

The Three Elemental Natures

Knowledge from practicing
Dhammakaya Meditation

By Phra Kru Vinaidhorn Chua Obhaso

(1886 – 1968)

Translated by Pittaya Wong on 6 October 2015

www.meditation101.org



The rolling of robe edge [of Thai Buddhist monks] either clockwise or counterclockwise is a mystery. I had made several investigations to check which way is correct or incorrect. But nobody could tell, even the level 9 Pali scholar(s). They just told me to follow the tradition. I thought that it did not work to close our eyes and try to find the path (answer). Later on, when I studied *vipassana* [meditation] with Luang Por Wat Paknam [Phramongkolthepmuni (Sodh Candasaro)] in Bhasicharoen, Thonburi [Bangkok] for several years, I gained the knowledge. I returned to the upcountry and went to Bangkok like this [for many times] during the period of sixteen years. Finally, I knew how it was about to roll [Buddhist monks'] robe clockwise or counterclockwise.

[The answer is that] there are three sides of transcendental Lord Buddha who cannot get along, and they are opponents toward each other. They can never get along due to the differences in element and nature. The three sides of transcendental Lord Buddha bodies are the White Side, Dark Side, and Neither Dark Nor White (Neutral) Side.

The White Side is wholesome or *kusala dhamma*. The transcendental Lord Buddhas who belong to this side have crystal clear body and crowned with a lotus bud. They bring only happiness to sentient beings and cause no suffering at all.

Another side [is the Dark Side] or *akusala dhamma*. The transcendental Lord Buddha body in this side is dark like a black crystal or onyx, crowned with a lotus bud. They cause only sufferings to sentient beings and bring no happiness.

The last side is [the Neutral Side or] *abyakata dhamma*. The transcendental Lord Buddha body in this side is neither dark nor white. Their body is crystal with the color that looks like lead and crowned with a lotus bud. They are whitened black or blackish white. They cause neither happiness nor suffering to sentient beings.

The Transcendental Primordial Buddha(s):

The Transcendental Primordial Buddha(s) of the White Side in the lineage of Lord Gotama Buddha are more powerful than the transcendental White [or crystal clear] Buddhas. They help the White Side and cause happiness to sentient beings like the transcendental

White Buddhas. The body of Primordial Buddha(s) is like yellow crystal with either a chest band or *bang chawiang* (one edge of robe crossing over the left shoulder).

[Each Side has its own Transcendental Primordial Buddha(s) who help the side they belong to in governing the *dhatdham* (*dhatu* or element and *dhamma* or nature) of sentient beings to be in line with their rulings. All the three sides compete or battle to govern *dhatdham* all the time.]

The Transcendental Primordial Buddha(s) have six shades of radiance. The radiance of the Transcendental Primordial Buddha(s) of the White Side softens our eyes whereas the radiance of the Transcendental Dark Primordial Buddha(s) irritates our eyes. The radiance of the Neutral Side neither softens nor irritates our eyes. They cannot be in unison.

The transcendental Lord Buddha(s) of the White Side, Dark Side and the Neutral Side always compete [and oppose] each other to govern *dhatdham*. The White Side brings happiness to sentient beings while the Dark Side and Neutral Side obstruct. The Dark Side brings

suffering to sentient beings while the White Side and Neutral Side obstruct. The Neutral Side brings neither happiness nor suffering to sentient beings while the White Side and Dark Side obstruct. They cause the inconvenience to each other, so that they will not lose their ruling.

The White Side thinks that it is right for sentient beings to do good deeds and gain happiness. The Dark Side thinks that it is right for sentient beings to do bad deeds and gain sufferings. The Neutral Side thinks that it is right for sentient beings to neither do good deeds nor bad deeds and gain neither happiness nor suffering [in return].

The transcendental Lord Buddhas [of the three sides] oppose to each other. All human beings have mixed *dhatdham*. Why won't they have contradiction? They are like three threads that form a rope. One twines clockwise. Another twines counterclockwise. And the last thread does not twine. Each of them goes to the different direction. So, the twining does not get along. Each Side governs action, speech, and thought of sentient beings with their own transcendental *pitaka* [or regulations]. They use *vinaya pitaka* to control actions

of sentient beings. *Suttanta pitaka* is used to control speeches. The *paramattha pitaka* is used to control the thoughts. The three Sides also compete to use their insight power [to conquer] the innermost refinement level in the middle of *dhatdham* of each living being in order to control per their transcendental *pitaka*. If the White Side can conquer the innermost of a living being, the White Side will be able to control action, speech, and thought of such living being to be wholesome. If the Dark Side can conquer the innermost of a living being, the Dark Side will control action, speech, and thought of such living being to be unwholesome. If the Neutral Side can conquer the innermost of a living being, it will be able to control the thought, speech, and action of such living being to be neither wholesome nor unwholesome.

