

Dhammacakkapavattana Sutta

(The Dhamma Wheel)

A sermon by Phramongkolthepmuni (Sodh Candasaro)

Delivered on 1 January 1955

Translated by Pittaya Wong

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Namo Tassa Bhagavato Arahato Sammāsambuddhassa (3 times)

Evaṃ me sutam, ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye tatra kho bhagavā pañcavaggiye bhikkhū āmantesi: "dve me bhikkhave, antā pabbajitena na sevitabbā. Yocayāṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito, ete te bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamā ca sā bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati: ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho sā bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Now, I would like to deliver a sermon on the full moon day of the second lunar month which is the New Year's day according to the sun calendar. It is necessary for me to find the right topic which is suitable for this occasion as the first day of year and an auspicious day for Buddhists. Today is deemed to be the New Year's day. What should we do to become good people? The Lord Buddha already affirmed about what are blessings and non-blessings [of life].

From this New Year's day onward, we have to make a strong decision to comply to the Lord Buddha's discourse on blessings of life (*maṅgala*) that "*asevanā ca bālānaṃ paṇḍitānaṃ sevanā, pūjā ca pūjanīyānaṃ etaṃ maṅgalamuttamaṃ*". We have to make a strong decision that "*asevanā ca bālānaṃ*", we will absolutely disassociate with the immoral persons. From today's sunbreak onward, we will absolutely disassociate with the immoral persons, and we will associate with the virtuous persons only. In addition, "*pūjanīyānaṃ etaṃ maṅgalamuttamaṃ*", we will pay homage to the ones who deserve it. These are three of the highest blessings [in Buddhism]. We have to make a strong decision not to associate with the immoral persons, associate with only the virtuous persons, and pay homage only to the

deserved ones. Do not be perturbed. For disassociation with the immoral persons, question yourself if you are an immoral person. There are worldly [stimulants] including greed, hatred, and delusion. These are factors that contribute to one's immorality. For virtuous persons, they are without greed, hatred, and delusion. As a result, they are virtuous. For paying homage only to the deserved ones, you have to make up your mind firmly as well. Once you made a steadfast decision which is free from unwholesomeness and evil, you are truly sided with the virtuous ones. Due to this fact, you deserve to listen to my sermon as follows:

On this New Year's day according to the Sun calendar, I would like to deliver a sermon about the Lord Buddha when he was newly enlightened. He had not delivered a discourse to anyone yet. He delivered a discourse for the first time to the five ascetics. So, today, I am going to deliver a sermon about the Lord Buddha's discourse given [for the first time] to the five ascetics at Isipatana Deer Park in the city of Benares.

Now, you are going to listen to the Lord Buddha's first sermon which is considerably profound. It is not something common. This discourse is a crucial doctrine for Buddhists. It is not just the first discourse, but it is a crucial doctrine for Buddhists. Ones who practice according to this doctrine will be able to save themselves.

The discourse begins with "*Evaṃ me sutam*", this is a discourse which Venerable Ananda expressed that he did not know it by himself because he heard this discourse from the Lord Buddha. "*Evaṃ akārena*", with this manner, "*ekaṃ samayaṃ*", once, the Lord Buddha who was a refuge for all creatures was staying at Mrigadayavan (deer park) in the city of Benares. By that time, the Lord said to the five ascetics that "*dve me bhikkhave, antā pabbajitena na sevitaḥ*," Look! Monks. There are two extremes which monks should not practice. "*Yocayāṃ kāmesu kāmasukhallikānuyogo*", [the first one is] sensual indulgence which is "*hīno*," vicious, "*gammo*," resulting in a household life, "*pothujjaniko*," belongs to the very defiled ones, "*anariyo*," cannot be released from the opponent which is mental impurity, "*anattasamhito*", and disadvantageous. This is the first [extreme].

"*yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito*", self-mortification [is another useless extreme practice] which troubles and causes sufferings to the practitioners themselves. This cannot be away from the opponent which is mental impurity, and it is disadvantageous. This is another one of the two extremes which are "*kāmasukhallikānuyogo*" and "*attakilamathānuyogo*".

