

CHAKRAVARTIN

The Nurturer-Transcendroid

A lecture by Phra Thepyanmongkol

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Master of Dhammakaya & Chakravartin Meditation

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Season's Greetings 2022!

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As lecture time is running out, I wish to clarify something that many of you may still lack correct understanding. It is related to Buddha amulets which donators receive as gifts. Please be reminded that the amulets are given with an aim to become refuges that enhance better Dhamma and meditation practice. As such, the goodness from Dhamma and meditation practice will prevent ones from recession as well as securing ones against harm and danger by the power of good deeds. I would like to guarantee that this is my true goal. This can be traced back to the lifetime of Luang Phor Sodh who created Buddha amulets to assist meditation practice.

During Luang Phor Sodh's lifetime, he provided prints-out which gave a brief instruction enclosed to the amulets as an advice to receivers to remain morally wholesome. On this occasion, we also distribute instruction, and if you haven't received one, please ask for it. In term of the given Buddha amulets, I would like to explain without making you excited too much that they comprise of 'transcendroid-materials'(transcendental droid) with the term 'Majesty-Iron' in a parenthesis. Some of the amulets have these transcendroid-materials affixed. This may cause receivers to have a stereotype about 'transpired iron' (iron with transferred spirit) which is a sacred magical item that can prevent one from being gunned-down. With this stereotype, ones' understanding may not comply to my very true goal.

As such, I wish to disclose the hidden truth based on my own exploration. This coincides to an insight gained from Dhammakaya Meditation that, once we practise accordingly to methodology, we will have insight and intuition through body within body (*kaya* within *kaya*), feelings within feelings (*vedana* within *vedana*), mind within mind (*citta* within *citta*) and state of dhamma experience within state of dhamma experience (*dhamma* within *dhamma*). Simply speaking, there are body, feeling, mind, and state of Dhammic experience which overlap upon one another forming layers. Whenever our minds are wholesome, virtuous, and moral, the body within body, or bodies which have minds and virtues, will become clear and pure. In respect of deepening into state of dhamma experience within another state of dhamma experience, this enables us to reach

realms called ‘realm within realm’. There are the ‘living realm’ which denotes the world that we are living in and the ‘non-living realm’ which means ‘the changeable’ where there are the arising and ceasing according to karma based on dependent origination (*paṭiccasamuppāda*).

This is the advanced knowledge which can be seen with Dhammakaya Meditation that there are changes in bodies where body is within body. Other than this, the utmost state of refinement where one respectively deepens into purity and subtlety, from human body towards the celestial, from the celestial to become the rupa-brahma, from the rupa-brahma to become the arupa-brahma, and until reaching Dhammakaya, the members of Nirvana, the Lords of Primitive Element & Essence, makes our minds become refined furthermore. We will see the body which dwells within each of the aforesaid bodies, from the outermost to the innermost. Such body which can be seen with Dhammakaya Meditation is called ‘Chakravartin’ whose duty is to nurture. Moreover, there are Chakravartins who belong to the Holy, evil and neutral, these Chakravartins differ from one another in term of complexion. The Holy ones are pure and brilliant. This is how the righteous and meritorious party looks like. The neutral ones look gloomy whereas the unwholesome ones look dark. I hope this explanation helps.

The nurturer is responsible for collecting causal inputs of creatures’ deeds, depending on creatures’ choice of preference. We can compare this to the three frequencies of radio-activity. A living creature can draw good radio frequency. From where? The Holy-side motivates one to behave well physically, verbally and mentally. For humans, their qualitative virtues are generosity, morality and meditation. For the celestial, there are morality, concentration and wisdom. For the rupa-brahma, there are higher morality (*adhisīla*), higher mentality (*adhicitta*) and higher wisdom (*adhipaññā*). For the arupa-brahma, there are *pathamamagga*, *maggacitta* and *maggapaññā*. Deepening further into meditative sublimity, there are the Gotrabhu, Sotapanna, Sagidagami, Anagami, Arahat, and Buddhahood-enlightenment. To deepen furthermore,

one experiences cessation of suffering (*nirodha*) and reaches the Lords of Primitive Element and Essence.

It goes on like this. The frequencies which one opens mind to accept are from the Lords of Primitive Element and Essence who transmit frequencies of which the attracting spheres (*ayatana*) overlap each other forming layers. Regarding the term ‘Chakravartin’ which I mentioned, this body is at the very far end of each level of the route. To continue further from Chakravartin onward, there are the inserter, deliverer, administrator, governor, the sub-governor of each single body, the governor of the total bodies, the grand governor who supervises realms including the plane of those with sensuality (*kāma bhava*), plane of those with material meditative absorption (*rūpa bhava*), and plane of those with immaterial meditative absorption (*arūpa bhava*), and the top governors who are Lords of Primitive Element and Essence, where there are Machines of Element & Essence which are interconnected and each side belongs to either the Holy or evil. So far, we speak only about the Holy-side whilst the evil-side is the opposite. Instead of yielding clarity and purity along one’s proceeding into sublime meditation, the evil-side is another path of darkness. This is how the evil-side is.

The transcendroid has a duty to collect causal inputs of deeds and promptly report through the interconnected route of lineage of one’s element and essence. This process is exceptionally speedy, and there is nothing comparable. The transmission of input is made through the nurturer, inserter, deliverer, administrator, governor, and the Lord of Primitive Element and Essence until reaching the Machine of Element & Essence which is operated by controllers. Respectively, these bodies dwell inside the innermost state of sublimity per level within each infinite boundary of element & essence. Thereafter, the consequence is formulated and respectively returned to the Chakravartin who nurtures the human body further. What does the Holy-side return to humans? If one commits good deeds, the good fruitions of wholesome karma are returned. These fruitions enhance one’s mind as well as body to be virtuous and radiant, so one’s human body has good livelihood which goes on well in compliance to merit and goodwill. Therefore, the ocean

of merit is here. One can attain a pure Dhammakaya only when one's mind stops still at the right point, and when one's mind becomes still righteously, the ocean of merit can be reached and seen.