It solely depends on the Side who can enter [or conquer] the innermost of each living being. Thus, the other Sides will not be able to enter. This is similar to a tree stump that only one person can sit on. When a person is sitting on the tree stump, the other persons cannot take the seat. So, the three Sides have to compete [and battle] to govern *dhatdham* at all times. This includes the

Nirvana (*Nibbana*), the Three Realms (*Arupa* realm, *Rupa* realm, and the Kama realm (realm of sensuality), and *Lokantara* hell realm). There is no ungoverned space throughout the ground, the sky, and the air. Everything is governed by the three Sides. The White Side discloses. The Dark Side closes. The Neutral Side neither discloses nor closes.

The White Side discloses the sensation, perception, volition, and cognition [collectively, the mind] of sentient beings to believe that the Nirvana exists.

The Dark Side closes the sensation, perception, volition, and cognition [collectively, the mind] of sentient beings to believe that the Nirvana does not exist.

The Neutral Side makes the sentient beings believe that the Nirvana neither exists nor unexists.

The way of the White Side is happiness. This Side discloses to the living beings, so they will do good deeds and go on the happy path. The way of the Dark Side is suffering only. The Dark Side closes the path, so the sentient beings will not believe. As a result, they do only bad deeds and go on the suffering path. The Neutral Side is neither good nor bad. This Side neither

discloses nor closes to sentient beings. So, the sentient beings do neither good nor bad and enter the neither happiness nor suffering path. The three ways are opposite to each other, and they cannot get along. Our world is in trouble like this in the present. [Living beings are] sometime happy, suffer, or neither happy nor suffer, because of the power of the three Sides. They compete [and oppose] each other to govern the *dhatdham*. They govern throughout the Nirvana, the three realms, and the *Lokantara* hell realm. This is the same to human beings and animals who compete to rule their land(s) [or areas]. However, the transcendental Lord Buddhas govern in the transcendental level. The celestial beings, humans, and animals govern the [celestial and] physical levels, but they are also under control of the transcendental Lord Buddhas in the three Sides.

When a country, home, city, village, or district is governed by the White Side more than other Sides, the White Side will control sensation, perception, volition, and cognition [collectively, the mind] of human beings and living beings who belong to such to do only good deeds such as abstaining from killing, stealing, sexual misconduct, false speech, and drinking. They will do

only good deeds and be kind to each other, causing only happiness to each other without harming each other. They will cause only happiness and comfort to each other. The White Side will, then, take the good deeds of human beings to yield good results [according to the Law of Karma] such as the right seasonal rain, fertile foods, no difficulty, and the citizen will live in comfort. After people die, they will become celestial beings and Brahma(s) or the universal monarch (mundane *Chakkavatti*). When they reborn as humans, they become the upper class people such as a Prime Minister, millionaires, monarchs, wealthy merchants or farmers who have properties and subordinates, living happily in comfort.

When a country, home, city, village, or district is governed by the Dark Side more than other Sides, the Dark Side will control sensation, perception, volition, and cognition [collectively, the mind] of human beings and living beings who belong to such to do only bad deeds such as killing, stealing, committing sexual misconduct, lying, drinking alcohol, hating each other, being jealous at each other, harming each other, robbing, fighting, and killing each other. They will cause only sufferings to

each other, and the Dark Side will take the misdeeds committed by human beings and living beings to yield bad results [according to the Law of Karma] such as draught, bad economy, starvation, difficulty, sickness, and death. After people die, they will be punished in any of the 456 hell realms. They have to suffer badly, crying endlessly due to suffering. After the punishment in hell, they reborn as hungry ghosts (*peta*) who have no food to eat. Then, they reborn as demons or *asurakaya* and become animals. When they reborn as human beings, they become bad persons who are poor, homeless, fool, and sinful in their hearts. They will not be able to become wholesome, and they will have [more] sufferings.

When a country, home, city, village, or district is governed by the Neutral Side more than other Sides, the sensation, perception, volition, and cognition [collectively, the mind] of people of such will be controlled to be neutral, neither good nor bad or neither meritorious or sinful. The Neutral Side will take the neither good nor bad deeds of human beings and living beings to yield the results which are neither good nor bad.