"*ete te bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā*", the practice which is the middle way... Look! Monks. The middle practice which does not side to any of the two extreme practices... which Tathagata (the Lord Buddha addressing himself) had enlightened with sublime wisdom and normalized his sights namely "*cakkhukaraṇī ñāṇakaraṇī samvattati*," to fully become, "*upasamāya*", to achieve mental calm, "*abhiññāya*", for superb knowledge, "*sambodhāya*", for thorough knowing, "*nibbānāya*", for complete cessation.

“Katamā ca sā bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā”, Look! Monks. What is the Middle Way practice which Tathagata had enlightened with sublime wisdom? *“ayameva ariyo aṭṭhaṅgiko maggo”*, the noble eightfold path which can part one from the opponent which is mental impurity, *“seyyathīdam”*, are, *“sammādiṭṭhi”*, the right view, *“sammāsaṅkappo”*, the right intention, *“sammāvācā”*, the right speech, *“sammākammanto”*, the right action, *“sammāājīvo”*, the right livelihood, *“sammāvāyāmo”*, the right effort, *“sammāsati”*, the right mindfulness, and *“sammāsamādhi”*, the right concentration. These are the noble eightfold path.

“Ayaṃ kho sā bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati”, Monks! These are the Middle Way practice which Tathagata had enlightened with sublime wisdom and normalized the sights and knowledge. They will eventually lead to mental calm, superb knowledge, and thorough knowing of *Nibbana* (the Nirvana).

These are the principal of the first discourse. The Lord directly told the five ascetics the essence of Buddhism without making an implication. He told them directly, and the audiences (the five ascetics) are ones who can be enlightened easily (*khippabhinria*). The discourse was enough for their comprehension in the profound Dhamma of the Lord Buddha. If they were ones who can be enlightened difficultly (*dandhabhiriria*), [the Lord Buddha] would have to extend his discourse further in order to make them understand the first discourse. The Lord told the five ascetics that there are two extremes which monks should not practice. What are the two extremes?

The first one is sensual indulgence (*kāmasukhallikānuyogo*) meaning that one focuses one’s mind to what one sees, hears, smells, tastes, and touches. One focuses one’s mind to what one is fond of and appreciates forms, sounds, odors, tastes, and touching. What happens when one focuses one’s mind to forms, *“dukkho”*, it causes suffering to the one who focuses the mind to, *“hīno”*, when focusing one’s mind to forms, sounds, odors, tastes, and touching, one’s mind is degraded, not elevated. The mind will become darkened, and it does not head toward brightness. We found it! When focusing one’s mind to forms, sounds, odors, tastes, and touching which one likes, these lead to darkness, not brightness. They shut down the path toward brightness.

Therefore, He affirmed that *“hīno”*, it is vicious. It is not the way of sages and scholars, but it is the way for the worldly ones or immoral ones. It worsens [our mind] like this. *“gammo”*, when focusing one’s mind to them, it causes inconvenience as one has to live a household life in order to fulfill one’s wish. It persuades us to that poor direction. This is about *“gammo”*. *“pothujjaniko”*, one accumulates more and more of mental impurity (*kilesa*). Thus, the mental impurity becomes stronger. It is not lightened. This is because of forms, sounds, odors, tastes, and touching. As they keep entering [people’s minds], more and more homes and buildings are built until they cluster. *“anariyo”*, cannot be released, meaning that one is unable to leave the opponent which is mental impurity or defilement. One cannot be detached from forms, sounds, odors, tastes, and touching. One cannot be detached from appreciation in these [worldly] things.

The Lord said that those who practice sensual indulgence cannot part from the opponent which is mental impurity. “*anattasamhito*”, what happened? It is useless. You can ask the elders who have a family. They have been attached to forms, sounds, odors, tastes, and touching. They have been attached until they get old. You can ask them. A hundred or a thousand of them will say the same thing. How come? Because they already let go now; otherwise, they still be fond of [what they see, hear, smell, taste, and touch]. Thus, the Lord Buddha said that sensual indulgence is useless. Do not attach yourself to it. If you are attached, you cannot go on.

