

The Supernormal Magga & Phala Vol. I

(The Intermediate Superknowledge of Dhammakaya)

by

Phramongkolthepmuni (Sodh Candasaro)

The Discoverer of Dhammakaya Meditation

Translated from Thai to English

by

Pirajak Tisuthiwongse Suwapatdecha

(formerly Pittaya Wong)

www.meditation101.org

© Copyrighted 2019 – All Rights Reserved

by Wat Paknam Bhasicharoen, Bangkok

Chapter 1: Firming the Crudest & the Most Refinement

Settle the primary attainment sphere (*Patthama Magga*) within the human body, allowing the celestial body to arise. Settle the primary attainment sphere within the celestial body, allowing the Rupa-Brahma body to arise.

Settle the primary attainment sphere within the Rupa-Brahma body, allowing the Arupa-Brahma body to arise. Settle the primary attainment sphere within the Arupa-Brahma body, allowing the Dhamma body to arise.

Settle the primary attainment sphere within the Dhamma body, the refined Dhamma body will arise. Settle the primary attainment sphere within the refined Dhamma body further, the refined Dhamma bodies will arise furthermore. Settle the primary attainment sphere within every refined body, the refined body becomes even more refined respectively, throughout the crudest ones and the most refined one.

Throughout the crudest ones and the most refined ones means the bodies that arose previously are the crude ones, they are the past bodies. The body that arises in the present moment is the most refined body.

Chapter 2: Disperse (*Bisadarn*) Bodies

Separate the five bodies and do ‘the crudest and the most refinement’ to each of them until completion. Firstly, separate the human body and settle the primary attainment sphere (*Patthama Magga*) within the human body, the human body will arise. Settle the primary attainment sphere within the arisen human body, another human body will arise. Settle the primary attainment sphere within such human body, the another human body will arise further. Firming the human body only, resulting only the human bodies to arise, one by one. Doing this until completion throughout the crudest and the most refinement of the human body.

After doing this until completion throughout the crudest and the most refinement of the human body, continue to do it with the celestial body. Settle the primary attainment

sphere within the celestial body, another celestial body will arise. Settle the primary attainment sphere within such celestial body, another celestial body will arise further. Settle the primary attainment sphere within the celestial body further, another celestial body will arise. Doing this until completion throughout the crudest and the most refinement of the celestial body.

Then, do the same thing to Rupa-Brahma body, Arupa-Brahma body, and Dhamma body, one by one, respectively. When doing this to each body, we have to settle the primary attainment sphere within such body alone until completion throughout the crudest and the most refinement, similar to the samples given in the case of human body and celestial body.

It is stated as ‘the crudest and the most refinement’ because the color and complexion are better than one another.

Chapter 3: Insertion of Bodies (*Sorn Kaya*)

This means that the five bodies are inserted into each other. The human body will be the external layer whereas the transcendental bodies namely the Arupa-Brahma body and the Dhamma body are placed inside. To do the insertion, we have to insert from the far end towards the beginning. This means that the Dhamma body is inserted into the Arupa-Brahma body first. Then, the Arupa Brahma body is inserted into the Rupa-Brahma body. The Rupa-Brahma body is inserted into the celestial body, and the celestial body is inserted into the human body, respectively. The five bodies are in-line like this. Every single inserted body must be crystal clear inside one another.

Chapter 4: Reverse Placement of Bodies (*Sab Kaya*)

This means that the five bodies are placed reversely. The human body must be settled at the inner most whereas the transcendental body which is the Dhamma body must be at the outer most. The reverse placement can be done from the beginning towards the end. The human body will be placed within the celestial body. The celestial body is, then, placed within the Rupa-Brahma body. The Rupa-Brahma body is placed within the

Arupa-Brahma body. Next, the Arupa-Brahma body is placed within the Dhamma body which is the outer most layer. The crudest is inside whereas the more refined Dhamma body is outside. The center of the body and the heart's celestial nourishing liquid chamber of each body must be exactly at the same points. Then, focus at the inner bodies to be more crystal clear and refined from inside out, allowing the inner bodies to be crystal clear and refined in manifold like the outer most body. Do the same to each body.

Chapter 5: Insertion – Reversion – Multiplication

(Sorn – Sub – Tubtawee)

Settle the primary attainment sphere in the middle of human body which is inserted inside as in chapter 4, the celestial body will arise. Then, settle the primary attainment sphere in the middle of celestial body, the Rupa-Brahma body will arise. Settle the primary attainment sphere in the middle of Rupa-Brahma body, the Arupa-Brahma body will arise. Settle the primary attainment sphere in the middle of Arupa-Brahma body, the Dhamma body will arise. Settle the primary attainment sphere in the middle of the Dhamma body, the more refined Dhamma body will arise. Settle the primary attainment sphere in the middle of the more refined Dhamma body, the even more refined Dhamma body will arise further. Settle the primary attainment sphere in the middle of every furtherly refined Dhamma body, the even more refined Dhamma body will arise respectively. Do this until completion of throughout the crudest and the most refinement as stated in chapter 1. Then, do the reversion/insertion as stated in chapter 3 and 4. Do these inwardly and continuously like a chain without a retreat but furtherly multiplication. This is called **Insertion-Reversion-Multiplication** more and more until the five bodies are flawlessly crystal clear and pure.

Chapter 6: Deepening into the Meditative Absorption (*Jhana Samapatti*)

After we make the five bodies pure and clean, we use the Dhamma body to deepen into the meditative absorption (*Jhana Samapatti*) in order to travel to clearly see the Nirvana, heaven, and hell.

We use the term '*jhana*' because it is clear like crystal. Its shape is cylindrical with the diameter of *2wa* (4 meters), 1 hand's width (*keurb*) in thickness, and 6 *wa* (12 meters) in circumference. The *ghanadisc* is underneath the Dhamma body like a seating base. However, its condition changes as it becomes refined more and more.

The First Absorption (1st *jhana*) appears as a crystal clear seating disc. Its shape is 4 meters in diameter, 1 hand's width in thickness, and 12 meters in circumference. It is clearer.

The Second Absorption (2nd *jhana*) arises as replacement. It is clearer and more refined. There are clearer and more refined *jhana*. Then, one ponders to leave the 1st *jhana* to get a new *jhana*. Thus, the crystal disc of the 1st *jhana* vanishes and replaced by the 2nd *jhana* which is the new crystal disc of the same shape and size. Then, the Dhamma body becomes clearer than when it was seating on the 1st *jhana*.

The Third Absorption (3rd *jhana*). One ponders further that they must be a more refined *jhana* than the 2nd *jhana*, wishing to abandon the 2nd *jhana* to get the new *jhana*. Thus, the crystal disc of the 2nd *jhana* disappears and replaced by the new crystal disc which is better and more refined. This is the 3rd *jhana*. Thus, the Dhamma body becomes even clearer.

The Fourth Absorption (4th *jhana*). One ponders again that there must be a *jhana* which is more refined and clearer than the 3rd *jhana*, wishing to abandon the 3rd *jhana* and get the new *ghanafurther*. Then, the crystal clear disc of 3rd *jhana* disappears and replaced by the *jhana* which is more refined and clearer crystal disc of the same shape and size. Then, the Dhamma body is clearer than when he was with the 3rd *jhana*.

The Fifth Absorption (*ākāsānañcāyatana jhāna*). After one abandons the 4th *jhana*, the clean and pure crystal clear seat disc disappears, and there remains only the empty space which is rounded with the same size of the disappeared crystal clear disc. The empty space replaces the disc beneath the Dhamma body who contemplates on the empty space as one's meditative concentration.

The Sixth Absorption (*viññāṇaṅcāyatana jhāna*). One contemplates further by minding the empty space that the empty space neither have *viññā* nor have no *viññā*. It is so sublime. Upon this contemplation, the empty space vanishes and replaced by the more refined empty space. Then, the Dhamma body becomes superbly refined.

The Seventh Absorption (*ākiñcaññāyatana jhāna*). Then, one contemplates on the emptiness of the sixth *jhana* that nothing remains, not even a bit, not even the tiny, and not even a little. Once one has meditative contemplation like this, the serving *jhana* disappears, and there arises the more refined serving *jhana*. Thus, the Dhamma body is even more refined than ever.

The Eighth Absorption (*nevasaññānāsaññāyatana jhāna*). Thereafter, one focuses and contemplates further that the feeling of emptiness or nothingness neither has *saññā* nor has no *saññā*. Upon this contemplation, the serving *jhana* vanishes and replaced by the superbly refined serving *jhana*. As a result, the Dhamma body becomes extraordinarily refined.

After one achieves the eight meditative absorption (*jhana samapatti*), one has to proceed into meditative absorption backwardly, from the eighth *jhana* to the first *jhana*. Then, proceeding into the eight meditative absorption forwardly from the first *jhana* to the eighth *jhana*. The *jhana samapatti* must be done forwardly and backwardly totaling seven rounds. After the seventh round, one will be firm in meditation, and the Dhamma body or Dhammakaya will cease, and the Nirvana will draw the Dhamma body to reappear in the Nirvana realm.

If one wishes to travel to heaven and/or hell, one has to deepen into meditative absorption or *jhana samapatti* forwardly and backwardly for seven rounds. Then, one can recollect the Dhamma body to do the travelling. However, during the trip, one has to deepen into meditative absorption forwardly and backwardly from time to time. This is to deepen into the *jhana* and travel as if the *jhana* is one's vehicle for visiting heaven and hell per one's wish.

Chapter 7: The Six Elements (The Six *Dhatu*)

Each of the five bodies can be divided into 6 elements or *dhatu* namely the solid, liquid, heat or temperature, wind or combustion, air or spaciousness, and *viññā* or cognition. Among the six elements, each element can be divided into six elements repeatedly and infinitely. For example, the solid element alone contains the six elements within. After the sixth time of dividing the solid element which is one of the six elements, for the second round, there are still six elements within the divided solid element. Taking the solid element which is one of the six elements to make the dividing for the third time, no matter how many time we make the dividing, the result is still the same. But the difference is that the elements are even more refined. This is similar to the element of liquid, combustion, and temperature or heat. In order to see the refinement of elements, one has to do the dividing like this to all of the five bodies.

Chapter 8: The Five Aggregates (The Five *Khanda*)

Each of the five bodies has five aggregates as the origination, all alike. The characteristics of five aggregates are as follows:

- (a) Rupa Khanda: The shape of this aggregate is rounded, crystal clear, pure and clean. Its size is close to a banyan seed or sesame oil on the tip of a hairline which had been flicked by a young man for seven times. It is located at one's origin of element or *dhatu* and essence or *dhamma*.
- (b) Vedana Khanda: This aggregate's shape is also rounded. But it is clearer and purer than the Rupa Khanda. Its size is also smaller. Vedana Khanda is located inside Rupa Khanda as the second inner layer.
- (c) Sanna Khanda: This Khanda is rounded, but it is clearer and purer than Vedana Khanda. Sanna Khanda is smaller and located inside the Rupa Khanda as the third inner layer.

- (d) Samkhara Khanda: It is rounded with clearer and purer quality. Samkhara Khanda is smaller than Sanna Khanda. It is located inside the Rupa Khanda as the fourth inner layer.
- (e) Vinnana Khanda: This aggregate is also rounded, but it is clearer and purer than Samkhara Khanda. It is located inside the Rupa Khanda as the fifth inner layer.

The Five Aggregates are within each other respectively like the Russian nestling doll or similar to an egg yolk which is inside the white egg, and the white egg is inside the egg crust. They are the same to all of the five bodies mentioned earlier. However, the sizes of the Five Aggregates are bigger or smaller proportionately to the sizes of bodies.

Chapter 9: Incarnation & Disembodiment of Bodies

The Five Aggregates are located at the origin of element and essence (Dhatu and Dhamma). They rest inside, and it is the same to all of the five bodies.

If the human body deceases, the Five Aggregates which are the transcendental components of the human body will relocate to the origin of element and essence of the celestial body. Then, the Five Aggregates of the celestial body will be inserted inside the five aggregates of the human body. After this, the human body deceases. The five aggregates of the human body are transcendental like the five aggregates of the celestial body.

If the celestial body deceases, the five aggregates of the celestial body will be relocated to the origin of element and essence at the center of the Rupa-Brahma body. Thereafter, the five aggregates of the celestial body will cease. The five aggregates of the Rupa-Brahma body will rest inside as the third inner layer whereas the five aggregates of the celestial body will rest inside as the second inner layer, and the five aggregates of the human body will rest as the outer layer. All of them will be refined like the five aggregates of the Rupa-Brahma body.

For Arupa-Brahma body and Dhamma body, the process of deceasing and rebirth is the same to the other aforesaid three bodies. This is similar to all other bodies throughout the less refined ones and the most refined one. They have the same process of deceasing and rebirth like the aforesaid three bodies.

Chapter 10: Contemplation on the Three Mundane Nature (*Trilakshna*)

The first four primary bodies namely the human body, celestial body, Rupa-Brahma body, and Arupa-Brahma body are impermanent (*anicca*), subject to suffering (*dukkham*), and non-self (*anatta*). Other than these four bodies, ranging from the Dhamma body to the further inner refined transcendental bodies are truly permanent (*nicca*), subject to happiness (*sukkham*), and true self (*atta*).

From the Dhamma body to Arahat Dhamma body, they make us known that the first four primary bodies are impermanent, subject to suffering, and non-self.

Then, contemplate on the Three Mundane Nature and the opposite Dhamma which are permanence (*nicca*), happiness (*sukkham*), and true self (*atta*), along every lineage of each category of bodies.

If a body falls under the impermanence (*anicca*), sufferingfulness (*dukkham*), and non-self (*anatta*) like the first four primary bodies, one has to contemplate on the Three Mundane Nature. However, if a body falls under the opposite nature which are permanence (*nicca*), blissfulness (*sukkham*), and true-self (*atta*), which are the qualities of Dhamma body onward, one has to contemplate on *nicca*, *sukkham*, and *atta* accordingly.

Chapter 11: The Six Internal Sensation Channels (*Ayatana*)

Each body has the six internal sensation channels namely eyes, ears, nose, tongue, body, and mind.

- (a) The eyes are called *Cakkayatana* which is pure and rounded. Its size is comparable to the banyan seed, located in the middle of the eye crystal, both

- right and left hand side. It is also known as the eye sensory. Within its middle, there is the seeing element or Cakkudhatu which is purer, cleaner, and smaller. Within its middle, there is Cakkuvinnanadhatu which is purer, cleaner, and smaller than the Cakkudhatu. These enable one to know what the figures that one sees are. There are also celestial cords for both right and left eye which connect between the brain where one end merges to the background cell wall and the other ends jointly connect to the five aggregates (khanda) at the origin of element and essence.
- (b) The ears are called Sotayatana. Their shape is purely rounded, as small as a yak's hair. It encircles each other as many as seven layers and locates in the middle of both right and left eardrum. This is called 'hearing sensory' where the sotadhatu or hearing element which is purer, cleaner, clearer, and smaller, is located within. Its function is for hearing with the 'sotavinnanadhatu' which is even purer, cleaner, clearer, and smaller, located within, whose function is to recognize the what-about of each sound. Each of the right and left sotavinnanadhatu is connected to a celestial cord which links to the brain by merging into the membrane wall and joins altogether at the location of the five aggregates (five khanda), the origin of element (dhatu) and essence (dhamma).
- (c) The nose is referred to as Gandayatana. Its shape is like a deer's hoof which is pure, clean, and clear located at the ethmoid or nasal septum, the same to both left and right side. This is called the 'smell sensory' where smelling element or Ganadhatu is located within for smelling function. It is even purer, cleaner, clearer, and smaller. Within the Ganadhatu, there is the Ganavinnanadhatu resting inside. It is even so purer, cleaner, clearer, and smaller, whose function is to recognize each smell's what-about. Each of the left and right Ganavinnanadhatu is connected with a celestial cord that reaches the brain and merges into the brain's backward adhesion's bands where the

- other ends join altogether at the five aggregates or five khanda where the origin of element or dhatu and essence or dhamma is located.
- (d) The tongue is called jivayatana or the taste sensation whose shape is like the lotus flower or lotus flower's petal. It is clear, clean, and pure, located all over the tongue. This is called the taste sensory where the clearer, cleaner, and smaller jivadhatu or the tasting element rests within for tasting. Within each of the jivadhatu, the jivavinnanadhatu rests within. Its function is to recognize each taste's what-about. Each of the jivavinnanadhatu is connected with a celestial cord whose one end reaches the brain and merges into the brain's backward adhesions' bands whereas the other ends join altogether at the five aggregates or five khanda where the origin of element or dhatu and essence or dhamma is located.
- (e) The bodily is called kayatana or the bodily sensation. Its shape is like a lotus flower which is clear, clean, and pure, located at the bodily pores all over our body. This is called the bodily sensory where the touching element or kayadhatu which is clearer, cleaner, purer, and smaller, rests within. Its function is to act like a receiver of all bodily touches. Within each kayadhatu, there is kayavinnanadhatu or touching sensory which is clearer, cleaner, purer, smaller, resting within. Its function is to recognize each bodily touch's what-about. There are celestial cords all over our body connecting between the kayavinnanadhatu and the five aggregates or five khanda located at the origin of element or dhatu and essence or dhamma.
- (f) The mind or manayatana has the nature of inclining towards emotions. This is called the mental nature whose form is clear, clean, pure, and rounded, rested within the heart mass. It is referred to as the mental channel where the mental element or manodhatu which is even clearer, cleaner, purer, and smaller, resting within to perform its function in realizing any feeling which reaches the mind. Within the manodhatu, there is the

manovinnanadhatu or mental sensory which is clearer, cleaner, purer, and smaller, resting within to perform the function of knowing the what-about of each feeling or emotion that reaches the mind. The mental sensory is connected with a celestial cord whose end merges to the five aggregates or the five khanda at the origin of element or dhatu and essence or dhamma. The connecting cord of manayatana is different from other sensations because it does not reach the brain like the five other cords.