Nonetheless, the returned formulations include fruition of good karma as well as virtues called '*pitaka*'. There are 21,000 collective body of *dhamma* in the domain of *vinaya pitaka* (volume of discipline), 21,000 collective body of *dhamma* in the domain of *suttanta pitaka* (volume of concentration), and 42,000 collective body of *dhamma* in the domain of *abhidhamma pitaka* (volume of wisdom). This is extraordinary, but they can be concluded into three good deeds for humans namely generosity, morality and meditation. Once such good deeds are committed, they consequently rid the evil qualities including covetousness (*abhijjhā*), craving (*taṇhā*), lust (*rāga*) and malevolence (*byāpāda*). If we have generosity, morality and meditation, they will eliminate greed, malevolence and wrong view (*micchādiṭṭhi*) to be completely eradicated resulting one's mind to be radiant as one's refined human body does its duty to brighten one's mind.

It means that the fruitions of ethical livelihood are returned altogether with morality which competes, encounters and defeats the immorality in one's mind. Hence, for whatever wholesomeness that one's mind draws in within one second, one accepts the merit which causes one's mind to be meritorious, ethical, virtuous and compassionate. To have generosity, morality, meditation, honesty upon one's spouse, truthfulness and mindfulness, these are the rival qualities against greed, malevolence and wrong view sent by the dark-side which motivates us to violate five precepts. The good qualities encounter, compete and defeat the bad qualities within one's mind like this. Whoever accepts the immoral from the dark-side, it will collect the causal input of deeds to be submitted as well.

This is the reason why I have emphasised you to be mindful and cautious upon greed (*lobha*), craving (*taṇhā*) and lust (*rāga*). As they arise in mind, we have to be mindful of them including anger and revenge. Whenever any of them arise, we have to

remind ourselves that the dark-side would collect the causal input and return into accumulation. The Holy-side collects merit to be perfected into perfection (*pāramī*), intermediate perfection (*upapāramī*) and advanced perfection (*paramatthapāramī*) which are powerful enough to enable enlightenment in the form of path & fruition (*magga & phala*) and achievement of the Nirvana. On the contrary, the evil-side accumulates unwholesome proclivity (*anusaya*) and defilement (*kilesa*) which embed in one's mind. With the good virtues of the celestial body, one can be relieved from greed (*lobha*), anger (*dhosa*) and delusion (*moha*). To fine tune one's mind to the Holy-side who transmits morality, mental calm and wisdom, the defilement in the category of greed, anger and delusion will be eliminated. If one tunes one's mind further to accept the virtues of rupa-brahma body namely higher morality (*adhisīla*), higher mentality (*adhicitta*) and higher wisdom (*adhipaññā*), these qualities will completely eliminate grudge (*patigha*), lust (*raga*) and delusion (*moha*).

Deepening one's mind further into the meditative sublimity, one can obtain the virtues of arupa-brahma namely *paṭhama-magga*, *magga-citta* and *magga-paññā*. These virtues can truly rid the *patikanusaya*, *patigha* or *kāmarāga*. As a result, *avijja* is lightened. See? The Holy and the evil rid each other like this. When one does good deeds, it will be accumulated and crystallised into *pāramī*, *upapāramī* and *paramatthapāramī*. On the contrary, the more sinful deeds committed, the more an individual slumps into it. We can notice that one whose craving (*tanha*), lust (*raga*) and greed (*lobha*) are motivated further, the intensity of their bad qualities will unnoticeably become stronger. It is the same to delusion (*moha*). Therewith, as we learn this, we have to keep up with mindfulness. The collected good and bad causal inputs will be forwarded to the Machines of Element & Essence through the routes of nurturers, inserters, deliverers, administrators, governors, and Lords of Primitive Element & Essence. This is not true only for the Holy-side since the evil also has its own. Its transmission is in the same manner. So, the more we do, the more it multiplies into manifold of impurities and

bad instinctive habits which sediment and embed in one's nature. This makes it hard to change or remove, and it is more likely to become even worse.

This is comparable to a kite which strings-apart and flies uncontrollably. So, Chakravartin is significant in the sense that this body is the collector and forwarder of inputs. Then, Chakravartin also receives karmic consequences from the Machine of Element & Essence. Nobody discloses this to the public but Dhammakaya Meditation which was taught by our senior-most Ven. Master Luang Phor Sodh who preached such a profound teaching. In addition, Chakravartin dwells within every person. Whoever has the minor one or Culla-Chakravartin, he or she will experience scarcity in living. It is also the case that one with minor Chakravartin is more likely to incline towards the evil-side when its power gains upper-hand. Next, as for 'Maha-Chakravartin' or the medium nurturer, one can make moderate earning for living. However, to have 'Parama-Chakravartin' or the grand nurturer, one can be abundantly nurtured, and one's family will be more happy and bountiful. This is at an individual level.

There is also transcendroid who nurtures an entity like a group of people, family, society and nation. For example, the Chakravartin-nurturer-transcendroid of our country seems to be dominated by the Minor Territorial Nurturers (Culla-Āna-Chakravartin), and many of them ally to the dark-side because the majority of people have committed sinful deeds. Thus, the overall turns out to be like this since the nurturers are like that. Those who can survive or sustain are ones who have had made merit consistently, and their Nurturer-Chakravartins do their duty in nurturing suitably to the virtues of each individual, family, society and country, as the overall.