Anyone who reads this should not believe now because this is not a persuading ads. I do not want you to believe in me, but you should believe in yourself. You should practice [meditation] until you attain and see by yourself [with insight]. Then, you can believe [in my words].

To allow yourself to attain and see, you have to follow the four foundations of mindfulness (four *satipatthana*) which I am going to tell you. However, I will not quote Pali language to this guideline because I did not study the *pariyatti* [or Pali language / Dhamma doctrine]. I cannot translate [Pali language]. I have studied only *vipassana* meditation after I was ordained. My master taught me only meditation, so I do not know *pariyatti*. So, I will explain only in Thai language which is easier to understand.

For anyone who wishes to practice *vipassana*, please sit [in cross-legged meditation posture] with erected back and be mindful. Place your right leg over the left leg, right hand over the left hand, and do not overlap too much. The right index finger should touch the left thumb. Then, close your eyes to meditate by repeating the mantra ‘Samma Arahang.’ There is a trick after you

close your eyes, which is to roll your eyeballs upward trying to reach the back. Then, [use your mind to] look at the middle of your body, following your breathing tube as it is a hollow tube from the roof of mouth until reaching the navel where your breath reaches the end at the navel level, this is called ‘*Sib.*’ Two fingers breadth above the navel level is called ‘*Suen*’ [or ‘*Soon*’]. This is the location for mindfulness. Bring your sensation, perception, volition, and cognition to be still at this location. Everyone has the Dhamma sphere at this location. This Dhamma sphere enables the birth as a human being. It is clear, pure, and bright like a light bulb. Its size is about an egg yolk. Focus your mind at this point. Don’t go the other ways. No matter what happens, still your mind [in the middle of your body] two fingers width above the navel level. Don’t relocate [your mind] to the front or back, to the above or below, to the internal or external, but remain still in the middle. If your mind is outside and the Dhamma occurs, it is *vipassanupakilesa* (imperfections / impurities of insight), not *vipassana*. *Vipassanupakilesa* belongs to the Dark Side, not the White Side.

As your body is calm or you feel light, this is *kayanupassana satipattana* (mindfulness which is firmly established on physical phenomena). When there is physical happiness, it is *vedananupassana satipattana* (contemplation of sensation). If there is brightness occurring at the point of two fingers breadth above the navel level, either big or small, about the size of a star or an egg yolk, it is an *uggaha-nimitta* or acquired image. Please maintain it. This is called *pathama-magga* or the initial path. If it is clear like a mirror, it is *dhammanupassana satipattana* (contemplation or mindfulness of Dhamma). It can be enlarged to be the same size as the sun or the moon. We will see an inner body arising from the middle of this sphere. This inner body resembles our human body, and it is called 'the refined human body' (in the middle of refined human body, there is the celestial body). This refined human body is used for reincarnation. If this body is disconnected [permanently] from the physical human body, it means that the human body dies. We have to clarify about this body first because it is the body for reincarnation. It is the *samudaya kaya*. When this body enters the father and the mother's womb, it is as tall as 8 *sok* (approximately 4 meters). It enters the father's

body first. If the refined human body is to reborn as a female, it will enter the left nostril. To reborn as a male, it will enter the right nostril [and go through the seven bases of mind]. Then, it will settle at the father's '*suen*' [or the seventh base] which is two fingers breadth above the navel level [of the father's body]. Both [the father and mother] take part in the pregnancy [process], so they love their child. When the father and mother have a sexual intercourse, the child will not reincarnate until there is a '*tok suen*.' When there is '*tok suen*,' the reincarnation occurs. After that, the mother will get pregnant.

'*Tok Suen*' in this place means that both the father and mother enjoy sexual intercourse until there is a deep and strong attraction. The *ayatana* or attraction within the mother's womb draws the 4 meters [refined human] body out from the father's [seventh base and goes through each base reversely until leaving the father's] nostril to enter the mother's nostril. Then, [the refined human body passes through the 7 bases of mind of the mother and] settle or embed at the mother's womb. Also, the nourishing liquid in the heart of father and mother, a little from the father and a little from the

