. It is transparent and more beautiful than the crude Human Body, sitting in meditation position, facing the same direction as the meditator.

The meditator lets go of the crude body and becomes the refined body. Giving up attachment of the crude Human Body, he makes himself become the refined Human Body. Then, the meditator brings the mind to stop still at center of the Dhamma Sphere of the refined Human Body. The Spheres of Sīla, Samādhi, Paññā, and Vimutti and Vimutti-ñāṇa-dassana will arise one by one until the sphere, the body and its supporting disk become the most refined. The meditator, then, experiences the feelings-in-the-feelings of the refined Human Body. These are much happier than the feelings of the crude Human Body, which were actually painful, due to not depending on external objects. Also, the Mind-in-the-Mind of the refined Human Body is much more focused or one-pointed (ekaggatā) and much purer than that of the crude Human Body. One continues in this same way through more and more refined bodies to the most refined Dhammakāya.

As the mind of each Dhammakāya becomes more and more one-pointed, the mind becomes more and more neutral – neither pleasant nor painful – due to being free of external objects. The mind becomes pure of the five hindrances, gentle and workable for the development of supernormal powers (abhiññā) and transcendental knowledge (vijjā) leading to realization of the Three Universal Characteristics of all compound phenomena and the Four Noble Truths.

The more refined the Dhammakāya, the better the mind or Ñāṇa-rattana [vision, memory, thought and cognition] which arises to replace the unwholesome mind of the worldly bodies-in-bodies. This enables one to reach the pure virtues of Noble Disciples from gotrabhū-ñāṇa (change-of-lineage knowledge) to Buddha-dhamma which is purer and more perfect. As a result, transcendental knowledge (vijjā) develops and enables one to overcome ignorance (avijjā), the root of all suffering. In accordance with one's level of attainment, one can attain the noble paths and fruits, thoroughly comprehend the Four Noble Truths, and reach Nibbāna.

One who reaches, sees, knows and becomes the bodies-in-the-body, feelings-in-the-feelings, minds-in-the-mind and dhamma-in-the-dhamma inside [in refined bodies] and outside [in others' crude body] to the most refined level, can discern feelings-in-the-feelings which are happy, painful or neutral, either with or without external objects, as impermanent, suffering and non-self. This is insight wisdom (vipassanā-paññā) leading to the thorough comprehension of the Four Noble Truths which is supra-mundane wisdom (lokuttara-paññā) and the Supra-mundane paths, fruits and Nibbāna.

### 4.3 MINDFULNESS OF MINDS-IN-MINDS

Beings consist of two parts: mind and body (nāma-rūpa). Body is the material component which can be seen. Mind is everything else, including both thoughts and feelings. Fleeting minds arise and fall continually. Meditators can see that there is no eternal self. This chapter shows how far one can advance with scientific observation of the mind using meditation. With Mindfulness-of-Minds one can perceive concentration, distraction and various impurities. The reader can come to appreciate the disenchantment with Mind as a compound phenomenon that leads one to seek escape from the five aggregates of grasping. Mindfulness of Minds-in-the-Mind Meditation can lead one step-by-step to Arahant Mentality and Nibbāna. This is the noble path.

#### 4.31 THE NATURE OF MIND

The bodies and minds of all world beings, such as humans, are phenomena possessing life and consciousness (upādinna-saṅkhāra). They consist of body or matter or the form aggregate (rūpa-khandha) and the immaterial mind or mind aggregate (nāma-khandha). The word khandha (aggregate) means “heaps” of ma-

terial or immaterial factors piled-up. The mind aggregate consists of four such heaps, so there are a total of five aggregates (khandha) which come together as life and consciousness. They are: body (rūpa), sensing or feeling or mental vision (vedanā-khandha), memory (saññā-khandha), thought (saṅkhāra-khandha) and cognition (viññāṇa-khandha). There is no constant, general state of consciousness. Consciousness is only triggered by contact of one of the Six Sense Organs (eye, ear, nose, tongue, body, or mind) with corresponding sense objects (sights, sounds, smells, tastes, tactile objects or mental objects).

The feeling aggregate (vedanā-khandha) has the function of sensing an object as happiness or pain or neither happiness nor pain. The perception aggregate (saññā-khandha) has the function of remembering a sense object. The volition aggregate or Thought (saṅkhāra-khandha) has the function of thinking or directing the mind to an object or condition as liked or disliked. The consciousness aggregate (viññāṇa-khandha) has the function of knowing an object. These four aggregates constitute the mind aggregate, nāma-khandha or consciousness.

Some teachers call saṅkhāra-khandha (the thought or volition aggregate) “Mind” because it creates mental constructs, but according to the Pali-Thai-English-Sanskrit Dictionary, the word cittaṃ or consciousness, thought, or mind means “the heart, mind, a thought, an idea, will or intention.” Buddhism uses this broader conceptualization of “mind” which includes feelings as well as thoughts.

Mindfulness of Feelings-in-the-Feelings, Mindfulness of Minds-in-the-Mind, and Mindfulness of Dhammas-in-the-Dhammas must be distinguished from each other.

Mindfulness of Feelings-in-the-Feelings is a meditation for those who have a strongly lustful temperament. They cling to their

feelings and think of happy feelings as their master. They like comfort and it is hard for them to change because of self-indulgence. This meditation practice is for curing misunderstanding of happiness or sukha-vipalāsa.

Mindfulness of Minds-in-the-Mind is a meditation for those with mild view temperament. They cling to minds, thinking of their minds as their masters – for example, a moody person thinks that only the minds are important and is pleased if the mind is not disturbed. This meditation practice is for curing misunderstanding of permanence or nicca-vipalāsa.

Mindfulness of Dhammas-in-the-Dhammas is a meditation for those with strong view temperament. They cling to dhammas meaning phenomena or sense-objects which arise in the mind. They attribute importance to such dhammas and look for pleasant things to hold in mind. This implies attachment (upādāna) to the five aggregates at refined levels with the misunderstanding that they are “self.” In reality, both dhammas and the five aggregates are very changeable and pass away. This is non-self. This meditation is for curing misunderstanding of self or atta-vipalāsa.

#### 4.32 THE ARISING OF MIND

The five aggregates (pañca-khandha) are conditioned phenomena. They arise as follows:

- The body or form aggregate (rūpa-khandha) arises due to ignorance (avijjā), craving (taṇhā), attachment (upādāna), kamma (karma) and food (āhāra).
- The feeling (vedanā), perception (saññā) and volition (saṅkhāra) aggregates arise due to ignorance, craving, attachment, kamma and contact (phassa) between a sense organ and its corresponding sense object.

- Consciousness (viññāṇa) arises due to the other three mind aggregates and body cited above. Thus, it is caused by ignorance, craving, attachment, kamma, and body and mind (nāma-rūpa).

This arising occurs in accordance with the Twelve Links of Dependent Origination (paṭicca-samuppāda). Ignorance (avijjā) is at the root of them all as follows:

Dependent on...	Arises...
1. Ignorance (avijjā)	Formations (saṅkhāra) [bodily, verbal, and mental formation],
2. Formations	Consciousness (viññāṇa),
3. Consciousness	Mind & Body (nāma-rūpa),
4. Mind & Body	Six Sense-doors (salāyatana) [eye, ear, nose, tongue, body, and mind],
5. Six Sense-doors	Contact (phassa),
6. Contact	Feeling (vedanā),
7. Feeling	Craving (taṇhā),
8. Craving	Attachment or Clinging (upādāna),
9. Clinging	Becoming (bhava),
10. Becoming	Birth (jāti),
11. Birth	12. Aging (jarā), Death (maraṇa), Sorrow (soka), Lamentation (parideva), Pain (dukkha), Grief (domanasa) and Despair (upāyāsa).

### 4.33 TYPES OF MIND

In explaining Mindfulness of Mind-in-the-Mind Meditation, both inside and outside, Lord Buddha cited sixteen types of mind as follows:

1. Sarāga-citta is mind with desire in the six types of sensual objects [images, sounds, odors, tastes, tangible objects and mental objects].
2. Vītarāga-citta is mind without desire in six sensual objects.
3. Sadosa-citta is mind with vengeance in six hating objects.
4. Vītadosa-citta is mind without vengeance in six hating objects.
5. Samoha-citta is mind that is sick and deluded by six worldly objects.
6. Vītamoha-citta is mind that is not sick and not deluded by six worldly objects.
7. Saṅkhitta-citta is mind with sloth (thīna) and torpor (middha).
8. Vikkhitta-citta is mind that is sensitive to the six sensual objects.
9. Mahaggata-citta is mind with non-sensual objects such as Pure Form Consciousness (rūpa-vacara-citta) and Formless Consciousness (arūpa-vacara-citta).
10. Amahaggata-citta is mind without non-sensual objects such as ordinary kāma-vacara-citta based on sensual desire.
11. Sauttara-citta is mind with the six sensual objects.



12. Anuttara-citta is mind beyond the six sensual objects such as Pure Form Consciousness (rūpa-vacara-citta) and Formless Consciousness (arūpa-vacara-citta).
13. Samāhita-citta is mind with concentration due to having meditation as an object.
14. Asamāhita-citta is mind without concentration due to having sensual pleasure as an object.
15. Vimutti-citta is transcendent mind that eliminates wrong action and hindrances.
16. Avimutti-citta is non-transcendent mind that does not eliminate wrong actions and hindrances.

#### 4.34 MEDITATING TO MINDS-IN-THE-MIND

One who just starts practicing Minds-in-the-Mind Meditation contemplates the preliminary sign (parikamma-nimitta) as a bright sphere at the center of the body [two inches above the navel level]. Its standard size is about an egg yolk. One mentally recites “Sammā Arahant” and focuses attention on the bright sphere. Initially, one should recall Lord Buddha’s virtues with the words “Sammā Arahant” which mean Lord Buddha’s Highest Wisdom and Purity. This is Recollection of Lord Buddha’s Virtues (Buddhānussati). One also observes the breath passing in and out with the mind fixed on the transparent spot at the center of the sphere. (One does not move the mind to follow the breath going in and out).

The meditator should also have the sampayoga-dhamma or dhammas that support meditation based on Lord Buddha’s Teachings. They are (1) ardent effort (ātāpī) to burn out defilements, (2) mindfulness (sati) to continuously direct the mind into meditation and (3) full awareness (sampajañña) of the five hindrances. The

five hindrances are drowsiness (*thīna-middha*), doubt (*vicikicchā*), ill will (*byāpāda*), restlessness (*uddhacca-kukkucca*) and sensual desire (*kāma-chanda*). When any one of these five hindrances arises in mind, one mindfully contemplates the preliminary sign and recites “*Sammā Arahang, Sammā Arahang, Sammā Arahang*” while focusing attention on the transparent spot at the center of the sphere at the center of the body. The meditator continues doing this until the mind becomes calm. Then, there will slowly appear a light from inside, causing the mind to awaken, clear and fresh. Drowsiness or *saṅkhittacitta* will disappear.

The meditator mindfully imagines the preliminary sign and mentally recites “*Sammā Arahang, Sammā Arahang, Sammā Arahang*” continuously with ardent effort and awareness until the mind stops still in oneness. When the mind stops still, it attains the learning sign (*uggaha-nimitta*) as a temporary transparent sphere. This is access concentration (*upacāra-samādhi*).

Next, the meditator brings the mind to stop still at the center of the learning sign at the center of the body, mentally reciting, “*Sammā Arahang, Sammā Arahang, Sammā Arahang*” at the transparent spot at the center of the sphere until the mind stops still at the center the original *dhātu-dhamma*. Then, there will appear the counterpart sign (*paṭibhāga-nimitta*) as a bright sphere. The meditator will feel a little giddy, but be mindful. This is because the mind attains the counterpart sign. It stops still at the center of the body (Position Seven) and lets-go of the counterpart sign to fall back to Position Six at the navel level. Then, a new Sphere of Consciousness, conditioned by merit, arises at Position Seven. This is called the merit formation (*puññābhi-saṅkhāra*) of one-pointed consciousness (*ekaggatā-citta*). It consists of applied thought (*vitakka*), sustained thought (*vicāra*), joy (*pīti*) peaceful happiness (*sukha*) and one-pointed concentration (*ekaggatā*). This is the first *jhāna*. Its standard size is about the size of an egg yolk, but it can be the size of the moon or the sun.

From this point on, recitation of “Sammā Arahant” is no longer needed. The meditator just brings the mind to stop still at the center of the bright sphere. From this perspective, if the mind is not firm (*asamāhita-citta*) the meditator can discern that the mind is not firm. When the mind is firm (*samāhita-citta*) and one-pointed, the meditator can discern that the mind is firm.

One meditates through Dhamma Spheres in Dhamma Spheres to concentrate the mind and stop still at the center-of-the-center of the Spheres of *Sīla*, *Samādhi*, *Paññā*, *Vimutti* and *Vimutti-ñāṇa-dassana* to reach the bodies-in-body, feelings-in-the-feelings, minds-in-the-mind and dhammas-in-the-dhamma of the refined bodies, beginning with the refined Human Body up to the most refined *Dhammakāya* and the most refined *Dhammakāya Arahant* in the *Dhammakāya Arahant*. The lap-width, height and sphere diameter of *Dhammakāya Arahant* is 40 meters or more. Then, the meditator uses the Supra-mundane *Dhammakāya Mind* (*Ñāṇa-rattana*) to contemplate at the center-of-the-center of the original Dhamma Sphere (*dhātu-dhamma*) at Position Seven of the crude Human Body. The meditator will see the refined seed elements of the five aggregates located concentrically inside each other at the center-of-the-center of the five aggregates, as follows:

**The form aggregate:** The refined seed element of the form aggregate looks like a transparent sphere and is about the size of a Bodhi or Banyan Seed, located at Position Seven at the center of the body. It grows to become the Dhamma Sphere of Body whose usual size is about that of an egg yolk. Inside this sphere are five small spheres located at the middle, front, right, back and left. At the front is the water seed element; at the right is the earth seed element; at the back is the fire seed element and at the left is the wind seed element. Their functions are controlling fluidity, solidity, temperature and breath to maintain the body in an appropriate condition. They also condition crude inputs such as food, drink, medicine and breathing in and out to become the flesh body.

**The feeling aggregate - Sphere of Vision:** At the center-of-the-center of the refined seed element of the form aggregate is the refined seed element of the feeling aggregate. It is also a transparent sphere, brighter and smaller than that of the form aggregate. It grows to become the Sphere of Vision which is bigger than the eyeball of the owner. The seeing element is located at its center.

**The perception aggregate - Sphere of Memory:** At the center-of-the-center of the refined seed element of the feeling aggregate is the refined seed element of the perception aggregate. It is also a transparent sphere and grows to become the Sphere of Memory which is about the size of the owner's whole eyeball. The memorizing element is located at its center.

**The volition aggregate - Sphere of Thought:** At the center-of-the-center of the refined seed element of the perception aggregate is the refined seed element of the volition aggregate. It is also a transparent sphere. It grows to become the Sphere of Thought, also called the Sphere of Consciousness, which is about the size of the colored iris around the pupil of the owner's eye. The thinking element is located at its center. The Sphere of Thought floats in the "Sap of Consciousness" (Visuddhimagga, 251) which is about the size of the cupped palm of the owner.

**The consciousness aggregate - Sphere of Cognition:** And, at the center-of-the-center of the refined seed element of the volition aggregate is the refined seed element of the consciousness aggregate. It grows to become the Sphere of Cognition, also called the Sphere of Consciousness, which is about the size of the pupil of the owner's eye.

### 4.35 MINDFULNESS OF MIND MEDITATION

One can practice Mindfulness of Mind Meditation as follows:

If one observes that the Sphere of Consciousness floats at the surface of the Sap of Consciousness, the mind is steadfast and firmly concentrated in meditation as *samāhita-citta*.

If one observes that the Sphere of Consciousness is sinking below the surface of the Sap of Consciousness, the mind is starting to lose mindfulness and become sleepy. If it sinks deeper, the mind becomes unconscious.

If one observes that the Sphere of Consciousness is tending to float higher than the surface of the Sap of Consciousness, the mind is becoming distracted. The higher the Sphere of Consciousness floats, the more distracted the mind.

If one observes that the Sphere of Consciousness is floating over half way above the surface of the Sap of Consciousness, the mind is very distracted or out of control or mad.

### MINDFULNESS OF LUST

Here is an example of Mindfulness of Mind for one who lacks restraint of the senses (*indriya-saṁvara*). When an external sense object comes in contact with the corresponding internal sense organ, the Sphere of Consciousness or volition aggregate (*saṅkhāra-khandha*) conditions the perceived object as pleasurable and the mind clings to it. As a result, the mind at the center of the Dhamma Sphere of the Body falls back to Position Six where it is conditioned by unwholesome mental concomitants (*cetasika*).

For example, latent-disposition sensual lust (*kāma-rāgānusaya*) might envelop the Sphere of Consciousness while ignorance

of latent-disposition (*avijjānusaya*) encases the Sphere of Cognition. The resultant unwholesome mind would be overwhelmed by defilements and become a new Sphere of Consciousness at the center of an unwholesome Dhamma Sphere at Position Seven of a gloomy new body. Then, the latent-disposition sensual lust (*kāma-rāgānusaya*) becomes active sensual lust (*kāma-rāga*). It dyes the Sap of Consciousness pink or dark pink and controls the mind with its power.

This is Mindfulness of Mind Meditation regarding lust. When the mind has lust one knows that it has lust. The more sensual cravings (*kāma-taṇhā*) the mind has, the more the unwholesome sensual cravings that will arise and control the mind with their power. The more refined *Dhammakāyas* a meditator attains, the purer the mind becomes. When a meditator brings the mind to stop still at the center-of-the-center of the body, the bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas of the refined bodies arise. The meditator knows, sees and becomes each body and mind, from the refined Human Body to the most refined *Dhammakāya*. The meditator can discern the mind-in-the-mind as only wholesome at each level – refined Human, Celestial, Brahman and *Dhammakāya* – all the way to the Buddha-dhamma. When the mind is without lust the meditator knows that it is without lust.

## MINDFULNESS OF HATRED

For Mindfulness of Mind Meditation to recognize mind with hatred (*sadosa-citta*), the meditator mindfully knows that mind has hatred by discerning the color of the Sap of Consciousness as dark red to dull green. The purer the meditator meditates through bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas, the purer the color of the Sap of Consciousness will become. This is how to meditate to mindfulness of the mind with no hatred (*vītadosa-citta*). When the mind has no hatred, the meditator mindfully knows that the mind has no hatred.

## MINDFULNESS OF DELUSION

For Mindfulness of Mind Meditation to recognize mind with delusion (*samohacitta*) the meditator mindfully knows that mind has delusion by discerning that the Sap of Consciousness has the grey-white color of water used for cleaning meat or a blue steel color. Thus, the meditator mindfully recognizes mind with delusion. When the mind has no delusion (*vītamohacitta*), the color of the Sap of Consciousness is pure and radiant. Thus, the meditator mindfully knows the mind has no delusion.

## REFINED INNER MINDS

The meditator repeatedly stops still at the center-of-the-center of more and more refined bodies, always letting go of the crude body and becoming the more refined bodies-in-bodies, feelings-in-feelings, minds-in-minds, and dhammas-in-dhammas, reaching the Dhammakāyas of Noble Disciples and the most refined Dhammakāya Arahāt in Arahāt – four paths, four fruits and Nibbāna.

While doing so, the meditator mindfully observes that the mind continually arises and falls in accordance with one's formation of merit (*puññābhi-saṅkhāra*) or demerit (*apuññābhi-saṅkhāra*). Minds are, thus, conditioned phenomena having the Three Characteristics of Impermanence, Suffering and Non-self.

For the other Mindfulness of Mind in Mind such as the mind without six sensual objects (*mahaggata-citta*), the mind with six sensual objects (*amahaggata-citta*), the mind with six sensual objects (*sauttara-citta*), and the mind liberated from six sensual objects (*anuttara-citta*), the meditator can contemplate and see in accordance with the virtue level one has attained.

One with higher meditative attainment or purer mind can discern minds-in-the-mind more clearly and more accurately. Thus,



a meditator who can meditate to see the minds-in-the-mind both inside and outside should not make predictions for others to show off his own virtue. As long as one has not attained the virtue of the Noble Disciples or has not eliminated at least the first three fetters, there is always room for defilements such as conceit and wrong view. Noble Disciples who attain noble virtues always observe their morality (sīla) well and restrain their internal sense organs. They never make predictions for others if it is not necessary. This is why a Noble Disciple is called samatha meaning a pure and tranquil person.

#### 4.36 CONCLUSIONS ON MINDFULNESS OF MIND

In conclusion, five profound lessons about Mindfulness of Mind stand out.

1. A trained meditator can actually see the mind! Freed from the five hindrances, one perceives four concentric spheres at the center of the body: mental vision, memory, thought and recognition. “Body” is usually defined as visible matter and “Mind” as the invisible, but the trained observer can see both. This is Mindfulness of Mind. When reproducible, such observation is scientific.

2. Seeing the mind facilitates mental purification. The trained meditator can see purity of mind as clarity of the Sphere of Cognition and Sap of Consciousness. Specific impurities can be identified by color. Distraction and weakness of consciousness are observed in the buoyancy of the sphere.

3. Perceiving impurities is powerful observation – both inside and out. The trained mind can perceive impurities such as greed, hatred, delusion and lust both in oneself and in others, providing continual reinforcement for diligent efforts to purify oneself.

4. Observing the mind, the meditator concludes that it is fleeting, hollow, compound, bound to fall apart and not worth clinging to. Dhamma Spheres and corresponding Mind-Bodies incessantly arise and fall. This instability is felt as *dukkha* (suffering). There is no continuous consciousness and no true self in this world. The meditator becomes disenchanted and seeks escape. Such observation of perception, memory, thought and cognition, together with concentration, distraction and mental impurities leads the meditator to disenchantment with “Mind” as simply an unstable, fleeting, compound phenomenon that ultimately disintegrates to non-self. This insight reinforces the seeker’s fervent compulsion to find escape from the five aggregates of Mind-Body [*nāma-rūpa*].

5. With diligence, one ascends a ladder of refined inner Mind-Bodies, transcending this world to visit *Nibbāna*. Successive purification gives rise to purer and purer Worldly, *Dhammakāya*, Noble Disciple and Arahant Mind-Bodies, ultimately providing access to *Nibbāna*. This is the noble path.

#### 4.4 MINDFULNESS OF DHAMMAS-IN-DHAMMAS

Having already learned objective, scientific observation of the mind and beginning to feel disenchanted with the mind, we turn to Mindfulness of Dhammas-in-Dhammas. Developing transcendental knowledge (*vijjā*) consisting of supernormal powers (*abhiññā*) enables the meditator to realize the Dhamma and Four Noble Truths taught by Lord Buddha. A meditator should practice *rūpa-jhānas* frequently to become skillful (*vasī*) for purifying seed elements (*dhātu-dhamma*) and the mind components (mental vision, memory, thought and cognition). This is an important step to support the development of supernormal powers and the transcendental knowledge leading to wisdom, realization of phenomena and the Four Noble Truths. Thus, Luang Phor Sodh began by

teaching how to attain four rūpa-jhāna-samāpatti. This is his original teaching style, recorded and transcribed as follows:

The meditator who sees the Dhamma Sphere at the center of body also attains supernormal powers such as angel (deva) vision and angel (deva) hearing. However, these powers degenerate readily. Thus, it is recommended for one who sees the Dhamma Sphere of the Human Body to continue further by stopping still at the center of the Dhamma Sphere until one reaches, knows, sees and becomes more refined bodies in the body, feelings in the feelings, minds in the mind, and dhammas in dhamma until reaching the most refined Dhammakāya Arahāt in the Arahāt. This will be much more beneficial for the meditator.

One who attains the most refined Dhammakāya can see the Worlds and Universe to explore the lives of world beings [five aggregates] who depend on kamma. One considers how the world beings are conditioned by formation of merits (puññābhi-saṅkhāra), demerits (apuññābhi-saṅkhāra) or the imperturbable (aneñjābhi-saṅkhāra). As a result, they are changeable due to those causes as impermanent, always never standing in the same condition as suffering, passing away and non-self (anattā). Now we shall explain how to conduct Mindfulness of Dhammas Meditation.

Mindfulness of Dhammas-in-Dhammas Meditation inside and outside is categorized into five contemplations:

1. Nivaraṇa-pabba is contemplation on five hindrances: drowsiness (thīna-middha), doubt (vicikicchā), ill will (byāpāda), restlessness (uddhacca-kukkucca), and sensual desire (kāma-chanda).

2. Khandha-pabba is contemplation on the five aggregates: corporeality or body, feeling or sensation, perception, volition and consciousness.

3. Āyatana-pabba is contemplation on the twelve sensory domains: six inner sensory domains [eye, ear, nose, tongue, body and mind] and six outer sensory domains [sight, sounds, smells, tastes, touch and metal phenomena].

4. Sacca-pabba is contemplation of the Four Noble Truths: Suffering, the Cause of Suffering, the Extinction of Suffering and the Path leading to the Extinction of Suffering.

5. Bojjhaṅga-pabba is contemplation of the Seven Factors of Enlightenment: mindfulness, investigation of truth, effort or energy, joy, tranquility, concentration and equanimity.

The Nivaraṇa-pabba and Āyatana-pabba have already been discussed in Mindfulness of Bodies-in-Bodies, Feelings-in-Feelings and Minds-in-Minds.

We shall present explanation of khandha-pabba in here, chapters five and six. Bojjhaṅga-pabba and sacca-pabba will be discussed in chapter seven and eight, respectively.

## THE FIVE AGGREGATES (KHANDHA-PABBA)

Luang Phor Sodh who practiced and taught how to develop transcendental wisdom (vijjā) as well as supernormal powers (abhiññā) for realization of the Four Noble Truths as they really are, in accordance with the Four Foundation of Mindfulness as taught by Lord Buddha. The following are Luang Phor Sodh's original teaching style.

Actually, for a meditator who has seen the bright Dhamma Sphere which governs the body at the center of the body, his or her concentration of mind arises and develops automatically. At least the first jhāna and, even, supernormal powers, such as deva eyes and ears, will arise and develop as well depending on virtues and per-

fection each individual attains. However, it degenerates easily and the realization on natural phenomena is not as wide as those who attain Dhammakāya.

So, I would like to recommend that if the meditator has seen the Dhamma Sphere which governs the body, he or she should keep developing for reaching, knowing, seeng and becoming bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas until reaching Dhammakāya Arahāt in Arahāt. And, always purify Dhammakāya Arahāt in Arahāt. You will realize the great benefits of Dhammakāya meditation yourself.

For those who reach the most refined Dhammakāya, they can explore the Universe, seeing the lives of world beings (five aggregates) and how the world beings are conditioned by merit, demerit or the imperturbable. And, the meditators contemplates how the world beings depend on kamma (karma) and how the conditioned things such as the five aggregates are impermanent, suffering due to changeability and finally passing away as non-self as being stated in chapters five and six.



## PURIFICATION TO NIBBANA

**T**he meditator concentrates the mind to stop still at the center of the center. The center expands itself and there appear countless Nibbāna Elements of Lord Buddhas with incalculable pure elements and perfections. When the most refined Dhammakāya of the meditator reaches his or her most refined age, the Dhammakāya will turn up in another Āyatana, a Living Nibbāna of one of the earlier, senior Primordial Buddhas who attained perfections far superior to those now ranked as “with diligence,” “with faith,” or “with wisdom.”

**T**he Primordial Buddhas are very regal, pure, refined and radiant. The Primordial Buddhas were able to attain Nibbāna while bringing their bright, radiant, regal bodies with them. They are sitting on their jhāna factor disks which look like clear crystal circular platforms, surrounded by sub-Primordial Buddhas [Middle Nibbāna Elements] sitting to the front, right, back and left of the Primordial Buddhas. There are also sub-sub-Primordial Buddhas [Later Nibbāna Elements] sitting at the front, right, back and left of the sub-Primordial Buddhas. Similarly, these are surrounded by more recent sub-sub-sub Primordial Buddhas. The number of Buddhas in Living Nibbāna seems countless.



## 5.1 RIGHT CONCENTRATION

### 5.11 DEVELOPING FOUR RŪPA-JHĀNA

At the very beginning, before explaining the meditation practice for cultivating jhāna to Right Concentration, Luang Phor Sodh gave the following overview (Luang Phor Wat Paknam, 7):

After making all five bodies perfectly pure, the meditator brings the Dhammakāya Body to Right Concentration (jhāna-samāpatti), attains Nibbāna [Āyatana as Nibbāna], and inspects Heaven and Hell.

**Note:** This material is presented as recorded, in Luang Phor Wat Paknam's original style. The reader will note that Luang Phor speaks of only Five Bodies rather than the Eighteen Bodies later elaborated. The Five Bodies are: Human, Celestial, Brahman, Formless Brahman and Dhammakāya. We will show these names along with any earlier names that Luang Phor used.



Meditators must practice Pure Form Absorptions or rūpa-jhānas frequently to become “expert” or *vasī* and to purify the seed elements (*dhātu-dhamma*) and mind components: mental vision (*vedanā*), memory (*saññā*), thought (*saṅkhāra*) and cognition (*viññāṇa*). This is a very important step. It supports development of supernormal powers (*abhiññā*) and supra-mundane knowledge (*ñāṇa*) which lead to transcendental wisdom (*vijjā*), discernment of phenomena and thorough comprehension of the Four Noble Truths.

Luang Phor Sodh taught how to attain four *jhāna-samāpatti*. This is his original teaching style, recorded and transcribed as follows (Luang Phor Wat Paknam, 7-8):

These states are called *jhāna* because they are pure and lucid, like crystal disks. The crystal disk base is four meters in diameter, twelve meters in circumference and one hand-span [tip of thumb to tip of middle finger with fingers spread] thick. *Jhānas* support the *Dhammakāya Bodies* like meditation mats. They become more and more refined for higher mental states.

### FIRST JHĀNA

The *jhāna* appears as a pure, clear, refined, crystal disk supporting the *Dhammakāya Body*. It is four meters in diameter, even with the lap-width of the *Dhammakāya*, twelve meters in circumference and one hand-span thick. The *Dhammakāya Body* is also very clear and pure.

## SECOND JHĀNA

Ponder that there might be a more refined jhāna than the first. Think to leave this jhāna for that higher state. Wish for the new jhāna. Then, the old jhāna disk disappears and a new one appears – even clearer and more refined than the first. It arises to support the second jhāna Dhamma Body which is also much clearer, purer and more refined than the first.

## THIRD JHĀNA

Again, ponder that there might be an even more refined jhāna than the second. Think to leave the second jhāna for a higher one. The second jhāna crystal disk base disappears. A new, more refined and purer disk appears to support the third jhāna Dhammakāya. The third jhāna Dhamma Body is also clearer, purer and more radiant.

## FOURTH JHĀNA

Again, ponder that there may be an even more refined and purer jhāna level. Think to leave the present jhāna and wish for a higher one. The third jhāna crystal disk base disappears and a new disk appears, the same size, but clearer, purer and more refined than previous. It arises to support the fourth jhāna Dhammakāya, which is also purer and more radiance.

## 5.12 INSERT, SHUFFLE AND REDOUBLE MEDITATION (SAWN-SAP-TAP-TAWEE)

Luang Phor Sodh recommended practicing Insert, Shuffle and Redouble Meditation (Sawn-Sap-Tap-Tawee) over and over again, to develop proficiency with the jhānas (jhāna-samāpatti) and mental purification. But, I would like to recommend developing jhāna-samāpatti first, before Inserting, Shuffling & Redoubling on Sets of Bodies. Both give the same result.

In the most refined Dhammakāya mentality, the meditator sees all bodies and lines them up on the same center by concentrating the minds of all crude and refined bodies to stop still at the same point [Base 7] in firm unity at the center of the body. All are inside the largest and most refined Dhammakāya Arahāt, with the crudest Human Body at the center. This is samatha concentration to purify the mind from the five hindrances which usually distort and blur our thinking. When the mind is purified, it becomes gentle and workable for the development of right concentration or jhāna-samāpatti [the eighth fold of the Noble Eightfold Path]. Right concentration, in turn, leads to supernormal powers and transcendental wisdom which lead on to developing Path Consciousness or magga-citta.

In actuality, one can develop jhāna-samāpatti immediately upon seeing the Dhamma Sphere at the center of the body. However, it is recommended to keep on meditating to reach, know, see and become all bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas from the crudest Human Body up to the most refined Dhammakāya Arahāt-in-Arahāt. This makes the concentration become more stable.

Having lined up all bodies concentrically at Base 7, with the largest, most refined Dhammakāya on the outside, the meditator begins with the outer Dhammakāya Body and consecutively inserts each larger, more refined body inside the adjacent smaller and cruder

body until all bodies are reversed with the crudest Human Body on the outside and the most refined Dhammakāya Body deeply buried inside at the center, as the bodies were initially discovered.

The meditator, next, reverses this procedure to again order the bodies with the largest, most refined Dhammakāya on the outside and the smallest, crudest Human Body at the center. This process is repeated back and forth, over and over. One continues to tumble the bodies together as though washing the cruder bodies with the more refined bodies.

In addition, each body contains within itself all the other bodies. Thus, during this tumbling process, one can open up bodies to reveal and wash the component bodies, swelling the overall multitude of bodies indefinitely. This results in larger and larger collections of bodies arriving at higher and higher levels of purity. This meditation (Sawn-Sap-Tap-Tawee) accomplishes simultaneously samatha concentration, vipassanā insight and nirodha purification.

## OVERVIEW OF THE MEDITATION PRACTICE

Having lined up the bodies concentrically, with Dhammakāya outside, the meditator concentrates the minds of all bodies from the crudest Human Body up to the most refined Dhammakāya at Base 7, at the center of the largest and most refined Dhammakāya Arahāt. Next, one lets all bodies develop jhāna-samāpatti simultaneously and focuses the mentality of the most refined Dhammakāya Arahāt at the center of its Dhamma Sphere. Then, one stops still at the center of the center until all spheres, bodies and supporting disks become perfectly pure and refined.

When all five jhāna factors – applied thought (vitakka), sustained thought (vicāra), joy (pīti), peaceful happiness (sukha) and one-pointed concentration (ekaggatā) – arise to overcome the

corresponding five hindrances (nivarana) – lethargy or sloth (thīna-middha), doubt (vicikicchā), ill will (byāpāda), restlessness (ud-dhacca-kukkucca) and sensual desire (kāma-chanda) – the mind attains the first jhāna.

Then, one concentrates all minds and focuses the mind of the most refined Dhammakāya Arahāt at the center of its Dhamma Sphere, stopping still until the spheres, bodies, minds and supporting disks of all bodies are perfectly pure and refined. Then, applied thought and sustained thought drop out of consciousness and only joy, peaceful happiness and one-pointed concentration remain. This is the second jhāna.

Continue concentrating all minds and focus the mind of the most refined Dhammakāya Arahāt at the center of its Dhamma Sphere. Stop still at the center of the center until all spheres, bodies, minds and supporting disks are perfectly pure and refined. Joy drops out of consciousness and only peaceful happiness and one-pointed concentration remain. This is the third jhāna.

Again, continue concentrating all minds and focus the mind of the most refined Dhammakāya Arahāt at the center of its Dhamma Sphere. Stop still at the center of the center until all spheres, bodies, minds and supporting disks are perfectly pure and refined. peaceful happiness drops out of consciousness and only one-pointed concentration remains. This is the fourth jhāna. That completes the practice of jhāna proficiency or jhāna-samāpatti in the forward (anuloma) direction.

Next, the meditator practices jhāna proficiency or jhāna-samāpatti in the reverse (patiloma) direction. Starting in the fourth jhāna, one resolves to lower concentration successively down through the third, second and first jhānas. Arriving at the first jhāna level completes practicing jhāna proficiency or jhāna-samāpatti in the reverse direction.

The meditator, then, repeats jhāna proficiency practice in the forward and reverse directions at least two or three times to purify the spheres, bodies, minds and supporting disks of all bodies from the crudest Human Body through the most refined Dhammakāya Arahāt. This develops “expertise” (vasī) in attaining, entering, staying in, leaving and contemplating the rūpa-jhānas. This is the required foundation for developing the transcendental knowledge (vijjā) and supernormal powers (abhiññā) needed to purify the seed elements (dhātu-dhamma) and mind components – mental vision, memory, thought and cognition – to make the physical body and mind become healthier.

## 5.2 PURIFICATION TO NIBBĀNA

Purifying the seed elements (dhātu-dhamma) and mind components (sensation or vision, perception or memory, volition or thought, and consciousness or cognition) of all minds produces an extremely important result – nirodha extinguishing the causes of suffering by eliminating unwholesome mentality throughout the Three Worlds. The Three Worlds are where defilements are accumulated, fermented and deposited as sediment. They can be crude, ordinary or refined, and can become mental intoxicants (āśava) or latent dispositions (anusaya) in the mind. Such defilements can be lightened or destroyed by virtues, which can become ordinary, superior or supreme perfections built up toward becoming a Noble Disciple (one of the Great Disciples of a Buddha) or a Silent Buddha or a Lord Buddha. For becoming a Lord Buddha, there are three levels: Lord Buddhas with wisdom, with faith, or with diligence.

Lord Buddha said that a meditator practicing Four Foundations of Mindfulness Meditation can expect to attain Arahant Sainthood within this present lifetime – the most quickly within seven days or the most slowly within seven years. If some defilements remain, he will at least attain Anāgāmī Non-returner State (Dighanikāya, 10/161/208).

This is a transcription of a meditation taught by Luang Phor Sodh. There are three sections. Each is repeated until the meditator becomes proficient before continuing on to the next.

**Note:** The following material is advanced. It is only recommended for those who have attained Dhammakāya. This presentation expands the original teaching, above, from five to eighteen bodies.

### 5.21 MULTIPLYING BODIES MEDITATION (BISADARN-KĀYA)

The meditator purifies all five bodies from the crudest to the most refined, purifying one body at a time. First, begin with the Human Body. Launch pathama-magga there. When a more refined Human Body arises, launch pathama-magga again at that refined Human Body. Another more refined Human Body arises. Launch pathama-magga at that Human Body. Again, a new Human Body arises. Launch pathama-magga there. Keep on doing this until you reach the most refined Human Body.

Having reached the most refined Human Body, do the same thing with the Celestial Body. Launch pathama-magga at the Celestial Body. A refined Celestial Body arises. Launch pathama-magga again at that refined Celestial Body. Another more refined Celestial Body arises. Again, launch pathama-magga at that new refined Celestial Body. Keep on doing this until you reach the most refined Celestial Body.



Next, continue in the same way to purify the crude pathama-viññāṇa (Brahman) body, refined pathama-viññāṇa (Formless Brahman) body and the Dhammakāya Body, one by one. To purify a body, launch pathama-magga at that body and keep on doing that until you reach the most refined Body, as we already did for the Human and Celestial Bodies. The bodies become more and more refined in color, skin tone and purity (Luang Phor Wat Paknam, 2-3).

## 5.22 INSERT BODIES MEDITATION (SAWN-KĀYA)

Line up the Five Bodies [Human, Celestial, Brahman (crude pathama-viññāṇa), Formless Brahman (refined pathama-viññāṇa) and Dhammakāya] concentrically inside each other. [i.e. on the same center (Base 7). By default, the smallest Human Body will be innermost and the largest Dhammakāya Body outermost.] Insert Bodies (Sawn-kāya) by always putting the outermost body into its inner neighbor. First, insert the Dhammakāya Body inside the Formless Brahman (refined pathama-viññāṇa) Body. Next insert the Formless Brahman Body inside the (Form) Brahman Body (crude pathama-viññāṇa). Then, Insert the (Form) Brahman Body inside the Celestial Body. Next, insert the Celestial Body inside the Human Body. [This Insert or “Sawn” procedure results in reversing the original order so that the Human Body is outside and the Dhammakāya Body at the center] (Luang Phor Wat Paknam, 4).

### 5.23 SHUFFLE BODIES MEDITATION (SAP-KĀYA)

The meditator consecutively places each outer, larger and more refined body inside its inner neighboring, smaller and cruder body. First, insert the Human Body (manusa-kāya) inside the Celestial Body (dibba-kāya). Then, insert the Celestial Body inside the Brahman Body (crude pathama-viññāṇa); then put the Brahman Body inside the Formless Brahman Body (refined pathama-viññāṇa); next, place the Formless Brahman Body inside Dhammakāya. All the Bodies are lined up on the same center, one inside the other.

This is the reverse process. Start with the outermost (human) body. Place it inside the next (celestial). Continue consecutively until the most refined Dhammakāya Body is outside and the crudest Human Body at the center. Then, continue the same process, placing the outermost Dhammakāya inside the next which is the Formless Brahman (refined pathama-viññāṇa). Continue consecutively until the crudest Human Body is outer-most again. Keep on repeating this procedure over and over again.

The center and the Sap of Consciousness of all Five Bodies remain still at the same center point. One concentrates on the inner bodies until all are perfectly pure and most refined like the outer body (i.e Dhammakāya Body) (Luang Phor Wat Paknam, 5).

## 5.24 INSERT, SHUFFLE AND REDOUBLE BODIES MEDITATION (SAWN-SAP-TAP-TAWEE)

Launch pathama-magga (zoom-in) at the innermost Human Body to reveal its hidden set of bodies. The Celestial Body arises. Launch pathama-magga (zoom-in) at the Celestial Body and its Form Brahman (crude pathama-viññāna) Body arises. Launch pathama-magga at the Form Brahman Body and its Formless Brahman (refined pathama-viññāna) Body arises. Launch pathama-magga at the Formless Brahman Body and the Dhamma Body (Dhammakāya) arises. Launch pathama-magga at the Dhamma Body and a refined Dhamma Body arises. Launch pathama-magga at the refined Dhamma Body and an enhanced refined Dhamma Body arises. Launch pathama-magga at this enhanced refined Dhamma Body and another, even more enhanced, refined Dhamma Body arises. Launch pathama-magga at each and every refined Dhamma Body and more and more enhanced, refined Dhamma Bodies arise.

The meditator continues this procedure from the crudest to the most refined body and then repeats inserting and shuffling these bodies, as before. One continues this procedure for more and more sets of bodies, deeper and deeper inside, like linked chains, never turning back; sequentially inserting, shuffling and redoubling each new set of bodies, over and over again. This is Insert, Shuffle and Redouble Bodies Meditation or Sawn, Sap, Tap Tawee. Continue doing this until all bodies become flawlessly clear, bright, pure and radiant (Luang Phor Wat Paknam, 6).

### 5.3 EXPLANATION OF THE PRACTICE TAUGHT BY LUANG PHOR SODH

#### 5.31 MULTIPLYING BODIES MEDITATION (BISADARN-KĀYA)

Meditators who have completed all eighteen bodies, next, practice Multiplying Bodies Meditation (Bisadarn-kāya) from the crudest body to the most refined body, in order to become skillful or expert. This is the crucial foundation for advanced vijjā or transcendental wisdom and for extinction (nirodha) of the cause of suffering (samudaya). Note that this is not yet ultimate extinction (not nirodha-samāpatti). The practice is as follows.

First, bring the minds of all bodies together, to concentrate at the center of the most refined Dhammakāya Arahāt. That is, make the centers of the Dhamma Sphere and Spheres of Vision, Memory, Thought and Cognition [i.e. Mind] of all bodies from the crudest Human Body on up to the most refined Dhammakāya Body (the most refined Dhammakāya Arahāt) all located at the same point. Next, make your mind become the most refined Dhammakāya Arahāt by repeatedly letting go of each cruder body and becoming the more refined body.

The mind of Dhammakāya stops still, focusing on the center of the Human Body until it becomes perfectly clear and refined and stops completely still. The center expands itself and a new, refined Human Body appears. Continue stopping at the center of the center of each refined Human Body. More and more refined Human Bodies appear until you reach the most refined Human Body. Stop still at the center of the Dhamma Sphere that makes one become the most refined Human Body. Go inside. The center of the Dhamma Sphere expands itself and there appears the Celestial Body – so big, transparent and refined! It is double size of the Human Body.

Stop still, staring at the center of the center of the Dhamma Sphere that makes one become that Celestial Body until it becomes perfectly pure and clear. Then there will appear Celestial Body in Celestial Body, one after the next, until you reach the most refined Celestial Body. Continue the same procedure. Next, there appears Brahman Body in Brahman Body until you reach the most refined Brahman Body. Then, continue the same practice for...

- Formless Brahman Body in Formless Brahman Body,
- Dhammakāya Gotrabhū in Dhammakāya Gotrabhū,
- Dhammakāya Sotāpanna in Dhammakāya Sotāpanna,
- Dhammakāya Sakadāgāmī in Dhammakāya Sakadāgāmī,
- Dhammakāya Anāgāmī in Dhammakāya Anāgāmī,
- Dhammakāya Arahat in Dhammakāya Arahat.

Make each one perfectly clear and transparent – the sphere, the body and the supporting jhāna base which appears like an āsana sitting mat under the body, about one hand's width thick. The jhāna base appears with each body from the refined Human Body on up.

This is what is called Bisadarn-kāya or Multiplying Bodies Meditation from the crudest body to the most refined body.

### 5.32 INSERTING BODIES MEDITATION (SAWN-KĀYA)

To conduct Inserting Bodies Meditation (Sawn-kāya), the meditator first arranges all bodies concentrically (lined up on the same center), one inside the other, like Russian dolls. By default, the largest, purest Dhammakāya Saint (The 40 meter Dhammakāya Arahat) is outside and the smallest, crudest Human Body is at the center. At each level, the crude and refined bodies are the same size, so we have only nine, rather than 18 levels.

The meditator concentrates the minds of all bodies at the center of the most refined Dhammakāya Arahāt and stops still there. Then, he or she resolves to reverse the ordering of the bodies to have the crudest Human Body on the outside and the most refined Dhammakāya Arahāt at the center. [Having attained the counter-part sign (paṭibhāga-nimitta), the meditator can resize the bodies at will.] The procedure is accomplished in eight steps. At each step: (1) Insert the outer body [along with any bodies it contains] inside its inner neighbor, (2) Concentrate at the common center to purify all bodies, and then (3) Move on to the next outer body.

The eight steps are:

1. Insert the crude and refined Dhammakāya Saint (Dhammakāya Arahāt) Bodies inside the crude and refined Non-Returner (Dhammakāya Anāgāmī) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahāt-in-Arahāt, become perfectly pure and refined.

2. Insert the crude and refined Dhammakāya Non-Returner (Dhammakāya Anāgāmī) Bodies inside the crude and refined Once-Returner (Dhammakāya Sakadāgāmī) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahāt-in-Arahāt, become perfectly pure and refined.

3. Insert the crude and refined Dhammakāya Once-Returner (Dhammakāya Sakadāgāmī) Bodies inside the crude and refined Stream-enterer (Dhammakāya Sotāpanna) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahāt-in-Arahāt, become perfectly pure and refined.