This is the fact which is not disclosed to the public in general, and people are unaware of it; otherwise, this may cause puzzlement and raise concern. Simply speaking, the Nurturer-Chakravartin has another term as 'Chakravartin-transcendroid' in contrast to '[common] transcendroid' which is available within everything in our world including soil, stone, gravel, sand, metal, gem and other elements. The [common] transcendroids

who dwell within everything and everywhere can become subordinates of Chakravartin-transcendroid. The differences are the sides they belong to and their might in performance. So, I wish to explain that Ven. Master Luang Phor Sodh discovered this internal phenomena which verified the external that materials of pure element usually have good [common] transcendroids or Chakravartin-transcendroids, who can be accounted as good nurturers, dwelling inside.

Thereof, this knowledge is acquired via insight and intuition gained from practising Dhammakaya Meditation. The methodology is to purify gems, natural crystals and jades with meditation power in order to turn transcendroids into good nurturers who prefer the righteous and Holy-side. Henceforth, as they also become cleaner and purer, they can affiliate with the Nurturer-Chakravartin within each of our bodies and assist us in meditation practice. So, we can enter the stream of Dhamma or deeper meditative right-concentration better. To enter good meditative right-concentration and have successful meditation experience with right-wisdom, the consequent karmic fruitions will turn out well because Dhamma safeguards one who practises Dhamma. Notwithstanding, one's wealth from earning for living will be improved and eased up when comparing to oneself without a transcendroid. This is not meant to compare with others, but we compare with ourselves when we have and do not have it. Try to see how it turns out. If one has a bad transcendroid, it will bring about a downturn.

For example, Queen Marie Antoinette had a set of diamond jewellery which harmed everyone who possessed it. The queen herself finally ended up dying with a guillotine. Why? It is the good transcendroid that helps one who does good deed and vice versa. If a bad individual owns a bad transcendroid, the catastrophe will be doubled or tripled. The transcendroid that belongs to a good person will cause a mutual advancement because the transcendroid itself is also eager to make progress in the Dhamma path. It is a taboo to publicise this, but I would like to educate the public that transcendroids are available in every material with no exception to iron, brass and copper. Does it make sense to you now? Later on, there have been transcendroid-materials

discovered from time to time. Actually, they have been around since the ancient time, but common people did not know come about. Some people knew that they were transcendroid-materials with certain specialties, but some did not.

Speaking about the materials that could flow like fluid and became solid like iron once they cooled down, people named them '*Lek-Lai*' or mystical liquidable metal. However, this category of mystical material is available in various array. How could this be? When a transcendroid-material is settled within its realm, those who know sorcery and magical spells can invite or force the mystical metal to flow out from its place. This is possible with their know-how. Once the material is exposed to the air, holy water or anything else, it becomes hardened. Some of the materials may come out in the form of a stick which is sticky like caramel. Then, it is cut out from its source. Those who can do this are experts in specific area which I have no idea about because it is not my concern or interest. I just want to let you know some background on how the material can be acquired.

Another type of mystical metal lies in the underworld. When they are heated and exploded out from a volcano, no matter how many million years it has been through, the heat caused the mystical metal to melt down and gushed out. Then, they flowed and hardened after cooling down. As a result, they are embedded to rocks and stones at caves and mountains. These materials also have transcendroids. Therefore, please take into your consideration that these transcendroids are like other transcendroids but they differ in term of might, benefit and harm which they can bring about. There are also transcendroid-materials which have the combinations of various types of transcendroids. However, my point is the key issue that still involves 'the nurturer'.

If a nurturer-transcendroid can make progress in the Dhamma path by entering the stream of meditative right-concentration where it is purified, its elements can be cleaner and qualified to become a good nurturer who belongs to the Holy-side. For this reason, please do not adhere to the stereotype that the mystical metal is something that people

have rumoured about. The rumour is just a hearsay spread by people who have limited experience and incomplete understanding, and it becomes talk of the town over time. That is just a stereotype. As the matter of fact, please note that transcendroid-materials are available everywhere, but they differ from one another in term of their unique specialties. No matter what, we still regard them as nurturers. This is my point.

Especially, this type of transcendroid-materials has a legend that everyone can learn; even though, we cannot prove it. This legend is beyond the extent of my omniscience in comparison to the Lord Buddha's insight which is the topmost. However, please listen to this story to get some idea. Once upon a time during the era of gap when there was no Buddha to establish Buddhism, there were humans living on earth. By the way, this is the reason why people make merit and wish not to reborn during the era without Buddhism. They wish to reborn only in Buddhist eras.

The wise makes such wish. So, where should they head to in the afterlife? Those who do good deeds are usually reborn in heaven or Brahma realm. When there is Buddhism on earth, they reincarnate. Besides, those who reborn during the interval without Buddhism can achieve the goodness at the level of '*jhana*' or meditative absorption. Mostly, they were ascetics and hermits who renounced the mundane world in search for true eternal Dhamma since they realised in the impermanence and suffering of life as well as the deformation of their bodies. Because Dhamma was still out of their reach, they hoped that they could live longer to enter meditative right-concentration or the stream of Dhamma. They were aware that their bodies would deform before they could make achievement. This is because there was no Buddhism, but there was adequate know-how about supernatural powers. So, the ascetics and hermits created transcendroid-materials of which they embodied their spirits inside in order to continue their representation on earth further, as long as possible, and as the best they could do.