And it is stated that “*yo cāyaṃ attakilamathānuyogo dukkho*”, self-mortification is useless. This is *attakilamathānuyogo*. It causes suffering to the practitioners, and it cannot part them from the opponent which is mental impurity. This is also useless. What do practitioners do in self-mortification? They suffer themselves. How can they do it? They sleep on thorny beds, bath themselves in the sun, grill themselves with fire, smash their own forelegs, and carry sand. They do all of these with an effort to get rid of mental impurity. They sleep on thorns which cause pain. When they are painful, they lose their sensual desire, and they think that their mental impurity is eliminated. This is what they believe [that self-mortification can liberate them from mental impurity]. They grill or burn themselves with sunlight; otherwise, they use fire. They set up a bon fire with charcoals and stay above the bonfire, sleeping on the bonfire. They become restless like the fire. It is grilling [oneself]. What about smashing one’s forelegs with a stick? When sensual desire occurs, the practitioners smash their own forelegs with a stick. Then, they lose their sensual desire. Oh, that’s good. It happens immediately. When sensual desire occurs, smash one’s own forelegs with a stick. Do it heavily, and the sensual desire disappears. The [self-mortification] practitioners do like this. They think it is a good way for them. For those who carry sand, they lose their sensual desire after they carry heavy sand until getting exhausted. Their sensual desire is diminished [temporarily]. The self-mortification practitioners have carried sand until they make a big pile of sand. These are for the purpose of getting rid of mental impurity or defilement. These methods are self-mortification or *attakilamathānuyogo*. There are many ways of self-torturing which are away from enlightenment. These are useless practices.

With self-mortification, the practitioners still appreciate forms, sounds, odors, tastes, and touching. They cannot overcome as well. They continue to suffer. So, self-mortification is the same. It causes the practitioners’ body to run down. They kill and destroy themselves. They weaken their own bodies. They are credulous that they are wise. If one thinks about it, one realizes “Oh! I cannot see it through. If I can see it through, I would not have come this far. It is because I had not heard the Dhamma of the Lord Buddha and the enlightened ones. I never train my mind in the Buddha’s way.” Since the persons cannot see it through, they practice self-mortification like that.

Therefore, one must give up both sensual indulgence and self-mortification. One should not practice any of them. Never focus one’s mind to or become attached to [them]. One has to let go and detach oneself. Once one can let go, one practices *majjhimā paṭipadā* which is the Middle Way without turning to any of the two extremes. [The Middle Way] is what the Lord Buddha knew with His enlightenment or excellent insight. It is the Middle Way that we

should know. The Middle Way is profound. Nobody [really] understands. The Dhamma which is the Middle Way practice means the practice that reaches the middle. Where is the middle? There is only one middle.

When we were born as a human, our mind was at the middle. When we fall asleep, our mind becomes still at the middle; otherwise, we cannot fall asleep. One cannot be away from the middle. If one is away from the middle, one cannot die or wake up. If one's mind enters the middle, one can reborn, fall asleep, and wake up. Where is it? There is only one point for humans which is at the center of one's body. Imagine that there is a string stretching from one's navel to the back, and another string stretching from the right waist to the left waist. The two strings cross each other in the middle. This is called the intersection. The intersection is the location of the Dhamma sphere which forms the human body. The clear Dhamma sphere is about the size of an egg yolk. When we reborn [as a human], our mind rested in the middle of the Dhamma sphere which forms the human body. When we die, our mind will rest in the middle too. This is the same when we fall asleep and wake up. So, it is the location for [rebirth], passing away, falling asleep, and waking up. This is truly the middle, the middle of the Dhamma sphere which forms the human body. It is clear and pure. Its size is the same as an egg yolk. The middle means the middle of it.