mother are mixed as little as the seed of the banyan tree. The 4 meters [refined human] body can rest inside. This is similar to the Lord Gotama Buddha who could practice walking meditation inside the seed of Chinese cabbage. The Lord Buddha's body did not get smaller, and the Chinese cabbage seed did not get bigger. It is about the same. Also, it is like a mirror which is as big as the lens of glasses. It can reflect the whole image of a big mountain. The mountain does not get smaller, and the mirror does not get bigger. This is similar to the way for reincarnation [through] father and mother's womb. When the elements from father and mother harden into a cluster, the five branches develop to become a human body. The five branches are the head, the two arms, and the two legs. Then, the spirit or refined human body gets smaller and equal to the human body [embryo in the mother's womb]. The eyes [of the refined human body fit] to the eyes [of embryo], the ears to the ears, and the nose, mouth, arms, and legs fit to each other. [The refined human body or spirit is completely] connected to the human body (physical body) and grow up in the womb until the mother delivers. This is called 'reincarnating body.'

To reborn, when someone nearly dies, the *dhatdham* will draw [or pull] the refined human body [or spirit] to be disconnected from the human body. The patient will twist his body, startle, or make an overwhelming facial expression. When the bodies are disconnected from each other, the refined human body will 'Tok Suen' at the spot [in the middle of the body] which is two fingers breadth above the navel level, equal to the size of an egg yolk. Then, it becomes the 4 meters body, moving out from the nostril of the human body, leaving it to be rotten and seeking for reincarnation further. Whoever attains Dhammakaya, will be able to see clearly. The unknowing persons guess that the spirit reborn. The spirit alone cannot reborn. It can reborn only with the whole body. Because, for each body that lies within us, each body has a heart for perception. Within the heart, there is a *citta* sphere which is as big as an eye pupil, floating in the heart nourishing liquid. This is for thinking. *Viññāna* is within the *citta* sphere. It is as big as the tip of a match head. This is for cognition. It is similar to each body. As we know about the inner bodies, we can comprehend easily. As you know about the refined human body, we can proceed further.

The inner bodies, starting from the physical human body, there are refined human body, crude celestial body, and refined celestial body which is the fourth body from the physical human body. When we reach this body, we can do 30 *kammatthana(s)* (meditation) namely the 10 *kasina(s)* (things that one can behold directly), 10 *asubha(s)* (objects of repulsion), and 10 *anussati(s)* (recollections). The eyes of this body (starting from the eyes of the refined human body onward) are the divine eyes which can see heaven, hell, *peta* (hungry ghost), and *asurakaya* (demon). We can use this body to visit hell, heaven, *peta* realm, and *asurakaya* realm. We can converse with them and ask them about their livings and the causes of their karma. However, we cannot see the Brahma realms which are more refined than heaven or celestial realm. The Dhamma sphere within the celestial body is called *dutiya-magga* (the second path). When we expand it to equal the moon or the sun disc, we will see the fifth body arising at the center of the *dutiya-magga*. This body is called the crude Brahma body. In the middle of crude Brahma body, there is the refined Brahma body which is the sixth body. This body is well adorned and more beautiful than the celestial body. This body can

practice the 4 *kammatthana(s)* namely the four *rupa jhana(s)* (fine material *jhana*). The eye of this body is *panna-cakkhu* or the wisdom eye which can see throughout the 16 levels of Brahma realm. We can visit the 16 levels of Brahma realm with this body. We can converse with the Brahmas in the 16 levels, but we cannot see the 4 levels of Arupa-Brahma because they are more refined than the Rupa-Brahma.

We have to bring our sensation, perception, volition, and cognition to unite and still at the spot which is [in the middle of the body] two fingers breadth above the navel level of the sixth body or Rupa-Brahma body. The Dhamma sphere within this body is *tatiya-magga* (the third path). As we enlarge the *tatiya-magga* sphere to equal to the sun or the moon disc, we will see the crude Arupa-Brahma body. In the middle of the crude Arupa-Brahma body, we will see the refined Arupa-Brahma body which is the eighth body. The refined Arupa-Brahma body is even more beautiful. This body can practice the 6 *kammatthana(s)* namely the four *arupa-jhana(s)* (immaterial *jhana*), *aharepatikulasanna* (perception of disgust of food) and *catudhatuvavattana* (analysis of the four elements). So, totally there are 40

kammatthana(s). The eye of this body is *samanta-cakkhu* (omniscience) which can see the 4 levels of Arupa-Brahma realm. We can visit the Arupa-Brahma realm with this body, but we cannot see the Nirvana (*Nibbana*) yet.