In fact, the materials were still subject to impermanence (*anicca*), suffering (*dukkha*) and non-self (*anattā*), but they could last longer than human bodies. In

addition, during the process of ‘transpirit’ (transferring spirit), the materials could explode with the uncontrollable might of ascetics and hermits. The materials burst into pieces and scattered all over universes. Some of them fall down while some others float amidst the space. As millions of year or eons have passed, the transcendroids’ element (*dhātu*) and perfection (*pāramī*) aged over their evolvments. After these ongoing, some have their own chambers and realms. This is their come about. In the latter days, the ascetics and hermits of the newer generation know about the transcendroids, so they try to acquire them.

Normally these materials have guardian angels. The angels are from lower, middle and upper classes. One may be harmed to death by angels from the lower class if one’s might is lesser. Also, wherever the materials are, their substances resemble the surroundings. For example, if the material is located where there is more magnetite, their elements turn to be hardened and solid like iron. But they are not iron. If they are located nearby gemstones, they are more likely to resemble gems. If they are located amidst herbal plants, they would look like the mixture of both. That’s all.

Up to this point, I would like to conclude that the transcendroids are available in common. Personally, I planned to manage my transcendroid-materials to go through the process which turns them into amulets that are beneficial for meditation practice. The progressive meditation experience will consequently secure the practitioners themselves. There is no need to adhere to the stereotype which is influenced by the legend that caused a rumour. That is it. My true intention is to help people to enter the stream of meditative right-concentration better. This is my original goal.

It is also evidential that I had instructed and exercised *vijja* over here to empower those who possess our transcendroid-amulets to remain in the stream of Dhamma, so they can be released from their wrong view, wrong knowledge, wrong thought and wrongdoings. Thereafter, they can have mindfulness and enter the stream of meditative right-concentration as much as possible. In return, the good consequences will occur.

Please do not worry. These are all of what I wish to say and make you understand and forget your stereotype. Simply speaking, from now on, please call them ‘the transcendroids’. That’s all about it. I also make a parenthesis to let you know what it is, but this is not meant to cause overexcitement like others do.

In fact, transcendroids have been around ever since. People make use of them, but it is not something to be told. As far as I know, I think I am the only one who gives a lecture on transcendroid this much. If you ask about it somewhere else, you may learn something else. Please take this to your full comprehension, and that’s enough. If you ask others further, it may even cause problems. Thailand is the land of Buddhism, and transcendroids have been waiting to enter the stream of Dhamma. Without Buddhism, they know that their goal won’t be achieved as this will end their opportunity to enter meditative right-concentration which both living creatures and transcendroids have long for. Thus, they come to help altogether with teachers and masters.

Our fore-masters from the past to present have compassionate hearts. Some of them reprimand and punish disciples because the disciples committed wrongdoings, but the masters’ hearts were compassionate. The cultivation of fore-masters in the past makes them become good role models for masters and teachers in the present. They are in no way to be compared with each other, but those who are highly virtuous still follow the same trait. Therefore, my very goal is to make you all enter and remain in the stream of Dhamma or meditative right-concentration. If you commit wrongdoings, you will be held responsible for the bad consequences. If you do good deeds, the consequences will turn out well. This is all about it. The more you do good deeds, the better because your transcendroids will become more mighty and powerful. That’s it. Please take this into your comprehension. My lecture is a bit long. That’s all.

Question & Answer Session

I got numerous questions. Okay, let's start from the difficult one. Someone questioned "I wish to ask what a 'crystal ball' is. Which sacred being is inside? How can it help humans? Wouldn't this contradict to the Karma Law? What is the difference between a crystal ball and Buddha amulets of Wat Paknam temple in term of might?"

This is quite an interesting question because anyone who becomes Dhammakaya Meditation practitioners would have experienced and learned about 'transcendroid' (*kayasiddhi*). We have to start from a fair understanding that Luang Phor Sodh practiced meditation until he attained Dhammakaya, and he could reach further sublime bodies including the Dhammakaya of enlightened arahants and Dhammakaya of Lord Buddhas. Here it is, please listen carefully. As he deepened into meditation, he found that in the middle of sentient beings, there were 'Chakravartin' dwelling inside throughout physical body until the final immaterial body.

The Buddha is supreme in term of 'Dhamma', but Chakravartin prevails in term of 'abundance'. This is because Chakravartin is the transcendroid body who nurtures every single living body from the crudest to the most sublime level. Even the members of Nirvana are nurtured with sacred merit (*puñña*), perfected merit (*pāramī*), radiated merit (*rasmī*), mighty merit (*rddhi*), powerful merit (*amnat*), rightful merit (*siddhi*) and mandatory-merit (*chieb-kard*). This is the duty of Nurturer-Chakravartin who naturally exists, starting from the Nirvana downward. Chakravartin stations within every single body including arupa-brahma body, rupa-brahma body, celestial body, until reaching the physical human body, respectively.

Nurture with what? The Holy-side nurtures with 'merit' and vice versa, when sentient beings commit good karma, bad karma, and neither good nor bad karma. Previously, I mentioned about the Lords of Primitive Element & Essence who belong to the Holy-side (Buddha) and the dark-side (*mara*). Their qualities are called 'the pure Dhamma' and 'the dark Dhamma'. There is also another side called 'the neutral

Dhamma’ which is neither good nor bad. In term of the innermost body of the dark-side and the neutral-side, I do not wish to call them ‘Buddha’, but I call them ‘the ultimate body’ or their ‘Lords of Primitive Element & Essence’. They also transmit their ‘*pitaka*’ namely ignorance (*avijjā*), defilement (*kilesa*), craving (*taṇhā*), attachment (*upādāna*) into element (*dhātu*) & essence (*dhamma*) of perception, recognition, thought and cognition of sentient beings who accept their Dhamma(s).