Chapter 12: The Six External Sensation Channels (Ayatana)

The internal sensation channels are the eyes, ears, nose, tongue, body, and mind. Each of them appears to be clear, clean, pure, and rounded, resting within the five aggregates or the five khanda as follows:

The first layer is form or rupa. The second inward layer is vedana. The third inward layer is sanna. The fourth inward layer is sanghara. The fifth inward layer is vinnana. The sixth inward layer is the eye. The seventh inward layer is the ear. The eighth inward layer is the nose. The ninth inward layer is the tongue. The tenth inward layer is the bodily. The eleventh inward layer is the mind. The aforesaid are at the origin of element or dhatu and essence or dhamma.

What makes us see? There is a spider web-like cord which is clear, clean, and pure, merging into the middle of the five aggregates or the five khanda. This web-like cord splits into two ends reaching and merging into the left and right eye crystals called the eye sensory. When the external and internal sensation are contacted, there are tiny clean, clear, and pure seeds which move along the cords reaching the middle of the eye sensory to open the sensation channel in order to receive the visionary images. Then the seeds bring the images back to the five aggregates or the five khanda located at the middle of element or dhatu and essence or dhamma. After that, it solely depends on the five aggregates or five khanda to do anything to the received visionary images.

Likewise, all other sensation channels namely the ears, nose, tongue, bodily, and the mind, also have the web-like celestial cords connecting between the middle of the five

aggregates or five khandas at one end and reaching each of the sensation channels at the other ends.

Why do the six internal sensation channels are impermanent, suffering, and non-self? It is because the fifth body or the Dhamma body is permanent, blissful, and true-self, so it conveys to the four prior bodies namely the human body, the celestial body, the rupa-brahma body, and the arupa-brahma body which are still subject to the influence of the mental impurities or defilements that they are impermanent, suffering, and non-self.

The eyes are attraction or ayatana. This is because they are where the visionary images are formed. The visionary images are formed at the eyes because the eyes have to concentrate at the visionary images. This function is called 'cakkayatana' and 'rupayatana' which contact each other. We can compare this process to the two goats running to smash each other. Then, the visionary images are drawn into the eyes' celestial cords and carried towards the five aggregates or the five khandas for further response.

The other sensation channels namely the ears, nose, tongue, body, and mind are in the same manner. Likewise, the three worldly nature or Trilakshna is contemplated.

Chapter 13: The Eighteen Elements

The eighteen elements rest within the six internal sensation channels. From the twelfth inward layer to the twenty ninth inward layer, they rest within each other respectively. The vision element or cakkhadhatu is the seeing element. It is clear, clean, pure, white, and rounded. Its function is for seeing images. When the imagery elements contact the vision sensory, the vinnanadhatu which is clear, clean, pure, white, and rounded, which rests in the middle of the five aggregates or the five khandas at the origin of element or dhatu and essence or dhamma, will rise and move along the celestial cord to carry the images from the gate which is vision sensory channel towards the middle of the five aggregates or the five khandas located at the origin of element or dhatu and essence or dhamma. Thereafter, it will be the responsibility of the five aggregates or five khandas to do anything with the received images.

Similar to the case of vision element or cakkhadhatu, the rupadhatu or elemental images,

and the vinnanadhatu, all other fifteen elements are in the same manner, but their appearances can be different somehow as mentioned earlier in chapter 11.

Chapter 14: The Twenty Two Domination or Indriya

The twenty two dominations rest inwardly within the eighteen elements respectively, from the thirtieth to the fifty first inward layers. Cakkhundri is the domination of seeing. Sotindri is the domination of hearing. Gandindri is the domination of smelling. Jivindri is the domination of tasting. Kayindri is the domination of touching. The five aforesaid appear to be clear, clean, pure, and rounded, resting within the five aggregates or five khanda located at the origin of element or dhatu and essence or dhamma. Manindri is the domination of mind. Its appearance is clean, clear, pure, and rounded, resting within the five aggregates or five khanda located at the origin of element or dhatu and essence or dhamma. Itthindri or the domination of femininity and purisindri or the domination of masculinity, both are clean, clear, pure, and rounded resting within the layers of domination or indriya, in the middle of the five aggregates or five khanda located at the origin of elements or dhatu and essence or dhamma. For female, the sphere is clean, clear, and pure, and it vibrates slowly and gently, approximately 50 times per minute. For male, the sphere is clean, clear, and pure, and it vibrates more quickly and strongly, approximately 100 times per minute.

Jeevitindri is the domination of living, its appearance is clear, clean, pure, and rounded, resting inside the purisindri within the middle of the five aggregates or five khanda located at the origin of the element or dhatu and essence or dhamma. The function of jeevitindri is to maintain 'the living' of every part of our body. When the living becomes over, all parts of our body will consequently become 'non-living.'

Sukhindri is the domination of happiness. It appears to be a clean, clear, pure, and rounded sphere, resting within the jeevitindri, from layer to layer respectively, in the middle of the five aggregates at the origin of element and essence.

Dhukkindri is the domination of suffering. It appears to be an unclear, gloomy, dark, and rounded sphere, resting within the sukhindri, from layer to layer respectively, in the

middle of the five aggregates at the origin of element and essence.

Somanassindri is the domination of delightfulness, it is clean, clear, pure, and rounded, resting within the dhukkindri, from layer to layer respectively, in the middle of the five aggregates at the origin of element and essence.

Dhomanassindri is the domination of sorrowfulness, its appearance is unclear, gloomy, dark, and rounded, resting within the somanassindri, from layer to layer respectively, in the middle of the five aggregates at the origin of element and essence.

Upekhindri is the domination of equanimity. This sphere is of clearly pure grey color and rounded. It rests within dhomanassindri, from layer to layer respectively, in the middle of the five aggregates at the origin of element and essence.

Saddhindri is the domination of belief. Viriyindri is the domination of perseverance.

Satindri is the domination of mindfulness. Samadhindri is the domination of mental calm. All of the aforesaid four dominations have similar appearance which is clear, clean, pure, and rounded, resting within upekhindri respectively from layer to layer.

Pannindri is the domination of wisdom. Its appearance is clean, clear, pure, and rounded, having bright radiance like a star. This sphere rests within the samadhindri respectively from layer to layer, in the middle of the five aggregates at the origin of element and essence.

Ananyatanyassamitindri is the domination of 'knowing what is unknown.' This means the domination of the path or magga of Sotapanna Sainthood. Anyindri is the domination of the acquired knowledge from Sotapanna phala or fruition, Sagitagamimagga (the path or magga of Sagitagami Sainthood), Sagitagamiphala (the fruition or phala of Sagitagami Sainthood), Anagamimagga (the path or magga of Anagami Sainthood), Anagamiphala (the fruition or phala of Anagami Sainthood), and Arahattamagga (the path or magga of Arahata Sainthood).

Anyatavindri is the domination of known [or enlightened] knowledge. This is the indriya of Arahataphala or the fruition of Arahata Sainthood. All of the eight aforesaid appear to be clean, clear, pure, rounded, and bright like shining stars. They rest within the middle of pannindri, from layer to layer respectively, ranging from the Sotamagga to the

Arahatphala. The inner or higher levels of Sainthood are clearer and brighter than the lower ones. All of them are in the middle of the five aggregates or khanda located at the origin of element or dhatu and essence or dhamma.

Chapter 15: The Four Noble Truth

The four noble truth comprises of the nature of suffering (dukkha), the nature of cause of suffering (samudaya), the nature of cessation of suffering (nirodha), and the nature of the path that heads toward cessation of suffering (magga).

Dukkha is the result caused by Samudaya

Nirodha is the result caused by Magga

(A) Dukkha or suffering appears to be the rounded gloomy and dark sphere. A single dukkha sphere comprises of four respective layers namely the perception, the remembrance, the thought, and the cognition. It can be expanded into the less-refined components as the physical body, the heart, the mind sphere or citta, and the vinnana sphere, all of the four belong to the human body and rest within the middle of Anyatavindri sphere (the Arahatphala sphere or the sphere of Arahat Sainthood fruition) which is located in the middle of the five aggregates or five khanda at the origin of element and essence.

The nature of suffering or dukkha can be divided into four levels namely suffering from birth, suffering from aging, suffering from illness, and suffering from death. The suffering from birth or Jatidukkha and the suffering from aging or Jaratidukkha are the sufferings of the physical body or Kayidukkha whereas the suffering from illness or Bhayatidukkha and suffering from death or Moranadukkha are suffering of the mind called Cetasikadukkha.

(B) The cause of suffering or samudaya appears to be a gloomy and rounded dark sphere which can be divided into four layers namely the perception, the remembrance, the thought, and the cognition. These four can be expanded into the less refined components

as the body, the heart, the mental sphere or citta, and the vinnana sphere. All of them belong to the celestial body. The samudaya sphere rests within the middle of the suffering sphere.

(C) The nature of suffering cessation or Nirodha appears to be the clear, clean, and pure rounded sphere. It comprises of four respective layers namely the perception, the remembrance, the thought, and the cognition. All of the four can be expanded into the less refined components as the body, the heart, the mental sphere or citta, and the vinnana sphere.

Suffering or dukkha and cause of suffering or samudaya are available in the four bodies. The unrefined dukkha is available in the physical body. The refined suffering is available in the celestial body. The unrefined samudaya is available in the rupa-brahma body and the refined samudaya is available in the arupa-brahma body. Thus, all of the four bodies fall under the Three Mundane Nature or Trilakshna namely impermanence, sufferingful, and non-self. So they are named 'the mundane bodies' which are not the noble who are capable of the supramundane.

(D) The path towards cessation of suffering or magga appears to be a rounded clear, clean, and pure sphere which is superior to those of the nirodha sphere or the sphere of cessation. The magga sphere comprises of four respective layers namely the perception, the remembrance, the thought, and the cognition. The four can be expanded to be the less-refined level as the body, the heart, the mental sphere or citta, and the vinnana sphere, which belong to the Dhamma body or Dhammakaya.

Magga rests within the middle of the nirodha located in the middle of the five aggregates or five khanda at the origin of element and essence whereas the body is, or the Buddha gem, the heart is Dhammarattana or the Dhamma gem, the mind or citta is Sangharattana or the Sangha gem, and vinnana sphere is the nanarattana [or the sphere of insight].

The five bodies have rested within each other so far according to the Four Noble Truth mentioned earlier. The suffering is the external human body, the unrefined samudaya is

the celestial body who rests inside the human body. The refined samudaya is the rupa-brahma body who rests inside the celestial body. The extinguishment of refined samudaya is the nirodha or cessation. Magga is the Dhamma body or Dhammakaya who rests within the arupa-brahma body. The layers of these five bodies rest in the middle of the five aggregates or five khanda located at the origin of element and essence in compliance to the order of the inner Four Noble Truth. As such, the unrefined external bodies are of layers similar to the pattern of the internal immaterial bodies.

Suffering or Dukkha: the whole mass of human body is suffering in three phases. Firstly or primarily, human body was born with the sphere of suffering nature resting within the Annatavidri sphere. The sphere of suffering nature can be divided into four layers resting within each other. Secondly or secondarily, when the human body was first [sexually] initiated as the origin of element and essence, its size was as tiny as the sesame oil at the tip of a yak's hair which has been flicked for seven times by a strong man. Such was born with the chunk of suffering which comprises of four layers. Thirdly or finally, the human body which grows up since the initiation is made possible with four chunks of suffering namely the suffering of body, the suffering of mind, the suffering of *citta*, and the suffering of *vinnana*.

Samudaya: the celestial body solely causes sufferings in three phases. Firstly or primarily, the celestial body was born with the samudaya sphere which is the cause of suffering. This sphere rests within the middle of suffering sphere. The samudaya sphere can be divided into four layers resting within each other. They are the body, the heart mass, the citta sphere, and the vinnana sphere. Secondly or secondarily, when the celestial body was first initiated as the origin of element and essence, it was made possible by the cause of suffering. Thirdly or finally, the celestial body which grows up since its birth initiation, it carries on the cause of suffering respectively. Thus, it grows up with the four chunks of samudaya which are the body as samudaya, the heart as samudaya, the citta as samudaya, and the vinnana as samudaya.

Nirodha: the rupa-brahma body is the causation of the celestial body. The celestial body, is thus, the result. The rupa-brahma body is the cause of results in three phases. Firstly or primarily, the rup-brahma body was born with a clean, clear, and pure nirodha sphere which causes the samudaya of the celestial body as the result. It rests within the samudaya sphere. The aforesaid nirodha sphere can be divided into four layers resting within each other. They are the body, the heart mass, the citta sphere, and the vinnana sphere. Secondly or secondarily, when the rupa-brahma body was first initiated to be the origin of element and essence, it was the cause that gave rise to the origination of samudaya of the celestial body. Thirdly or finally, since the rupa-brahma body was initiated, it has been the cause of samudaya of the celestial body since then. It, then, grows with the four chunks of nirodha which are the body as nirodha, the heart mass as nirodha, the citta sphere as nirodha, and the vinnana sphere as nirodha.

Then, contemplate on those bodies under the Three Mundane Natures:

The bodies for contemplation are the human body, the celestial body, the rupa-brahma body, and the arupa-brahma body. These four bodies fall under the state of impermanence, sufferingfulness, and non-self, because they belong to the mundane spheres which are influenced by the mental impurities or defilement that bind them to the worldly, not the supra-mundane. So, they fall under the impermanence, sufferingfulness, and non-self.

On the contrary, the Dhamma body or Dhammakaya and the more refined bodies onward, each of them is noble and liberated from the worldly. They have no defilement or mental impurity. Thus, they fall under the permanence, blissfulness, and true self, and they can truly be liberated from the worldly.

Why do human body suffer? It is because of attachment that occurs when one cling to the five aggregates that they do belong to oneself. Therefore, it is said rupupadanakkhandho, vedanupanakkhandho, sannupadanakkhandho, sankharupadanakkhandho, vinnanupadanakkhandho. These mean that there are perception, remembrance, thought, and cognition of the form or rupa. There are perception, remembrance, thought, and

cognition of vedana. There are perception, remembrance, thought, and cognition of sanghara. There are perception, remembrance, thought, and cognition of the vinnana. Consequently, attachment is sufferingful, or the five aggregates themselves are suffering, or the perception, remembrance, thought, and cognition are suffering.

The perception, remembrance, thought, and cognition, all of the four, are sufferings themselves. To explain, the perception, thought, remembrance, and cognition, when they arise, continue, and remain, they rely on samudaya which means that the perception, remembrance, thought, and cognition, are sufferings themselves, resting as the outer layer whereas the samudaya is the inner layer resting within, whose function is to enable the outer layer to continue and remain in the middle of the five aggregates or five khanda. This is comparable to a shelter for living where the perception, remembrance, thought, and cognition are residents of such shelter. For attachment which causes one clings to the five aggregates or five khanda, it makes the residents believe that the shelter belongs to them. When there is a happening to the five aggregates or five khanda is the shelter, the residents namely the perception, remembrance, thought, and cognition, are affected. Simply speaking, the suffering occurs immediately because of the attachment which makes them believe that the shelter belongs to them. This causes suffering. However, the suffering is just realized without the cessation of suffering. One can only realize that it is suffering. In order to cease suffering, one has to eliminate samudaya first. Then, the suffering will cease. This is because the suffering relies on the causal samudaya to exist, continue, and remain. The suffering is the outer layer where the samudaya or cause of suffering is the inner layer. The outer layer can continue on only with the inner layer that maintains it. If the inner layer ceases, the outer layer which acts like a shell will consequently cease. Therefore, it is necessary to cease samudaya before we can cease suffering.

The immaterial suffering sphere comprises of four layers which encrust the samudaya sphere, located in the middle of the five aggregates or five khanda, at the life seed or origin of element and essence. The suffering sphere can be expanded into the medium

level of refinement which becomes the initiation of the origin of four parts of the human body namely the body, the heart mass, the citta sphere, and the vinnana sphere. All of the four are nothing but the perception, remembrance, thought, and cognition.

The immaterial suffering sphere within the origin can be expanded into the final level of refinement which becomes the sizable body which can grow since birth from the mother's womb. It becomes a human body in four levels namely the perception, remembrance, thought, and cognition, when expanding further to be the body, the heart mass, the citta sphere, and the vinnana sphere. The primary immaterial samudaya is a rounded sphere which can be divided into four layers resting within the suffering sphere located in the middle of the five aggregates or five khanda at the origin of element and essence.