Still your mind in the middle, this is called "*majjhimā*". For "*majjhimā*," when your mind becomes still, there is no more goodness, badness, and neither goodness nor badness. Be absolutely still. When it is still, it is neither merit nor demerit. It is neither wholesome nor unwholesome. It is the middle, and it is there. When the mind becomes still, it is the middle. This is what the Lord Buddha implied to Angulimala. Angulimala yelled to the Lord Buddha that "Be still! Monk! Be still!" The Lord Buddha, then, turned his face to Angulimala and said "I am already still." His stillness means that His mind was still at this point which corresponded to *majjhimā paṭipadā*. Once the mind becomes still, try to maintain the mind not to become unstill again. Keep it still only. Once the mind is still, you can check further if there is any self-mortification and appreciation in forms, sounds, odors, tastes, and touching. There is no more of [appreciation in] forms, sounds, odors, tastes, and touching. None of them left. That is sensual indulgence. There is no more. And there is none of self-mortification. It becomes normally still. There is no more. No more for these ways [self-mortification and sensual indulgence]. Once there is no more of those ways, the Lord Buddha said "*tathāgatenā abhisambuddhā*", Tathagatha attained enlightenment with sublime wisdom. From this point only until *arahantship* (complete enlightenment), I will explain further about the enlightening process. If I don't explain it directly, it will be unknown. You will not understand the first discourse [of the Lord Buddha]. What is it about? When [sensation, perception, volition, and cognition] become absolutely still [at the middle], it is called 'the mind.' This is common. Be still and do not move.

Upon the right concentration by remaining still in the middle, you will see the *dhammanupassanasatipattana* sphere which is about the same size as the [full] moon or the [midday] sun. This sphere is pure and crystal clear. Remain still in the middle of the middle. When reaching the middle of the *dhammanupassanasatipattana* sphere, still your mind further in the middle of the *dhammanupassanasatipattana* sphere in the same manner. At the

right concentration, you will attain the *silā* sphere which is the size as the full moon or the midday sun. Still your mind in the middle of the *silā* sphere, you will attain the *samādhi* sphere at the right concentration. Remain still in the middle of the *samādhi* sphere, at the right concentration, you will attain the *paññā* sphere. Their sizes are the same. Still your mind in the middle of the *paññā* sphere, at the right concentration, you will reach *vimutti* sphere. Be still in the middle of *vimutti* sphere. At the right concentration, you will attain *vimuttiñānadassana* sphere. Still your mind further in the middle of *vimuttiñānadassana* sphere, at the right concentration, you will attain ‘the refined human body.’ You will see this body clearly.

It is amazing. This is the body that we [usually] dream of. When we dream, the refined human body leaves [our human body]. When we are awake, the refined human body dwells at this point. Make sure you see the refined human body clearly in the middle of the *vimuttiñānadassana* sphere, in the middle of your body. You will see it clearly. This is an inner layer of yourself. We have reached this point. The Lord Buddha meditated like this. He rested like this. So, we have made another layer of progress. This is another inner layer. Next, it is not the duty of our human body. It will be the responsibility of the refined human body.

The mind of refined human body remains still in the middle of the *dharmma* sphere which forms the refined human body, in the same manner. At the right concentration, you will see the *dharmmanupassanasatipattana* sphere [of the refined human body]. Still your mind further in the middle of the *dharmmanupassanasatipattana* sphere. At the right concentration, you will attain *silā* sphere. Still your mind in the middle of *silā* sphere, at the right concentration, you will see *samādhi* sphere. Still your mind in the middle of *samādhi* sphere, at the right concentration, you will see *paññā* sphere. Still your mind in the middle of *paññā* sphere, at the right concentration, you will see *vimutti* sphere. Still your mind in the middle of *vimutti* sphere, at the right concentration, you will see *vimuttiñānadassana* sphere. Still your mind in the middle of *vimuttiñānadassana* sphere, at the right concentration, you will see the celestial body. This is the end of the refined human body’s duty.

The mind of celestial body remains still at the center of the celestial body. At the right concentration, you will see the *dharmmanupassanasatipattana* sphere [of the celestial body]. Still your mind further in the middle of the *dharmmanupassanasatipattana* sphere. At the right concentration, you will attain *silā* sphere. Still your mind in the middle of *silā* sphere, at the right concentration, you will see *samādhi* sphere. Still your mind in the middle of *samādhi* sphere, at the right concentration, you will see *paññā* sphere. Still your mind in the middle of *paññā* sphere, at the right concentration, you will see *vimutti* sphere. Still your mind in the middle of *vimutti* sphere, at the right concentration, you will see *vimuttiñānadassana* sphere. Still your mind in the middle of *vimuttiñānadassana* sphere, at the right concentration, you will see the refined celestial body.