Similar to the Holy-side, if any of the sentient beings open its mind to accept the pure Dhamma, the Holy-side will transmit qualities from the Holy Lords of Primitive Element & Essence, passing through body to body of Buddhas, from the most sublime level towards the physical body. Likewise, the neutral-side does the same. Now that we understand how Dhamma works, I shall explain them in parallel. Let’s start from bottom to top. Whenever the dark-side transmits its qualities from the Evil Lords of Primitive Element & Essence to a human body, and a human body opens one’s mind to accept the dark-Dhamma; thereafter, the immorality namely covetousness (*abhijjhā*), malevolence (*byāpāda*) and wrong view (*micchādiṭṭhi*) enter into element & essence of perception, recognition, thought and cognition of a human body.

On the opposite, if a human body opens one’s mind to accept the qualities from the Holy-side, the Holy Lords of Primitive Element & Essence will transmit the pure-Dhamma namely generosity (*dāna*), morality (*sīla*) and meditation (*bhāvanā*). As such, these virtues are the mean to cleanse a human body’s element & essence of perception, recognition, thought and cognition to be purer and radiant against the defilement namely covetousness (*abhijjhā*), malevolence (*byāpāda*) and wrong view (*micchādiṭṭhi*). This is how Dhamma works. Do you catch up now? To clarify, the Primitive Lords transmit their Dhamma(s) from and through which route? They do so through the route in the middle of ever single Nurturer-Chakravartin, from the most refined level until reaching the physical body. There is a Nurturer-Chakravartin in the middle of human body, and there is also another Nurturer-Chakravartin in the middle of celestial body, and so on.

I shall enlist from bottom to top. The Holy-side transmits generosity (*dāna*), morality (*sīla*) and meditation (*bhāvanā*) to cleanse the evil defilement namely covetousness (*abhijjhā*), malevolence (*byāpāda*) and wrong view (*micchādiṭṭhi*) which embed inside the instinctive consciousness of a human body. Henceforth, whoever can eradicate covetousness (*abhijjhā*), malevolence (*byāpāda*) and wrong view (*micchādiṭṭhi*) within a human body by the power of generosity (*dāna*), morality (*sīla*) and meditation (*bhāvanā*), one can attain the refined human body and gain insight as well as intuition. However, the insight and intuition may not be available if one does not practise meditation, but one will realise by oneself that one's mind is relieved from covetousness (*abhijjhā*), malevolence (*byāpāda*) and wrong view (*micchādiṭṭhi*) made possible with the cultivation of generosity (*dāna*), morality (*sīla*) and meditation (*bhāvanā*). However, if one practises Dhammakaya Meditation, one will see one's own clear and radiant refined human body.

Now that we understand the part of physical human body, we are going to continue furthermore. In the meanwhile, the dark-side also transmits its qualities into the middle of celestial body. If one is still obsessed to the evil-Dhamma, the dark-side will send greed (*lobha*), anger (*dhosa*) and delusion (*moha*) into the middle of element & essence of perception, recognition, thought and cognition of the celestial body. As an individual is overwhelmed with greed (*lobha*), anger (*dhosa*) and delusion (*moha*), the Holy-side will transmit morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*) to eradicate the aforesaid evil defilement within element & essence of perception, recognition, thought and cognition of the celestial body whenever one opens one's mind to accept such pure-Dhamma.

In the same manner, the Holy-side transmits higher morality (*adhisīla*), higher mentality (*adhicitta*) and higher wisdom (*adhipaññā*) into the middle of element & essence of perception, recognition, thought and cognition of the rupa-brahma body as the means to eliminate lust (*raga*), anger (*dosa*) and delusion (*moha*) within the rupa-brahma body. For the arupa-brahma body, if one opens one's mind to accept the evil quality, the

evil Nurturer-Chakravartin will nurture arupa-brahma body with bad qualities namely grudge (*patigha*), sensual desire (*kāmarāga*) and ignorance (*avijja*). If one's mind is virtuously superior to the bad qualities, one can open one's mind to accept *paṭhamamagga*, *magga-citta* and *magga-paññā* which are the pure-Dhamma that can rid grudge (*patigha*), sensual desire (*kāmarāga*) and ignorance (*avijja*) within an arupa-brahma body. These phenomena occur in the middle of the middle of oneself.

Opening one's mind to accept superior pure-Dhamma through the cultivation of merit and perfection which empowers an individual even more, one will respectively attain Gotrabhu Dhammakaya, Sotapanna Dhammakaya, Sagidagami Dhammakaya, Arahat Dhammakaya, and Buddhahood-enlightenment, each of which is the tool to eliminate mental fetters (*saṃyojana*) which entangle one's mind to the mundane world. The mental fetters (*saṃyojana*) are false view of individuality (*sakkāya-diṭṭhi*), doubt in Buddha (*vicikicchā*) and adherence to rituals (*sīlabbata-parāmāsa*). These are chained to the Gotrabhu Dhammakaya, so the Gotrabhu Dhammakaya is not fully blissful or 'enlightained' (delightful entertainment from enlightenment). In fact, the fetters are not really embedded in Gotrabhu Dhammakaya, but they lie within the instinctive consciousness of sentient beings. Until an individual adequately prospers wisdom to gain insight and intuition upon the Dhamma state of Four Noble Truths (*ariyasacca*), one is able to accept *magga-citta* and *magga-paññā* which are the Dhammic qualities of Sotapanna's path (*sotāpatti-magga*) and Sotapanna's fruition (*sotāpatti-phala*) in order to cleanse away false view of individuality (*sakkāya-diṭṭhi*), doubt in Buddha (*vicikicchā*) and adherence to rituals (*sīlabbata-parāmāsa*).