The primary immaterial samudaya is a sphere of four layers resting within the suffering sphere located in the middle of the five aggregates or five khanda at the origin of element and essence.

The aforesaid four layers of immaterial samudaya can be expanded into the four medium refinement levels to be the birth initiation of the origin of element and essence of the celestial body. The four levels are nothing but the perception, remembrance, thought, and cognition. The perception becomes the body. The remembrance becomes the heart chunk. The thought becomes the citta sphere. The cognition becomes the cognition sphere.

The four layers of immaterial samudaya sphere can be expanded and become the end material body which can grow up since birth initiation and become the four layers of the celestial body namely the perception, remembrance, thought, and cognition. The perception becomes the body. The remembrance becomes the heart mass. The thought becomes the citta sphere. The cognition becomes the vinnana sphere.

Notwithstanding, the sight, taste, smell, sound, feeling, and emotion are immaterial because they arise and cease, leaving behind only the appreciation or depreciation.

For craving which makes one eager to strive or struggle, it is called craving. This includes the desire for the sensual material and immaterial that have not been fulfilled as well as the indulgence into the sensual material and immaterial that have been acquired. These can be categorized as sensual craving. Moreover, there is sensual desire which is the demand to have and the demand to be this and that. In addition, the undesirable means the demand not to lose whatever one already acquired.

The aforesaid three things are available in the mass of celestial body. Thus, they cause the celestial sight, sound, smell, taste, feeling, and emotion, full of craving which makes one indulges into delightfulness.

- Suffering: when the perception, remembrance, thought, and cognition of the celestial body become the craving themselves and become the causes, the perception, remembrance, thought, and cognition of the human body turn to be suffering as well as the results. When one is to cease suffering, one has to cease the samudaya of the celestial body which rests within the suffering sphere. Then, the suffering sphere whose function is like a shell will consequently cease.
- Samudaya is the celestial body. It is the cause of suffering which is human body. The human body is the result.
- Nirodha is the rupa-brahma body. It causes the formation of celestial body. The celestial body is the result.

When the rupa-brahma body, which is the cause, ceases, the celestial body which is the result will consequently cease.

As the celestial body which is the cause of suffering ceases, the human body which is the result will also cease.

Magga is the Dhamma body: This body makes it possible the four aforesaid bodies to cease reversely, starting from ceasing the fourth body, following by the ceasing third body, the second body, and finally the first body. The cessation of the three bodies is in three phases. Firstly or primarily, the Dhamma body arises with the clean and clear

magga sphere which rests within nirodha sphere. The sphere can be divided into four layers namely the body, the heart mass, the citta sphere, and the vinnana sphere. It can cease the rupa-brahma body as a nirodha or cessation. Secondly or secondarily, the birth initiation of Dhamma body as the origin of element and essence, is the cause for ceasing the rupa-brahma body as nirodha or cessation. Thirdly or finally, the birth initiation of Dhamma body is the cause that ceases the rupa-brahma body, as nirodha, so on respectively. Then, it grows with the four chunks of magga which are the body as magga, the heart mass as magga, the citta sphere is magga, and the vinnana sphere is magga. The omniscience over dukkha or the nature of suffering is truly suffering, samudaya or the nature of cause of suffering is truly the cause of suffering, nirodha or the nature of cessation is truly the cessation of suffering, and magga or the nature of the path of suffering cessation is truly the practice that leads to suffering cessation, is called *saccanana* or the insight over the Four Noble Truths.

The nature of suffering is something one should be aware of. The nature of cause of suffering is something one should eliminate. The nature of cessation is something one should enlighten and achieve. The nature of the path of suffering cessation is something one should prosper in multiplication. The realization over the Four Noble Truths like this is called *kiccanana* or the insight over the duties towards the Four Noble Truths.

The nature of suffering which one already realized that it is suffering, the nature of cause of suffering which one already eliminated, the nature of cessation of suffering which one already achieved, and the nature of the path of suffering cessation which one already prospered, completed, and known over the Four Noble Truths, all of these are called *gatanana* or the insight over the completed duties.

The Four Noble Truths can be accounted as the three rounds that comprise of twelve compositions. This means that each of the Four Noble Truths can have insight over the three namely (1) *saccanana* (2) *kiccanana*, and (3) *gatanana*, whereas each of them has 4 [Noble Truths]. Thus, it is the equivalent of 12 compositions.

- Dukkha Sacca or the nature of suffering has human body is the end result. Samudaya Sacca or the nature of cause of suffering has the celestial body as the cause.
- Samudaya Sacca or the nature of cause of suffering has the celestial body is the result. Nirodha Sacca or the nature of the cessation of suffering has the brahma body as the cause.
- Nirodha Sacca or the nature of cessation of suffering has the brahma body as the result. Magga Sacca or the nature of the path of suffering cessation has the Dhamma body as the cause.
- Magga Sacca or the nature of the path of suffering cessation has the Dhamma body as the result whereas the refined Dhamma body is the cause.

As we eliminate the causal bodies, the resulting bodies will cease. This means that when we remove the refined Dhamma body, the Dhamma body will cease.

When we remove the Dhamma body, the arupa-brahma body which is the result will cease.

When we remove the arupa-brahma body which is the cause of the rupa-brahma body, the rupa-brahma body will cease.

When we remove the rupa-brahma body which is the cause of the celestial body, the celestial body which is the result will cease.

When we remove the celestial body which is the cause of the human body, the human body which is the result will cease, accordingly.

Chapter 16: Perception, Remembrance, Thought, and Cognition

Perception, remembrance, thought, and cognition are significant for all bodies because everything can be achieved with perception, remembrance, thought, and cognition.

Every single body has eyes, nose, ears, tongue, body, and mind, as well as perception, remembrance, thought, cognition, and the center of the body. The origin of element and essence of these are in-line since the crystal-clear sphere was established within the middle of original origin of element and essence similarly in all bodies. Therefore, when

they are expanded to the external to become the establishment origination or the growth of physical body, the perception, remembrance, thought, cognition, eyes, ears, nose, tongue, body, mind, the center of body, and the location of the origin of element and essence must be in-line according to the core of element and essence formation which pre-existed at the middle of the origin of element and essence in the same manner to all bodies.

Every single body comprises of the five aggregates or five khanda, perception, remembrance, thought, cognition, the twelve attractions or ayatana, the eighteen elements or dhatu, and the twenty two dominations or indriya. These are the same to the human body. Throughout the crudest to the most refined of the five bodies, every single one of them has the aforesaid components similar to the human body.

The four things namely perception, remembrance, thought, and cognition, are blended within every single mental sphere with no exception. Each mental sphere contains perception, remembrance, thought, and cognition within. Other conditions also contain the blend of perception, remembrance, thought, and cognition, similar to the citta or mind. This means that in term of the five aggregates or khanda, the form or rupa has perception, remembrance, thought, and cognition. Vedana also has perception, remembrance, thought, and cognition. Similarly, sanna has perception, remembrance, thought, and cognition. Sanghara also has perception, remembrance, thought, and cognition. Also, vinnana has perception, remembrance, thought, and cognition.

Each sphere of the six internal attractions and the six external attractions or ayatana also has the blend of perception, remembrance, thought, and cognition. Likewise, the eighteen elements or dhatu, the twenty two dominations or indriya, and the Four Noble Truths which belong to the five bodies or other bodies from the crudest to the most refined of the five bodies, they also have the blend of perception, remembrance, thought, and cognition, with no exception. So, the four namely perception, remembrance, thought, and cognition are crucial. They are blended to all conditions and every single moment of the mind with no exception. To attain enlightenment and achieve the path or magga and

fruition or phala, it is possible with perception, remembrance, thought, and cognition. The mind can be crude or refined, or the crudest and the most refined state can be achieved, they are possible with the perception, remembrance, thought, and cognition.

The perception element itself also contains the blend of remembrance element, thought element, and cognition element. The remembrance element itself also contains the blend of perception element, thought element, and cognition element. The thought element also contains the blend of perception element, remembrance element, and the cognition element. The cognition element also contains the blend of perception element, remembrance element, and the thought element, in the same manner.

Please be mindful that the four namely perception, remembrance, thought, and cognition are the important factors contributing to achievement in mental calm or samatha and insight or vipassana practice. They can train the mind or citta to be clean and pure. Citta or the mind can turn clear or gloomy, wholesome or unwholesome, these are due to the perception, remembrance, thought, and cognition. Citta or the mind can become still and calmly focused because of the perception, remembrance, thought, and cognition. These are their very significance!

Chapter 17: The Origin of Element and Essence

The origin of element and essence and the five aggregates or the five khanda are different. The origin of element and essence is the original seed that pre-existed prior to the formation of five aggregates or five khanda. We can compare it to a seed of a Bodhi or banyan tree that grows to be a trunk whereas the same seed roots down into the ground forming rhizomes and roots in order to draw nutrients, bringing the six elements from below to nourish the trunk. For the upper part, the trunk stems into branches and leaves for breathing and drawing the six elements to nourish the trunk. This is how a Bodhi or banyan tree grow up. Likewise, the origin of element and essence and the five aggregates or five khanda are in the same manner.

The origin of element and essence is originally located at the sixth base which is in the middle of our body at the navel level. It is a clean crystal clear sphere as tiny as the tip of a needle or a Bodhi or banyan seed. It is the seed that pre-existed prior to the birth initiation as the original element and essence. This is the immaterial primary part. Secondly, the origin of element and essence can be expanded to become the less refined components in the form of a clean and pure crystal clear sphere covering the outer layer of the more refined origin of element and essence. It is the secondary less refined sphere that engages in the birth initiation that forms the five aggregates or five khanda as well as the human body. Starting from the size of sesame oil at the tip of a yak's hair flicked for seven times by a strong man, it forms an embryo. Within the sphere, there are four layers resting within namely the perception, remembrance, thought, and cognition, which become the body, the heart mass, the citta sphere, and the vinnana sphere. Since the birth initiation, it develops into the five aggregates or five khanda, the six sensations or ayatana, and the thirty two organs, until completion.

The aforesaid sphere of origin of element and essence can be expanded to become the final state or the less refined components as a clean and pure crystal clear sphere covering the secondary sphere. It develops to be the physical body that grows and ages. Within this outermost sphere, there are four layers resting inside namely the perception, remembrance, thought, and cognition, which become the body, the heart mass, the citta sphere, and the vinnana sphere, having the complete thirty two organs.

The origin of element and essence of the celestial body, rupa-brahma body, and arupa-brahma body, are also in the form of clean and pure crystal clear sphere, resting within the human body respectively from layer to layer. All of them similarly have the sixth base in the middle of their body which are in-line. Each of the body has three bases alike namely the primary base, the secondary base, and final base. This is the same to the human body as explained earlier. For the crudest to the most refined body of the five bodies, they also have the three bases resting within each other similar to the human body. The four bodies fall under the impermanence, sufferingfulness, and non-self,

whereas the final body or the Dhamma body belongs to the supramundane which has the quality of permanence, blissfulness, and true-self.

Perception, remembrance, thought, and cognition, all of these four, are the 'mental' or nama whereas the location of perception, remembrance, thought, and cognition, is the 'form' or rupa. So, we conclude them as the one form or rupa and the four mental or nama which are available in all bodies. To clarify, perception is vedana, remembrance is sanna, thought is sanghara, and cognition is vinnana.

The term 'origin of element and essence' means the original birth come-about. From entering the father's body at the sixth base of mind (sib) and reaching the seventh base of mind (soon) where one can insightfully see a sphere as large as an egg yolk, the origin of element and essence is a clean and pure crystal clear sphere arising when entering the father's abdomen. When the father's four mental which are perception, remembrance, thought, and cognition, the mother's four mental, and the newborn's four mental, are firmly concentrated to become one, the newborn's origin of element and essence will be drawn from the father's abdomen towards the mother's womb. Then, it is merged to the newborn's initiation where the embryo develops. It is as small as the sesame oil on the tip of a yak's hair which is flicked by a strong man for seven times. The immaterial origin of element and essence has four layers resting within each other. The birth initiation is also called the less-refined human birth initiation which is the outer sphere having four layers whose centers are at the same point. This sphere develops the birth initiation within the mother's womb further. Such human birth sphere can be expanded to become the less-refined components as the final phase in the form of another outer crystal clear sphere having four spherical layers whose centers are at the same point as the first and the second sphere of layers. The final phase is for the physical body to grow and age until passing away.

Chapter 18: Entering the Nirvana within Human Body with the Dhamma Body

In order to enter the Nirvana within our human body, allow the Dhamma body to deepen into meditative absorption or jhana samapatti for seven rounds. After the seventh round, the Dhamma body will be unlocked from the sixth base of mind and relocked at the seventh base of mind. After the locking, one can insightfully see a sphere as large as an egg yolk, when one sees it with less refined insight. If one sees it with a more refined insight, one can see it as tiny as the sesame oil at the tip of a yak's hair which is flicked for seven times by a strong man. The sphere is clean, pure, rounded, and crystal clear. The center of Dhammakaya or Dhamma body is grounded on the nevasaññānāsaññāyatana samapatti.

Thereafter, the spherical, clean, pure, and crystal clear center of the Nirvana, which exists within the middle of the human body's origin of element and essence, promptly draws the Dhammakaya or Dhamma body which is grounded on the nevasaññānāsaññāyatana samapatti to rest within the center of such Nirvana. The approach of resting at the center can be either proceeding from above to center, left to center, right to center, front to center, or back to center. This is because the center of the Dhammakaya or Dhamma body and the center of the Nirvana are similarly spherical. The spherical forms can merge each other from any direction.

When the center of Dhammakaya or Dhamma body and the center of the Nirvana merge, the another Dhammakaya arises immediately, not before or after, no sooner and no later. Once the another Dhammakaya arises, allow the Dhammakaya's eyes to insightfully investigate around. Then, one can see that the Nirvana within the origin of element and essence is a large and empty realm where there is only refined, clean, pure, and vast spaciousness. One can feel delightful, cool, and deeply peaceful. This is to have the **Nirvana as one's emotion** which is different from the state prior to entering the Nirvana, and the Dhammakaya will become even clearer, cleaner, purer, and better than before.

To explain the Nirvana: the Nirvana also has the infinite range between the crudest to the most refinement.

At the center of the Nirvana realm, there is the Nirvana's center in the middle of every Nirvana realm which makes it possible for the Dhammakaya to enter the Nirvana realm. This is similar to every single body that has the origin of element and essence which makes it possible for initiation. The Dhammakaya(s) who reside in the deeper Nirvana realm are more sublime, refined, clean, pure, and peaceful, even further. The deeper of the Nirvana realm, the brighter and more refined of spacious atmosphere. The deeper of the Nirvana realm, the larger size of one's Dhammakaya which enlarges further.

Therefore, after one enters the Nirvana, allow one's Dhammakaya to enter the meditative absorption or jhana samapatti for seven rounds until the Dhammakaya is unlocked and relocked, and the Dhammakaya will be grounded on the meditative absorption or jhana samapatti at the level of nevasaññānāsaññāyatana. Then, the center of the second Nirvana realm will draw one's Dhammakaya into the center of the second Nirvana realm. The Dhammakaya will rearise as Dhammakaya in the aforesaid second Nirvana.

Then, allow the Dhammakaya to proceed into meditative absorption or jhana samapatti in the second Nirvana further, after seven rounds of meditative absorption or jhana samapatti, the Dhammakaya will be unlocked and relocked. The center of the third Nirvana realm will promptly draw the center of such Dhammakaya into the center of the third Nirvana realm. The Dhammakaya will rearise as the Dhammakaya in the third Nirvana realm.

Hence, take the third Nirvana realm to proceed into the meditative absorption or jhana samapatti further for seven rounds without regression, the Dhammakaya will be unlocked and relocked, and the fourth Nirvana realm will quickly draw the Dhammakaya to the center of the fourth Nirvana realm where the Dhammakaya rearises.

As such, allow the Dhammakaya in the fourth Nirvana realm to proceed into meditative absorption or jhana samapatti for seven rounds without regression. The Dhammakaya will be unlocked and relocked whereas the center of the fifth Nirvana will draw the center of such Dhammakaya towards the center of the fifth Nirvana. The Dhammakaya will rearise as the Dhammakaya in the fifth Nirvana realm.

Thus, allow the Dhammakaya in the fifth, sixth, seventh, eighth, ninth, tenth, one hundredth, one thousandth, ten-thousandth, one hundred thousandth, one millionth, and ten millionth Nirvana to proceed into the eight meditative absorptions or jhana samapatti for seven rounds without regression, the Dhammakaya will be unlocked, and the center of the sixth, seventh, eighth, ninth, tenth, one hundredth, one thousandth, ten thousandth, one hundred thousandth, one millionth, and ten millionth Nirvana will draw the centers of the Dhammakaya(s) to enter the center of the sixth, seventh, eighth, ninth, tenth, one hundredth, one thousandth, ten thousandth, one hundred thousandth, one millionth, and ten millionth Nirvana, allowing the Dhammakaya(s) to rearise in the sixth, seventh, eighth, ninth, tenth, one hundredth, one thousandth, ten thousandth, one hundred thousandth, one millionth, and ten millionth Nirvana realm respectively and infinitely. The Nirvana like this is termed **‘the living Nirvana’** within the human body.