4. Insert the crude and refined Dhammakāya Stream-Enterer (Dham-makāya Sotāpanna) Bodies inside the crude and refined Dham-makāya Noble State Wisdom (Dhammakāya Gotrabhū) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

5. Insert the crude and refined Dhammakāya Noble State Wisdom Bodies inside the crude and refined Formless Brahman Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

6. Insert the crude and refined Formless Brahman Bodies inside the crude and refined Form Brahman Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

7. Insert the crude and refined Form Brahman Bodies inside the crude and refined Celestial Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

8. Insert the crude and refined Celestial Bodies inside the refined Human Body. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.



This is the way to practice Inserting Bodies Meditation (Sawn-kāya). It reverses the ordering of the bodies to have the crudest Human Body on the outside and the most refined Dhammakāya Saint (Dhammakāya Arahat-in-Arahat) at the center. Because the process involves purifying all bodies at each step, it is very effective for self-purification.

### 5.33 SHUFFLING BODIES MEDITATION (SAP-KĀYA)

Shuffling Bodies Meditation (Sap-kāya) consists of two phases: (1) Reversing the order of bodies back to Dhammakāya on the outside and Human Body at the center, and (2) Shuffling these two arrangements back and forth.

Having completed Inserting Bodies Meditation (Sawn-kāya), the bodies are already arranged concentrically, one inside the other, but the crudest Human Body is now outside and the purest Dhammakāya Saint is now at the center. The meditator resolves to reverse the ordering of the bodies back to having the most refined Dhammakāya Arahat on the outside and the crudest Human Body at the center. The procedure is exactly the same as for Inserting Bodies Meditation (Sawn-kāya) except that the bodies are already reversed. Again, there are eight steps, and, again, each step consists of: (1) Insert the outer body [along with any bodies it contains] inside its inner neighbor; (2) Concentrate at the common center to purify all bodies; and then (3) Move on to the next outer body. Because the bodies are already reversed, repeating this procedure will restore them to their original order. With the bodies in reverse order, the eight steps are:

1. Insert the outermost refined Human Body inside the next crude and refined Celestial Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna

disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

2. Insert the crude and refined Celestial Bodies inside the crude and refined Form Brahman Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

3. Insert the crude and refined Form Brahman Bodies inside the crude and refined Formless Brahman Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

4. Insert the crude and refined Formless Brahman Bodies inside the crude and refined Dhammakāya Noble State Wisdom (Dhammakāya Gotrabhū) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

5. Insert the crude and refined Dhammakāya Noble State Wisdom Bodies inside the Dhammakāya Stream-Enterer (Dhammakāya Sotāpana) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks for all the bodies, from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

6. Insert the crude and refined Dhammakāya Stream-Enterer Bodies inside the crude and refined Dhammakāya Once-Returner (Dhammakāya Sakadāgāmī) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

7. Insert the crude and refined Dhammakāya Once-Returner Bodies inside the crude and refined Dhammakāya Non-Returner (Dhammakāya Anāgāmī) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

8. Insert the Dhammakāya Non-Returner inside the Dhammakāya Saint (Dhammakāya Arahat) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

This is phase one of Shuffling Bodies (Sap-kāya). The bodies are now back in their original order from most refined Dhammakāya Saint on the outside to the crudest Human Body at the center. Phase two is, now, to repeatedly “Shuffle” the bodies back and forth between the two states: (1) refined outside to crude inside and (2) crude outside to refined inside. Note that, in practice, this is very simple. The procedure is always to insert the outer body inside its next inner body and then concentrate at the center until all bodies, spheres and supporting jhāna disks become perfectly pure, clear and refined. It is like tumbling the bodies together in a washing machine. Eventually, all will become as pure as the most refined Dhammakāya Arahat-in-Arahat. This is Shuffling Bodies Meditation or Sap-kāya.

### 5.34 INSERTING, SHUFFLING AND REDOUBLING BODIES MEDITATION (SAWN-SAP-TAP-TAWEE)

The third meditation taught by Luang Phor Sodh, above, was Insert, Shuffle and Redouble Bodies Meditation or Sawn-sap-Tap-Tawee. The meditator concentrates the minds of all bodies to stop still at the center of the most refined Dhammakāya Arahāt-in-Arahāt. Stop perfectly still at the center-of-the-center. The center expands itself and there appear countless new sets of crude and refined bodies. As one continues to stop still, all spheres, bodies, and supporting jhāna disks become perfectly pure and most refined. In the end, all become most refined Dhammakāya Arahāt-in-Arahats, brilliantly pure, clear, bright and radiant. These Dhammakāya Arahāt-in-Arahats arise continuously with their minds or Ñāṇa-rattana (vision, memory, thought and cognition) fully-expanded as large as their lap-width and height, like Buddha-cakkhu. The meditator lets go of attachment to any five aggregates or body in the Three Worlds, and also lets go of the pleasures of jhāna-samāpatti, including temporary emancipation through suppression (vikkham-bhāna-vimutti). Then, this crude Dhammakāya Body falls away. The center expands and the most refined and purest Dhammakāya appears in Nibbāna. This is called the “Stream to Nibbāna.” The meditator can see, know and experience Āyatana as Nibbāna with his fully expanded Ñāṇa-rattana, vision, memory, thought and cognition, which are as large as the lap-width and height of the most refined Dhammakāya. This is Insert, Shuffle and Redouble Bodies Meditation. It can lead to visiting and experiencing Nibbāna temporarily.

## 5.4 ĀYATANA NIBBĀNA

Lord Buddha declared in the First Nibbāna Sutta (Khudda-nikāya, 25/158/206-207):

Atthi bhikkhave tadāyatanam.  
 Yattha neva paṭhavī na āpo na tejo  
 na vāyo na ākāsānañcāyatanam na  
 viññāṇañcāyatanam na ākiñcaññāyatanam  
 na nevasaññānāsaññāyatanam nāyam  
 loko na paraloko na ubho candimasuriyā.  
 Tamaham bhikkhave neva āgatiṃ vadāmi  
 na gatiṃ na ṭhitiṃ na cutiṃ. Na upapattiṃ  
 appattiṭṭham appavattam anārammaṇameva.  
 Tam esevanto dukkhassa.

There is, monks, Āyatana [Nibbāna] where there is neither Earth, nor Water, nor Fire, nor Wind, nor Sphere of Infinity of Space, nor Sphere of Infinity of Consciousness, nor Sphere of Nothingness, nor Sphere of Neither Perception nor Non-perception, nor this world, nor the next world, nor sun nor moon in that Āyatana. Monks, I, the Tathāgata [Lord Buddha], do not speak of that Āyatana as having coming or going, or remaining, passing away, or arising. That Āyatana is without foundation, without occurrence, without sense-object. It is the end of suffering.

In the Fourth Nibbāna Sutta Lord Buddha declares:

Nissitassa calitaṃ anissitassa calitaṃ natthi. Calite asati, passaddhi. Passaddhiyā sati, rati na hoti. Ratiyā asati, āgatigati na

hoti. āgatigatiyā asati, cutūpapāto na hoti.  
Cutūpapāte asati, nevidha na huram na ub-  
hayamantare. Esevanto dukkhassa.

Instability is always in one with craving  
and wrong view, not in one without them.  
When there is no instability there is tranquil-  
ity, when there is tranquility there is no lust,  
when there is no lust there is no coming-and-  
going, when there is no coming-and-going,  
there is no decease-and-arising, when there  
is no decease-and-arising, there is neither  
this world nor next world nor in between the  
two worlds. This is the end of suffering.

If the meditator resolves to expand the range of the Dhammakāya's Nāṇa-rattana one can see all over – seeing the Nibbāna Element (Nibbāna-dhātu) or the Enlightened Dhammakāya of Lord Buddha, sitting on the raised diamond throne, surrounded by the Nibbāna Elements of the Arahants who deceased to anupādisesa-nibbāna [Nibbāna without life remaining] sitting on their jhāna factor supporting disks and circulating clockwise around Lord Buddha about 20 meters apart. The Nibbāna Element of Lord Buddha is extremely brilliant with the Dhamma radiance of countless Nibbāna Elements. There are also the Nibbāna Elements or Enlightened Dhammakāyas of Silent Buddhas who didn't teach, sitting on diamond thrones in the distance. Each sits alone without any Arahant disciples because they never taught anyone to attain the paths, fruits and Nibbāna.

In Āyatana Nibbāna, there are no water, earth, fire or wind elements as in the Three Worlds. There are no stars, moon or sun in Nibbāna. But, Nibbāna is bright. It is lit only by the Dhamma radiance of the Nibbāna Elements of Lord Buddhas and Arahants.

A meditator who reaches Nibbāna can make a resolution to use the Dhammakāya hand to touch the Dhamma Body of the Nibbāna Element of Lord Buddha or the Arahants. The meditator will know that the Nibbāna Elements of Lord Buddha and Arahants are Nirodha-dhātu or pure and radiant Nibbāna Element. They are immortal (amataṃ nibbānaṃ), with substance (sāraṃ nibbānaṃ), permanent (niccaṃ), constant, supreme happiness (paramaṃ sukhaṃ), and ultimate benefit (paramatṭhaṃ). In the Anattalakkhaṇa Sutta, Lord Buddha compares the characteristics of conditioned and unconditioned phenomena. Noble Disciples or Arahants who have attained Nibbāna are unconditioned. Phra Sārīputta Mahāthera explained the following in the Patisambhidāmagga (Khuddakanikāya, 31/735/629-634):

When a monk sees the five aggregates as Impermanent ...suffering ... and non-self ... without essence ... having birth, aging, sickness, and death as normal ... he gains anulomakhanti (thorough comprehension of the Three Characteristics of existence). When he realizes the extinguishing of the five aggregates to be eternal ... supreme peaceful happiness ... and of ultimate benefit ... to have true essence as Nibbāna ... without birth, aging, sickness, or death ..., he attains sammattaniyāma (the moment of realization of path and fruit).

The meditator can, then, attain the paths, fruits and Nibbāna in accordance with the level of his earned merits. Those who meditate to visiting Āyatana Nibbāna are only reaching, knowing, seeing and experiencing the object of Nibbāna called “the Stream to Nibbāna” by the Gotrabhū-ñāṇa of Dhammakāya. As long as they have not developed the concentration and insight meditation to realize the true



nature of phenomena and the Four Noble Truths with threefold transcendental knowledge [sacca-ñāṇa, kicca-ñāṇa, and kata-ñāṇa], they have not eliminated the first three fetters and have not attained the paths, fruits and Nibbāna to become Noble Disciples.

Āyatana or Nibbāna is the dwelling place of the Nibbāna Elements, namely the Enlightened Dhammakāyas of Lord Buddha and the Silent Buddhas and Arahants who de cease to anupādisesa-nibbāna (Nibbāna with no residue of life remaining). Lord Buddha declared (Khuddaka-nikāya, 25/27/45):

Ahimsakā ye munayo  
Niccamaṁ kāyena samvutā  
Te yanti accutaṁ ṭhānaṁ  
Yattha gantvā na socare.

Sages who do no harm and constantly  
restrain the body go to the place without  
birth. Having gone there, they do not grieve.

Venerable Buddhaghosa commented in the Dhammapada Atthakatha that (Dhammapada Atthakatha part 6, 180):

Accutanti sassataṁ. Ṭhānanti  
akuppaṭṭhānaṁ dhupaṭṭhānaṁ. Yathāti  
yassmiṁ gantvā na socanti na vihaññanti,  
taṁ nibbānaṭṭhānaṁ gacchantīti attho.

The word Accutaṁ means permanent. The word Ṭhānaṁ is a place that does not aggravate, a place that is perpetual. The word yattha means that the sages go to the place, Nibbāna, that the Asekha [the learned] have attained and do not grieve. That is, they are not troubled.

A meditator who reaches Nibbāna makes a resolution to place the refined Dhammakāya into the center of Nibbāna Element which is the Enlightened Dhammakāya of Lord Buddha. The meditator can ask for merit, sanctity, perfection, radiance, supernatural powers, powers and rights and decisiveness from the countless Lord Buddhas in Nibbāna. One requests them to appear and accumulate in oneself to purify the seed elements (dhātu-dhamma), leaving only Pure Dhammakāya and the amata-dhamma (Immortal Truth) of Lord Buddha.

The meditator concentrates the mind to stop still at the center of the center. The center expands itself and there appear countless Nibbāna Elements of Lord Buddhas with incalculable pure elements and perfections. When the most refined Dhammakāya of the meditator reaches his or her most refined age, the Dhammakāya will turn up in another Āyatana, a Living Nibbāna of one of the earlier, senior Primordial Buddhas who attained perfections far superior to those now ranked as “with diligence” (viriyā-dhika), “with faith” (saddhā-dhika) or “with wisdom” (paññā-dhika).

The meditator can see that the bodies of the Primordial Buddhas are very regal, pure, refined and radiant. The Primordial Buddhas were able to attain Nibbāna while bringing their bright, radiant, regal bodies with them. They are sitting on their jhāna factor disks which look like clear crystal circular platforms, surrounded by sub-Primordial Buddhas [Middle Nibbāna Elements] sitting to the front, right, back and left of the Primordial Buddhas. There are also sub-sub-Primordial Buddhas [Later Nibbāna Elements] sitting at the front, right, back and left of the sub-Primordial Buddhas. Similarly, these are surrounded by more recent sub-sub-sub Primordial Buddhas. The number of Buddhas in Living Nibbāna seems countless.

Primordial Buddhas are much purer and more perfect than the others, with much more refined transcendental knowledge and

much higher merit, sanctity, perfection, radiance, supernatural powers, powers and rights, and decisiveness. If the meditator can reach, know, see and place his refined Dhammakāya at the center of a Primordial Buddha, the meditator will attain very advanced transcendental knowledge to multiply his own merit, sanctity, perfection, radiance, supernatural powers, powers and rights and decisiveness.

Beyond Primordial Buddhas, there are also “Incalculable Elements” and “Perfections of Ages” with even higher attainments. If one can place his most refined Dhammakāya at the center of one of these, he will attain the most advanced transcendental knowledge and maximum powers and radiance.

Now, one can really appreciate the benefits of Four Foundations of Mindfulness Meditation to Dhammakāya and Nibbāna as never before! Even many foreigners who have come to study and practice meditation at Wat Luang Phor Sodh’s Buddhist Meditation Institute (an Associated Institution of the World Buddhist University) have been able to reach, know, and become the most refined Dhammakāya and to reach, know and see Āyatana Nibbāna.

How much do Buddhists actually practice meditation for attaining the Dhammas which should be attained, knowing the Dhammas which should be known, and seeing the Dhammas which should be seen? Buddhists should appreciate their opportunity to meet, see, learn and know Buddhism. Yet, when we have the opportunity, we still do not study and practice the meditation. This will be considered the careless regret of a lifetime. Luang Phor Sodh always taught this to his students:

If one is born to find a crystal and finds it,  
but does not grasp it, what is the usefulness  
of that birth? Our desires fool us. Our entice-  
ments trouble us and make us cling. Escape  
from your desires and enticements! Hurry

up! Leave sensual desires behind you! Follow the three aggregates! Complete the sixteen obligations! You will leave hardship behind you. This is Nibbāna!

Crystal in this sense means the Triple Gem (Rattana): The Buddha-rattana, Dhamma-rattana and Sangha-rattana. The three aggregates are the Right Practice of the Three Trainings, morality (sīla), concentration (samādhi) and wisdom (paññā), which are detailed in the Noble Eightfold Path. The sixteen obligations are examining the Four Noble Truths [dukkha, samudaya, nirodha and magga] in (1) the Human Body, (2) the Celestial Body, (3) the Brahman Body and (4) the Formless Brahman Body. This totals sixteen researches for thoroughly comprehending phenomena with threefold transcendental knowledge: sacca-ñāṇa, kicca-ñāṇa, and kata-ñāṇa.

Nibbāna is: (1) The state that ends all suffering. It is permanent, peaceful happiness. (2) The Nibbāna Element that supports the state of Nibbāna. It is immortal. And, (3) Āyatana Nibbāna is the Home of the Nibbāna Element. It is the Enlightened Dhammakāya of Lord Buddha and the Arahants deceased to anupādisesa-nibbāna-dhātu (Nibbāna without life remaining).

Dhammakāya, in this sense, is Dhamma. It is the collection of the virtues of Noble Disciples and Lord Buddhas such as the four paths, four fruits and Nibbāna.

In conclusion, we have completed examination of Purifying the seed elements (dhātu-dhamma) and mind components (vedanā, saññā, saṅkhāra, and viññāṇa). This has resulted in discovering the technique for nirodha to extinguish the causes of suffering by eliminating unwholesome mentality. That, in turn, has brought us to the methodology for visiting Nibbāna temporarily here and now.





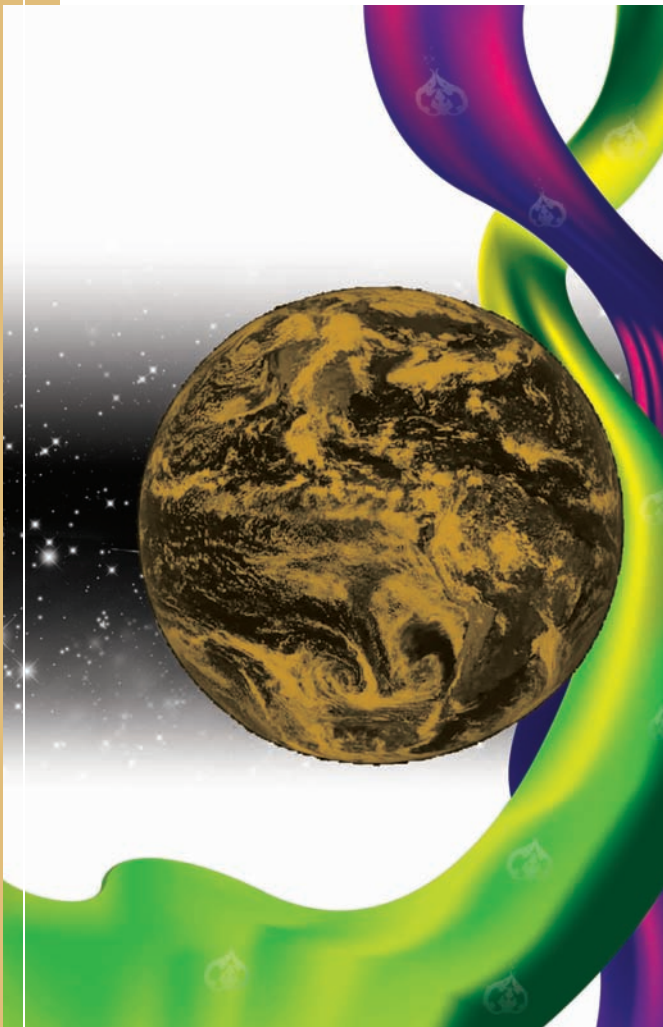
## WORDS OF LORD BUDDHA

**M**onks, what needs to be done further? A monk in this Dhamma-vinaya will find a quiet shelter which is a forest, the root of a tree, a mountain, a mountain valley, a cave, a cemetery, a thorn forest, an open-air area or a heap of straw. He returns from gathering alms and after his meal he sits cross-legged, upright, maintaining mindfulness.

**I**f he eliminates covetousness and develops a mind without covetousness, he will purify the mind from covetousness. If he eliminates violence and ill will, he is without thought of ill will and he has compassion, he will purify the mind from ill will. If he eliminates sloth, he is free of sloth, and contemplates the light of mindfulness and will thus purify the mind from sloth. If he eliminates restlessness, his mind will not be distracted and he will become tranquilized, mindful. He will purify the mind from restlessness. If he eliminates doubt, he will be free from doubt, and firm in the foundation of wholesome states, he will have purified the mind from doubt.

**A** monk contemplates and sees these five hindrances, which have not yet been eliminated, such as a debt, a disease, a prison, as slavery and then, traveling along a remote path, he contemplates and sees these five hindrances which become eliminated and, then, are replaced as being without debt, being without disease, being free from prison, being liberated and being in a secure place.

*(Majjhima-nikaya 12/469-474/502-507).*

EXPLORING  
THE UNIVERSE

Only a few beings die from the human level and return to be reborn as humans. Many more beings die from the human level and are reborn in the hell-being, animal or hungry ghost levels. Only a few beings die from human level and are reborn in the angel level. Many more die from the human level and are reborn in the hell-being, animal or hungry ghost levels. ... Only few beings are born on the ground. Many more are born in water.

Just as in this Jambudīpa (Rose-apple land), there are a few pleasant parks, pleasant forests, pleasant landscapes and pleasant Pokkharani pools or pleasant lake, but there are many high grounds, low grounds, water ways with stumps and thorns and clutters of mountains.

Our next step is to explore the cosmos. Having visited Nibbāna, the meditator has demonstrated significant firmness in meditation and vigour of Dhammakāya. One is, therefore, ready to tour the Universe, including the hell realms. This procedure reveals all the potential worlds and realms in which one could be reborn as well as the types of beings in each and their lifestyle. The overall lesson is that, regardless of the realm, all beings in the Three Worlds are conditioned, impermanent and non-self.

We have noted that when the meditator sees the Dhamma Sphere clearly it is because the mind has attained the first jhāna. The meditator can, then, develop the mind to the second, third and fourth jhānas. At this very first level, the mind has already attained supernormal powers (abhiññā) such as the deva eye and deva ear, but they degenerate easily and realization is not up to Dhammakāya level. Dhammakāyas can also develop Samanta-cakkhu (ability to see all around) and Buddha-cakkhu or Ñāṇa-rattana which enables seeing the lives of all beings in the Three Worlds and reaching Āyatana Nibbāna. Thus, it is recommended to pursue Dhammakāya for better results.



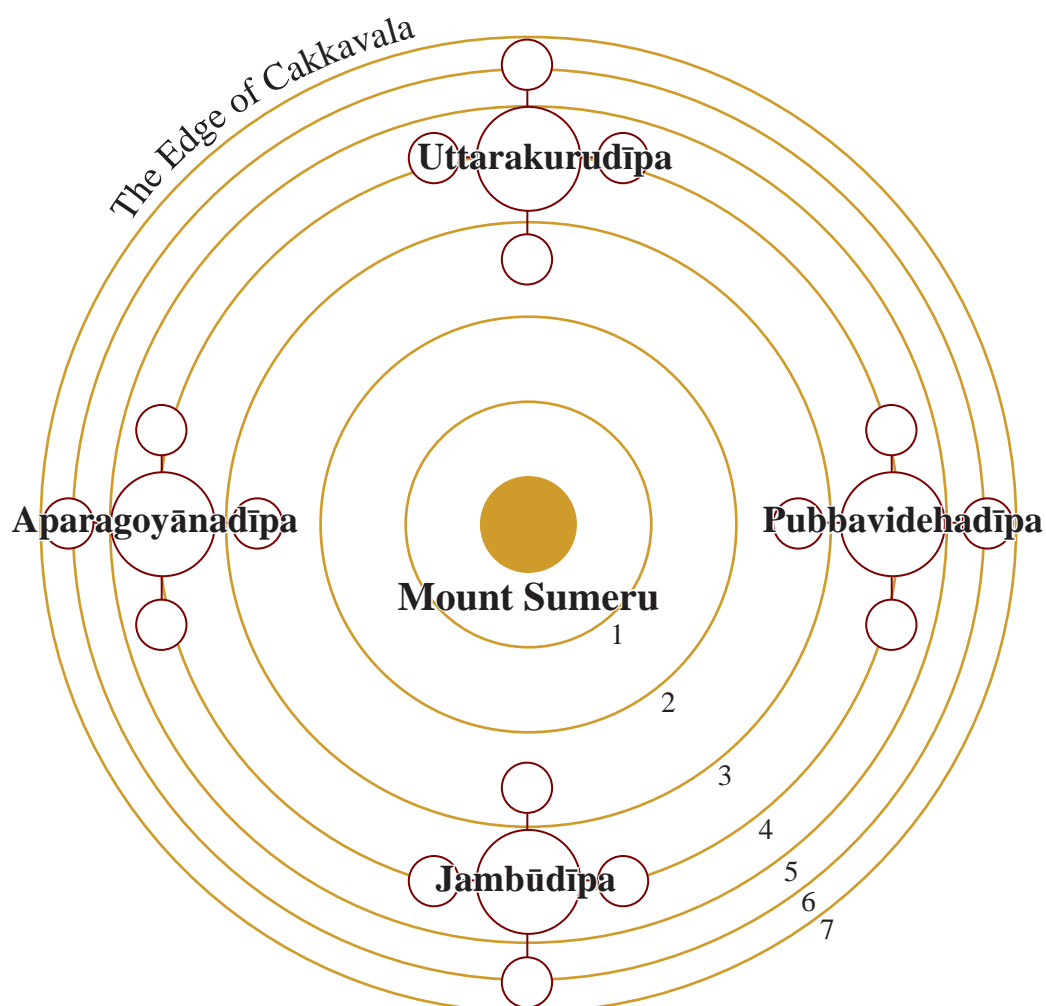
The meditator concentrates the minds of all bodies at the center of the most refined Dhammakāya and does Multiplying Bodies Meditation or Bisadara-kāya and Insert-Shuffle-Redouble or Sawn-Sap-Tap-Tawee Meditation at the same time. Using the Ñāṇa-rattana (mind) of the most refined Dhammakāya, one stops still at the center of center of the most refined Dhammakāya. The center expands itself and countless bodies appear up to the most refined Dhammakāya Arahat in Arahat – the spheres, bodies and supporting disks of all bodies are the brightest and the most refined. Finally, there is only the mind of the most refined Dhammakāya Arahat in Arahat [Ñāṇa-rattana or vision, memory, thought and cognition fully-expanded as large as the lap-width and height] of the most refined Dhammakāya Arahat in Arahat – the sphere, body and supporting disk are the brightest and most refined.

The meditator lets go of pleasure in jhāna-samāpatti and attachment to the five aggregates of all bodies in the Three Worlds. The crude Dhammakāya falls away and the most refined Dhammakāya appears in Āyatana Nibbāna. The meditator resolves to place the most refined Dhammakāya at the center of the Nibbāna Element or Enlightened Dhammakāya of Lord Buddha and stops still there to Redouble (Tap-Tawee) to purify the seed elements (dhātu-dhamma) and Ñāṇa-rattana [mind or vision-memory-thought-cognition] of the meditator. Then, the meditator looks down [with Dhammakāya Ñāṇa-rattana] to see the Universe below Nibbāna which is invisible to human eyes and is the location of Three Worlds.

## 6.1 COSMOLOGY

About the Three Worlds, Lord Buddha says, briefly, that the Formless Brahman Realm (arūpa-bhava or arūpa-loka) floats in the air at the top of the Universe; the Brahman World (rūpa-bhava or rūpa-loka) floats in middle; and the Sensual World (kāma-bhava or kāma-loka) floats down below.





- (1) Yugandhara
- (2) Isindhara
- (3) Karavika
- (4) Sudassana
- (5) Neminadhara
- (6) Vintaka
- (7) Assakanna

FIGURE 6.1: COSMO (CAKKAVALA)

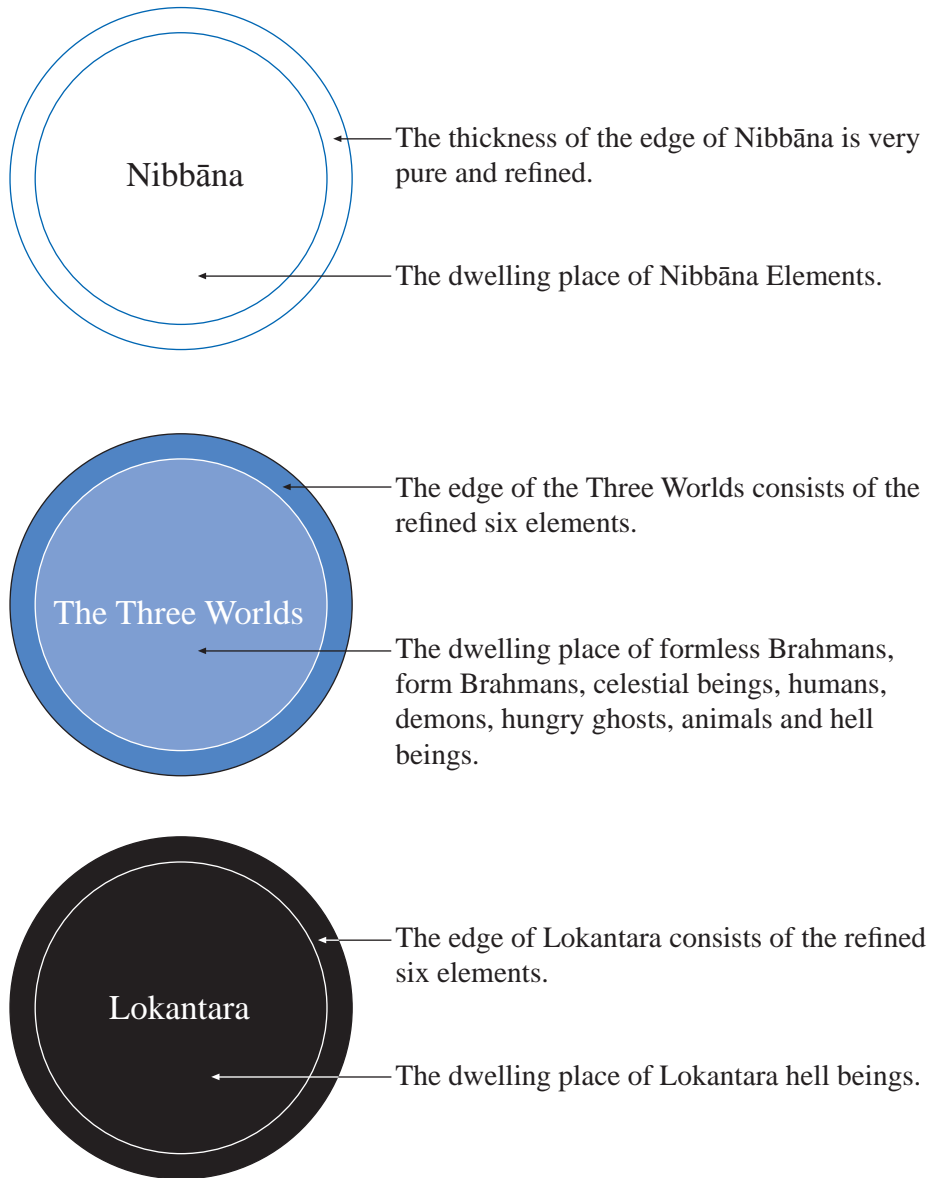


FIGURE 6.2: CHARACTERISTICS AND LOCATIONS OF NIBBANA, THE THREE WORLDS AND LOKANTARA HELL

# THE THREE WORLDS

## FORMLESS (ARŪPA) BRAHMAN WORLD

Realm of Neither Perception nor Non-perception  
    Realm of Nothingness  
    Realm of Infinite Consciousness  
    Realm of Infinite Space

## FORM (RŪPA) BRAHMAN WORLD

### Pure Land Abodes (Suddhāvāsa)

    Realm of Supreme Brahman (Akaniṭṭhā)  
    Realm of Clear-sighted Brahman (Sudassī)  
    Realm of Beautiful Brahman (Sudassā)  
    Realm of Serene Brahman (Atappā)  
    Realm of Prosperous Brahman (Avihā)

### The Fourth Jhāna

    Realm of Non-percipient Beings (Asaññīsattā)  
    Realm of Brahman with Abundant Reward (Vehapphalā)

### The Third Jhāna

    Realm of Brahman with steady aura (Subhakiṇhā)  
    Realm of Brahman with infinite aura (Appamāṇasubhā)  
    Realm of Brahman with limited aura (Parittasubhā)

### The Second Jhāna

    Realm of Brahman with radiant lustre (Ābhassarā)  
    Realm of Brahman with infinite lustre (Appamāṇābhā)  
    Realm of Brahman limited lustre (Parittābhā)

### The First Jhāna

    Realm of Great Brahman (Mahābrahma)  
    Realm of Ministers of Great Brahman (Brahmapurohitā)  
    Realm of Attendants of Great Brahman (Brahmapārisajjā)

## SENSUAL WORLD

### Happy Realms

    Realm of Gods Ruling Creations of Others (Paranimmitavasavattī)  
    Realm of Gods Rejoicing in Their Creations (Nimmānaratī)  
    Realm of the Satisfied Gods (Tusitā)  
    Realm of the Yāma Gods (Yāma)  
    Realm of the Thirty-three Gods (Tavatimsā)  
    Realm of the Four Great Kings (Cātummahārājikā)  
    Human Realm

### Suffering Realms

    Asura or demons (Asurakāya), Hungry Ghost-sphere (Pitāvīsaya),  
    Animal kingdom (Tiracchānāyoni) and Hell (Niraya).

Mount Sumeru is located at the center of the Universe, like the core. It looks like a round cone 168,000 yojanas high, with one yojana being approximately ten miles or sixteen kilometers. It reaches 84,000 yojanas above sea-level and includes another 84,000 yojanas below the surrounding sea named Sitandara. Its base is located on three mountains beneath it. In the bases there is a tunnel where the Asuras (Fallen-angel demons) live.

Surrounding Mount Sumeru and the Sitandara Sea are even rings of mountains. The rings of mountains get progressively lower, as follows: (1) Yugandhara is 84,000 yojanas. (2) Isindhara is 42,000 yojanas. (3) Karavika is 21,000 yojanas. (4) Sudassana is 10,500 yojanas. (5) Neminadhara is 5,250 yojanas. (6) Vintaka is 2,625 yojanas. (7) Assakanna is 1,312 yojanas.

Half of each mountain is below sea level. The distance between each ring is half of its own height, starting from Mount Sumeru. For example, the distance to Yugandhara is 84,000 yojanas from Mount Sumeru, and 42,000 yojanas from Isindhara.

Beyond Mount Assakanna are four island continents – (dīpo) where the four types of human beings live. They are located to the North, South, East and West of Mount Sumeru. Between each continent is the great salt ocean (loṇasamuddā).

The Four Continent Islands are as follows:

**1. Jambūdīpa** to the South of Mount Sumeru is our human realm. It is composed of four continents: Asia, Europe, America [North and South] and Africa. Smaller islands include Great Britain, Japan, Australia, Sri Lanka, the Philippines and New Zealand. There are 2,000 island sub-continent. The Jambūdīpa human realm is surrounded by ocean.

The lifespan of human beings in Jambūdīpa depends on their level of virtue, such as depending on moral conduct. For ex-

ample, at the beginning of a world-cycle, human and celestial beings have high levels of virtue, being endowed with morality and Dhamma. As a result, the moon and sun rise and fall regularly and the wind blows gently without shaking the celestial palaces in the air, so celestial beings live happily. When the celestial beings are happy, they let the seasons come and go regularly. When the seasons are regular, there is no unexpected rain and rice and other crops grow well. Food is abundant, nutritious, and delectable. Beings are healthy and live long. The average lifespan is long, due to this regularity of seasons and abundance of food.

In the early period, the average lifespan of humans is one incalculable (*asaṅkheyya*) year. Later, after human morality has degenerated, as more humans commit immoral conduct such as killing, the average lifespan grows shorter. This is due to bad kamma (karma) or immoral conduct, changeable seasons and unhealthy food. More beings become ill and their lifetimes become shorter. The average lifespan of humans decreases one year every one hundred years. The average age of humans in the Lord Buddha's time was one hundred years, but now, 2,500 years later, the average is around seventy-five years. Human instincts become inferior and more humans commit immoral conduct. The lowest average age of humans will eventually reach ten years. When humans become consciously aware of the dangers of immorality and the benefits of morality, they behave morally. As a result, the average human lifespan rises. Thus, human lifespan decreases and increases due to moral behavior, seasons and food (*Digha-nikāya Atthagatha*, 7-8).

**2. Aparagoyanadīpa** is located to the West of Mount Sumeru. There, the humans have lifespans of up to 500 years.

**3. Uttarakurudīpa** is to the North of Mount Sumeru. Humans, there, have lifespans up to 1,000 years.

**4. Pubbavidehadīpa** is to the East of Mount Sumeru. Humans, there have lifespans up to 700 years.

The area where humans live is between Mount Cakkavāla and Mount Assakanna. These two mountains are separated by 309,693 yojanas. Mount Cakkavāla is 477,725 yojanas from Mount Sumeru.

Regarding the human realm, Lord Buddha said: Mount Sumeru, at the center of the Universe, is both wide and long. The peak is 84,000 yojanas round. The ground along the mountain ridge is decorated with seven gems. To the East is silver; to the West is crystal; to the North is gold and to the South is emerald. The color of the water in the ocean, the air, the trees, and the leaves reflects the color of the mountain ridge. For example, the color of the ocean, trees and leaves in the South around Jambūdīpa [where we humans live] is green because this mountain ridge is decorated with emeralds.

The meditator can use the Ñāṇa-rattana (fully developed mind) of the most refined Dhammakāya to see how beings in the Three Worlds depend on kamma – the results of their merits and demerits. Some beings live happily, some are poor and some are suffering. This is because of ignorance.

## 6.2 ORIGINATION

### 6.21 CAUSES

The body (rūpa-khanda) or form aggregate arises due to ignorance (avijjā), craving (taṇhā), attachment or clinging (upādāna), kamma (karma – merits and demerits) and food (āhāra).

The feeling, perception and volition aggregates arise due to ignorance, craving, attachment or clinging, kamma and contact (phassa) between a sense organ and its corresponding sense object.

Consciousness (viññāṇa) arises due to the other three mind aggregates (feeling, perception and volition) and body cited above. Thus, it is caused by ignorance, craving, attachment, kamma, and body and mind (nāma-rūpa).

## 6.22 DEPENDENT ORIGATION

Lord Buddha also taught the Twelve Links of Dependent Origination:

Dependent on...	Arises...
1. Ignorance (avijjā)	Formations (saṅkhāra) [bodily, verbal, and mental formation],
2. Formations	Consciousness (viññāṇa),
3. Consciousness	Mind & Body (nāma-rupa),
4. Mind & Body	Six Sense-doors (salāyatana) [eye, ear, nose, tongue, body, and mind],
5. Six Sense-doors	Contact (phassa),
6. Contact	Feeling (vedanā),
7. Feeling	Craving (taṇhā),
8. Craving	Attachment or Clinging (upādāna),
9. Clinging	Becoming (bhava),
10. Becoming	Birth (jāti),
11. Birth	12. Aging (jarā), Death (maraṇa), Sorrow (soka), Lamentation (parideva), Pain (dukkha), Grief (domanasa) and Despair (upāyāsa).

Then, the meditator realizes the true nature of the five aggregates – the existences of beings cycling around in the Three Worlds – the Sensual World, Brahman World and Formless Brah-

man World. All beings in these Three Worlds are conditioned by merit and demerit and have the Three Universal Characteristics of impermanence, suffering and non-self.

Realization of the Three Characteristics or Tilakkhaṇa is insight wisdom leading to thorough comprehension of the Four Noble Truths via threefold knowledge [sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa] and twelvefold intuitive insight, which is Supra-mundane Wisdom, leading to the ultimate paths, fruits and Nibbāna.

### 6.3 BRAHMAN BEINGS AND THEIR HABITATS

#### 6.31 THE FORMLESS BRAHMAN WORLD

The meditator takes the Three Worlds as meditation object. To see the Formless Brahman World, he places its center at the center of his most refined Dhammakāya Arahāt and extends his Buddha Vision or Ñāṇa-rattana to see Formless Brahman Beings who have passed on from human life without their arūpa-jhānas degenerating. Thus, they are reborn with “imperturbable” arūpa-jhānas. Those in the first arūpa-jhāna are reborn in the Sphere of Infinity of Space (ākāsānañcāyatana) to live for 20,000 aeons. Those in the second arūpa-jhāna are reborn in the Sphere of Infinity of Consciousness (viññāṇañcāyatana) to live for 40,000 aeons (mahākappa). Those in the third arūpa-jhāna are reborn in the Sphere of Nothingness (ākāśaññāyatana) to live for 60,000 aeons. Those in the fourth arūpa-jhāna are reborn in the Sphere of Neither-Perception nor Non-perception (nevasaññānāsaññāyatana) to live for 84,000 aeons (anuruddha-thera, 29-31).

These beings are called Formless Brahmins due to practicing the arūpa-jhānas [rejecting all material forms as crude]. Thus, they are reborn in the Formless World at the center of the dhātu-



dhamma, at the center of the mind [vision, memory, thought and cognition]. The meditator can see them with the Dhammakāya Ñāṇa-rattana of the crude and refined Formless Brahman Bodies. These Formless Brahmans have five aggregates formed in accordance with the Twelve Links of Dependent Origination (Paṭicca-samuppāda). But, the bodies of the Formless Brahman Beings are so much more refined than the bodies of the Form (rūpa) Brahmans that the Form Brahmans cannot see them.

Beings with cruder vision (cakkhu) cannot see the Formless Brahman Bodies. They are much bigger and more radiant than the Form Brahmans, except for Non-returner or Anāgāmī Form Brahmans in the Pure Land Abodes (suddhāvāsa) of the Brahman World. Their bodies are much bigger and more radiant than the Formless Brahman Bodies.

Formless Brahmans live in beautiful, refined palaces in the air. These palaces are located higher or lower depending on the refinement of the arūpa-jhānas of each formless realm. Formless realms are very refined, so meditators without high level of ñāṇa-dassana (insight) cannot see them.

One Pali teacher translated word by word (Saddhammajotika, 197):

Although these four formless states are called realms, no form or body appears there. There is only empty space. Formless Brahmans do not have bodies. Only four aggregates arise continuously as rebirth-consciousness.

Understanding this, it is clear that seeing Āyatana Nibbāna is not possible for those with crude vision. That is stated explicitly in the First Nibbāna Sutta, “Atthi bhikkhave tadāyatanam...”

Cosmologically, the Three Worlds are located one above the other. The Formless Brahman World is on top; the Brahman World in the middle; and the Sensual World at the bottom. When a meditator sees the beings of each World, it seems as if they are living on flat ground, just as we see humans walking on flat ground. The other realms are much bigger than the human realm.

The Sensual World includes both the realm of celestial beings and the realm of humans. At the bottom of Mount Sumeru is the realm of the Asuras or demons. Underground are the realms of hell beings. They are born spontaneously, already grown up. Their bodies are transparent, invisible to the human eye. The realms of animals and hungry ghosts are also on our planet.

The celestial beings in the realm of the Four Great Kings (Cātum-mahārājikā), such as the spirits of a place (Bhūmi-devas) or tree spirits (rukkha-devas) and some demons, such as Vinipātika-asura and Kālañcikapeta-asura, do not have their own realms, but wander to different places. These include the guardian spirits of houses, forests, mountains, valleys, seas, oceans and islands in this human realm.

### 6.32 THE PURE FORM BRAHMAN WORLD

Beings in the Pure Form Brahman Realm (rūpa-bhava) do not attach to sensual objects. Thus, they have no gender. They are neither male nor female, but they look like male celestial beings.

To see how they live, the meditator resolves to take the Brahman World as meditation object at the center of his Dhammakāya Ñāṇa-rattana and extends the range of his Ñāṇa-rattana to see as wide as the edge of Cosmos (cakkavāla). There are 16 types of Form Brahmans:

## 1. THE PURE LAND ABODES

The Pure Abodes (suddhāvāsa) are the dwelling places of the Non-Returners or Brahmans, who have attained virtue at the Anāgāmī level. This is the fifth jhāna, based on the fivefold classification of jhānas. It is very refined and “imperturbable.” When they died from the human world, their minds did not degenerate beneath the fifth jhāna, so they were born as Non-Returners in this realm. There are five types of Non-Returner Brahmans, based on the strength of their faculties (indriya). Later, when they attain Arahant level and contemplate paccavekkhaṇāñāṇa (knowledge of reflection -- examining path, fruit, abandoned defilements and Nibbāna), they will always pass on to Nibbāna on the same day as their attainment. This is because not all celestial beings [Angels, Brahmans and Formless Brahmans] are qualified to be ordained as monks. So, their gender identities remain crude and cannot support the virtue of the Arahant level (Milindapañhapakarana, 275-276).

The five types of Non-returner (Anāgāmī) Brahmans are:

### 1. Brahmans with strong wisdom faculty (paññindriya)

will be born in Akaniṭṭhā (the realm of supreme Brahmans) with a lifespan of 16,000 aeons of age (mahā-kappa).

**2. Brahmans with strong concentration faculty (samādhindriya)** will be born in Sudassī (the realm of clear-sighted Brahmans) with a lifespan of 8,000 aeons.

**3. Brahmans with strong mindfulness faculty (satindriya)** will be born in Sudassa (The realm of beautiful Brahmans) with a lifespan of 4,000 aeons.

**4. Brahmans with strong energy faculty (viriya-indriya)** will be born in Atappā (the realm of Serene Brahmans) with a lifespan of 2,000 aeons.

### 5. Brahmins with strong faith faculty (saddhindriya)

will be born in Avihā (the realm of prosperous Brahmins) with a lifespan of 1,000 aeons.

In Akaniṭṭhā realm is the Dussa-cetiya where the Phra Bhūsā is located. The Phra Bhūsā is the clothing that Prince Siddhatha renounced when He left the Palace for the Great Renunciation (mahābhinnikkhamana). When He stopped at the shore of the Anoma River and resolved to ordain, Prince Siddhatha took off the Phra Bhūsā. Meanwhile, Ghatikāra Brahmin, who was His friend in a past life, read His mind and came down from Akaniṭṭhā to present Him with the eight requisites for monks (Aṭṭhaparikhāra). Ghatikāra Brahmin took the Phra Bhūsā back to the Dussa-cetiya.

**Note:** Non-Returner Brahmins in the Pure Abodes have more radiance than all other Form Brahmins in all other Brahmin realms and more than ordinary Formless Brahmins. Non-Returner Brahmins live in refined, subtle and bright palaces in the air at each realm level – higher or lower depending on the refinement and strength of their Faculties.

Except for Brahmins in the highest Akaniṭṭhā level, if Non-Returner Brahmins pass on in the Pure Land Abodes before attaining Arahantship, they will be reborn in the next higher level, not in the same or lower level. When eventually attaining paths, fruits and Nibbāna to become Arahants, they will make that passing on on the same day as their attainment of the Pure Land.

Only the Non-Returner Brahmins in Akaniṭṭhā are considered Brahmins with great diligence or Sasaṅkhāraparinibbāyī. They are destined to attain Arahantship before dying in Akaniṭṭhā. Thus, they are also called Pacchimbhavika or One on the Last Lifetime.

Below the five Pure Land Abodes is the level of Form Brahmins who die endowed with sīla (morality), samādhi (con-

centration), paññā (wisdom), jhāna-samā-patti (meditative attainment), abhiññā (supernormal powers) and brahma-vihāra (divine abidings). Their minds do not degenerate beneath one of the four or five jhānas. Thus, they will be born as Form Brahmans again, based on their level of jhāna attainment.

## 2. BRAHMANS IN THE FOURTH JHĀNA REALM

There are two types of Brahmans in the fourth jhāna realm: Vehapphalā Brahmans with abundant reward and Asaññīsatta Brahmans who are non-percipient.