To accept the superior pure-Dhamma, greed (*lobha*), anger (*dhosa*) and delusion (*moha*) will be lightened and finally rid-off from Sotapanna Dhammakaya. As a result, one's mind turns pure and becomes Sagidagami Dhammakaya. Transmitting even further, as one practises in compliance to the pure-Dhamma more and more, the Anagami's path (*anagami-magga*) and Anagami's fruiton (*anagami-phala*) are the Dhammic qualities that eradicate grudge (*patigha*) and sensual desire (*kāmarāga*) from

the instinctive consciousness, causing ignorance (*avijjā*) to be lightened. Then, one attains Anagami's path (*anagami-magga*) and Anagami's fruition (*anagami-phala*). Advancing into refinement, the Arahāt's path (*arahatta-magga*) and Arahāt's fruition (*arahatta-phala*) are the means to completely rid-off attachment to realm of material meditative absorption (*rūparāga*), attachment to realm of immaterial meditative absorption (*arūparāga*), conceit (*māna*), wandering thought (*uddhacca*) and ignorance (*avijjā*) which are fettered in a creature's mind. It goes on, step by step, like this until reaching the Buddhahood-enlightenment which means the Dhammakaya attains Buddhahood, of which one can wipe away more or less of mental restrictiveness which limits or prevents one from gaining omniscience based on empowerment from cultivated perfections.

Here it is! The Holy-side transmits its qualities from the Holy Lords of Primitive Element & Essence, passing through Lord Buddhas in the disembodiment Nirvana until reaching sentient beings. 'Body in body' means the uttermost sublime level reaches the physical level like this. Frankly speaking, Dhamma practice is to practise the conducts to accept the pure-Dhamma from the Holy-side in order to cleanse away the elemental (*dhātu*) and essential (*dhamma*) qualities from the evil-side. For this reason, I claim that the Lord Buddhas prevail the Dhamma role whereas they are nurtured by Chakravartins. A Nurturer-Chakravartin's duty is to submit and transmit. They can do this because their bodies are more sublime, from level to level, respectively. From bottom to the top, it ranges from the nurturer, inserter, deliverer, administrator, governor, and Lords of Primitive Element & Essence. From top to bottom, the Dhamma qualities are sent back from level to level along the same route towards each Nurturer-Chakravarti to nurture each body. The Holy-side nurtures with merit, and when we are unmindful, the evil-side takes turn to nurture with sin.

The Nurturer-Chakravartins are available throughout one's lineage of element & essence from Dhammakaya towards the physical human body whom is nurtured with both Dhamma qualities and karmic consequences. Because when a creature has wrong

knowledge, view, thought and action, he or she, then, sides to the evil who conquers the element & essence of one's perception, recognition, thought and cognition. Once one is conquered, he or she is motivated and persuaded to behave in-line to the evil's demerit (*unwholesome pitaka*) namely covetousness (*abhijjhā*), malevolence (*byāpāda*) and wrong view (*micchādiṭṭhi*), these are for humans. Then, there are greed (*lobha*), anger (*dhosa*) and delusion (*moha*) for the celestial. Next, there are lust (*raga*), anger (*dosa*) and delusion (*moha*) for the rupa-brahma body, and grudge (*patigha*), sensual desire (*kāmarāga*) and ignorance (*avijja*) for the arupa-brahma body.

This is how the evil-side works. It keeps nurturing creatures with these demerits and motivates them to behave accordingly to its influence and power. After one behaves per such influence, the evil Nurturer-Chakravartin will collect the causal inputs of one's misdeeds including unwholesome action, speech and thought which are motivated by mental defilement namely ignorance (*avijjā*) towards clinging (*upādāna*), which give rise to the becoming (*bhava*), birth (*jāti*), aging & death (*jarāmaraṇa*) and suffering (*dukkha*). The causal inputs are collected and submitted through a route in the middle of evil Nurturer-Chakravartin. The submission passes through different bodies on the way until reaching its topmost refinement where the Evil Lords of Primitive Element and Essence reside. Then, the inputs are submitted to the evil Machine of Element and Essence which calculates the inputs and formulates & processes into karmic fruitions. Then, the outputs are transmitted back in the form of both mental defilements which are intensified and embedded in the instinctive consciousness of a creature resulting it to be more likely to commit more misdeeds always. The bad qualities embed in one's mind in the form of unwholesome proclivity (*anusaya*); therefore, one prefers committing more wrongdoings, and the nurturer keeps collecting bad causal inputs to be submitted, formulated, processed and returned to the human body more frequently. As a result, the bad karmic fruitions or consequences dominate the physical living of a creature who is enslaved by the evil-side.

Similarly, the Holy-side does alike. When a creature commits good deeds, the Holy Nurturer-Chakravartin automatically and promptly collects the causal inputs of meritorious deeds such as wholesome generosity (*dāna-kusala*), wholesome morality (*sīla-kusala*) and wholesome meditation (*bhāvanā-kusala*) which are the pure-Dhamma called ‘humanity’ for humans. Furtherly, there is the celestial body’s mental abode (*deva-dhamma*) which comprises of generosity (*dāna*), morality (*sīla*), meditation (*samādhi*) and wisdom (*paññā*). In the level of rupa-brahma, there is the rupa-brahma mental abode (*brahma-dhamma*) which comprises of higher morality (*adhisīla*), higher mentality (*adhicitta*) and higher wisdom (*adhipaññā*). For the arupa-brahma who are almost beyond the mundane, their mental abode are *patthama-magga*, *magga-citta* and *magga-paññā*. Finally, one enters the Dhamma of Gotrabhu, Sotapanna, Sagidagami, Anagami, Arahant and the Buddhahood enlightenment. In these cases, the Nurturer-Chakravartin will submit the causal inputs to the most sublimity in order to be calculated, formulated and processed into merit (*puñña*), perfected merit (*pāramī*), intermediate perfected merit (*upapāramī*) and advanced perfected merit (*paramatthapāramī*) as well as good karmic consequences to be transmitted back to the human body, so he or she can be blessed to live in peace, happiness and prosperity.