Chapter 19: Entering the Nirvana with Human Body

This is to allow our human body to enter the ‘living Nirvana’ within ourselves.

The method is similar to entering the Nirvana with Dhammakaya as mentioned in the previous chapter. The difference is that the preceding method is to enter the Nirvana with the Dhammakaya, but this chapter explains how to enter the Nirvana with one’s human body because our human body is mighty and has more power than the Dhamma body. Unlike the Buddha body, our human body does not break down when it is exploded [in the immaterial realms]. In the ancient time, one can enter the Nirvana realm with one’s human body. When the human body aged, it became clearer and cleaner. Then, one can enter the Nirvana realm with the crystal clear living human

body. Later on, the evil mara(s) did not want humans to enter the Nirvana with their human bodies because the human bodies who were capable of entering the Nirvana alive were so mighty. Thus, the evil mara(s) prevented this. As a consequence, the Lord Buddhas of the later days who already attained enlightenment had to disembody their human bodies prior to entering the Nirvana. The Lord Buddha(s) who disembody their human bodies to enter the Nirvana like this can be compared to a hermit crab who leave his shell. As residents of the Nirvana, they are not so mighty like the Buddhas who entered the Nirvana with their living human bodies because the human bodies are of greater strength.

The method for allowing our meditating human body to enter the Nirvana starts from settling the primary path sphere or patthamamagga. Then, focus at the sphere until there arise the celestial body, the rupa-brahma body, the arupa-brahma body, the Dhamma body, the more refined Dhamma body, and the bodies throughout the crudest to the most refinement. Then, we make all of the bodies throughout the crudest to the most refinement downsize and fit inside our single human body. Turn them to be crystal clear and proceed into meditative absorption or jhana samapatti for seven rounds until the human body is pure, clear, and clean. Then, the human body will be unlocked from the sixth base and relocked to the seventh base in the middle of the human body. As such, the center of the Nirvana which pre-existed in the middle of origination will draw the center of the human body to enter the center of the Nirvana.

When the center of the human body's origination merges to the center of the Nirvana, the human body rearises in the Nirvana immediately, no sooner or later, not before or after, within the middle of every Nirvana, which has the center of Nirvana realm in the middle all alike as mentioned earlier in the previous chapter on entering the Nirvana with Dhammakaya.

Once the human body enters the Nirvana, allow the body to proceed into meditative absorption or jhana samapatti in the Nirvana for seven rounds. Upon completion, the crystal clear supernormal human body will be unlocked from the sixth base of mind and

relocked to the seventh base of mind, and the center of the second Nirvana will draw the center of human body to enter the center of the second Nirvana. Thus, there arises the human body in the second Nirvana.

Hence, allow the supernormal human body in the second Nirvana to proceed into meditative absorption or jhana samapatti for seven rounds, and the supernormal human body will be unlocked from the sixth base of mind and relocked at the seventh base of mind. The center of the third Nirvana will draw the center of the origination of the human body to the third Nirvana. The human body will rearise in the third Nirvana. Allow the crystal clear human body to proceed into meditative absorption or jhana samapatti to enter the Nirvana within the Nirvana repeatedly, respectively, and infinitely, in the same manner as the aforesaid in the previous chapter about entering the Nirvana with Dhammakaya. The only difference is that one enters the Nirvana with one's supernormal human body. The rest is similar to the Dhammakaya who enters the Nirvana. The term supernormal human body means that throughout the crudest to the most refined bodies, all of them are downsized to fit into one's single human body which turns crystal clear and considerably mighty.

Chapter 20: Entering the Non-Living Nirvana

The non-living Nirvana realm is the residence of Lord Buddhas and the fully enlightened Arahatsaints.

The Nirvana realm within oneself is called the '**living Nirvana**' whereas the '**non-living Nirvana**' realm refers to the residence of Lord Buddhas and the fully enlightened Arahatsaints which is considerably far above the three realms.

To enter this type of Nirvana, it is similar to the living Nirvana. One can enter with either the Dhammakaya or the supernormal human body as explained earlier in chapter 18 and 19. Please read them for consideration, and the author wishes to explain briefly here.

When entering the non-living Nirvana with the supernormal human body, one starts from settling the primary attainment sphere or the pathamamagga. Then, one meditates to give

rise to the celestial body, rupa-brahma body, arupa-brahma body, Dhamma body, furtherly refined Dhamma body, all other further bodies throughout the crudest to the most refinement. Then, downsize all of the arisen bodies throughout the crudest to the most refinement to fit into one's single human body. Make them completely pure and clean and proceed into meditative absorption or jhana samapatti for seven rounds until the human body becomes superbly crystal clear. Thus, such supernormal human body will be unlocked from the sixth base and relocked to the seventh base at the center of its body. The center of the Nirvana which is located in the middle of the origin of element and essence will draw the center of origination of human body to enter the center of Nirvana. As a consequence, there arises the supernormal human body in the Nirvana realm immediately.

Thereafter, allow the crystal clear supernormal human body, which rearose in the living-Nirvana, to proceed into meditative absorption or jhana samapatti for seven rounds. Upon completion, it will be unlocked from the sixth base of mind and relocked at the seventh base of mind, in the middle of its body. Thus, the center of the non-living Nirvana will draw such body to rearise in the non-living Nirvana realm.

Continue to proceed into meditative absorption or jhana samapatti for additional seven rounds, the body will be unlocked and relocked to enter the **living Nirvana** further. After entering the living Nirvana, proceed into meditative absorption or jhana samapatti for seven more rounds, and the body will be unlocked, relocked, and drawn to enter the **non-living Nirvana** further.

Proceed into meditative absorption or jhana samapatti for seven additional rounds, the body will be unlocked and relocked as well as entering the living Nirvana within oneself again. After rearising in the living Nirvana, proceed into meditative absorption or jhana samapatti for seven more rounds, the body will be unlocked, relocked, and drawn to enter the non-living Nirvana realm further.

Enter the living Nirvana within the human body one more time and enter the non-living Nirvana for another time. Enter the realms alternately by entering the **living Nirvana** first and, then, enter the **non-living Nirvana**. Do this continuously, from the **living Nirvana** to the **non-living Nirvana**, continually and respectively without regression throughout the crudest to the most refined state. The more repetition and the more refinement one can do, the better. But it must go hand in hand from entering the **living Nirvana** and, then, entering the **non-living Nirvana** within such living Nirvana. Enter the non-living Nirvana and enter the **living Nirvana** again. Enter the **living Nirvana** and enter the **non-living Nirvana** further in duality. Do like this continuously and repeatedly, more and more, without regression.

Every single Nirvana realm has the center of Nirvana. This is the same to both living Nirvana and non-living Nirvana. Its function is to draw the center of the origin of element and essence to reincarnate in the Nirvana realm, similar to the center inside every woman's womb whose function is to draw the origin of element and essence to enable the birth.

Chapter 21: Listening to the Lord Buddha's Sermon in Nirvana

Proceed into meditative absorption or jhana samapatti with the supernormal human body, then, enter the living Nirvana and the non-living Nirvana according to the method described in chapter 20. When entering the non-living Nirvana to have an audience upon the Lord Buddha, one has to make a wish asking the Lord Buddhas and the enlightened Arahat saints to identify the Lord Buddha of one's era. Once it is known within one's mind, head towards such Lord Buddha to have an audience. Then, make wishes for one's supernormal human body to multiply, explode, turn into *ai*, *kas*, or *krod* to melt down the Lord Buddha's body, but one has to make a wish first that, if such Lord Buddha body truly belongs to our white and wholesome lineage, the Lord Buddha body must not be harmed, broken down, and melted down. Make a wish that if the Lord Buddha body is unreal or he is the disguise of any evil Buddha or mara, such Lord Buddha body should be exploded and melted down per [one's superknowledge power and command

of] *ai, kas, krod, gin kao saiv*, and *kao mak*. Then, let the supernormal human body proceed into meditative absorption or jhana samapatti to enter the living Nirvana and non-living Nirvana further. After entering the non-living Nirvana, one should ask for the Lord Buddha again. After meeting the Lord Buddha, make a wish that if such Lord Buddha truly belongs to the white wholesome lineage, may the Lord Buddha body remain unexploded. After making such wish, make the wish for one's human body to multiply and speed into the core of such Lord Buddha body and explode. If the Lord Buddha's body breaks down, the supernormal human body has to proceed into meditative absorption or jhana samapatti again to enter the living Nirvana and non-living Nirvana without regression. Once one enters the non-living Nirvana and meets the Lord Buddha, one has to make a wish asking if the Lord Buddha is real or unreal. Then, speed into the core of such Lord Buddha to explode again. If the Buddha body breaks down, it means that such Lord Buddha body is unreal and does not belong to our lineage. Hence, enter the living Nirvana and non-living Nirvana further to do the explosion. Continue doing this until one meets the Lord Buddha who is crystal clear and does not break down when one does explosions as well as does not melt down by [one's superknowledge command of] *ai, krod, kas-krod*, and ingestion, no matter how much one tries. Therefore, one can come to realize that such Lord Buddha body is real or true. This is how one can notice. Hence, one can request the true Lord Buddha to deliver a sermon where one can hear the true voice and true Dhamma. If one cannot hear the Lord Buddha's voice, one has to deepen into meditation again and keep up with the firmness upon the center of the Nirvana within the middle of the origin of element and essence of one's human body, in the middle of one's abdomen where the center of one's body beats. One has to remain firm to the center of the Nirvana; otherwise, one cannot hear the voice due to even a slight deviation.

Chapter 22: Contemplating on the Dependent Origination

The dependent origination or *paticcasamuppada* means the interrelated Dhamma(s) or natures which form the continual and connected chain of relationship among ignorance

(avijja), karma-formations (sankhara), cognition (vinnana), mind and matter (nama-rupa), bases of six sense (salayatana), impression (phassa), perception or feeling (vedana), craving (tanha), attachment (upadana), process of becoming (bhava), rebirth (jati), aging (jara), death (marana), sorrow (soka), lamentation (parideva), suffering (dukkha), grief (domanassa), and despair (upayasa).

Avijja or ignorance is spherical and gloomy, as small as a Bodhi or banyan seed. It is the very factor that contributes to the formation of Sankhara.

Sankhara or karma-formations is spherical, clear, clean, pure, and transparent, resting within the middle of avijja. It is the very factor that contributes to the formation of vinnana.

Vinnana or cognition is spherical, clear, clean, pure, and transparent, resting within the middle of sankhara. It is the very factor that contributes to the formation of nama-rupa.

Nama-Rupa or mind and matter is spherical, clear, clean, pure, and transparent, resting within the middle of vinnana. It is the very factor that contributes to the formation of salayatana.

Salayatana or the bases of six sense is spherical, clear, clean, pure, and transparent, resting within the middle of nama-rupa. It is the very factor that contributes to the formation of phassa.

Phassa or impression is spherical, clear, clean, pure, and transparent, resting within the middle of salayatana. It is the very factor that contributes to the formation vedana.

Vedana or perception is spherical, clear, clean, pure, and transparent, resting within the middle of phassa. It is the very factor that contributes to the formation of tanha.

Tanha or craving is spherical, clear, clean, pure, and transparent, resting within the middle of vedana. It is the very factor that contributes to the formation of upadana.

Upadana or attachment is spherical, clear, clean, pure, and transparent, resting within the middle of tanha. It is the very factor that contributes to the formation of bhava.

Bhava or the process of becoming is spherical, clear, clean, pure, and transparent, resting within upadana. It is the very factor that contributes to jati.

Jati or rebirth is spherical, clear, clean, pure, and transparent, resting within bhava. It is the very factor that contributes to the formation of jara, marana, soka, parideva, dukkha, domanassa, and upayasa.

These Dhamma(s) or natures are interrelated. They are interconnected to each other enabling the causations that contribute to one another to form the endless chain. So, it is termed 'paticcasamuppada,' which means giving rise to something due to the contributing factors that rely on one another. To cease these Dhamma(s) or natures, one has to start from the very beginning which is ignorance or avijja. Then, one ceases the following Dhamma(s) or natures, respectively towards the end which is rebirth or jati. So, the whole chain will cease.

Chapter 23: Recalling One's Own and Others' Past Lifetimes

Avijja means darkness, blockage, and barrier.

When something is in darkness such as during nighttime, it makes one feels insecure and afraid of various harms amidst such darkness. Likewise, one who is conquered by avijja usually becomes fearful and frightened by harms from birth, aging, illness, and death. Some of them may be afraid of death, but not birth.

On the contrary, vijja means brightness. It is opposite to avijja which means darkness. It is explainable that when one is amidst brightness during daytime, one is not afraid or frightened of harm and danger. Likewise, one who already attained the three superknowledges (3 vijja) does not afraid of the harm from birth, aging, illness, and death. This type of person is afraid of rebirth, but not death as he or she can head towards the Nirvana.

To recall the past lifetimes, one has to follow the principle of the three superknowledges (3 vijja) as follows:

(1) *pubbenivasanussati-nana* which means the capability to recall past-lifetimes. To do so, one has to begin from oneself who is in the posture of sitting, standing, walking, or reclining, and rewind backward furtherly and respectively. It is to find out where one is from before one's present moment. Then, trace back the where-about along one's timeline such as one's adolescence. Recall further where one is from prior to adolescence, such as childhood. Rewind backward more and more to see where one is from before childhood, such as being a baby. Trace back where one's from before becoming a baby, such as being in the mother's womb. Find out where one is from prior to entering the mother's womb, such as the initiated birth spirit. Where is one from before the birth initiation? Then, unify the perception, remembrance, thought, and cognition to remain firmly still in the middle of one's origin of element and essence in order to recall one's past lifetime experiences further. Starting from the latest lifetime, last lifetime, second last lifetime, until reaching the hundredth, the thousandth, and so on. Recall to see what-about in this and that lifetime, when one was born to be like this and that, having happiness and suffering like this and that, being wealthy or poor or suffering, like this and that. Recall to learn the happiness and suffering in each lifetime. To recall others' lifetimes, we do the same process.

(2) *Chutupapata-nana* means the insight over others' passing away and reincarnation. This is to recall the past lifetimes of others similar to the one who is standing on the river bank and sees someone dives into the river at one spot and rises at another spot. The recalling of one's own and others' lifetimes is aimed to promote realization that ones have to be in the cycle of rebirth endlessly, and ones unavoidably face with both suffering in hell and happiness in heaven. Hence, ones face with the tiresome over these changes, leaving belongings and wealth, family members such as spouse and children, roaming along the cycle which is like dreams that trap ones into the loop. Thus, ones cannot take lives as certain or permanent. This is the same for oneself as well as others. Thereafter, one should contemplate on the 10 *vipassana-nana* to consider oneself and other living being, repeatedly and in manifold, until one gains

Dhamma realization and tiresomeness over sankhara and rupa-nama. This gives rise to sankha-rupekkha-nana or the equanimity towards sanghara and the end of interest over sankhara, wishing to be liberated, similar to a caged bird or a hooked fish who wishes to be freed. Thus, one can elevate one's mind towards purity, cleanliness, and freed from mental impurities. As such, one can allow one's mind to enter the stream of:

(3) Asavakkhaya-nana or the mental capability to eradicate defilements or mental impurities. One is called khinasavo, an individual who is defilement-free, which is made possible by contemplation with the first two insights or nana which are pubbenivasanussati-nana and chutupapata-nana, which support the eradication of defilements or mental impurities.

Chapter 24: Proving the Elimination of Mental Intoxication or Asava

There are many approaches to prove the eliminated mental intoxication as follows:

(1) Taking into account of the five sensual desires within the human body and question one's mind if one still wishes for them. If one still has the wish, it means that one's mind still bonds to sensual desires; otherwise, they are already eliminated.

If the human body refuses the sensual desires, one has to question the celestial body further. If both the human body and celestial body refuse sensual desires, it means that the desires are truly eliminated. However, if there is still a wish for sensual desires, even a little, one cannot claim that the mental intoxication is eliminated.

(2) Taking into account of craving for rebirth or bhavatanha in order to question one's own mind if one still wishes to become an important being like an angel, Lord Indra, Lord Brahma, and monarch. Also, one can question one's own mind if one still wishes for wealth, gain, fame, praise, and happiness which one has not experienced yet. If one still wishes for them, it means that one's mind still bonds to craving for becoming or bhavatanha. One must have no wish for them in order to be mental intoxication free.

(3) Taking into account of the five delightful sensations and defiled sensuality and ask oneself if one still wishes keep them, not losing them. Ask oneself if one still wishes one's own body and one's living place to continue to remain as usual, not aging or deteriorating until disappearing. If one still has the wish for these to continue to exist or remain as usual, it means that one's mind still bonds to the craving for non-becoming or vibhavatanha, and one cannot claim that the mental intoxication in one's mind is eliminated.

Chapter 25: The Mental Intoxication or Asava

The single unification of perception, remembrance, thought, and cognition is crucial when they become one at the same focal center, not scattering around. It means that whatever one perceives, one must remember, think, and cognize accordingly, not differentiated. This is called the one-pointedness of emotions or ekaggata.