**1. Asaññīsattā Brahmans (the Realm of Non-percipient Beings)** also have lifespans of up to 500 aeons. Some teachers said they had only four aggregates, with no body. The word Asaññā-cetasika means no base of perception nor perception mental concomitant. Note that these Brahmans have the same lifespan as the Vehapphalā Brahmans, but live without perception.

**2. Vehapphalā Brahmans (the Realm of Brahmans with abundant reward)** have lifespans of up to 500 aeons (mahā-kappa). They are born into this realm due to attainment of the fifth jhāna (One-pointed concentration or upekkhā).

According to Lord Buddha's Twelve Links of Dependent Origination, "Beings must have name aggregates (feeling, perception, volition, and consciousness)." But, these beings practiced meditation rejecting perception. When dying, their minds did not degenerate from jhāna, so they were reborn in this realm. Their four name aggregates are calmed because their jhāna does not function. Whatever posture they die in, they are born as Asaññīsatta Brahmans with that same posture. There is no movement. They are like dead persons. Their lifespan is 500 aeons. When they die from Asaññīsatta Brahman level, they will be born into one of the happy sensual worlds. They will not have family. They will carry out monastic lives and

attain the fourth or fifth jhāna. When they die, they will be born as Asaññīsatta Brahmans again, and if they do not have the opportunity to listen to the true Teachings of Lord Buddha to attain the paths, fruits and Nibbāna, they will be caught in this cycle without end.

Vehapphalā, Akaniṭṭhā and Nevasaññānāsaññāyatana (the Sphere of Neither Perception nor Non-perception) are noble realms because Noble Disciples Non-Returners on their last lifetime (paccimbhavika), can practice vipassanā diligently and attain Arahantship from these realms.

There are three types of Brahmans in Vehapphalā based on the crudity or refinement of their jhāna attainment before death.

1. Supreme Refined Fifth Jhāna Brahmans will be born as a Vehapphalā Brahman with the rank of Great Brahman (Mahā-brahmā).
2. Moderate Refined Fifth Jhāna Brahmans will be born as a Vehapphalā Brahman with the rank of minister of the Great Brahman (Brahmanpurohitā).
3. Crude Refined Fifth Jhāna Brahmans will be born as a Vehapphalā Brahman with the rank of attendant to the Great Brahman (Brahmanpārisajjā).

These three types of Vehapphalā Brahmans and Assaññī Brahmans have palaces in the air on the same level, decorated with seven gems, along with flower gardens, Pokakharani pools and Kapparukkha Trees.

### 3. BRAHMANS IN THE THIRD JHĀNA REALM

The Third Jhāna Realm is for those with the virtues of sīla (morality), samādhi (concentration), paññā (wisdom), jhāna-samāpatti (meditative attainment), abhiññā (supernormal powers) and brahma-vihāra (divine abidings). If their minds do not degenerate beyond the third jhāna when dying, they will be born in this realm.

Rebirth and lifespan in this realm are based on the level of refinement of their third jhāna practice. There are three levels:

**1. Supreme Refined Third Jhāna Brahmins** will be born as a Brahmin with steady aura (subhakiṇhā) equivalent to the Great Brahmin. Their lifespan is 64 aeons (mahā-kappa).

**2. Moderate Refined Third Jhāna Brahmins** will be born as a Brahmin with infinite aura (appamāṇasubhā) equivalent to a minister of the Great Brahmin. Their lifespan is 32 aeons.

**3. Crude Refined Third Jhāna Brahmins** will be born as a Brahmin with limited aura (parittasubhā) equivalent to an attendant of the Great Brahmin. Their lifespan is 16 aeons.

These three types of Brahmins have their palaces in the air at the same level.

#### 4. BRAHMINS IN THE SECOND JHĀNA REALM

The second jhāna realm is for those with the virtues of sīla, samādhi, paññā, jhāna-samāpatti, abhiññā and brahma-vihāra. If their mind does not degenerate beyond the second jhāna while dying, they will be born into this realm. Rebirth and lifespan in this realm are based on the level of refinement of the second jhāna:

**1. Supreme Refined Second Jhāna Brahmins** will be born as a Brahmin with radiant lustre (ābhassarā) equivalent to the Great Brahmin. Their lifespan is eight aeons (mahākappa).

**2. Moderate Refined Second Jhāna Brahmins** will be reborn as a Brahmin with infinite lustre (Appamāṇābhā) equivalent to a minister of the Great Brahmins. Their lifespan is four aeons.

**3. Crude Refined Second Jhāna Brahmins** will be reborn as a Brahmin with limited lustre (Parittābhā) equivalent to an attendant of the Great Brahmin. Their lifespan is two aeons.

These three types of Brahmans have their palaces in the air at the same level.

## 5. BRAHMANS IN THE FIRST JHĀNA REALM

The First Jhāna Realm is for those who have the virtues of *sīla*, *samādhi*, *paññā*, *jhāna-samāpatti*, *abhiññā* and *brahma-vihāra*. If their mind does not degenerate beyond the first jhāna while dying, they will be born into this realm. Rebirth and lifespan in this realm are based on the level of refinement of their first jhāna practice.

**1. Supreme Refined First Jhāna Brahmans** will be born as the Great Brahman (*Mahābrahman*) who is the chief of other Brahmans in this realm. Their lifespan is one grown-incalculable year (*vivattthāyī-asāṅkheyya*).

**2. Moderate Refined First Jhāna Brahmans** will be born as a minister of the Great Brahman (*Brahmapurohitā*). Their lifespan is 1/2 of one grown incalculable year.

**3. Crude Refined First Jhāna Brahmans** will be reborn as an attendant of the Great Brahman (*Brahmapārisajjā*). Their lifespan is 1/3 of one grown incalculable year.

These three types of Brahmans all have the palaces in the air on the same level.

We have seen that meditators who attain the most refined *Dhammakāya* Arahāt-in-Arahāt mentality can visit *Nibbāna*, purify and develop their most refined *Dhammakāya* mentality, and then utilize their fully developed mental powers, *Ñāṇa-rattana* or Buddha Vision to inspect beings and their lifestyles in the Three Worlds. This elucidates all potential states of rebirth, but also highlights the fact that all are impermanent, suffering and non-self.



## 6.4 THE SENSUAL WORLD

To meditate to see the beings of our Sensual World together with their habitats and lifestyles, one continues practicing nirodha, stopping still at the center of Dhammakāya Arahāt-in-Arahāt and letting go of crude bodies to become the more refined bodies in order to keep the Ñāṇa-rattana purified all the time. This is nirodha or extinguishing samudhaya of defilements, until all become perfectly pure Dhammakāya Arahats. The meditator lets go of pleasure in jhāna-samāpatti and attachment to the five aggregates of all bodies in the Three Worlds via temporary suppression by jhāna factors (vikkhambhana-vimutti).

Then, the crude Dhammakāya Body drops out and the most refined Dhammakāya Arahāt-in-Arahāt appears in Āyatana Nibbāna. The meditator, then, resolves to place this most refined Dhammakāya at the center of the Nibbāna Element of Lord Buddha to purify and multiply wholesome seed elements (dhātu-dhamma) until the fully awakened mind or Ñāṇa-rattana of the Dhammakāya becomes its brightest, purest and most refined, as wide and high as the Dhammakāya Body.

Next, the meditator takes our Sensual World as meditation object (kasiṇa), focusing at the center of the body. One extends the range of the Ñāṇa-rattana to see the lives of world beings in this World. There are six realms or levels of Heaven. We start with Number Six, the highest. If the clarity of vision (cakkhu) is decreasing one concentrates the mind of all bodies to stop still at the center of Dhammakāya Arahāt-in-Arahāt and lets-go of the crude bodies to become the refined one all the time. Then, one extends the range of the Ñāṇa-rattana of Dhammakāya to be as wide as the edge of the Sensual World again. Clarity of vision will be regained.

#### 6.41 THE SIXTH HEAVEN: PARANIMMITAVASAVATTI – GODS RULING CREATIONS OF OTHERS

The highest sixth heaven is the realm of Gods Reigning Over the Creations of Others (Paranimmitavasavattī). This realm, located at the top of the Sensual World, is ruled by a Māra (Devil) King. But, as we shall explain, below, the king had converted to Buddhism. The sixth heaven, Paranimmitavasavattī, and the fifth heaven, Nimmānaratī, are both ruled by Māra Kings. The King of the sixth heaven is the Supreme Celestial Being named Vasavatti. He was previously the Great Devil (Māra) who fought with the Great Bodhisatta [Prince Siddhatta] while meditating to enlightenment under the Bodhi Tree. He lost that battle to the perfections of the Great Bodhisatta who became enlightened as Lord Buddha at dawn on that night (Majjima-nikāya Atthakatha 91-92).

Three hundred years after the Great Decease of Lord Buddha, the Great and Faithful King Asoka built Cetiya (Pagodas) all over India and abroad to contain the Buddha Relics from the buried Stupa originally constructed by Prince Ajāsattū. Vasavatti, still with wrong view, obstructed the construction of these Cetiya. King Asoka stated his intention to build a Great Cetiya for Buddha Relics by the Ganges, half a yojana high, crusted with crystal gems. King Asoka planned to celebrate this Cetiya of Buddha Relics across the continent for seven years, seven months and seven days. But, he was concerned about obstruction from Vasavatti. So, the King consulted Venerable Phra Moggallīputta Mahāthera, the Chief of Sangha.

Venerable Phra Moggallīputta invited Venerable Phra Upagutta Mahāthera who lived in a conjured up crystal palace at maelstrom. He had great magical powers and could control Vasavatti. While Vasavatti was trying to spoil the Buddha Relic celebrations, Phra Upagutta Mahāthera conjured up a rotten dog to tie around his

neck as a torture. Finally, he gave up his wrong views and surrendered. After Phra Upagutta Mahāthera untied the rotten dog, Vasavatti remained faithful in the Triple Gem. He had publically taken the Buddha, Dhamma and Sangha as his refuge and has resolved ever since that time to accumulate perfections to become a Lord Buddha.

Vasavatti had seen the flesh body of Lord Buddha and the Noble Disciples, so Venerable Phra Upagutta Mahāthera asked him to conjure up their images. While he did this, Phra Upagutta Mahāthera paid homage with five perfect postures and strong faith.

The male and female celestial beings, there, have palaces in the air. Whenever they want any of the five sensual objects: forms, sounds, smells, tastes or touches, celestial servant beings conjure them up. The beings in this realm do not have their own spouses. They have more beautiful and refined palaces and treasures and longer lifespans than the level below.

#### **6.42 THE FIFTH HEAVEN: NIMMĀNARATĪ – GODS REJOICING IN THEIR CREATIONS**

The fifth heaven, Nimmānaratī, was also ruled by a Māra King, King Sunimmita. He could conjure himself up as an elephant, named Nalagirimegha, to be the vehicle for King Vasavatti. It is said that King Sunimmita has also taken the Triple Gem as refuge and wished to accumulate perfections to become a Buddha. Some of his companions had listened to some Suttas of Lord Buddha. These include the Maṅgala-sutta (Life's Highest Blessings), Dhammacakkapavattana Sutta (First Sermon), Mahāsatipaṭṭhāna Sutta (Foundations of Mindfulness), Mahāsamaya Sutta (The Great Meeting), Rāhulovāda Sutta (Instructions to Rāhula), and the Samacitta-sutta. Some companions had overcome their delusions and attained Noble Disciple States. Some others had also taken the Triple Gem as their refuge. But, there were still many holding wrong views.

Male and female celestial beings in this realm have their palaces in the air. They can conjure up five sensual objects whenever they wish them. When these ordinary celestial beings perish [die] few are reborn as celestial beings or humans. Many are born in the suffering worlds of hungry ghosts, hell beings, demons or animals. This is because as celestial beings they enjoyed sensual pleasures so much that they forgot about suffering and became overwhelmed with ignorance, defilements, craving, clinging, kamma, and defiling actions. As a result, most of them were headed to the suffering worlds.

Ordinary such celestial beings are called “Māra” (deluded) because they still have wrong view and their disposition is generally to preclude others from making merit. For example, Vasavatti and ordinary celestial beings tried to keep Prince Siddhattha under their control by getting Him to cling to sensual pleasures. Māra also means killing one’s virtue. For example, diverting one from making merit or allowing virtuous habits to die so, ultimately, delusion to obscure the paths, fruits and Nibbāna.

There are five broad meanings of Māra (evil, destroyer): (1) Kilesa-māra or evil as defilement, (2) Khandha-māra or evil as aggregates, (3) Abhisāṅkhāra-māra or evil as actions conditioned by demerits, (4) Devaputta-māra or evil as deities, (5) Maccu-māra or evil as death.

### 6.43 THE FOURTH HEAVEN:

#### DUSITA – THE SATISFIED GODS

Those who practice right conduct – right bodily action, speech and thought – and/or practice the Three Trainings – sīla, samādhi and paññā – or the higher virtues – adhisīla, adhicittha and adhipaññā – such as practicing with the 40 meditation objects, 37 factors of enlightenment or six realms of vipassanā, will be born in this realm, if their minds do not degenerate from those virtues while dying.

Every Bodhisatta who is going to be born in the human realm and become enlightened as a Lord Buddha is always born into Dusita. The Great Bodhisatta who is going to be the Next Lord Buddha, Venerable Sri-ariya-metteyya, is now in this realm, along with His foremost Noble Ones. When mankind has existed for 80,000 years, He and His followers will perish from Dusita and be born in the human realm to become enlightened. This is why Dusita Heaven is more noble than others.

Except for Bodhisattas who are well-establish in Knowledge of Conformity with Truth (*saccānulomika-ñāṇa*), others can become Noble Disciples based on the virtue attained if listening to Dhammas of Lord Buddha such as *Maṅgalasutta*, *Dhamma-cakkappa-vattana-sutta* and *Mahāsamaya-sutta*. For those who attain Arhantship, they will review Knowledge of Reflection (*paccavekkhaṇāṇa*) and pass on to Nibbāna on the same day.

There are several Supreme Celestial Beings in this realm. They are called Santusita. The celestial beings in this realm are all males. They live in palaces in the air and they are satisfied and happy with deva treasures which are their own rewards. Their deva treasures and palaces are much more refined and brilliant than for other celestial beings.

In fact, for those with virtues such as *dāna* (generosity), *sīla* (morality), *bhāvanā* (meditation), the palaces accompanied with deva treasures and male or female celestial attendants are usually waiting in the celestial realms, Brahman realms or formless Brahman realms depending on the virtue attained. However, the palaces will disappear if one commits demerits.

One who meditates to the most refined *Dhammakāya* and has not fully developed concentration and insight meditations to attain Noble Disciple state yet, is still a *gotrabhū* person (Change-of-lineage persons). If one thoroughly comprehends the Four Noble

Truths and develops Knowledge of Path (*magga-ñāṇa*) and fruit (*phala-ñāṇa*) to eliminate at least the three fetters, one will cross the line of the *gotrabhū* person to become a Noble Disciple based on the virtue attained. However, one who always meditates to the most refined *Dhammakāya* can check whether there is one's own palace. Usually, one with *Dhammakāya* can know and see how the palace appears. When one resolves to see one's own palaces one will see *deva* treasures and male celestial attendants in there. They exist due to the virtues one has performed.

There was an example in the Tipitaka of palaces being accompanied with attendants and treasures in the celestial realms waiting for one who has conducted virtues in the human realm: When Lord Buddha was staying in the *Isipatana Forest*, He mentioned a man, named *Nandiya*, who was the son of family with strong faith in the Triple Gem. After his parents passed away, he conducted great generosity as his father had done previously. He supported the Sangha and offered free food to orphans and travelers.

He knew the benefits of donating a temple to the Sangha and to Lord Buddha as Chief. So, he built a royal pavilion (quatrefoil gable construction) with four rooms and offered it to the Sangha and Lord Buddha. The palace with 12 *yojanas* wide and 100 *yojanas* high, decorated with seven gems and full of female celestial attendants, appeared for him spontaneously while *Nandiya* was pouring water to share merit.

Later, when Venerable *Phra Moggallāna Mahāthera* was traveling to the celestial realms he saw the palace without any owner and only female celestial attendants. He asked those male celestial beings, “Who does the palace arise for?” They answered, “It arises for *Nandiya* who built and offered the royal pavilion to Lord Buddha in *Isipatana Forest*.” When the female celestial attendants saw *Phra Moggallāna Mahāthera* they came down from the palace and said, “Lord, we are here for serving *Nandiya*, but he has not come yet.

We are bored. Lord, please tell him to leave the human treasures for divine treasures. It is like destroying a clay tray for a golden one.”

After Venerable Moggallāna Mahāthera came back from the celestial realm, he asked Lord Buddha, “Lord, do deva treasures arise for those who make merits and are still alive in human realm?” Lord Buddha stated, “Moggallana, you have already seen the deva treasures which arise for Nandiya. Why did you ask me?” Then, Lord Buddha stated the verses (Dhammapada, 155):

When relatives, friends, and kindly persons see a man who has lived in a different place for so long coming from far away they are glad and say “he has come.” It is the same as virtues which welcome one who has made merit, leave this world [die] for the next world like relatives who see their lovely relatives and welcome them.

#### 6.44 THE THIRD HEAVEN: THE YĀMĀ GODS

The Yāmā realm stretches to the edge of the Universe. The King is the Supreme Celestial named Suyāma. Celestial beings in this realm are both male and female. They had made virtues, such as dāna (generosity), sīla (morality) and bhāvanā (meditation), but their virtues were less than those in Dusita. While dying they still sustained those virtues. As a result, they were born in this realm. The celestial beings here have palaces in the air. They experience only happiness. Their bodies were more beautiful and refined than those in Tāvātimsā Heaven and their lifespan is longer.

#### 6.45 THE SECOND HEAVEN: TĀVATIMSĀ – THE THIRTY-THREE GODS

Celestial beings in this realm are both male and female. There are two types: Bhūmaṭṭhadeva and Ākāsaṭṭhadeva.

Bhūmaṭṭhadeva have their palaces above the ground. Their feet float above the ground while walking or standing. Their palaces are not on the ground like those in Cātummahārājikā. And, Ākāsaṭṭhadeva have the palaces in the air from the peak of Mount Sumeru to the edge of Universe.

The peak of Mount Sumeru is round and its diameter or its width is 84,000 yojanas [equivalent to its height]. The city Sudassana is located at the center of Mount Sumeru. The city is 10,000 yojanas wide surrounded by a crystal wall in all four directions. There are 250 doors on each side, totaling 1,000 doors. Inside the city there is the King Sakka who governs celestial beings in Tāvātimsā, Cātummahārājikā and human realm. King Sakka has different names such as Chif Kosiya-amarin or Phra Eindara. There are 32 gods, each with their entourage who have palaces on the peak of Mount Sumeru. These 32 gods are Bhūmaṭṭhadeva living on the ground. There are also five types of Asuras who live underneath Mount Sumeru.

At the center of the Sudassana city there is a palace, Vejjan, which belongs to the King Sakka or Phra Eindara. There is a flower garden, named Sunandawan, on the East of the city. Inside the garden there are two Pokkharani Pools, Mahananda and Culananda. On the West of the city, there is a Citlada Garden with two Pokkharani Pools, Vicittara and Culacittara. On the North of the city, there is a Missakawan Garden with two Pokkharani Pools, Dhamma and Sudhamma. On the South of the city, there is a Bharusakawan Garden with two Pokkharani Pools, Bhaddā and Subhaddā. These four gardens are the recreation grounds for celestial beings in Tāvātimsā.

To the Northeast of the Sudassana city, there are two gardens, Pundarika and Mahawan. At the Pundarika Garden, there is a Parijata Tree whose height is 100 yojanas and whose branches expand as wide as 50 yojanas. When it produces flowers the smells



go as far as 100 yojanas. Under the Parijata Tree, there is a Pandukampala-silā-āsana Platform which is 50 yojanas wide, 60 yojanas long and 15 yojanas thick. Its color is red like a Hibiscus. It is flexible. When someone sits on it, it subsides. When someone gets up it returns to its shape.

There is a Sermon Hall, named Sudhammā, and there is the Great Crystal Emerald Cetiya, named Culāmanī which is 100 yojanas high. The Right Teeth Wisdom of Lord Buddha and Phra Mualee (Head-Hair) are located in Culamanī Cetiya. Phra Mualee was of Prince Siddhatha who left the Palace for the Great Renunciation (mahābhikkhamana) with the Horse Kanthaka and Mr. Channa crossing the Anoma River. The Prince was sitting nearby the River and cutting Phra Mualee. Then, He resolved, “If I become enlightened, Phra Mualee will stay in the air.” Prince Siddhatha threw Phra Mualee to the air, and the King Sakka, who read His mind, came from Tāvātimsā and took Phra Mualee to be located at the Culāmani Cetiya.

Mahāwan Garden is a resting place for the King Sakka. There is a Pokkharani Pool, named Sunandā, whose width is one yojana.

Celestial beings in this realm are both male and female who committed merit such as generosity (dāna), morality (sīla) and meditation (bhāvanā). Due to these virtues, they were born in this realm. Their bodies are more refined than those in Catummahārājikā. They all look like 20-year-old boys or 16-year-old girls throughout their lifespans.

The King Sakka or Chief Kosiya-amarin had the vehicle Vejjayan, the driver Matali-devaputta and the well-trained horse with decoration for harnessing 1,000 carriages. The horse is not an animal, but it was a conjured-up celestial being. Sometimes, the King Sakka uses the elephant Erawan who is the conjured-up

body of Visanukamma-devaputta. The elephant's body is as big as 150 yojanas with 33 heads. Each head has seven tusks, totaling 231 tusks. Each tusk is 50 yojanas long.

There are invisible public parks located on four directions. Around the Sudassana city there are two special places where are Pundika Garden and the Pandu-kampala-silā-āsana Platform are located.

The Pundarika Garden is more special than other places because it has the Culāmanī Cetiya and the Pandu-kampala-silā-āsana Platform. As mentioned, the Right Teeth Wisdom of Lord Buddha and Phra Mualee of Prince Siddhatha are located in the Culāmanī Cetiya. The Pandu-kampala-silā-āsana Platform is located under the Parijata Tree. The platform is where Lord Buddha sat and gave seven scriptures of Dhamma. Also, there is the Sudhammā Pavilion where the celestial beings usually gather to listen to sermons always given by Sunangkumara Brahman, sometimes, by the Chief Kosiamarin or by a celestial being with knowledge of Dhamma. There is not only Sudhammā Pavilion in Tāvātimsā but also there are the Sudhammā Pavilions in the four higher realms for celestial beings to listen to Dhamma.

Normally, when celestial beings are going to be born they appear on the lap of celestial father. If female celestial beings are born as servants they will appear in bed. For celestial beings who are born as ornament decorators, they appear around the bed. If they are born as attendants they will appear in the palace.

Celestial beings [Devas, Brahmans and Formless Brhmanas] from the higher realms can usually see those who live in the lower realms, but celestial beings from lower realms cannot see those who live in the higher realms. This is because the celestial beings from the higher realms have more refined bodies, except for those from higher realms who conjure up themselves to have the same crudity of bodies in lower realms, so they can see.

Humans cannot see celestial beings with human eyes because they have more refined bodies, except for those who conjure up their bodies cruder, so humans can see. If humans practice meditation and attain supernormal powers (*abhiññā*) or transcendental knowledge (*vijjā*) such as deva eyes or deva ears, they can see all celestial beings, all things and their lives in all Worlds.

One who develops Four Foundations of Mindfulness Meditation to Dhammakāya which is the gathering of virtues of Noble Disciples from Gotrabhū to the most refined Dhammakāya Arahat purifies *Ñāṇa-rattana* of Dhammakāya by developing *jhāna-samāpatti* downward and upward several times and *nirodha* to extinguish *samudhaya* to become the most refined Dhammakāya Arahat. One can know and see the lives of all beings in Three Worlds and *Āyatana Nibbāna* clearly.

#### 6.46 THE FIRST HEAVEN: CĀTUMMAHĀRĀJIKĀ - THE FOUR GREAT KINGS

This is the realm of the Four Great Kings who govern celestial beings in this realm and humans in the human realm. They live in palaces located to the four directions from Mount Sumeru.

#### THE FOUR GREAT KINGS

The four kings are: (1) Chief Dhatarattha whose palace is located on East of Mount Sumeru governs all celestial beings with musical skill. (2) Chief Virulhaka whose palace is located on South of Mount Sumeru governs *Bhumabhandadeva* (pot-bellied celestial beings). (3) Chief Virūpakkha whose palace is located on the West of Mount Sumeru governs *Nāga*, *Garuda* (*Supaṇṇadeva*) and all reptiles and animals with wings. And, (4) Chief Vessavana or Kuvera whose palace is located to the North of Mount Sumeru governs all demons (*yakkha*).

Mount Sumeru is located at the center of the Universe. From the middle of the mount to the ground of the Ocean Sidantara there is a five-level [round] winding staircase. The first level starting from the water ground is the whereabouts of the Great Nāga, the second level above the water is the whereabouts of Garuda, the third level is the whereabouts of Kumbhandadeva and the fourth level is the whereabouts of Demons (yakkha) and the fifth level with the same level of Mount Yuganthara is whereabouts of the Four Great Kings.

## CELESTIAL BEINGS

Celestial beings can be either helpful or disruptive. There are two broad categories of celestial beings in Cātummahārājikā: (1) Ākāsaṭṭhadeva, Suriyadeva and Candimadeva who generally arise due to merit and are helpful, and (2) Bhūmaṭṭhadeva local spirits who can be either helpful or disruptive.

## CELESTIAL BEINGS WITH THEIR PALACES IN THE AIR

Ākāsaṭṭhadeva, Suriyadeva and Candimadeva are celestial beings with their palaces in the air, on the sun or at the moon. Ākāsaṭṭhadeva celestial beings are those having their palaces in the air. They also include beings who live on the stars floating around Mount Sumeru. Their palaces arise due to their virtues or puññābhisāṅkhāra as well as their deva treasures and their seven gems. The luxury of their palaces reflects the level of good deeds each has done. Suriyadeva are those with palaces on the Sun, and Candimadeva are those who live on the Moon. The palaces of Ākāsaṭṭhadeva arise due to virtues or puññābhisāṅkhāra as well as deva treasures and seven gems in accordance with virtues an individual has done. These celestial beings are spontaneously born creatures (opapātika). They arise without fathers and mothers, due to their good kamma (karma) from past lives. When they perish their five aggregates, treasures and palaces all disappear.

## CELESTIAL BEINGS LIVING IN INDIVIDUAL PLACES OR OBJECTS

Bhūmaṭṭhadeva are celestial beings living in individual places or objects. For example, some live along mountains and rocky areas. Some live in the rocks, crystal gems, gemstones or minerals. Some live in the river, sea, ocean, forests, trees, branches, fruits or seeds in some kinds of fruits. Some live in leaves or grass. Some live in venerable places such as Cetiya, Uposatha halls or Pavilions. Some live in venerable objects such as Buddha statues and some live in people's houses, guardian spirit houses, grounds or anthills. These celestial beings have three kinds of birth like animals in human realm. These spirits are born in three ways: (1) Jalābuja creatures are womb-born. Their sexual intercourse is like that of humans. The female celestial beings have periods and the duration of pregnancy is about the same as for humans. (2) Aṇḍaja creatures are egg-born. And, (3) Saṇsedaja creatures are moisture-born. When they die they may resolve to be creatures [not larger than an elephant]. If celestial beings with the palaces and treasures in the air die, they and their belongings just disappear.

## CELESTIAL BEINGS BY WHEREABOUTS, ACTIVITIES OR MAGICAL POWERS

Here is a list of twenty common celestial spirits with their characteristics.

1. Ākāsaṭṭhadeva have palaces in the air.
2. Pabbataṭṭhadeva or Girideva live along mountains or in rocks.
3. Bhūmaṭṭhadeva reside on the ground or in things.
4. Candimadeva have palaces on the Moon.
5. Suriyadeva have palaces on the Sun.

6. Sītavalāhakadeva or Hemantavalahakadeva create cool air.
7. Uṇahavalāhakadeva or Kimhavalāhakadeva create heat.
8. Biruṇavalāhakadeva or Vasantavalāhakadeva create rain.
9. Vātavalāhakadeva create breeze.
10. Vāyuvalāhakadeva create storms.
11. Abbhavalāhakadeva make fog.
12. Meghavalāhakadeva bring rain clouds.
13. Rukkhadeva reside along tree branches.
14. Gandhappadeva live along tree roots.
15. Tiṇadeva live in leaves or grass.
16. Vammadeva live in anthills.
17. Ghehadeva are guardian spirits who live in houses, pavilions, halls or spirit houses.
18. Ratṭhadeva are celestial guardians of towns or cities.
19. Tīpadeva reside along rivers, seas or oceans.
20. Manopadosikadeva died due to anger.
21. Khiddapadosikadeva died due to fascination with sports, forgetting to eat.

## HELPFUL CELESTIAL BEINGS

Celestial beings conditioned by formation of merit (puññābhisankhāra) have big and pure palaces with deva treasures and the seven gems [spinning wheel, crystal elephant, crystal horse, lord of commander, lord of the treasury, crystal lady and crystal treasures]. The Cakkavatti (Lord Treasurers) are the keepers of these seven gems which spread prosperity. They have palaces and usually reside in pure, hard gemstones such as diamonds, rubies, emer-

alds, sapphires, zircons or chrystoberyls. Some others reside in less dense, semi-precious gemstones such as Quartz or Amethyst. Others reside in rocks, gravel or pebbles. Also, some reside in valuable minerals such as pure gold, dark gold or light color gold. And, still others reside in less valuable minerals such as silver, copper, lead, or iron. Others reside in miraculous objects such as amulets.

Pabbatṭhadeva or Girideva have palaces along mountains. Some live in rocky areas or in rocks, minerals or gemstones. Some are good and some are bad to those who possess these objects. They may reside in or on rocky areas or rocks or in or on gemstones such as diamonds, onyx, precious stones or jade. Among those who reside in rocks or gemstones, some have treasures and the seven gems in varying amounts, depending on their level of virtue. Pure and perfect stones are conditioned by formation of merit. Impure or murky gemstones are conditioned by demerit (apuññābhisāṅkhāra).

Bhūmatṭhadeva are celestial beings residing on the ground or in things. Some reside in woods or in seeds of some types of fruits. Some reside in the nest of hornets, wasps, or bees, called Kold [คด], such as Jackfruit [seed] Kold, Teak Kold, Hornet or Wasp Kold. Some reside in eyeballs of animals such as Cat-eye Kold [คตตาแมว]. Some are like a rock, gold, pink gold, silver, or a metal object which melts at candle temperature. These are categorized into miraculous objects witnessed and possessed by some people. Celestial beings that reside in objects are either good or bad to the possessors of the objects. For example, Pink Diamonds and Blue Diamonds give great benefits and prosperity to possessors who have virtues such as morality, but can cause destruction of life or property to possessors who lack virtue.

For example, according to the history of France, Marie Antoinette had a Pink Diamond, called Hortensia in French. It is now on display in the Louvre Museum. She also had many valuable jewels, but she lacked morality. When the country became poor,

she did not take care of her people. As a result, the people made a revolution and ended monarchy in France. She fled with her jewels, but was caught and, then, executed by Guillotine.

The Hope Diamond is another name for the blue diamond. It is, now, kept in the Smithsonian Institution, in Washington DC. In its history, it was passed on by various owners who all faced bad luck. This Diamond was once placed in the hand of a Buddha statue, perhaps an Emerald Buddha Statue constructed by the Great King Asoka and situated in the Asokarama Temple in the city of Pataliputta in India. This Diamond has been a curse for anyone who stole or possessed it. When a foreign army occupied Pataliputta city. The Commander stole the Diamond from the hand of the Emerald Buddha Statue. He broke it into pieces for distribution and then polished it as a Blue Diamond. Reportedly, the Blue Diamond was passed through various owners who all ended up with loss of property and life. Thus, it was named “The Killing Stone.”

Black objects, such as black stones, onyx or black gems, are the dwelling places of celestial demons, Bhūmbhandadeva. These are Asuras with wrong view. They are cruel and usually commit wrong conduct in action, speech and thought. They like harming others. So, black objects are inauspicious for those possessing or enshrining them. Especially owners with wrong view and without morality. They will reap destruction and suffering sooner or later. Some temples, such as Banglamung, have had Black Buddha Statues and later experienced great suffering.

Virtue and Right View reside in the pure, auspicious objects. Those who possess these auspicious objects and make merit through generosity (dāna), morality (sīla) and meditation (bhāvanā) sharing that merit with the resident celestial beings, will be blessed to gain happiness and prosperity. Also, if the faithful donate such auspicious objects to the Sangha, they will receive great benefit, in both mundane and supra-mundane treasures, both in the present



life and lifetimes to come. This is because: (1) It is generosity or *dāna* at both ordinary and superior perfection levels. (2) Objects given to monks in training both build virtue and help propagate Dhamma. And, (3) The gifts become revered objects for virtuous people who take the Triple Gem as their refuge.

The lives of celestial beings living in objects can be seen with the Dhammakāya *Ñāṇa-rattana* by meditating on those objects and stopping still at the center of the object. Next, one resolves to extend the range of the Dhammakāya *Ñāṇa-rattana* to see inside the object. One will see a celestial being with a palace. The palace may be big or small, depending on the virtue of the celestial being. The palace is the dwelling place of the celestial being in that object. A Cakkavatti is feeding that celestial being with seven-gem deva treasures.

One who practices meditation can discern the real characteristics of all conditioned things, both beings with consciousness (*upādinna-saṅkhāra*) including human beings and oneself, and non-living things without consciousness (*anupādinna-saṅkhāra*) such as mundane treasures. One sees that they are conditioned by elements such as water, earth, fire and wind, aggregates, seasons and food. They are also conditioned by merits or demerits which bring happy or suffering results. They are all impermanent (*aniccaṃ*), suffering due to not lasting (*dukkhaṃ*), and eventually pass away without permanent essence. There is no ultimate eternal happiness, self, person, “we-they,” or “ours-theirs.” This is called non-self (*anattā*).

This realization is insight wisdom (*vipassanā-paññā*) which leads on to supra-mundane wisdom (*lokuttara-paññā*) – thorough comprehension of the Four Noble Truths with triple knowledge (*sacca-ñāṇa*, *kicca-ñāṇa* and *kata-ñāṇa*) via twelvefold intuitive insight. The meditator, then, arrives at the paths, fruits and Nibbāna to end all suffering by letting go of all attachment based on craving

and wrong view related to worldly conditions of gain-loss, dignity-obscurity, blame-praise, and happiness-pain. This applies especially to mundane happiness such as sensual pleasure in objects such as diamonds, onyx, precious stones and valuables. People search for these worldly things and collect as many as they can with the false idea that this will bring them happiness. The more one lets go of clinging caused by craving and wrong view, the more peace and happiness one gains, eventually leading to the end of all suffering.

## CRUEL CELESTIAL BEINGS

Demons or yakkha are both male and female. They are governed by King Vessavana. There are two types of demons, (1) those with beautiful bodies and radiance and (2) those with ugly bodies and no radiance. The second type is of animal demons (tiracchāna-yakkha). These celestial demons like to harm hell beings. When their minds turn cruel, they conjure up themselves as guardians of hell and punish hell beings at will. If they want to eat them they will conjure up themselves as giant vultures or crows to eat them.

Sometimes, they harm humans. Here is a real experience of someone who practiced meditation well.

One day, he was traveling with his son-in-law who was driving the car. While he and his son-in-law were on the Rama II highway to Bangkok, he saw a big truck with a heavy load of sand approaching the bridge to cross the Tajejan River. His car was 20 meters behind the truck. He saw a big Kumbhandadeva Demon or yakkha waiting 20 meters from the bridge to blow wind toward the truck. The truck lost its traction like a slithering snake and turned upside down on the side of the highway.

The observer was accustomed to meditating while traveling by car and usually twirled the spinning wheel from the center

of Dhammakāya to protect the car. As the demon stood to blow again, it saw the spinning wheel around the car. It stopped blowing, in fear, it and backed off. Fortunately, the truck driver also got out of his truck safely.

Gandhabbadeva, that are born among trees and smell good, are governed by King Dhatarattha. Most are born among tree roots or heartwood. Others are born in wood, wood bark, perfumed, leaves, flowers, fruits, or fruit seeds. These celestial beings are called Kaṭṭhayakkha. Wherever they reside, in any woods, they stay there forever. Even if the trees fall or die or they are cut-down or used to build houses or boats, these celestial beings will not leave their home. They are different from Rukkhadeva who will seek a new home if their tree dies or is cut-down.

Gandhabbadeva are sometimes called wood spirits. When people build houses or boats with the wood in which Gandhabbadeva have resided, they sometimes make themselves visible to the owners or users. This is because they want those owners or users to make propitiatory offerings to them or to share their merits with them. Sometimes, when the Gandhabbadeva are angry, they will annoy the residents or make trouble.

There is another type of Gandhabbadeva that might commit unwholesome acts with a woman or seek revenge on a woman from a previous lifetime. When she was a Gandhabbadeva, she might possess the woman. If a Gandhabbadeva is upset with someone, it could get that person into trouble. On full-moon day, some seek out garbage to eat at night, while searching for food, light emanates from their bodies. This is due to their magical power. Thais call them “Bhipob [ผีปอบ]” meaning demons that feed on living human entrails, causing death. Here is the author’s experience:

When I [the author] was 7-9 years old I saw a sphere of light moving from the bushes where people went to defecate toward a thicket of bamboo. Minutes later, the light moved to another

thicket of bamboo and then to the garden until it went out of sight. Other witnesses saw the same thing. Sometimes I saw the light sphere moving toward the garbage from a brand-new mother and minutes later, the light was gone.

Kumbhandadeva or Raksasa are governed by King Virulhaka. They have big red eyes and big bellies. There are two types:

The first type lives in the human realm. They guard forests, mountains, trees, pools, rivers, Cetiya of Buddha Relics, crystal gems, noble medical trees, trees with flowers or good smell and also miraculous materials. If someone transgresses or steals things in the guarded areas determined by King Virulhaka those Kumbhandadeva can eat that person without punishment. The second type lives in the hell realms. They conjure themselves up as hell guardians, vultures, crows or dogs to punish and eat hell beings.

Nāgadeva, also called Payā-nāga, are governed by King Virūpakkha. These Nāgas have two kinds of birth, Sunathara and Bhummadeva. Their two dwelling places are underneath the earth and underneath the mountains. They are called paṭhavideva. These Nāgas love to have fun – playing sports, seeing performances and playing in the water. They have magic spells such as object spells or earth spells. The object spell is to transform an object into other forms, like transforming a leaf into a bird or a tamarind leaf into a wasp. The earth spell is to transform a place or an object into a shelter. For example, transforming a sea into a Nāga world with palaces and deva treasures, or transforming an object into something miraculous for a moral celestial being. When Nāgas travel to the human realm, they may conjure themselves up as humans, dogs, tigers or lions. These Nāgadevas are considered animals.

In Buddha's time, a Nāga conjured himself up as a human to get ordained as a monk. The preceptor did not have the deva eye, so allowed him to ordain. When the Nāga monk fell asleep, he returned

to his original appearance. When Lord Buddha heard the story, He enacted a rule limiting ordination to humans, because animals cannot attain the paths and fruits or Nibbāna. Thus, during the ceremony a candidate is asked, “Are you a human? (Manussosi).” When he answers, “Yes sir (Āma Bhante),” the ceremony is valid.

Another story regards Nāga Erakapatta who conjured himself up as a human to see Lord Buddha. After he paid homage to Lord Buddha, he cried because he had not listened to Dhamma from a Lord Buddha for a one Buddha-interval (Buddhantara). He was a monk for 20,000 years in the era of Lord Buddha, Kassapa. The Nāga Erakapatta was once a young monk who took a boat on the Ganges River and while the boat was sailing, he accidentally took a handful of algae. He had not made a confession of his Apatti (an ecclesiastical offence) because he thought it was a slight fault. Taking a green plant is committing an ecclesiastical offence of Pacittiya, the first precept of the second Bhūtagamavagga. While he was dying, it was like the algae crossing his neck. He could not find a monk to whom to make a confession. This unwholesome act led him to be born as a Nāgadeva, named Erakapatta. It took him a very long time to have the chance to see and listen to Dhamma from a Lord Buddha. Lord Buddha said (Dhammapada, 94-99):

Being born as a human is hard, maintaining  
lives of beings is hard, listening to Dhamma  
is hard and appearances of Lord Buddhas are  
hard.

At the time of this closing statement, 84,000 beings who listened to these verses attained Dhamma. Nāga Erakapatta should have attained Stream-enterer State, but he did not due to being an animal.

Basically, Nāgas have a difficult time with five things, (1) attaining rebirth-consciousness, (2) molting, (3) losing mindfulness

and falling asleep, (4) having sexual intercourse with a same-class female Nāga and (5) dying. These are all difficult because they necessitate the appearance of a Nāga.

Since the benefit of paying homage at the Feet of Lord Buddha and listening to His Dhamma, Nāga Erakapatta had not had difficulty with those five things. And, he can travel with the appearance of a young man.

## 6.5 SEEING THE LIVES OF HUMANS

Meditation practice permits exploring the Universe and seeing the lives of world beings in the Three Worlds, including humans beings, especially those on the four continents, and most especially those in Jambudīpa. It also permits insight meditation practice to thoroughly comprehend phenomena and the Four Noble Truths, leading to the paths, fruits and Nibbāna. I will not repeat what was said earlier, but would like to cite some Sayings of Lord Buddha as reminders, “Avoid all evil, do good, and purify the mind (Anguttara-nikāya, 20/206/48-50).”

Monks, only a few beings die from the human level and return to be reborn as humans. Many more beings die from the human level and are reborn in the hell-being, animal or hungry ghost levels.

Only a few beings die from human level and are reborn in the angel level. Many more die from the human level and are reborn in the hell-being, animal or hungry ghost levels.

Only a few beings die from the angel (deva) level and return to be reborn in the angel

(deva) level. Many more die from the (deva) angel level and are reborn in hell-beings, animals or on the hungry ghost levels.

Only a few beings die from the angel (deva) level and return to be reborn in the human level. Many more beings die from the angel (deva) level and are reborn in hell-beings, animal or on hungry ghost levels.

Only a few beings die from hell-being level and return to be reborn in the human level again. Many more beings die from the hell-being level and are reborn in hell, animal or hungry ghost levels.

Only a few beings that die from hell level and are reborn in angel level. Many more beings die from the hell level and are reborn in hell, animal or hungry ghost levels.

Only a few beings that die from animal level and return to be reborn in human level. Many more beings die from the animal level and are reborn in hell, animal or hungry ghost levels.

Only a few beings that die from the animal level and are reborn in the angel (deva) level. Many more beings die from the animal level and are reborn in hell, animal or hungry ghost levels.

Only a few beings that die from hungry ghost level and return to be reborn in the human level. Many more beings die from the hungry ghost level and are reborn in hell, animal or hungry ghost levels.

Only a few beings that die from hungry ghost level and are born in the angel (deva) level. Many more beings die from the hungry ghost level and are reborn in hell, animal or hungry ghost levels.

Just as in this Jambudīpa, there are a few pleasant parks, pleasant forests, pleasant landscapes and pleasant Pokkharani pools, but there are many high grounds, low grounds, water ways with stumps and thorns and clutters of mountains.

Why? because beings who are born in happy worlds, such as celestial beings [angels, Brahman and Formless Brahman] and humans become careless in their lives and lack mindfulness with the right wisdom: (1) Kammassakatā-paññā or realization that beings have their own kamma (karma), (2) Jhāna-paññā or realization of jhānas, (3) Vipassanā-paññā or realization of insight or vipassanā, (4) Magga-paññā or realization in Noble Paths and (5) Phala-paññā or realizing in Noble Fruits. As a result, they ignore studying right practices for developing the right mindfulness and right wisdom. They think, know and behave wrongly, straying from wholesome courses of action due to stupidity and ignorance regarding merit versus demerit, benefit versus harm, right versus wrong, good versus bad, and essence versus no essence regarding life, path to prosperity and ruin of life. Due to unwholesome kamma, most beings are reborn in suffering worlds (Anguttara-nikāya, 20/206/46-48).

Monks, only few beings are born on the ground. Many more are born in water.

Only a few beings return to be reborn in the human level. Many more are reborn as non-humans [hungry ghosts, hell beings, Asuras and animals].



Only a few beings are reborn in the middle country. Many more are born in outskirts who are dull and stupid.

Only a few beings have wisdom, are not stupid and awkward, and can understand the meanings of proverbs and bad utterances. Many more are dull, stupid and awkward and cannot understand the meanings of proverbs and bad utterances.

Only a few beings have Noble Insight Wisdom. Many more fall into ignorance and delusion.

Only a few beings have seen the Tathāgata [Lord Buddha]. Many more have not seen the Tathāgata.

Only a few beings have listened to Dhamma and Vinaya the Tathāgata has declared. Many more have not listened to Dhamma and Vinaya the Tathāgata has declared.

Only a few beings have listened to Dhamma and have remembered it. Many more have listened to Dhamma but cannot remember it.

Only a few beings reflect on the meanings of Dhamma that they remember. Many more do not reflect on the meanings of Dhamma that they remember.

Only a few beings know the meanings and Dhammas thoroughly and practice Dhammas properly. Many more know the mean-

ings and Dhammas thoroughly and do not practice Dhammas properly.

Only a few beings are sad about what is sad. Many more are not sad about what is sad.

Only a few beings feel sad and become diligent with proper consideration. Many more feel sad but do not become diligent with proper consideration.

Only a few beings make Nibbāna a sense-object and then attain samādhi (concentration) and ekaggatā (one-pointed concentration). Many more make Nibbāna a sense-object but do not attain samādhi and ekaggatā.

Only a few beings have excellent food and excellent taste. Many more do not have excellent food and excellent taste and make their livings by searching for food with a tile [as beggars].

Only a few beings attain the taste of meanings of dhammas (attha), taste of Dhammas and taste of emancipation or vimutti. Many more do not attain the taste of meanings of dhammas, taste of Dhamma and taste of emancipation or vimutti.

Just as in this Jambudīpa, there are a few pleasant parks, pleasant forests, pleasant landscapes and pleasant Pokkharani pools, but there are many high grounds, low grounds, water ways with stumps and thorns and clutters of mountains.

Thus, you should study this, “I will be the one who attains the taste of meanings of dhammas (attha), taste of Dhamma and taste of emancipation or vimutti” Monks, you should study this way.

## 6.6 SEEING THE LIVES OF BEINGS IN THE FOUR SUFFERING REALMS

Apāya-bhūmi or Niraya-bhūmi means realm of beings without happiness and prosperity. This means those beings cannot attain the paths, fruits and Nibbāna based on the code of discipline enacted by Lord Buddha.

There are four types of world beings in the suffering realms: animals, Asuras, hungry ghosts, and hell beings.

### 6.61 ANIMAL REALMS

Tiracchāna (animals) in Pali means beings are obstructed from paths, fruits and Nibbāna. For a Bodhisatta who is born as any kind of animal, he will be far away from paths and fruits during the whole round of life of animals.