The mind of refined celestial body remains still at the center of the refined celestial body. At the right concentration, you will see the *dharmmanupassanasatipattana* sphere [of the refined celestial body]. Still your mind further in the middle of the *dharmmanupassanasatipattana*

sphere. At the right concentration, you will attain *silā* sphere. Still your mind in the middle of *silā* sphere, at the right concentration, you will see *samādhi* sphere. Still your mind in the middle of *samādhi* sphere, at the right concentration, you will see *paññā* sphere. Still your mind in the middle of *paññā* sphere, at the right concentration, you will see *vimutti* sphere. Still your mind in the middle of *vimutti* sphere, at the right concentration, you will see *vimuttiñānadassana* sphere. Still your mind in the middle of *vimuttiñānadassana* sphere, at the right concentration, you will see the Rupa Brahma body.

The mind of Rupa Brahma body remains still in the middle of the *dhmma* sphere which forms the Rupa Brahma body. At the right concentration, you will see the *dhmmanupassanasatipattana* sphere [of the Rupa Brahma body]. Still your mind further in the middle of the *dhmmanupassanasatipattana* sphere. At the right concentration, you will attain *silā* sphere. Still your mind in the middle of *silā* sphere, at the right concentration, you will see *samādhi* sphere. Still your mind in the middle of *samādhi* sphere, at the right concentration, you will see *paññā* sphere. Still your mind in the middle of *paññā* sphere, at the right concentration, you will see *vimutti* sphere. Still your mind in the middle of *vimutti* sphere, at the right concentration, you will see *vimuttiñānadassana* sphere. Still your mind in the middle of *vimuttiñānadassana* sphere, at the right concentration, you will see the refined Rupa Brahma body.

The mind of refined Rupa Brahma body remains still in the middle of the *dhmma* sphere which forms the Refined Rupa Brahma body which is the sixth body. At the right concentration, you will see the *dhmmanupassanasatipattana* sphere [of the refined Rupa Brahma body]. Still your mind further in the middle of the *dhmmanupassanasatipattana* sphere. At the right concentration, you will attain *silā* sphere. Still your mind in the middle of *silā* sphere, at the right concentration, you will see *samādhi* sphere. Still your mind in the middle of *samādhi* sphere, at the right concentration, you will see *paññā* sphere. Still your mind in the middle of *paññā* sphere, at the right concentration, you will see *vimutti* sphere. Still your mind in the middle of *vimutti* sphere, at the right concentration, you will see *vimuttiñānadassana* sphere. Still your mind in the middle of *vimuttiñānadassana* sphere, at the right concentration, you will see the Arupa Brahma body.

The mind of Arupa Brahma body remains still in the middle of the *dhmma* sphere which forms the Arupa Brahma body. At the right concentration, you will see the *dhmmanupassanasatipattana* sphere [of the Arupa Brahma body]. Still your mind further in the middle of the *dhmmanupassanasatipattana* sphere. At the right concentration, you will attain *silā* sphere. Still your mind in the middle of *silā* sphere, at the right concentration, you will see *samādhi* sphere. Still your mind in the middle of *samādhi* sphere, at the right concentration, you will see *paññā* sphere. Still your mind in the middle of *paññā* sphere, at the right concentration, you will see *vimutti* sphere. Still your mind in the middle of *vimutti* sphere, at the right concentration, you will see *vimuttiñānadassana* sphere. Still your mind in the middle of *vimuttiñānadassana* sphere, at the right concentration, you will see the refined Arupa Brahma body.

Still your mind further in the middle of the *dhamma* sphere which forms the refined Arupa Brahma body. At the right concentration, you will see the *dhammanupassanasatipattana* sphere [of the refined Arupa Brahma body]. Still your mind further in the middle of the *dhammanupassanasatipattana* sphere. At the right concentration, you will attain *silā* sphere. Still your mind in the middle of *silā* sphere, at the right concentration, you will see *samādhī* sphere. Still your mind in the middle of *samādhī* sphere, at the right concentration, you will see *paññā* sphere. Still your mind in the middle of *paññā* sphere, at the right concentration, you will see *vimutti* sphere. Still your mind in the middle of *vimutti* sphere, at the right concentration, you will see *vimuttiñānadassana* sphere. Still your mind in the middle of *vimuttiñānadassana* sphere, at the right concentration, you will see the [Gotrabhu] Dhamma body [or Gotrabhu Dhammakaya] which resembles a Buddha statue with a [tiny] lotus bud on the top of his head. This body is crystal clear. [He is seated in meditation posture.] The width of his lap in cross-legged meditation posture is either big or small proportionately. [For this Gotrabhu Dhamma body], his lap width [in cross-legged meditation posture] is smaller than 10 meters. This is called ‘the Dhamma body.’ The Dhamma body is Buddharatana [or Buddha Gem]. The Lord Buddha attained enlightenment [or Buddhahood] like this.

In the primary period, the Lord Buddha attained Buddhahood like this as He became one with the Buddha Gem. He attained Buddhahood in the primary period. This is the [true] self of the Lord Buddha which resembles a Buddha statue [that possesses the 32 signs of a great holy man and 80 secondary characteristics]. This body is [exceptionally] crystal clear. The images of this body have been built [as replicas]. This is the Buddha’s self. This is the ninth body which is noble, not worldly one. How can we know that this body is the Buddha? It is because his images have been built at every Buddhist temple. It also complies to the scripture. The images have been built even before we were born. It has been like this. The Buddha’s self is like this. This is the very Lord Buddha. He is the Buddha Gem. Oh! [When Prince Siddhartha] attained the Buddha Gem [or Buddhahood], He became the Lord Buddha by then.

The Lord Buddha verified that “*tathāgatena abhisambuddhā.*” “*tathāgatena,*” means Tathagata. For the Dhammakaya [or Dhamma body], He said “*Dhammakayo ahaṃ itipi,*” Tathagata is Dhammakaya. “*Tathāgatassa hetam vasetthā abhivacanaṃ dhammakayo itipi,*” the term Dhammakaya truly means Tathagata. The Lord Buddha said like this. When attaining Dhammakaya, this body is Tathagata. One has known and become. As this body appears, from now on, one becomes Dhammakaya. Now that we know the path, the Dhammakaya’s mind remains still further in the middle of the *dhamma* sphere which forms the Dhammakaya. The diameter of Dhammakaya’s *dhamma* sphere is equivalent to the lap width of such Dhammakaya [in cross-legged meditation posture]. The Dhammakaya’s *dhamma* sphere is perfectly rounded, and it covers the whole body of Dhammakaya. This sphere is extraordinary crystal clear.

The Dhammakaya’s mind, then, remains still in the middle of the *dhamma* sphere which forms the Dhammakaya. Remaining still until reaching the right concentration, you will see the *dhammanupassanasatipattana* sphere [of the Dhammakaya] whose size is equal to the

dhamma sphere. Still your mind further in the middle of the *dhhammanupassanasatipattana* sphere. At the right concentration, you will attain *silā* sphere. Still your mind in the middle of *silā* sphere, at the right concentration, you will see *samādhī* sphere. Still your mind in the middle of *samādhī* sphere, at the right concentration, you will see *paññā* sphere. Still your mind in the middle of *paññā* sphere, at the right concentration, you will see *vimutti* sphere. Still your mind in the middle of *vimutti* sphere, at the right concentration, you will see *vimuttiñānadassana* sphere. Still your mind in the middle of *vimuttiñānadassana* sphere, at the right concentration, you will see the refined [Gotrabhu] Dhammakaya. The refined [Gotrabhu] Dhammakaya's lap width [in cross-legged meditation posture] is 10 meters, and his height [in the same posture] is 10 meters. He has a [tiny] lotus bud on the top of his head. This body is even more crystal clear. **The [unrefined] Dhammakaya is the Buddha Gem. The *dhamma* sphere which forms the Dhammakaya, with its diameter equals to the lap width of such Dhammakaya in seated cross-legged meditation posture, is the Dhamma Gem. The refined Dhammakaya which dwells in the middle of the Dhamma Gem is the Sangha Gem.** They are inside everyone. You cannot find them somewhere else. Everyone has them within, either male or female. It is the same to everyone. These are the [Triple Gem] which comprises of the Buddha Gem, Dhamma Gem, and Sangha Gem. Now we have learned that Prince Siddhartha had become the Lord Buddha like this. Up to this level, He became a Gotrabhu. [After this], He attained eight more levels [Sotapanna Dhammakaya, refined Sotapanna Dhammakaya, Sakadagami Dhammakaya, refined Sakadagami Dhammakaya, Anagami Dhammakaya, refined Anagami Dhammakaya, Arahant Dhammakaya, and refined Arahant Dhammakaya], and He finally became an arahant [fully enlightened] who was capable of dwelling with other Lord Buddhas [in the Nirvana].