The three mental intoxications or asava are as follows:

- (1) Kamasava or the fermented trait of living beings that causes them to demand sensuous pleasure.
- (2) Bhavasava or the fermented trait of living beings that causes them to demand for acquiring and becoming.
- (3) Avijjasava or the fermented trait of living beings that causes them to be amidst the dark foolishness.

The three asava(s) are like flavors blended within perception, remembrance, thought, and cognition. Thus, the perception, remembrance, thought, and cognition remain flavored, not insipid. Whenever the asava(s) are filtered out from perception, remembrance, thought, and cognition; thereafter, the perception, remembrance, thought, and cognition, themselves, will become the insipid asavakkhaya-nana or the mental capability to eradicate defilements or mental impurities, which no longer gives rise to flavor any further.

All of the mental defilements or impurities such as attachment or upadana and cause of suffering or samudaya are the pit where perception, remembrance, thought, and cognition assemble together. So, we have to solve the perception, remembrance, thought, and cognition in order to extinguish the remaining defilements or mental impurities. As such, one's Dhammakaya will become clearer and expand furthermore across element or dhatu and essence or dhamma, without downsizing and degrading to become blemished, because one's mind will be cheerful like a blooming lotus which is clear and bright consistently.

The contemplation with pubbenivasanussati-nana or the capability to recall past-lifetimes and chutupapata-nana or the insight over others' passing away and reincarnation are aimed towards the Dhamma realization that promotes tiresomeness over the cycle of reincarnation. These are called patisankhanupassana and nibbidanupassana which loosen the defilements or mental impurities within perception, remembrance, thought, and cognition. Then, the perception, remembrance, thought, and cognition become insipid or flavorless. One will become indifferent and unconcerned towards sanghara. This mental phenomena is called sangha-rupekkha-nana or the uprooting of defilements or mental impurities from perception, remembrance, thought, and cognition by ways of contemplating over the 10 vipassana-nana or insight knowledge. The asava or mental intoxications can be filtered and removed from perception, remembrance, thought, and cognition resulting them to become insipid or flavorless, this is, within itself, the asavakkhaya-nana or the mental capability to eradicate defilements or mental impurities. Please keep contemplating on the 10 vipassana-nana or insight knowledge, more and more.

Chapter 26: The Embedded Inclination or Anusaya

The embedded inclination of ignorance or avijjanusaya, the embedded inclination of lust for sense pleasure or kamaraganusaya, and the embedded inclination of aversion or patighanusaya enclose one's perception, remembrance, thought, and cognition.

Avijjanusaya or the embedded inclination of ignorance is spherical, and it is as small as a pepper seed. This sphere is very gloomy and dark. However, it turns out to be smoggy and white like a crystal ball for those who have less defilements or mental impurities. The thickness is approximately a quarter of a finger's length. The **vinnana** sphere rests within the crust of avijja sphere similar to an egg-yolk which is enclosed by the white egg.

Kamaraganusaya or the embedded inclination of lust for sense pleasure is as small as an eye pupil. Its color is blurry, and it encloses the thought sphere. The thickness is approximately a quarter of a finger's length.

Patighanusaya sphere appears to be as big as a white eyeball. But its color is gloomy and dark, enclosing the remembrance sphere. The thickness of enclosure is approximately a quarter of a finger's length.

According to the aforesaid, it is to refer to them from the more refined to the less refined. Simply speaking, it is to refer from the **vinnana** towards **perception** which is from the end to the beginning. If we are to refer to them from the less refined to the more refined, we have to mention the beginning towards the end or the perception towards the cognition. This is called the forwarding order or anuloma instead of what is mentioned earlier which is backwarding order or patiloma, which is from the end towards the beginning.

So far, one can see that the enclosure of patighanusaya sphere forms the external layer similar to a white eyeball, the enclosure of kamaraganusaya sphere forms the middle layer similar to the eye pupil whereas the enclosure of avijjanusaya sphere forms the inner layer similar to the eye crystal.

Kamaraganusaya is the core of patighanusaya, and avijjanusaya is the core of kamaraganusaya, similar to the eye pupil which is surrounded by the white eyeball whereas the eye crystal is in the middle of the eye pupil.

As they are the cores of each other, the three embedded tendencies or anusaya(s) marinate, penetrate, and blend each other similar to layers of tissue papers that one rinses water upon. The tissue papers get wet as water penetrates through every layer.

Chapter 27: The Origin of Perception, Remembrance, Thought, Cognition, and the Embedded Inclination or Anusaya

- (1) **Cognition** is originated from air or akasadhatu. The crude part of cognition itself is the substance of ignorance or avijja which encloses cognition as the second outer layer.
- (2) **Thought**; the third outer layer of cognition itself is the substance of thought. The fourth outer layer of cognition itself is the substance of the embedded inclination of lust for sense pleasure or **kamaraganusaya** which encloses the thought.
- (3) **Remembrance**; the fifth cruder and outer layer of cognition itself is the substance of remembrance. The cruder sixth outer layer of cognition itself is the substance of the embedded inclination of aversion or **patighanusaya** which forms the outer part enclosing thought.
- (4) **Perception**; the cruder seventh outer layer of cognition itself is the substance of perception. The cruder eighth layer of cognition itself is the substance of **patighanusaya** which forms an external enclosure layer. The cruder ninth layer of cognition itself is the human body who encloses the patighanusaya allowing the human body to grow bigger respectively.

Cognition is originated from the origin of element and essence of each corresponding body, e.g. the cognition of human body is originated from the origin of element and essence of human body.

Likewise, in case of the cognition of celestial body, rupa-brahma body, arupa-brahma body, Dhammakaya, and all other more refined bodies, their cognitions are originated from the origin of element and essence of each corresponding body. However, their

cognitions differ in term of clarity, purity, and refinement in respective manner from the crudest to the most refined body.

Chapter 28: How to Remove the Embedded Inclination or Anusaya

The three anusaya(s) are avijja, kamaraga, and patigha. We can remove them the crudest to the most refined body.

The three anusaya(s) enclose perception, remembrance, thought, and cognition by forming the respective cores and layers as mentioned earlier in chapter 27.

Remove the cognition and enclosure of cognition or avijja from the human body and insert them into the celestial body. Thus, the cognition and enclosure of cognition become more refined than when they are within the human body.

Hence, remove the cognition and the enclosure of cognition or avijja from the celestial body's encrustment and insert them into the rupa-brahma body, such cognition and enclosure of cognition will become cleaner and more refined than when they are within the celestial body.

Remove the cognition and the enclosure of cognition from the encrustment of rupa-brahma body and insert them into the arupa-brahma body, the cognition and the enclosure of cognition will become cleaner and more refined than when they are within the rupa-brahma body. The enclosure of cognition within the aforesaid three bodies is called 'the avijja of human body.' If one has more defilements or mental impurities, the sphere will be gloomy and dark. If one has less defilements or mental impurities, the sphere appears to be smoggy and white. When it is relocated to the arupa-brahma body, it becomes smoggy but not crystal clear. The four bodies are called ignorance or **avijja**.

Remove the cognition and enclosure of cognition from the encrustment of arupa-brahma body and insert them into the Dhamma body. When the cognition and enclosure of cognition are relocated to the Dhamma body, the aforesaid enclosure or ignorance (avijja)

turns to be **knowledge (vijja)**, the true insight and intuition. As such, the enclosure or vijja becomes clean, clear, pure, and more refined immediately.

Remove the cognition and enclosure of cognition which already turned to be knowledge or vijja and insert them into furtherly more refined bodies, from the crudest to the most refinement of the body with cognition. Thus, the enclosure of cognition or vijja will become clean, clear, pure, refined, and flawless even further, respectively, from the crudest to the most refined.

The method for removing cognition and enclosure of cognition from the human body as well as all other bodies from the crudest to the most refined one is the same for removing thought and the enclosure of thought which is kamaraganusaya. The removing of perception and remembrance as well as the enclosure of perception and remembrance which is patighanusaya has the same respective and removal proceeding similar to the removing of cognition and the enclosure of cognition which is avijjanusaya.

As long as the **kamaraganusaya** still exists in the four primary bodies, it is called 'presumption' or '**sammati**.' However, in the Dhamma body, from the crudest to the most refined, it is called the 'liberation against defilements' or '**vimutti**.'

As long as the **patighanusaya** still exists in the four primary bodies, it is called the mundane morality or **lokiyasila**. From the Dhamma body onward, it is called **ariyakantasila** which means the moral discipline or sila which the noble one is fond of. This is the supramundane morality or **lokuttara sila** which is also emancipation or vimokkha. As the four primary bodies who still associate to the three anusaya, their moral discipline or **sila**, mental concentration or **samadhi**, and wisdom or **panna**, as well as all other Dhamma practices still belong to the mundaneness or lokiya. However, from the Dhamma body, which is the fifth body, onward, their moral discipline or **sila**, mental concentration or **samadhi**, and wisdom or **panna**, as well as all other Dhamma practices, belong to the supramundane or **lokuttara**, from the Dhamma body which is the fifth body onward, from the crudest to the most refined one.

The elimination of patighanusaya is the essence of **vinaya pitaka**.

The elimination of kamaraganusaya is the essence of **suttanta pitaka**.

The elimination of avijjanusaya is the essence of **paramattha pitaka**.

From the Dhamma body onward, they can be classified into the eight paths or magga as follows:

1. When the patighanusaya is eliminated, it becomes ariyakantasila and vimokkha that turns one's speech, action, and livelihood to be righteous. These can be accounted as the superb morality or **adhisila** which is the true essence of **vinaya pitaka**.
2. When the kamaraganusaya is eliminated, it becomes vimutti that turns one's effort, mindfulness, and concentration to be righteous. These can be accounted as the superb mind or **radhicitta** which is the true essence of **suttanta pitaka**.
3. When the avijjanusaya is eliminated, it becomes vijja that turns one's view and intent to be righteous. These can be accounted as the superb wisdom or **adhipanna** which is the true essence of **paramattha pitaka**.

The preceding is the brief expression; however, it can be clarified further into details as **the 84,000 categories of Dhamma or Dhammakhandha**.

To classify into the eight wrongful paths as follows:

1. When the patighanusaya arises in any of the four primary bodies, one's speech, action, and livelihood become wrongful.
2. When the kamaraganusaya arises in any of the four primary bodies, one's effort, mindfulness, and concentration become wrongful.
3. When the avijjanusaya arises in any of the four primary bodies, one's view and intent become wrongful.

Chapter 29: How to Rest Within One Another or *Sorn*

There are many aspects of ‘resting within one another.’ But it should be comprehended in the same domain that it means ‘resting within one another in manifold at the similar focus. Suppose that something rests within one another at the very tip of a needle, whether it be ten thousands, a hundred thousands, millions, billions, trillions or quadrillions, all of them rest within the same single spot which is the very tip of a needle, from the crudest to the most refinement.

For example, when it is said that during the Lord Buddha’s passing away to the Nirvana, the angels or celestial beings from tens of thousand to hundreds of thousand universes assemble together, and the area which was as tiny as the end tip of a deer’s hair was filled with a billion of angels or celestial beings. This is similar to resting within one another in manifold at the very tip of a needle which can be a trillion or quadrillion times. To clarify further, there are many aspects of resting within one another or *sorn* as follows:

- (1) Resting within a body
- (2) Resting within perception, remembrance, thought, and cognition.
- (3) Resting within the origin of element and essence.
- (4) Resting within the center
- (5) Resting within the five aggregates or *khanda*
- (6) Resting within the twenty two dominations or *indriya*
- (7) Resting within the cognition and enclosure of cognition from the crudest to the most refinement
- (8) Resting within the thought and *kamaraganusaya* from the crudest to the most refinement
- (9) Resting within the perception and remembrance and the *patighanusaya* which encloses perception and remembrance, from the crudest to the most refinement, as

well as resting within all others which are not mentioned herewith. But the approach is similar by way of resting within one another at the same single focus, from the crudest to the most refinement, in multiplication of billions, trillions, or quadrillions as the aforesaid without regression.

The term ‘core’ or *saih* means the middle of something, e.g. the tip of a needle has its core or the spherical origin of element and essence also has its core similar to the tip of a needle. We can conclude that everything has its core, no matter how big or small they are.

The saying that ‘the middle of the middle of the middle of the middle of the middle of the middle only.. not towards the left, right, front, back, outside, or inside,’ means to enter the core of the very core of the very very core of the very very very core, continuously, from the crudest to the most refinement which gives rise to the further and infinite refinement.

Chapter 30: The Living and Non-Living Element & Essence

The nature of both living and non-living element & essence begins from crudeness and ends with refinement, as it is called ‘the crudest towards the most refinement.’ For example, the realms, where animals live in, exist in the crudest towards the most refined state including the lokanta hell which is the crudest whereas all other hells are more refined than the lokanta. The realms of animals, demons, and hungry-ghosts are more refined than the hells. The human realms are more refined than the realms of animals, demons, and hungry ghosts. The six heavenly realms are more refined than the human realms. The rupa-brahma realms are more refined than the six heavenly realms. The arupa-brahma realms are more refined than the rupa-brahma realms. Finally, the nirvana realm is more refined than the arupa-brahma realms.

Every single body has one’s own corresponding realm. No matter how crude or refined each body is, there is a corresponding crude or refined realm which is the non-living

element & essence that accommodates the corresponding living element & essence, similar to a pot that has its fitting lid. So, it is a parallel nature.

The human body has the celestial body, rupa-brahma body, arupa-brahma body, Dhamma body, and the furtherly refined bodies, of the human body from the crudest to the most refinement for every single body. Each body from the crudest towards the most refinement has its own corresponding realm that provides accommodation, all alike. This is similar to the human body which becomes cruder and cruder furtherly, the cruder body grows bigger and bigger until one's single hair can fit into the whole universe of a human realm. Each cruder and bigger human body also has one's corresponding realm which accommodates one's being. This is because when a body is comprised of living element & essence, the corresponding realm which is the non-living element & essence must occur to accommodate.

The celestial body has the celestial body's rupa-brahma body, celestial body's arupa-brahma body, the celestial body's Dhamma body, and the celestial body's furtherly refined bodies, from the crudest towards the most refinement. Hence, there are realms for accommodating the celestial beings respectively from the crudest towards the most refinement which differ from those of humans and unlike humans.

The rupa-brahma body has one's own refined body, the Dhamma body of the rupa-brahma body, from the crudest towards the most refinement of the rupa-brahma body whereas there are corresponding realms which accommodate each of the bodies and differ from those of human body and celestial body, respectively for every single body from the crudest to the most refined state of the rupa-brahma body.

The arupa-brahma body has one's own Dhamma body and the furtherly more refined bodies of the arupa-brahma body, from the crudest towards the most refinement of the arupa-brahma body. Also, there are realms which accommodate each of the aforesaid body that differ from those of human body, celestial body, rupa-brahma body, and

Dhamma body, respectively from the crudest towards the most refinement of the arupa-brahma body.

The Dhamma body has the refined body of one's own as well as the more and more refined bodies of the Dhamma body, from the crudest towards the most refinement, and there are the corresponding realms which accommodate them and differ from those of human body, celestial body, rupa-brahma body, and arupa-brahma body, respectively for every single body from the crudest to the most refined state of such Dhamma body.

For the furtherly refined and more refined bodies, each has one's own state of the crudest towards the most refinement, separately from the following refined bodies, respectively from the crudest towards the most refined state of each body.

Do this according to the sequence of bodies, from body to body, starting from the crudest towards the most refinement and **infinity**. As such, we can see that bodies are infinite, and the corresponding realms which accommodate them are infinite. As such, this is called **dispersing (bisadarn) bodies** and **dispersing (bisadarn) realms**. Mentioning the human bodies only from the crudest state towards the most refinement of such human body which includes the human body, celestial body, rupa-brahma body, arupa-brahma body, Dhamma body, and the furtherly more refined bodies, from the crudest towards the most refinement state, of such human body only, this is to mention it narrowly as '**narrowing down bodies and narrowing down realms,**' which can be narrowly mentioned in a respective continuation.

Chapter 31: The Three Properties of Human Beings, Celestial Beings, and Nirvana Beings

The three properties are desirable by all because they enable happiness and fulfill one's wishes. This is the reason why, when making merits, humans make wishes to gain the three properties namely the property of human beings, the property of celestial beings, and the property of Nirvana beings.

What are the properties of human beings? They are (1) The Minor Crystal or Culla-Cakka Crystal, (2) The Major Crystal or Maha-Cakka Crystal, and (3) The Grand Crystal or Parama-Cakka Crystal.

What are the properties of celestial beings? They are (1) The Minor Celestial Crystal or Culla-Dibba-Cakka Crystal, (2) The Major Celestial Crystal or Maha-Dibba-Cakka Crystal, and (3) The Grand Celestial Crystal or Parama-Dibba-Cakka Crystal.

What are the properties of the Nirvana beings? They are (1) The Minor Buddha Crystal or Culla-Buddha-Cakka Crystal, (2) The Major Buddha Crystal or Maha-Buddha-Cakka Crystal, and (3) The Grand Buddha Crystal or Parama-Buddha-Cakka Crystal.