Some animals are big enough to be seen by human eyes and some are so small that human eyes cannot see. There are four types of animals:

1. Animals without legs such as Nāga, snakes, fish, earthworm or clam.
2. Animals with two legs such as chickens, ducks or birds,

3. Animals with four legs such as elephants, horses, buffalos, tigers, bears, lions, cats or dogs
4. Animals with many legs such as centipedes or millipedes.

### **SPECIAL CHARACTERISTICS OF SOME TYPES OF ANIMALS**

Lord Buddha who penetrated the worlds stated that there are more aquatic animals than terrestrial animals [both humans and animals together].

### **NĀGAS**

Nāgas live along the first level of the winding staircase around Mount Sumeru which is under the Ocean Sidantara. The Nāgas have four types of birth, either on the ground or under the water: (1) Egg-born Nāgas, (2) Womb-born Nāgas, (3) Moisture-born Nāgas and (4) Spontaneously Born Nāgas. The Nāgas are animals with magical powers. When they want to travel to the human realm they conjure up themselves as humans. They are poisonous animals with five different types of poison. Each can harm others in four different ways with four types of poisonous reaction.

There are 1,024 types of Nāgas, either consuming or not consuming sensual objects. Some have short lifespans and some have long lifespans. Even though they can conjure themselves up as humans they must return to the appearance of Nāgas when (1) having rebirth, (2) molting [like snakes in general], (3) having sexual intercourse with the same-class female Nāgas, (4) sleeping without mindfulness and (5) dying.

The Nāgas look like a snake but are much bigger. They have magical powers and are more dangerous than poisonous snakes.

## LION KINGS

There are four types of Lion Kings, *Tiṇasīha*, *Kālasīha*, *Bandusīha* and *Kesarasīha*. *Tiṇasīha* is a vegetarian. Its body is red like the red color of Pigeon's legs. *Kālasīha* (*Selenarctos Thibetanus*) has a black body. It eats grass, honey and meat. *Bandusīha* (Lion) has a yellow-leaved body. It eats meats. These three types live in the Himalaya Forest or in the Mysterious Forest. The last one is *Kesarasīha*, also called *Kisorn-rajasi*. It has a beautiful body. Its lip, tail and feet are red. There are three red stripes crossing the head to the back. Its neck and shoulders are covered with hair. Its body is all white. The *Kesarasīha* is a meat-eater that lives in a golden cave, a silver cave, a crystal gem cave, a diamond cave and/or a marble (*Manosila*) cave. These caves are only in the Himavanta Forest.

Himavanta Forest is the whereabouts of different types of animals including *Kisorn-rajasi*. The ground of the Himavanta Mountains is on the ground where humans and animals of *Jumpupīda* used to live. It was 10,000 *yojanas* wide and long. Later 4,000 *yojanas* of its area have become sea or ocean due to flood. 3,000 *yojanas* have become grounds for humans to live and another 3,000 *yojanas* are Himavanta Mountains.

Nowadays, the Mountains are covered with ice at the North and South Poles where are hard for humans to reach, know and see, except for five types of persons, (1) Lord Buddha, (2) Silent Buddhas, (3) Arahants, (4) ones with magical powers such as monks, hermits or those with meditative attainment and (5) Father and Mother of Bodhisatta taken by celestial beings. They are located on the same planet.

## GARUDAS

Garudas, also called *Supaṇṇadeva*, are celestial beings which can conjure themselves up as Great Garudas, the biggest of all birds.

They eat Nāgas. Their habitat is in the Simbli Forest, around the second level of the winding staircase up Mount Sumeru.

Meditators with good conduct in body, speech and mind, who are endowed with Four Divine Abodes (Brahama-vihāra) and well-established in *sīla* (morality), *samādhi* (concentration) and *paññā* (wisdom) can request King Vessavana and Virūpakkha to send their subordinates such as *yakkhas* (demons) or *Garudas* with right view to protect them while traveling on an airplane. This is how Dhamma always protects those who practice Dhamma.

## 6.62 ASURA REALMS

Asuras are beings that live without brightness and glory. Just as inmates paying their debts in prisons have difficulties, just living with crude requisites. There are three types:

**1. Asuras that are celestial beings.** They are (1) *Vepacitti-asura*, (2) *Subali-asura*, (3) *Rahū-asura*, (4) *Pahāra-asura*, (5) *Sambaratī-asura* and (6) *Vinipātika-asura*. The first five Asuras are enemies of celestial beings in *Tāvātimsā*. Even though they live under Mount Sumeru, they are considered celestial beings because they were originally from *Tāvātimsā*. For *Vinipātika-asura*, they have smaller bodies and less power than celestial beings in *Tāvātimsā*. They are in the human realm such as forests, mountains, trees or in guardian spirit houses. They are *Bhūmidevas*' companies.

**2. Petti-asura or Asura-peta are hungry ghosts.** There are three types. (1) *Kālāñcikapeta-asuras* are categorized as *Asura-kāya*; (2) *Venānikapeta-asuras* are Asuras that are happy at night like celestial beings in *Tāvātimsā*, but they are suffering during the day; (3) *Āvuthikapeta-asuras* are Asuras that fight each other with weapons when they meet. There is no peace and happiness among these Asuras. It is unlike celestial beings in *Tāvātimsā*, where they live with love and rapport.

**3. Niraya-asuras or hell beings.** When they died from human or hungry ghost level while having wrong views they were reborn in Lokantara Hell located outside the Universe. Those who climb the edge of Universe in Lokantara Hell are considered hell beings, so they should be categorized as hell beings outside the Universe. But, Paramatthajotika Mahāabhidhammatthasangahatīka has categorized them as Niraya-asuras based on the following explanation (Saddhamma-jotika, 80-81):

There is a type of Petas (hungry ghosts) having suffering in Lokantara Hell. The beings in Lokantara Hell are called Asura because they are the opposite of celestial beings in Tāvātimsā by the terms of pleasant objects (iṭṭhāramaṇa) and unpleasant objects (aniṭṭhāramaṇa). The sense-object that the celestial beings in Tāvātimsā are having are all Iṭṭhāramaṇa (pleasant), but the sense-object that the beings in Lokantara Hell are having are all aniṭṭhāramaṇa (unpleasant).

The beings in Lokantara Hell or Lokantara beings are clinging along the edge of the Universes. The Lokantara Hell is situated where the three Universes meet [each Universe is round]. There is a gap between those three Universes which is frozen acid sea. There is only darkness and no light can get through. The Lokantara beings that are clinging along the edge of the Universe are all starving. Some have fire on their heads. While they are climbing along the edge, if they meet each other they will fight due to misunderstanding each other as food. So, their hands will come loose from the edge and they fall into the acid sea. The frozen acid will corrode and melt those Lokantara beings like a piece of meat falling into the acid or into an extremely hot oily pan. The Lokantara beings are having the greatest sufferings but they do not die. They

will struggle to climb from the acid sea to the edge of the Universe again without knowing when they will return to the Three Worlds in the Universe again.

### 6.63 HUNGRY GHOST (PETA) REALMS

Petativisayabhūmi is whereabouts of Petas, called “hungry ghosts” or “Yakkha.” They are far away from happiness because they have no specific place to live. They wander and stay in forests, mountains or valley, islands, sea or ocean, or cemeteries to look for food on this planet.

Some are small and some are big. They can conjure-up themselves as *iṭṭhāramaṇa* or *aniṭṭhāramaṇa*. For *iṭṭhāramaṇa*, they conjure themselves up as devas, male or female hermits, novices, monks or nuns. For *aniṭṭhāramaṇa*, they conjure themselves up as oxen, buffalos, elephants, big scary dogs with big heads and bulging-eyes. Sometimes, their bodies are not clear, but just can be seen as black, red, or white. Among these hungry ghosts, some are suffered from starvation and thirst. Some eat leftovers in the garbage. Some eat phlegm, spit or excrement. Hungry ghosts that live along mountains such as Mount Gijakūta are not only starving but they are also suffering like hell beings who live in hell.

There are twelve types of hungry ghosts, based on their wisdom and generosity, as follows:

1. Vantāsa-peta or a hungry ghost that eats phlegm, spit and vomit as a meal.
2. Kuṇṇpāsa-peta or a hungry ghost that eats corpses or dead animals as a meal.
3. Gūthakhādaka-peta or a hungry ghost that eats excrement as a meal.



4. Aggijālamukha-peta or a hungry ghost that has flame inside the mouth all the time.
5. Sūcimukha-peta or a hungry ghost with a mouth that is as small as a pinhole.
6. Taṇhaṭṭita-peta or a hungry ghost that is suffering through craving making him thirsty all the time.
7. Sunijjhāmaka-peta or a hungry ghost with a body that is black like a burned tree stump.
8. Satthaṅga-peta or a hungry ghost with fingernails and toenails that is long and sharp like a razor.
9. Pabbataṅga-peta or a hungry ghost that is as tall as a mountain.
10. Ajagaraṅga-peta or a hungry ghost that looks like a python.
11. Vemānika-peta or a hungry ghost that has suffered from midnight till noon on the next day. Then, he immediately disappears and arises [spontaneously born creatures] to have happiness in the palace from noon to midnight and, then, disappears and arises again and again until his kamma is paid-up.
12. Mahidhidaka-peta or a hungry ghost with great powers that governs all hungry ghosts that live in Vijjhātavi Forest, located in the Himalaya mountains.

Based on the Peta-vatthu, commentary and sub-commentary, hungry ghosts are categorized into four types:

1. Paradattupajīvika-peta or hungry ghosts that survive with merit such as by having food transferred to them. They usually live nearby houses or temples.
2. Khuppipāsika-peta or hungry ghosts that suffer from starvation and thirst.

3. Nijjhāmatanḥika-peta or hungry ghosts burned by craving making them hungry and thirsty all the time.
4. Kālakañcika-peta or hungry ghosts that are Asuras. Their bodies are thirty-six kilometers high and they have no energy because they are all bones with little flesh and blood. They are the color of dry leaves. The eyes are like crab's eyes and the mouth is as small as a pinhole, located at the middle of the head.

Note that Bodhisattas with the Prediction from a Lord Buddha will not be born as one of the following sixteen types of animals (Khuddaka-nikāya Atthakata, 46):

1. A savage,
2. An evil Māradeva,
3. An Asaññasattabrahman (Non-percipient Brahman),
4. A Brahman in the Pure Abodes (Suddhavaśa),
5. A being in another Universe,
6. A Formless Brahman,
7. A woman,
8. A slave,
9. A blind, deaf or mute human,
10. A person with leprosy,
11. A homosexual,
12. A person who commits five immediacy-deeds or five heinous crimes [(1) matricide, (2) patricide, (3) killing an Arahant, (4) causing a Buddha to suffer a contusion or to bleed, and (5) causing schism among Buddhist monks],
13. A Lokantara hell being,

14. An Avici Hell Being or Khuppiṭṭāsika-peta,  
Nijjhāmatanḥika-peta or as a Kālakañcika-peta Ghost,
15. An animal smaller than a weaver bird or bigger than an elephant,
16. A Noble One while working to become a Buddha with Right Buddhakāradhamma (the practices bringing about Buddhahood) such as a Bodhisatta with Wisdom accumulating Perfections.

Based on the Vinaya and the Pali in Lakhanasanyutta, hungry ghosts are categorized into 21 types as follows (Vinaya Mahavibhanga, 1/295/210-217):

1. Atṭhisāṅkhasika-peta or a hungry ghost that has bones connected piece by piece without flesh.
2. Maṇsapesika-peta or a hungry ghost that has flesh piece by piece without bones.
3. Maṇsapiṇḍa-peta or a hungry ghost that has a chunk of flesh.
4. Nicchavipurisa-peta or a male hungry ghost that has no skin.
5. Asiloma-peta or a hungry ghost whose body-hairs are double-edged knives.
6. Sattiloma-peta or a hungry ghost whose body-hairs are spears.
7. Usuloma-peta or a hungry ghost whose body-hairs are arrows.
8. Sūciloma-peta or a hungry ghost whose body-hairs are pins.
9. Dutiyasūciloma-peta or the second type of hungry ghost whose body-hairs are pins.

10. Kumbhaṇḍa-peta or a hungry ghost whose testicle is as big as a pot.
11. Gūthakūpanimugga-peta or a hungry ghost that is sunk into excrement.
12. Gūthakhādaka-peta or a hungry ghost that eat excrement.
13. Nicchavitaka-peta or a female hungry ghost that has no skin.
14. Duggandha-peta or a hungry ghost that has rotten smell.
15. Okilinī-peta or a hungry ghost whose body is embers.
16. Asīsa-peta or a hungry ghost that has no head.
17. Bhikkhu-peta or a hungry ghost that looks like a monk.
18. Bhikkhunī-peta or a hungry ghost that looks like a female monk.
19. Sikkhamāna-peta or a hungry ghost that looks like a Sikkhamāna (a female novice undergoing a probationary course of two years before receiving the higher ordination).
20. Sāmaṇera-peta or a hungry ghost that looks like a novice.
21. Sāmaṇerī-peta or a hungry ghost that looks like a female novice.

The Dhammapāda Atthakathā mentions various hungry ghosts such as those that look like a snake, a pig, a crow, a relative of King Pimpisara, and a hungry ghost named Pusoma that watches over treasures.

## 6.64 HELL

Hell is the realm of hell beings who have no happiness. They have only suffering forever until their bad kamma ends. Hell beings are spontaneously born creatures (*oppātika*). They arise spontaneously, without birth, due to unwholesome kamma (*karma*) such as wrong conduct in body, speech and mind. They are invisible to human eyes because their bodies are transparent and look shabby. If one uses the hand of Dhammakāya to touch, one can feel hell beings and hungry ghosts are crude. They also stink. They are very different from celestial beings who have refined bodies with radiance and beautiful decorations. When these are touched with the Dhammakāya hand, one can feel the refinement.

There are eight Great Hells, as follows: (1) *Sañcīva*, (2) *Kālasutta*, (3) *Saṅghāta*, (4) *Roruva*, (5) *Mahāroruva*, (6) *Tāpana*, (7) *Mahātāpana*, and (8) *Avīcī*.

There are, also, five types of ancillary lesser (*cula*) hells called Ussada Hells. The word *ussada* means “Having many.” The *Vacanattha Commentary* explains: “*Ussīdanti nānādukkhā etthāti ussadā*.” There are many hardships in these Hells. Thus they are called “*ussada*.” The five types are: (1) *Gūtha*, (2) *Kukkula*, (3) *Simpalivana*, (4) *Asipattavana*, and (5) *Vettaranī*.

Physically, however, the *Asipattavana* Hell and *Vettaranī* Hell are merged, so there are only four total.

Each of the eight Great Hells is surrounded by these four Ussada Hells in each direction. If one counts four directions, this makes a total of 128 Ussada Hells, 16 for each of the eight Great Hells. If one counts eight directions, this implies 256 Ussada Hells, 32 for each of the eight Great Hells.

## THE LOCATIONS OF THE EIGHT GREAT HELLS

The Eight Great Hells are successive underground tunnels, spaced 15,000 yojanas (1 Yojana = 10 mi = 16 km) apart in the soil and rock directly under the human realm of Jumbudīpa. They go down a total depth of 240,000 yojanas [2.4 million mi.]. The first four are located in soil called, Paṇsupathavī. The bottom four are located in solid rock, called sīlāpathavī.

Hell	Depth (Yojana)
1. Sañjīva Hell [For Killing]	15,000
2. Kālasutta Hell [For Stealing]	30,000
3. Saṅghāta Hell [For Adultery]	45,000
4. Roruva Hell [For Lying]	60,000
5. Mahāroruva Hell [For Intoxication]	75,000
6. Tāpana Hell [Road to Ruin “combing sex and alcohol and indulgence in gambling.”]	90,000
7. Mahatāpana Hell [Extreme Debauchery]	105,000
8. Avīci Hell [For Heinous Crimes]	120,000
Rock	120,000
Ice	480,000
Wind-space	960,000

**Heinous crimes** or anātariya-kamma consist of matricide, patricide, killing an Arahant, causing a Buddha to suffer a contusion or to bleed and causing schism in the Sangha.

The ground is 240,000 yojanas thick. It is located on a piece of ice which is 480,000 yojanas thick. This piece of ice is located on wind-space which is 960,000 yojanas thick. Below the wind is empty space called Hetthima-ajjhākāsa. The empty space above the realm of Neither-Perception nor Non-perception is called Uparima-ajjhākāsa.

## LOCATIONS OF THE USSADA HELLS

Some of the minor Ussada Hells are located by the Great Hells, but others are located in the forests, mountains, great oceans, Ganges River and small continents or remote islands.

## FORTY UNWHOLESOME ACTIONS LEADING TO REBIRTH IN HELL

In the seventh section of the Kammapatha, Lord Buddha describes 40 unwholesome actions (kamma or karma) leading to rebirth in hell (Anguttara-nikāya, 21/264-273/341-344).

**1. Unwholesome bodily actions.** There are three unwholesome bodily actions which lead to rebirth in hell. These are:

1. Killing or destruction of living beings;
2. Stealing including corruption, cheating and taking what is not given with the intention to steal; and
3. Sexual misconduct.

Each of these can be committed in four ways:

1. Committing the unwholesome action directly, yourself;
2. Inducing others to commit the act;
3. Feeling happy or satisfied when someone else commits the act, and;

4. Praising or admiring someone else who commits the act.

Thus, there are  $3 \times 4$  or 12 unwholesome courses of bodily action.

**2. Unwholesome verbal actions.** There are four unwholesome verbal actions which lead to rebirth in hell. These are:

1. False speech, including communicating false messages, deceiving, distorting facts and defaming others;
2. Tale-bearing, including messages and communications designed to incite others;
3. Harsh speech, including aggression, berating, threatening and blackmailing;
4. Vain talk; gossip; nonsense and false teachings inducing others to destruction or suffering.

Each of these can be committed in four ways:

1. Committing the unwholesome verbal action directly, yourself;
2. Inducing others to commit the unwholesome verbal action;
3. Feeling happy or satisfied when someone else commits the unwholesome verbal action, and;
4. Praising or admiring someone else who commits the unwholesome verbal action.

Thus, there are  $4 \times 4$  or 16 unwholesome courses of verbal action.

**3. Unwholesome mental actions.** There are three unwholesome mental actions which lead to rebirth in hell. These are:



1. Greed or avarice, including selfishness for one's companions or relatives as well as for oneself;
2. Hatred or ill will, including the intention to destroy the lives, property, reputation or virtue of others;
3. Delusion or Wrong View, including ignorance or misconceptions about what is meritorious and demeritorious or what is beneficial and harmful.

Each of these can be committed in four ways:

1. Committing the unwholesome mental action directly, yourself;
2. Inducing others to commit the unwholesome mental action;
3. Feeling happy or satisfied when someone else commits the unwholesome mental action, and;
4. Praising or admiring someone else who commits the unwholesome mental action.

Thus, there are 3 x 4 or 12 unwholesome courses of mental action.

This totals 40 unwholesome courses of action: 12 unwholesome courses of bodily action, 16 unwholesome courses of verbal action and 12 unwholesome courses of mental action. These wrong types of conduct lead to rebirth in the hells or in other unfortunate realms as hungry ghosts, demons or animals. They all stem from the root causes of unwholesome behavior – greed or lust, hatred or anger, and delusion or Wrong View.

Those who commit such misconduct, based on unwholesome intentions, defilement, craving and clinging, will first receive the horrifying consequences dealt out in the Great Hells and then get reborn in the Ussada Hells. Eventually, when the remaining karmic

consequences become slight, they will be reborn as humans, but they will still receive those consequences. An example in the Dhammapada recounts the previous lives of Phra Anandathera. As the son of a goldsmith, he committed adultery with someone else's wife. After death, he was reborn in hell for a long time. When he was finally reborn as a human, he was a prostitute for fourteen consecutive lifetimes. Then, he was born as an infertile woman for seven consecutive lifetimes. After that, he was born as a man (Dhammapada, 234).

Ladies dissatisfied with their gender can make merit through virtues such as generosity, morality and meditation and then make the resolution: "May those virtues that I have performed bring me to be reborn as a male." When they die, they can, then, be reborn as men. In addition, ladies who are faithful and treat their husbands well will also be reborn as men, due to their moral conduct.

Men, including monks, who commit adultery or have sex with ladies forbidden by custom, such as nuns, are certain to be reborn somewhere in the four suffering worlds, in accordance with the intention and degree of lust, craving and delusion. The same applies for ladies with husbands who have an affair with someone else's husband.

## 6.7 CONCLUSION

Those who meditate to Dhammakāya and develop right concentration or jhāna-samāpatti and practice mental purification through Bisadara-kaya Meditation can develop the threefold knowledge (vijjā) to see how world beings depend on kamma or karma; how they are conditioned by their merits and demerits; and how to eradicate the deep, hidden cankers (āśava) that underlie defilements. This prepares one to thoroughly comprehend the Twelve Links of Dependent Origination and the Four Noble Truths.



Handadāni bhikkhave āmantayāmi vo bhikkhave paṭivetaṇṇāmi  
vo bhikkhave khayavayaḍḍhammā saṅkhārā appamādena  
saṃpādetthāti.

Monks, I have assembled you for this last time to warn you  
all that compound phenomena have eventual total dissolution  
inherent in their nature. You must each bring your personal  
benefit and usefulness for others to ripen on time with care.  
Don't be careless.

*(Khuddhaka Nikaya, 25/11/15).*

FACTORS OF  
ENLIGHTENMENT

Only a few beings die from the human level and return to be reborn as humans. Many more beings die from the human level and are reborn in the hell-being, animal or hungry ghost levels. Only a few beings die from human level and are reborn in the angel level. Many more die from the human level and are reborn in the hell-being, animal or hungry ghost levels. ... Only few beings are born on the ground. Many more are born in water.

Just as in this Jambudīpa (Rose-apple land), there are a few pleasant parks, pleasant forests, pleasant landscapes and pleasant Pokkharani pools or pleasant lake, but there are many high grounds, low grounds, water ways with stumps and thorns and clutters of mountains.



## 7.1 ILLUMINATING THE DARKNESS

The seven factors of enlightenment are called *bojjhaṅga* or *sambojjhaṅga*. They are contributing efforts, skills and accomplishments that arise simultaneously in the present moment during proper concentration (*samatha*) and insight (*vipassanā*) meditation that is conducted in accordance with the Four Foundations of Mindfulness (*satipaṭṭhāna*). These Factors jointly lead to realizing, seeing, knowing and effectively eliminating ignorance (*avijjā*), the root cause of all suffering. They foster attainment of *Dhammakāya*, supernormal powers (*abhiññā*), and transcendental knowledge (*viññā*). When well developed, they enable thorough comprehension of the Four Noble Truths, the Twelve Links of Dependent Origination, and, ultimately, *Nibbāna* (Nirvana).

In the *Vibhaṅgapakaraṇa* Pitaka, Lord Buddha lists and defines the seven factors of enlightenment (*sambojjhaṅga*) as follows (*Abhidhamma-pitaka*, 35/542/306):

Factor (Sambojjhaṅga)	Definition
1. Sati	Mindfulness
2. Dhamma-vicaya	Vipassanā investigation and identification of mental stimuli (dhammas) as wholesome (kusala) or unwholesome (akusala).
3. Viriya	Diligence
4. Pīti	Rapture or Joy
5. Passaddhi	Tranquility
6. Samādhī	Concentration
7. Upekkhā	Equanimity.

## 7.11 THREE EXAMPLES

Lord Buddha illustrates the mutual interaction of the factors of enlightenment (sambojjhaṅga) with numerous examples. Here are three (Abhidhamma-pitaka, 35/543-563/306-314).

### 1. VIPASSANĀ INVESTIGATION

**Sati:** A monk, in this religion, is mindful, endowed with superb mindfulness and wisdom. He recalls repeatedly deeds performed or words spoken long ago. This is sati-sambojjhaṅga.

**Dhamma-vicaya:** That mindful monk applies vipassanā wisdom to investigate and classify those deeds or words. This is dhamma-vicaya-sambojjhaṅga.

**Viriya:** That monk exerts diligent effort [endowed with vipassanā] to investigate, classify and contemplate those deeds or words. This is viriya-sambojjhaṅga.

**Pīti:** When that monk applies effort, vipassanā joy without object arises. This is pīti-sambojjhaṅga.

**Passaddhi:** When that monk attains vipassanā joy his body and mind become tranquil. This is passaddhi-sambojjhaṅga.

**Samādhi:** When that monk is mentally and physically tranquil, his mind becomes firmly-established in meditation. The mind concentrates in vipassanā one-pointedness. This is samādhi-sambojjhaṅga.

**Upekkhā:** That monk contemplates the concentrated mind with balance [neither too lax nor too exacting]. This is upekkhā-sambojjhaṅga.

This is an example of the seven factors of enlightenment (sambojjhaṅga) working together in vipassanā investigation. They all arise together within the meditator's mind in the present moment – neither before that nor afterwards.

## 2. SUPERNORMAL POWERS

**Sati:** Sati-sambojjhaṅga is recalling conditioned phenomena inside and outside. It arises for reaching supernormal powers (abhiññā), enlightenment and Nibbāna.

Note that when a monk contemplates conditioned phenomena inside and outside, sati or mindfulness arises (Abhidhamma Atthakata, 2/336-337). Supernormal powers or abhiññā consist of deva eye, deva ear, reading minds, remembering past lives, magical powers, and knowledge for purging mental intoxicants.

**Dhamma-vicaya:** Dhamma-vicaya-sambojjhaṅga is investigating and classifying phenomena inside and outside. It arises for reaching supernormal powers, enlightenment and Nibbāna.

**Viriya:** Physical stamina [as in walking meditation] and mental resolution [for example, in sitting meditation] are viriya-sambojjhaṅga. It arises for reaching supernormal powers, enlightenment and Nibbāna. **Note:** Physical stamina is when a monk resolves to practice walking meditation, so viriya or effort arises. Mental resolution is when a monk resolves, “I will not get out of meditation until I am free from mental intoxicants or āsava,” so effort arises.

**Pīti:** Joy with or without applied thought (vitakka) and sustained thought (vicāra) is pīti-sambojjhaṅga. It arises for reaching supernormal powers, enlightenment and Nibbāna.

**Passaddhi:** Physical and mental tranquility is passaddhi-sambojjhaṅga. It arises for reaching supernormal powers, enlightenment and Nibbāna.

Note that physical tranquility is calmness from agitation of the three aggregates which are sensation, perception and volition. Mental tranquility is calmness from agitation of consciousness.

**Samādhi:** Concentration with or without applied thought (vitakka) and sustained thought (vicāra) is samādhi-sambojjhaṅga. It arises for reaching supernormal powers, enlightenment and Nibbāna.

**Upekkhā:** Balanced neutrality regarding conditioned phenomena inside and outside is upekkhā-sambojjhaṅga. It arises for reaching supernormal powers, enlightenment and Nibbāna.



### 3. ENLIGHTENMENT AND NIBBĀNA

With dedicated practice, the first jhana may be realized. If a monk develops supra-mundane absorption (jhana), it enables him to attain the first jhana, eliminate wrong view, depart from this world and achieve Nibbana. In the first jhana, all five factors are active: (1) Applied thought (vitakka), (2) sustained thought (vicāra), (3) joy (pīti), (4) peaceful happiness (sukha), and (5) equanimity (upekkhā).

Whenever that monk wishes to flee sensual objects to observe a chaste life or to avoid unwholesome phenomena, he can attain the first jhāna. Then, he is practicing the seven factors of sambojjhaṅga:

**1. Sati or Mindfulness** is frequently recalling and regaining phenomena or remembering without forgetfulness. Sati composed of the mindfulness faculty (satindriya), mindfulness power (sati-bala) which overcomes delusion, and right mindfulness (sammā-sati) or contemplation of bodies, feelings, minds and dhammas both inside and outside. Mindfulness which arises is a factor of enlightened wisdom into the true nature of phenomena due to application of mindfulness practice. It is also the factor of the path (magga) and Dhamma regarding the path. These qualities encompass sati-sambojjhaṅga.

**2. Dhamma-vicaya wisdom** is right understanding regarding the Three Characteristics and the practice leading to the noble paths, noble fruits, and Nibbāna which is the end of all suffering in the cycle of rebirths. It is the realization of the true nature of phenomena. Wisdom refers to keen knowledge, refined intelligence, dispassionate contemplation, pure insight, full awareness, and research skills.

Dhamma-vicaya wisdom includes the wisdom faculty (paññindriya) that investigates phenomena freely, wisdom powers

(paññā-bala) to overcome ignorance, the wisdom weapon (paññā-sattha) and palace of wisdom (paññā-pāsāda) to see clearly. Dhamma-vicaya wisdom is the light of wisdom (paññā-āloko), radiance of wisdom (paññā-obhāso), brilliance of wisdom (paññā-pajjoto), and the crystal of wisdom (paññā-rattana).

Dhamma-vicaya wisdom means non-delusion, investigation of truth, and right view (sammā-diṭṭhi). It is a factor of enlightened wisdom which applies wisdom properly for investigating and classifying phenomena. It is a factor of the path (magga). It is also Dhamma regarding the path. These qualities encompass dhamma-vicaya-sambojjhaṅga.

**3. Viriya or effort** is making the initial effort to escape from sensual lures with diligent meditation, firm intention and valiant exertion. Viriya is composed of sustained perseverance, unflagging effort, and firm persistence in maintaining the struggle, as well as being responsible in one's duties. It includes viriya-bala (overpowering fear), sammā-vāyāma (steadfast perseverance in making merit) and virindriya (initiating independent efforts to make merit). Viriya which arises is a factor of enlightened wisdom into the true nature of phenomena. It is also factor of the path (magga) and Dhamma regarding the path. These qualities encompass viriya-sambojjhaṅga.

**4. Pīti is joy, rapture and bliss.** It is cheer, pleasure, meriment gladness and delight. Pīti stems from inner wisdom. It is the overpowering ecstasy of being freed from the five hindrances. Pīti which arises is a factor of enlightened wisdom into the true nature of phenomena. These qualities encompass pīti-sambojjhaṅga.

**5. Passaddhi or tranquility** is the calm peacefulness felt when both the body and all four mental aggregates – feelings, perception, volition, and consciousness – are completely at ease. It stems from wisdom and joy (pīti) and leads to supernormal powers,

enlightenment and Nibbāna. Passaddhi arising is a factor of enlightened wisdom into the true nature of phenomena. These qualities encompass passaddhi-sambojjhaṅga.

**6. Samādhi is to uphold or sustain concentration.** It refers to an established mind that does not struggle, sway, or move in the wrong way. It includes samatha (concentration), samāthindriya (an established, independent mentality), samādhi-phala (established concentration which overpowers the swaying mind) and sammā-samādhi or right concentration [mastery of the jhānas]. Concentration which arises is a factor of enlightened wisdom into the true nature of phenomena. It is also the factor of path (magga) and Dhamma regarding the path. These qualities encompass samādhi-sambojjhaṅga.

**7. Upekkhā or equanimity** is the balanced, neutral, even-minded concentration of the well-established mind, neither pulled toward pleasure nor repelled by displeasure. It regards the current state of mind with neutrality, neither attracted to hold on to it nor repelled to rush on to something else. Equanimity which arises is a factor of enlightened wisdom into the true nature of phenomena. These qualities encompass upekkhā-sambojjhaṅga.

## 7.12 BOJJHANGA GENERATE VISION IN THE DARK

In the Samyutta-nikāya Mahāvagga Nīvāraṇa Sutta (19/501-502/136-137), Lord Buddha taught:

Monks, the five hindrances create darkness, causing lack of vision (cakkhu), transcendental knowledge (ñāṇa) and wisdom (vijjā). They do not lead to Nibbāna, but to despair.

What are the five hindrances?

They are sensual desire, ill will, drowsiness, restlessness, and doubt. They create darkness, causing lack of vision, transcendental knowledge and wisdom. They do not lead to Nibbāna, but to despair.

Monks, the seven factors of enlightenment (bojjhaṅga) generate vision, develop transcendental knowledge and wisdom. They do not lead to despair, but to Nibbāna.

What are the Seven Bojjhaṅga?

They are sati (mindfulness), dhamma-vicaya (investigation of truth), viriya (effort), pīti (joy or bliss), passaddhi (tranquility), samādhi (concentration) and upekkhā (equanimity). They generate vision, develop transcendental knowledge and wisdom. They do not lead to despair, but to Nibbāna.

## 7.2 DEVELOPING THE FACTORS OF ENLIGHTENMENT

Recognizing that the five hindrances spread darkness and the seven factors of enlightenment (sambojjhaṅga) generate vision and Lord Buddha taught the practices for developing the seven factors of enlightenment. The Tipitaka Samyutta-nikāya Mahāvagga and its commentary present and explain these practices. The practices are summarized below together with explanation of how Dhammakāya Meditation fulfills them.

## 7.21 DEVELOPING MINDFULNESS (SATI-SAMBOJJHANGA)

Lord Buddha described the factors giving rise to effort as follows (Samyutta-nikāya, 19/365/96):

“Monks, there are virtues (Dhammas) which serve as the foundation for mindfulness (sati). You should pay attention to fostering them because paying attention to fostering them provides the food for the development of mindfulness which has not yet been attained and feeds the mindfulness which has already been attained.”

## DHAMMAKĀYA CONCENTRATION MEDITATION

Dhammakāya concentration meditation combines three meditation techniques simultaneously: (1) a Light Meditation Object (āloka-kasiṇa), (2) Mindfulness of Breathing (ānāpānasati), and (3) Recollection of the Virtues of Lord Buddha (Buddhānusati). Taken together, they form a meditation technique which is broadly appropriate for all temperaments.

These three techniques effectively help the meditator develop concentration at center of the body, Position Seven, two finger joints of the middle finger (approximately two inches or five centimeters) above the navel level. This is the center of the body where the original nucleus or dhātu-dhamma has resided since its arrival as a Sphere of Rebirth-consciousness called the kalala-rūpa or Seed Fetus. When the four mind components [vision, memory, thought and cognition] stop still in oneness as one-pointed mind, the mind falls back to Position Six at the navel level and disappears. Meditation virtue conditions a new mind sphere. The new,

wholesome mind sphere arises with wholesome mental concomitants. These are (1) applied thought (*vitakka*), (2) sustained thought (*vicāra*), (3) joy or rapture (*pīti*), (4) peaceful happiness (*sukha*) and (5) one-pointed concentration (*ekaggatā*). These five *jhāna* factors will eliminate the five hindrances. The pure mind is located at the center of the new *dhātu-dhamma* or Dhamma Sphere which rises from Position Six to Position Seven. Thus, this meditation practice is causing development of the seven factors of enlightenment or *sambojjhaṅga*. The strength of the factors varies in accordance with the level of virtue attained.

In conclusion, *Dhammakāya* concentration meditation practice feeds development of the factors of enlightenment as recommended in the *Samyutta-nikāya*.

## **DHAMMAKĀYA**

### **PRELIMINARY INSIGHT MEDITATION**

The meditator concentrates the mind to stop still at the center of Dhamma Sphere of the body. When the mind is properly concentrated, the Sphere of *Sīla* (Morality) will appear as Pure *Sīla* (*Sīla-visuddhi*) due to the pure intentions of body, speech and mind.

Next, the Sphere of *Samādhi* (concentration) appears when the mind becomes concentrated at one-point. This mind consists of the five *jhāna* factors which eliminate the five hindrances. As a result, the mind becomes pure, gentle and workable for the development of supernormal powers (*abhiññā*) or transcendental knowledge and preliminary insight meditation.

Next, the Sphere of *Paññā* (wisdom) appears because supernormal powers such as the deva eye or deva ear arise when the mind becomes pure. They help the meditator develop realization of the characteristics of compound phenomena and the Four Noble

Truths. This leads to Purity of View (*diṭṭhi-visuddhi*). Purity of View is Higher Wisdom (*adhipaññā*). This Purity of View leads one on to the Sphere of *Vimutti* – the mind is temporarily emancipated from the crude defilements [avarice or greed, ill will and wrong view] via repression. This leads on to the Insight Sphere or *Vimutti-ñāṇa-dassana* – thorough comprehension of phenomena and realization of the results of the meditation regarding truth.

The meditator concentrates the mind to stop still at the center of the Insight Sphere (*vimutti-ñāṇa-dassana*). When the mind is properly concentrated, there will appear the refined Human Body. It looks the same as the meditator, but transparent and more beautiful than the crude body. It is sitting cross-legged on a round supporting disk [like a round mirror], the thickness of one hand-width. The meditator lets go of the crude body and become the refined Human Body right away, concentrating the mind to stop still at the center of the center of the Dhamma Sphere of that Refined Human Body, inside the Spheres of *Sīla*, *Samādhi*, *Paññā*, *Vimutti* and *Vimutti-ñāṇa-dassana*. The meditator will then realize all phenomena with the wisdom arising with wholesome mind pure from the five hindrances, as follows:

1. Conditioned phenomena with consciousness are changeable in accordance with various factors. For example, when conditioned by the formation of merit (*puññābhi-saṅkhāra*), mind changes immediately based on the Twelve Links of Dependent Origination (*paṭicca-samuppāda*). Similar changes apply for phenomena conditioned by formation of demerit and the imperturbable.

2. One realizes the Three Characteristics of all compound phenomena [impermanence, suffering and non-self]. Lord Buddha stated: “Whatever is impermanent is suffering, whatever is suffering is non-self.” In the *Attalakkhaṇa Sutta*, Lord Buddha also stated “Monks, because body is non-self, it is subject to sickness.” Then, He taught the *vipassanā* method.

All conditioned phenomena (saṅkhāra) are impermanent, when one considers this with wisdom, one becomes dispassionate with suffering. This is the Path to Purity.

All conditioned phenomena are suffering, when one considers this with wisdom, one becomes dispassionate with suffering. This is the Path to Purity.

All Dhammas are non-self, when one considers this with wisdom, one becomes dispassionate with suffering. This is the Path to Purity.

3. Wisdom gained by meditation and supra-mundane wisdom from realization of the Three Characteristics leads one effectively to realize the Twelve Links of Dependent Origination and to thoroughly comprehend the Four Noble Truths with sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa [twelfefold intuitive insight]. One can see and know all phenomena and the Noble Truths leading to the Paths, Fruits and Nibbāna, in accordance with the level of virtue attained.

If the meditator practices and follows this concentration-insight meditation method, the meditator can reach, know, see and become bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas, both inside and outside. Inside, one reaches the Celestial & Refined Celestial Bodies, Brahman and Refined Brahman Bodies, Formless Brahman and Refined Formless Brahman Bodies up to Dhammakāya. Outside, one first reaches crude bodies. This meditation allows the meditator to develop right wisdom by seeing and knowing as bhāvanāmaya-paññā (knowledge gained by mental development) and directs the meditator to Dhammakāya [which is the collection of virtues of Noble Disciples, starting with gotrabhū-ñāṇa] leading to development of supra-mundane wisdom.



Following this method, the meditator can reach, know, see and become the most refined and purest Dhammakāya. The meditator can use the Buddha Eye which is the Ñāṇa-rattana of the most Refined and Purest Dhammakāya to develop the seven factors of enlightenment (bojjhaṅga). These are the factors for thoroughly comprehending the Four Noble Truths. The meditator can know, see and experience all phenomena directly for himself by using the Ñāṇa-rattana of one of the most refined Dhammakāyas to examine the Four Noble Truths in Human Bodies, Celestial Bodies, Brahman Bodies, and Formless Brahman Bodies to realize the Three Characteristics of impermanence, suffering and non-self. This leads on to thorough comprehension of the Four Noble Truths via the threefold knowledge [sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa] with twelve-fold intuitive insight and then development of the supra-mundane wisdom leading to attainment of the Paths, Fruits and Nibbāna as taught by Lord Buddha.

The commentary explains four practices for developing sati-sambojjhaṅga (mindfulness) and removing the five hindrances which darken and obscure wisdom (Samyutta-nikāya Atthakatha, 224), as follows:

**1. Develop sati-sambojjhaṅga (mindfulness):** One contemplates bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas mindfully and frequently. When one practices Four Foundations of Mindfulness in this way, sati-sambojjhaṅga will arise.

**2. Avoid those who lack mindfulness:** This means staying away from and not associating with those who do not mindfully contemplate bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas. If one practices in this way, sati-sambojjhaṅga will arise.

**3. Associate with those who are firmly mindful:** This means associating with those who resolve to put effort into developing mindfulness of bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas. If one practices in this way, sati-sambojjhaṅga will arise.

**4. Make a resolution to develop sati-sambojjhaṅga:** This means resolving to develop continual sati-sambojjhaṅga in all actions, while standing, walking or sitting. If one practices in this way, sati-sambojjhaṅga will arise.

Sati-sambojjhaṅga (mindfulness) arises due to these four causes and is fully-developed to perfection when one attains Arahant Mentality.

## 7.22 DEVELOPING INVESTIGATION OF TRUTHS (DHAMMA-VICAYA-SAMBOJJHANGA)

Dhamma-vicaya means investigation of truths (virtue or righteousness). Lord Buddha identified the factors that cause or condition dhamma-vicaya investigation as summarized below (Samyutta-nikāya Mahāvagga, 19/366/96).

Monks, wholesome dhammas are those which lead to ultimate prosperity without danger. They lead one to attain white, transparent or pure states. Unwholesome dhammas are those which lead to danger and destruction. They bring one to black, murky, or impure states. One must investigate these two types of dhammas carefully and repeatedly. Such careful investigation is food for developing the dhamma-vicaya-sambojjhaṅga which has not yet been attained and for preserving and fully developing that which has already been attained.

This verse is very refined and profound. Luang Phor Sodh who practiced Lord Buddha's Four Foundations of Mindfulness Meditation and attained Dhammakāya and Nibbāna, knew, saw and became the most refined Dhammas and taught his students to do the same, with good results. These teachings of Lord Buddha are very deep – especially the words just cited: “Wholesome Dhammas are those which lead to ultimate prosperity without danger. They lead one to attain white, transparent or pure states. Unwholesome Dhammas are those which lead to danger and destruction. They bring one to black, murky, or impure states.” The more and more refined Dhammakāya one attains, the better one can see and know dhammas with the deva eye or deva ear, or the Samanta Eye [which sees in all directions], and the Buddha Eye [which is the Ñāṇa-rattana of Dhammakāya]. All of these can see beyond human vision. They all help develop wisdom through knowing and seeing, as explained below.

## BLACK DHĀTU-DHAMMA SEED ELEMENTS

Black, murky, gloomy or impure seed elements (dhātu-dhammas) are also called Māra [evil] dhamma, adhamma [non-virtue], wrong view or akusala [unwholesome] dhamma. They are toxic, wicked mental stimuli and impulses. Black dhātu-dhamma are the original cause of the cause of defilements. They instigate unwholesome courses of action via body, speech or mind stemming from bad intentions or malevolent impulses which cause destruction. Such seed elements are the obstacles of virtue. They include defilements such as ignorance, craving and attachment and the five aggregates of conditioned phenomena which are impermanent, suffering and non-self.

Black dhātu-dhammas include the Māra of Death which is the foundation of the round of rebirth and suffering, decay, death,

sorrow, lamentation, pain, grief and despair. These are the dhātu-dhammas that ensnare world beings in the cycle of defilements, kamma (karma) and resultant rebirth. The endless Triple Round is: (1) Mental defilements [black dhātu-dhammas] lead one to commit improper actions; (2) This inappropriate behavior causes negative karmic reaction or suffering; (3) The resultant suffering includes rebirth with black dhātu-dhammas. This cycle will continue as long as defilements remain in the minds of world beings.

Black dhātu-dhammas are omnipresent in the unfortunate suffering realms and lower fortunate realms, including the human and deva planes. Black material objects may also be the residence of evil celestial beings called Māra Deities. Māra Deities are both male and female. A meditator who attains the most refined Dhammakāya can reach, see and know Primordial Māras who send black seed elements (dhātu-dhammas) into the minds of world beings in various ways, such as Hum, Keub, Aeb, Aab, Seum, Saab, Pon and Ben, defined as follows:

- **Hum, [wrap, cover],** Black dhātu-dhamma envelope and conceal virtue.
- **Keub, [attach to],** Black dhātu-dhamma stick to white dhātu-dhamma.
- **Aeb, [pleasure, delight, fun]:** Black dhātu-dhamma bring enjoyment and entice the mind to float away from the center.
- **Aab, [dye, color, stain]:** Black dhātu-dhamma tint black magic as vijjā to attract followers.
- **Seum, [seep, leak]:** Black dhātu-dhamma trickle into white dhātu-dhamma like water into a pile of sand.
- **Saab, [permeate, saturate]:** Black dhātu-dhamma drench, flood and fill every pore with black magic like marinated fruit.

- **Pon, [mix, blend]:** Black dhātu-dhamma mix with or blend into white dhātu-dhamma.
- **Ben, [become]:** Black dhātu-dhamma change white dhātu-dhamma to turn into black dhātu-dhamma.

These malicious seed elements (dhātu-dhamma) are found throughout the four spheres of mind: vision, memory, thought and cognition. Māra's adhamma is inherent in the Twelve Links of Dependent Origination (paṭicca-samuppāda).

Core defilements, such as ignorance, accumulated deep in the minds of world beings, are called mental intoxicants (āśava). When āśava flow out to become sediment in the minds of world beings, they are called anusaya or evil inclinations. These anusaya control the beings under their power, causing trouble and suffering in present and future lifetimes, without end.

Lord Buddha taught,

“Monks, practice assiduously to examine wholesome and unwholesome dhammas. Such study feeds the development of the Dhamma investigation factor of enlightenment (dhamma-vicaya-sambojjhaṅga) which has not yet been achieved and sustains and develops that already attained to become perfected.”

and stated in the Tilakkhaṇagāthā:

Kaṇhaṃ dhammaṃ vippahāya.  
Sukkaṃ bhāvētha paṇḍito.

The wise should avoid black dhammas and develop white dhammas.

Black dhammas such as defilements (kilesa) and ignorance (avijjā) conceal or distort information, blind eyes, deafen ears, and muddle the minds of world beings to thwart development of the transcendent knowledge (vijjā) for eradicating ignorance, defilements, cravings and attachments. They prevent the opening of wisdom eyes such as deva, Samanta or Buddha Eyes which enable seeing, knowing and experiencing heaven and hell. Black dhammas have misled world beings and kept them careless for countless lifetimes. When these deceived beings die they are reborn in the suffering worlds such as the terrifying Avici Hell. Those with wrong view are born outside the Universe in the acid ocean of Lokuttara Hell.

The meditator who practices concentration-insight meditation and attains the supernormal powers (abhiññā) and transcendental wisdom (vijjā) develops insight to realize the Three Characteristics of compound phenomena and thoroughly comprehend the Four Noble Truths. He can, then, advance quickly and confidently through the nine states of insight knowledge (vipassanā-ñāṇa) which are:

**1. Knowledge of Arising and Passing Away (udayabbayānupassā-ñāṇa),** overcomes the impurities associated with insight (vipassanūpa-kilesa). Insight then continues its course towards better understanding of the Three Characteristics of impermanence, suffering and non-self.

**2. Knowledge of Dissolution (bhaṅgānupassanā-ñāṇa),** examines the dissolution or ceasing of all conditioned things. It is the wisdom of seeing the passing away of objects and understanding their impermanence, suffering and non-self.

**3. Knowledge of Terror (bhayaṭūpaṭṭhāna-ñāṇa),** sees conditioned phenomena as fearful because they all cease.

**4. Knowledge of Danger (ādinavanupassanā-ñāṇa)**, sees the danger of conditioned things. When one develops knowledge of Terror, one will naturally see the danger, and lack of satisfaction or pleasure in conditioned things as well as the suffering they bring. Conditioned things will appear like a house on fire. Then the Knowledge of Danger arises.

**5. Knowledge of Disenchantment (nibbidānupassanā-ñāṇa)**, sees and feels the disenchantment of possessing and managing the five aggregates (mind and body). When one sees the danger of conditioned things, one will become disenchanted with them.

**6. Knowledge of Deliverance (muñcitukamyatā-ñāṇa)**, is ardent desire for deliverance from unsatisfactory conditioned things like a trapped animal desires freedom. When one no longer feels pleasure [in compounds] and becomes wearied [with the five aggregates], one will feel the ardent desire to escape and so Knowledge of Deliverance arises.

**7. Knowledge of Contemplation of Reflection (paṭisaṅkhānupassanā-ñāṇa)**, re-examines conditioned things seeking an escape. When one makes an effort to escape from conditioned things, one reviews them again as having the Three Characteristics, looking for a way out, and Knowledge of Contemplation of Reflections arises.

**8. Knowledge of Equanimity about Conditioned Things (saṅkhārupekkhā-ñāṇa)**, feels equanimity toward conditioned things in the same way as a man feels indifferent toward a former wife that he has divorced.

**9. Knowledge of Conformity with Truth (anuloma-ñāṇa or saccānulomika-ñāṇa)**, examines the Four Noble Truths. This knowledge arises as the mind contemplates mental objects, cutting subliminal consciousness. The Noble Path arises when Knowledge of Equanimity is complete. As the meditator repeatedly develops the

Knowledge of Equanimity, faith and confidence increase powerfully, and effort is well supported. Mindfulness becomes stable and the mind is more concentrated. Knowledge of Equanimity about Conditioned Things develops into Knowledge of Conformity with Truth which arises after the Knowledge of Equanimity is completed.

The Great Bodhisattas, already foretold by a Buddha, are well-established in Knowledge of Conformity with Truth (anuloma-ñāṇa) until all ten perfections are fulfilled at all three levels.

### WHITE DHĀTU-DHAMMA SEED ELEMENTS

White seed elements (dhātu-dhammas) which are pure and bright are wholesome, virtuous courses of action via body, speech or mind [i.e. good intentions]. They lead world beings to peace, prosperity and, ultimately, Nibbāna. White dhātu-dhamma include:

- Generosity and sacrifice (dāna), morality (sīla) and meditation (bhāvanā);
- Morality (sīla), concentration (samādhi) and wisdom (paññā);
- Higher morality (adhisīla), higher mentality (adhicitta) and higher wisdom (adhipaññā);
- The First Path (pathama-magga), Path Mentality (maggacitta) and Path Wisdom (maggapaññā);
- Dhammakāyas, the virtues of Noble Disciples and Lord Buddha. There are ten Dhammakāyas in five pairs as follows:
  - (1) Crude Dhammakāya Gotrabhū (Noble State Wisdom) and Refined Dhammakāya Gotrabhū;
  - (2) Crude Dhammakāya Sotāpanna (Stream-enterer) and Refined Dhammakāya Sotāpanna;



- (3) Crude Dhammakāya Sakadāgāmī (Once-returner)  
and Refined Dhammakāya Sakadāgāmī;
- (4) Crude Dhammakāya Anāgāmī (Non-returner)  
and Refined Dhammakāya Anāgāmī;
- (5) Crude Dhammakāya Arahāt (Dhammakāya Saint)  
and Refined Dhammakāya Arahāt.

In addition, there are the Enlightened Dhammakāyas of Lord Buddhas and Primordial Buddhas.

White dhātu-dhammas derive from the virtuous dhātu-dhammas which the Buddhas sent to world beings to purify their minds from the black dhātu-dhammas of the devils (Māra). They have fostered peace, prosperity and, ultimately, attainment of Nibbāna. As the meditator diligently cultivates white dhātu-dhamma to develop and ripen, they bear fruit as ordinary (pāramī), superior (upapāramī) or supreme perfections (paramattha-pāramī). Upon completing these perfections at all three levels, the meditator reaches the transcendent paths and fruits and attains Nibbāna, which is permanent happiness and the end of all suffering.

### NEUTRAL SEED ELEMENTS (DHĀTU-DHAMMAS)

The third type of seed element is neutral dhātu-dhamma. Walking, for example, is a neutral dhātu-dhamma. This is called abyākata-dhamma in Pali. Whenever one of these three types of seed elements – black, white or neutral – controls the Spheres of Vision, Memory, Thought and Cognition situated at Position Seven, at the center of the body, or arises in the mind, that being becomes its agent. Thus, for example, if a being is controlled by a black seed element such as greed, ill will, wrong view, lust, anger, or delusion, the being will behave evilly, causing destruction. If a white dhātu-dhamma controls the mind, the being will do good and avoid

evil, making merit and promoting peace and prosperity. If a neutral dhātu-dhamma controls the mind, the being will behave neutrally.

When mundane white seed elements or dhātu-dhammas rise to Position Seven at the center of the Dhamma Sphere at the center of the Worldly Body [crude Human Body to refined Formless Brahman Body], they govern the body and mind [vision, memory, thought and cognition] of that world being. When white seed elements (dhātu-dhamma) rise to Position Seven at the center of Supra-mundane Dhammakāyas, the seed elements and Spheres of Vision, Memory, Thought and Cognition, which are fully developed as Ñāṇa-rattana (supra-mundane knowledge), extend as far as the lap and height of the Dhammakāya, which can range from nine [gotrabhū] to forty [Arahat] meters. They are all very pure and radiant, in accordance with the level of virtue and perfection attained.

Unwholesome black seed elements such as defilements, malicious urges or cravings may be Māra-dhammas involving evil agents such as the Hum, Keub, Aeb, Aab, Seum, Saab, Pon and Ben defined above. They can affect vision, memory, thought or cognition, appearing like black coatings on the outside of the virtuous white seed elements. They make these seed elements and the corresponding vision, memory, thought and cognition impure and gloomy. The Spheres of Old Age, Sickness and Death are black.

Neutral seed elements are neither destructive nor virtuous. They fall in between.

Luang Phor Sodh, who practiced Four Foundations of Mindfulness Meditation to the Dhammakāyas and Nibbāna of Lord Buddha, taught his students to concentrate the four mind components [vision, memory, thought and cognition] to stop still at the center of the Dhamma Sphere because this is where the white seed elements or virtuous dhātu-dhamma are located. Thus, concentrating the mind to stop still at the center of the body is a way to purify

the mind from the five hindrances. This makes the mind gentle and workable for development of supernormal powers and transcendental knowledge which are needed for realization of the Three Characteristics and the Four Noble Truths.

At the center, the meditator lets go of the crude bodies and becomes the more and more refined bodies to eliminate unwholesome minds of bodies in the Three Worlds. This releases the minds from the black dhātu-dhammas of Māra and permits reaching, knowing, seeing and becoming wholesome bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas. Thus, the meditator reaches the Pure Dhammakāyas or white dhātu-dhammas. These are the aggregates of Noble Ones which consist of virtue. The meditator can attain higher and higher Dhammakāyas, up to Dhammakāya Arahāt and the Enlightened Dhammakāya of Lord Buddha, depending on his virtue. The Dhammakāyas are the original white dhātu-dhammas about which Lord Buddha said that the wise avoid black dhammas and develop white dhammas.

Understanding the cause and effect in Lord Buddha's Four Foundations of Mindfulness Meditation to Dhammakāya and Nibbāna, which Luang Phor Sodh practiced and taught, requires the following additional explanation. When a being arrives as Rebirth-consciousness in the mother's womb, in the form of kalala-rūpa [the seed embryo], this is due to human-level virtue in the Twelve Links of Dependent Origination. The kalala-rūpa brings the refined human body form aggregate and four mind aggregates [feeling, perception, volition and consciousness]. The five aggregates develop from these seed elements which are located at the center of the original nucleus of the refined Human Body. The seed element of the form aggregate is a bright sphere, about the size of a Banyan Tree Seed. As the body sphere, it grows to about the size of an egg yolk. It contains the four primary elements: water, earth, fire and wind. The water element is a small, bright sphere located at the front. The earth element is located on the right; the fire element

on the back and the wind element on the left. Thin threads connect these four outer elements to another sphere at the center. This is the space element. Finally, the consciousness element is a small, pure, bright sphere located at the center of the space element. The more the virtue, the brighter and purer the Sphere of Consciousness.

Based on paticca-samuppāda or the Twelve Links of Dependent Origination:

Dependent on...	Arises...
1. Ignorance (avijjā)	Formations (saṅkhāra) [bodily, verbal, and mental formation],
2. Formations	Consciousness (viññāṇa),
3. Consciousness	Mind & Body (nāma-rupa),
4. Mind & Body	Six Sense-doors (salāyatana) [eye, ear, nose, tongue, body, and mind],
5. Six Sense-doors	Contact (phassa),
6. Contact	Feeling (vedanā),
7. Feeling	Craving (taṇhā),
8. Craving	Attachment or Clinging (upādāna),
9. Clinging	Becoming (bhava),
10. Becoming	Birth (jāti),
11. Birth	12. Aging (jarā), Death (maraṇa), Sorrow (soka), Lamentation (parideva), Pain (dukkha), Grief (domanasa) and Despair (upāyāsa).

In accordance with the Twelve Links of Dependent Origination, the meditator can see the root cause of the arising of the five aggregates, as follows:

- Ignorance, craving, attachment, kamma (karma) and food (āhāra) are the seed elements (dhātu-dhamma) of the four primary elements [water, earth, fire and wind]. These four elements, in turn, are the nutrients for the crude and refined elements of the form aggregate. They are located at the center of the kalala-rūpa or embryo and grow to become the flesh body.
- Ignorance, craving, attachment, kamma and contact (phassa) are the causes of three mind aggregates: feelings, perception and thought or volition.
- Ignorance, craving, attachment, kamma, the form aggregate and the three previous mind aggregates jointly give rise to consciousness. This completes the five aggregates. In addition, ignorance causes formation; formation gives rise to consciousness and consciousness causes mind and body.

From this perspective, the center of the original seed element (dhātu-dhamma) is where the kalala-rūpa is located and where the refined elements of the form aggregate and four mind aggregates are originally located as bright spheres, smaller than a Banyan seed. After the seed elements of the form aggregate and four mind aggregates develop, they are concentrically inside each other with the form aggregate or body on the outside and the mind aggregates inside.

The dhātu-dhamma of the feeling aggregate is inside the dhātu-dhamma of form aggregate. It grows to become the Sphere of Mental Vision [experiencing], whose size is bigger than an eyeball. The mental seeing or experiencing faculty is at its center. It senses objects with either pleasure, pain or neutral feeling.

The dhātu-dhamma of the perception aggregate is inside the dhātu-dhamma of the feeling aggregate. It grows to become the

Sphere of Memory, which is about the same size as the eyeball. The memory faculty is at its center. It remembers sense-objects [forms, sounds, smells, tastes and touches] contacted.

The dhātu-dhamma of the volition aggregate is inside the dhātu-dhamma of the perception aggregate. It grows to become the Sphere of Thought, which is about the size of the colored iris around the pupil of the eye. The thinking faculty is at its center. The Sphere of Thought floats in a liquid called the Sap of Consciousness which is about the size of a cupped hand. Both the Sphere of Thought and Sap of Consciousness are very pure when one is born. The Sphere of Thought functions to think about objects.

The dhātu-dhamma of the cognition aggregate is inside the dhātu-dhamma of the volition aggregate. It grows to become the Sphere of Cognition, which is about the size of the pupil of the eye. The knowing faculty is at its center. The Sphere of Cognition functions to know objects.

These four concentric mind elements are inside the space element at the center of the original nucleus or Rebirth Sphere. They collaborate as the Spheres of Vision, Memory, Thought and Cognition, functioning together, simultaneously, like a network. When an external object [form, sound, smell, taste or touch] makes contact, vision, memory, thought and cognition perform their functions immediately. The former mind falls to Position Six and disappears. A new mind rises to Position Seven and a new body arises with these five aggregates. The new mind and body are happy, sad or neutral in accordance with whether the new realm is based on merit, demerit or the imperturbable. For example, if it is a happy realm at the Human, Celestial or Brahman or Formless Brahman level, it will lead to virtuous behavior, prosperity and peace. If one dies in that instant, the rebirth destination will be a happy world. If the new realm is based on demerit, the new five aggregates will be of one of the suffering worlds and will lead one to behave in destructive ways.

This all takes place in accordance with the Twelve Links of Dependent Origination. Lord Buddha taught: “He who sees Dependent Origination sees the Dhamma (Truth); He who sees the Dhamma (Truth) sees Dependent Origination.”

① Ignorance (avijjā) → ② Mental Formations (saṅkhāra) → ③ Consciousness (viññāṇa) → ④ Name and Form (nāma-rūpa) → ⑤ Six Sense Gates (salāyatana) → ⑥ Contact (passa) → ⑦ Feeling (vedanā) → ⑧ Craving (taṇhā) → ⑨ Clinging (upādāna) → ⑩ Becoming (bhava) → ⑪ Birth (jāti) → ⑫ Old Age, Sickness and Death (jarāmaraṇa).

① “Ignorance” means lack of enlightenment, which leads to inability to know Right from Wrong or True from False.

② This confusion leads us to become attached to our ideas and attribute concrete form to them as “objects” in our world (saṅkhāra).

③ Having conceived such objects, we attempt to “discern” them. Thus, Mental Formations lead to Consciousness.

④ When discerning an object, we determine it to be “Immaterial” (nāma or arūpa) or “matter” (rūpa). Thus, with Consciousness, mind and body (nāma-rūpa, the Psycho-physical Organism) arise.

⑤ To distinguish name and body, we develop our six sense doors [eyes, ears, nose, tongue, body and mind].

⑥ Perceiving an object through one of the senses is experienced as contact.

⑦ Contact causes pleasant, neutral or unpleasant feelings

⑧ This leads to passionate craving for objects associated with pleasant feeling. This is lust, greed or hunger, and very different from Buddha’s loving-kindness and compassion.

- ⑨ Craving leads to clinging or possession.
- ⑩ Clinging to an object or feeling leads to its “becoming.” All objects in our world have “become” due to clinging.
- ⑪ When an idea, object or being becomes possessed, it has been generated. This is birth.
- ⑫ Birth inevitably leads to old age, sickness and death. All thoughts, objects and beings in our world are born, exist for a lifespan and then die.

[With appreciation to Jongbeom Sunim, “Dependent Origination,” [www.buddhism.org](http://www.buddhism.org)].

Seeing that the states of conditioned phenomena, (realms and five aggregates of world beings) are conditioned by merit or demerit [or the imperturbable], one sees how these states arise and fall naturally, based on the Twelve Links of Dependent Origination. Thus, one gains insight wisdom (*vipassanā-paññā*) realizing the Three Characteristics of all compound phenomena with direct knowledge, in accordance with the level of virtue attained.

In conclusion, developing *vipassanā*, preceded by *samatha*, helps the meditator develop *sati-sambojjhaṅga*, *dhamma-vicaya-sambojjhaṅga* and insight knowledge (*vipassanā-ñāṇa*) faster. One who reaches *Dhammakāya* can develop insight wisdom to *gotrabhū-ñāṇa* immediately without experiencing the impurities associated with insight (*vipassanūpa-kilesa*). Those who practice *vipassanā* without developing *samatha* to attain *jhānas* are more likely to experience these impurities. The four *rūpa-jhānas* are the right concentration which trains the mind to become gentle and workable for supernormal powers (*abhiññā*) and transcendental knowledge (*vijjā*), leading to insight wisdom (*vipassanā-paññā*) from meditation on bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas both inside and outside.



Developing the Four Foundations of Mindfulness Meditation of Lord Buddha to Dhammakāya and Nibbāna balances samatha and vipassanā. As a result, supernormal powers (abhiññā) such as the deva eye or deva ear or vijjā and Ñāṇa-rattana of the pure, refined Dhammakāya arise to thoroughly comprehend the Noble Truths. The impurities associated with insight (vipassanūpa-kilesa) do not arise, as indicated in the following example of mindfulness of dhammas in dhammas:

Mindfulness of dhammas in dhammas is contemplating the Four Noble Truths with sacca-ñāṇa. Discernment of suffering and causes of suffering in others who do not practice meditation is clearer than in oneself or in others who do practice right meditation or in the Noble Disciples because their seed elements (dhātu-dhammas) have been purified with meditation practice and their suffering and causes of suffering have been lessened.

On the other hand, discernment of nirodha (cessation of suffering) and magga (paths) in oneself or in those who practice right meditation or Noble Disciples is normally clearer than those who do not. Such Disciples are extinguishing suffering and causes of suffering, so their nirodha and magga arise and develop to be seen clearly. Those with the same level of virtue can see each other and one with higher virtue can see those with lower virtue, but one with lower virtue cannot clearly see those with higher virtue.

Lord Buddha explained the benefits of concentration and encouraged monks to develop it (Samyutta-nikāya, 18/147/99-100), as follows:

*Samadhiṃ bhikkhave bhāvētha. Samāhito  
bhikkhave bhikkhu yathābhūtaṃ pajānāti.*

*Monks, you must develop concentration. A  
monk with stable concentration can see the  
Truths [this is Suffering (dukkha), Causes of*

## Suffering (samudaya), Cessation of Suffering (nirodha) and Noble Eightfold Path (magga).]

Lord Buddha taught His Disciples to develop Four Foundations of Mindfulness of bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas both outside [crude] and inside [refined]. The Teaching of the Four Foundations of Mindfulness in Mahāsatipaṭṭhāna is only the basic example of contemplation of bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas by using external factors [body, feeling, mind and dhammas of crude Human Body], this is contemplation of body, feeling, mind and dhammas inside [oneself]. If one contemplates body, feeling, mind and dhammas of others and compares them with one's self, this is contemplation of body, feeling, mind and dhammas outside.

The commentary explained seven practices for developing dhamma-vicaya-sambojjhaṅga and eliminating the hindrances as follows (Samyutta-nikāya Atthakatha, 224-226):

**1. Asking questions frequently:** When one poses queries about aggregates (khandha), elements (dhātu), the sensory domains (āyatana), faculties (indriya), powers (bala), enlightenment factors (bojjhaṅga), paths (magga), jhāna, concentration (samatha) and insight (vipassanā). This consideration will give rise to dhamma-vicaya-sambojjhaṅga (investigation of virtue).

**2. Purifying internal and external objects:** Purifying internal objects is being careful when head-hairs, body-hairs or nails are long or when the body is impure, full of sweat or excrement. Purifying external objects is being careful when the robe is worn out, dirty or smelly, or when the shelter is messy. This is purifying internal and external objects. With lack of purification, insight in mind and mental concomitants arising in these internal and external objects becomes impure, like the light of a flame that is dim due to

impure lamp, wick and oil. One should purify internal objects from top to bottom by cutting hair and nails, showering and scrubbing the body, and even taking a laxative, if necessary. Also, one should make external objects shine with sewing, laundering, cleaning and preserving. This consideration will give rise to dhamma-vicaya-sambojjhaṅga.

**3. Balancing mental faculties (indriya)** is maintaining equilibrium among the psychic propensities such as for believing vs. doubting, exertion vs. ease, focusing vs. wandering, or accepting vs. questioning. If, for example, one has strong faith (saddhā) while the other faculties such as effort (virīya), and calm concentration (samatha) are weak, the effort faculty will not lift the mind, and concentration (samatha) will not calm and focus the mind. Thus, wisdom (paññā) will not arise to achieve thorough comprehension (dassana-kicca) of the Noble Truths. In this case, one needs to reduce faith by contemplating dhamma.

If the effort (virīya) faculty is strong, but the faith (saddhā) faculty is weak and does not produce religious zeal, the other faculties will not be able to perform. In this case, one needs to lower the effort faculty by developing tranquility (passaddhi-sambojjhaṅga). Venerable Sonathera concluded that when one of the faculties is too strong, the others cannot carry out their functions. Similar to a scale, a balance of virīya and faith results in mutually supported faculties.

The wise praise the balance of faith, wisdom, concentration and effort. One who is strong in faith, but weak in wisdom may be gullible and believing nonsense. One who is strong in wisdom, but weak in faith may be arrogant and inflexible, like a water buffalo or a drug resistant disease. One with an imbalance of these faculties may misunderstand that a wholesome mind is sufficient and there is no need to make merit through generosity (dāna). This could lead to rebirth in the hell realm. When faith and wisdom are balanced, one becomes devout with the truth.

Laziness (kosajja) may overwhelm one with strong concentration, but weak effort. Restlessness (uddhacca) may overwhelm one with strong effort, but weak concentration. However, balanced concentration and effort will avoid both laziness and restlessness. Powerful faith and one-pointed concentration (ekaggatā) are appropriate for one practicing concentration meditation (samādhi) because they lead to attainment concentration (appanā-samādhi). Powerful wisdom is appropriate for one practicing vipassanā insight meditation because it leads to comprehending the Three Characteristics. Attainment concentration arises with a balance of concentration and wisdom. One should sustain mindfulness consistently. Mindfulness protects the mind from restlessness and laziness because faith, effort and wisdom are more likely to fall into restlessness. Additionally, concentration is more likely to fall into laziness. So, mindfulness is needed throughout, like salt seasoning a savory dish or a senior manager monitoring myriad tasks. Thus, Lord Buddha proclaimed mindfulness as essential. This consideration will give rise to dhamma-vicaya-sambojjhaṅga.

**4. Avoiding fools** is steering clear of those who lack wisdom and don't discern the impermanence of the five aggregates. If one practices in this way, dhamma-vicaya-sambojjhaṅga will arise.

**5. Associating with the wise** is socializing with those who have knowledge, insight and vision and comprehend the impermanence of the five aggregates. If one practices in this way, dhamma-vicaya-sambojjhaṅga will arise.

**6. Deep reflection on the true teachings leading to wisdom** is contemplating dhamma such as the refined aggregates. If one practices in this way, dhamma-vicaya-sambojjhaṅga will arise.

**7. Directing the mind to focus on dhamma-vicaya** is continually directing the mind to the rising of dhamma-vicaya-

sambojjhaṅga during every action, whether standing or sitting. This consideration will give rise to dhamma-vicaya-sambojjhaṅga.

Dhamma-vicaya-sambojjhaṅga (investigation of truths) arises due to these seven causes and is fully developed to perfection when one attains Arahant Mentality.

### 7.23 DEVELOPING EFFORT (VIRIYA-SAMBOJJHANGA)

Lord Buddha described the factors giving rise to effort as follows (Samyutta-nikāya, 19/367/96-97):

Monks, one must continuously and mindfully maintain effort with diligence and persistence. This feeds [nourishes] the effort enlightenment factor (virīya-sambojjhaṅga) which has not yet arisen to arise or the virīya-sambojjhaṅga which has already arisen to progress to completion.

The commentary explained eleven practices for giving rise to virīya-sambojjhaṅga (effort), developing it to perfection, and eliminating the hindrances that dim and pollute wise vision (cak-khu) (Samyutta-nikāya Atthakatha, 227-230).

**1. Recognizing the dangers of the unfortunate realms** means reflecting on the plight of world beings reborn in the Hells or Suffering Planes. For example:

- Hell Beings undergo brutal punishments and experience relentless suffering throughout the five great imprisonments.
- Animals are caught with nets or traps or goaded to tow carts.

- Hungry ghosts suffer starvation and thirst for thousands of years or an entire Buddha-interval.
- Some Demons (kalakañcika-asuras) suffer from sun and wind burn because they are 80 feet tall and consist of only skin and bones.
- Nobody in the suffering realms can develop the effort Enlightenment Factors (viriya-sambojjhaṅga).

This consideration will give rise to viriya-sambojjhaṅga (effort).

**2. Constantly reflecting on the benefits of diligence** means pondering that idlers cannot attain the Supra-mundane Paths, Fruits and Nibbāna. Only the diligent can succeed. This consideration will give rise to viriya-sambojjhaṅga.

**3. Contemplating the path to enlightenment** means considering the Arahatta-magga of Lord Buddha, the Silent Buddhas, and the Great Disciples. They all attained enlightenment. I, too, must achieve enlightenment, but this is impossible without effort. This consideration will give rise to viriya-sambojjhaṅga.

**4. Honoring alms donors** means feeling and showing respect for those providing the four requisites such as food, whilst thinking: They are not my relatives or servants, but they offer food expecting to make merit. A monk using these requisites can live in comfort to practice meditation for ending the suffering of the Triple Round. If I am lazy, I do not show respect for alms donors. Only a diligent monk deserves such alms. This consideration will give rise to viriya-sambojjhaṅga.

Here is the story of a senior monk, Venerable Maha Mittathera, who honored alms donors in this way. Venerable Maha Mittathera lived in a cave named Kasaka and went on alms round to a village in which there lived a great laywoman who usually took care of him and treated him like a son. One day, before she went to

the forest, she said to her daughter, “There are cooked rice, milk, ghee, and sugar cane juice. Warm up the rice and give all that to the monk when he comes. He is like your brother. You should have some too. Yesterday, I already had some crust of vinegar and rice that stuck to the pan.” Her daughter asked, “What will you have for lunch?” She answered, “Mix rice and bran to make Yāgu. Put some fresh vegetables with it and leave it for me.”

Venerable Maha Mittathera accidentally overheard this conversation and thought, “This great laywoman has only a crust of vinegar and rice and Yāku or vegetables for lunch, but still has her daughter prepare food for me. She offers me food for the three gems. Can I give her those treasures? He realized that as long as he still had lust, anger and delusion, he did not deserve such fine alms food. So, he went back to his cave, put his bowl under the bed, hung up his robe, and then sat upright, resolving, “If I do not attain Arahantship I will not leave.” Thus, he dwelt without carelessness, developed vipassanā and attained Arahantship before taking the meal. He became without defilements and worthy of gifts.

With a little smile, he left like a booming lotus. An angel (deva) in a nearby tree called: “Lord, I would like to pay homage to you, the highest of beings, without mental intoxicants (āsava) and worthy of gifts.” The angel (deva) added, “If the great laywoman gives food to such a Perfect One, she will end all suffering.” Venerable Maha Mittathera checked that it was still morning, so he took his bowl and robe to the village. Meanwhile, the daughter had already prepared the food and was waiting for the monk. When he arrived, she took his bowl, filled it, and put it in his hand. The monk gave his blessing, “May you be happy” and left. The daughter kept on looking at the monk because that day his complexion was so pure and his faculties so bright that his face glowed like a ripe sugar palm fruit. When the great laywoman came home from the forest she asked, “Did your brother monk come?” The daughter told the whole story and the mother knew that he had completed the monk’s

obligation. She said, “Your brother monk is pleased with Buddhism and is no longer aroused by lust.”

**5. Considering whether one’s behavior is worthy of Buddha’s inheritance** means asking if one’s actions deserve being heir to the Seven Noble Treasures. This legacy is very refined; a lazy person cannot attain it. Parents of a misbehaving child might say, “This is not our child.” Similarly, the indolent disciple is not worthy of the Seven Noble Treasures. Only those who exert effort will receive this priceless bequest. This consideration will give rise to viriya-sambojjhaṅga.

**6. Recalling that Lord Buddha is worthy of extreme reverence** means contemplating that ten thousand world elements (loka-dhātus) shook upon His conception, His Great Renunciation, His enlightenment, His turning of the Dhamma Wheel, His Twin Miracles, His visit to the Deva World, His fixing the date for passing away, and His Great Decease or Parinibbāna. I have ordained in the religion of Lord Buddha. Is it appropriate for me to be lazy?” This consideration will give rise to viriya-sambojjhaṅga.

**7. Considering one’s birth station as worthy of praise** means reflecting with pride on one’s social status. For example, that: I was not born an outcaste. I was born in the pure caste of King Okkakaraja, just after King Sammati, without any mixture from other castes. I was a nephew of King Suddhodana-maharaja and Queen Mahamayadevi. I am a brother of Venerable Rahula. Thus, I am a son of Lord Buddha. It is not appropriate for me to be lazy. This consideration will give rise to viriya-sambojjhaṅga.

**8. Valuing companions who lead holy lives** means contemplation such as: Venerable Sāriputta and Moggallāna [the Foremost Disciples] and the Eighty Great Noble Disciples were all very diligent and attained Supra-mundane Dhamma. How about me? Have I followed those Noble Companions? This will give rise to viriya-sambojjhaṅga.



**9. Avoiding lazy slackers** means shunning those who have abandoned physical and mental diligence, like evading a python sleeping after a meal. This consideration will give rise to viriya-sambojjhaṅga.

**10. Associating with the diligent** means joining with those who are strenuously resolute and energetically persevere. This consideration will give rise to viriya-sambojjhaṅga.

**11. Mindfully directing attention to diligence** means constantly focusing directly on exerting effort toward enlightenment, in all postures, whether standing or sitting, etc. This consideration will give rise to viriya-sambojjhaṅga.

Viriya-sambojjhaṅga (the effort factor of enlightenment) arises due to these eleven causes and is fully developed to perfection when one attains Arahant Mentality.

## 7.24 DEVELOPING BLISS (PĪTI-SAMBOJJHANGA)

Lord Buddha described the factors giving rise to bliss or pīti-sambojjhaṅga as follows (Samyutta-nikāya, 19/368/97):

Monks, there are practices that give rise to pīti-sambojjhaṅga (bliss). One must practice and contemplate these virtues. Repeatedly contemplating them carefully is the food which gives rise to pīti-sambojjhaṅga that has not yet arisen or causes pīti-sambojjhaṅga which has already arisen to progress to completion.

The commentary explained the practices for giving rise to bliss, developing it to perfection and eliminating the hindrances which dim the wisdom eye (cakkhu). There are eleven practices (Samyutta-nikāya Atthakata, 230-231) as follows:

**1. Recollection of the virtues of the Lord Buddhas.**

When one recalls the virtues of the Lord Buddhas with words such as ‘Itipi So Bhagavā,’ pīti-sambojjhaṅga (bliss) arises and spreads throughout the whole body, going deep into the bones (upacāra).

**2. Recollection of the virtues of the Dhamma.**

When one recalls the virtues of the Dhamma with words such as ‘Svākkhāto Bhagavatā Dhammo,’ pīti-sambojjhaṅga arises and spreads throughout the whole body, going deep into the bones.

**3. Recollection of the virtues of the Sangha.**

When one recalls the virtues of the Sangha with words such as ‘Supaṭipanno Bhagavato Sāvakaśaṅgho,’ pīti-sambojjhaṅga arises and spreads throughout the whole body, going deep into the bones.

**4. Recollection of morality or good deeds (sīla).**

When monks contemplate their pure, untorn observance of the four types of Precepts (sīla) [patimokkha rules, restraint of the senses, right livelihood and restraint regarding the four necessities] or when lay persons contemplate their five precepts, or novices contemplate their ten precepts, pīti-sambojjhaṅga arises and spreads throughout the whole body, going deep into the bones.

**5. Recollection of generosity (dāna).**

When monks offer food to chaste companions who are hungry and contemplate that generosity, or when lay-persons make offerings and contemplate their generosity, pīti-sambojjhaṅga arises and spreads throughout the whole body, going deep into the bones.

**6. Recollection of one’s angelic (deva) virtues.**

When one knows the virtues of angels (deva) and then recognizes them in himself and contemplates them, pīti-sambojjhaṅga arises and spreads throughout the whole body, going deep into the bones.

**7. Recollection of the virtues of Nibbāna.**

When one contemplates that defilements which one has suppressed with right

practice (samāpatti) have not surfaced for 60 or 70 years, pīti-sambojjhaṅga arises and spreads throughout the whole body, going deep into the bones.

**8. Avoiding fools.** When one steers clear of dull, foolish wrongdoers who are unfaithful, indifferent or disrespectful toward the Triple Gem, a Cetiya, a Bodhi Tree or a senior monk, pīti-sambojjhaṅga arises and spreads throughout the whole body, going deep into the bones.

**9. Associating with the wise.** When one socializes intimately with learned, perceptive sages who are careful, gentle and faithful to the Triple Gem, pīti-sambojjhaṅga arises and spreads throughout the whole body, going deep into the bones.

**10. Contemplating Suttas.** When one reflects on Suttas which extol the virtues of the Triple Gem, pīti-sambojjhaṅga arises and spreads throughout the whole body, going deep into the bones.

**11. Focusing on experiencing bliss (pīti)** means constantly directing attention to feeling bliss as an enlightenment factor, in all postures, whether standing or sitting, etc. As a result, pīti-sambojjhaṅga arises and spreads throughout the whole body, going deep into the bones.

Pīti-sambojjhaṅga (the bliss factor of enlightenment) arises due to these eleven causes and is fully developed to perfection when one attains Arahant Mentality.

## 7.25 DEVELOPING TRANQUILITY (PASSADDHI-SAMBOJJHANGA)

Lord Buddha described the factors giving rise to bliss or passaddhi-sambojjhaṅga as follows (Samyutta-nikāya, 19/369/97):

Monks, one must develop physical and mental tranquility through repeatedly practicing contemplations which are food for passaddhi-sambojjhaṅga (tranquility), giving rise to tranquility which has not yet arisen and developing passaddhi-sambojjhaṅga which has already arisen to progress to completion.

The commentary explains seven factors giving rise to or developing tranquility (passaddhi-sambojjhaṅga) and eliminating hindrances which dull the wisdom eye (cakkhu) (Samyutta-nikāya Atthakatha, 231-232). The following practices give rise to passaddhi-sambojjhaṅga (tranquility) :

- 1. Having taken a good, enjoyable meal,**
- 2. Experiencing a comfortable season** which is enjoyable [e.g., peaceful or prosperous], whether winter or summer,
- 3. Assuming a comfortable posture** [e.g., a solid stance],
- 4. Exerting moderate effort** [e.g. to make good kamma],
- 5. Avoiding disturbed persons** [e.g. who might harm others],
- 6. Associating with peaceful persons** [e.g. physically calm with self-restrained hands and feet],
- 7. Continually directing the mind to be calm in all postures** [e.g., standing or sitting],

Passaddhi-sambojjhaṅga (the tranquility factor of enlightenment) arises due to these seven causes and is fully developed to perfection when one attains Arahant Mentality.

## 7.26 DEVELOPING CONCENTRATION (SAMĀDHI-SAMBOJJHANGA)

Lord Buddha described the factors giving rise to concentration or samādhī-sambojjhaṅga as follows (Samyutta-nikāya, 19/370/97):

Monks, there is a mental icon [nimitta] for concentration (samādhī-nimitta) and an icon [nimitta] to control wandering mind (abyagga-nimitta). One should contemplate these two mental icons often. Such contemplation is food for samādhī-sambojjhaṅga (concentration) which has not yet arisen to arise and the samādhī-sambojjhaṅga that has already arisen to progress to completion.

The commentary explains ten practices for giving rise to concentration or developing it to perfection and eliminating the hindrances which dim the wisdom eye (cakkhu) (Samyutta-nikāya Atthakatha, 232-233), as follows:

**1. Making internal and external objects bright and pure** [as for investigation of truths (dhamma-vicaya-sambojjhaṅga)],

**2. Balancing the mental faculties (indriya)** [as for investigation of truths (dhamma-vicaya-sambojjhaṅga)],

**3. Using mental icons [nimitta] intelligently:** One meditates wisely with kasiṇa-nimitta.

**4. Developing the mind at the proper time:** When the mind is depressed, lacking effort and energy, the meditator should train the mind away from sluggishness by using investigation of virtue (dhamma-vicaya), effort (viriya) and bliss (pīti). In this way, samādhī-sambojjhaṅga will arise.

**5. Controlling the mind at the proper time:** The meditator should control a mind distracted due to excessive diligence by using tranquility (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*). In this way, *samādhi-sambojjhaṅga* will arise.

**6. Brightening the mind at the proper time:** When the meditator feels negative and has weak exertion, wisdom, and tranquility, he should arouse disgust for the five aggregates by contemplating the eight urgencies (*saṁvegavatthu*) of the rebirth cycle (*vaṭṭa*). These are: in the past (1) birth, (2) decay, (3) disease, (4) death, and (5) suffering in hell (*apāya*); in the present (6) current suffering and (7) constant searching for food; and, finally (8) future suffering in the rebirth cycle. Next, one develops faith by recalling the virtues of the Triple Gem. In this way, *samādhi-sambojjhaṅga* will arise.

**7. Concentrating effortlessly at the proper time:** When the mind is not depressed and not distracted, but tranquil and progressing properly with the right meditation practice, the meditator should not make any exertion to control, train or brighten the mind. This is like a driver who makes no changes when the vehicle is running smoothly. It is effortless concentration at the proper time. In this way, *samādhi-sambojjhaṅga* will arise.

**8. Avoiding persons without concentration:** Shun unfocused daydreamers with distracted minds, those who focus on work, and those who have not yet attained access concentration (*upacāra*) or attainment concentration (*appanā-samādhi*). In this way, *samādhi-sambojjhaṅga* will arise.

**9. Associating with concentrated meditators:** Socialize only with those who have attained access (*upacāra*) or attainment (*appanā*) concentration. In this way, *samādhi-sambojjhaṅga* will arise.

**10. Constantly directing the mind to concentration:** The meditator continually guides the mind toward the arising of

concentration in all postures, including both standing and sitting. In this way, samādhi-sambojjhaṅga will arise.

Samādhi-sambojjhaṅga (the concentration factor of enlightenment) arises due to these ten causes and is fully developed to perfection when one attains Arahant Mentality.

## 7.27 DEVELOPING EQUANIMITY (UPEKKHĀ-SAMBOJJHANGA)

Lord Buddha described the factors giving rise to concentration or upekkhā-sambojjhaṅga as follows (Samyutta-nikāya, 19/371/98):

Monks, there are practices that give rise to upekkhā-sambojjhaṅga (equanimity). One must practice and contemplate these virtues. Repeatedly contemplating them carefully is the food which gives rise to equanimity that has not yet arisen or causes equanimity which has already arisen to progress to completion.

The commentary explains the practices for giving rise to equanimity, developing it to perfection, and eliminating hindrances which dim the wisdom eye (cakkhu) (Samyutta-nikāya Atthakatha, 2333-234). There are five such practices, as follows:

**1. Equality toward beings** means treating all beings evenly, with neutrality, contemplating that all beings have their own kamma. They were born with their kamma and will die with their kamma. Alternatively, one may also contemplate that there is no being – no entity to become involved with. By practicing equality toward beings in these two ways, upekkhā-sambojjhaṅga (equanimity) will arise.

**2. Indifference toward conditioned phenomena:** The meditator develops indifference toward both internal [e.g., eyeball] and external [e.g., bowl and robe] conditioned objects by contemplating that (1) all conditioned phenomena are temporary, and (2) there is no owner – no self. For example, regarding the robe, one might contemplate further that: This robe is faded. It is worn out. It could become part of a mat. It should be thrown away. If it had an owner, it would not be discarded like this. Or, alternatively, one might contemplate that the robe is just temporary. It only lasts for a short time. Similarly, the bowl will change owners and wear out some day. Practicing indifference toward conditioned objects in this way, *upekkhā-sambojjhaṅga* will arise.

**3. Avoiding those who are attached to beings and conditioned objects:** Shun those who attach to sons and daughters or monks who attach to their companions, such as students or fellow monks. Avoid those over eager to help others with cutting hair, sewing, laundering, etc. Watch out for those who always worry when someone is out of sight momentarily and go searching for them. Also evade those with likes and dislikes for specific persons. For example, saying “You must send me this novice.” Or, alternatively: “If you send that novice, there will be a trouble.” Such are those who attach to beings. Also avoid a monk who attaches too strongly to his robe, bowl, or walking stick with the thought that “They are mine,” never letting anyone borrow or even touch them. Such a monk is overly attached to conditioned things. By avoiding such people, *upekkhā-sambojjhaṅga* will arise.

**4. Associating with meditators who keep distant from beings and conditioned things:** One should socialize only with those who maintain indifference toward both beings and conditioned things. Through such avoidance, *upekkhā-sambojjhaṅga* will arise.

**5. Constantly directing the mind toward equanimity:** The meditator should continually guide the mind straight towards



arousal of the equanimity factor of enlightenment at all times, in all postures, including both standing and sitting. If one practices in this way, upekkhā-sambojjhaṅga will arise.

Upekkhā-sambojjhaṅga (the equanimity factor of enlightenment) arises due to these five causes and is fully developed to perfection when one attains Arahant Mentality.

### 7.3 ELIMINATING THE FIVE HINDRANCES

The Lord Buddha taught meditators to eliminate the five hindrances, which cause darkness and obscure wisdom so that they can consider causes and observe consequences carefully in elimination of mental hindrances. The commentary explains the methods for eliminating each of the five hindrances, as follows:

#### 7.31 ELIMINATING SENSUAL DESIRE

Lord Buddha stated in Samyutta-nikāya Mahavaravagga, (19/535/146):

Monks, there are mental icons (nimitta) for the ten loathsome impurities (asubha) [the ten loathsome impurities, such as a swollen or pus-filled corpse, used as meditation objects]. One must repeatedly practice right, deep meditation using those asubha-nimitta icons. Such right, deep meditation does not nourish the sensual desire (kāma-chanda) which has not yet arisen to arise, or it does not nourish the sensual desire which has already arisen to progress further.

The commentary lists six practices for eliminating sensual desire (Samyutta-nikāya Atthakatha, 234-235):

**1. Right practice of asubha-nimitta:** The meditator first studies how to conduct right deep meditation practice using the proper asubha-nimitta for each of the ten asubha meditations. One then practices each with the proper asubha-nimitta as the meditation object. This practice can eliminate sensual desire.

**2. Diligent, repeated practice of asubha-nimitta:** The meditator, then, persistently repeats each right, deep meditation practice over using the appropriate asubha-nimitta as the meditation object. This practice can eliminate sensual desire.

**3. Protecting the doors of the sense-faculties:** The meditator mindfully restrains the six sense-doors (eye, ear, nose, tongue, body and mind), purging any lust, anger, delusion or other defilements that might tend to overwhelm the mind. This practice can eliminate sensual desire.

**4. Moderation in eating:** The meditator learns to eat with restraint, taking four or five mouthfuls of rice followed by drinking water, giving himself just enough energy to exert proper effort. This practice can eliminate sensual desire.

**5. Keeping good companions:** The meditator associates only with virtuous companions who are practicing right asubha meditation – similar to Venerable Phra Tissa. This practice can eliminate sensual desire.

**6. Speaking only peaceful words that spread comfort and tranquility:** The meditator communicates only to promote peace for the meditation benefits of the ten asubha-nimittas. This practice can eliminate sensual desire.

Sensual desire is eliminated by these six practices will no longer arise when one attains Arahant Mentality.

### 7.32 ELIMINATING ILL WILL

Lord Buddha stated (Samyutta-nikāya, 19/536/147):

Monks, meditators must repeatedly develop and practice right, deep meditation with firm attainment concentration (ceto-vimutti). Such right, deep meditation does not nourish ill will (byāpāda) which has not yet arisen to arise or it does not nourish ill will which has already arisen to progress further.

The commentary lists six practices for eliminating ill will (Samyutta-nikāya Atthakatha, 235):

#### 1. Sharing loving-kindness using the mettā nimitta icon:

First, the meditator studies the principles and methods for right, deep meditation practice to share loving-kindness using the mettā nimitta with both universal and non-universal methods, in all directions or any one direction. This practice can eliminate ill will.

#### 2. Repeatedly developing loving-kindness meditation:

The meditator performs this right, deep meditation for sharing loving-kindness using the mettā nimitta repeatedly, sharing loving-kindness with all world beings. This practice can eliminate ill will.

**3. Contemplating that all beings are based on their own kamma (karma):** The meditator reflects that one's own self and all others are rooted in their own kamma, born of their kamma and die with their kamma. The meditator reflects, for example, when angry, how do I react? Can I destroy his virtue? I arrive with my own kamma and I leave with my kamma. Being angry with others is like holding a hot coal. There is no flame to burn the other person, only you get burned. It is like one who throws dust against the wind. It all comes back. This practice can eliminate ill will.

**4. Continuously repeating this contemplation:** The meditator constantly reiterates this contemplation [number three listed above] that everyone is rooted in their own kamma. This practice can eliminate ill will.

**5. Keeping good companions:** The meditator associates only with virtuous companions who are practicing right loving-kindness meditation, similar to Venerable Phra Assugatta Thera. This practice can eliminate ill will.

**6. Speaking only peaceful words that spread comfort and tranquility:** The meditator communicates only to spread peace or loving-kindness meditation, regardless of posture, whether standing or sitting. This practice can eliminate ill will.

Ill will is eliminated by these six practices and will no longer arise when one attains Arahant Mentality.

### 7.33 ELIMINATING DROWSINESS

Lord Buddha stated (Samyutta-nikāya, 19/537/147):

Monks, meditators must continuously maintain effort, diligence, and perseverance to develop and practice right, deep meditation, eliminating drowsiness (thīna-middha). Such right, deep meditation does not nourish the drowsiness which has not yet arisen to arise, or it does not nourish the drowsiness which has already arisen to progress further.

The commentary lists six practices for eliminating drowsiness (Samyutta-nikāya Atthakatha, 235-236):

**1. Meditating with the nimitta for excessive food:** The meditator contemplates with the nimitta for excessive food that drowsiness does not arise for those who eat only four or five mouthfuls of rice, followed by water. This is just enough for sustaining life and calmness. This practice will eliminate drowsiness.

**2. Improving one's posture:** When drowsiness or discouragement arises in a particular posture, the meditator changes that posture to continue pursuing the practice. This practice will eliminate drowsiness.

**3. Contemplating light (āloka-saññā):** The meditator contemplates moonlight or a lamp or torch [flashlight] during night and the light of the sun during the day as a meditation object. This practice will eliminate drowsiness.

**4. Staying outdoors:** The meditator always lives outdoors to clear the mind. This practice will eliminate drowsiness.

**5. Associating with good companions:** The meditator associates with good companions who have eliminated drowsiness, such as Venerable Phra Mahā Kassapa who eliminated drowsiness by staying outdoors. This practice will eliminate drowsiness.

**6. Speaking only peaceful words which spread comfort and tranquility:** The meditator communicates only to spread peace or the benefits of austere moral practices (dhutaṅga), regardless of posture, whether standing or sitting. This practice will eliminate drowsiness.

Drowsiness is eliminated by these six practices and will no longer arise when one attains the Arahant Mentality.

### 7.34 ELIMINATING RESTLESSNESS

Lord Buddha stated (Samyutta-nikāya, 19/538/147):

Monks, meditators must repeatedly develop and practice right, deep meditation for tranquility. Such right, deep meditation does not nourish restlessness (uddhacca-kukkucca) which has not yet arisen to arise or it does not nourish restlessness which has already arisen to progress further.

The commentary lists six practices for eliminating restlessness (Samyutta-nikāya Atthakatha, 236):

**1. Intensive study:** The meditator studies Pali and Sayings of Lord Buddha, section by section. One also researches deeply to understand the meaning. With this practice, restlessness will be eliminated by the virtue of great learning.

**2. Asking questions:** The meditator asks frequently what should be done and what should not be done. This practice will eliminate restlessness.

**3. Becoming proficient in vinaya:** The meditator develops proficiency in rigorously following the code of discipline (vinaya). This practice will eliminate restlessness.

**4. Associating with a virtuous monk:** The meditator associates with an experienced, knowledgeable senior monk who has good concentration of mind and has eliminated restlessness. This practice will eliminate restlessness.

**5. Associating with good companions:** The meditator associates only with virtuous companions who have overcome restlessness. This practice will eliminate restlessness.

**6. Speaking only peaceful words that spread comfort and tranquility:** The meditator communicates only to spread peace or for the benefit of studies of Pali, the Sayings of Lord Buddha or regarding what should or should not be done, regardless of posture, whether standing or sitting. This practice will eliminate restlessness.

Restlessness is eliminated by these six practices and will no longer arise when one attains Arahant Mentality.

### 7.35 ELIMINATING DOUBT

Lord Buddha stated (Samyutta-nikāya, 19/539/147-148),

Monks, wholesome dhammas are those which lead to ultimate prosperity without danger. They lead one to attain white, transparent or pure states. Unwholesome dhammas are those which lead to danger and destruction. They bring one to black, murky, or impure states. One must investigate these two types of dhammas carefully and repeatedly. Such right, deep meditation does not nourish doubt (vicikicchā) which has not yet arisen to arise or it does not nourish doubt which has already arisen to progress further.

The commentary lists six practices for eliminating Doubt (Samyutta-nikāya Atthakatha, 237):

**1. Intensive study:** The meditator studies Pali and Sayings of Lord Buddha, section by section, or one researches deeply to understand the meaning. With this practice, doubt will be eliminated by the virtue of great learning.

**2. Asking questions:** The meditator asks frequently what should be done and what should not be done. This practice will eliminate doubt.

**3. Becoming proficient in vinaya:** The meditator develops proficiency in rigorously following the code of discipline. This practice will eliminate doubt.

**4. Developing strong, stable faith:** The meditator repeatedly contemplates and nourishes faith in the Triple Gem, beyond any doubt. This practice will eliminate doubt.

**5. Associating with good companions:** The meditator associates only with devoted companions with strong faith in the Triple Gem, such as Venerable Vakkali. This practice will eliminate doubt.

**6. Speaking only peaceful words that spread comfort and tranquility:** The meditator communicates only to spread peace or to converse about the Triple Gem, reciting the virtues to strengthen faith, regardless of posture, whether standing or sitting. This practice will eliminate doubt.

Doubt is eliminated by these six practices and will no longer arise when one attains Sotāpatti-magga. [In this verse Lord Buddha changed the refrain by three bases earlier, before Phra Arahant.]

## 7.4 BENEFITS OF DEVELOPING SAMBOJJHANGA

Monks, if a monk frequently develops the Seven Sambojjhaṅga, there are seven benefits he expects:

1. He may attain Arahantship (as the Perfect One) immediately in the present.



2. If he does not attain Arahantship in the present moment, he will attain it before death.

3. If he does not attain Arahantship either at in the present moment or before death, he will attain Anāgāmī (Non-Returner) status, reborn in the Pure Abode and will attain Arahant status before his half lifespan.

4. If he does not attain Arahantship as mentioned above, he will attain Anāgāmī status and achieve Arahant status after half his lifespan.

5. If he does not attain the above, he will attain the Anāgāmī status of one who attains Arahantship with a little exertion.

6. If he does not attain the above, he will attain the Anāgāmī status of one who attains Arahantship with a lot of exertion.

7. If he does not attain the above, he will attain the Anāgāmī status of one bound upstream to make his great decease (Samyuttanikāya, 19/381-382/101-102).



DEVELOPING  
WISDOM

World beings in Happy Worlds cannot escape from the Suffering (dukkha) as long as the Causes of Suffering (samudaya) still remain – they are ignorance, defilement, craving and attachment or clinging. Bodies, feelings, mind and dhammas of Mundane Bodies mentioned above are all the conditioned phenomena [such as formation of merit, demerit or imperturbable] or the five aggregates, so they fall into the Three Characteristics of impermanence depending on causes, suffering and non-self because there is no essence of permanence, forever happiness and self, person, we-they, ours-theirs. They are powerless because nobody can control them, “Do not age, do not be sick and do not die,” finally, they are in the cycle of existence and have suffering endlessly ...

## 8.1 INSIGHT WISDOM

Insight wisdom or vipassanā-paññā is full realization of the Three Characteristics of compound phenomena. This can arise when the meditator also comprehends the characteristics of non-compound Nibbāna and can see by comparison that they are opposites. This chapter teaches direct perception and comprehension of the Three Characteristics as internal spheres inherent in our own human nature.

### 8.11 THE SPHERES OF OLD AGE, SICKNESS AND DEATH

The meditator, first, concentrates the mind of all bodies at the center of Dhammakāya Arahat and develops jhāna-samāpatti (four rūpa-jhānas) of all bodies at the same time by taking Ñāṇa-rattana [pure mind] of Dhammakāya Arahat as base by upward (anulom) and downward (paṭilom) three or four times. This is for stable concentration and making mind pure, gentle and workable

for developing nirodha [extinguishing cause of suffering – eliminating unwholesome mind of bodies in the Three Worlds]. One concentrates the mind of all bodies, takes Dhammakāya Arahāt in Arahāt as base and lets-go of the crude body and becomes the refined one until all bodies are the most refined. This is for purifying dhātu-dhamma and vision – memory – thought – cognition or mind of all bodies to become gentle and workable for contemplation on the Four Noble Truths.

Next, one concentrates the mind of all bodies at the most refined Dhammakāya Arahāt and lets the Ñāṇa-rattana of Dhammakāya Arahāt contemplate at the Dhamma Sphere of crude Human Body [fresh body] of oneself or at the Dhamma Sphere of crude Human Body of others. One resolves to see the natural condition and Noble Truths regarding with the truths. One will see the Sphere of Suffering which is murky or almost dark. Its size is about an egg yolk. At the center of Sphere of Suffering, there are the Sphere of Vision, the Sphere of Memory, the Sphere of Thought and the Sphere of Cognition, located at the center of each other inside as follows:

At the center of Sphere of Suffering, there is the Sphere of Birth [searching for destination] or jāti-dhukkha as a bright sphere. Its size is the same.

At the center of Sphere of Birth, there is the Sphere of Decay or jarā-dhukkha. It is black. The size varies depending on a person. If one is old the Sphere of Decay is big. If one is young, it is small.

If sickness occurs there will appear the Sphere of Pain or byādhī-dhukkha. Its color is black like carbon or charcoal. The size varies depending on how serious the sickness is.

If one is going to die [entering coma] there will appear the Sphere of Death or maraṇa-dhukkha. Its color is black like onyx. It appears at the connecting point between the Dhamma Spheres of

the Celestial Body and refined Human Body. It makes the Dhamma Spheres of the Celestial Body and refined Human Body detach from the center of the original seed elements (dhātu-dhammas) of crude Human Body [fresh body]. This makes that person die.

If the Sphere of Death appears at that connecting point, but only makes the Sphere of the refined Human Body detach from the original seed elements (dhātu-dhammas) of the crude Human Body momentarily, and then reconnect again that person becomes unconscious like dying briefly and regaining consciousness again.

Regarding a patient who is going to die, a meditator who meditates to Dhammakāya mentally directs the Dhamma Sphere [of the patient] to be located at the center of the meditator. Then, the meditator does Bisadarn-kāya Meditation [doing nirodha and extinguishing samudaya] to have the mind of the patient back to the center of his original seed elements (dhātu-dhammas) of crude Human Body again. The patient will come back-to-life again and recover from illness based on the cause and effect of cure later.

This is the ultimate benefit of Four Foundations of Mindfulness Meditation of Lord Buddha to Dhammakāya and Nibbāna Luang Phor Sodh who reached, knew, saw and became and taught his students.

Note that if the patient's body is too worn-out to recover it might be more burden to the patients and family, so it is better to have neutrality based on the fact.

## 8.12 CRAVING, CLINGING AND IGNORANCE (SAMUDAYA)

Next, one uses the Ñāṇa-rattana of the Dhammakāya to contemplate at the center of the Sphere of Suffering. The center expands itself. There will appear the Sphere of Samudaya or the

Sphere of Sensual Craving (*kāma-taṇhā*), the Sphere of Craving for Existence (*bhava-taṇhā*) and the Sphere of Craving for Non-existence (*vibhava-taṇhā*) which are dark and murky. They are located at the center of the center of each other, respectively. Each Sphere of Samudaya has the Spheres of Vision, Memory, Thought and Cognition which are located at the center of center of each other, respectively. The Sphere of Samudaya covers and cloaks the mind or vision, memory, thought and cognition of world beings – more or less depending on each individual.

If one focuses only on the mind of a being [oneself or others] during a brief time period, one will see the following:

When external sense-objects [image or form, sound, smell, taste and touch] come into contact with the internal sense-organ [eye, ear, nose, tongue, body and mind] of a world being, the being is still careless and lacks mindfulness and the consciousness for sense-restraint (*indriyasamvara*) by letting the mind condition and cling to those external objects, as a result, the former Sphere of Mind falls back [disappears] and a new Sphere of Mind which is conditioned by unwholesome state, as unwholesome mind (*akusala-citta*) arises with unwholesome mental concomitants. It is located at the center of Dhamma Sphere of Body

If the mind is conditioned by sensual desire, there will appear *kāma-rāgānusaya* (evil inclination of sensual desire) whose color is dark pink and almost dark. It covers and coats over the Sphere of Thought as well as *avijjānusaya* (evil inclination of ignorance) which covers and coats over the Sphere of Cognition.

If the mind is conditioned by hatred, there will appear *paṭighānusaya* (evil inclination of repulsion) which is dark green and almost dark in color at the center of the body [Seventh Position]. It covers and coats over the Spheres of Vision and Memory as well as *avijjānusaya* which is black in color and covers and coats over the Sphere of Cognition.

When *kāma-rāgānusaya* covers and coats over the Sphere of Thought, the Sap of Consciousness will turn pink. Sensual craving (*kāma-taṇhā*) will control the mind to act under its power.

When *paṭighānusaya* covers and coats over the Spheres of Vision, Memory and Thought, the Sap of Consciousness will turn deep red or burgundy or dark green almost black, and craving for non-existence (*vibhava-taṇhā*) will control the mind to act under its power, causing suffering – more or less depending on *kamma* (*karma*) due to defilements, craving and attachment derived from mind which clings to the external objects.

As a result, bodies-in-bodies, feelings-in-feelings, minds-in-minds and *dharmas-in-dharmas* inside of that being become gloomy and depressed and turn to *dukkati-bhava* (suffering realms) immediately, based on the Twelve Links of Dependent Origination. The result is that being or person experiences suffering or trouble. This results in *samudaya*, the cause and Suffering.

The meditator can see and know the truth with the *Dhammakāya Ñāṇa-rattana*, This is *sacca-ñāṇa* or knowledge of the truths as they are.

Suffering (*dhukkha*) and cause of suffering (*samudaya*) are only in the mundane bodies [crude and refined Human Bodies, crude and refined Celestial Bodies, crude and refined Brahman Bodies and crude and refined Formless Brahman Bodies], not in *Dhammkāya*.

World beings in Happy Worlds cannot escape from the suffering as long as the causes of suffering still remain – they are ignorance, defilement, craving and attachment or clinging. Bodies, feelings, mind and *dharmas* of mundane bodies mentioned above are all the conditioned phenomena [such as formation of merit, demerit or imperturbable] or the five aggregates, so they fall into the Three Characteristics of impermanence depending on causes, suffering

and non-self, because there is no essence of permanence, or happiness forever and self, person, “we-they,” “ours-theirs.” They are powerless because nobody can control them, i.e. “Do not age, do not be sick and do not die,” and, finally, they remain in the cycle of existence and have suffering endlessly.

### 8.13 CESSATION OF SUFFERING (NIRODHA)

One keeps meditating to let Ñāṇa-rattana of Dhammakāya to contemplate at the center of center of the Sphere of Samudaya. When the concentration is perfectly right, the center expands itself. For only those who still study the right practices or Noble Ones, there will appear the Sphere of Nirodha (cessation of suffering). Its diameter is equivalent to the lap and height of Human or refined Human Body. It is bright and it appears to rid of crude Samudaya of Human Body which is covetousness (abhiṇṇā), ill will (byāpāda) and wrong views (micchādiṭṭhi).

When Ñāṇa-rattana of Dhammakāya keeps contemplating at the center of the Sphere of Nirodha, there will appear the Sphere of Path. In the crude level, the Sphere of Path of Human Body has the Spheres of Sīla, Samādhi and Paññā which are the virtues developed from generosity (dāna), morality (sīla) and meditation (bhāvanā) in the level of humanity. These three spheres are concentrically inside each other. They purify body, speech and mind to become more and more refined, respectively, as purity of sīla (sīla-visuddhi) due to pure intention and purity of mind (citta-visuddhi) which leads to purity of view (diṭṭhi-visuddhi).

The Sphere of Nirodha is the virtue which extinguishes suffering resulted from the Sphere of Path which are [1] sīla, samādhi and paññā, [2] adhisīla, adhicitṭa, and adhipaññā and [3] pathamamagga, magga-citta, and magga-paññā as the cause of eliminating defilement and destroying the fetters.



The Sphere of Nirodha and the Sphere of Path both have the Spheres of Vision, Memory, Thought and Cognition or mind which are located at the center of center, respectively. The more refined one meditates on bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas, the purer and brighter the Sphere of Nirodha and the Sphere of Path become and arise at the center of each body, starting from crude and refined Human Bodies, crude and refined Celestial Bodies, crude and refined Brahman Bodies and crude and refined Formless Brahman Bodies which are larger, more refined and purer, respectively. And, they are eliminating defilements for each body as follows:

- Generosity (dāna), morality (sīla) and meditation (bhāvanā) are the virtues of refined Human Body and they eliminate covetousness (abhijjā), ill will (byāpāda) and wrong views (micchādiṭṭhi) in the mind of Human Body
- Morality, concentration (samādhi) and wisdom (paññā) are the virtues of Celestial Body and they eliminate greed (lobha), anger (dosa) and delusion (moha) in the mind of Celestial Body.
- Higher morality (adhisīla), higher mentality (adhicitta) and higher wisdom (adhipaññā) are the virtues of Brahman Body and they eliminate lust (rāga), repulsion (paṭigha) and delusion in the mind of Brahman Body
- Pathama-magga (First Path), magga-citta (Path Mentality) and magga-paññā (Path Wisdom) are the virtues of Formless Brahman Body, and they eliminate kāmā-rāgā-nusaya (evil inclination of sensual desire), paṭighā-nusaya (evil inclination of repulsion) and avijjā-nusaya (evil inclination of ignorance) in the mind of Formless Brahman Body.

If one meditates to reach the virtues of bodies-in-bodies one can reach the more refined bodies and finally the most refined bodies of Formless Brahman. Then, there will appear the Dhamma Bodies or Dhammakāyas starting from Dhammakāya Gotrabhū and refined Dhammakāya Gotrabhū which are very bright with a lot of radiance. The Dhamma Sphere of Dhammakāya, the Sphere of Nirodha and the Sphere of Path will develop in the order of the body. There are the Spheres of Vision, Memory, Thought and Cognition located at every Sphere and they become more refined and purer and develop from mundane bodies as Ñāṇa-rattana of Dhammakāya which is big – the diameter is equivalent to the lap and height of Dhammakāya which is at least nine meters.

If the meditator continues meditating beyond Dhammakāya Gotrabhū, he will reach more and more refined Dhammakāya up to Āyatana Nibbāna. One will attain gotrabhū mind or the mentality of change of lineage by taking Nibbāna as a sense-object and using the Ñāṇa-rattana of refined Dhammakāya Gotrabhū to contemplate the Four Noble Truths [suffering, causes of suffering, cessation of suffering and path leading to cessation of suffering] for thoroughly comprehending the Four Noble Truths. In this case, the Ñāṇa-rattana of Dhammakāya will develop to sacca-ñāṇa and discern the truth of each Noble Truth and as kicca-ñāṇa to discern what to do regarding each Truth. Then, refined Dhammakāya Gotrabhū will fall back and disappear while magga-citta and magga-paññā of the Dhamma Body of the meditator develop to realize the Three Characteristics in the Human Body. This is realization of conditioned phenomena. The meditator attains anulomakhanti (realization of the Three Characteristics of impermanence, suffering and non-self).

## 8.14 ATTAINING THE PATHS, FRUITS AND NIBBĀNA

When the Dhammakāya Ñāṇa-rattana contemplates the extinguished five aggregates [of an Arahant] as Nibbāna which has characteristics opposite to conditioned phenomena, such as permanence, ultimate happiness and ultimate benefit, immortality and essence, one will attain sammatta-niyāma. As a result, Dhammakāya Sotāpatti-magga arises with magga-ñāṇa to destroy at least the three fetters which are sakkāyadiṭṭhi or false view of individuality, vicikicchā (doubt) and sīlabbata-parāmāsa (adherence to useless rituals) and then, Dhammakāya Sotāpatti-magga falls back [disappears] and Dhammakāya Sotāpatti-phala arises with phala-ñāṇa to enter phala-samāpatti and contemplate paccavekkhaṇa which is considering abandoned defilements, remaining defilements and path, fruits and Nibbāna.

If a Noble One uses the Ñāṇa-rattana of the refined Dhammakāyas [Sotāpatti-phala ... Arahatta-magga] to contemplate the Noble Truths in Celestial, Brahman and Formless Brahman Bodies for thoroughly comprehending all phenomena and Noble Truths including the Twelve Links of Dependent Origination (paṭicca-samuppāda) – realizing causes in causes to the original causes in original causes such as ignorance, Ñāṇa-rattana of Dhammakāya will develop as sacca-ñāṇa, kicca-ñāṇa, and kata-ñāṇa, respectively, and then will develop much more as āsavakakhaya-ñāṇa (knowledge of destruction of mental intoxicants) which is the third transcendental wisdom (vijjā) – knowing this is āsava (mental intoxicants), āsava-samudaya (causes of āsava), āsava-nirodha (cessation of āsava) and āsava-nirodhagāminī-paṭipadā (path leading to the cessation of āsava). As a result, he can destroy āsava-kilesa and attain paths, fruits and Nibbāna based on level of virtue attained.

## 8.2 THREEFOLD TRANSCENDENTAL WISDOM

Lord Buddha who had attained the threefold transcendental wisdom (vijjā) and taught how to develop the four rūpa-jhānas and vijjā (Majjhima-nikaya, 13/506-508/560-561) as follows:

### 8.21 VIJJĀ OF PAST LIVES (PUBBENIVĀSĀNUSSATIÑĀNA)

When that monk has the mind concentrated, purified, clear, without defilement, without mental depravity, gentle, workable, firm and steady, he will direct his mind to pubbenivāsānussatiñāṇa [Reminiscence of Past Lives]. He is recalling where he used to live in the past, one birth, two births, ... many lives which used to be, including ākāra [such as appearance, manner countenance, cause, reason, purpose] and uddesa [such as name, parents].

This recollection is the same as a man who goes from his own house to another, from that house to others and back to his own house again. He recollects that I went from my own house to that house, in that house, how I stood, sat, spoke, became silent, and went from that house to another. Then, I went from that house to others again.

He can recollect his past lives, one birth, two births ... many lives which used to be including ākāra and uddesa.

## 8.22 VIJĀ OF DECEASE AND REBIRTH OF BEINGS (CUTŪPAPĀTAÑĀNA)

When that monk has the mind concentrated, purified, clear, without defilement, without mental depravity, gentle, workable, firm, steady, he will direct his mind to cutūpapātañāṇa [Clairvoyance], he sees beings passing away, – being reborn, inferior, refined, good complexion, crude complexion, fortunate, unfortunate – with pure divine eyes which may see beyond human eyes ... he understands beings depending on kamma.

Just as at a palace on the four-way intersection in the middle of a city. A man with good sight standing on the palace can see humans going to a house, leaving a house, walking, coming, and travelling. Like that, a monk sees beings being passing away, being reborn, inferior, refined, good complexion, crude complexion, fortunate, misfortunate with pure divine eyes which see beyond human eyes ... he understands beings depending on kamma.

## 8.23 VIJĀ OF DESTRUCTION OF MENTAL INTOXICANTS (ĀSAVAKKHAYAÑĀNA)

When that monk has the mind concentrated, purified, clear, without defilement, without mental depravity, gentle, workable, firm, steady, he will direct his mind to āsavakkhayañāṇa. He thoroughly understands that this is

suffering, this is the cause of suffering, this is the cessation of suffering, this is the path leading to the cessation of suffering. These are mental intoxications (*āśava*). He sees this is a cause of mental intoxications. This is the cessation of mental intoxications. This is the path leading to the cessation of mental intoxications.

When he thoroughly understands this, his mind is emancipated from *āśava* of sense-desire, *āśava* of becoming and *āśava* of ignorance. When his mind has been emancipated, there will be the knowledge that this is emancipation. Birth ends. The chaste life is over. The obligation has been done. There is no more obligation. Just as in a pool on the top of mountain, there is pure and limpid water, and a man with good eyes who stands at the edge of the pool of water can see oyster shells, pebbles, tiles and fish which stop or move. He thinks that in the pool of water with pure and limpid water, there are oyster shells, pebbles, tiles and fish which stop or move. This is the same as the monk who understands thoroughly that this is suffering, this is the cause of suffering, ... He will know that birth ends. The chaste life is over. The obligation has been done. There is no more obligation.

### 8.3 DEVELOPING THREEFOLD TRANSCENDENTAL WISDOM (VIJJĀ)

#### 8.31 DEVELOPING VIJJĀ OF PAST LIVES

One who has attained Dhammakāya develops four rūpa-jhānas upward and downward for more stable concentration, purer, gentle and workable mind and practices Sawn-Sap-Tap-Tawee Meditation from the crude to the most refined bodies for purifying Ñāṇa-rattana of Dhammakāya. Then, one concentrates the mind of all bodies at the center of the most refined Dhammakāya Arahāt and concentrates the Spheres of Vision, Memory, Thought and Cognition to stop still at the center of the original seed elements (dhātu-dhammas) at the center of Human Body – the center of center of space element and consciousness element. It appears as a transparent spot like a pinpoint. One stops still at the center of center of that spot and resolves to see the life of oneself, last week, last month, last year and while being a child.

One concentrates the mind to stop still at the center of original seed elements of the body last seen all the way to a child and a newborn baby. Then, one follows the line of original seed elements to see while being an infant in the mother's womb and see while being kalala-rūpa and while locating the rebirth-consciousness in the mother's womb with refined Human Body or Celestial Body. Then, one sees before the rebirth-consciousness, it temporarily rested at the center of the body of the father. Then, one resolves to follow along the line of seed elements to recollect while one was dying or while moving from the body of last life, – this is counted one life.

When one sees clearly one concentrates the mind to stop still at the original seed elements and resolves to see how the life was, what one was – happy or suffering, rich or poor – what were the kamma results? One keeps concentrating the mind to stop still

at the center of center for seeing clearer and more accurately. One keeps following the same procedure to see earlier lives back by resolving backward one by one. When one becomes skillful one can recall lives faster but the mind must stop still at the center of center of the original seed elements (dhātu-dhammas) along the line of original seed elements and always recall lives backward to see the life accurately. To take a rest, one resolves to get back along the line of original seed elements to the present time.

### 8.32 DEVELOPING VIJĀ OF DECEASE AND REBIRTH OF BEINGS

Next, it is the same procedure to see the life and how it is going to be in the future. One concentrates the mind, which consists of seeing, remembering, thinking and knowing, to stop still into oneness at the original seed elements (dhātu-dhamma) of present body. Then, one makes a resolution to see the life of oneself tomorrow, next week, next month, next year, the next five years, the next ten years and so on until the day one dies – seeing how the life goes and resolving to see the results of bad and good kamma causing happiness and suffering section by section until one dies from this world.

It is the same procedure to recall others' lives in both present time and future time. One directs his or her seed elements (dhātu-dhamma) to be located at the center of the body of oneself and concentrates the mind to stop still into oneness at his or her original seed elements. Then, one resolves to see his or her past or future life of along the line of original seed elements.

If one wants to know where beings or a humans goes or where they are reborn and due to what kamma, one can do this by following the method of Universe Exploration as mentioned in Chapter Six. It is recommended for one to meditate to Nibbāna first for purifying the Ñāṇa-rattana of Dhammakāya as follows:



## PURIFYING VISION BY VISITING NIBBĀNA BEFORE SEEING THE REBIRTH

Practice *nirodha* to extinguish *samudaya* (eliminating unwholesome mind of bodies in the Three Worlds based on the Four Noble Truth's perspective). The purest and the most refined *Dhammakāya* will appear in *Āyatana* as *Nibbāna* and has *Nibbāna* as sense-object. One can know and see the *Nibbāna* Element or Enlightened *Dhammakāya* of Lord Buddha and Arahants who extinguished the five aggregates with *anupādisesa-nibbāna-dhātu* (*Nibbāna* without life remaining) as the unconditioned, which is the opposite of the conditioned, completely.

Practice four *samāpatti* in direct and reverse orders several times for stable, gentle and workable mind. Then, one concentrates the mind of all bodies at the center of the most refined *Dhammakāya* and practices *Bisadara-kāya* Meditation to purify all bodies and *nirodha* to extinguish *samudaya* (causes of suffering) for eliminating unwholesome mind of bodies in the Three Worlds. There is only the mind of *Ñāṇa-rattana* of the most refined *Dhammakāya*. One lets go of attachment in the five aggregates of bodies in the Three Worlds and lets-go of the pleasure in *jhāna-samāpatti*. As a result, cruder *Dhammakāya* falls back [disappears] and the most refined *Dhammakāya* appears in *Āyatana* as *Nibbāna*. One will see the Arahants who extinguished the aggregates and entered *Nibbāna* with *anupādisesa-nibbāna-dhātu* and their *Nibbāna* Element or Enlightened *Dhammakāya* Arahats which are seen in *Āyatana* as *Nibbāna*.

The Enlightened *Dhammakāya* of Lord Buddha who is seen sitting to enter *nirodha* calmly on the diamond throne is bright with Dhamma radiance and brighter than any *Nibbāna* Element in that *Nibbāna* and is surrounded by Enlightened *Dhammakāyas* or *Nibbāna* Elements of Noble Disciples who are bright with Dhamma radiance, sitting to enter *nirodha* on the *jhāna* factors [round

supporting disks] and circulating clockwise around Lord Buddha. The distance of each Noble Disciple is about half jhāna factor or the round supporting disk. They are countless in number of Enlightened Dhammakāya of Noble Disciples.

Enlightened Dhammakāyas Arahats or Nibbāna Elements of Silent Buddha are seen sitting on the diamond throne alone to enter nirodha calmly. They are bright with Dhamma radiance. There are no Nibbāna Elements of Noble Disciples surrounding like Lord Buddha because they did not teach anyone to attain path, fruits and Nibbāna.

When one meditates to this point or Āyatana (Nibbāna) one can know, see, touch and attain the sense-object of Nibbāna in three perspectives as follows:

**1. Nibbāna as the Home of the Nibbāna Element:** Āyatana as Nibbāna is the home of Nibbāna Element of Lord Buddhas, Silent Buddhas and the Arahants of Lord Buddha who extinguished their aggregates with anupādisesa-nibbāna-dhātu. Lord Buddha stated (Majjhima-nikāya, 25/158/206-207):

Atthi bhikkhave tadāyatanam ... Tam esevanto dukkhassa.

There exists, monks, Nibbāna as home (Āyatana), a dwelling place where there is neither earth, nor water, nor fire, nor wind, nor sphere of infinity of space, nor sphere of infinity of consciousness, nor sphere of nothingness, nor sphere of neither-perception nor non-perception, nor this world, nor the next world, nor sun nor moon. I, the Tathāgata [Lord Buddha], do not speak of that Āyatana as coming or going, or as remaining, passing

away, or arising. That Āyatana is without foundation, without occurrence, without sense-object. It is the end of suffering.

Lord Buddha stated Āyatana as Nibbāna is the dwelling [home] where Phra Arahants go without trouble and grief (Khuddaka-nikāya, 25/27/45).

Ahimsakā ye munayo  
Niccāṃ kāyena saṁvutā  
Te yanti uccutāṃ tānaṃ  
Yattha gantvā na socare.

Sages who do not harm and are constantly restrained in body, go to the place without birth, where, they do not grieve.

In the Kevatta Sutta, Lord Buddha states that there is no darkness in Nibbāna, only pure, bright radiance. Those who have attained paths, fruits and Nibbāna are able to know it and see it, but not with the physical eyes (Digha-nikāya, 9/350/283):

Viññānaṃ anidassanaṃ anantaṃ sabbato  
pabhaṃ.

Nibbāna can be realized but it is anidassa [not seen with the physical eyes], has the name of ananta [eternal without arising or passing away] and has bright or clearer, purer radiance than all other phenomena.

Lord Buddha also states this in the Khuddaka-nikāya Udāna (Khuddaka-nikāya, 25/50/85):

Yattha āpo ca paṭhavī  
Tejo vāyo na gādhati  
Na tattha sukkā jotanti

Ādicco nappakāsati  
Na tattha candimā bhāti  
Tamo tattha na vijjati.

There is no water, earth, fire or wind in Nibbāna. Venus's rays do not reach Nibbāna. Sunshine does not reach it. The moon's rays do not reach it. [But,] there is no darkness in Nibbāna.

**2. Nibbāna as Mental States:** The state of Nibbāna is Supra-mundane Dhamma which is pure from defilements and all impurity. It is eternal or dhamma without death. It is dhamma with essence of permanence, happiness and ultimate benefits. It is without birth, aging, sickness and death, etc. It is dhamma which is the opposite of the five aggregates which are the conditioned phenomena with life or consciousness and has the characteristics of impermanence, suffering, subject to sickness, being not permanent, non-self, without essence, with birth, aging, illness and death.

Venerable Sārīputta explains the method for developing insight wisdom (vipassanā-paññā) to compare these two types of dhamma: Nibbāna or Unconditioned Dhamma (saṅkhata-dhamma) and the five aggregates or conditioned dhamma (saṅkhata-dhamma). This insight occurs before the meditator attains sammatta-niyāma (certainty of attaining the Supra-mundane Path – Sotāpatti-magga or the path of stream-entry – to become enlightened) (Patisambhidamagga Atthakatha, 367).

The meditator examines the five aggregates as (1) impermanent, (2) suffering, (3) subject to illness, (4) a boil, (5) an arrow, (6) hardship, (7) disease, (8) fickle, (9) broken, (10) bad luck, (11) evil, (12) dangerous, (13) an obstacle, (14) shaken, (15) rotten, (16) fleeting, (17) defenseless, (18) unprotected, (19) without

refuge, (20) empty, (21) bare, (22) void, (23) non-self, (24) sin, (25) unstable, (26) without essence, (27) cause of hardship, (28) an executioner, (29) decay, (30) āsava (mental intoxicants), (31) conditioned, (32) a victim of Māra (the evil one), (33) with birth, (34) with aging, (35) with sickness, (36) with death, (37) with grief, (38) with lamentation, (39) with despair, (40) with sorrow.

Thus, the meditator gains anulomakhanti, [(in this sense, it is insight knowledge (vipassanā-ñāṇa) which goes along with Supra-mundane Path such as the Knowledge of Change-of-Lineage (gotrabhū-ñāṇa)] that all conditioned phenomena are impermanent, suffering and non-self. This leads to the Supra-mundane Path to Nibbāna.

When examining the extinguishing of the five aggregates to be Nibbāna, as having the opposite characteristics to the characteristics of all conditioned dhammas [the 40 above], he or she attains sammattaniyāma, that is, the certainty of attaining path, fruit and Nibbāna, that is, when he or she reaches the moment of magga-ñāṇa and phala-ñāṇa (knowledge of path and fruit), he or she attains the fruit attainment and contemplates paccavekkhaṇa (the knowledge of reviewing) as stated above. Regarding this, the Venerable Sārīputta states (Khuddaka-nikāya, 31/735/629-634):

Pañcakkhandhe aniccato passanto  
anulomikam khantiṃ paṭilabhati.  
Pañcannam khandhānam nirodho niccam  
nibbānanti passanto sammattaniyāmam  
okkamati. ... Pañcakkhandhe dukkhato  
passanto anulomikam khantiṃ paṭilabhati.  
Pañcannam khandhānam nirodho sukham  
nibbānanti passanto sammattaniyāmam  
okkamati [total 40].

When contemplating the five aggregates as impermanent (aniccato), he gains anulomakhanti (change-of-lineage insight). When contemplating the extinguished five aggregates [of the Arahant] as permanent like Nibbāna (niccam nibbānam), he enters sammattaniyāma (the Supra-mundane Path). ... When contemplating the five aggregates as suffering (dukkhato), he gains anuloma-khanti. When contemplating the extinguished five aggregates as happy like Nibbāna (sukham nibbanam), he enters sammattaniyāma. [total 40]

**3. Nibbāna as the Element supporting these states:** Dhamma that supports the Mental State of Nibbāna is the Nibbāna Element of Lord Buddha, Silent Buddhas and Venerable Arahants who have attained path, fruits and Nibbāna but they are still alive or have aggregates, this is saupādisesa-nibbana-dhātu. Anupādisesa-nibbāna-dhātu is those who have attained path, fruits and Nibbāna and extinguish their aggregates and there is only Nibbāna Element which is eternal. Lord Buddha stated (Khuddaka-nikāya, 25/222/285):

Dvemā bhikkhave nibbānadhātuyo katamā  
dve saupādisesā ca nibbānadhātu anupādisesā  
ca nibbānadhātu.

Monks, there are two types of Nibbāna Element (Nibbāna-dhātu). What are they? They are Nibbāna with life remaining [five aggregates] (saupādisesa-nibbana-dhātu) and without life remaining (anupādisesa-nibbana-dhātu).

Venerable Dhammapala comments that Nibbāna Element is the base that sustains the state of Nibbāna. This appears in the Paramatthadīpanī (Khuddaka-nikāya Atthakatha, 188):

Tadeva nissattanijjīvaṭṭhena  
sabhāvadhāraṇaṭṭhena ca dhātuti  
nibbānadhātu.

Nibbāna is called an element (dhātu) because of having no being and no life and because it is the sustainer of the state [of Nibbāna]. For these reasons it is called the Nibbāna element (Nibbāna-dhātu).

The Nibbāna Element is the Unconditioned Dhamma or asaṅkhata-dhātu in Pali which has the Three Characteristics (angutta-nikāya, 20/487/192), (1) no arising appears (na uppādo paññāyati), (2) no passing away appears (na vayo paññāyati) and (3) while persisting, no alteration appears (na ṭhitassa aññathattaṃ paññāyati). In addition, Lord Buddha stated (Khuddaka-nikāya, 25/160/207-208):

Monks, the unconditioned without birth, without becoming, without causes, and without creation does exist.

Monks, if the unconditioned without birth, without becoming, without causes, and without creation did not exist, the escape from the conditioned with birth, with becoming, with causes, and with creation would not appear in this world.

Monks, because there is the unconditioned without birth, without becoming, without causes, and without creation, the escape from

the conditioned with birth, with becoming,  
with causes, and with creation does exist.

Nibbāna Element is seed elements (dhātu-dhammas) or Dhamma Element that supports the mental state of Nibbāna such as four paths, four fruits and Nibbāna or Nine Supra-mundane Dhammas which are called Dhammakāya. Lord Buddha states, “Dhammakāya is ‘I’ or the real Tathāgata – not the five aggregates which have the Three Characteristics of impermanence, suffering and non-self of Prince Siddhattha.

Venerable Buddhaghosa explains that Dhammakāya is the Tathāgata and that the Nine Supra-mundane Dhammas (lokuttara-dhammas) are the body of the Tathāgata (Samyutta-nikāya, Atthakatha, 342-343):

Yo kho vakkali dhammanti idha bhagavā  
dhammakāya kho mahārāja tathāgatoti vuttaṃ  
dhammakāyatarṃ dasseti. Navavidho hi lokut-  
taradhammo tathāgatassa kāyo nāma.

In these words, the Blessed One is showing that the Tathāgatha [Lord Buddha] is the Dhammakāya. This appears in Lord Buddha’s statement as follow, “The great king! the Dhammakāya is the Tathāgata.” As the fact, the nine kinds of Supra-mundane Dhammas or lokuttaradhammas are called the body of the Tathāgatha.

The words, “Nine kinds of Supra-mundane Dhammas,” mean the four paths (magga), four fruits (phala) and one Nibbāna Element (Nibbāna-dhātu) or Unconditioned Element (asaṅkhata-dhātu).



Kathame dhammā lokuttarā. Apariyāpannā maggā ca maggabhalāni ca asaṅkhatā ca dhātu ime dhammā lokuttarā.

What are Supra-mundane Dhammas? Paths and fruits of paths which are Supra-mundane and the Unconditioned. Those Dhamma states are called Supra-mundane Dhammas or lokuttaradhammas.

So, Dhammakāya that has attained the fruit of Arahantship and can hold the state of Nibbāna is the Nibbāna Element and Dhammakāya is the real Tathāgata and Phra Arahants.

One who meditates to Āyatana Nibbāna can use the hand of his or her Dhammakāya to touch the Nibbāna Element [Enlightened Dhammakāya] of Lord Buddha or any Noble Arahants. One can feel that it is very refined, subtle and profound and one will feel that this is what Lord Buddha stated with the First Disciples or Pañcavaggiya who attained Stream-runner state (Vinaya 4/20-24/24-28):

Rūpaṃ bhikkhave anattā. Rūpaṃ hidam bhikkhave attā abhavissa. Nayidaṃ rūpaṃ abādhāya saṃvatteyya. Labbheṭṭha ca rūpe ‘Evaṃ me rūpaṃ hotu. Evaṃ me rūpaṃ mā ahoṣīti. Yasmā ca kho bhikkhave rūpaṃ anattā. Tasmā rūpaṃ ābādhāya saṃvattati. Na ca labbhati rūpe evaṃ me rūpaṃ hotu. Evaṃ me rūpaṃ mā ahoṣīti.

Imassmiṃca pana veyyākaranassamiṃ bhañṇamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āvavehi cittāni vimuccimsūti.

Monks, this body is anattā (non-self). Monks, if this body is attā (self) this body will not

tend to sickness. And, one could say, “Let the body become thus. Let the body not become thus.” But since, monks, body is non-self, body tends to sickness and one cannot say, “Let this body become thus. Let this body not become thus.

While Lord Buddha was stating this, the minds of Five Ascetics were released from āsava and not clinging due to attachment.

Lord Buddha compares the characteristics of self and non-self. In the Anattalakkhaṇa Sutta, Lord Buddha is preaching to the First Disciples (Pañcavaggiya) after they have gained the Dhamma-eye, realizing the Three Characteristics to become Stream-enterers. After listening to the Lord compare the two types of dhammas – Dhamma that is True Self and does not become sick versus the five aggregates that are non-self and are subject to sickness, they all became Arahants.

Lord Buddha directed the monks to have Self as Refuge and Shelter and Dhamma as Refuge and Shelter by the ultimate meaning (Digha-nikāya, 11/49/84):

Attadīpā bhikkhave viharatha attasaraṇā  
anaññasaraṇā dhammadīpā dhammasaraṇā  
anaññasaraṇā.

Monks, you must be one who has Self as Refuge, Self as Shelter, nothing else as shelter. You must be one who has Dhamma as Refuge, Dhamma as Shelter, nothing else as shelter.

The commentary says that “Self” in this statement refers to both worldly and Supra-mundane Dhammas (Digha-nikāya, Atthakatha, 30-31):

Ko panettha attā nāma?  
Lokiyalokuttaro dhammo.

What is called Self in attadīpa?  
Worldly dhammas (Lokiyadhamma) and  
Supra-mundane Dhammas (lokuttara-dhamma)  
[are called Self].

Moreover, the sub-commentary explains that the nine Supra-mundane dhammas are Self and a Refuge like an island (the ultimate Nibbāna) (Tika-nikāya, 181):

Attā nāmettha paramatthato dhammo  
abbhantaraṭṭhena. So evaṃ sampādito  
tumhākaṃ dīpaṃ tānaṃ gati parāyaṇanti.  
tena vuttaṃ dhammadīpātiādi.

The Self as attadīpa that the Lord refers to, in this context, are Dhammas inside by the ultimate meaning. The Ultimate Dhammas as True Self which you have attained are islands, refuge, abode (gati), destination. So, Lord Buddha said, ‘Dhammadīpā.’

So, if one says there are no dhammas that support Nibbāna Element, he or she is opposing the commentaries. Or, if one says Āyatana Nibbāna is not a dwelling place of Nibbāna Element, he or she falsely represents the Sayings of Lord Buddha.

Also, if one says, “Lord Buddha has never said self or attā” or if one says, “Even though both conditioned and unconditioned dhammas are non-self it is not necessary they must always be impermanent and suffering,” he opposes Sayings of Lord Buddha!

## EXPLORING WHERE BEINGS GO AFTER DEATH

When one has known and seen the three aspects of Nibbāna, now, one places the most refined Dhammakāya and Sawn-Sap-Tap-Tawee with Nibbāna of Lord Buddha until seed elements (dhātu-dhammas) are purified and concentration becomes stable. One concentrates the mind of all bodies to stop still at the center of the most refined Dhammakāya Arahāt. While the mind stops still, one resolves to extend the range of Ñāṇa-rattana of Dhammakāya Arahāt as large as the Three Worlds. Then, one directs the Three Worlds as kasiṇa or a meditation object at the center of Dhammakāya Arahāt and contemplates one at a time. One uses the eye or Ñāṇa-rattana of Dhammkāya to see where a dead person was reborn through the Three Worlds. If the dead person is not found, one will continue to Āyatana Lokantara located outside the Universe. While searching for the dead person, one stops still at the center of center and lets-go of the crude body and becomes the refined one for purifying seed elements (dhātu-dhammas) and vision, memory, thought and cognition of all bodies which are located at the center of Ñāṇa-rattana of Dhammakāya. This helps seed elements (dhātu-dhammas) become purified and concentration becomes more stable, as a result, the realization [knowing and seeing] is more accurate. If one has found the dead person one can understand the law of kamma by asking him what past kamma results – wholesome and unwholesome deeds – he is receiving in the present realm. This is only for beings or humans who have not attained Arahantship, so they will be in the three cycles in the Three Worlds or in Āyatana Lokantara without end.

In case of the Arahants who have extinguished their aggregates with anupādisesa-nibbāna-dhātu, their Dhammakāyas are seen sitting on the round supporting disks (jhāna factors) in Nibbāna as already mentioned.

This is the second knowledge (knowledge of the decease and rebirth of beings). If one practices this to become skillful, one can know and see faster.

The following is another more refined meditation method which enables a meditator to know and see bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas both inside and outside:

One directs seed elements (dhātu-dhammas) of a dead person located at the center of the body and concentrates vision-memory - thought - cognition, vision element - memory element - thought element - cognition element and the location of vision - memory - thought - cognition of oneself or the meditator in the same line as the dead person into oneness at the center of original seed elements (dhātu-dhammas). Then, one resolves to see his death and rebirth-consciousness in order of the five aggregates – body, feeling, perception, volition and consciousness – while they are extinguishing [dying]. One will see while the Dhamma Sphere of a being or human is going to be extinguished, it will fall back to the sixth position in line of navel level and the Dhamma Sphere of refined bodies which will do its function arising at the seventh position about two-middle finger joints (two inches) above navel level. Then, the refined body will pass through the sixth positions – the Center of the Body, fifth position – the Top of the Throat Aperture, fourth position – the Palate Terminus, the third position – the Center of the Head, the second position – the Tear Duct [female to the left and male to the right] and the first position – the Nostril Aperture [female to the left and male to the right], for rebirth based on the results of kamma at that time.

The body which is seeking rebirth is called sambhavesi body. The body which has already made rebirth-consciousness or birth is called deva or celestial body.

1. While the five aggregates [body, feeling, perception, volition and consciousness] of a beings or human is going to break down [die] the Dhamma Sphere which governs the body falls back to the center of the body at the sixth position and the being or human feels thrilled, twists the body or tries to grab something. This is because āyatana of new realm attracts and disconnect the Dhamma Sphere of Refined Body or Celestial Body from the Dhamma Sphere of Human Body [fresh body] of that being or human who is going to die.

2. Ñāṇa-rattana of Dhammakāya will help the meditator be able to see the extinguishing and arising of the Dhamma Sphere of that being or human and the mind of that being section by section. This depends on wholesome and unwholesome deeds as follows:

- While death is approaching and the mind is wholesome but not enough to release from defilements completely, Āyatana of happy realms which are human realm, celestial realm or Brahman realm attaches the refined body or deva body to be born on one of those due to wholesome mind. Action of body, mind and consciousness extinguishes and arises for changing from one realm to another all the time until it finds the realm that matches with virtue giving its result. It is like a snake molting or a person taking off a uniform and wearing a better or more refined one.
- If the mind is unwholesome while death is approaching, Āyatana of suffering realms such as realms of hungry ghosts, demons, hell beings or animals will attach to the Dhamma Sphere and refined body of that person to be reborn in one of them due to unwholesome deeds based on the level of unwholesome deeds one has committed.

This is called Knowledge of Decease and Rebirth of Beings (cūṭupapāta-ñāṇa). For new meditators, it is recommended

to follow step by step along the original seed elements (dhātu-dhamma). It might be difficult for a new meditator whose mind is not refined enough,— so frequent practices are recommended for better skill.

It is important for the meditators who can develop this knowledge not to show off the virtue by making predictions for someone else. This will lead them to ruin.

While developing Knowledge of Decease and Rebirth of Beings to see one's own aggregates or others and examining this with insight knowledge several times, this is Four Foundations of Mindfulness Meditation. Here is an example: When one practices mindfulness of bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas inside or outside and both inside and outside, one can realize the Three Characteristics which are impermanent, suffering and non-self of conditioned phenomena and the decay of aggregates of world beings. As a result, one becomes disgusted with being in the cycle of rebirth without end. Some are born in hell or heaven. Some are reborn as humans or animals. Some are happy or suffering. It all depends on causes and effects of kamma. Everyone must leave everything such as all treasures, children, husbands, wives and parents. Everything is changing like a dream. Everyone has the same situation. Then, one develops ten insight knowledge or vipassanā-ñāṇa several times. One will see the danger of the triple round or the cycle of rebirth and become disgusted with aggregates. When wisdom is bright to destroy ignorance which is the root cause of all suffering, craving and wrong view will be lightened in accordance with virtue one has attained. As a result, one can let go of attachment in the five aggregates better – no love, no desire, no attachment and no pleasure in having the aggregates and maintaining them too much. When one realizes this, one wants to leave the aggregates, but it is not possible like a bird in the cage or fish hooked, so one just becomes neutral and lets go of the aggregates, this is saṅghārūpekkhāñāṇa or Knowledge of Equanimity about Conditioned Things.

