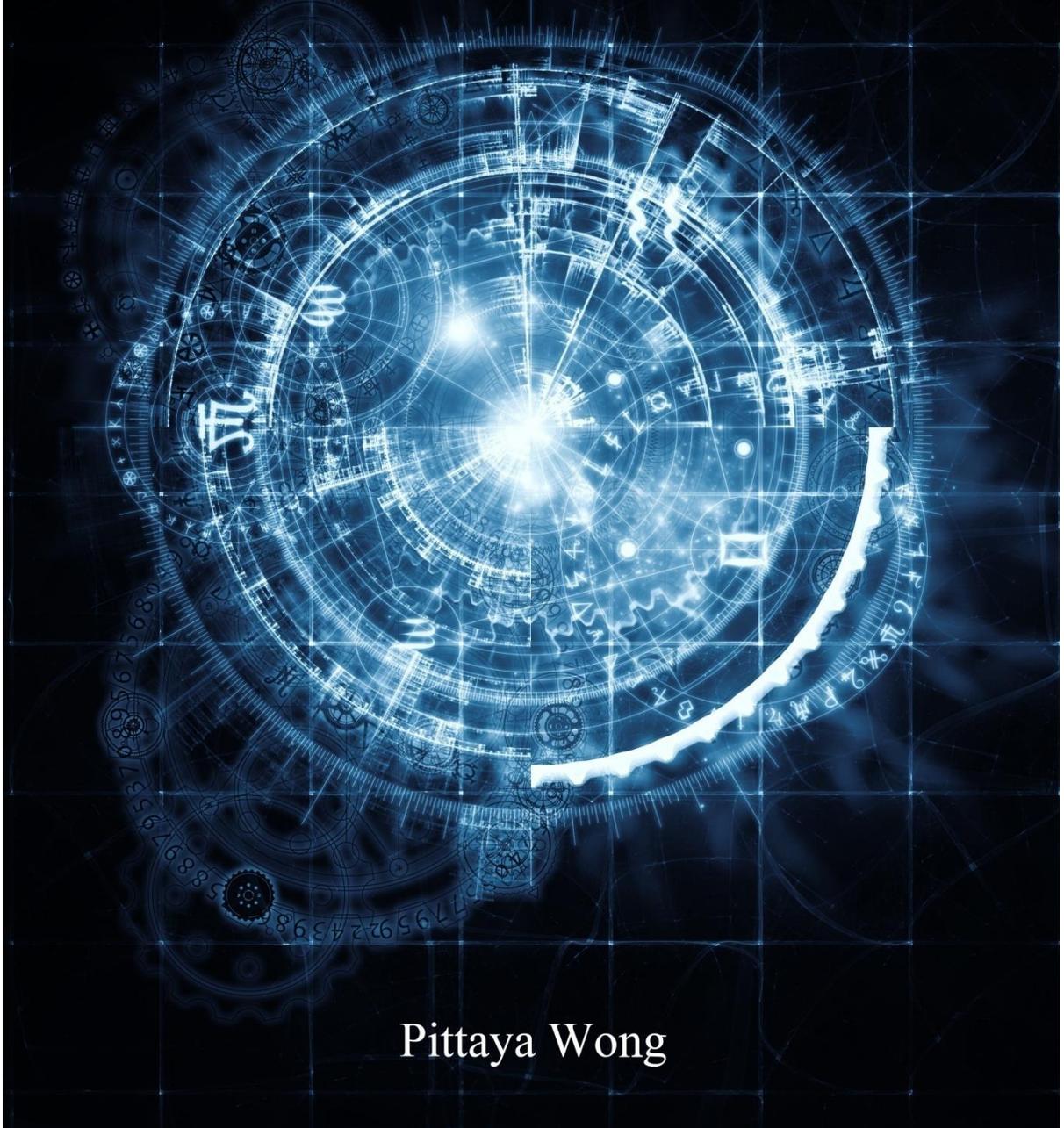


DHAMMOTRONICS

The Systematic Correlation between Dhamma,
Humans, Material & Immaterial Realms, and the Existence,
Explained in Scientific and Technological Phenomena



Pittaya Wong



Dhammotronics

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1st Edition

by

Pittaya Wong

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WORDS OF DEDICATION

This book is published in dedication to the Lord Primordial Buddha,
 all the Holy Lord Buddhas, either in the past, present, or the future,
 Those who are listed in “Our Merit Dedication” of www.meditation101.org,
 The Most Venerable Kowida, The Most Venerable Pandita, The Most Venerable Uttama, The
 Most Venerable Phramongkolthepmuni (Luang Por Wat Paknam),
 the late discoverer of Dhammakaya Meditation,
 His Holiness The Supreme Patriarch(s) of Thailand,
 His Majesty The King of Thailand and His Royal Family Members,
 His Holiness Somdet Phramaharatchamangkalacariya (Chuang Varapunyo),
 my righteous Buddhist masters and teachers,
 The Most Venerable Phrarajbrahmathera (Veera Kanuttamo),
 Venerable Nattanun Kulsiri, The Most Venerable Phrathepyanmongkol
 (Sermchai Chayamangalo), Venerable Suvith Vijjaysako (Pali IX),
 Venerable Phrabhavanakosolthera (Choowith Akkaviccho),
 Venerable Mongkol Manggalo (Pali IX),
 Guru Treetar Niamkam
 (the chairperson of Luang Por Wat Paknam’s Disciple Association),
 Guru Chaluay Sombatsuk,
 Maechee Rumpa Bhokamshy and Maechee Taweeporn Liabprasert,
 Maechee Wanjai Chookorn, my school teachers, Professor Dr. Peter Case,
 Father Sakon & Mother Duangratt Tisuthiwongse,
 as well as my family members, relatives, friends,
 ones whom I am indebted to, ones who have revenge upon me,
 and all of my animal companions.



PREFACE

In Buddhism, the Dhamma is the knowledge about living beings and non-living beings which has existed prior to the birth of Lord Gotama Buddha. Despite of the fact that many modern scholars count on the Dhamma as superb philosophy, it can also be deemed as science due to its well-organized logical approach on cause and effect. After the Buddha attained enlightenment through meditation, he achieved the omniscience which allowed him to insightfully saw and intuitively knew the Dhamma which he taught to people afterward. However, the Lord Buddha once compared the knowledge he taught as the leaves in his hand grasp when comparing to all the available Dhamma or knowledge as the leaves in a forest. The Dhamma delivered by the Lord Buddha, although it is very little when compared to all the Dhamma, is sufficient for one's practice to attain enlightenment and enter the Nirvana which is the state of pure bliss.

The Dhamma may be easy or difficult to comprehend, more or less. Originally, the Buddha explained and clarified the Dhamma with many analogies based on the context of ancient agricultural society. However, with the invention of many technologies in the present, the Dhamma can be explained with analogies based on technologies and basic knowledge in science to compare and contrast the correlation between the Dhamma, humans, material & immaterial realms, universe, and the Existence, which anyone can understand at ease.

Lastly, the author wishes to make an affirmation based on both Buddhism and science that faith or belief should relies on wisdom which is the knowledge and understanding on reasonable and logical claims. Most of all, such claims must be provable to be true.