Chapter 32: The Map of Mangala Universe

The map of Mangala Universe comprises of the followings:

- (1) The big spot in the middle is the location of Sumeru Mountain which is 84,000 yojana in height and 84,000 yojana in width.
- (2) The big continent or dvipa to the front of Sumeru Mountain is 2,740,000 yojana in width.
- (3) The big continent or dvipa to the south of Sumeru Mountain is 2,740,000 yojana in width.
- (4) The big continent or dvipa to the back of Sumeru Mountain is 2,740,000 yojana in width.
- (5) The big continent or dvipa to the north of Sumeru Mountain is 2,740,000 yojana in width.
- (6) All other smaller spots are the surrounding continents of the four big continents. The smaller spot on one side has 125 surrounding continents or dvipa. The four sides of the big continent add up to be 500 continents or dvipa. The four sides of the big continent, each has 500 continents or dvipa, add up to be 2,000 smaller surrounding continents.
- (7) Each of the smaller surrounding continents is 270,000 yojana in width.
- (8) The space from Sumeru Mountain to each of the smaller surrounding continent is the

distance of 84,000 yojana.

(9) The distance from each smaller continent or dvipa to the bigger continent or dvipa is 84,000 yojana, similar to every continent or dvipa.

(10) The diameter of the spherical universe is 700 asankheyya-yojana.

(11) The Sumeru Mountain is 700 asankheyya on each of the four directions which are the front, the back, the right, and the left, of the Sumeru Mountain. They add up to be 2,800 asankheyya of mountain.

(12) The Sumeru Mountains line up accordingly in the same direction on the four directions, forming a row on each direction. Each row has 700 asankheyya of mountain where they Sumeru Mountain of this universe is the center.

(13) The map of this universe is the same to the map of other universes, the Nirvana, the realms of sensual desire or kamabhava, the realms of the rupa-brahma or rupabhava, the realms of the arupa-brahma or arupabhava, the realms of suffering or apayabhava, hells, and lokanta hell realms, all of them have the map with the similar mapping without any difference because the Lord of Nirvana is the one who created the mapping, so they are similar in every aspect.

(14) The boundary of each universe is surrounded by mountains that form a boundary of each universe. The universes are located either near or afar. The space between universes is fully filled with smoggy air.

(15) Each universe has human beings, heaven, the Nirvana, the realms of sensual desire or kamabhava, the realms of the rupa-brahma or rupabhava, the realms of arupa-brahma or arupabhava, the realms of suffering or apayabhava, hells, and the lokanta hell realm, having Lord Buddhas who reincarnate, attain enlightenment, and teach living beings to head towards heavens and the Nirvana, similar to our universe, all alike.

Chapter 33: Investigating the Shape of the Nirvana, the Three Realms, and the Lokanta Hell Within a Universe

The universal is spherical and surrounded by mountains. Within a universe, there are the Nirvana at the above, the Three Major Realms in the middle, and the lokanta hell realm below as the root.

The Nirvana is formed with the transcendental crystal. Thus, the Nirvana is crystal clear, bright, and pure with the transcendental crystal that finishes the ground, the air above, the right, and the left. The Nirvana realm is rounded like a bullet surrounded by the clear, clean, refined, and pure spacious air. The mass of the Nirvana is floating in the air underlain by the clean and refined mass of air. Within the spherical substance, it is the Nirvana City where the Lord Buddhas and the fully enlightened arahants, outnumbering the sand grains in the four oceans, reside within. The empty ground, the air above which forms the ceiling, and the air that forms the right and the left wall are all finished with the transcendental crystal. There are numerous Lord Buddhas seated in endless rows with similar angle until becoming out of sight. Their bodies are crystal clear and topped with the lotus-bud tip. Their lap-width and height is 20 wa or 40 meters only. The Lord Buddhas' bodies are of clear, clean, and refined crystals which are superior in quality, similar to the top grade diamond. There are lower levels of inferior crystals which are the male and female disciples. Their crystals are crystal clear but inferior to the Lord Buddhas like the lower grades of diamond. There are levels of more or less crystallization according to the more or less perfected merit or the stronger or weaker element or dhatu.

Investigate the Three Major Realms which comprise of the arupabhava, rupabhava, and kamabhava. The arupabhava is at the top whereas the avici hell realm is at the bottom of the Three Major Realms. The arupabhava floats amidst the air, and it is also finished with the transcendental crystal which is cruder than that of the Nirvana. The ground below, the air above, the right and the left of the arupabhava are finished with the transcendental crystal, but it is much cruder than that of the Nirvana realm.

Investigate the arupa-brahma. Each of their figures reside within a crystal sphere whose lap width is 1 kheup (one palm span) and 1 sok (one elbow length) in height. Each of them is seated in an enclosing crystal sphere, lining up in numerous endless rows until becoming out of sight.

The three other lower levels of arupa-brahma are the same to the top level, but they are respectively cruder. The arupa-brahma in the ākiñcaññāyatana realm is cruder than the nevasaññā n'asaññāyatana realm. The arupa-brahma in the viññānañcāyatana realm is cruder than the arupa-brahma in the ākiñcaññāyatana realm. The arupa-brahma in the ākāsānañcāyatana realm is cruder than the viññānañcāyatana realm.

After investigating the arupa-brahma realms, investigate the rupa-brahma realms further in a respective manner and so on, from the sixteen levels of brahma realm to the six levels of heaven, the human realm, the four realms of suffering or apayabhava, and the avici hell realm which is at the end bottom of the Three Major Realms or three bhava. After investigating the Three Major Realms or three bhava, investigate the lokanta hell realm further.

Chapter 34: Small & Big Realms

The small realms, big realms, the Nirvana, the Three Major Realms, lokanta hell realm, bodies, as well as other elements & essences, do have the state of being crudest towards the most refinement, all alike.

The small and big realms are different in such a way that the small realms are realms where small human beings live in such as the realm we are living in. This is the small realm. It is the place for human beings with small bodies. Beginning from our human body onward to the most refined one, they are called the human beings of small realms, all alike.

Beginning from our human body onward to the continual enlargement until a single hair line of our human body can fit into the whole universe. For the realms where such human bodies live in, ranging from our human body which enlarges respectively, all of them are called the big realms. To conclude, we take our human body as the

standard. Heading towards refinement is called the small realm, and heading towards crudeness is called the big realm.

Both small and big realms do have the Nirvana, the Three Major Realms, lokanta hell realm, and human bodies. The Nirvana is like the top whereas the Three Major Realms are the trunk, and the lokanta hell realm is the root, where human bodies live in.

Chapter 35: How to Exercise the Unexplodable Superknowledge

First, one has to take the small realms, big realms, the Nirvana, the Three Major Realms, human bodies of the small realms, human bodies of the big realms, the celestial body, the rupa-brahma body, the arupa-brahma body, the Dhamma body, and the small realms and big realms of every single body, and proceed throughout the crudest towards the most refined state of the small realms, big realms, the Nirvana, the Three Major Realms, the lokanta hell realm, and the five bodies, both small realm and big realm. Thereafter, **we combine the state of being crudest towards the most refinement of the small realms, big realms, the Nirvana, the Three Major Realms, the lokanta hell realm, and the five bodies within the small and big realms, altogether, to be a single one chunk. Then, take the single one chunk to rest within or *sorn* and revert or *sab*, within our human body, from the crudest to the most refined state.** To do so, we place the crude one outside and the refined one inside. Thus, we revert from the end towards the internal to be the crudest. The method for this reversion is to place the refined one outside as the enclosure and the crude bodies inside. **Do the resting or *sorn* and reversion or *sab* in manifold until one's human body and the single one chunk of a combination fit into each other and become the single clean and crystal clear substance.** Hence, the human body will become firmly strong, durable, and unexplodable. This allows one to exercise the superknowledge conveniently without any obstruction because one's body becomes unexplodable. The realm where we live in is called the small realm. Within this realm, there are the Nirvana, the Three Major Realms, and lokanta hell realm. No matter how the five bodies are, the small realms and other big realms besides these, are available, all alike. The difference is that, for the big realms,

the Nirvana, the Three Major Realm, the lokanta hell realm, and the five bodies, are accordingly big. For the small realms, the Nirvana, the Three Major Realms, the lokanta hell realm, and the five bodies, are accordingly and respectively small.

Chapter 36: How to Look at the Small & Big Realms, the Nirvana, the Three Major Realms, the Lokanta Hell Realm, and the Five Bodies, from the Crudest Towards the Most Refined State

Whatever one wishes to look at, one starts from looking at the center of the origin of human body first. Once it is seen, and one wishes to look further, one has to look at the center of the origin of such thing further. One will see such thing resting within as another inner layer. If one wishes to look further, look at the center of the newly arisen once again. One will see such thing resting within further; thereafter, look at the center of the newly arisen one more time. One will see something resting within such thing as the inner layer again.

Keep looking furtherly by looking at the center of the newly arisen because everything that comes into existence must have the center of origin, all alike without exception. This is a must. The center of something is at the center of origin of such thing, all alike. No matter how many they exist from the crudest towards the most refinement, whether there are hundreds, thousands, tens of thousands, hundreds of thousands, millions, or tens of millions in number, their centers of origin must be at the same point, all alike. They are like coins with holes in the middle that one can string altogether. No matter how many of them, the coins' holes are in-line, all alike for every single one of them.

Thus, if one wishes to look at the small realm, one has to look at the center of the origin of one's very human being first. When the small realm is seen, and one wishes to see the furtherly small realm. One has to look at the center of the arisen small realm. Then, one will see the arisen second small realm. Once the second small realm is seen, and one wishes to see the third small realm. One has to look at the center of the second small realm. When the third small realm is seen, and one wishes to see the fourth small realm, one has to look at the center of the third small realm. Once the fourth small realm is

seen, and one wishes to see the fifth small realm, one has to look at the center of the arisen fourth small realm. Once the fifth small realm is seen, and one wishes to see the sixth small realm, one has to look at the center of the newly arisen fifth small realm. Look at the center of the newly arisen realm continually and respectively, from the crudest towards the most refinement.

Other than the example on how to look at the small realms, to look at the big realms, the Nirvana, the Three Major Realms, the lokanta hell realm, and the five bodies, from the crudest towards the most refinement, the method is the same as exemplified in the case of small realms. The difference is that whatever one wishes to look at, one has to look at the center of such thing. If one wishes to look at the big realms, one has to look at the center of origin of the big realms. If one wishes to look at the Nirvana, the Three Major Realms, the lokanta hell realm, and the five bodies, one has to look at the center of origin of the Nirvana, the Three Major Realms, the lokanta hell realm, the five bodies, and look furtherly and respectively from level to level, from the crudest towards the most refined state of such thing. The center of something must be exactly at the same point, no matter how many they are, either millions or tens of millions in number, their centers must be in-line at the same point, all alike.

Chapter 37: How to Look at the Small & Big Realms, the Nirvana, the Three Major Realms, the Celestial Body, the Rupa-Brahma Body, the Arupa-Brahma Body, and the Dhamma Body, Throughout the Crudest Towards the Most Refinement of the Transcendental Being or *Kaya-Siddhi*

In order to look at the small & big realms, it is the same as looking at the small & big realms, the Nirvana, the Three Major Realms, and the five bodies, from the crudest towards the most refined state as mentioned earlier in chapter 36. The difference is only the center of such thing of the transcendental being or *kaya-siddhi* which is enclosed and rests within the center of such thing of the human being, all alike for each. Each of them exists in parallel, all alike. It means that there is the center of such of the human, and the shell that encloses the inner layer of the center of such thing which is the nature of

transcendental being. This is similar to barks that enclose a tree to continue its living. For example, the center of the realm, the center of the Nirvana, the center of the lokanta hell realm, and the center of the body, when we look into the center, we see the realm, the Nirvana, the lokanta hell realm, and such body. This is to look at the parts of human being.

For the transcendental being, it is like the enclosure that forms the outer layer of the center of such thing namely the inner center within the center of realm, the center of the Nirvana, the center of the Three Major Realms, the center of the lokanta hell realm, the center of each body. This is to look at the parts of transcendental being. But they ought to exist in parallel. The external belongs to the human being while the internal which rests within belongs to the transcendental being or *kaya-siddhi*. For example, the external realm is the realm of human being whereas the realm which rests within is the realm of the transcendental being. One is the enclosing shell, and the another is the internal substance. They enclose and rest within each other. These exist in parallel for every single thing from the crudest towards the most refinement similar to that of the human being. No matter how many there are in a human being, the transcendental being which is called the nurturer of human being also has as many as the human being in parallel. This is because the transcendental being does the nurturing. There are three types of transcendental being or the Chakka crystals as follows:

- (1) **The Culla-Chakka** has lower level of might, power, and vigor. It has the infinite number of the transcendental crystals as its subordinates. They are servants of the Major Crystal or Maha-Chakka and the Grand Crystal or Parama-Chakka who are superior. Its duty is to look after and nurture a human being to gain properties as well as cherishing joy and prosperity to human beings. They also prevent human beings against harms and dangers. They give rise to meals for consumption and things for utilization. These allow human beings to be happy. In addition, they protect and secure human beings as well as properties of such human beings against dangers.

- (2) **The Maha-Chakka** is superior to the Minor Crystal or Culla-Chakka and has more might, power, and vigor than the Minor Crystal or Culla-Chakka. It has the infinite number of the transcendental crystals of its level as its subordinates whose number is too many to calculate. Their power is superior to the Minor Crystal or Culla-Chakka, but the Major Crystal or Maha-Chakka is the servant of the Grand Crystal or Parama-Chakka. It has power to make the Minor Crystal or Culla-Chakka and subordinates to work for. Its duty is to nurture, look after, and enable properties, happiness, prosperity, meals for consumption, and things for utilization, as well as tools and equipment, to occur to human beings. It also protects human beings against dangers and sickness. In addition, it secures human beings and their properties to be unharmed. These are similar to the Minor Crystal or Culla-Chakka, but its functioning can be neater, better, superior, and more refined than that of the Minor Crystal or Culla-Chakka.
- (3) **The Parama-Chakka** is the most mighty, powerful, and vigorous when comparing to the Minor Crystal or Culla-Chakka and Major Crystal or Maha-Chakka. It has the infinite number of the transcendental crystals of its level as its subordinates whose number is infinite and too many to calculate. It has power superior to and eligible to make the Minor Crystal or Culla-Chakka and the Major Crystal or Maha-Chakka as well as their subordinates to work for. Its duty is to nourish and look after human beings to have properties, happiness, and prosperity, as well as meals for consumption and things for utilization including tools and equipment. It provides various forms of happiness to human beings. In addition, it prevents human beings against harms, dangers, and sickness. Also, it secures human beings and their properties against dangers. It provides happiness and prevents suffering among human beings. These are similar to the Minor Crystal or Culla-Chakka and Major Crystal or Maha-Chakka, but the Grand Crystal or Parama-Chakka can do it neater, better, superior, and more complete than that of both the Minor Crystal or Culla-Chakka and Major Crystal or Maha-Chakka.

The duty of the three Chakka(s) is to nurture and secure human being for a single realm. For each human being, the three Chakka(s) nurture with human properties. For

the celestial body, the rupa-brahma body, and the arupa-brahma body, each of them has the three Chakka(s) who nurture with the immaterial properties as the part of celestial properties. For those in the four realms of suffering or apayabhava, they nurture with the crudest properties. It can be concluded that each of the bodies, from the crudest towards the most refinement, has the three Chakka(s) as one's nurturers, all alike. The three crystals are nurturers who nurture with material properties and immaterial properties, respectively, according to the level of bodies, similarly to every single one of them, with no exception. It is called the human properties whereas the celestial properties are also made possible with the three crystals.

In case of properties in the Nirvana, they are furnished by the sublime transcendental beings or crystals namely (1) The Culla-Buddha-Chakka Crystal, (2) The Maha-Buddha-Chakka Crystal, and (3) The Parama-Buddha-Chakka Crystal. These three crystals are the ones who furnish the sublime properties in the Nirvana. So, the Lord Buddhas and the fully enlightened Arahant(s) can enjoy the great bliss with the celestial experience over the transcendental taste which penetrates all over them and imbibes their very cores, allowing them to remain superbly blissful and neatly peaceful upon such qualities within the Nirvana. These qualities marinate and penetrate their being, causing them to be sublimely peaceful and blissful eternally and timelessly without inconsistency. These are made possible by the three Buddha-Chakka(s) who furnish the Nirvana's properties to be superbly blissful.

The fifteen Chakka(s) are as follows:

- (1) Culla-Chakka for the four bodies which are the human, the celestial, the rupa-brahma, and the arupa-brahma.
- (2) Maha-Chakka for the four bodies which are the human, the celestial, the rupa-brahma, and the arupa-brahma.

- (3) Parama-Chakka for the four bodies which are the human, the celestial, the rupa-brahma, and the arupa-brahma. Totally, there are twelve Chakka(s) so far. The three additional Buddha-Chakka(s) are:
- (4) Culla-Buddha-Chakka for the Nirvana.
- (5) Maha-Buddha-Chakka for the Nirvana.
- (6) Parama-Buddha-Chakka for the Nirvana. Totally, there are fifteen Chakka(s).

Each realm has the fifteen Chakka(s) according to the aforesaid, each set for each realm. Each of the small and big realms, no matter how many they are, either the human's or the transcendental being's, from the crudest towards the most refinement, has a set of fifteen Chakka(s) in parallel for every single realm, from the crudest towards the most refinement, for both the human's realm and the transcendental being's realm. For the realm of transcendental being or *kaya-siddhi*, each Chakka-Bhava has fifteen Chakka(s) similarly to every realm either small or big. They are available in every realm from the crudest towards the most refinement similar to the realms of human, all alike.

Chapter 38: The Method for Assembling the Human Body To Be Very Mighty In Order To Exercise the Superknowledge

After investigating the small & big realms, the Nirvana, the Three Major Realms, the lokanta hell realm, and the five bodies, from the crudest towards to the most refinement completely, which belong to both the human and the human's nurturer or the transcendental being or *kaya-siddhi*, of both the white-lineage and the neither white nor black lineage, then, combine all of them into one single chunk. As such, separate the chunk into two parts which are the part of elements or dhatu and the part of essences or Dhamma. Take the elements or dhatu as kasina while the essences or Dhamma as the samapatti. Hence, proceed the samapatti within kasina for eight rounds in order to clean and eliminate the contaminations within kasina which are various colors. Thus, the elements or dhatu become clean, pure, white, and free from contamination. This is made possible with the proceeding into samapatti for eight rounds. It is not only the part of

elements or dhatu that become clean, the part of essences or Dhamma also become clean, white, pure, and better than their earlier state because of the bleaching through layers.

The method for proceeding into samapatti within kasina is to bleach the elements and essences through layers. Thereafter, we assemble the special human body with such bleached elements and essences. The special human body will become very mighty because it is the combination of the small & big realms, the Nirvana, the Three Major Realms, and the lokanta hell realm, which belong to the human and the human's nurturer or transcendental being or *kaya-siddhi*, from both the white-lineage and the neither white nor black lineage, from the crudest towards the most refined state. Once the special human body arises within one's abdomen, order the special human body to enter the very core of each of the small & big realms, the Nirvana, the Three Major Realms, and the lokanta hell realm, which belong to the human and the transcendental being or *kaya-siddhi*, of both the white-lineage and the neither white nor black lineage, from the crudest towards the most refinement, once again. Hence, combine all of the realms where the special human body already entered their cores, from the crudest towards the most refinement, to be a single chunk, once again. Then, separate the chunk into two parts. The part of dhatu or elements become the kasina. The parts of essences or Dhamma become the samapatti. Proceed the samapatti within kasina for eight rounds or more until the elements or dhatu become clean, clear, white, and pure; thereafter, one can stop proceeding into samapatti.

Then, take the well bleached elements or dhatu and essences or Dhamma to assemble the special human body. Allowing it to arise in the mother's abdomen and send this special human body to enter the core of small & big realms, the Nirvana, the Three Major Realms, which belong to the human and the transcendental being or *kaya-siddhi*, of both the white-lineage and the neither white nor black lineage, from the crudest towards the most refinement similar to the aforesaid. Then, take all of those states and combine them into one single chunk again, and separate it into the elements and essences. Assemble the special human body and send it to enter the very core of everything. Do the same

according to the previous aforesaid, from the crudest towards the most refinement of such special human body.

After we do according to the aforesaid until gaining expertise, now, when we are to assemble the special human body again, allowing the pathamamagga, magga citta and magga panna to arise within, from the human body towards the Dhamma body. The first four earlier bodies are still untrue, only when reaching the Dhamma body, it will be true. This is because the body and the mind which are the Buddha-Gem or Buddharatna is the true **pathamamagga**. The citta sphere which is the Dhamma-Gem or Dhammaratna is also the true **magga citta**. The vinnana sphere which is the Sangha-Gem or Sangharatna is also the true **magga panna**. The **Gotrabhu** is the Dhamma body whose newly arising is clearer, cleaner, and more refined. The underlying of perception, remembrance, thought, and cognition enlarge until reaching 4 *wa* or 8 meters. This is the Dhamma body which underlies **perception**, the lap-width is 4 *wa* or 8 meters. The underlying of **remembrance** is the **mind** which is 4 *wa* or 8 meters in diameter of its crosscut. The **citta** which underlies **thought** is also 4 *wa* or 8 meters in diameter of its crosscut. The **vinnana**, which underlies **cognition**, is also 4 *wa* or 8 meters in diameter of its crosscut.

Sotapattimagga is the Dhamma body whose newly arising is clearer, cleaner, and more refined. The underlying of perception, remembrance, thought, and cognition, enlarge from 4 *wa* or 8 meters further (but less than 5 *wa* or 10 meters). If the size reaches 5 *wa* or 10 meters, it becomes Sotapattiaphala. The newly arising of Sotapattiphala body is clearer, cleaner, and more refined than **Sotapattimagga**.

Sagidagamimagga is the Dhamma body whose newly arising is clearer, cleaner, and more refined. The underlying of perception, remembrance, thought, and cognition enlarge to form the lap-width of 5 *wa* or 10 meters or larger. The crosscuts of mind, citta, and vinna, are at least 5 *wa* or 10 meters in diameter (but less than 10 *wa* or 20 meters). If the diameters reach 10 *wa* or 20 meters, it is the **Sagidagamiphala**.

Anagamimagga is the Dhamma body whose newly arising is clearer, cleaner, and more refined. The underlying of perception, remembrance, thought, and cognition enlarge to form the lap-width of 10 *wa* or 20 meters or larger (but less than 15 *wa* or 30 meters). The crosscuts of mind, citta, and vinnana are 10 *wa* or 20 meters in diameter (but less than 15 *wa* or 30 meters). If the diameters reach 15 *wa* or 30 meters, it is the Anagamiphala. The body of Anagamiphala is clearer, cleaner, and more refined than the body of **Anagamimagga**.

Arahattamagga is the Dhamma body whose newly arising is clearer, cleaner, more refined, and better. The underlying of perception, remembrance, thought, and cognition are larger as the lap-width of 15 *wa* or 30 meters or more (but less than 20 *wa* or 40 meters). The crosscuts of mind, citta, and vinnana are 15 *wa* or 30 meters in diameter, each (but less than 20 *wa* or 40 meters). If the diameters reach 20 *wa* or 40 meters, it is **Arahattaphala**.

Attaining Buddhahood-Enlightenment means the Dhamma body, but it is better, clearer, cleaner, and purer than the Arahattaphala. The underlying of perception, remembrance, thought, and cognition are larger as the lap-width of 20 *wa* or 40 meters or more. The crosscuts of mind, citta, and vinnana are 20 *wa* or 40 meters or more. This is the body of Buddhahood-enlightenment.

Entering Nirodha means allowing the perception, remembrance, thought, and cognition to enter and rest within the center of the **living Nirvana** which belongs to the Dhamma body who attains Buddhahood-enlightenment. Keep them firmly still within the core of perception, remembrance, thought, and cognition, then, enlighten within the middle of the very core of such firm stillness. Then, cease the crude perception, remembrance, thought, and cognition respectively, from level to level, from the crudest towards the most refinement.

It is termed **Enlightening within Nirodha** because it is the insight that consequently occurs while entering Nirodha to cease the crudeness of perception, remembrance,

thought, and cognition respectively, from level to level, from the crudest towards the most refinement. When entering Nirodha, cognition within stillness and stillness within cognition are infinite upon the numerous and incalculable age of elements or *ayudhat* and age of perfections pursuance or *ayu-parami*, every color, every lineage, every body, every lord, and every clan. It means cognition within Nirodha and entering Nirodha within cognition endlessly without regression. This means counting the age of **living element and non-living element**, all of them, since the original formation of element or dhatu. Count one asankheyya year as one second and two asankheyya year as two second. Count backward from very now until the day, month, and year, when the original element was firstly formed. Counting the age of perfections pursuance or *ayu-parami* means counting the day, month, and year, of every single **living element** backward until reaching the very beginning of **perfections** pursuance of each one, all alike. Count one asankheyya year as one second and two asankheyya year as two second. Count backward from very now until reaching the day, month, and year, when one firstly began to pursue perfections, for every color, every lineage, every body, every lord, and every clan, all of them.

Every Color means counting every single body whose color is white, black, red, yellow, smoky, or green, altogether with their transcendental beings or *kaya-siddhi*.

Every Lineage means the white-lineage, the neither white nor black lineage, and the black-lineage, altogether with their transcendental beings or *kaya-siddhi*.

Every Body means the small, big, and medium bodies, altogether with their transcendental beings or *kaya-siddhi*.

Every Lord means the Lord Buddha(s) and the fully enlightened Arahants in every Nirvana, both the Nirvana of small and big realms, altogether with the transcendental beings or *kaya-siddhi* in all of the Nirvana(s) of such small & big realms.

This also includes those throughout the kama-bhava, rupa-bhava, and arupa-bhava, altogether with the transcendental beings or *kaya-siddhi*.

Every Clan means the clan of right view or *samma-ditthi*, the clan of wrong view or *miccha-ditthi*, the clan of neither right view nor wrong view, altogether with all of the transcendental beings or *kaya-siddhi* of the aforesaid clans.

Chapter 39: Continuing the Nirodha, Continuing Enlightenment within Nirodha, Continuing Perception, Remembrance, Thought, and Cognition, Continuing Magnifier, Continuing Telescope, Continuing Insight, Continuing Knowing within Nirodha in Manifold Infinitely, Counting the Age of Elements & the Age of Perfections Pursuance in Manifold Infinitely, Throughout Every Color, Every Lineage, Every Body, Every Lord, and Every Clan.

Tor Nirodh or Continuing the Nirodha means maintaining the stillness within stillness furtherly from the crudest towards the most refinement. Continue the stillness within stillness from the crudest towards the most refinement furtherly and infinitely in manifold, in a countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-dhamma*, endlessly throughout every color, every lineage, every body, every lord, and every clan, in manifold infinitely.

Tor Trassarau Nai Nirodh or Continuing Enlightenment within Nirodha means knowing within the very core of Nirodha from the crudest towards the most refinement state. Continue the knowing within the very core of such Nirodha further in manifold until becoming endless, in a countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-dhamma*, endlessly throughout every color, every lineage, every body, every lord, and every clan, in manifold infinitely.

Tor Hen, Jum, Kid, and Rue or Continuing perception, remembrance, thought, and cognition means taking the perception, remembrance, thought, and cognition of bodies throughout every color, every lineage, every body, every lord, and every clan, which belong to the human and the human's nurturer or transcendental being or *kaya-siddhi*, from the crudest towards the most refinement, in a countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-dhamma*, to be

completely connected and become a single perception, remembrance, thought, and cognition.

Tor Wan & Tor Klong means when we cannot see or clearly see something, we use the magnifier or *wan* to brightly and clearly see it. If we still cannot see it, we have to continue using the magnifier or *wan* furtherly from the crudest towards the most refinement until we can see it clearly.

If we still cannot see after we use the magnifier or *tor wan*, we have to use the telescope or *klong* which is more refined than the magnifier or *wan*. Then, we can see clearer than the magnifier or *wan*. Using the telescope or *klong* to see throughout the crudest towards the most refinement, in manifold endlessly for both the magnifier or *wan* and telescope or *klong*, in an uncountable number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-dhamma*.

After we use the magnifier or *wan* and the telescope or *klong* throughout the crudest towards the most refinement, and if we still cannot see, we have to **enlarge the magnifier or *wan* and the telescope or *klong***, and use them to look through again from the crudest towards the most refinement. We will be able to see it more clearly, sharply, and brightly.

Tor Nyan or Continuing the Insight and **Tor Rue** or Continuing the Knowing mean to continue the insight and knowing of all Dhammakaya(s) in the Nirvana(s), the small and big realms, the undisclosed realms, the disclosed realms, in an uncountable number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-dhamma*, endlessly throughout every color, every lineage, every body, every lord, and every clan, infinitely in manifold.

All kinds of the aforesaid continuing in this chapter are the **continuing within Nirodha** which means the stillness within stillness within further stillness and so on, all alike.

Chapter 40: Stillness Within the Middle of Knowing, Purifying the Magnifier, the Telescope, the Insight, the Nirodha, and the Enlightenment Within Nirodha Towards the Air.

The stillness within Nirodha means entering the Nirodha within the very core of knowing. The term ‘purify’ or ‘*kalan*’ means taking something which is available in numerous number from the crudest towards the most refinement, in a countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-dhamma*, throughout every color, every lineage, every body, every lord, and every clan. Then, take all of such things which are available in countless number to combine into a single chunk and ‘purify’ or ‘*kalan*’ them into one single thing. For example, in case of the magnifier or *wan*, we take the whole of all the magnifiers and combine them into one single magnifier or *wan* and purify them to become a single magnifier. In case of insight, we take the whole of all insights and purify them to become a single insight. In case of knowing, we take the whole of all knowing and purify them to become a single knowing. In case of the Nirodha, we take the whole of all Nirodha and purify them to become a single Nirodha. In case of the enlightenment within Nirodha, we take the whole of all enlightenment within Nirodha and purify them to become a single enlightenment within Nirodha. This is similar to an individual who take the whole medical ingredients and extract them to become only one kind of medicine or mixing and distilling various things to make liquor or other kinds of distillate such as perfume. Likewise, we take and combine numerous things to become one which can be better, clearer, and more refined than its previous state. The purifying or distilling upon everything as already explained in this chapter must **purify towards the causal air or *hed akas*** which means the **spaciousness within spaciousness** within further spaciousness and so on, respectively and similarly for every single one of them.

Chapter 41: The Method for Purifying the Solely Elements, the Solely Essences, the Small & Big Realms, the Undisclosed & Disclosed Realms, the White and Neither White nor Black Lineage, of Both the Human and the Transcendental Being, to Become the Mighty Special Human In Order To Exercise the Superknowledge

The living elements & essences are one thing, the non-living elements & essences are another thing.

The living elements & essences are the state of having life and mind such as humans and animals.

The non-living elements & essences are the state of something which underlies the living elements to continue on, similar to the shelter where the living elements reside such as houses and atmosphere, these realms or *bhava* are like the shelters that underlie the living elements who reside such as humans and animals.

The living elements have sanghara loka, sattva loka, and akasa loka as their residences. The non-living elements also have sanghara loka, sattva loka, and akasa loka as their residences as well.

In term of element & essence, they are categorized as the **mixed element**, the **mixed essence**, the **solely element**, and the **solely essence**.

The mixed elements and the mixed essences mean the elements and essences which are already mixed with some other things.

The solely elements and the solely essences mean the elements and essences which have not been mixed, so they remain to be the solely pure elements and the solely pure essences, without any mixture.

To purify the special human body in order to exercise the superknowledge mightily, after we take the **mixed elements and essences** which are the small & big realms, the undisclosed & disclosed realms, the Nirvana, the Three Major Realms, the lokanta hell realm, and the five bodies, throughout the crudest towards the most refinement, which are

infinite, available in countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-parami*, throughout every color, every lineage, every body, every lord, and every clan, to assemble into one single special human body who arises in the mother's abdomen, throughout the crudest towards the most refined, for a hundred or a thousand times, and endlessly in manifold similar to the explanation in chapter 38.

Thereafter, try assembling the human body from the **solely pure elements** and **solely pure essences** to exercise superknowledge or vijja. The method for assembling is similar to that of the mixed elements and essences. The difference is that we do the solely elements and solely essences. To do this, **we take the whole of all the aforesaid mixed elements to assemble the special human body**. Then, we send it to enter the very core of **the solely elements and the solely essences** of the small & big realms, the undisclosed & disclosed realms, the Nirvana, the Three Major Realms, and the five bodies, from the crudest towards the most refinement, endlessly, available in a countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-parami*, throughout every color, every lineage, every body, every lord, and every clan, both the white lineage and the neither white nor black lineage, which belong to both the human and the human's nurturer. Then, combine them into a single chunk and **separate them into solely elements and solely essences. The solely elements is taken as kasina whereas the solely elements is taken as samapatti. Proceed into samapatti** for eight rounds to purify the solely elements and solely essences to be cleaner, from level to level. Then, assemble the special human body and send it to enter the very core of the solely elements and the solely essences which comprise of the small & big realms, the undisclosed & disclosed realms, and so on according to the aforesaid, endlessly, from the crudest towards the most refinement, available in a countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-parami*, for hundreds of thousands or even tens of millions times. Do the same as we do to the mixed elements and essences. Do it until reaching the state of refinement.

Then, take the solely elements and the solely essences to assemble the special human body, and give rise to the pathamamagga, magga citta, magga panna, Gotrabhu, Sotapattimagga, Sotapattiphala, Sagidagamimagga, Sagidagamiphala, Anagamimagga, Anagamiphala, Arahattamagga, Arahattaphala, the attainment of Buddhahood-enlightenment, entering into Nirodha, enlightening within Nirodha, becoming still within knowing, knowing within stillness, endlessly, continuing the Nirodha, continuing the enlightenment within Nirodha, becoming still within the knowing, knowing within the stillness, endlessly, continuing the Nirodha, continuing the enlightenment within Nirodha, furthering perception, remembrance, thought, and cognition, furthering the magnifier or *wan*, furthering the telescope or *klong*, continuing the insight, continuing the knowing, enlarging the magnifier or *wan*, enlarging the telescope or *klong*, becoming still within knowing, purifying the magnifier or *wan*, purifying the telescope or *klong*, purifying the insight, purifying the knowing, purifying the Nirodha, purifying the enlightenment within Nirodha, heading towards the causal air or *hed-akas*, endlessly, from the crudest towards the most refinement, available in a countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-parami*, for tens of thousands times, hundreds of thousands times, or even tens of millions times, without regression, from the crudest towards the most refined state, respectively.

After we do it with the solely elements and solely essence, as well as purifying the Nirodha and the Enlightenment within Nirodha, as the aforesaid until completion, next, we have to do it in the cause of solely elements and the cause of solely essences, further. It means the causes that give rise to the solely elements and the solely essences. The method is in the same aspect as the aforesaid, but we take only the whole causes of solely elements and solely essences as well as the whole purification in the Nirodha and the enlightenment within Nirodha of such causes of the solely elements and solely essences, to assemble the special human body. Then, we send him to enter the very core of all of the causes of solely elements and solely essences such as the causes of small & big realms, endlessly, available in a countless number of the age of elements

or *ayu-dhatu* and the age of perfections pursuance or *ayu-parami*. Do it for hundreds of thousands times or even tens of millions times. Thus, take those causes of the causes of solely elements and solely essences to assemble another special human body. Then, give rise to the pathamamagga sphere, magga citta, magga panna, Gotrabhu, Sotapattimagga, Sotapattiphala, Sagidagamimagga, Sagidagamiphala, Anagamimagga, Anagamiphala, Arahattamagga, Arahattaphala, as well as the purification of Nirodha and the endless purification of the enlightenment within Nirodha, in a countless number of the age of elements or *ayu-dhatu* and the perfections pursuance or *ayu-parami*. Do this without regression, for hundreds of thousands times or even tens of millions times. Then, do the cause within the cause within further causes, continuously without regression. Do it according to all of the aforesaid.

Chapter 42: The Method for Taking All of the Causeless, Elementless, and Essenceless of the Small & Big Realms, Undisclosed & Disclosed Realms, Which Belong to the White Lineage and the Neither White nor Black Lineage, Which Belong to the Human and the Transcendental Being, for Purification and Assembling the Mighty Special Human Body In Order To Exercise the Superknowledge

The method mentioned in chapter 38 is for the mixed elements and essences. For chapter 41, it is for the solely elements and essences which are not mixed. In this chapter, we will do the inexistence of both element and essence. Originally, the inexistence of element and essence is the very first causation. This state had lasted for a long time, available in countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-parami*. Long after that, the inexistence of element and essence is the cause that bears result which is the existence of elements and essences. They have existed in a countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-parami*. The existence of elements and essences turn to become the cause and there is the inexistence of element and essence as the result, resting within. This means that the existence of elements and essences is the

middle layer whereas the external layer is the original inexistence of element and essence, and the inner layer is the inexistence of element and essence after the complete cessation of the availability of elements and essences. It is when elements and essences are over. Thus, the inexistence of element and essence occurs within such small & big and wide & narrow state. We take the existence of elements and essences as the standard. The shape of the existence of elements and essences is small & big and wide & narrow. It is equal and similar to the shape of the inexistence of element and essence, both the internal one and the external one. They are similar in all aspects. The shape of the existence of elements and essences is rounded like a lime fruit. The inexistence of elements and essences which encloses it is like the coconut. The inexistence of elements and essences which forms the external layer is the air. The coconut itself is the substance of the existence of element and essence. Inside the coconut and coconut meat, after we remove the coconut water, and there remains only the space within, this is the inexistence of element and essence. The substance of the existence of element and essence is the enclosing coconut meat and crust.

From now on, we will explain the method for exercising the superknowledge over the inexistence of element and essence. Firstly, assemble the special human body and send it to enter through the very cores of the cause of elementless and essenceless, the cause of no cause of element and essence, within the cause of the elementless and essenceless, of the cause of no cause of element and essence, and furtherly, more and more, without regression, from the crudest towards the most refinement, endlessly, available in a countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-parami*, throughout every color, every lineage, every body, every lord, and every clan, which belong to both the human and the human's nurturer and both the white lineage and the neither white nor black lineage. Then, 'string' through the cores and 'flip' inside out, and 'unlock' the black lineage's superknowledge, which marinates, penetrates, mixes, and blends to be, to be completely eliminated. Then, combine all of them together and separate the elementless as one, the essenceless as one, elementsless as

kasina, and essenceless as samapatti. Then, proceed samapatti within kasina for eight rounds. Bleach and clean them to be pure. Hence, take them to assemble the special human body, and send it to enter throughout the very cores of the cause of elementless and essenceless, of the cause of elementless and essenceless, further and further, more and more. Similar to the aforesaid without regression, from the crudest towards the most refinement, which is available in countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-parami*, which belong to both the human and the transcendental beings or *kaya-siddhi*, which belong to both the white lineage and the neither white nor black lineage. Then, ‘string’ through the cores and ‘flip’ inside out, and ‘unlock’ the black lineage’s superknowledge, which marinates, penetrates, mixes, and blends to be. Thus, combine all of them altogether and proceed into samapatti until it becomes clean and pure. Next, assemble it to be the special human body and send it to enter throughout the cores again. Repeat this for tens of thousands or even tens of millions times.

Upon completion, after the special human body has been assembled, give rise to pathamamagga sphere, magga citta, magga panna, Gotrabhu, Sotapattimagga, Sotapattiphala, Sagidagamimagga, Sagidagamiphala, Anagamimagga, Anagamiphala, Arahattamagga, Arahattaphala, attaining Buddhahood-enlightenment, entering Nirodha, enlightening within Nirodha, stilling within knowing, knowing within stillness, endlessly, continuing Nirodha, continuing the enlightenment within Nirodha, furthering perception, remembrance, thought, and cognition, furthering the magnifier or *wan*, furthering the telescope or *klong*, continuing the insight, continuing the knowing... enlarging the magnifier or *wan*, enlarging the telescope or *klong*, purifying Nirodha, purifying the enlightenment within Nirodha, entering within the cause of elementless and essenceless of the cause of elementless and essenceless which is infinite, from the crudest towards the most refinement, available in countless number of the age of elements or *ayu-dhatu* and the age of perfections pursuance or *ayu-parami*. Repeat these for tens of thousands,

hundreds of thousands, or even tens of millions times without regression, from the crudest towards the most refined state.

43. The Method for Achieving Clear Cognition, Clear Perception, Clear Remembrance, and Clear Thought, Which Are Certain and Very Accurate

Prior to cognize, perceive, remember, or think about something, one has to incline one's citta towards such thing first. This is called 'adhittana citta.' Upon completion, one can enter Nirodha which is to maintain the stillness within stillness, the stillness within further stillness, further stillness within very further stillness, and so on, from the crudest towards the most refinement. One has to remain still at the very end destination of refinement of the cognition. Keep up with the very still and firm stillness without inconsistency. If it happens to be inconsistent, there remains the uncertainty. One must be truly still to become accurate. If the citta is inconsistent, one may be deceived, and it is inaccurate. One has to keep one's citta truly still and very determined within Nirodha. Thus, anything that arises within Nirodha, without a mental click, it arises by itself as empowered by the stillness within Nirodha. As such, this leads to the true phenomena. This is called the 'enlightened cognition within Nirodha' when something arises clearly and brightly as if one sees it with one's naked eyes. This is similar to dreaming of situations. Also, it is the enlightening within Nirodha. When cognition arises, it is called the 'enlightened cognition within Nirodha.' When perception arises, it is called the 'enlightened perception within Nirodha.' If remembrance arises, it is called the 'enlightened remembrance within Nirodha.' If thought arises, it is called the 'enlightened thought within Nirodha.'

When cognition arises, one knows the story which is like a dream. When perception arises, one clearly sees the scenes like a movie or events in a dream. Whatever arises, exercise the superknowledge of magga and phala further, ranging from the pathamamagga, magga citta, magga panna, Gotrabhu, Sotapattimagga, Sotapattiphala, Sagidagamimagga, Sagidagamiphala, Anagamimagga, Anagamiphala, Arahattamagga, Arahattaphala, attaining the Buddhahood-enlightenment, entering Nirodha, attaining

enlightened cognition within Nirodha, attaining enlightened perception within Nirodha, attaining enlightened remembrance within Nirodha, and attaining enlightened thought within Nirodha. When anything arises further, exercise the superknowledge of magga and phala furthermore, ranging from the pathamamagga, magga citta, magga panna, Gotrabhu, Sota..., Sagidaga..., Anaga..., Arahatta..., and so on, enlightened cognition, enlightened perception, enlightened remembrance, and enlightened thought, within Nirodha. Do these inwardly and furtherly, more and more, without regression, from the crudest towards the most refined state, more and more refined, and furtherly refined.

The term 'entering Nirodha' means ceasing the crude and progressing towards the more refined. If one enters Nirodha for seven consecutive days, it will be superbly refined.

Allow the perception, remembrance, thought, and cognition of the human's nurturers who belong to the white lineage, the neither white nor black lineage, throughout every color, every lineage, every body, every lord, and every clan, who belong to the small & big realms, the undisclosed & disclosed Nirvana, all over, to rest within each other and be completely connected. Then, enter into Nirodha. If one does this for one minute, the fruition is much greater than that of the seven consecutive days.

44. The Origin of Element and Essence is so Tiny. How Do the Small & Big Realms, the Undisclosed & Disclosed Realms, the Nirvana, the Three Major Realms, the Lokanta Hell Realm, and Various Things Which Belong to the Human and the Human's Nurturer, Throughout Every Color, Every Lineage, Every Body, Every Clan, and Every Lord, Can Unite Into The Same Origin of Element and Essence Which is So Tiny.

To clarify, the origin of element and essence or the original seed is in the most refinement state. Thus, anything and various things can have their total immaterial beings completely unite into the origin of element and essence. This is like a seed of a Bodhi or banyan tree which contains the whole immaterial parts of trunks, branches, leaves, roots, and fruits, in just one single original seed. The tiny immaterial parts which unite within

the origin of element and essence, when enlarged towards the cruder state, the cruder state can expand to fulfill the whole element and essence. When the cruder part is traced back towards the most refined part, it is just 'the tiny' which can be even smaller than the thickness of a spider web in manifold. Thus, every of the various things can unite into the origin of element and essence, similar to the whole Bodhi or banyan tree which stems and grows from an immaterial seed. When it enlarges to become the crude parts, it turns to be a big tree with numerous branches. If we trace back from the crudeness towards refinement, its very refined being is very tiny, smaller than one of the thousandth of the spider web's thickness. (because the big things can stem from small things and small things can stem from the big things, all alike in every aspect)

45. The Method for Tracing Back the Seed of Origin or the Origin of Element and Essence

The seed of origin is the origin of element and essence located within the middle of human body. The state of everything unites within the seed of origin, all alike. But they are the immaterial forms, if they are extended towards crudeness, they can be enlarged to fulfill the whole element and essence.

The seed of origin can be divided into three parts namely the beginning, the middle, and the end. To trace back, one has to trace from the end towards the middle, and from the middle towards the beginning. This is because the beginning gives rise to the middle, and the middle gives rise to the end. Take the crude part of element and essence which is the end part and put them into the middle of the seed of origin, or we can call it 'the origin.' Then, take all of the element and essence in the middle and put them into the beginning of the seed of origin which is like the immaterial part. This is similar to the Dhamma body that reverses backward to the arupa-brahma body, and the arupa-brahma body reverse backward to the rupa-brahma body, the rupa-brahma body reverses backward to the celestial body, and the celestial body reverses backward to the human body. In the same manner, the human body is accounted as the seed of origin or the origin of element and essence. So, we have to firstly take the end to trace back towards

the middle, and take the middle to secondly trace back towards the beginning, respectively.

46. The Method for Exercising the Superknowledge and the Supernormal Superknowledge

As the supernormal superknowledge has been exercised, the human body investigates those who enter the Nirvana and those who reincarnate among the lokanta hell realm, the realm of animals, hungry ghosts, demons, human beings, celestial beings, rupa-brahma, arupa-brahma, and the Nirvana. Along the investigation, one can notice that within the origin of element and essence of every single body, there are machines that send and receive beings when they reincarnate from realms to realms. In addition, other than the bodies, every single realm, at the bottom and the top edge of each realm, has machines whose functions are to transfer bodies away from such realm as well as transferring bodies into such realm. At the very center of each realm, there is another machine for transference which is in-line or corresponds to the center of origin of every body. For example, the center of lokanta hell realm has a machine whose function is to transfer hell creatures to the edges of the lokanta hell realm. The edges of the lokanta hell realm have the machines that transfer hell creatures to outside as well as transferring into the lokanta hell realm. If we allow the Anagami Dhamma body to enter the Nirvana to do a thorough investigation, we can see that, in the beginning, the body is seated facing the East. Allow the Dhamma body to proceed into samapatti, back and forth, for seven rounds. To proceed into jhana samapatti, enter the first jhana towards the eighth jhana, as a forward. This is the first round. Then, proceed from the eighth jhana towards the first jhana, as a backward. This is the second round. Do these for seven rounds and stop at the eighth jhana. While we proceed into jhana, the Dhamma body is pleased with the samapatti. Do not allow the Dhamma body to deepen and rearise in the Nirvana yet. Thus, after reaching the eighth jhana, allow the Dhamma body, arupa-brahma body, rupa-brahma body, celestial body, and human body, altogether, to contemplate over the letting go of the five aggregates or five khanda. Let go from the crude towards the

refined ones. The Dhamma body continues to contemplate and let go the rupa-jhana, arupa-jhana, favor upon the jhana, as well as the perception, remembrance, thought, and cognition of favor upon the jhana, completely. Once all of those are let go altogether with the disconnection, the crude Dhamma body is disconnected, and the refined Dhamma body will be unlocked and rearisen. This is because the center of the Dhamma body has a machine for receiving and transferring. The machine draws one to deepen into the center, and the machine does its function by sending the Dhamma body to the top edge of the realm. During this process, the machine at the edge of the realm vibrates and does its function by drawing or receiving the Dhamma body from the machine at the center of realm. Upon arrival to the top edge of the realm, the machine there does its function by transferring the Dhamma body. At the same moment, the machine at the bottom edge of the Nirvana realm does its function by drawing or receiving the Dhamma body immediately as well. Upon arrival to the bottom edge of the Nirvana realm, the machine at the bottom edge does its function by transferring the Dhamma body to the center of the Nirvana. Thus, the machine at the center of Nirvana operates by drawing or receiving the Dhamma body. During this process, the figure of the Dhamma body fully grows to be 20 *wa* or 40 meters of such Nirvana realm. Then, the machine at the center of the Nirvana realm does its function further by transferring such Dhamma body to station at an area of the Nirvana which is distant from the machine located at the center of such Nirvana realm. There is the Lord Buddha who has entered the Nirvana and stationed there earlier. When the new comer enters the zone later, the new comer is located around the zone's machine, this forms a clockwise encircling. When the first innermost circle is full, there will be the additional of the second outer circling with the distance of a half of jhana of the Lord Buddha who stations within his circling. When the Dhamma body is at the center of the Nirvana realm, one can see everything in the Nirvana thoroughly, but one cannot see the machines which transfer bodies to and from because they are more refined. When one is transferred through machines, the Dhamma body cannot feel anything because the machines work promptly and speedily. When the Dhamma body deepens and gets unlocked for disembodiment, the feeling of the Dhamma

body during such process is of complete disconnection. One will come to realize again when arriving the Nirvana. This is to enter the non-living Nirvana realm by way of disembodiment. However, the entering of living Nirvana is exactly the same, but the difference is that all other bodies do not cease because all of them rest within the Dhamma body, as well as the Nirvana which is also in-line. For the non-disembodiment Nirvana realm, when proceeding into samapatti, all bodies enter samapatti altogether and let go to enter the Nirvana realm altogether, but the bodies do not cease. One proceeds into samapatti in the beginning, after entering the living Nirvana, proceed into samapatti within the living Nirvana to enter the non-living Nirvana further. In the same manner, as we exercise the superknowledge, every single one of the bodies enters the Nirvana as both living and non-living of the disembodiment Nirvana until reaching the very end of the disembodiment Nirvana, living Nirvana within the living Nirvana, non-living Nirvana within the non-living Nirvana, as we reach the very end, we enter the non-disembodiment Nirvana, living Nirvana within living Nirvana, and non-living Nirvana within non-living Nirvana. Resting within the supernormal and powerful samapatti to proceed more quickly. At the same time, the human body rests within the refinement state further. Exercise the superknowledge within the furtherly refined bodies to become cleaner and capable of catching up those who already reached their refined bodies. Further the perception, remembrance, thought, cognition, magnifier or *wan*, and telescope or *klong* in order to look through all over. Exercise the superknowledge in the full scale upon those refined ones. Take the Nirvana, the Three Major Realms, and the lokanta hell realm to enter the Nirvana in the same manner, so they can become clean in full scale in order to catch up with those who are already in the refined state. Proceed into the causation of spacious core (*hed-saih-wang*) within the causation of spacious core (*hed-saih-wang*) of the perception, remembrance, thought, and cognition, totally more refined until becoming the living superknowledge (*vijja-bhen*) without regression but in manifold even further, more and more.

(The End of Intermediate Superknowledge)