### 8.33 DEVELOPING VIJJĀ OF DESTRUCTION OF MENTAL INTOXICATANTS

Next, one purifies the mind from hindrances for āsavak-khaya-ñāṇa which is third knowledge. One examines the Twelve Links of Dependent Origination detailed in the Noble Truths to realize suffering, causes of suffering, cessation of suffering and paths to end the suffering for eliminating āsava and becoming a Perfect One or an Arahant. One develops this knowledge by bringing the first two knowledge to support as follows:

One concentrates the mind of all bodies to develop jhāna-samāpatti [four rūpa-jhānas] at the same time for more stable concentration, gentle and workable mind. Then, one develops Bisadara-kāya Meditation – developing nirodha [extinguishing samudaya or eliminating the unwholesome mind of bodies in the Three Worlds] until there is only the pure Ñāṇa-rattana of Dhammakāya. When one can let go of attachment in the five aggregates in the Three Worlds and pleasure in jhāna-samāpatti, Ñāṇa-rattana of the most refined Dhammakāya lets go of attachment and crude Dhammakāya falls back [disappears]. The most refined Dhammakāya will appear in Āyatana Nibbāna. One has gotrabhū mind [Ñāṇa-rattana of Dhammakāya] hold on to Nibbāna as object to examine the Four Noble Truths at the center of human and refined Human Bodies to thoroughly comprehend with the triple knowledge (sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa). Refined Dhammakāya Gotrabhū falls back or disappears and Dhammakāya Sotāpatti-magga arises to eliminate the three lower fetters which are sakkāyadiṭṭhi or false view, vicikicchā or doubt and sīlabbata-parāmāsa or adherence to useless rituals. Then, Dhammakāya Sotāpatti-magga falls back and there appears Dhammakāya Sotāpatti-phala whose lap-width, height and sphere diameter measure up to ten meters or more – white, transparent, pure and radiant [seen clearly all the time]. Dhammakāya Sotāpatti-phala enters phala-samāpatti and review



paccavekkhaṇa which is abandoned defilements, remaining defilements and paths, fruits and Nibbāna. There will be kata-ñāṇa which lets one know Dhammakāya Sotāpatti-phala attained.

## CONTEMPLATING THE FOUR NOBLE TRUTHS

When Ñāṇa-rattana of Dhammakāya Sotāpatti-phala examines the Noble Truths at the center of Celestial and refined Celestial Bodies to comprehend with the triple knowledge (sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa), Dhammakāya Sotāpatti-phala falls back [disappears].

Dhammakāya Sakadāgāmī-magga arises to eliminate defilements until greed (lobha), anger (dosa) and delusion (moha) are lightened and then falls back. There will appear Dhammakāya Sakadāgāmī-phala whose lap-width, height and sphere diameter measure up to 20 meters or more – so white, transparent, pure and radiant that one can see clearly all the time. Then, Dhammakāya Sakadāgāmī-phala enters phala-samāpatti and review paccavekkhaṇa which is abandoned defilements, remaining defilements and paths, fruits and Nibbāna. There will be kata-ñāṇa which lets one know Dhammakāya Sakadāgāmī-phala attained.

When Ñāṇa-rattana of Dhammakāya Sakadāgāmī-phala examines the Noble Truths at the center of Brahman and refined Brahman Bodies to comprehend with the triple knowledge (sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa), Dhammakāya Sakadāgāmī-phala falls back [disappears]. Dhammakāya Anāgāmī-magga arises to eliminate another two lower fetters which are paṭigha (repulsion) and kāma-rāga (sensual lust) and then, Dhammakāya Anāgāmī-magga falls back. There appears Dhammakāya Anāgāmī-phala whose lap-width, height and sphere diameter measure up to thirty meters or more – so white and so transparent, pure and radiant that one can see

Dhammakāya Anāgāmī-phala clearly all the time. Then, Dhammakāya Anāgāmī-phala enters phala-samāpatti (fruit attainment) and review paccavekkhaṇa which is abandoned defilements, remaining defilements and paths, fruits and Nibbāna. There will be kata-ñāṇa which lets one know Dhammakāya Anāgāmī-phala attained.

When Ñāṇa-rattana of Dhammakāya Anāgāmī-phala examines the Noble Truths at the center of Formless Brahman and refined Formless Brahman Bodies to penetrate with the triple knowledge (sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa), Dhammakāya Anāgāmī-phala falls back [disappears]. Dhammakāya Arahatta-magga arises to eliminate five higher fetters which are rūpa-rāga (attachment to realms of form), arūpa-rāga (attachment to formless realms), māna (conceit or pride), uddhacca (restlessness) and avijjā (ignorance) and then, Dhammakāya Arahatta-magga falls back. There appears Dhammakāya Arahatta-phala whose lap-width, height and sphere diameter measure up to forty meters or more – so white, so transparent, pure and radiant that one can see Dhammakāya Arahatta-phala clearly all the time. Then, Dhammakāya Arahatta-phala enters phala-samāpatti and reviews paths, fruits and Nibbāna. There will be kata-ñāṇa which lets one know Dhammakāya Anāgāmī-phala attained.

If one has accumulated high virtue, one can use Ñāṇa-rattana of Dhammakāya Arahata to enter Āyatana Nibbāna and have Nibbāna as object as well as āsavakkhaya-ñāṇa to examine the Four Noble Truths in all bodies at the same time to comprehend with triple knowledge (sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa) with twelvefold intuitive insight. Dhammakāya Arahatta-magga will arise to eliminate the five lower fetters and the five higher fetters [in total ten fetters].

Dhammakāya Arahatta-phala will arise to enter samāpatti to review paccavakkhaṇa which is paths, fruits and Nibbāna. There will be kata-ñāṇa which lets one know Dhammakāya Anāgāmī-phala attained. Lord Buddha stated, “When the mind is released there will be knowledge of emancipation,” and “a Noble Disciple

knows birth ends, holy life is completed, obligation has been done and there is no more obligation like this.” The meditator will see his Dhammakāya Arahāt which bright, refined and radiant all the time – never to become murky or smaller again.

Based on the Tipitaka, for example, perfections of the Great Bodhisatta for enlightenment as Lord Buddha, one can develop transcendental knowledge and supernormal powers for realizing phenomena and Noble Truths perfectly and attaining highest Paths, Fruits and Nibbāna or Arahatta-magga - Arahatta-phala immediately.

The triple knowledge of *sacca-ñāṇa*, *kicca-ñāṇa* and *kata-ñāṇa* is wisdom that arises during one’s practice to realize that the Dhamma is real and that if one practices correctly without giving up, one will eventually become free from suffering. The triple knowledge of the Four Truths [twelve insights altogether] are like a shovel used to dig the ground for the stream of wisdom to flow through. This stream flows toward the Knowledge of Disenchantment (*nibbidāñāṇa*). In one instant, the twelve insights will develop into realization of the Twelve Links of Dependent Origination (*paṭicca-samuppāda*), which enable one to discern impermanence, suffering, non-self and the cause of suffering. This is the pathway to the discernment of the Four Noble Truths and the realization of “*Sabbe saṅkhāra aniccā, sabbe saṅkhāra dukkhā, sabbe dhamma* (conditioned dhammas) *anattā*.” They are the great Dhamma weapons to destroy the fetters in an instant.

The triple knowledge of *sacca-ñāṇa*, *kicca-ñāṇa* and *kata-ñāṇa* can be seen and discerned through *ceto-samādhi* (deliverance of mind) or the method according to the Four Foundations of Mindfulness that Luang Phor Sodh practiced and taught, which enables one to reach Dhammakāya and Āyatana Nibbāna.

## COMPARING THE FIVE AGGREGATES WITH NIBBĀNA

While still possessing the five aggregates, the Nibbāna Elements (saupādisesa-nibbāna-dhātu) of the Arahants can attain cessation (nirodha-samāpatti) and dwell in Āyatana Nibbāna at any time. It is therefore stated by the learned (asekha) that the Arahants can enter Nibbāna through saupādisesa-nibbāna-dhātu at any time while they are still alive.

When the five aggregates perish, the anupādisesa-nibbāna-dhātu of Lord Buddha appears, dwelling perpetually at the center of Āyatana Nibbāna, sitting on a raised diamond throne. Countless anupādisesa-nibbāna-dhātu of Arahant disciples circulate clockwise around Lord Buddha, supported by their jhāna factors, which appear as circular crystal platforms (āsana) about a hand's width in thickness. The diameter of the platforms just match the lap of the sitting Dhammakāya and the platforms are separated by a distance of about half of their diameter. They are ordered by the date that each disciple entered Nibbāna. The Nibbāna Element or Nibbāna-dhātu of the Foremost Disciples on the left [Mogallāna Mahāthera] and right [Sārīputta Mahāthera] of Lord Buddha arrived in Nibbāna before Lord Buddha. The anupādisesa-nibbāna-dhātu of the Silent Buddhas (pacceka-buddha) appear sitting all alone on diamond thrones, because they didn't teach any disciples to reach the path to Nibbāna while they were alive.

Aside from this Nibbāna of our Lord Buddha Gotama with His disciples and the Silent Buddhas of His era, there are countless other Nibbānas which are the residences of successively earlier Buddhas who completed purification of the ten perfections either with diligence (viriyā-dhika), faith (saddhā-dhika) or wisdom (paññā-dhika), along with their disciples and the Silent Buddhas of Their eras.

These Nibbānas stretch back in time over all the way to the Living Nibbānas of the Primordial Buddhas who attained much more perfections than subsequent Buddhas and were able to enter Nibbāna with all of Their regal bodies absolutely purified from passion (virāga-dhātu or virāga-dhamma) all the way down to the crudest human flesh body. They can be seen sitting supported on Their jhāna factors which look like circular clear crystal platforms about a hand's width thick. They are very big, clear and pure, with brilliant rays emanating profusely from Their exquisitely radiant bodies. Each central Primordial Buddha is surrounded at front, back, left and right, by countless sub-Primordial Buddhas, and there are more at the center of the center and at the edges of each one. There are additional uncountable layers, shining throughout the whole of Living Nibbāna. And there are still further countless Nibbānas in countless Nibbānas of countless Primordial Buddhas in countless Primordial Buddhas beyond this, according to the age of the Buddha and the perfections attained.

#### 8.4 VIJĀ TO EXPERIENCE TRUE ESSENCE

Luang Phor Sodh, who practiced samatha-vipassanā meditation in accordance with the Four Foundations of Mindfulness, explained the meditation practice further. The meditator first reaches, knows, experiences and becomes the Dhammakāya Arahāt in Dhammakāya Arahāt over and over to become the most refined Dhammakāya Arahāt. He, then, enters, knows and experiences Āyatana Nibbāna where the Nibbāna Element (Nibbāna-dhātu) of Lord Buddha dwells surrounded by countless Nibbāna Elements of Arahant Disciples, each sitting on their bright, clear jhāna factors. The meditator next contemplates the Four Noble Truths to arrive at the paths and fruits and Nibbāna Element for himself in some degree. Then, he places this pure, personal Dhammakāya that he has

attained at the center of the Nibbāna-dhātu Dhammakāya of Lord Buddha which is seated on the diamond throne. He goes inside and stops still at the center of the center of Lord Buddha's Nibbāna Element. The center expands itself [disappears]. Then, innumerable Nibbāna Element inside Nibbāna Element arises repeatedly in an unbroken string, each in its own Nibbāna. This is the way to get to, know, experience and become the pure True Essence (seed elements or dhātu-dhammas) of each successive Buddha's Nibbāna Element that arises. Then one will arrive at the Primordial Buddhas in their countless Living Nibbānas, as described above.

When one has, to some extent, reached, known, experienced, and become True Essence (seed elements or dhātu-dhammas) in accordance with Lord Buddha's virtue, he or she stops still at the center of the center of Lord Buddha and knows and experiences the white or meritorious right view of Lord Buddha's transcendental knowledge (vijjā) as a means of controlling wrong view or darkness. Darkness includes both simple ignorance and the overt malevolence of evil (delusion or Māra) which is incorporated into the essence and psycho-physical organisms of worldly beings. It results in physical, verbal and mental misbehavior and suffering or problems as well as the resulting karmic consequences. These include evil spells and dangers of catastrophes, wars, terrorism, riots and natural disasters. One who has already studied the higher practice of the Three Trainings (tisikkha) as detailed in the Noble Eightfold Path and has polished one's True Essence (seed elements (dhātu-dhammas) to be always pure will experience the results of this practice in accordance with the level of the practice.

According to the words of Lord Buddha in the First Nibbāna Sutta, "Āyatana Nibbāna is the home and dwelling place of the Nibbāna Element (anupādisesa-nibbāna-dhātu) of Lord Buddha, the Silent Buddhas and the Arahant disciples whose five aggregates have perished." Those who study and practice correctly

according to the Four Foundations of Mindfulness and have reached Dhammakāya are able to perform cessation, letting-go of or destroying the causes of suffering to reach the most refined state, enter and see Āyatana Nibbāna. From the level of gotrabhū-ñāṇa up through magga-ñāṇa and phala-ñāṇa, one will clearly realize and see in accordance with one's level of attainment. Āyatana Nibbāna is a supra-mundane domain beyond the world, beyond the sun and moon. It does not contain the earth, water, fire or wind elements. It is, however, not dark, it is completely bright with the radiance of the uncountable Dhammakāyas of Buddhas, Silent Buddhas (Pacceka-buddhas) and Arahant disciples who have abandoned their five aggregates and entered cessation as anupādisesa-nibbāna-dhātu to dwell in Āyatana Nibbāna. The radiance of their Dhammakāyas is purer and brighter than anything on earth. These are the words of Lord Buddha cited above. Do not doubt it, see it for yourself.

Luang Phor Sodh who practiced concentration and insight meditation in accordance with the Four Foundations of Mindfulness to attain the Dhammakāya of Lord Buddha, always wished for his students to attain Dhammakāya. And, he often said,

Dhammakāya is the refuge of all world beings. Dhammakāya never misled or deceived anyone. One with good knowledge (ñāṇa) will know it and one with good eyes will see it.

#### 8.41 COMPREHENDING ALL FOUR TRUTHS AS “NON-SELF”

Marshall of the Doctrine, Venerable Sārīputta Mahāthera, the Right-hand Foremost Disciple of Lord Buddha, instructed that the Four Noble Truths should be comprehended as one insight for all Four Truths together (Khuddaka-nikāya, 19/1711/546-547). The principle is as follows:

One who sees suffering will see the causes of suffering, cessation of suffering and paths to end the suffering.

One who sees the causes of suffering will see suffering, the cessation of suffering and the paths to end suffering.

One who sees cessation of suffering will see suffering, the causes of suffering, and the paths to end suffering.

One who sees the paths to end suffering will see suffering, the causes of suffering, and cessation of suffering.

Thus, a meditator who thoroughly comprehends any one of the four Noble Truths also comprehends the other three (Khuddakānikāya, 31/547/451).

All Four Noble Truths are, then, thoroughly comprehended with one single insight for all Four Truths, as follows: That which is impermanent, is suffering. That which is impermanent and suffering, is non-self. That which is impermanent, suffering and non-self, is real. That which is impermanent, suffering, non-self and real, is Truth. That which is impermanent, suffering, non-self, real and true is considered as one.

That which is considered as one is one.

One thoroughly comprehends one Truth with one insight; thus, Four Truths are thoroughly comprehended with one Insight.



Therefore, Four Truths are thoroughly comprehended with one insight. How many perspectives does that insight encompass? The insight encompasses twelve perspectives, as follows: (1) being real, (2) non-self, (3) being true, (4) comprehension, (5) higher knowledge, (6) discernment, (7) dhamma, (8) similarity, (9) dhamma already known, (10) dhamma to thoroughly comprehend, (11) righteousness, and (12) enlightenment.

This one Truth, then, is contemplated from twelve perspectives, and thoroughly comprehended with one insight.

In conclusion, comprehending thoroughly is seeing mindfully and understanding clearly. Comprehending the Four Truths is real, non-self (anattā), true and understanding thoroughly. Thus, it is both enlightenment and attainment.

Each Truth, dukkha-sacca, samudaya-sacca, nirodha-sacca and magga-sacca, has its own characteristics, which are different from the state of seeing and understanding thoroughly, as follows (Khuddaka-nikāya, 31/549/453-454):

Katham tathaṭṭhena cattāri saccāni  
ekapaṭivedhāni. Solasahi ākārehi tathaṭṭhena  
cattāri saccāni ekapaṭivedhāni.

Dukkhasa pīlanatṭho saṅkhataṭṭho  
santāpatṭho vipariṇāmatṭho tathaṭṭho.

Samudayassa āyuhanaṭṭho nidānatṭho  
saññogatṭho palibodhaṭṭho tathaṭṭho.

Nirodhassa nissaraṇatṭho vivekatṭho  
asaṅkhataṭṭho amataṭṭho tathaṭṭho.

Maggassa niyyānattho hetattho dassanattho  
ādhipeyyattho tathattho.

Imehi solasahi ākārehi tathatthena cattāri  
saccāni ekasaṅgahitāni. Yaṃ ekasaṅgahitam  
taṃ ekattaṃ. Ekattaṃ ekena ñāṇena  
paṭivijjhatīti cattāri saccāni ekapaṭivedhāni.

Kathaṃ anattatthena ... saccatthena  
paṭivedhatthena abhijānanatthena  
parijānanatthena dhammatthena tathatthena  
Thātathatthena sacchikiriyaatthena  
phassanatthena abhisamayaatthena cattāri  
saccāni ekapaṭivethāni.

How are the Four Truths comprehended with  
one single insight? The Four Truths are thor-  
oughly comprehended with one single insight  
having 16 reality facets, as follows:

**Dukkha or Suffering** is oppression, con-  
ditioned, anxiety, and instability. This is  
reality.

**Samudaya or Causes of Suffering** is com-  
piling, causing, fettering and concerning.  
This is reality.

**Nirodha or Cessation of Suffering** is elimi-  
nation, seclusion, unconditioned and immor-  
tality. This is reality.

**Magga or Path to End the Suffering** is leav-  
ing, causing, seeing and vigorous. This is  
reality.

The Four Truths are considered as one Truth with 16 reality facets. Any truth considered as one, that truth is one.

One always thoroughly comprehends one Truth with one insight. Thus, the Four Truths are thoroughly comprehended with one insight.

How are the Four Truths thoroughly comprehended with one insight, by non-self, by reality, by comprehension, by higher knowledge, by discernment, by Dhamma, by similarity, by Dhamma already known, by Dhamma to thoroughly comprehend, by righteousness, and by enlightenment?

In the case of the Four Truths, there is thorough comprehension with one insight as NON-SELF. The Four Truths are thoroughly comprehended by non-self with one insight having 16 facets [4 per Truth] as follows:

### 1. Dukkha (Suffering)

- Oppression (pīlanatṭho),
  - Conditioned (saṅkhataṭṭho),
  - Anxiety (santāpatṭho),
  - Instability (vipariṇāmatṭho).
- Non-Self (anattaṭṭho)

### 2. Samudaya (Causes)

- Compiling (āyuhanaṭṭho),
  - Causes (nidānatṭho),
  - Fetter (saññogataṭṭho),
  - Concern (palibodhaṭṭho).
- Non-Self (anattaṭṭho)

### 3. Nirodha (Cessation)

- Elimination (nissaraṇaṭṭho),
  - Seclusion (vivekaṭṭho),
  - Unconditioned (asaṅkhataṭṭho),
  - Immortality (amataṭṭho).
- Non-Self (anattaṭṭho)

### 4. Magga (Path)

- Leaving (niyyānaṭṭho),
  - Causes (hetṭho),
  - Seeing (dassanaṭṭho),
  - Vigor (ādhīpateyyaṭṭho).
- Non-Self (anattaṭṭho)

In sum, the Four Noble Truths are thoroughly comprehended by one insight, NON-SELF. This insight has 16 facets which cover the specific characteristics and conditions of the Four Truths. A meditator who thoroughly comprehends any one of the Four Truths will comprehend all four. Thus, the Four Truths can be treated as one and thoroughly comprehended with one insight.

## 8.42 TRUTHS ARE TRUE

Something seems wrong in the previous argument. Truths are True. They are eternal, unchanging, profound and ultimately significant. In short, this means they are unconditioned. That is why the Four Noble Truths deserve so much reverence. But, we have just successfully comprehended all Four Noble Truths as non-self. How can this be? “Non-self” implies conditioned phenomena with their Universal Characteristics (tilakhaṇa) of impermanence, suffering and non-self.

What, exactly, are we calling “non-self” and “conditioned”? Well, “True Self” must be eternal and unchanging. Thus, any movement or action, including “life” itself and any mental action, such as “comprehension,” must be “non-self” and “conditioned.” The act of thoroughly comprehending the Four Noble Truths is “non-self” that is why we are able to penetrate all four with one Insight. It is the lowest common denominator.

When we look closer at the Four Noble Truths, we find that three out of the four clearly refer to conditioned phenomena of this world (*kāmaloka*). Nos. 1, 2 & 4 concern suffering, causes & conditions, and paths, all of which are clearly situated in our mundane realms. No. 3 “*nirodha*,” however, is ambiguous. We have just succeeded in classifying it with the others as “conditioned” by treating it as the action of cessation or renunciation. Viewed as an action, it is clearly conditioned.

We have, in fact, considered all Four Truths in terms of actions. “Truth,” however, is a noun. It refers to the fact – the reality, situation or natural law – underlying the action. We expect the Four Noble Truths to dictate eternal Truths or natural laws deemed Dhamma. In fact, treating the third Noble Truth as the action of cessation, renunciation or letting go begs the profound question of “where to go?” to which the Bodhisatta devoted uncountable lifetimes. It not only cheapens the Four Noble Truths, but also Lord Buddha’s heroic efforts summarized in His triumphant exclamation: “*Āyatana Nibbāna* exists!” If it did not exist, there would be no way out of this morass of suffering. But, because it does exist, there is a way out.

We owe a very profound debt of gratitude to Lord Buddha for leading us to *Nibbāna*. If Lord Buddha had just discovered *Nibbāna*, as we usually assume, He would deserve our deepest reverence as the world’s greatest scientist. In fact, however, advanced meditators can see that our debt is even greater. Lord Buddha did not just discover this *Nibbāna*, He created it especially for us.

Buddhists and non-Buddhists alike, we all owe this opportunity for our salvation to Lord Buddha's strenuous lifetimes of effort.

In conclusion, we can, indeed, thoroughly comprehend all Four Noble Truths with one insight as “non-self” by focusing on the conditioned, action component of each Truth. This, however, seems to cheapen the Noble Truths and Lord Buddha's Gargantuan efforts on our behalf. We will see below that Marshall of the Dhamma Sārīputta Mahāthero continued his instruction to consider the Noble Truths as Unconditioned.

### 8.43 NOBLE TRUTHS AS BRIDGE FROM CONDITIONED TO UNCONDITIONED

#### THE NOBLE TRUTHS AS BOTH CONDITIONED AND UNCONDITIONED

Continuing his instruction, Marshall of the Dhamma, Sārīputta Mahāthera, showed that the Four Noble Truths can also be comprehended as both conditioned and unconditioned with two characteristics, six characteristics or twelve characteristics (Khuddaka-nikāya, 31/550/454-455), as follows:

*Saccānaṃ kati lakkhaṇāni. Saccānaṃ  
dve lakkhaṇāni saṅkhatalakkhanaṇca  
asaṅkhatalakkhanaṇca. Saccānaṃ imāni dve  
lakkhaṇāni.*

*Saccānaṃ kati lakkhaṇāni. Saccānaṃ cha  
lakkhaṇāni.*

*Saṅkhatānaṃ saccānaṃ uppādo paññāyati.  
Vayo paññāyati. Ṭhitānaṃ aññathattaṃ  
paññāyati.*

Na asaṅkhatassa saccassa uppādo paññāyati.  
Na vayo paññāyati. Ṭhitānaṃ aññathattaṃ  
paññāyati.

Saccānaṃ imāni cha lakkhaṇāni.

Saccānaṃ kati lakkhaṇāni. Saccānaṃ  
dvādasa lakkhaṇāni.

Dukkhasaccassa uppādo paññāyati. Vayo  
paññāyati. Ṭhitassa aññathattaṃ paññāyati.

Samudaya-saccassa uppādo paññāyati. Vayo  
paññāyati. Ṭhitassa aññathattaṃ paññāyati.

Magga-saccassa uppādo paññāyati. Vayo  
paññāyati. Ṭhitassa aññathattaṃ paññāyati.

Na nirodha-saccassa uppādo paññāyati.  
Vayo paññāyati. Ṭhitassa aññathattaṃ  
paññāyati.

Saccānaṃ imāni dvādasa lakkhaṇāni.

**TWO:** How many characteristics does sacca (Truth) have? Sacca has two characteristics: (1) The characteristics of the conditioned and (2) The characteristics of the unconditioned. Sacca has these two characteristics

**SIX:** How many characteristics does Sacca have? Sacca has six characteristics as follows:

Sacca that is conditioned has the characteristics: (1) arising appears, (2) passing away

appears, and (3) while existing, instability appears.

Sacca that is unconditioned has the characteristics: (1) no arising appears, (2) no passing away appears, and (3) while persisting, no instability appears. Sacca has these six characteristics.

**TWELVE:** How many characteristics does Sacca have? Sacca has twelve characteristics as follows:

Dukkha-sacca or Truth of Suffering: (1) arising appears, (2) passing away appears, and (3) while persisting, instability appears.

Samudaya-sacca or Truth of Causes of Suffering: (1) arising appears, (2) passing away appears, and (3) while persisting, instability appears.

Magga-sacca or Truth of Paths: (1) arising appears, (2) passing away appears, and (3) while persisting, instability appears.

Nirodha-sacca or Truth of Cessation of Suffering: (1) no arising appears, (2) no passing away appears and (3) while persisting (since attainment), no instability appears.

Sacca has these twelve characteristics.



This is summarized in the following table:

Conditionality	Sacca	Characteristics
<b>Conditioned</b> (saṅkhata-lakkhaṇa)	1. Suffering (Dukkha) 2. Causes (Samudaya) 4. Path (Magga)	Arising appears, Passing away appears, While existing, instability appears.
<b>Unconditioned</b> (asaṅkhata-lakkhaṇa)	3. Cessation (Nirodha)	No arising appears, No passing away appears, While existing, no instability appears.

## VENERABLE SĀRĪPUTTA ON NIRODHA

Venerable Sārīputta also taught that the Four Noble Truths can be thoroughly comprehended as unconditioned with four other perspectives: being real (tatha), non-self (anattā), truth (sacca) and meditation attainment (paṭivedha). Of these, only non-self (anattā) was included in comprehension. Only nirodha-sacca as Nibbāna is unconditioned. Dukkha-sacca, samudaya-sacca and magga-sacca are all conditioned. For nirodha as Nibbāna, the Nibbāna-element or Nirodha-dhātu the Nobles Disciples has attained has unconditioned characteristics. It is no longer non-self or anattā.

To examine the Four Noble Truths for thorough comprehension, one should follow the principle of phenomena examination taught by Lord Buddha, “What is impermanent that is suffering, what is suffering that is non-self.”

When one uses this principle of Lord Buddha to examine all phenomena one will comprehend that the conditioned phenomena, acts or characteristics are impermanent, suffering and non-self as well as examination of the Four Noble Truths that fall into the same natural rule.

Dukkha-sacca, samudaya-sacca and magga-sacca are conditioned or saṅkhātadhamma, so they are impermanent. What is impermanent, that is suffering and what is suffering, that is non-self.

Venerable Sārīputta Mahāthera explained the Four Truths, especially nirodha-sacca for thorough comprehension regarding elimination of dukkha-sacca and samudaya-sacca as follows (Khuddakanikāya, 31/556/461):

Aging-death (jarā-maraṇa) is dukkha-sacca.  
Birth is samudaya-sacca. Eliminating both  
aging-death and birth (jāti) is nirodha-sacca.  
Knowing the extinguishment is magga-sacca.

Birth is dukkha-sacca. Existence or becoming  
(bhava) is samudaya-sacca. Eliminating both  
birth and existence is nirodha-sacca. Know-  
ing the extinguishment is magga-sacca.

Existence or becoming is dukkha-sacca.  
Attachment (upādāna) is samudaya-sacca.  
Eliminating both existence and attachment is  
nirodha-sacca. Knowing the extinguishment  
is magga-sacca.

Attachment is dukkha-sacca. Craving (taṇhā)  
is samudaya-sacca. Eliminating both attach-  
ment and craving is nirodha-sacca. Knowing  
the extinguishment is magga-sacca.

Craving is dukkha-sacca. Sensation or feeling (vedanā) is samudaya-sacca. Eliminating both craving and sensation is nirodha-sacca. Knowing the extinguishment is magga-sacca.

Sensation is dukkha-sacca. Contact (phassa) is samudaya-sacca. Eliminating both sensation and contact is nirodha-sacca. Knowing the extinguishment is magga-sacca.

Contact is dukkha-sacca. Six sense-bases (salāyatana) is samudaya-sacca. Eliminating both contact and six sense-bases is nirodha-sacca. Knowing the extinguishment is magga-sacca.

The Six sense-bases are dukkha-sacca. Mind and body (nāma-rūpa) are samudaya-sacca. Eliminating both six sense-bases and mind and body is nirodha-sacca. Knowing the extinguishment is magga-sacca.

Mind and body are dukkha-sacca. Consciousness (viññāṇa) is samudaya-sacca. Eliminating both mind and body and consciousness is nirodha-sacca. Knowing the extinguishment is magga-sacca.

Consciousness is dukkha-sacca. Formations (saṅkhāra) are samudaya-sacca. Eliminating both consciousness and formations is nirodha-sacca. Knowing the extinguishment is magga-sacca.

Formations are dukkha-sacca. Ignorance (avijjā) is samudaya-sacca. Eliminating both formations and ignorance is nirodha-sacca. Knowing the extinguishment is magga-sacca.

Aging-death is dukkha-sacca. Birth is either dukkha-sacca or samudaya-sacca. Eliminating both aging-death and birth is nirodha-sacca. Knowing the extinguishment is magga-sacca.

Birth is dukkha-sacca. Existence is either dukkha-sacca or samudaya-sacca. Eliminating both birth and existence is nirodha-sacca. Knowing the extinguishment is magga-sacca.

Formations (saṅkhāra) are dukkha-sacca. Ignorance (avijjā) is either dukkha-sacca or samudaya-sacca. Eliminating both formations and ignorance is nirodha-sacca. Knowing the extinguishment is magga-sacca.

In the Saddhammapakāsinī, Venerable Phra Mahā Nāma-thera has concluded that the word nirodha-sacca means insight to comprehend thoroughly which is action (kiriya) as follows (Khuddakānikāya Atthakatha, 235):

Nirodha-saccanti nirodha-saccā-rammaṇaṁ  
nirodha-saccap-paṭivedhaññaṇaṁ.

The word nirodha-saccaṁ [nirodha-sacca] is ñāṇa (insight) to thoroughly comprehend nirodha-sacca and it has nirodha-sacca as the sense-object.

This means nirodha-sacca is insight to comprehend thoroughly which is action (kiriya) or characteristic (ākāra). Its natural

characteristics are impermanent – what is impermanent, that is suffering, what is suffering, that is non-self. Nirodha-sacca is concluded into the Three Truths based on their condition states, so it does not include nirodha-dhātu or Nibbāna Element within Noble Disciples who have already attained. Nirodha-dhātu is the unconditioned and the ultimate dhamma beyond the worlds and the Three Characteristics of conditioned.

### THE DANGER OF ANNIHILATIONISM

Venerable Ajahn Mun Bhūridatta-mahāthera called nirodha-dhātu or the Nibbāna Element which is Supra-mundane Dhamma, “Permanent mind (ṭhīti-citta) and permanent dhamma (ṭhīti-dhamma)” as follows (Ajahn Mun Bhūridatta-mahathera, 25):

Those wishing to extinguish the Three Worlds must extinguish their own minds up to the destruction of action (kiriya) and removing all that is unreal from the mind. There remain only non-action [nirodha-dhātu] or [Nibbāna-dhātu] along with ṭhīti-citta and ṭhīti-dhamma which never die. [They are amata-dhamma].

Students must clearly understand the evidence. Otherwise, they can get lost and become ultra anattā fanatics with wrong-view. Such extremists are way-off the Buddhist path, like big fish that die in a shallow pond. Venerable Upaligunupamajahn (Can Siricando), former abbot of Wat Baroma-nivasa, expressed the dangers of misunderstanding anattā (non-self) in “Dhamma-vicayānusasana” as follows:

Some students are too much intellectual and take anattānupassanā (non-self insight meditation) and suññatānupassanā (emptiness

insight meditation) as meditation objects until anatta-saññā (perception of non-self) and suññata-saññā (perception of emptiness) arise. Thus, they take empty and void as meditation objects and misunderstand that empty and void are Nibbāna.

Thus, they take avijjā or ignorance as their refuge. In fact, void and empty are ignorance. That is why this is called taking ignorance as refuge. They become empty and void persons in reality, ungrateful to the Triple Gem or for the virtue instilled in them by their fathers, mothers, teachers, king and governors.

Even if they understand dying-void or death-and-rebirth, they still have wrong view. They see no point in making merit for themselves. They blame their teacher, saying: ‘He knows reality, but makes his living by deceiving people, teaching that doing this is good and doing that is bad. He just lies and cheats intentionally. In reality, there is no good and no bad.’ This is how they talk.

They blame and oppress anyone who is grateful in any way. They never make merit such as donating or observing precepts (sīla). They like to blame others and to run down their own good deeds or the good deeds of other associates. This is because they have become Annihilationists with wrong view. Understanding or seeing incorrectly like this is wrong view.

You must reflect very, very carefully on aniccaṃ, dukkhaṃ and anattā. Some teach that knowing and seeing ‘self’ is the road to ruin. They imply that understanding ‘self’ as ‘attā’ is evil. Do not misunderstand this! This is no joke! If you understand correctly, it will lead you to Nibbāna, but, if you misunderstand, you will fall down into Lokantara Hell. Hundreds, thousands or even countless students of Buddhism become Annihilationists. Reflect carefully! You must understand this correctly!

### THE NIRODHA ELEMENT IS UNCONDITIONED

The Four Truths can be thoroughly comprehended with one insight as “non-self.” The nirodha-sacca of this comprehension means the state with the causes of suffering (samudaya) extinguished. This implies, also, the extinguishing of ignorance, defilements, craving, attachment or clinging, birth, existence, decay, and death. The nirodha-dhātu or Nibbāna Element which supports this state is the ultimately pure seed element (dhātu-dhamma) attained by Noble Disciples. It is not completely void, only void of defilements and has become unconditioned, ultimate Dhamma with the characteristics of no arising, no passing away, and no instability. Nirodha only appears momentarily like a light that flashes to destroy darkness, but the lamp is not extinguished. It continues as the Nirodha or Nibbāna Element.

In conclusion, thoroughly comprehending the Four Noble Truths serves like a bridge between our mundane, compound human world and the ultimate, non-compound Āyatana Nibbāna. With persistent, dedicated effort, meditators can ascend to the pathways on

this side of the bridge. These can be recognized as Dhammakāya. The meditator continues to cross the bridge from Noble Disciple to Noble Disciple reaping successive paths and fruits by letting go of fetters. Finally reaching the other end and the eternal, peaceful happiness of Nibbāna, which has “self-like” characteristics such as maximum usefulness and benefit. It might be hazarded that with persistence throughout the long struggle to get there, one has, in fact, created one’s own “True Self” through self purification. This would be in accordance with Lord Buddha’s exhortation to “Make yourself a refuge unto yourself.”

## 8.5 SELF-PURIFICATION

We have shown that progress at both worldly and Noble levels toward the paths, fruits and Nibbāna, including realization of the Four Noble Truths, is essentially a process of self purification leading to more and more refined levels of perception and comprehension. This section focuses on purification of the seed elements or dhātu-dhamma which represent potential states of the psychophysical organism. The procedure for the purification of these microscopic dhamma is a Supra-mundane science or vijjā, called āsavakkhayañāṇa (knowledge of the destruction of mental intoxicants). It is the science that Lord Buddha attained in the last watch of the night, resulting in enlightenment. The Pali word vijjā is used in Buddhism primarily for threefold supra-mundane science (vijjā 3) and eightfold supra-mundane science (vijjā 8).

**Threefold Supra-mundane Science:** (1) Remembrance of Past Lives (pubbenivāsānussatiñāṇa), (2) Knowledge of the Karmic Decease and Rebirth of All Beings (cutūpapātañāṇa), and (3) Knowledge of Purification from Mental Intoxicants (āsavakkhayañāṇa).



**Eightfold Supra-mundane Science:** (1) Insight-knowledge (vipassanāñāṇa), (2) Mind-made Magical Power (manomayiddhi), (3) Supernormal Powers (iddhividhī), (4) Deva Ear (dibbasota), (5) Penetration of the Minds of Others, (6) Remembrance of Past Lives, (7) The Deva Eye (dibbacakkhu), and (8) Knowledge of Purification from Mental Intoxicants.

The word “vijjā” in “vijjā of seed element (dhātu-dhamma) purification” is language introduced by meditation master Luang Phor Sodh, who practiced Four Foundations of Mindfulness to Dhammakāya and the Nibbāna of Lord Buddha, plus more and more refined Nibbānas to Primordial Nibbāna, the most refined in perfections (pāramī). Primordial Buddha taught him how to develop the vijjā of seed elements (dhātu-dhamma) purification by practicing Bisadara-kāya Meditation to purify all bodies from the crudest Human Bodies to the most refined Dhammakāya Bodies. This is the method for developing cessation nirodha to extinguish causation samudaya.

This vijjā also eliminates evil (Māra) mind-bodies and seed elements (dhātu-dhamma) throughout the Three Worlds. These evil (Māra) dhātu-dhamma can overpower and control the minds of world beings. The vijjā, also, has other benefits for world beings. If meditators can reach, know and see both the vijjā of the Phra (noble) and the avijjā of Māra (evil), they can, ultimately, reach, know, see and become pure elements (dhātu) and pure dhamma or asaṅkhata-dhātu and asaṅkhata-dhamma, free from all defilements and from the dhātu-dhamma of Māra. One could avoid the conditioned five aggregates with the Three Characteristics which bind world beings in the endless cycle of rebirth. They could attain permanent peace and happiness, free from all suffering. That is Nibbāna.

Vijjā of seed elements (dhātu-dhamma) purification is purifying the fully developed mind or Ñāṇa-rattana of Dhammakāya for thoroughly comprehending the Four Noble Truths, the Twelve

Links of Dependent Origination, and complete elimination of āsava-kilesa (mental intoxicants). This vijjā is called āsavakkhaya-ñāṇa (knowledge of the destruction of mental intoxicants). The word āsavakkhayañāṇa already appeared in the Tipitaka. The question arises, why did Luang Phor Sodh create the new wording, “Vijjā of Purifying Seed Elements (dhātu-dhammas)?” The answer is the meditation master Luang Phor Sodh reached, knew and saw new vijjā or knowledge from Primordial Lord Buddha. He used this new word to teach his students the method to develop āsava-nirodha-gāminī-paṭipadā (the path leading to the cessation of mental intoxications) by developing meditation to purify one’s own seed elements (dhātu-dhammas). This is developing Nirodha to extinguish samudaya based on Noble Truths. It is not for eliminating the unwholesome minds of bodies in the Three Worlds which arise with unwholesome or black dhammas, such as ignorance, defilements, craving, attachment, existence and birth. These arise in countless numbers of existences and births. This vijjā is for eliminating the pickled defilements in the mind, called āsava – kāmasava, bhavāsava and avijjāsava – which are all called āsava-samudaya. They are the causes of suffering or dukkha-samudaya. The results are dukkha-nirodha or complete extinguishing of suffering due to extinguished causes. This results in attaining permanent happiness or Nibbāna.

If fetters or defilements that bind man to the round of re-birth are not eliminated completely by deliverance or temporarily by repression (vikkhambhana-vimutti), meditating will accumulate virtues and perfections for shortening existences and births. Whenever perfections are fully filled, one can eliminate āsava-kilesa completely as deliverance by destruction (samuccheda-vimutti).

The Dhammakāya Ñāṇa-rattana that is developed from purifying seed elements (dhātu-dhammas) and vision, memory, thought and cognition [mind] of all bodies will develop to the

triple knowledge, *sacca-ñāṇa*, *vicca-ñāṇa* and *kata-ñāṇa*, leading one to realize the Four Noble Truths and the Twelve Links of Dependent Origination. Development of the triple knowledge is the *āsavakkhaya-ñāṇa* or knowledge of the destruction of mental intoxicants like the Noble Arahants following Lord Buddha who attained *vijjā 3* or the threefold transcendental knowledge.

Meditating to purify seed elements (*dhātu-dhamma*) also helps purify *dhātu* or element which support dhammas [both wholesome and unwholesome] to become only wholesome seed elements (*dhātu-dhammas*), pure from defilement, ignorance, craving, attachment, existence, birth, decay or sickness, death, sorrow, lamentation, pain, grief and despair. This will also help meditators become more mentally and physically healthy.

*Dhātu* [water-earth-fire-wind] support dhammas which may be wholesome, unwholesome or indeterminate depending on the case. Those three dhammas are located in the mind at the center of the body. One who meditates to *Dhammakāya* concentrates the mind at the center of the most refined *Dhammakāya* Arahant and develops *Bisadara-kāya* and *Sawn-Sap-Tap-Tawee* Meditation to purify all bodies until the Pure *Dhammakāya* appears in *Āyatana Nibbāna*. This is the starting point for developing the *vijjā* for purifying the seed elements (*dhātu-dhamma*). When the meditator reaches *Āyatana Nibbāna* and has *Nibbāna* as sense-object, the meditator resolves to place that Pure *Dhammakāya* at the center of the center of the *Nibbāna* Element of *Nibbāna* in *Nibbāna* and so on to the most refined Primordial *Nibbāna*. Then, the meditator will arrive at “Living *Nibbāna*” and can reach, know and see the most refined, pure seed elements (*dhātu-dhammas*).

The Purest *Dhammakāya Ñāṇa-rattana* will develop to realize the Four Noble Truths – this is *dukkha*, this is *samudaya*, this is *dukkha-nirodha* and this is *dukkha-nirodha-gāminī-paṭipadā* (the path leading to the cessation of suffering). It will, also, realize that

these are āsava, these are āsava-samudaya, these are āsava-nirodha and these are āsava-nirodha-gāminī-paṭipadā (the path leading to the cessation of mental intoxications), this is āsavakkhaya-ñāṇa. The Purest Dhammakāya Ñāṇa-rattana will purify and eliminate unwholesome seed elements (dhātu-dhammas) and (akusalā dhamma) which are ignorance, defilement, craving, attachment, existence, birth, decay or sickness, death, sorrow, lamentation, pain, grief and despair, based on virtue level attained. As a result, seed elements (dhātu-dhammas) and vision, memory, thought and cognition [mind] become pure and clean and the mental and physical health of meditator will become better and better based on the virtue attained.

In addition, the meditator can see and know Cakkavatti. [Cakkavatti looks like Lord Buddha with decorations.] Cakkavatti is the Lord Treasurer, Keeper of the Noble Seven Treasures. These are: (1) Crystal Disc, (2) Crystal Elephant, (3) Crystal Horse, (4) Crystal General, (5) Crystal Treasurer, (6) Crystal Lady Servant and (7) Crystal Sphere. In addition, there are a Crystal Telescope and Crystal Microscope which help increase the sight range of the Ñāṇa-rattana to encompass both conditioned and unconditioned phenomena. The meditator can reach, know and see the pure white seed elements (dhātu-dhammas) of Lord Buddha. One can reach peace and prosperity with human treasures, deva treasures and Nibbāna treasures, in accordance with one's level of virtue. Luang Phor Sodh said:

If body, speech and mind are pure, one can  
continuously use the treasures of Cakkavatti  
forever.

Luang Phor Sodh also said:

One with knowledge will know, one with  
good eyes will see.

Vijjā of seed element (dhātu-dhamma) purification, also called Advanced Dhammakāya Meditation is only taught to those who meditate to Dhammakāya. Those who want to learn more need to practice themselves. Lord Buddha and the meditation masters have stated that: “We just show you the path. You must diligently practice by yourself.”

In addition, Lord Buddha said (Khuddaka-nikāya, 25/30/51):

Akkhāto vo mayā maggo  
Aññāya sallasatthanam  
Tumhehi kiccaṃ ātappaṃ  
Akkhātāro tathāgatā  
Patipannā pamokkhanti  
Jhāyino mārabandhanā.

I [the Tathāgata] know precisely the Dhamma for removing the arrow of defilement. I have already shown you the Path. You must make the effort for yourself. The Tathāgata only reveals the way. Those who diligently contemplate and follow this route will gain freedom from the bondage of Māra [evil].

Lord Buddha also said (Khuddaka-nikāya, 25/22/36):

Attā hi attano nātho  
Ko hi nātho paro siyā  
Attanā hi sudantena  
Nātham labhati dullabham.

Self is a one's refuge. Nobody is anybody's refuge. One who is well trained will attain the refuge that is hard to attain.



# CONCLUSION



In conclusion, we set out to present and preserve the most advanced teachings of the Venerable Phra Mongkol-Thepmuni (Sodh Candasaro), known as Luang Phor Sodh, who studied, practiced and taught Four Foundations of Mindfulness Meditation to Dhammakāya and Nibbāna, in order to ensure that his teachings will continue to spread and bear fruit over many generations to come.

We began by introducing the teachings and meditation practice, showing how samatha practice leads to right concentration, establishing the foundation for vipassanā insight meditation and how the meditation practice flows smoothly from Samatha to vipassanā. We showed that a crucial element in the meditation practice is continuing directly to more and more refined bodies-in-bodies, feelings-in-feelings, minds-in-minds, and dhammas-in-dhammas, in order to develop firm, reliable super powers with which to see, know and comprehend such advanced teachings. The meditation leads beyond the ordinary to Transcendent Dhammakāya mentality, the fully developed mind of the Ñāṇa-rattana, and, potentially, to direct, personal experience of Nibbāna.

The body of the text is a continual stream of amazing insights detailed sufficiently for a dedicated seeker to “See for himself.” We learn, for example, that the mind can actually be observed and purified, while watching the colors change. The book concludes with explaining the final step to enlightenment of penetrating the Four Noble Truths via Nirodha of Suffering with such purification. We can safely conclude that the book not only achieves, but far exceeds its objective. Future generations, now, have a detailed, sophisticated handbook to these treasured teachings which offer undreamt of new mind empowerment possibilities.