We have to still the mind further at the center [of our body] which is two fingers breadth above the navel level. In the middle of the refined Arupa Brahma body which is the eighth body, there is the Dhamma sphere called *catuttha-magga* (the fourth path). When the sphere is enlarged to equal the moon or the sun disc, we will see another body called 'Dhammakaya' which is the ninth body. Dhammakaya resembles a Buddha statue. This beautiful body is crystal clear and crowned with a lotus bud. The Dhammakaya's eye is called '*Buddha-Cakkhu*.' This body can see the Nirvana, and we can visit the Nirvana with this body. We will be able to see the transcendental Lord Buddhas from the White Side, Neutral Side, and Dark Side. We can meet them, and we will know about the rolling of robe either clockwise or counterclockwise. Anyone who reaches this level can [now] believe [in my words]. If you don't believe, it is up to you. There are three types of people, the White Side,

the Dark Side, and the Neutral Side. The White Side will believe. The Dark Side will not believe. The Neutral Side will be indifferent. If you want to know which side one belongs to, you can observe from his/her behaviors. Honesty, sage, wise, and meritorious are the qualities of the White Side. Fraudulent, unwholesome courage, and unwholesomely wise are the qualities of the Dark Side. The Neutral Side is neither honest nor fraudulent.

There are many levels of Dhammakaya depending on the respective levels of refinement. The first Dhammakaya which is the 9th body is called the crude Gotrabhu Dhammakaya. Within the crude Gotrabhu Dhammakaya, there is the refined Gotrabhu Dhammakaya. Within the refined Gotrabhu Dhammakaya, there is Sotapattimagga body [or crude Sotapanna Dhammakaya]. Within the Sotapattimagga body, there is Sotapatti-phala body [or refined Sotapanna Dhammakaya]. Within Sotapatti-phala body, there is Sakadagamimagga body [or crude Sakadagami Dhammakaya]. Within the Sakadagamimagga body, there is Sakadagami-phala body [or refined Sakadagami Dhammakaya]. Within Sakadagami-phala body, there is Anagami-magga body [or crude Anagami

Dhammakaya]. Within Anagami-magga body, there is Anagami-phala body [or refined Anagami Dhammakaya]. Within Anagami-phala body, there is Arahatta-magga body [or crude Arahata Dhammakaya]. Within Arahatta-magga body, there is Arahatta-phala body [or refined Arahata Dhammakaya]. Totally, there are 18 bodies.

The 8 bodies namely the human body, celestial body, Rupa Brahma body, and Arupa Brahma body, both crude and refined level, are *panca-khanda* (five aggregates), and they are *aniccam* (impermanent), *dukkham* (suffering), and *anatta* (non-self). However, the 10 bodies ranging from the Gotrabhu Dhammakaya, Sotapanna Dhammakaya, Sakadagami Dhammakaya, Anagami Dhammakaya, and Arahata Dhammakaya, both crude and refined level, are *dhamma-khanda* which are *niccam* (permanent), *sukkhham* (blissful), and *atta* (true-self). These bodies do not subject to change or fluctuation. The *panca-khanda* bodies are mundane whereas the *dhamma-khanda* are supra-mundane. The *panca-khanda* bodies can be used to practice *samatha* (mental calm) which comprises of the 40

kammatthana(s). The supra-mundane bodies can be used for practicing *vipassana* infinitely.

The 40 *Samatha Kammatthana* (Mental Calm Meditations)

Now, I would like to talk about the 40 *kammatthana(s)*. We will use only the 8 *lokiya* (mundane) bodies namely the 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. If we are to practice the 40 *kammatthana(s)*, we have to *sap kaya* (shuffle inner bodies) and *sawn kaya*(insert inner bodies) first in order to do it competently. We have to reverse backward from the 8th body to the 7th, the 6th, the 5th, and so on until reaching the 1st body. Then we proceed from the 1st body to the 2nd, the 3rd, and so on until reaching the 8th body. Then proceed reversely from the 8th body until reaching the 1st body. Practice the *sap kaya* and *sawn kaya* like this for 7 times or more until we gain expertise and all the bodies become crystal clear.

As the [inner transcendental] bodies become crystal clear, practice the *kasina* meditation within the *dutiya-magga* sphere of the celestial body. When the *dutiya-magga* sphere becomes crystal clear and enlarges as big as the moon or the sun, repeat the mantra '*pathavi kasinam*' in mind. Then, the earth [solid element or solidity] will arise inside the sphere. This is the *pathavi kasina* which is clear like a crystal. When our mind becomes firmly refined and deepens further through the earth [or solidity], the water [cohesive element or fluid] will arise in the middle of the earth sphere. This is *apo kasina* (water *kasina*). Thus, the earth will disappear. As our mind becomes more refined further than the water, the wind [mobile element] will arise in the middle of *apo kasina*. This is *vayo kasina* (air or wind *kasina*), and the *apo kasina* will disappear. They arise and disappear respectively. The 4th one is *tejo kasina* (fire *kasina*). The 5th one is *nila kasina* (green *kasina*). The 6th one is *pita kasina* (yellow *kasina*). The 7th one is *lohita kasina* (red *kasina*). The 8th one is *odata kasina* (white *kasina*). The 9th one is *aloka kasina* (bright light *kasina*). And the 10th one is *akasa kasina* (aperture *kasina*). As our mind becomes very much more refined

than the *kasina(s)*, the *kasina(s)* disappear. Then, there arises the 10 *asubha(s)*.

It all starts with our own body which is like a corpse. The first one is the inflated corpse. The second one is the corpse that turns green. The third one is the fully inflated corpse with leaking pus. The fourth one is the corpse which breaks. The fifth one is the corpse eaten by animals. The sixth one is the corpse which parts into pieces. The seventh one is the corpse with scattered parts. The eighth one is the corpse full of blood. The ninth one is the corpse full of worms. The tenth one is the corpse with only the skeletons. As our mind becomes firmly still and refined further than the ten *asubha(s)*, they disappear, and the 10 *anussati(s)* or recollections will arise.

As the mind becomes refined until reaching *buddhanussati* (recollection of the Lord Buddha), the virtues of the Lord Buddha arise. When the mind reaches *dammanussati* (recollection of the Dhamma), the virtues of the Dhamma arise. When the mind reaches *sanghanussati* (recollection of the *Sangha* or Buddhist monks), the virtues of the *Sangha* arise. The rest will arise respectively, ranging from the fourth one

which is recollection of *sila* (moral disciplines), resulting the virtues of *sila* to arise. The fifth one is the recollection of *dhana* (generosity), resulting the virtues of *dhana* to arise. The sixth one is recollection of the virtues that cause one to reborn as a celestial being, resulting the virtues that result one to become a celestial being to arise. The seventh one is recollection of *kaya* (or body), resulting the virtues that cause one to recollect the *kaya* to arise. The eighth one is recollection of the breathing in and out, resulting the virtues that cause one to recollect of the breathing in and out to arise. The ninth one is recollection of death, resulting the virtues that cause one to recollect death to arise. The tenth one is recollection of the virtues of the *Nibbana* (or Nirvana), resulting the virtues that cause one to recollect suffering cessation to arise. The celestial body can do all of the 30 *kammathana(s)* like this.

As the mind becomes firmly refined further than the 10 *anussati(s)* or recollections, it will reach the *metta brahma vihara* (sublime attitude of compassion). When the mind becomes compassionate toward other living beings in general (wishing other sentient beings to be

happy), the first *jhana* (meditative absorption) arises in the middle of the celestial body. Then, the Rupa Brahma body will appear seating on the base which is *jhana* disc comprising of *vitakka* (applied thought), *vicara* (sustained thought), *piti* (rapture), *sukkhā* (peaceful happiness), and *ekaggata* (one-pointed concentration). The *jhana* disc is 2 *wa* or 4 meters in diameter and 1 *kueb* (1 hand's width) or approximately 25 centimeters thick. It is rounded like the moon [disc] and crystal clear like a mirror.

As the mind becomes firmly refined until reaching the *karuna brahma vihara* (sublime attitude of the merciful helpfulness feeling). The mind wishes to free other living beings from sufferings. The *dutiya-jhana* which is the second sphere arises in the middle of the *pathama-jhana* (the first state of meditative absorption). Then the *pathama-jhana* disappears altogether with *vitakka* (applied thought) and *vicara* (sustained thought). There remains only *piti* (rapture), *sukkhā* (peaceful happiness), and *ekaggata* (one-pointed concentration). When the mind becomes firmly still further until reaching the *mudita brahma vihara* (sublime attitude of sympathetic joy), the appreciation when others experience good

things, the *tatiya-jhana* arises in the middle of the *dutiya-jhana*. The *dutiya jhana* disappears altogether with *piti* (rapture).

As the mind becomes firmly refined until reaching *upekkha brahma vihara* (sublime attitude of equanimity), the feeling of neither happy nor sad towards others' suffering, the *catuttha-jhana* or the fourth meditative absorption arises in the middle of the third *jhana* sphere. The third *jhana* sphere, then, disappears altogether with *sukkha* (happiness). There remains only *ekaggata* (one-pointed concentration) and equanimity which arises altogether with the fourth *jhana*.

