

Samatha in Dhammakaya Meditation

by

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Now, all of you, both laymen and laywomen, have sacrificed your valuable time to study Buddhism. In the Lord Buddha's teaching, He taught creatures to be calm abstain from misdeeds physically, verbally, and mentally. To do good deeds with their actions, speech, and thought, and they are required to clear [or purify] their mind. These three are the teachings of all Lord Buddhas, either in the past, the present, or the future. They verify the same teachings. Due to this reason, as all of you are determined in Buddhism, you intend to develop your mind according to the Buddhist teaching. To

develop or set your mind well, there is a Pali saying that “*Dve me bhikkhave vijjabasiya*”, Look! Monks. There are two types of *vijja* (knowledge). “*Kattame tave,*” what are the two? “*Samakho ca*”, mental calm is one of them. “*vipassana ca*”, insight is another one. “*Samakho bhavita panukosi*”, what is the purpose of achieving *Samatha*? “*Cittam bhaviyati*”, to make the *citta* become. What is the purpose for the becoming of *citta*? The sensual appreciation which clings to the *citta* will cease, with *Samatha*, the mental calm. What is the purpose of achieving *vipassana*? To enable wisdom. What is the purpose of enabling wisdom? The untruthful knowledge that remains in the mind will cease, with *vipassana* (insight).

In Buddhism, there are these two significant knowledges (*vijja*). All of you have sacrificed your time to study these two knowledges, *Samatha* and *Vipassana*. *Samatha* is the primary knowledge. Buddhists have to take into account that *Samatha* means ‘mental calm.’ *Vipassana* is of a superior level, meaning the ‘insight.’ It is an advanced Dhamma. *Samatha* and *vipassana* are the profound Dhamma in Buddhism. I myself have studied since I was ordained. In the following day after my ordination [ceremony], I commenced my study on

Samatha consistently until the present. Now, I both study and teach. What are the category of *Samatha*? There are 40 categories of *Samatha* comprising of 10 *kasina*, 10 *anussati*, 10 *aharepatikulasanna*, *rupa jhana*, and *arupa jhana*. These are the forty categories of *Samatha*. For *vipassana*, there are 6 categories comprising of the five aggregates (*khanda*), twelve *ayatana*, eighteen *dhatu*, twenty two *indriya*, the four noble truth (*Ariyasacca*), and *Patikkasamupatta* (depending origination). These are the categories of *vipassana*. The categories of *Samatha* and *Vipassana* are the doctrine of Buddhism which have been learned until now. For *Samatha* that we are going to study, we start from stilling the mind in order to enter *Samatha* level. If you cannot still your mind, you cannot enter *Samatha* level as *Samatha* means mental calm and stillness. You have to still your mind. What does the mind mean? [A mind] means the sensation, perception, volition, and cognition, that are focused at the same point. When the four of these are focused at the same single point, it is called the mind. Where are they? The sensation is at the center of one's body. The perception is amidst the heart nourishing liquid. The volition is in the middle of *citta* sphere. The cognition is in

the middle of *vinnana* sphere. Sensation, perception, volition, and cognition [control] the whole body. When we bring them together, they are [altogether] called the mind. We have to make our mind still at a single point in the middle of human body. [Imagine that there are two strings], the first string stretches from the navel to the back, the second string stretches from the right waist to the left waist, the intersection of these two strings is called the 'axis.' This axis is the location of the Dhamma sphere which forms the human body. This clear and pure sphere is about the size of an egg yolk. The intersection is the middle of this sphere. [The same as] I taught you to visualize a Buddha amulet in the middle of the sphere. Rest your mind in the middle of the axis, focus your sensation, perception, volition, and cognition there, in the middle of the sphere which forms human body. There is only one location for the mind. When someone says [in Thai] that 'locate your mind' (which means 'pay attention' in English), you have to locate your mind there... Locate your mind... you are going to make merit... This means that you have to locate your mind [at the axis]. When we are to observe precepts, we locate our mind there. [In the same manner], when we are to

practice meditation, we locate our mind there. We have to still our mind there, in the middle. Force your mind to be still. If it is not still, you have to use a mantra. Repeat the mantra over and over. At the right concentration, your mind will become still. When your mind becomes still, you achieve *Samatha*. This is *Samatha*. Stillness of mind is the key to success in both the mundane and the Dhamma path. One will be happy in the mundane path if one's mind is still. One will also be happy in the Dhamma path if one's mind is still accordingly to the Dhamma. There is a Pali saying that "No other happiness surpasses the stillness of mind." So, stillness of mind is crucial. Due to this reason, we have to still our mind. Once our mind becomes still, we have to still our mind further... stillness within stillness without retreating. A still mind must be at 'the center;' otherwise, it will not work. You have to still your mind in such a way that it enters sib, soon [or suen], and suan respectively. When your mind becomes still in the middle of your body [at the axis], you access the sib. Once you access the sib, you will soon enter soon. There is an ancient saying that "Seeing sib will lead to seeing soon. This is a clue that have been passed on... It is certain that things are impermanent.