“Ehipassiko – Please prove it!”

Pittaya Wong

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1. Buddhism vs. Science

In the present days, people have more access to science study, and their thinking system is developed in accordance to logic. Thus, religions are regarded as imaginary tales because there are many teachings about supernatural issues that cannot be proven by the existing technology. However, in the case of Buddhism, the Lord Buddha had taught his disciples to be mindful on their beliefs which subject to be proven. Principally, Buddhism complies to natural science in such a way that it relies on cause and effect logic. However, the difference is the tool for proving. Natural Science requires material technology which is developed from time to time for proving, but Buddhism relies mainly on 'mind' which is the sublime innovation that no one can imitate so far due to its subtlety and complication. Most of all, modern scientists still lack the knowledge and understanding about humans' mind. It may take them a long time to gain knowledge and understanding about mind through the material scientific approach whilst the proving can be accomplished through meditation which requires less time and investment.

2. Mind & Brain

The science of modern medicine normally emphasizes on the brain and overlooks the functioning of mind in relationship with the body. This is because common people cannot see and touch the mind. So, it is difficult for them to realize the importance of mind. However, first of all, we should be aware that every human has mind as well as the spirit or refined body altogether with the immaterial controlling center which cannot be seen with naked eyes. The controlling center adheres to the center of our body in the same way that the gravity is inside the planet earth whereas the gravity cannot be seen. The physical body, mind, spirit, and controlling center work correlatively all the times although we may be unaware of their presence. When our spirit leaves our body permanently, it means that we are already 'dead.' We can prove the functioning of mind in the case of a dead brain patient. When a patient's brain stops functioning completely, the mind can still be at work. When the patient's relatives talk to the patient with grief, the patient's mind can still react in the form of crying or fluctuating pulse. This shows that the mind exists and still functions when the brain no longer works. The patient can still feel happy or sorrowful and react in

certain ways. This means that our body does not have the brain as the only center for bodily functioning, but we still have the mind which functions relatively to the brain.

3. Our Mind and Water Crystal

We have heard about the research on water crystal that the shapes of water crystal can turn beautiful or peculiar depending on many influential surrounding factors such as music, song, prayer, and cursing. In fact, our mind is quite similar to the water crystal in term of sensitivity and reactivity. When we listen to a rock song which is aggressive, our mind is more likely to be transformed to be aggressive as well. If we listen to a beautiful and gentle song or music, our mind can become beautiful and gentle. When someone curses or insults us rudely, our mind may be heated to be angry or upset and more likely to engage in a violence. As we compare our mind to the water crystal, we learn to keep up with the good quality of our mind by allowing it to expose to good stimulants only.

4. The Origin of Sacredness

As mentioned earlier that Buddhism shares some commonality with natural science in such a way that it relies on logic which subjects to proving; however, many people may doubt why Buddhists still believe or do things that seem to be superstitious such as the sprinkling of holy water and worshipping the statues of Buddha and Buddhist monks made from stone, bronze, or concrete, as well as chanting and praying to beg for blessings and granting. In order to clarify this issue, we have to trace back to the idea that Buddhism relies on 'mind' as the proving tool as mind can be the most powerful when properly trained. When a Buddhist monk chants to make holy water, the energy from the monk's mind is directly charged into the holy water resulting the water to be full of pure energy. This is similar to the distilled water inside cars' battery where electricity can be charged. Likewise, a glass of water in a working microwave oven can be heated when the water molecule is vibrated by the unseen microwave radiation. In case of holy water, Buddhist monks transfer the energy from their mind via verbal chanting to the water volume which is like a medium. When someone drinks or baths the holy water, the energy can penetrate into the body in order to cleanse away the bad energy in one's body and mind. This approach can also explain why

Buddhists worship the statues of Buddha and Buddhist monks made from various materials as the mind earns merit energy from being respectful.

5. The Source of Dhamma

The Lord Buddha's main doctrines are not from philosophical thinking, analyzing, researching, or contemplating because the Dhamma or doctrines which are about the truth regarding life, living beings, and non living beings, already exist prior to the Lord Buddha's enlightenment. We may compare the available Dhamma to the text books in an existing library where nobody has access. Until the Lord Buddha attained enlightenment through meditation, he was able to attain the state which enabled him to unlock the access to such transcendental Dhamma library and became omniscience. Anyone who practices the Dhamma and meditation until attaining enlightenment like the Lord Buddha, (s)he will be able to acquire the key to unlock the Dhamma library within in order to see, know, and learn insightfully per the capability made possible by his or her accumulated merit energy.

6. Dhamma and Leaves

The Dhamma which is knowledge that the Lord Buddha gained from his enlightenment is comparable to numerous leaves in a forest whilst the Dhamma selected for teaching by the Buddha is like leaves in a palm. Notwithstanding, it is sufficient for eradicating mental defilement and entering the Nirvana like the Buddha. This is the primary mission aimed for many lifetimes by the Buddha since he was a Buddha-to-be person. However, for other Buddhas-to-be who wish to end all sufferings in the Existence and bring all sentient beings to the Nirvana, it requires more knowledge than the leaves in one's palm. This is a more difficult mission which needs the solving of the Existence's complication. Thus, the additional knowledge is necessary for solving the problems and sufferings in the Existence as a whole rather than to specific individuals. If this mission is successfully achieved, all living beings will be able to attain the Nirvana to enjoy pure bliss permanently.

7. Existing but cannot be Seen

So far, there are many claims in Buddhism which remain unproven to be existing by modern science such as the Nirvana, hell, heaven, merit energy, and sin energy. When

scientist like Galileo was able to prove more truths about planets, he created the telescope to observe the solar system. Nevertheless, in Buddhism, one's well trained mind can be the telescope for looking at the material and immaterial realms like planets, universe, heaven, hell, and the Nirvana, and this is made possible with meditation. The modern science still cannot prove the immaterial realms and beings because the available technology is not advanced enough. To compare and contrast, it is like the spectrum hidden in light or the radioactivity and mobile phone frequency which cannot be seen and known to be existing in the past. But, one day, when science and technology are advanced enough to prove their existence, their availability will be affirmed, and people will be able to utilize them. In the same manner, the Nirvana, heaven, hell, merit energy, sin energy, and other human worlds in the universe which are taught in Buddhism may remain unproven to be true with the present technology. If we do not wish to wait hundreds of year for technological advancement, we can prove it today with our own mind by way of meditation practice.

8. Merit & Sin Energy

Do you believe that merit and sin energy exist? Sometimes, when our appliances have electricity leakage, we are shocked when we touch them. We can feel the energy that we cannot see with naked eyes. This is the same to merit and sin energy. We cannot see them, but we can feel them when they flow through our mind. Simply speaking, our mind contains both the positive and negative energy which are immaterial and refined. The positive merit energy will bring about success, happiness, and prosperity to our lives whereas the negative energy will bring about suffering, illness, recession, and problems. When we buy a Christmas present for our beloved ones, we feel joyful because the merit energy occurs to our mind when we do something good. On the contrary, when someone drives his car and cut into our lane, we feel angry and dissatisfied because the sin energy occurs to our mind upon the motivated perceptions. The dissatisfaction is the outcome of functioning negative sin energy while the positive merit energy causes pleasant. The merit and sin energy occur to our mind throughout the day depending on our mental, verbal, and physical reactions per motivated perception of what we see, hear, smell, taste, touch, and feel. During our living, these energies are used, recharged, and stored in our mind, and they are carried on in the afterlife as well.

9. Appreciation of Others' Merit & Sin

The merit and sin appreciation is an amazing teaching in Buddhism explainable in scientific sphere. As the aforesaid that merit is the positive or pure energy occurring to our mind when we have wholesome thought, speech, and action, similar to the negative sin energy that occurs to our mind when we have unwholesome thought, speech, and action, the energies can mutually occur. This is possible when someone does good deeds and other people appreciate such good deeds with a meritorious mind, the positive merit energy will occur to the mind of appreciating person as well although he did not commit such good deeds himself. Significantly, the appreciated person does not lose his merit energy, but gain additional merit if (s)he has the meritorious mind from rejoicing in or welcoming such appreciation by others. However, the volume of merit energy from merit appreciation is not much as the merit directly committed by oneself. This is the same to sin appreciation that occurs when one appreciates others' bad deeds.

10. The Virtues Perfection

The ten virtues perfection in Theravadian Buddhism are (1) generosity, (2) moral discipline, (3) renunciation, (4) wisdom, (5) perseverance, (6) patience, (7) truthfulness, (8) compassion, (9) resolution, and (10) equanimity. Indeed, these ten virtues are cultivated and accumulated in the form of virtue energies which are necessary for cleansing and developing our mind. If the ten virtue energies are not fulfilled, one cannot attain enlightenment similar to a college student who has not fulfilled the curriculum requirements for graduation. Similarly, if we do not have enough accumulated positive energy, we cannot have the strength to eradicate mental defilement and enter the Nirvana, but we may be able to reach heaven or the Brahma realm for a temporary stay. In fact, the virtue energies are from merit energy, like the differentiable spectrum of light. When we do good deeds, the merit energy will be stored in the form of sphere resting inside the center of our body. For example, when we make donation, we earn merit energy in return whereas the greed in our mind is lessened and the virtue energy (generosity) is filled. Thus our mind is, more or less, purer and virtuous. As we make donation more frequently, the merit energy earned becomes stronger, more powerful, and condensed similar to the

battery that is charged with electricity. The difference is that we may be able to fully charge battery in one day, but the virtues perfection takes numerous lifetimes until it becomes full per requirement. Moreover, the merit energy is used all the times for our living whilst it is added when we make merit as well.

11. The Three Parties' Essential Energies

As it has been expressed how merit and sin energy can be earned, we should learn further that there are three major essential energy that are behind the driving force of living beings and non living beings to go on according to the nature of each of the Three Party in the Existence namely the Wholesome, the Unwholesome, and the Neither Wholesome nor Unwholesome (Neutral). The Wholesome Party's energy is 'merit energy' which is pure and white whereas the Unwholesome Party's energy is 'sin energy.' Lastly, there is the 'neither merit nor sin energy' or the Neutral which is between the two extremes. Each energy is generated by its source of production which is like the Nuclear Power Plant that transmits its energy to nurture the conditioned material & immaterial realms, living beings, and non-living beings in the Existence to be operated or driven per the mechanism and/or software or program such as the Law of Karma and the Three Commonality (impermanence, suffering, and non-self). The positive merit energy yields fruitions in the form of happiness, success, and prosperity whilst the negative sin energy leads to suffering, illness, recession, and problems. The neither merit nor sin energy results in outcomes which are neither good nor bad. Humans are like the end-user station operated under the governing of the Three Parties who send their energies to influence the living beings and non-living beings all the times as they compete to govern the Existence.

12. A Resolved Mind

Many people question if it is necessary to make wishes during or after making merit. They doubt if it would be motivated by greed with an expectation for returns. As the matter of fact, resolution is a virtue that all Lord Buddhas have to cultivate when they are Buddha-to-be. Thus, a wholesome resolution is a must as one earns merit energy from making good resolutions which will drive one's life to the good direction and end up at a good destination. In the modern days, it can be said that resolution is like the setting of

destination on a GPS device while we travel. The resolution can be aimed for either material or spiritual wealth or fruition which is necessary and beneficial for one's wholesome living until reaching the ultimate goal which is the Nirvana. Our resolution can be very strong when we do it during entering deep meditation. In addition, we earn merit energy as well as virtue energy from doing good resolution since our mind becomes strongly and wholesomely resolved. We can feel this energy in our mind when we have a strong resolution to do something good when comparing to a normal state. The concentrated good wish or aiming is the key to resolution perfection, and when the accumulated merit energy is fulfilled, the wishes will come true.

13. Forgiving

People who have lived through lifetimes usually have wrongdoings upon each other. It is crucial that everyone should learn to request for forgiveness and forgive at ease in order to prevent oneself from being revengeful which can consequently causes the puzzling karmic fruitions in the present and future lifetimes. Thus, forgiving is very helpful to avoiding retaliation upon one another. When we commit a wrongdoing to another person under the Law of Karma, our mind will be programmed to experience the bad karmic fruits. This can be lessened with forgiveness although it may not be completely given up. The mutual forgiveness will solve the 'bad sector' created in ones' mind, and result in a smoother living. When the bad sector in our mind bears fruits, we may feel disliking someone on our first meet without knowing why. This may be due to the unforgiven bad karma committed to each other in the past lifetime. So, although we reborn and already forgot the wrongdoing, the bad sector in our mind is still there to cause problems. Thus, forgiving is an important practice for all either Buddhists or non-Buddhists.

14. The Immaterial Realms

Some believes that the teaching about heaven and hell is just a tale aimed to encourage people to do good deeds and abstain from doing bad deeds. This is because people in the modern days are more educated on natural science which requires that a truth must be provable under a solid assumption and well structured logic. In order to comply to such natural science standard, we claim that the immaterial human mind and human spirit do

exist although they cannot be seen with naked eyes. However, the mind can be felt and perceived when we become emotional like 'hatred' or 'love.' The feelings originate from the mind. This is vital in the case of dead brain patients who can still be emotional but unable to respond. In addition to the mind, living beings also have 'spirit' or the 'refined body' which rests inside oneself. The spirit can be seen when we dream even though there are several factors that influence our dreams to be either a real or unreal experience of our spirit. An individual with sensitive sensation capability may be able to see the spirits of dead people. In the same manner that the physical world is home to human beings and animals, there are immaterial realms which are home for the spirits whereas accumulated energies play an important role. To clarify this, the spirits who have accumulated more positive pure energy from doing good deeds when they were humans will be able to live in heaven which has the gravity that pulls spirits with merit energy similar to humans who are pulled by the earth's gravity to make their homes and living on earth. Likewise, hell realms have the gravity that pulls spirits with negative sin energy, and the Nirvana has the gravity that pulls spirits with no mental impurity.