At the same time, the accumulated merit is multiplied into manifold to become perfected merit, intermediate perfected merit and advanced perfected merit. The ultimate advanced perfected merit (*paramatthapāramī*) crystallises into radiated merit (*rasmi*); the ultimate radiated merit crystallises into mighty merit (*rddhi*); the ultimate mighty merit crystallises into powerful merit (*amnat*); the ultimate powerful merit crystallises into rightful merit (*siddhi*); the ultimate rightful merit crystallises into mandatory-merit (*chieb-kard*). This is the extraordinary of Dhammakaya Meditation which allows practitioners to see, know and discover. So far, we see how the Nurturer-Chakravartin submits causal inputs and transmits consequential outputs back and forth repeatedly towards the element & essence of a creature’s perception, recognition, thought and cognition. This is to exemplify the case of a human only.

What about other living creature who commits misdeeds? It is about the same. The evil Nurturer-Chakravartin who dwells in the middle of a living creature submits the causal inputs of misdeeds, and the bad karmic consequential outputs are formulated, processed and returned. As such, a living creature who accumulates the bad formulated karmic fruitions which are reproductive karmas (*janaka-kamma*) that force such living creature to reborn in the realms of suffering in the afterlife such as the realm of animal-beings, hungry-ghost and hells. Each animal also has its evil Nurturer-Chakravartin who does its duty. If it does misdeeds, the transmitted delusion (*moha*) will be multiplied more and more because animal-beings are dominated by delusion. Thereafter, the karmic fruitions are formulated in order to enforce such animal to become animal further and further, repeatedly and endlessly, until it becomes a single-cell being. However, if it does good deeds, the Nurturer-Chakravartin who belongs to the Holy-side will does his duty by collecting the causal inputs of meritorious deeds to be submitted and transmitted back as fruitions.

The three sides of element & essence compete each other in this manner to govern sentient beings. It is like playing a game of musical chairs where creatures are like puppets that the three sides take control alternately depending on the Dhammic qualities which ones decide to accept. Whenever one tunes one's mind to accept a Dhamma quality, the responsible side will take control upon the receiver immediately while the receiver may be unaware of this process. If one is aware and mindful of this, there would be no problem. Here is the cause. Now, let's talk about hell creatures by starting from 'Aveji Hell' which is one of the most violent. Hell creatures are tortured with punishing tools. For example, the one who committed the most serious misdeeds (*ānantariya-kamma*).. this is not my own words.. but it is from a scripture. A hell creature is kilometers-tall, and it is imprisoned with punishing tools caused by karma.

It is the evil-side (*mara*) who formulated karmic fruitions, so a hell creature is pierced with iron shafts from the top of skull to bottom, left to right and front to back. Each shaft is like a tall palm tree that fixes the naked hell creature to its place where its

body keeps burning and cannot move. This is from a scripture. If we take a bit of hell-fire and flick to the Sumeru Mountain, the mountain would tumble down since its heat is very destructive. The hell creature keeps burning like that, but it does not die and turn into ashes. It is still alive.

This is how the evil Machine of Element & Essence formulates karmic fruitions and transmits to the evil Nurturer-Chakravartin who performs its duty by nurturing the element & essence of such creature to keep suffering painfully and crying. Its body is hot like a heated metal that burns into smoke, but it does not die. You can ask those who attain Dhammakaya like the children or others. To explore the deeper hell realm, there is 'Lokanta Hell' where skinny hell creatures are starving. They have long and sharp nails gripping on the edge of universe. When they find their fellow hell creatures, they pounce on each other and fight with an aim to eat one another as food. As they lose their grips, they fall down into a sea of acid. The acid is not something to play with. Try dipping your hand into it. Acid in the human world is lesser than half in destruction. Once the hell creatures fall down into the sea of acid, their bodies burn down completely, but they reborn to be a Lokanta hell creature again and again. Better forget that they would have a chance to return. These hell creatures are members of the evil-side. The evil Nurturer-Chakravartin nurtures them to be like that.

Thereof, the Nurturer-Chakravartin prevails throughout including animals, but we take into account of the side they belong to. The Holy-side nurtures with wholesomeness and wholesome karmic fruitions after collecting the causal inputs of meritorious deeds to be submitted to the Holy Lords of Primitive Element & Essence and the Holy Machine of Element & Essence which formulates the karmic fruitions to be returned to a creature automatically at all time. As a result, the wholesomeness prospers in one's mind where merit crystallises into perfected merit, intermediate perfected merit, advanced perfected merit, radiated merit, mighty merit, powerful merit, rightful merit, and mandatory-merit. These empower one to rid-off more of the evil quality. Whoever reaches the source of sacred merit, perfected merit, radiated merit, mighty merit, powerful merit, rightful merit,

and mandatory-merit of Holy Chakravartins, furthermore towards earlier bodies, one will be able to eliminate more of mental defilement (*kilesa*) with superior right and power.