The supra-mundane wisdom and meditation instructions documented here provide the necessary and sufficient, pertinent, reliable, and valid information for each reader and for humankind as a whole to take a momentous quantum leap into a new era of mental culture, developing human mind-power from the proverbial 10% to 100% usage. The ultimate Buddhist aim of enlightenment is, undeniably, the loftiest expression of mankind’s astounding aspiration, audacious enterprise and courageous conscientiousness.

On a mundane level, we all spend 12 to 24 years in school, preparing for life. The mental cultivation techniques presented here, if widely taught in Elementary Schools, could increase the efficacy of such education ten-fold, with concomitant benefits for modern science and social harmony. Inner peace of mind and outer loving-kindness underlie the super powers and profound insights gained.



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# GLOSSARY

**Abhiññā:** Supernormal powers and knowledge consisting of five mundane powers attainable through various degrees of mind concentration and one supra-mundane power attainable through insight penetration.

**[Five] Aggregates:** The five heaps of mind and body. These five are grouped together into one unit and are conventionally termed ‘being,’ ‘person,’ ‘self,’ ‘we,’ or ‘them.’ These five consist of (1) corporeality, (2) feeling or sensation, (3) perception, (4) volition, and (5) consciousness.

**Āloka-kasiṇa:** Spherical light object of concentration, such as a clear, bright and luminous crystal sphere.

**Anāgāmī:** A Non-Returner; he or she has cut the five lower fetters and will be reborn only in a higher world – among the beings of the Pure Abode. From there, he or she will attain Nibbāna.

**Ānāpānasati:** A meditation technique based on mindfulness of breathing.

**Anattā:** Non-self, absence of any grasping self or ego.

**Aniccā:** Impermanence: the rising and passing or changeability of all compounds, or the appearance and disappearance of compounds. Compound things never remain exactly the same for even one moment, but are vanishing and reappearing constantly.

**Anuloma:** Conforming, in proper order, in forward order.

**Anumodanā:** Congratulations, rejoicing.

**Anupādisesa-nibbāna:** Nibbāna without the substratum of life remaining.

**Anupassanā:** Contemplation of body, feelings, mental functions, and dhammas.

**Anusaya:** Evil propensities or passions of the mind, latent disposition, underlying tendencies, dormant mental impurity.

**Anussati:** Recollections mentioned in the scriptures for use in concentration meditation.

**Apāya:** State of loss and woe, unhappy existence.

**Apāya-bhūmi:** The four unhappy worlds: the worlds of animals, hungry ghosts, demons and hell beings.

**Appanā-samādhi:** Fixed concentration, attainment-concentration, absorption-concentration (jhāna).

**Arūpa-jhāna:** The (Four) Absorptions of the Formless Sphere.

**Arūpa-loka:** Formless Realms or Worlds.

**Asaṅkata:** Unconditioned.

**Asaṅkhata-lakkhaṇa:** Three Characteristics of the Unconditioned: (1) No arising appears, (2) No passing away appears and (3) While standing, no alternation or changeability appears.

**Āsava:** Cankers, corrupting influences, mental intoxication or influences, defilements of the mind or mental states.

**Āsavakkhayañāṇa:** The knowledge of destruction of mental intoxicants.

**Asubha:** Impure, loathsomeness, foulness often mentioned in the context of seeing the body's impure nature to overcome the delusion of thinking that the body is beautiful and forming attachments to it

**Avijjā:** Ignorance.

**Arahant (n) or Arahāt (adj):** A Worthy One. There are four types of Arahants, (1) one who attains the path contemplating with pure insight and only āsavakkhayañāṇa or Knowledge of the Destruction of Mental Intoxication, (2) one with the Threefold Knowledge, (3) one with the Sixfold Super knowledge and (4) one having attained the Analytic Insights.

**Āyatana or Āyatana (Sanskrit):** (1) Place, dwelling place, abode, home ... sphere, sense-organ and object (Pali-Thai-English-Sanskrit, 122). (2) Dhammakāya Arahants can exist in Nibbāna in the highest perfection. (3) The Twelve Sensory Domains or the Twelve Spheres.

**Bodhisatta** is one who has resolved to accumulate greater virtues to perfections for enlightenment for helping his fellow beings, also, called a candidate for Buddhahood. He must accumulate merit longer in each of the three levels of perfection. In the Tipitaka, Lord Buddha called Himself Bodhisatta, “When I, the Tathāgata, was just a Bodhisatta, not yet enlightened with higher wisdom. I comprehend the Light Object (āloka-kasiṇa) and saw the Form Icon (rūpa-nimitta). In addition, there are three levels of Lord Buddha: enlightenment with wisdom, enlightenment with faith and enlightenment with persistence, each of which requires a longer period of completing Perfections respectively.

**Luang Phor, Luang Pu or Lung Ta:** Thai word for addressing a senior monk: it has the meaning of Reverend Father, Grandfather or Grand-uncle, respectively.

**Brahman:** A divine being of the Form World or Formless World.

**Buddha:** The Buddha, Lord Buddha, the Enlightened One, the Awakened One.

**Buddha-interval:** The period between the appearance of one Buddha and another.

**Conditioned Phenomena:** Formations, formed things, compound things. The characteristics of the conditioned are: (1) arising, (2) passing away and (3) while appearing, changeability is apparent.

**Defilements (kilesa):** The dhamma that makes the minds of beings depressed. They are: (1) Greed, (2) Doubt or Uncertainty, (3) Hatred, (4) Sloth, (5) Delusion, (6) Restlessness, (7) Conceit, (8) Shamelessness, (9) Wrong view, (10) Lack of moral dread.

**Dhamma or dhamma:** (1) Phenomenon, nature, any fleeting object, the Five Aggregate elements, (2) The doctrine proclaimed by Lord Buddha after His Enlightenment. The natural laws pertaining to the True nature of existence, especially concerning the nature, cause, and cessation of suffering, and the path that leads to the end of suffering [The Four Noble Truths].

**Dhammakāya Meditation:** Dhammakāya Meditation is based on four principles: three methods of concentration and the Principle of the Center. The three concentration techniques are: meditating on an object of visualization - the light sphere (Āloka-kasiṇa), Recollection of Lord Buddha's virtues (Buddhānussati) and Mindfulness of Breathing (Ānāpānasati).

**Dhammakāya:** The supra-mundane body of the purest element which is non-compound and not subject to the three characteristics of impermanence, suffering and non-self.

**Dhammakāya-Gotrabhū:** Noble State Wisdom.

**Dhammakāya-Anāgāmī:** Non-returner.

**Dhammakāya-Arahant:** Perfect One.

**Dhammakāya-Sakadāgāmī:** Once Returner.

**Dhammakāya-Sotāpanna:** Stream Winner, a state of attainment of the first state of holiness.

**Dibbacakkhu:** Divine eye, the faculty of supernormal vision, (also Dhamma-cakkhu) the power of seeing all that is taking place in the whole universe – e.g. the passing away and arising of beings in the different worlds such as the hells, the heavens, etc.

**Dibbasota:** Divine ear, heavenly ear.

**Diṭṭhi:** Views or understanding. If the word diṭṭhi is mentioned alone, it means wrong view or understanding.

**Diṭṭhivisuddhi:** Purity of understanding in right view.

**Dukkha:** Suffering, unsatisfactoriness due to the transient nature of all compounds.

**Fetters:** The defilements that bond beings into existence. There are: (1) False view of individuality, (2) Doubt or uncertainty, (3) Adherence to wrong rules and rituals, (4) Sensual lust, (5) Repulsion or anger, (6) Lust for realms of form, (7) Lust for formless realms, (8) Conceit, (9) Distraction or Restlessness, and (10) Ignorance.

**[Five] Hindrances** are the obstacles which block or cut off the mind from transcending to wisdom. They are Drowsiness (thīna-middha), Doubt (vicikicchā), Ill Will (byāpāda), Restlessness (Uddhacca-kukkucca), and Sensual Desire (kāma-chanda). (1) Drowsiness is sleepiness, laziness sloth, torpor, languor, or stolidity. It is caused by dislike, discontent or aversion (arati). (2) Doubt is perplexity, scepticism, indecision, or uncertainty. It is caused by lack of contemplation (ayonisomanasikāra). (3) Ill Will is hatred, malevolence, or aversion. It is caused by annoyance, anger, hatred, enmity, repulsion, or repugnance (paṭigha). (4) Restlessness is worry or anxiety. It is caused by being unable to stop the mind from mental distraction or anxiety, lack of peace (cetasoavūpasama). (5) Sensual Desire is desire in sphere of five sensual objects which consist of sights, sounds, smells, tastes and touch. It is caused by lust or craving for beautiful or pleasing perceptions (subhasaññā).



**Heinous Crimes (anantariya-kamma):** Immediate, presently occurring-deeds bring immediate, uninterrupted and uninterrupted results. They are matricide, patricide, killing an Arahant, causing a Buddha to suffer a contusion or to bleed, and causing schism in the Order.

**Impurities of Insight (vipassanūpakilesa)** are (1) A Luminous aura emitted from the body, (2) Rapture (Pīti) of both mind and the body, (3) Insight knowledge seeing mind and body clearly, (4) Tranquility of both mind and body, (5) Happiness occurring in the mind and the body, (6) Assurance, (7) Excess Exertion leading to exhaustion, (8) Excess Mindfulness leading to distracting nimitta, (9) Excess Equanimity misinterpreted as Nibbāna, and (10) Delight leading to satisfaction with the current state. These ten impurities may arise deluding one to think that one has attained the Path, Fruit, and Nibbāna. This can cause the meditator to stop efforts and remain with craving, conceit and wrong view.

**Moggallana** was the Left-hand Foremost Disciple of Lord Buddha. He was most accomplished of all Lord Buddha's disciples in the various supernatural powers.

**Noble One or Noble Disciple:** Holy or Noble persons. They are Stream-Enterer (sotāpanna), Once-Returner (sakadāgāmi), Non-Returner (anāgāmi) and the Worthy one or Arahant.

**Nimitta:** Sign, omen, mark, portent, cause, mental image, mental relex, boundary marker. There are three mental signs which arise during meditation. They are:

**The Preliminary Sign (parikamma-nimitta)** is mentally constructed such as by visualizing meditation objects or mentally and verbally reciting Lord Buddha's virtues etc. The preliminary sign signifies momentary concentration (khanika-samādhi) and can be attained with all types of meditation.

**The Learning Sign (upacāra-samādhi)** is a sign that lasts longer. While opening and closing the eyes, the meditator can recall the sign accurately. The learning sign is also called the visualized image. The learning sign signifies access concentration and can be attained with all types of meditation.

**The Counterpart Sign (patibhāga-nimitta)** is stable for a long period, fixed in the eye and mind and can be made bigger or smaller. The counterpart sign signifies attainment concentration (appanā-samādhi) and can be attained by twenty two types of meditation: the Ten Kasiṇas, the Ten Meditations on Corpses (asubha), Mindfulness of the Body (kāyagatāsati) and Mindfulness of Breathing (ānāpānasati).

### **Three Stages of Meditation:**

**The Preliminary Meditation (parikamma-bhāvanā)** is visualizing a sign (nimitta) or mentally reciting Lord Buddha's virtues etc. Preliminary Meditation can be attained with all types of meditation.

**The Proximate Meditation (upacāra-bhāvanā)** is attaining the Learning Sign due to contemplating a meditation object, as a result the Five Hindrances are calmed. Proximate Meditation can be attained through ten types of meditation: Eight Recollections [excluding Mindfulness of the Body and Mindfulness of Breathing], Contemplation of the Four Element Kasiṇas and Contemplation of the Loathsomeness of Food.

**The Attainment Meditation (appanā-bhāvanā)** is attaining jhāna due to developing the Learning Sign. Attainment Meditation can be reached with thirty types of meditation. These thirty types of meditation can help meditators achieve Attainment Meditation (appanā-bhāvanā) in some form.

**[The Seven] Purifications** are the stages of purity. They are: (1) Purity of Conduct or Morality (*sīla-visuddhi*), (2) Purity of Mind (*citta-visuddhi*), which is the mind without the five hindrances, (3) Purity of View (*ditṭhi-visuddhi*) which is the realization of the Three Characteristics that is seeing mind and body as impermanent, suffering and non-self, (4) Purity of Transcending Doubt (*kaṅkhāvitaraṇa-visuddhi*) which is the overcoming of doubt in the causes and conditions of mind and body, (5) Purity of Knowledge and Vision of What Is Path and Not Path (*maggāmaggañāṇadassana-visuddhi*) which is abandoning the defilements associated with *vipassanā* after seeing the Three Characteristics and the rise and fall of mind and body. (6) Purity of Knowledge and Vision of the Course of Practice, and (7) Purity of Knowledge and Vision (*ñāṇadassanavisuddhi*) which is entering *Nibbāna* when contemplating Conformity with Truth, *Gotrabhū-ñāṇa* has *Nibbāna* as object and realizes the Four Noble Truths in each of the three insight knowledge states: knowing the Truths (*sacca-ñāṇa*), knowing the functions to perform (*kicca-ñāṇa*) and knowing what has been done (*kata-ñāṇa*). In these twelve steps mentioned above, the meditator permanently destroys ignorance, defilements, craving, clinging and at least the three fetters of Self Concept, Doubt and Adherence to Useless Precepts and Rituals. The resultant mind, then, takes *Nibbāna* as object and enters *Nibbāna* as Fruit Attainment.

**Phra:** (1) Title used when speaking of a Buddhist monk. (2) Title for calling a noble one.

**Perfections:** The ten spiritual perfections. They are (1) charity, giving, generosity, and self-sacrifice (*dāna-pāramī*), (2) morality, good conduct (*sīla-pāramī*), (3) renunciation (*nekkhamma-pāramī*), wisdom, insight, understanding (*paññā-pāramī*), endeavor, energy, effort (*virīya-pāramī*), endurance, tolerance, forbearance (*khanti-pāramī*), truthfulness (*sacca-pāramī*), resolution, self-determination (*adhitthāna-pāramī*), loving-kindness, friendliness (*mettā-pāramī*), equanimity, indifference to praise and blame (*upekkhā-pāramī*).

**Private Buddha or Single Buddha:** A Buddha who becomes enlightened by himself, but does not teach others.

**Samādhi:** Concentration; one-pointed mind; mental discipline.

**Samāpatti:** Four rūpa-jhānas and four arūpa-jhānas.

**Samatha:** A technique to develop mental concentration by using a meditation device or kasiṇa (the Buddha has prescribed 40 all together). Its object is tranquility, calmness, and one-pointedness, which lead to jhānas.

**Sammā-arahang:** These are the words repeated (parikamma-bhāvanā) in Dhammakāya Meditation to help gain mental concentration. Sammā is from Sammā-sambuddho, the Buddha's Supreme Right Enlightenment or Supreme Right Wisdom. Arahang means the virtue of Buddha's being far from passions, or His Perfect Purity.

**Sanupādisesa-nibbāna:** Nibbāna with the substratum of life remaining.

**Sārīputta** was Left-hand Foremost Disciple of Lord Buddha. He became an Arhant "foremost in wisdom" renowned for his teaching and is depicted in the Theravada tradition as one of the most important disciples of Lord Buddha.

**The Triple Knowledge (ñāṇa)** consists of (1) **Sacca-ñāṇa** is knowledge of the Truths as they are. **Kicca-ñāṇa** is knowledge of the functions with regard to the respective Four Noble Truths. **Kata-ñāṇa** is knowledge of what has been done with regard to the respective Four Noble Truths.

**Rāga:** Lust, passion, greed. [rāgacarita]: The lustful, one whose habit is passion, one of lustful temperament.

**Rūpa:** (1) Body, form, material, body, corporeality, (2) object of the eye, visible object.

**Rūpa-jhāna:** Absorptions of the Fine-material Sphere.

**Sacca-ñāṇa** is knowledge of the Truths as they are. **Kicca-ñāṇa** is knowledge of the functions with regard to the respective Four Noble Truths. **Kata-ñāṇa** is knowledge of what has been done with regard to the respective Four Noble Truths. These three are also called the Triple Knowledge.

**The Three Trainings:** Practices of Morality, Concentration and Wisdom. They are also called Training in Higher Morality, Training in Higher Mentality and Training in Higher Wisdom.

**The Triple Gem (Rattana):** (1) the Buddha, the Enlightened One, (2) the Dhamma, the Doctrine and (3) the Sangha.

**Upasatha Hall:** The shrine hall within a monastery where the Disciplinary Code (Pātimokkha) is recited on full-moon and new-moon days.

**Unconditioned Phenomena:** The non-compound things. The characteristics of the unconditioned are: (1) no arising, (2) no passing away and (3) while standing, there is no alternation.

**Vaṭṭa:** The round of rebirth. [Also, vaṭṭa 3] – The Round of Defilement (kilesa-vaṭṭa), Round of Karma (kamma-vaṭṭa) and Round of Results (vipāka-vaṭṭa).

**Vedanā:** Feelings, Sensation.

**Vicāra:** Sustained thought on the object of concentration.

**Vicikicchā:** Doubt (on the Dhamma practices leading to Nibbāna).

**Vijjā:** Higher knowledge, transcendental wisdom.

**Vijjā 3** consists of (1) Remembrance of past lives, (2) Knowledge of the decease and rebirth of all beings, and (3) Knowledge of how to destroy mental intoxicants.

**Vijjā 8** consists of Insight-knowledge, (2) Mind-made Magical Power, (3) Supernormal Powers, (4) Divine Ear, (5) Penetration of the Minds of Others, (6) Remembrance of Former Existences, (7) Divine Eye, (8) Knowledge of How to Destroy Mental Intoxicants.

**Vimutti:** Deliverance, emancipation, release, salvation, liberation.

**Vimutti-ñāṇa-dassana:** A state of attainment of knowledge and insight of salvation or deliverance.

**Viññāṇa:** Consciousness.

**Vinaya:** Discipline, the code of monastic discipline, the rules of discipline of the order.

**Vipassanā:** Penetrative insight, intuitive vision, seeing as it is.

**Vipassanā-ñāṇa:** Insight-knowledge

**Visakha** is the full-moon day of the sixth lunar month in commemoration of the Buddha's Birth, Enlightenment and Great Decease.

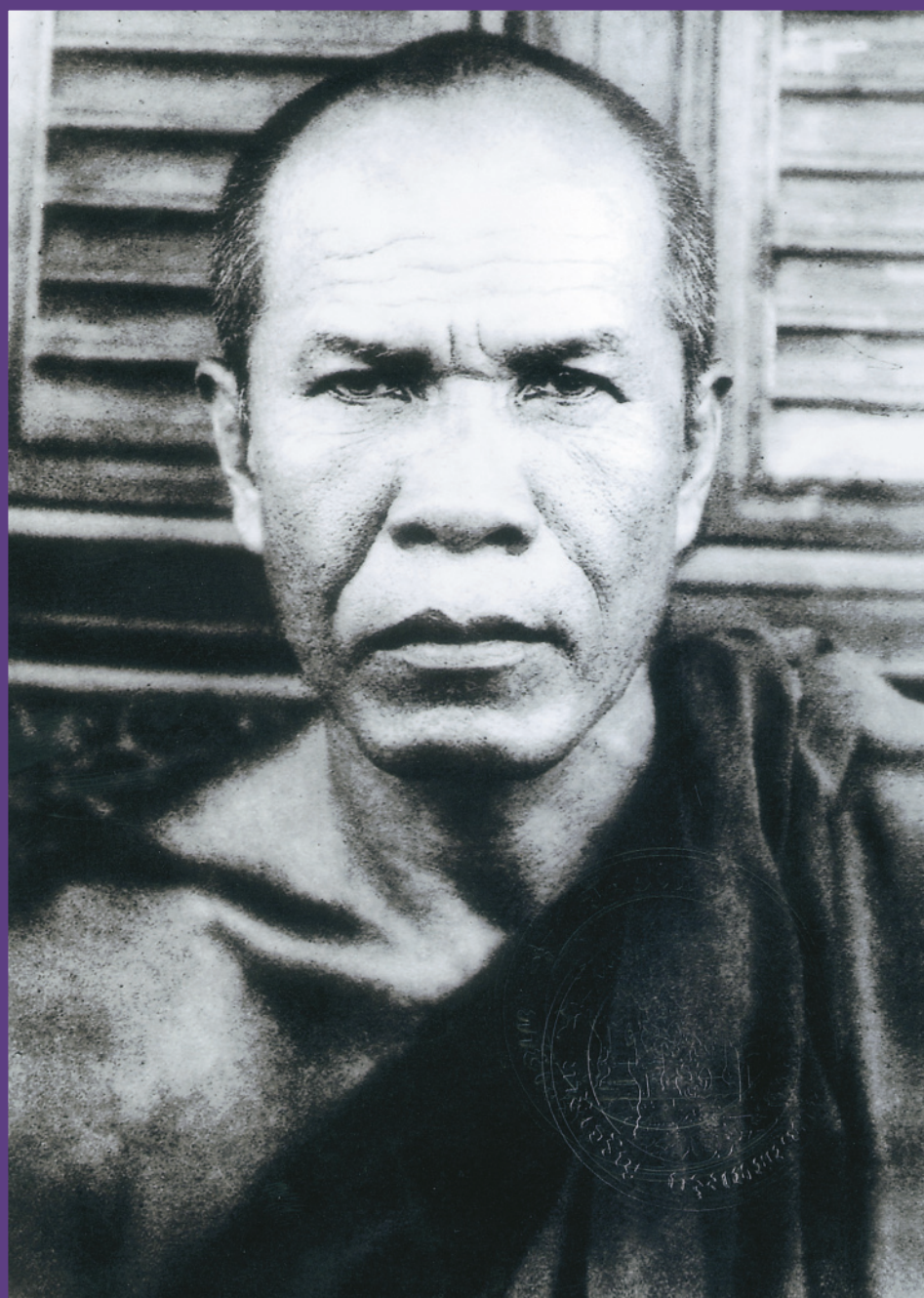
**Vipassanā-paññā:** Insight-wisdom

**Visaṅkhāra:** The Non-compound.

**Wisdom:** Knowledge, understanding. The sources of wisdom are (1) wisdom resulting from reflection, (2) wisdom resulting from study and (3) wisdom resulting from meditation.

**Wat:** Thai word for monastery (e.g. Wat Paknam means Paknam Monastery).





# BIOGRAPHY:

## PHRA MONGKOL-THEPMUNI, (LUANG PHOR SODH)

The master of the Vijiā Dhammakāya approach, the late Abbot of Wat Paknam, the Venerable Chao Khun Phra Mongkol-Thepmuni, is fondly known and revered throughout the land as Luang Phor Wat Paknam, or simply as “Luang Phor Yai,” meaning senior father or meditation master.

Luang Phor was born October 10, 1884 (BE 2427) to a humble rice-merchant family of Supanburi Province as Sodh, the second child of Nai Ngern and Nang Sudjai Meekaewnoi. As was typical in those days, young Sodh received his education from the temples. At fourteen, when his father died, he became the chief bread winner for the family. Successful as he was in rice trading, at age nineteen the compassionate young man resolved to become a monk (bhikkhu) for life.

Having made arrangements to ensure his mother’s welfare, the young man entered monkhood three years later, in July 1906 (BE 2449). At the age of twenty-two, he was ordained as Candasaro Bhikkhu at Wat Songpeenong, near his home. Phra Ajahn Dee of Wat Pratusarn, Supanburi, was his main Preceptor.

The day after his ordination, Candasaro Bhikkhu began meditation practice and study of Pali scriptures in search of deeper and wider knowledge, he moved from Wat Songpeenong to Wat Bodhi (Wat Phra Chetupon Vimomangkalaram) in Bangkok. There, he frequented the centers of meditation practice and Pali study.

Soon, Luang Phor was recognized by his teachers, Phra Khru Yanavirati (Po) of Wat Bodhi and Phra Ajahn Singha of Wat Lakorn Tham, as an accomplished meditation instructor.



During those early dry seasons, Luang Phor adopted *Dhutanga-vatra*, the Austere Practices for Purification such as wandering in solitude through the forest wilderness, staying in caves and practicing the Dhamma with piety. After ten years, Luang Phor set aside his informal study of the Pali Scriptures, having reached sufficiency to read the *Mahā-satipatthana Sutta*. Thereafter he devoted himself totally to meditation practice.

Luang Phor spent the next Buddhist Lent at Wat Bang Khoo Vieng, on Bangkok Noi Canal, where his benefactor, Phra Ajahn Choom, was the abbot. There, at nightfall on the full-moon day of September, in his twelfth year as a Bhikkhu, Luang Phor prepared himself for meditation in the *uposatha*. He invoked illumination and guidance, and made a vow dedicating his life to Buddhism. Luang Phor vowed not to rise from his seat in front of the Buddha statue until he was permitted to attain some understanding of the Dhamma as discerned by the Buddha.

With his mind set and its components of vision, memory, thought and cognition all at rest at the center of his body, two “*Anguli*” (joints of the middle finger) above the navel, Luang Phor was able to penetrate the full depths of the Dhamma as it was revealed to and by the Buddha. That revelation of the Dhamma and ever more refined *Dhammakāyas* (Dhamma Bodies) was so profound that it was only possible when the mind was at rest at the body’s center. After lent, Luang Phor went to teach at Wat Bang Pla, where three monks and four laymen who followed his meditation procedure were also able to attain various degrees of insight. Thereafter, Luang Phor gradually became renown throughout the land.

Somdej Phra Vanarat, Head of Bhasicharoen Sangha District, spotted Luang Phor’s potential and requested him to assume the Abbotship of Wat Paknam Bhasicharoen. This was a neglected and deteriorating monastery erected five centuries earlier. Luang Phor wanted to decline this request, but he could not. With utmost patience and remarkable leadership, Luang Phor gradually rebuilt

the monastery until it is today one of the largest and most important monasteries in the land. In 1949 (BE 2492), Luang Phor received the ecclesiastical rank of Phra Bhavana-Kosolthera. This was followed by the title Phra Mongkol-Rajmuni, and in 1957 (BE 2500) by the title Phra Mongkol-Thepmuni.

Vijjā Dhammakāya, the revelation of the Dhamma as attained by Luang Phor, was the heart of his teaching. His service to Buddhism can be seen from his regular routine:

- Meditating day and night with Bhikkhus and Upasikas in different sessions.
- Leading Bhikkhus and Samaneras in the uposatha every morning and evening, paying homage to the Triple Gems and ending with a sermon.
- Teaching public meditation practice every Thursday at 2:00 pm.
- Delivering public sermons on holy days (Uposatha or Wan Phra) and Sundays.
- Supervising the Pali Institute.

Thus, Luang Phor devoted his time and effort almost exclusively to teaching meditation. His disciples multiplied into the thousands. It was not uncommon for revered bhikkhus in far corners of the country, who apparently never met Luang Phor, to know him well and to respect him as their mentor.

His decease at the age of 75, on February 3, 1959 (BE 2502) was just a pause for the immortal master. His life should serve to remind other mortals to pursue their own obligations to the Noble Path carefully. Luang Phor's teachings live on, manifesting the Ultimate Righteous Truth.

*(Written by Phra Bhavana-Kosolthera Veera Ganuttamo  
(Now Phra Rajbrahmathera)*



VENERABLE PHRA THEPYANMONGKOL

# AUTHOR:

## VENERABLE PHRA THEPYANMONGKOL

- Abbot of Wat Luang Phor Sodh Dhammakayaram (July 9, 1991).
- President of the National Coordination Center of Provincial Meditation Institutes of Thailand (Elected by the Directors of Provincial Meditation Institutes from throughout the country at a Seminar and Practicum organized by the National Buddhist Office 23-25 April 2008 at Wat Yanawa, Bangkok, Thailand and recognized by the Sangha Body).
- Director and Principal-Meditation Master of Wat Luang Phor Sodh Buddhist Meditation Institute (Since 2006), An Associated Institution of the World Buddhist University.
- Vice-chairman of the Administrative Committee of Mahachulalongkornrajavidyalaya University Region 15 Academic Services Center (November 19, 2007).
- Director of Dhammakaya Buddhist Meditation Institute (1981).
- Manager of Rajburi Provincial Pali Studies Center (Appointed by the Sangha Body, October 20, 1999).
- Director of Rajburi Provincial Meditation Practice Center (Appointed by the Sangha Body, March 6, 2001).
- Director of Center for Development of Virtues and Ethics for the Security of the Nation, Religion and Monarchy (2009).

## PROFILE AS A MONK

<b>Name:</b>	Phra Thepyanmongkol (Phra Ajahn Maha Sermchai Jayamanggalo) Abbot of Wat Luang Phor Sodh Dhammakayaram, and Director of Dhammakaya Buddhist Meditation Institute
<b>Date of Birth:</b>	March 6, 1929.
<b>Entered Monkhood:</b>	March 6, 1986.
<b>Buddhist Dhamma:</b>	Completed grade three of Buddhist Theory, and grade six of Pali studies.
<b>Meditation Master:</b>	Venerable Phra Rajbrahmathera, Deputy Abbot, Meditation master, Wat Paknam
<b>Meditation Experience:</b>	Practiced Buddhist meditation since 1970.
<b>Preceptorship:</b>	Appointed since January 31, 1996
<b>Ecclesiastical Titles:</b>	BE 2541 (1998) Phra Bhavana Visutthikhun BE 2547 (2004) Phra Rajyanvisith BE 2554 (2011) Phra Thepyanmongkol
<b>Honorary Doctorates:</b>	BE 2550 (2007) From Mahachulalongkornrajavidyalaya University in Buddhist Principles in Management. BE 2552 (2009) From Mahamakut Buddhist University in Religious Study in Buddhism.

## PROFILE BEFORE MONKHOOD

### Work:

Research specialist, United States Information Services (USIS), Bangkok.

Visiting lecturer in research methodology, research and evaluation, and public opinion surveys to various academic institutions (Thammasart University, Bangkok University, etc.)

**Academic Qualifications:** Certificate in accountancy, Bachelors of Commerce, and Masters of Arts in public administration (Honors), Thammasart University.

Certificate in social science research, Institute of Social Research, The University of Michigan, Ann Arbor, Michigan, USA.

Certificate in Wang OIS Management Courses, organized by USIS, Washington DC, USA.





MEDITATION HALL

# WAT LUANG PHOR SODH

## DHAMMAKAYARAM

The temple is located on the beautifully landscaped campus of the Dhammakaya Buddhist Meditation Institute at kilometer 14 of the Damnoen Saduak - Bangpae Road, in Damnoen Saduak District of Rajburi Province, 93 kilometers from Bangkok. It encompasses 244 rais. The 74 rais surrounding the main monastery were registered in 1991 as Wat Luang Phor Sodh Dhammakayaram, in loving memory of Luang Phor Wat Paknam, Phra Mongkol-Thepmuni (Sodh Candasaro).

### FOUNDING

21 May 1991: Registered as a Wat [a temple] by the Ministry of Education and recognized by the Sangha body

2 May 1992: Consecrated as a Temple by His Holiness Somdej Phra Buddhaghosajahn, Former Abbot of Wat Sampaya, Bangkok, and Sangha Council Member.

### RECOGNIZED EXCELLENCE

- 1999: Recognized by the Sangha Body as Rajburi Provincial Pali Studies Center.
- 2004: Recognized by the Sangha Body as Rajburi Provincial Meditation Institute.
- 2005: Designated by the Sangha Body as an “Exemplary Development Temple with Noteworthy Success.”



- 2006: Established as Sangha Ecclesiastical Region 15 Academic Services Unit for Mahachulalongkornrajavidyalaya University (for four provinces).
- 2006: Wat Luang Phor Sodh Buddhist Meditation Institute established as an Associated Institution of the World Buddhist University.
- 2008: Elected the National Coordination Center of Provincial Meditation Institutes of Thailand.
- 2009: Established by the Sangha Body as the Center for Development of Virtues and Ethics for the Security of the Nation, Religion and Monarchy

## OBJECTIVES

1. To help humans rid themselves of suffering and penetrate Nibbāna.
2. To educate laity and monks to become knowledgeable, virtuous instructors spreading Lord Buddha's teachings.
3. To become a center of virtue supporting peace for all world beings.
4. To become a pilgrimage center for the faithful:
  - Displaying sacred objects worthy of veneration.
  - Providing a clean, beautiful, serene environment for peaceful meditation and introspection.
5. To faultlessly manage and preserve the sacred treasures and offerings of the faithful.

# INTERNATIONAL MEDITATION RETREAT

Wat Luang Phor Sodh Buddhist Meditation Institute (BMI) teaches Concentration-Insight Meditation technique, also called Dhammakaya Meditation, rediscovered by Phra Mongkol-Thepmuni, Luang Phor Wat Paknam, in 1916. This is direct implementation of Lord Buddha's key meditation instruction given in the Greater Discourse on the Four Foundations of Mindfulness. It has proved extremely effective and efficient. The technique integrates concentration into trance states of absorption (jhāna) with development of transcendental insight. The meditator stops still at the center of the body, delving deeper and deeper inside, climbing higher and higher up a ladder of more and more refined inner bodies, feelings, minds, and Dhamma, transcending to Dhammakaya and advancing through Noble Disciple states to experiencing Nibbāna.

## MEDITATION GUIDANCE

BMI offers Meditation Guidance or semi-private tutoring in English all year round, starting whenever you choose and lasting as long as you like. If you have the time, please try to come for 10 days to two weeks, for the best result. It generally requires 5-7 days to develop the inner calm necessary for rapid progress. But, individuals vary greatly, so all are welcome for either longer or briefer periods.

## MEDITATION RETREATS

BMI offers three intensive retreats per year, May 1-14, and December 1-14. Retreats are similar to guided meditation, but more intensive, with a sunrise meditation at 05:30. They usually involve

20-50 international meditators. Several hundred monks and laity attend the Thai retreat simultaneously in May and December. During retreats there is more access to the venerable Meditation Master in joint Thai-English sessions. This is especially useful for those who become advanced. There is also more chance to study Buddhist practices, Vinaya, Dhamma and Chanting. The large number of participants necessarily implies less silence.

## Contact

Please see our website [dhammacenter.org](http://dhammacenter.org), where you can register online or email us at [bmi@dhammacenter.org](mailto:bmi@dhammacenter.org).

## Directions

Wat Luang Phor Sodh Dhammakayaram is 2 hours southwest of Bangkok by #78 air-conditioned bus, which leaves from the left-hand sidewalk outside the Southern Bus Terminal, every 20 minutes 06:00-19:00. Do not look for the bus inside the station and Do Not Take Any Other Bus!!! Look for the bus in stall #1 or by the large blue sign in English towards the back of the sidewalk which says “No. 78 Damnoen Saduak, FLOATING MARKET.”

**Mailing Address:** Wat Luang Phor Sodh, Damnoen Saduak District, Rajchaburi Province, 70130, Thailand.

**Tel (Eng):** (+66) 087-686-4635

**Fax:** (+66) 032-740-170

**Website:** [www.dhammacenter.org](http://www.dhammacenter.org)

**Email:** [bmi@dhammacenter.org](mailto:bmi@dhammacenter.org)

# RESOLUTION FOR A SUCCESSFUL LIFE

BY VENERABLE PHRA THEPYANMONGKOL

Virtues such as Generosity (dāna), Morality (sīla), Meditation (bhāvanā), and sharing accumulated merit are enabling me to become free from Defilements (kilesa), Hindrances (nīvaraṇa) and Delusion (vipassanū-pakilesa). I shall develop the Dhamma Eye and Right Wisdom of the Four Noble Truths to destroy all Mental Intoxicants (āsava), Defilements (kilesa), Craving (taṇhā) and Clinging (upādāna), to attain the Supreme Paths, Fruits, and Nibbāna (Nirvana). May the virtues cited above support me:

1. To comprehend the Tipitaka (Pali Canon): Vinaya (discipline), Suttanta (discourse) and Abhi-dhamma (higher doctrine).
2. To be endowed with Right Conduct (caraṇa 15) and the Factors of Enlightenment (bodhipakkhiya-dhamma 37) which include the Angel Eye, Angel Ear, Brahman Eye, Wisdom Eye, Dhamma Eye and Buddha Eye as well as the Three Transcendental Sciences (vijjā 3), Eight Transcendental Arts (vijjā 8), Six Supernormal Powers (abhiññā 6), and Four Analytical Insights (paṭisambhidā).

[Those who have taken the Bodhisatta vow to accumulate Perfections for Buddhahood may add: “May I be endowed with the āsayānusaya-ñāṇa and the indriya-paropariyatta-ñāṇa.” These are mental skills for helping world beings.]

3. To see, know and become Dhammakāya which illuminates all conditioned and unconditioned phenomena and leads to Arahant mentality, the Supreme Paths and Fruits, and the

Dhammakāya. May I realize both Dying (Dhammakāya) and Living (Primordial) Nibbānas immediately and enlightened Dhammas that should be developed and Dhammas that should be avoided.

4. To attain more and more Merit, Sanctity, Perfection, Radiance, Supernatural Powers, Powers and Rights and Decisiveness based on increasing perfection and responsibilities for Buddhism.

5. To overcome all Delusion (māra) based on craving and wrong view from defilements (kilesa-māra), aggregates (khandamāra), karmic creations (abhisaikhāra-māra), deities (devaputtamāra), and death (maccu-māra) so that there will be no opportunity for the māra (devils) and their armies to destroy my accumulation of Perfections and our armies.

6. To fully realize the True Teachings (Dhammas) and to personify Right Thought, Right Speech and Right Action for others so as to protect and preserve the Teachings of the Buddhas forever.

7. To intelligently analyze the causes and effects leading to success and failure, to penetrate Truth (attha) and the True Teachings (Dhamma).

8. To prosper in the four requisites (food, clothing, shelter, and medicine) and conveniences such as vehicles and appliances so that shortages never arise.

9. During my cycles of rebirth, may I be endowed with six treasures of birth (sampatti) to aid in studying and practicing the Buddha-dhamma, for ending all suffering. May I be born: (1) During the era of a Buddha's Teachings (kāla-sampatti), (2) As a Human Being (jāta-sampatti), (3) In a Buddhist family (kula-sampatti), (4) In a Buddhist country (desa-sampatti), (5) With Right

View (ditṭhi-sampatti), and (6) With a dignified bearing free from physical handicaps (upadhi-sampatti). May I be like the confirmed Bodhisattas, already announced by a Buddha, who never have committed any evil deeds that would lead them to be reborn in the suffering worlds. If I still receive bad resultant karma, may I never be born as one of the eighteen types of unfortunate or obstructed beings.<sup>note</sup>

10. When reborn as a human being, may I be a man with the chance to ordain in the Buddhist Religion and, when past middle age, may I remain healthy with perfect senses and awareness.

11. May I never associate with a fool and always dwell with the wise. May I be endowed with the virtues of faith, mindfulness, moral shame and moral dread, as well as persistence and patience. May I never attach to sensual objects, but develop Right Morality (sīla), Right Concentration (samādhi), Right Wisdom (paññā), Right Transcendence (vimutti), and Right Insight (vimutti-ñāṇa-dassana).

**Note:** Unfortunate or obstructed beings are (1) blind, (2) deaf, (3) insane, (4) dumb, (5) deformed, (6) an isolated aborigine, (7) a slave, (8) a misguided fanatic, (9) a female, (10) one who commits a heinous crime, (11) a leper, (12) one with extremely wrong views, (13) an animal smaller than a bird or larger than an elephant, (14) a khuppipāsika ghost, a nijjhānatanhika ghost, or a kālakañcikāsarakāya demon, (15) a devil (māra deity), (16) a Non-returner (anāgāmi), (17) a Formless Brahman (arūpa-brahman) or (18) in a universe (cakkavala) without any Buddhas.

## CETIYA FOR BUDDHA RELICS



**Wat Luang Phor Sodh Dhammakayaram's** biggest and most important current project is constructing Phra Maha Cetiya Somdej to enshrine sacred Buddha's relics and arahants' relics to pay reverence to Lord Buddha and to prolong the life of Buddhism.

Some of relics appeared at the temple and some were given by devotees. The Cetiya is expected to become a major Buddhist pilgrimage site for human beings and celestial beings faithful to the Triple Gem.

The Cetiya is a quatefoil gabled building with four stories. Each wing is 108 meters wide, long and high.

The first floor is designed as an administrative office, a major Buddhist pilgrimage site, and a conference room. It will provide space for up to 2,000 lay persons to attend conferences or meditate.

The second floor is designed for meditation and conferences. It will provide space for up to 2,000 monks to meditate.

The third floor will be a museum with Buddha statues, demonstrating all the various postures as well as samples of meditation practices, especially 40 different concentration meditation methods.

The smaller fourth floor at the neck of the Cetiya is where the Buddha Relics will be displayed. It is a major Buddhist pilgrimage site for paying reverence to sacred Buddhist relics.

## DONATION

Those who would like to make generous contributions, please visit [www.cetiya.org](http://www.cetiya.org). Online donation is available as well as bank transfer.

## VIRTUOUS BENEFITS OF BUILDING CETIYA FOR LORD BUDDHA:

A devotee who makes a contribution for Cetiya construction will:

1. Give shelter which is the highest fruitful merit among material gifts,
2. Give Dhamma or the Ultimate Truths because when people come to use the Cetiya and practice meditation for mental development, the virtues will be redoubled to those who sacrifice their knowledge, intelligence and property for Cetiya completion,
3. Practice reverence to the Buddha, Dhamma and Sangha because the Cetiya is a sacred place for Buddha's relics, different kinds of Buddha statues and other sacred objects. So, great fortune arises for those who pay homage to the Triple Gem as well as virtuous benefits of building a Cetiya for Lord Buddha, resulting in peaceful happiness, human and heavenly prosperity and successful attainment of Nibbana.

There is a reference, in the sacred texts, of virtuous benefits coming from making merit, from honoring Lord Buddha through both material worship and practical worship. It is from Khuddaka-nikaya [See Pali Canon book 24] page 48:





Phra Maha Kassapa, who was an arahant or a perfect one, mentioned his past merit as a story below:

It was during the time of Lord Buddha, named Padumuttara, the world's Noblest Man, who was steady (tadi), the Refuge of the world, and made the Great Decease or parinibbana. People pay homage to and revere the Lord Buddha.

People were joyful, cheerful and happy. When the sense of urgency (samvejana) arose for them, joy arose for me. I assembled relatives and companions and said, "The Greatest Hero has already made the Great Decease or parinibbana. Let's us make great worship." We all accepted and said, "Sadhu (Good)" which made me so joyful and said, "We will make great merit for the Lord Buddha who is the Refuge of

the world.” So, we built a very nice Cetiya which was 100 elbows high and 150 elbows wide. It reached the sky like a celestial abode. [Note: one elbow is equivalent with 18 to 21 inches approximately.]

When the beautiful and well-decorated Cetiya was completed, my mind became faithful for worship for that great Cetiya.

The Cetiya was very brilliant like a bonfire glowing to the air or like the blooming flowers of *Shorea Siamensis* making the four directions brilliant like the lightning in the air.

I was very faithful to the supreme relics. I have made the great merit. When I recalled that previous action, as a result, I reached the heavens.

I was on the deva vehicle harnessed by 1000 noble horses. My celestial seven-story abode was prominent and high.

There are 1000 golden brilliant castles which make the four directions bright due to my might.

There were crystal brilliant pavilions which made the four directions brilliant.

The celestial castle arose due to my virtue and wholesome karma. The castle was made from crystal, making the directions brilliant all around.

The brilliance from the castle is very wide-reaching. I ruled all celestial beings. These were the results from virtues and wholesome karmas.

I became the Cakkavatti (a universal monarch endowed with the seven treasures), named Uppiddha, ruling realms and four oceans in the 60,000<sup>th</sup> eon.

In this prosperous eon (bhadra-kappa), I became the Cakkavatti like that, 30 times, namely a Cakkavatti with high energy. I was joyful with my wholesome karma.

I prospered in the seven treasures and ruled all four continents. My castle was brilliant like lightning – 24 yojana long and 12 yojana wide [one yojana is equivalent to 16 kilometers].

The Town was named Rammaka and had a stable wall and camp. It was 500 yojana long and 240 yojana wide. It was crowded with people like a celestial town of angels.

The 25 pins are crowded together in the box. This was the same as in my town which was full of elephants, horses, vehicles and people. It was joyful. It was a prosperous town. I ate and drank in that town and was, then, reborn as an angel again.

Wholesome treasure arose for me in my last life. I was born in a Brahman family with a lot of crystals. I left 800 million and ordained. I have penetrated the following virtues – analytic insight (patisambhida), deliverance (vimokkha) and supernormal powers (abhinnā). I have completed the Teaching of Lord Buddha.

And, Phra Sudhapindiya-thera, who was an arahant or a perfect one, also recalled that in his past lives, that he had put

in place, a piece of white cement, to participate in the Cetiya construction for enshrining the Buddha Siddhattha relics. As a result, he became joyful and said the following verse:

### **UNCOUNTABLE VIRTUES FOR THOSE WHO PAY HOMAGE TO THE TRIPLE GEM**

It is impossible to calculate how meritorious it is for those who pay homage to Lord Buddha, a Private Buddhas or Noble Disciples who deserve to be revered, who have overcome defilements, who have crossed sorrow and lamentation.

It is impossible to calculate how meritorious it is for those who pay homage to persons worthy of a stupa who have ceased and without any dangers...

I with pure mind put that piece of white cement between layers of bricks at the Cetiya of the Buddha Siddhattha, who is most superb.

Due to that good kamma, I have not been to suffering worlds (duggati) since 94<sup>th</sup> kappa (eon). This is result from restoration.

At the 30<sup>th</sup> kappa, I became the great righteous king (cakkavatti), named Patisankhara, who prospered with seven types of crystal 30 times.

I have attained the following virtues which are analytic insight (patisambhida), deliverance (vimokkha) and supernormal powers (abhiñña). I have completed the Teaching of Lord Buddha.



### **EXHIBITION OF AN IMPORTANT COLLECTION OF BUDDHA'S RELICS**

The temple is having the display for some of the collection of Buddha's relics, such as the Wisdom Teeth [the Cuspid Teeth], the Teeth and the 'Frontlet' [A bone part around forehead] at Wat Luang Phor Sodh Dhammakayaram between 5, 6 and 7 March every year. All are invited. For direction, please visit our website, [www.dhammacenter.org](http://www.dhammacenter.org).



While sitting in this upright meditation position, we must concentrate the mind to stop still. If the mind stops still for only the blink of an eye, this will be tremendous merit. The merit from building 100 temples or meditation halls is incomparable to the merit of practicing samatha (concentration) and vipassanā (insight) meditation. When seeking Buddhist merit, we must practice samatha and vipassanā meditation, making the mind stop still. This is extremely important! Stopping is important because it is the pathway to attainment of the paths, fruits and Nibbāna. Those who make donations and observe precepts (sīla) are still far from stopping still. Stopping still is very close to Nibbāna. When the mind stops still, it is right at the Dhamma – The Teachings of Lord Buddha.

*Phramongkol-Thepmuni (Luang Phor Sodh)*