The Rupa-Brahma body can do these four *kammathana(s)*. So, totally, there have been 34 *kammathana(s)*. As the mind becomes firmly refined further than the four *rupa-jhana(s)*, the Arupa-Brahma body will arise in the middle of the *tatiya-magga* sphere which is in the middle of the Rupa-Brahma body. Then, Arupa-Brahma body is seated in the air (*akasanancayatana-jhana*). The air is 2 *wa* or 4 meters in diameter and 1 *kueb* (1 hand's width) or 25 centimeters thick amidst the spaciousness. It is

rounded like the moon [disc]. If we measure the circumference, it is 6 *wa* or 12 meters. Each of the four *rupa-jhana(s)* is 6 *wa* or 12 meters in circumference as well. As the mind becomes firmly refined further than the air, thinking that the air is too coarse, *vinnanancayatana-jhana* will arise in the middle of the air sphere. This is the second *arupa-jhana* which is 2 *wa* or 4 meters in diameter and 1 *kueb* (1 hand's width) or 25 centimeters thick as well. Then, the air disappears. As the mind becomes firmly refined further than *vinnanancayatana-jhana*, thinking that *Viññāna* is too coarse, *akincannayatana-jhana* which is the emptiness that is even more refined will arise in the middle of *vinnanancayatana-jhana* disc. This is the third *arupa-jhana*. Then, *vinnanancayatana-jhana* will disappear.

The third *arupa jhana* is the level that Prince Siddharta, the ascetic, attained when he studied with Alara Kalama, an ascetic. So, the Prince furthered his study with another ascetic, Uddaka Ramaputta. Uddaka told him to refine the mind further until attaining *nevasannanasannayatana-jhana* (the sphere of neither perception nor non-perception). This is the

38th *kammathana*. The 39th *kammathana* is *aharepatikulasanna* (perception of disgust of food), seeing the foods that others eat. The foods are refined that they infiltrate within rice and water, similar to the salty taste inside the salt or sweetness inside the sugar. The foods nourish our body from top to toes. The rice and water turn into excrement. The 40th *kammathana* is *catudhatuvavattana* (analysis of the four elements), seeing the elements that nourish foods and our body from top to toes, including our hairs which the elements nourish throughout. Altogether, there are 40 *kammathana(s)*. These are *samatha* (mental calm) level. We can count on only the *kammathana(s)* that occur inside, we cannot count on those that occur outside because they are *dhassanupa kilesa*.

When Prince Siddharta completed all of these, he knew clearly that they did not lead to enlightenment because he had not reached Dhammakaya yet. By that time, he attained the refined human body, celestial body, Rupa Brahma body, and Arupa Brahma body only. He realized that they were not the path toward enlightening Buddhahood.

Therefore, the Prince wandered alone further for six years to practice self-mortification. This was because the transcendental Buddha(s) from the Dark Side and the Neutral Side tried to obstruct him as *mara(s)* [or the evil obstructers]. They did not obstruct moderately, but they obstructed badly. If there were no obstruction from transcendental Buddha(s) from other Sides, it would be easier for Prince Siddharta [to attain enlightenment]. The Prince did not know as well that he was obstructed by the evil *mara(s)*.

However, after he attained enlightenment, he knew about the evil *mara(s)*. Prince Siddharta had practiced self-mortification for a long time. He withheld his breaths and tried fasting. These were due to the obstructing *mara(s)* [who persuaded the Prince to do so]. However, with the perseverance and wisdom of Prince Siddharta, he finally changed his practice by consuming foods until his body gained strength from Mathupayas Yaku Rice offered by Lady Sujata. Then, he tried an oracle by floating the gold tray [which was used by Lady Sujata to contain foods] into the Nairanjah river and made a wish for the gold tray to float upstream if he would attain enlightenment; otherwise, it should

float downstream. After he made a wish and placed the gold tray onto the water surface, the gold tray floated upstream for the distance of 20 *wa* or 40 meters and sank. Prince Siddharta witnessed this, and he was assured that he would attain enlightenment.