15. Meditation and Flashlights

Many may doubt why people who close their eyes to practice meditation are able to see things. Could it possibly be caused by the hallucination or imagination? As the matter of fact, whatever one sees in meditation can be either real or unreal similar to one's dreams. The unreal imagination in meditation occurs from the conditioned mind whereas the real insightful vision occurs when one's mind is minimally conditioned or unconditioned at all in meditation. According to the Lord Buddha's teaching, the original condition of humans' mind is radiant due to its cleanliness and brightness. We may compare this to a flashlight torch that is turned on all the time. However, later on, when the mind is defiled with impurity, it is like painting the flashlight's outlet surface with black paint until the light cannot shine through the outlet. With such mental darkness, one cannot possibly see heaven, hell, immaterial realms and beings, and spirits with one's mind. One can see only the physical beings only. However, meditation allows one to clean the mind which is like washing away the black paint that darkens the flashlight's outlet. When the flashlight's outlet surface becomes completely clean and clear again, the light can be shined through,

and one will be able to see both the material and immaterial per the extent of flashlight's power. If we compare the Lord Buddha's light-shining capability to the midday sun which allows him to see and understand so many things throughout the material and immaterial realms, the Lord Buddha's disciples' light-shining capability may be comparable to the moon light, the spotlight, and the handy flashlight which enable them to see and understand within their possible extent based on different variables. If meditation practitioners unify their minds during meditation practice, their insight power will be like bringing many flashlights together and shine to a certain direction which allow them to see and understand to a greater extent than doing it alone.

16. Over-Lifetimes Memory

Past lifetimes recollection is one of the superknowledge or supernatural powers gained from sublime meditation practice. To recollect past lifetimes, it is similar to the way we take photos with a smartphone, and we open the photo album application to browse through the saved taken photos, one by one or many thumbnail pictures at a time. Our mind can be compared to the smartphone where the memory is saved in the form of pictures and videos over lifetimes. When we practice meditation until reaching the sublime state and master the superknowledge, we will be able to rewind and browse through our past experiences. Moreover, the immaterial mental memory card will follow us everywhere at all times even after we pass away.

17. Mental Virus

Mental defilements are like computer viruses sent from the Evil World to our mental system to cause problems, disorder, and errors. Sometimes, they can even impair our system. Mainly, there are three major categories of mental defilement namely (1) greed, (2) anger, and (3) delusion. However, the three main mental defilements can be classified into as many as 1,500 specific types. We may also compare and contrast the mental defilements to the pollutions that contaminate our mind resulting in bad thought, speech, and action which subsequently bring about negative sin energy according to the Law of Karma which is the operating system for most living beings in the Existence. Therefore, the mental defilements are like negative stimulants that worsen the quality of our mind as well as our

lives. The mental defilements or impurities are produced and transmitted from their origin which is the Unwholesome Seed Element and Seed Essence Engine in the Evil World. They function relatively to what we see, hear, smell, taste, touch, feel, and think. For example, when we see a picture of the latest brand name smartphone, and we promptly receive the desire which motivates us, we end up buying the smartphone with credit card although we already own a good smartphone. In the same manner, the mental virus or defilement may motivate us to eat delicious junk foods although we know that they can worsen our health. If people have no mental defilement, their mind will remain pure and clean as usual similar to a physical body without germs and disease, thus, they will remain healthy and well. However, as the impurity production plant still exists, the living beings still have to overcome the motivation from mental virus or defilements in order to prevent themselves from being obsessed by the evil side until they are able to attain arahantship or sainthood whereas there remains no mental defilement in their mind permanently.

18. In Time of Suffering

Whenever we feel suffering and disheartened, we should remind ourselves of the Dhamma and the very fact that humankind is influenced by the three major immaterial energies namely merit energy, sin energy, and the neither merit nor sin or neutral energy. As the merit energy brings happiness to our mind, sin energy causes sufferings, and the neither merit nor sin energy causes mental neutrality. Our mind turns to be suffering by the driving force of sin energy per the bad karmic fruition programmed earlier when we committed bad thought, speech, and action. The primary solution is to keep our thought, speech, and action wholesome and meritorious. When the merit energy becomes stronger than the sin energy in our mind, our mind will shift from mental suffering to happiness. However, if the suffering occurs physically, we have to solve the problems to end physical sufferings altogether with promoting mental strength that enables a happy mind.

19. Spirit

Most religious men believe that spirits and ghosts do exist. However, many other people still disbelieve so with the idea that human body is controlled by the brain, and when one dies, everything is over as there is no afterlife. In fact, the spirits or refined bodies can be

seen most of the time when we dream. This is the reason why ourselves are always there in our dreams. Isn't it interesting why we never dream as someone else except ourselves either in the present form or past life's or future life's form? There are certain times when our spirit travels to different immaterial realms. But dreams can be both true and untrue according to some other influential factors. It is like listening to radio stations, sometime there is intervening signals. Sometime, we totally lose the signal, and the signal may be clear somehow. The frequencies may mingle to cause interruption. Some radio station may present the real news, and some may present the radio soaps which are unreal. There are times that we dream of the future. These are due to our spirits at work while leaving the physical body temporarily. If our spirit leaves the human body permanently, it means that we already pass away.

20. Inner Bodies or Layers of Life

According to most religious teachings as well as Buddhism, it is clear that, besides humans, there are other celestial or immaterial beings living in other realms and on earth such as Brahmas, angels, and local spirits. One may doubt where they are from. Indeed, when a human passes away, his or her spirit will leave the diseased body to continue further to the afterlife according to the karmic fruitions in the form of reward or punishment programmed earlier in adjunct with the merit and/or sin energy. However, the complication is that there are different levels of spirit in oneself which fit into different realms. The inner bodies of humans can be compared to the Russian nestling doll where there are different inner layers of 'self.' Likewise, there are many layers of human spirit whereas the deeper spirit is the more refined, pure, immaterially larger, and beautiful. This is the same to all living beings regardless of race, gender, and religion. When one passes away, the appropriate spirit will leave one's body to reborn per the accumulated merit and sin energy, the programmed karmic fruition, as well as the mental condition by the time of passing away. For example, if one is to reborn in heaven, one can do so with the celestial body. If one is to enter the Nirvana, one can do so with the Arahat Dhamma body or Arahat Dhammakaya. If one is programmed by the karmic fruition to be punished in the hell realm, one will enter hell with one's hell-being body. All of these bodies are housed in oneself.

21. The External Pulling

As mentioned earlier that there are layers of spirit rest inside a living human body and each realm has gravity that pulls human bodies or spirits under the interconnected system between the physical realms and the spiritual worlds. The planets like the sun, the moon, and stars also have attracting forces that pull each other in the form of orbit. The immaterial heaven has the gravity that pulls the celestial bodies whereas hell realms have gravity that pulls hell beings. Likewise, the Brahma realms have the gravity that pulls wholesome spirits with delicate merit energy from meditation whereas the defilement remains uneradicated. When someone is able to eradicate mental defilement, (s)he will be pulled to the Nirvana in his or her afterlife. We can see that the gravity or the pulling force plays an important role in both the material and immaterial worlds and realms, and sometimes the pulling force can be very strong as in the planet earth where physical beings are strongly pulled to the planet surface whereas the pulling force or gravity in heaven is weaker like the moon's gravity which allows the celestial beings in heaven to float and fly at ease whether they have or have no wings.

22. The Bases of Sensual Attractions

Not only the planet earth that has the pulling force to pull humans or the heaven that pulls the celestial beings like angels, our human body also has the pulling force or attraction. The humans' pulling force are at different bases of mind namely, the first base, at the nostril (right side for men, and left side for women), this is the gateway between the external world and human body. The second base is at the corner of one's eye (right side for men, and left side for women), with the smelling sensory or attraction. The third base which senses or attracts vision is in the middle of one's head at the same level as the eye's corner. The fourth base is at the roof of mouth, with the hearing sensory or attraction. The fifth base is at the top of throat which has the sensorial attraction for tasting. The sixth base is at the center of body, at navel level, with the sensory or attraction from bodily feeling, and the seventh base is two fingers breadth above the sixth base with the attraction that pulls all components of the mind to unify. The first base to the sixth base control our sensual perceptions by causing our mind to be attracted to what we see, hear, taste, smell, touch,

and feel, then they are processed to be mentally conditioned for further mental cognition and response at a very high speed. However, when one practices meditation until the mind unifies at the seventh base, the mind will be pulled inside toward the inner layers of human body and spirits namely the refined human body, the unrefined celestial body, the refined celestial body, the unrefined Brahma body, the refined Brahma body, the unrefined Arupabrahma body, the refined Arupabrahma body, the unrefined Gotrabhu Dhamma body, the refined Gotrabhu Dhamma body, the unrefined Sotapanna Dhamma body, the refined Sotapanna Dhamma body, the unrefined Sagadagami Dhamma body, the refined Sagadagami Dhamma body, the unrefined Anagami Dhamma body, the refined Anagami Dhamma body, the unrefined Arahat Dhamma body, the refined Arahat Dhamma body, and further levels of more refined Dhamma bodies or Dhammakayas.

23. The Governing Law

The Law of Karma has been effective and enforced prior to the Lord Gotama Buddha's enlightenment. This governing law controls most sentient beings for a long time until the Lord Buddha attained enlightenment and able to know it. Thus, the Buddha subsequently taught his disciples about this governing law. In contrast, the Law of Karma is like the software that controls the operation of beings in the cycle of rebirth or samsara which comprise of living beings, non-living beings, material and immaterial beings and realms, which are like hardware and end-user stations. When we do good deeds, according to the Law of Karma, the merit energy will be transferred from its source of production to the merit sphere within our body, at the seventh base of mind, altogether with the programs for well-being, prosperity, happiness, and success. On the contrary, if we commit bad deeds, the sin energy will be transferred into the sin sphere, which is the sin storage, within the center of our body, altogether with the programs for recession, problems, suffering, and unwellness. The merit and sin energy as well as the created life programs will destine our life, mostly in the future, but somehow also in the present, meaning that the good and bad deeds we commit today will bear fruit to be various outcomes in the present and future. So, there are both the past deeds and present deeds that shape our present living. We can conclude that almost nothing happens by chance in our life under the Law of Karma. However, the fruition of bad past karma can be, somehow, lessened by the strong good

karma committed in the present, and vice versa. This is the reason why some Buddhists who understand well about the Law of Karma and superknowledge from meditation invest much effort to solve the bad programs caused by their own bad deeds committed in previous lifetimes which cause them to have problems, illness, and sufferings in the present lifetime.

24. Behind the Scene

As we see how our life and others' lives in the cycle of birth are interconnected under the governing law, it may become clear in our mind that, indeed, we are like 'the end-user computer station' whose living is operated by life programs made possible with merit energy, sin energy, and neutral energy, that nurture our life at all times. The functioning of our life is under the clear systematic mechanism. This is like a clock's movement. If we look at the external only, we see only a few clock hands that keep moving continuously on a nice dial. However, behind the scene or inside the clock movement, there are numerous complicated components, big and small pieces, that function connectively and systematically. This is the same to the working components of a digital watch whereas unseen electricity is transmitted quickly through the complicated system at all times as long as the battery still provide energy, and only the beautiful and simple digits can be seen outside. Likewise, human life and afterlife is complicatedly and systematically operated by certain interconnected mechanism or operation system that is hidden behind the scene whilst it may look just simple outside.

25. The Purpose of Life

After many explanation about the science behind human life so far, it is questionable what the purpose of human life is. The direct, clear, and precise answer is that, basically, we were born to accumulate merit energy by committing meritorious deeds mentally, verbally, and physically, until we can perfect our virtues and being able to completely eliminate the mental defilement within ourselves. Then, we will be able to 'return' to the Nirvana which is the state of pure and permanent bliss and subject to no further incarnation. The Buddhist teaching about the Nirvana as the permanent home full of happiness is similar to the Christian teaching about heaven as a permanent joyful destination of life with the difference

that, in Buddhism, a living being who enjoys the rewarding life in heaven still subjects to reincarnation when the merit energy is used up, but the happiness can be permanent only in the Nirvana where the Buddhas and Buddhist saints spend their time to deepen into pure and sublime state of meditation. Thus, they earn merit at all times whilst a part of merit is used to nurture their blissful living in the Nirvana. As a consequence, the merit of Buddhas and Buddhist saints in the Nirvana will never be used up, and they subject to no reincarnation for accumulation of merit.

26. Mental Frequency

In the present days, tens of radio stations transmit different frequencies either in AM or FM. Some stations play pop music, rock music, country music, and jazz. Human bodies can be like the radio station that emits the frequency of greed, anger, and hatred. We can feel the negative frequencies although individuals do or say nothing, and this may cause us to feel uncomfortable to be close to them. On the other hand, we feel pleasing when getting close to people who are full of kindness, compassion, and positive mind. For those who are very sensitive to the bodily frequency or energy, they may even experience discomforts due to the negativities.

27. The Three Stations

In the Existence, there are three competing energy stations namely the Nirvana, the Evil World, and the World of Neutrality. Each station transmits its energy namely the wholesome energy, the unwholesome energy, and the neither wholesome nor unwholesome energy, to control humans' mind whereas humans' mind is like a receiver that is tuned to each station at different times. When our mind, as a receiver, is tuned to the wholesome station, we feel like we want to do good deeds as we have wholesome thought, speech, and action. On the other hand, when we are tuned to the frequency of the unwholesome station, we have unwholesome thought, speech, and action. This is similar to the frequency from the neither wholesome nor unwholesome station that causes our thought, speech, and action to be neutral. From time to time, the three stations may have stronger or weaker frequency. This is the reason why our wholesome mind can be inconsistent. However, our mind can be completely wholesome and locked to the

frequency of wholesome station only when we are able to permanently eradicate mental defilement and become a Buddhist saint. This will cause us to be wholesome at all times.

28. The Dhammakaya Superknowledge

The superknowledge in Buddhism are the three and eight superknowledge namely (1) Eradication of Defilement, (2) Recollection of Past Lifetimes, (3) Divine Eye, (4) Divine Ear, (5) Mental Power, (6) Mind Reading, (7) Supernormal Power, and (8) Vipassana Insight. The superknowledge or *vijja* have been available prior to the Buddha's enlightenment, and the Buddha said that the Dhamma that he taught was like leaves in his one hand grasp whereas the remaining Dhamma is like leaves in the forest. Thus, the superknowledge of Dhammakaya is discovered from further meditation research or insight learning made possible with the Dhamma body or Dhammakaya. The additional superknowledge of Dhammakaya is necessary for the mission in enabling all sentient beings to reach the Nirvana and put an end to all suffering in the Existence. We may compare and contrast the Lord Buddha's superknowledge to Algebra and the furthered Dhammakaya's superknowledge with Calculus whereas both are on the very same principle and have no contradiction.