Once Prince Siddhartha became a fully enlightened Buddha, He taught this to the five ascetics [His first five disciple monks]. He told them what He experienced that He attained enlightenment with sublime wisdom. He normalized His sights. What sight? The Buddha's sight or the Dhammakaya's sight [insight]. He gained the [in]sight which was the good sight. He could see with His Dhammakaya's eyes [insight]. "*cakkhukaraṇī*," He could see as usual [with His insight.] He could see all the truth. "*ñāṇakaraṇī*," He could know as usual with His intuition.

When He was a [common] human, His *viññāna* sphere was as small as His eye's pupil. When He became the Lord Buddha, He still had His eyes like us. In addition, He had the Dhammakaya's eye which means the Dhammakaya's insight. The *viññāna* sphere of Dhammakaya is called *ñāna* sphere. The nana sphere of Dhammakaya is much larger. The human's *viññāna* sphere is as large as the eye's pupil of such person, and it is the base for cognition. However, after attaining Dhammakaya, instead of the *viññāna* sphere which is as small as the human eye's pupil, the Dhammakaya has a *ñāna* sphere with its diameter as large as the lap width of such Dhammakaya [in seated cross-legged meditation posture]. This is called "*cakkhukaraṇī*." One can see as usual with the Dhammakaya's eye. What can one see? Seeing the worldly five aggregates (*khandā*) which comprise of form (*rūpa*), sensation (*vedanā*), perception (*saññā*), volition activity (*sankhārā*), and cognition (*viññāna*) of human body, refined human body, celestial body, refined celestial body, Rupa Brahma body, refined

Rupa Brahma body, Arupa Brahma body, and refined Arupa brahma Body, totaling eight bodies, to be impermanent (*anicca*), suffering (*dukkha*), and non-self (*anattā*). These can be seen for real with the Dhammakaya's eye or insight. The impermanence can be seen for real. The human eyes cannot see like this. It is the same to the eyes of the eight [worldly] bodies. They cannot see. The human body cannot see *anicca*, *dukkha*, and *anattā*. This is the same to the refined human body, celestial body, refined celestial body, Rupa Brahma body, refined Rupa Brahma body, Arupa Brahma body, and refined Arupa Brahma body. Because they are in 'samatha' level which enables one to reach *arupa jana* only. It cannot go further than that. However, when attaining Dhammakaya, it becomes 'vipassana' level. The Buddha's eyes can see the five aggregates (*khandā*) to be impermanent (*anicca*), suffering (*dukkha*), and non-self (*anattā*). Dhammakaya is capable of seeing like this for real. He can see the truth like this. He does not see with the mundane eye, but He sees with the Dhammakaya's eye or Dhammakaya's insight and knows with the *Tathagata*'s intuition (*ñāna*) because Dhammakaya is *Tathagata* Himself. He is not someone else. He is capable of seeing [the truth] clearly like this. The capability of seeing like this is called 'vipassana,' seeing the five aggregates to be impermanent, suffering, and non-self.

What is it like to see the impermanence? One sees the rebirth of humans. Humans' birth is not constant. They are reborn continuously similar to the fire. For example, there are a lamp-wick, kerosene, and a lamp. When you light it up, it becomes aflame. We, as humans, understand the process of lighting fire like this. However, Dhammakaya's eye does not see it the way we understand. He can see the kerosene being consumed by fire and the process of fire that disappears and reappears continuously. The old flame has been replaced by the new flame repeatedly. If we use our hand to touch the flame, we can know that the old flame is replaced by the new flame. It is not constantly hot. Human bodies are the same. The old ones die while the new ones reborn. It happens continuously like the lantern's fire. It is like that. The Dhammakaya can see people die and reborn continuously, the same for the whole world. He can really see that there are only taking birth and passing away.

"*yam kiñci samudaya dhammam, sabbam tam nirodha dhammam*", everything exists as usual. The existence is available as usual. Everything ceases as usual. There are only existing and ceasing [taking birth and passing away] in the whole universe. This can be seen with the Dhammakaya's eye and known with the Dhammakaya's intuition. This is the practice of *vipassana*.

The twelve *ayatana* is the same to the five *khandā*. "*So samupadayadhammam*," one can see thoroughly through the five aggregates (*khandā*), twelve spheres of contact (*ayatana*), eighteen elements (*dhatu*), twenty two phenomenological faculties (*indriyani*), the Four Noble Truths (*ariya-satta*), and the eight dependent arising (*paticcasamuppāda*). The *ñāna* sphere of Dhammakaya can see through all of these. It can see for real with the Dhammakaya's eye and know with the Dhammakaya's intuition. He can know clearly, this is called "*saṃvattati*," to fully enable, "*upasamāya*," mental calm. When one can see like this, the appreciation in forms, sounds, odors, tastes, and touching, calms down and ceases completely. The irrevocable [sensual pleasure] has ceased. "*abhiññāya*," one superbly knows everything, "*sambodhāya*," one knows thoroughly and truly in everything,

“*nibbānāya*,” and there is the cessation of lust (*raga*), hatred (*dosa*), and delusion (*moha*). It appears to be like this according to the truth when reaching the Tathagata or Dhammakaya. One does not go to another direction, one goes toward the *pathamamagga*, toward the middle of *dhammanupassanasatipattana* sphere, *silā* sphere, *samādhi* sphere, *paññā* sphere, *vimutti* sphere, and *vimuttiñānadassana* sphere.

What is *silā* sphere? *Silā* sphere is right speech (*sammāvācā*), right action (*sammākammanto*), and right livelihood (*sammāājīvo*), which are three of the noble eightfold path. For *samādhi* sphere, [it is the base of] right effort (*sammāvāyāmo*), right mindfulness (*sammāsati*), and right concentration (*sammāsamādhi*), which are another three of the noble eightfold path. For *paññā* sphere, [it is the base of] right view (*sammādiṭṭhi*) and right intention (*sammāsaṅkappo*). So, totally, they are eight [compositions] of the noble eightfold path which are [the inner qualities of] the spheres. These enable one to attain Dhammakaya as well as the Buddha Gem, Dhamma Gem, and Sangha Gem. You have to be determined about this.

As we were born to meet with Buddhism, if we do not reach the Buddha Gem, Dhamma Gem, and Sangha Gem, it means that we have not reached the real self of Buddhism because they are the essential core of Buddhism. They are within ourselves. We can reach them step by step respectively. Do not go the other impossible ways. You have to still your mind only. Make yourself reaching or attaining the right mental concentration in the middle of the right target of Buddhism. Follow the Lord Buddha’s teaching given in His first discourse. You have to be certain of this, so you can reach the real self like this. If you wish to reach the real self, you have to realize... Oh! According to what I have expressed earlier, there are two extremes that should not be involved. Proceed toward the Middle Path which is in line with *silā*, *samādhi*, *paññā*, *vimutti*, and *vimuttiñānadassana*, respectively, until attaining the Buddha[hood] or true self of Tathagata. As I have explained to you from the very beginning until the end, the wise ones should keep in mind all alike.

What I have explained to you is a doctrine in Buddhism, according to the Pali verse which I clarified into Thai language for an appropriate period of time. “*Natthi me saraṇaṃ aññaṃ*”, Other things are not our refuge. “*saraṇaṃ me rattanayaṃ*,” The Triple Gem is our excellent refuge. “*Etena saccavajjena*,” by the power of the truthful Dhamma words I have said from the beginning until the end, “*sadā sotthī bhavantu te!*,” may happiness and well-being occur to all of you who assemble here all alike. I have delivered this sermon until this appropriate time, and I would like to end it now. That is all.

The Pali verse of *Dhammacakkapavattana Sutta* provided in this translation is obtained from

<http://buddhajinorasa.blogspot.com/2013/04/dhammacakkapavattana-sutta-pali.html>

Some other Buddhist terms and their definitions are obtained from www.wisdomlib.org