Passing away and taking birth in this cycle... Body is not permanent. The end of impurity will make one becomes..." So, sīb and soon are crucial. Creatures can reborn in this world, they have to enter sīb and deepen into soon. This will enable them to take birth. If they enter sīb without deepen into soon, they cannot take birth. The world and the Dhamma rely on each other like this. In the Dhamma path, one has to enter sīb and deepen into soon. Deepening into soon means one's mind becomes still. When the mind is to stop, it enters sīb. One will see a clear sphere as big as a [full] moon or a [midday] sun, arising at the point where the mind becomes still. This is the deepening into soon. This is called 'entering sīb and seeing soon.' Once seeing soon, the mind becomes still in the middle of the clear sphere which is now located at soon. This clear sphere is called *dhammanupassanasatipattana* sphere or *patthamamagga* sphere which is the initial path toward *magga* and *phala* of Nibbana (the path and fruition of Nirvana). To reach Nirvana, you have to enter the middle of this sphere only, there is no other way. Now that you can enter the middle of the sphere at soon. This sphere is also called 'Ekayanamagga' which means the single path

meaning the only one without a secondary path. It is the only one. The *dhammanupassanasatipattana* is the path of all Lord Buddhas and enlightened *arahants* all alike in the whole universe and universal Dhamma. The Lord Buddhas and enlightened *arahants* who are to enter Nirvana have to access this only path. They go the very same way without a split, but they proceeded at a different speed. Some of them went slowly while some of them went quickly. There is a difference. This depends of their past cultivation. However, their path is the same... *Ekayanamagga*... the single path. To proceed [through this path], they have to still [their mind]. This is weird because, in the worldly sense, one has to speed up in order to proceed quickly either by plane or car. But the Dhamma path is different, one has to be still [mentally] in order to proceed. Once the mind becomes still, one proceeds quickly and reaches [the destination]. It is weird like this. Stilling your mind in the middle of the sphere that forms human body. Be still. When your mind becomes still at the right concentration or mental unification, you will see a clear sphere called *Ekayanamagga* or *Pathamamagga* or *Dhammanupassanasatipattana* sphere, about the same size as the [full] moon or

the [midday] sun. The mind, then, becomes still in the middle of the sphere. Stilling the mind further within the sphere, at the right concentration, one will see another sphere of equal size in the middle of *dhammanupassanasatipattana* sphere. The another sphere is called *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinadassana* sphere. Still one's mind further in the middle of the *vimuttinadassana* sphere, [at soon or center of the body], one will see one's own refined human body. This is the body that one uses when dreaming or taking birth. This is called the refined human body. When we see this body, we realize "Oh. We go with this body when we dream. It performs its duty when we dream. When we wake up, we don't know where this body is. Now, we see that this body is in the middle of *vimuttinadassana* sphere. Once we see this body, allow this body to sit in meditation posture like the human body.

The refined human body's mind will rest in the middle of the Dhamma sphere which forms the refined human body. At the right concentration, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own] celestial body.

The celestial body's mind will rest in the middle of the Dhamma sphere which forms the celestial body. At the right concentration, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana*

sphere, [at soon or center of the body], one will see [one's own] refined celestial body.

The refined celestial body's mind will rest in the middle of the Dhamma sphere which forms the refined celestial body. At the right concentration, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own] Rupa Brahma body.

The Rupa Brahma body's mind will rest in the middle of the Dhamma sphere which forms the Rupa Brahma body. At the right concentration, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see

another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own] refined Rupa Brahma body.

The refined Rupa Brahma body's mind will rest in the middle of the Dhamma sphere which forms the refined Rupa Brahma body. At the right concentration, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own] Arupa Brahma body.

The Arupa Brahma body's mind will rest in the middle of the Dhamma sphere which forms the Arupa Brahma body. At the right concentration, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind

further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own] refined Arupa Brahma body.

The refined Arupa Brahma body's mind will rest in the middle of the Dhamma sphere which forms the refined Arupa Brahma body. At the right concentration, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own Gotrabhu] Dhamma body [or Gotrabhu Dhammakaya]. This crystal clear body resembles a Buddha statue with a [tiny] lotus bud on the top of his head. [This body is seated in cross-legged meditation posture]. The lap-width of the Dhamma

body varies proportionately. The lap-width equals to the diameter of the Dhamma sphere which forms this Dhamma body. The sphere is rounded covering the whole Dhamma body. This Dhamma body is Buddha Gem (*Buddharatana*) whereas the Dhamma sphere which forms this Dhamma body is the Dhamma Gem (*Dhammaratana*).

The Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere (dhamma sphere). Still one's mind further in this sphere, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own] refined [*Gotrabhu*] Dhamma body which is five times larger than the previous [unrefined *Gotrabhu*] Dhamma body.

The refined [*Gotrabhu*] Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the refined [*Gotrabhu*] Dhamma body. At the right concentration, one will see *Dhammanupassanasatipatthana* sphere (dhamma sphere). Still one's mind further in this sphere, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own] Sotapanna Dhamma body whose lap-width and height [in seated cross-legged meditation posture] is 10 meters. This body is even more crystal clear than the previous one.

The Sotapanna Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the Sotapanna Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere (dhamma sphere). Still one's mind further in this sphere, one

sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own] refined Sotapanna Dhamma body.

The refined Sotapanna Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the refined Sotapanna Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere (dhamma sphere). Still one's mind further in this sphere, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of

the body], one will see [one's own] Sakadagami Dhamma body.

The Sakadagami Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the Sakadagami Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere (dhamma sphere). Still one's mind further in this sphere, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own] refined Sakadagami Dhamma body.

The refined Sakadagami Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the refined Sakadagami Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere (dhamma sphere). Still one's mind further in this sphere, one

sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own] Anagami Dhamma body.

The Anagami Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the Anagami Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere (dhamma sphere). Still one's mind further in this sphere, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of

the body], one will see [one's own] refined Anagami Dhamma body.

The refined Anagami Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the refined Anagami Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere (dhamma sphere). Still one's mind further in this sphere, one sees the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own] Arahant Dhamma body.

The Arahant Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the Arahant Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere (dhamma sphere). Still one's mind further in this sphere, one sees the *sila* sphere. Still one's mind

further in the middle of *sila* sphere, one will see another sphere called Samadhi sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at soon or center of the body], one will see [one's own] refined Arahant Dhamma body.