29. The Center of Body

The center of our body is located at the seventh base of mind or the middle of our abdomen which is two fingers' breadth above the navel level. This is the most crucial base of mind. When we reincarnate, our spirit will respectively move through the first base to the seventh base of the father's body and rest at the father's seventh base temporarily. As the father has an intercourse with the mother, our spirit will respectively move from the father's seventh base to the first base and leave the father's body to enter the mother's body, and respectively move from the first base to the seventh base, and rest at the mother's womb which is the mother's seventh base. When we are to pass away, our spirit will be at the seventh base and move from base to base, respectively until reaching the first base and leaving the human body. When we fall asleep, our mind will return to the seventh base, and this enables the spirit or refined human body to leave the body for dreaming experience. When we wake up, the mind will start from the center of the body and separated later to

what we see, hear, taste, smell, touch, feel, and think. These are the importance of the seventh base of mind.

30. The Life Circuit Board

The seventh base of mind is very important as mentioned earlier. In addition, it is also the location of our immaterial life circuit board where the immaterial centers of seed elements are initiated. The elements are (1) liquid or water, (2) heat or fire, (3) combustion or wind, (4) solid or earth, (5) space, and (6) cognition. Altogether, they form the immaterial circuit board that controls the bodily operation. In the middle of the center of the body or the cognition, there are also other immaterial components and engines or machines in the form bodies and spheres such as the inner bodies and merit sphere (storage), sin sphere (storage), sphere of the ten virtues (parami), sphere of Dhamma, sphere of moral discipline, sphere of concentration, sphere of wisdom, sphere of liberation, sphere of liberative insight, and inner bodies namely the refined human body, the unrefined celestial body, the refined celestial body, the unrefined Brahma body, the refined Brahma body, the unrefined Arupabrahma body, the refined Arupabrahma body, the unrefined Gotrabhu Dhammakaya, the refined Gotrabhu Dhammakaya, the unrefined Sotapanna Dhammakaya, the refined Sotapanna Dhammakaya, the unrefined Sagadagami Dhammakaya, the refined Sagadagami Dhammakaya, the unrefined Anagami Dhammakaya, the refined Anagami Dhammakaya, the unrefined Arahat Dhammakaya, the refined Arahat Dhammakaya, the further more refined Dhammakaya, the nurturer bodies (Chakkavatti), and more. All of the aforesaid are housed inside the center of our body.

31. Gateway to the Nirvana

As it is clarified earlier that humans have layers of inner bodies housed inside the body, and we can see them by way of meditation practice. Each inner body can be matched to a realm that is suitable for the quality of such inner body, such as being meritorious or sinful. The heaven and hell realm will pull the inner body or spirit which is suitable to such realm for further rewarding or punishment. The inner body or spirit will leave the center of the body and move through different bases respectively until reaching the first base at the nostril and depart the human body permanently for continuing to the afterlife. However, in case of

the Nirvana, the inner body or the Arahata Dhammakaya will be pulled deeper into the center of the body at the seventh base of mind which is the pathway to the Nirvana. So, we can say that the Nirvana is interconnected to all living beings at the center of body or the seventh base of mind. The Nirvana can be classified into two states as (1) the living Nirvana which is the state of Nirvana within oneself who is still alive and (2) the non-living Nirvana which means the realm of pure bliss and happiness which is the residence of the purest spirit or inner body or Arahata Dhamma body (Dhammakaya) whose mental defilement is complete and permanently eradicated.

32. The Nirvana

The Nirvana is a realm which is rounded like the planet earth, the sun, and the moon. The difference is that there are no worldly elements namely (1) liquid or water, (2) heat or fire, (3) combustion or wind, (4) solid or earth, (5) space, and (6) cognition inside the Nirvana. However, the Nirvana is formed with only the pure and wholesome Dhammic element. There is an analogy that compares the Nirvana to the 'crystal city' as the pure and wholesome Dhammic element which forms the Nirvana is crystal clear, absolutely clean, brilliant, pleasurable, and blissful. The Arahata Dhammakayas are residents of the Nirvana. These Dhammakayas are the pure spirit or inner body of the Lord Buddhas and fully enlightened arahants or Buddhist saints. In the Nirvana, the crystal clear Dhammakayas of Buddhas and enlightened arahants deepen their mind into the sublime state of meditation (*samapatti*) causing them to be absolutely wholesome, pure, peaceful, and blissful. Thus, they are subject to no further incarnation, birth, illness, recessive aging, and dying. There are numerous Dhammakayas in the Nirvana with an analogy that the number of past Buddhas altogether with the fully enlightened arahants are greater than the number of sand grains in all oceans. Normally, the state of Nirvana is permanent, blissful, and true self.

33. Dhammakayas in the Nirvana

Each Dhammakaya or Dhamma Body who is a resident of the Nirvana has the same size with the lap width and height in seated meditation posture of 40 meters. They have the 32 characteristics of Great Man or *mahapurusha*, and seated on the *jhana* or meditative absorption base which resembles a thick disc. This is a good explanation for the saying that

“men are created equal.” It means that, originally, most living beings are the same and equal in term of quality. We were wholesome Dhammakaya or the pure Dhamma body which resembles the Lord Buddha. We first became humans with the same mission, but later on we were contaminated and manipulated by the evil side until we are deformed and differentiated as in the present days. To cultivate merit and attain enlightenment until we return to the Nirvana is like returning home and returning to the state which is close to our origination. However, the difference of Dhammakayas in the Nirvana is the number of subordinate Dhammakayas in case that the leading Dhammakaya is a Buddha. Also, the radiance of each Dhammakaya is different from one another depending on the level of cultivated meritorious deeds and age of such Dhammakaya in the Nirvana.

34. The Ultimate State of Dhamma

The cycle of rebirth or *samsara* is merely a huge place with many zones that imprisons sentient beings, and this prison has the system for rewarding and punishment. Also, the problem of this prison is the uncertainty meaning that living beings and non-living beings are subject to change and fluctuation. Only those who have cultivated merit until meeting requirements will be able to eradicate mental impurity in oneself and return to enter the Nirvana. This cycle of rebirth has been going on like this for such as incredibly long time. Although, numerous Lord Buddhas have existed to be the messengers who lead sentient beings to enter the Nirvana, there are still enormous remaining sentient beings in the cycle who still suffer. Thus, there are some Bodhisatta or Buddhas-to-be who wish to solve this problem completely by changing or redesigning the Governing Law of the Existence and solving the operation programs as well as destroying the Evil and bringing all remaining sentient beings to achieve the state of Nirvana. In this case, it is also necessary to cease all the unwholesome realms like hell and stop punishment and the transmitting of sin energy and immorality energy from the Evil World (*mara's loka*). This mission can be possible with a team work of Buddhas-to-be who have great capability and meet the requirements in term of accumulated merit energy, insight power, and superknowledge (*vijja*). Simply speaking, instead of normal mission of other Buddhas who teach people to attain enlightenment and enter the Nirvana. The mission of those who pursue the Ultimate State of Dhamma is like programmers who try to solve the virus and bug problems that cause

damage to the system as well as destroying those who send virus to our system. If this Ultimate State of Dhamma mission is successful, there will be no more unwholesomeness and sin energy which cause trouble and suffering to living beings. Thus, living beings will enjoy the pure happiness only as nurtured by the Wholesome Party.