What we do here is to acquire right and power from absolute element (*dhātu*) and essence (*dhamma*) in order to rid-off the contamination from the evil-side which conditions the element & essence of sentient beings by starting from ourselves and extending to others, more or less. Now that we know the existence of Chakravartin, please be advised further that Chakravartin is the chief of the Seven Precious who are Chakravartin's tools and subordinates. The seven precious are bladed discus, noble elephant, noble steed, noble lady, lord of force, lord of treasury, crystal ball, magnifier sphere and telescope sphere which are crystal clear spheres located in the middle of each other. These are the means of Nurturer-Chakravartin, the leader of nurturing-crew. Their priority is to nurture sentient beings with resource and wellbeing. Each of the sentient beings has one's own Chakravartin and crew.

The knowledge on Chakravartin makes us aware of the mutual support among each side. The Holy or meritorious side is the one with right-view who supports those with right-view whilst the rival one who has wrong-view supports those with wrong view. Doesn't it make sense now? Simply speaking, we call them 'the nurturers'. To give more details, the Chakravartin and Seven Precious also have 'transcendroids' (*kayasiddhi*) as their subordinates. These transcendroids exist in natural element & essence. Mostly, the transcendroids which belong to the Holy-side dwell in pure natural materials which are clear like semi-precious stones and gemstones with some exceptions. Therefore, it is prevalent that Dhammakaya Meditation practitioners convert precious stones into spheres or Buddha statues and purify them with meditation power in order to turn them to be wholesome. So, they can work in compliance to the Holy-side.

You may have heard a history about a queen who possessed a set of diamond jewellery and got executed. That was due to the work of evil Chakravartin. To conclude, transcendroids (*kayasiddhi*) are subordinates of Chakravartin and Seven Precious, and

they dwell inside natural materials, especially the pure elements. Please do not question where they are from. It will take longer time to explain. That's all for now. The transcendroids of the Holy-side assist one to attain meditation experience easily and earn enough for livings and sustenance. This is wealth in the wholesome way.

Venerables.. this is the reason why I had a natural jadeite carved into a Buddha statue to be enshrined at my temple. The hardness of jadeite is approximately 7.5 on the Mohs hardness scale, in comparison to the hardness of diamond which is 10. Also, there are Buddha statues carved from rock crystal which are naturally clear. So, we can have subordinate transcendroids who can assist the Nurturer-Chakravartin and Seven Precious within our physical human bodies who leads the team. It is like someone who has many followers, so they can be helpful in term of wealth, manpower and better meditation advancement. This is to make it easy for you.

If you doubt why this is possible, I would like to mention that the visualising of a clear crystal ball or a crystal clear Buddha statue can foster meditation practitioners to still and stop their minds better in the middle of seed element & essence of their origins at ease. In addition, to embed a Dhammakaya Body into a crystal ball, this will increase the opportunity for meditation practitioners to still their minds within stillness; in the middle of the middle; at the centre of centre of body; through the feeling within feeling and the state of Dhamma experience within Dhamma experience, from the physical body towards sublimity where Dhammakaya rests within.

– End of Lecture –

Source of Technical Terms:
<https://wisdomlib.org>

<https://www.watnyanaves.net>

<https://en.wikipedia.org/wiki>

<https://www.gotoknow.org/posts/372397>

About Lecturer:

The Most Venerable Master Phra Thepyanmongkol (Sermchai Jayamangalo) was born on 6 March 1929. While he was a layman, he worked as a research specialist at the United States Information Services (USIS) in Bangkok. Also, he was a visiting lecturer in research methodology, research and evaluation, and public opinion surveys to various academic institutions in Thailand. Sermchai began practising meditation in 1970. After he made an attainment according to the Dhammakaya Meditation, he furthered his meditation to the advanced level with the Most Venerable Master Phrarajbrahmathera (Veera Kanuttamo), the past vice abbot and head of Vipassana Meditation department of Wat Paknam Temple in Bangkok, who studied the superknowledge of Dhammakaya directly with the Most Venerable Master Phramongkolthepmuni (Luang Phor Sodh). After Sermchai's achievement in meditation, he entered Buddhist monkhood on 6 March 1986. As a Buddhist monk, he spent years studying Buddhist doctrine and Pali language until he completed the advanced level of Dhamma study and level six of Pali curriculum. In 1991, he established Wat Luang Phor Sodh Dhammakayaram to be a centre for Dhamma study and meditation practice in Rajaburi Province. Later on, in 1996, he became a certified Buddhist preceptor. As a recognition to his works which benefit Buddhism and the society, Venerable Sermchai was promoted for the first time to the ecclesiastical title of Phra Bhavana Visutthikhun in 1998. In 2004, he was promoted to the title of Phra Rajyanvisith. He was promoted again to the higher ecclesiastical title of Phra Thepyanmongkol in 2011. Throughout years of his monkhood, the Most Venerable Master Sermchai has tirelessly promoted Dhamma study and Dhammakaya Meditation practice in order to solve root problems for sentient beings. With his qualified knowledge gained from the modern education system and profession as well as knowledge about Dhamma doctrine and meditation experience, the Most Venerable Master Sermchai has authored many books on Buddhism and meditation. In addition, as the abbot of Wat Luang Phor Sodh Dhammakayaram, he has organized meditation retreat and training for both Thais and foreigners. After decades of devotion to Vijja Dhammakaya meditation practice and propagation, he passed away on 7 October 2018, leaving behind his

hallmarked achievement as one of a few successful Dhammakaya masters with outnumbered students who could attain and exercise the superknowledge of Dhammakaya (*vijja* Dhammakaya).

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Translator's Official Website & Facebook Fanpage:

