

# The Process of Dhammakaya Attainment

by

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Now, all of you, both laymen and laywomen, have sacrificed your valuable time to study Buddhism. In the Lord Buddha's teaching, He taught creatures to be calm abstain from misdeeds and commit good deeds physically, verbally, and mentally. In addition, they are required to clear [or purify] their mind. These three are the teachings of all Lord Buddhas, either in the past, the present, or the future. They affirm the same teachings. Due to this reason, as all of you are determined in Buddhism, you intend to develop your mind according to the Buddhist teaching. To develop or set your mind well, there is a Pali saying that "Look! Monks. There are two types of *vijja* (knowledge). What are they? Mental calm (*samatha*) is one of them, and insight (*vipassana*) is another one. What is the purpose of achieving *samatha*? To make possible of the *citta*... What is the purpose for the making possible of *citta*? The sensual appreciation which clings to the *citta* will cease, with *samatha*, the mental calm. What is the purpose of achieving *vipassana*? To enable wisdom. What is the purpose of enabling wisdom? The untruthful knowledge that remains in the mind will cease, with *vipassana* (insight)".

In Buddhism, there are these two significant knowledge (*vijja*). All of you have sacrificed your time to study these two knowledge, *samatha* and *vipassana*. *Samatha* is the primary knowledge. Buddhists have to take into

account that *samatha* means ‘mental calm.’ *Vipassana* is of a superior level, meaning the ‘insight.’ It is an advanced Dhamma. *Samatha* and *vipassana* are the profound Dhamma in Buddhism. I myself have studied since I was ordained. In the following day after my ordination [ceremony], I commenced my study on *samatha* consistently until the present. Now, I both study and teach. What are the sections of *samatha*? There are forty sections of *samatha* comprising of The Ten Things That One Can Behold Directly (*kasina*), The Ten Objects of Repulsion (*asubha*), The Ten Recollections (*anussati*), The Four Stations of Brahma (*brahmavihara*), The Four States of Arupa Meditative Absorption (*arupajhana*), and perception of disgust of food (*aharepatikulasanna*). These are the forty sections of *samatha*. For *vipassana*, there are six sections comprising of The Five Aggregates (*khanda*), The Twelve Sensory Domains (*ayatana*), The Eighteen Elements of Consciousness (*dhatu*), The Twenty-two Faculties (*indriya*), The Four Noble Truth (*ariyasacca*), and The Twelve Links of Dependent Origination (*paticcasamuppada*). These are the sections of *vipassana*. The sections of *samatha* and *vipassana* are the doctrine in Buddhism which have been studied until now. For *samatha* that we are going to study, we start from stilling the mind in order to enter *samatha* level. If you cannot still your mind, you cannot enter *samatha* level as *samatha* means mental calm and stillness. You

have to still your mind. What does the mind mean? [A mind] means the sensation (*vedanā*), perception (*saññā*), volition (*saṅkhāra*), and cognition (*viññāṇa*) that are focused at a single point. When the four of these are focused at the same single point, it is called the mind. Where are they? The sensation (*vedanā*) is at the center of one's body. The perception (*saññā*) is amidst the heart nourishing liquid. The volition activity (*saṅkhāra*) is in the middle of *citta* sphere. The cognition is in the middle of *viññāṇa* sphere. Sensation (*vedanā*), perception (*saññā*), volition (*saṅkhāra* or *citta*), and cognition (*viññāṇa*) [control] the whole body. When we bring them together, they are [altogether] called the mind. We have to make our mind still at a single point in the middle of human body. [Imagine that there are two strings], the first string stretches from our navel to the back, the second string stretches from the right waist to the left waist, the crossing point of these two strings is called the 'intersection.' This intersection [or the sixth base of mind] is the location of the Dhamma sphere which forms the human body. This clear and pure sphere is about the size of an egg yolk. The intersection is the middle of this sphere. [The same as] I taught you to visualize a Buddha amulet in the middle of the sphere. Rest your mind at the middle of the intersection, focus your sensation, perception, volition, and cognition there, in the middle of the sphere which forms human body. There is only one location for the

mind. When someone says [in Thai] that ‘locate your mind’ [which means ‘pay attention’ in English], you have to locate your mind there... Locate your mind... you are going to make merit... This means that you have to locate your mind [at the intersection]. When we are to observe precepts, we locate our mind there. [In the same manner], when we are to practice meditation, we locate our mind there. We have to still our mind there, in the middle. Force your mind to be still. If it is not still, you have to use a mantra. Repeat the mantra over and over. At the right concentration, your mind will become still. When your mind becomes still, you achieve *samatha*. This is *samatha*. Stillness of mind is the key to success in both the mundane and the Dhamma path. One will be happy in the mundane path if one’s mind is still. One will also be happy in the Dhamma path if one’s mind is still accordingly to the Dhamma. There is a Pali saying that “No other happiness surpasses the stillness of mind.” So, stillness of mind is crucial. Due to this reason, we have to still our mind. Once our mind becomes still, we have to still our mind further... stillness within stillness without retreating. A still mind must be at ‘the center’; otherwise, it will not work. You have to still your mind in such a way that it enters *sib* [the sixth base], *soon* [seventh base], and *suan* [right concentration] respectively. When your mind becomes still in the middle of your body [at the intersection], you access the *sib* [which is the sixth base of mind]. Once

you access the *sib*, you will soon enter *soon* [which is the seventh base, two fingers-width above the sixth base]. There is an ancient saying that “Seeing *sib* will lead to seeing *soon*. This is a clue that has been passed on...” So, *sib* and *soon* are crucial. For creatures to reborn in this world, they have to enter *sib* and drawn into *soon*. This will enable them to take birth. If they enter *sib* without deepen into *soon*, they cannot take birth. The world and the Dhamma rely on each other like this. In the Dhamma path, one has to enter *sib* [first] and be drawn into *soon*. Drawn and deepen into *soon* means one’s mind becomes still [already]. When the mind becomes still, it enters *sib* [or the sixth base first]. [At *sib*,] one will see a clear sphere as big as a [full] moon or a [midday] sun, arising at the point where the mind becomes still. [Then, the sphere will be quickly drawn from *sib* to *soon*]. This is the drawing and deepening into *soon*. This is called ‘entering *sib* and seeing *soon*.’ Once seeing *soon*, the mind becomes still in the middle of the clear sphere which is now [re]located to *soon*. This clear sphere is called *dhammanupassanasatipattana* sphere or *patthamamagga* sphere which is the initial path toward *magga* and *phala* of *Nibbana* (the path and fruition of Nirvana). To reach Nirvana, you have to enter the middle of this sphere only, there is no other way. Now that you can enter the middle of the sphere at *soon*. This sphere is also called ‘*ekayanamagga*’ which means the single path or the only one without a

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

in the middle of *dhammanupassanasatipattana* sphere. This sphere is called *sila* sphere [the sphere of morality]. Still one's mind further in the middle of *sila* sphere, one will see another sphere called *samadhi* sphere [the sphere of concentration]. Still one's mind further in the middle of *samadhi* sphere, one will see another sphere called *panna* sphere [the sphere of wisdom]. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere [the sphere of transcendence]. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere [the sphere of insight]. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at *soon* or center of the body], one will see one's own refined human body. This is the body that one uses when dreaming or taking birth. This is called the refined human body. When we see this body, we come to realize "Oh. I go with this body when we dream. It performs its duty when I dream. When I wake up, I don't know where this body is." Now, we see that this body is in the middle of *vimuttinanadassana* sphere. Once we see this body, allow this body to sit in meditation posture like the human body.

The refined human body's mind will rest in the middle of the Dhamma sphere which forms the refined human body. At the right concentration, one will see the *sila*



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

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

The refined celestial body's mind will rest in the middle of the Dhamma sphere which forms the refined celestial

body. At the right concentration, one will see the *silā* sphere. Still one's mind further in the middle of *silā* sphere, one will see another sphere called *samadhi* sphere. Still one's mind further in the middle of *samadhi* sphere, one will see *panna* sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at *soon* or center of the body], one will see [one's own] Rupa Brahma body.

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

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

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

body], one will see [one's own] refined Arupa Brahma body [which is the highest level of *samatha* level].

The refined Arupa Brahma body's mind will rest in the middle of the Dhamma sphere which forms the refined Arupa Brahma body. At the right concentration, one will see the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called *samadhi* sphere. Still one's mind further in the middle of *samadhi* sphere, one will see *panna* sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at *soon* or center of the body], one will see [one's own Gotrabhu] Dhamma body [or Gotrabhu Dhammakaya which is the beginning of *vipassana* level]. This crystal clear body resembles a Buddha statue with a [tiny] lotus bud on the top of his head. [This body is seated in cross-legged meditation posture similar to all other previous transcendental bodies]. The lap-width of this Dhamma body varies proportionately. The lap-width equals to the diameter of the Dhamma sphere which forms this Dhamma body. The sphere is rounded covering the whole Dhamma body. This Dhamma body is the Buddha Gem (*Buddharatana*) whereas the Dhamma sphere which

forms this Dhamma body is the Dhamma Gem (*Dhammaratana*).

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

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

further in the middle of *sila* sphere, one will see another sphere called *samadhi* sphere. Still one's mind further in the middle of *samadhi* sphere, one will see *panna* sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at *soon* or center of the body], one will see [one's own] Sotapanna Dhamma body whose lap-width and height [in seated cross-legged meditation posture] are 10 meters. This body is even more crystal clear than the previous one.

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

*vimuttinanadassana* sphere, one will see [one's own] refined Sotapanna Dhamma body whose lap-width and height [in seated cross-legged meditation posture] are 10 meters..

The refined Sotapanna Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the refined Sotapanna Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere (or *dhamma* sphere). Still one's mind further in this sphere, one will see the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called *samadhi* sphere. Still one's mind further in the middle of *samadhi* sphere, one will see *panna* sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, one will see [one's own] Sakadagami Dhamma body whose lap-width and height [in seated cross-legged meditation posture] are 20 meters..

The Sakadagami Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the Sakadagami Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere (or

*dhamma* sphere). Still one's mind further in this sphere, one will see the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called *samadhi* sphere. Still one's mind further in the middle of *samadhi* sphere, one will see *panna* sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, one will see [one's own] refined Sakadagami Dhamma body whose lap-width and height [in seated cross-legged meditation posture] are 20 meters..

The refined Sakadagami Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the refined Sakadagami Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere. Still one's mind further in this sphere, one will see the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called *samadhi* sphere. Still one's mind further in the middle of *samadhi* sphere, one will see *panna* sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called



*vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, one will see [one's own] Anagami Dhamma body whose lap-width and height [in seated cross-legged meditation posture] are 30 meters.

The Anagami Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the Anagami Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere. Still one's mind further in this sphere, one will see the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called *samadhi* sphere. Still one's mind further in the middle of *samadhi* sphere, one will see *panna* sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at *soon* or center of the body], one will see [one's own] refined Anagami Dhamma body whose lap-width and height [in seated cross-legged meditation posture] are 30 meters..

The refined Anagami Dhamma body's mind will rest in the middle of the Dhamma sphere which forms the refined Anagami Dhamma body. At the right concentration, one will see *dhammanupassanasatipatthana* sphere. Still one's mind

further in this sphere, one will see the *sila* sphere. Still one's mind further in the middle of *sila* sphere, one will see another sphere called *samadhi* sphere. Still one's mind further in the middle of *samadhi* sphere, one will see *panna* sphere. Still one's mind further in the middle of *panna* sphere, one will see another sphere called *vimutti* sphere. Still one's mind further in the middle of *vimutti* sphere, one will see another sphere called *vimuttinanadassana* sphere. Still one's mind further in the middle of the *vimuttinanadassana* sphere, [at the center of one's body], one will see [one's own] Arahant Dhamma body whose lap-width and height [in seated cross-legged meditation posture] are 40 meters..

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

*vimuttinanadassana* sphere, [at *soon* or center of the body], one will see [one's own] refined Arahant Dhamma body whose lap-width and height [in seated cross-legged meditation posture] are 40 meters. [These are the eighteen bodies in Dhammakaya meditation.]

\* The Pali verses quoted by Phramongkolthepmuni are omitted in this translation.

\* *Sib* literally means 'ten' in Thai language.

\* *Soon* literally means 'zero' and 'center' in Thai language.

\* *Suan* literally means 'proportion' in Thai language.