35. Origination of the Existence

According to the discovery other than the Lord Buddha's teaching, once, when there was nothing in the Existence, there were very mild gleams penetrating through the emptiness by chances. Thus, some essences started to slightly develop. After more and more conditioning amidst the emptiness with mild gleams, there occurred a single cell translucent celestial being which contained some elements synthesized from the mild gleams. Thereafter, the single cell translucent celestial being secreted the elements within itself amidst the emptiness by chance like the division of cell. The mainly secreted elements were (1) the wholesome white purity (2) the unwholesome dark impurity (3) the mixed grey neutral element, and (4) some other. In the beginning, the secreted elements were just extremely tiny spots. Since then, the secreted Seed Elements (*dhatu*) and Seed Essences (*dhamma*) have separately evolved and developed. Long after that, they have had interaction and collision until they contaminated and manipulated each other. As a result, they brought about the Nirvana, merit energy, sin energy, physical elements, transcendental elements, heaven, hell, universe, world, human beings, non-human beings, and etc., as in the present.

36. The Dhammakaya of the Three Party

From the origin of each Party which were the spots as small as a banyan's seed abandoned in the middle of emptiness, the tiny spots expanded to be Seed Elements (*dhatu*) and Seed Essences (*dhamma*) followed by the evolution of realms, mechanism, energy, system, as well as numerous 'Dhamma Body' or 'Dhammakaya' in the same way that a father's sperm reaches the mother's egg in a womb and form a living being which is as small as a spot that develops to be head, arms, body, and legs. When the living beings grow up, s(he) builds many creations such as a house, a bridge, a pond, a garden, a skyscraper, a town, a city, a ship, a hospital, a school, a university, a weapon and so on. Likewise, the Dhammakaya(s) of

the Three Party build various realms, system, mechanism, and energy such as the Nirvana, the Brahma realm, heaven, human world, universe, material and immaterial beings, living and non-living beings. The Dhammakaya of the wholesome Party is pure, radiant, and crystal clear like diamond whereas the unwholesome Dhammakaya is completely dark and glossy like a black onyx. The neither wholesome nor unwholesome Dhammakaya is in gray color like lead. However, all the Dhammakaya(s) have the 32 characteristics of Great Man or *mahapurusha*, and they resemble the Lord Buddha's body. With Dhammakaya, one can create mental programs with superknowledge per his or her might, capability, and availability of merit or sin energy, and the program can be run to control and benefit or cause problems in certain ways.

37. Encountering of the Three Parties

The Existence comprises of three main parties namely the (1) wholesome white, (2) unwholesome dark, and (3) neither wholesome nor unwholesome gray. In the beginning, each party lives on its own without intervention upon each other. Later on, the unwholesome dark party wishes to conquer the Existence, so it advanced its superknowledge and preparation to achieve its goal. Once the other parties realized this, there were encountering and colliding of forces and energies upon each other. This is like the three superpower nations on earth who compete and encounter each other in term of force, economics, society, and other aspects to become the world's leading superpower. Each party has its own headquarters, e.g. the Nirvana for the Wholesome Party, the Evil World for the Unwholesome Party, and the Neutral World for the Neither Wholesome nor Unwholesome Party. The encountering among the Three Party occurs at all times, even at this very moment. It has happened for a long time already as we can notice that, since we were born until the present, we can feel and experience the wholesomeness, unwholesomeness, neither wholesomeness nor unwholesomeness, occurring in our mind alternately to motivate us to think, speak, and act in certain ways whether we are aware of it or not. The qualities of wholesomeness, unwholesomeness, and neither wholesomeness nor unwholesomeness are transmitted from their source to nurture and motivate the mind of living beings continuously. When the motivation is successful in the form of thought, speech, and action, the motivating Party will send the 'program' which bears karmic fruition

according the Law of Karma as well as sending its Seed Essence to strengthen the quality of being wholesome, unwholesome, or neither wholesome nor unwholesome further in such living beings.

38. Correlation with Humans

The question is, if it is fine for humans to live their lives day by day, why we should bother the Three Parties of The Existence who encounter each other. There should be no big deal with humankind. To explain this precisely and directly according to the knowledge gained from additional understanding other than Lord Gotama Buddha's teachings, humans were first created by the Wholesome Party to dissolve and destroy the Unwholesome Party with meditation power because the human body can withstand the insight battle better, meaning that the human body will not cease like what may happen in the insight battle between the Dhammakayas of the Three Party. However, although the human bodies first created by the Wholesome Party were powerful and efficient, the Unwholesome Party found its way to contaminate and manipulate the human bodies with their superknowledge and power. Thus, the human bodies became weaker, differentiated, less eligible, and prone to difficult birth, recessive aging, illness, and death. This is the reason why we are the way we are in the present.

39. Return to the Original State

It is clear now that humankind has gone through the recessive evolution meaning that when we first existed, our human bodies were stronger, more capable, radiant, and beautiful with the 32 characteristics of Great Man or *mahapurusha*. In addition, we were purer, brighter, and more powerful, with the mission to destroy, dissolve, and eradicate the Unwholesome Party and its all-about. Later on, we became imperfect as the way we are because our original form was contaminated and manipulated by the evil force's superknowledge and power. Thus, our common mission is to fix ourselves to return to the original state or close to the original state where we have purity, power, wisdom, might, and superknowledge, in order to gain the capability to, at least, return to the Nirvana or accomplish our mission assigned by the Wholesome Party when we had our human body for the first time.

40. Individual Mission

As we already know how it has been to this very moment, and why we are the way we are, from now on, it depends on us to choose. Mainly, there are three main options for us which are (1) continue our living in the cycle of rebirth or *samsara* as usual and do nothing different from before, (2) improving ourselves and cultivating meritorious deeds until our merit energy meets requirement and enables us to return to enjoy the state of pure bliss in the Nirvana, and (3) cultivating meritorious deeds further and finding the way to solve the problems in *samsara* or the cycle of rebirth by way of studying the superknowledge or *vijja* which enables us to become the programmer who can fix the operating system and dissolve or destroy the sinful and evil energy as well as the Evil Party in the Existence.

MEDITATION GUIDELINE

by the Most Venerable Phramongkolthepmuni (Sodh Candasaro)

The Late Discoverer of Dhammakaya Meditation

Samatha and Vipassana meditation requires both meditation object visualization and mantra repetition. First of all, picture an image of a flawless crystal clear sphere as big as your eye pupil. Locate the image at your nostril, right side for men and left side for women. Focus your wandering mind in the middle of this visualized sphere. This sphere is clear like a mirror. Once your mind is focused in the middle of the sphere, start to repeat mantra. *Samma Arahang* while picturing the image of a crystal clear sphere and rest your mind in the middle of the sphere. *Samma Arahng... visualize a crystal clear sphere, rest your mind in the middle of the sphere... This is the first base of mind... Then, move the visualized sphere to the corner of your eye, right side for men, and left side for women.*

Rest your mind in the middle of the visualized sphere and repeat the mantra *Samma Arahang* three times

Next, move the sphere to the middle of your head and repeat the mantra three times...

Then, move the visualized crystal clear sphere to the roof of your mouth... this is the fourth base of mind... rest your mind in the middle of sphere and repeat the mantra *Samma Arahang* three times

After that, move the visualized sphere to the top of your throat, rest your mind in the middle of the sphere and repeat the mantra *Samma Arahng* three times...

Next, move the sphere to the middle of your body at the navel level. Rest your mind in the middle of the sphere... keep your mind still exactly in the middle and repeat the mantra *Samma Arahang* three times.

Then, move the visualized sphere about two fingers' breadth above the sixth base.. this is called the center of the body at the solar plexus... or the seventh base of mind... This is the station for incarnation and disembodiment... at this point there are five centers... The

center of air element is in the middle, the center of the liquid element is to the front, to center of the solid element is to the right, the center of the heat element is to the back, and the center of the force element is to the left... Rest your mind in the middle at the center of the air element When we reincarnate and disembody, our spirit is located in the middle of the sixth base first

When our parents have an intercourse, the spirit is relocated to the center of the body... this is to reborn... it happens at the center... so the center is important... to reborn in this world, it is made possible with the seventh base of mind... If one wishes to enter the Nirvana, one has to enter the seventh base too... If one is to die, the spirit goes the opposite way...

So, if one wishes to reborn, one has to go outward, but if one wishes not to reborn, one has to go inward... toward the middle... exactly at the center of one's body... this is the principle that everyone needs to know... once we learn this.. we know why our mind wander... it is because the mind still wishes to reincarnate... if the mind is resting still in the middle... it means that the mind wants to cease reincarnation... one will realize by oneself...

Now that we have studied this meditation method until gaining good understanding, we continue to practice by keeping our mind still at the center of the body... deepening the mind into the middle.. the middle of the middle... the very middle of the very middle... don't focus your mind to the front, to the right, to the left, to the back, above, or below, but focus your mind in the middle of the center... rest your mind still... at the right mental unification, you will see a crystal clear sphere arising at the center of your body. This sphere is about the same size of the midday sun or the full moon.

At the right mental unification, another sphere arises in the middle, this sphere is called the *sila* sphere.. it is about the same size of the midday sun and the full moon as well... Then, rest your mind in the middle of the *sila* sphere.

At the right mental unification, the Samadhi sphere or sphere of concentration will appear... its size is about the same as the midday sun and the full moon. Rest your mind in the middle of Samadhi sphere... at the right mental unification, the *panna* sphere or the sphere of wisdom will arise

It is about the same size of the midday sun or the full moon as well... rest your mind still in the middle of this sphere further... at the right mental unification, the *vimutti* sphere or the sphere of liberation will arise, keep your mind still in the middle of this sphere, at the right mental unification, the *vimuttinadassana* sphere, or the sphere of insight from liberation will arise... focus your mind to be still further... and you will see your own refined human body or your own spirit

You will come to realize that this is the body you use for reincarnation. This is our principle... there is no more or less.. it is something universal... we repeat the mantra *Samma Arahang* quietly in mind in order to prevent our mind from wandering... and enhance its stillness... *Samma Arahang Samma Arahang Samma Arahang*... keep your mind focused and still further, at the right moment it will stop in the middle of the sphere... don't worry about darkness or brightness.. keep your mind at this point only... there is no need to relocate... when the mind is firmly still... a crystal clear sphere will appear.. rest the mind in the middle of the sphere... and repeat the mantra *Samma Arahang* to keep your mind still even better... the mind will become completely still when it reaches the right mental unification... once the mind becomes still... you need not to repeat the mantra any more... simply keep your mind focused with the image that appears... don't even think about brightness or darkness... keep your mind still only

Simply keep your mind still as mental stillness is the key to success... The Lord Buddha once said to Angulimala that.. "I am still now... but you aren't." This indicates the stillness of mind... As we study meditation.. we have to reach this level first... reach the stillness of mind first... don't mention other things yet... don't exaggerate too much... make your mind still first.. then you can continue further..

First of all, you need to keep your mind still... you are also a human like others.. you can make it possible too... if you are really committed to meditation, you will make it... otherwise, you can't... everyone can do it if he or she is committed... How much one should be committed? ... I would say.. dedicate your life.... Don't rouse from your seat even your blood and flesh dry up until only your skeleton remains... I did it twice... by dedicating my life for meditation... up to one point... I could attain... and I didn't die...

Our Lord Buddha perseveres in meditation by dedicating his life as well... he was willing to die but not to rouse until he attain enlightenment... So, upon the right mental unification, he attained the ability to recall past and present lifetimes of himself and others. Then, he attained the ability to know the destination of creatures' reincarnation. Finally, he attained the ability to eradicate defilement within himself. He persevered all night long. As our teacher, he was very much committed to meditation practice. We are his student, we should be able to do just like him.... Willing die... but not to give up.... Try your very best... and when the mind becomes still... you will see by yourself.... This is the inner path of our religion.... It happens upon the right mental unification... Keep it in mind... Keep your mind firm and repeat the mantra *Samma Arahang Samma Arahang*..... don't make it slip from your mind.....

Transliterated and Translated by Pittaya Wong

20 August 2013

ABOUT THE AUTHOR

Pittaya Wong or Pittaya Tisuthiwongse (Peter) is a Thai Buddhist. He was born at Bangkok Christian Hospital on 6th December 1975. He is a Chinese-Thai, given the Chinese name Hlu Jin Xiang when he was born. In his childhood, he had been educated at reputable Catholic Schools (Assumption College, Thonburi and Assumption Commercial College, Bangkok, respectively) since grade 1 to grade 12. However, his parents had cultivated Buddhism deeply into his heart since he was young by teaching him how to recite the Buddhist chanting and make merits at Buddhist temples. As a result, Pittaya had joined his family to make merits at Wat Paknam in Bangkok since he was a kid.

After he completed grade 12, he furthered his education at California State University of Los Angeles, Pasadena City College, and finally earned a B.A. in economics at the University of Washington, Seattle in 1998. Later on, after he returned to Thailand, he earned a Master's Degree from a prominent university in Bangkok, but he finally returned his Master's Degree to his scholarship provider to prevent possible disputes.

After his graduation, he became a Buddhist monk at Wat Paknam in Bangkok given the monastic name 'Dhammavidhu', having His Holiness Somdet Phramaharatchamangkhalachan (Chuang Varapunyo), Pali Scholar Level 9, the former acting Supreme Patriarch of Thailand and the abbot of Wat Paknam Temple, as his preceptor. Pittaya spent around six months in the monastic community. Thereafter, he returned home to live with his family in Bangkok.

From his experience in the monkhood and Dhamma practicing & learning, he authored some books and articles related to Buddhism as well as translating several books and articles on Dhammakaya Meditation from Thai to English with the aim to share Buddhist teachings and Dhammakaya Meditation to English speakers in order to promote peace and harmony among humankind.