In the evening, Prince Siddharta received eight handful of grasses from Sothiya Brahmin. After that, the Prince spread the grasses under the Bodhi tree and made a wish that if he would attain enlightenment and become a Buddha, may the diamond throne [seat] appear. By the end of his wishing, the diamond throne which was 7 meters in height appeared. As Prince Siddharta saw this, he had no more hesitation. Thus, he took his seat on the throne and made a vow that he would not rouse from his seat if he would not attain enlightenment although his blood, flesh, and heart would dry up until there remained only the skeletons. Prince Siddharta was confident in sacrificing his own life because he witnessed that his wishes came true. So, he was certain that he would attain enlightenment.

As the Prince was firmly confident, he closed his eyes and meditated until reaching the refined human body, celestial body, Rupa Brahma body, and Arupa Brahma

body. He *sap*(shuffle) and *sawn* (insert)his [inner] bodies very well until they became crystal clear. Then, he rested his mind in the middle of *catuttha-magga* sphere which was within the center of Arupa Brahma body.

When the Dhammakaya was to arise, allowing Prince Siddharta to become the Buddha, *mara(s)* [the evil ones] were alerted, both Lord Mara Deity and his subordinates. The transcendental Dark Buddha(s) also obstructed Prince Siddharta badly.

This is the crucial part that some Buddhist teachers or scholars deleted because they did not know about the inner bodies. They thought that the human body of Prince Siddharta who was sitting under the Bodhi tree was in no way comparable to the Lord Mara Deity who was 150 *yojana* or 2,400 kilometers in height. So, they deleted the part about encountering the evil *mara(s)*, thinking that the commentary admired the Prince Siddharta too much by exaggerating the story. They thought that Lord Gotama Buddha had no supernatural power, and everything was just personifications. They believed that the 3 goddess daughters of Lord Mara Deity meant the thinking of Prince Siddharta. For the

part that Tanha (desire) goddess tried to sexually entice Prince Siddharta, they thought that it was the Prince's mind which wandered into his wife, Princess Bhimba, and his son, Prince Rahula. For the part of the story that Arati (aversion) goddess sexually allured Prince Siddharta, they thought that the Prince's mind just wandered [into sensual desire]. When the Prince drove away all the Lord Mara Deity's daughters, they thought that it meant his mind stopped thinking [about sensual desire] already. After the three daughters of Lord Mara Deity left, the Lord Mara Deity rallied to confront Prince Siddharta, but the Buddhist teachers and scholars thought that the Prince's mind was experiencing the five hindrances or the obstacles that block the mind from transcending to wisdom.

Their explanations are quite believable for those who do not know about the inner bodies and have to think in order to figure out all about these. The height of Lord Mara Deity's elephant was 150 *yojana* or 2,400 kilometers whereas the Bodhi tree where Prince Siddharta was sitting under was only 120 *sok* or 60 meters in height. So, they are not comparable. I myself tried to do the scaling by turning the *yojana* (1 *yojana* =

16 kilometers) into centimeter, and I drew a picture of Lord Mara's elephant which is 150 centimeters in height. Its nails are 5 centimeters each. The elephant is 150 *yojana* in height, so its nails are 5 *yojana* each. When the Lord Mara Deity rid the elephant, Lord Mara Deity controlled the elephant to take Prince Siddharta's throne. If the Prince took a look with his naked eyes, he would not be able to see the face of Lord Mara Deity or the elephant. He would not see even a half of the elephant's nails because the human eyes could see within 1 *yojana* (16 kilometers) only. But the elephant's nails were 5 *yojana* each. By the way, they were celestial. How could they be seen?

The truth is that Prince Siddharta did not see them with his naked eyes, but he saw with the *samanta-cakkhu* or the divine eyes of the Arupa Brahma body which was further than the *dibba-cakkhu* (divine eye) and *panna-cakkhu* (wisdom eye). He almost reached *Buddha-cakkhu* which was beyond imagination. Although many more elephants would be piled up, they were still lower than Prince Siddharta's throne because the Lord Mara Deity and his subordinates were celestial bodies. The Prince encountered them with his Arupa Brahma body

which was more refined and superior. The celestial bodies were in no way to fight with him. No matter how the transcendental Dark Buddha(s) tried to obstruct Prince Siddharta, the transcendental White Buddha, [the Primordial Buddha(s) of the White Side or *Ton Dhat Ton Dham*], also helped to fight. All of these are real... the Lord Mara Deity, the subordinate *mara(s)*, and the Lord Mara Deity's daughters. They were celestial bodies which could not be seen with naked eyes. We have to reach the *dibba-cakkhu* (divine eye), *panna-cakkhu* (wisdom eye), or *samanta-cakkhu* in order to see them because their bodies are celestial. For the transcendental Lord Buddha bodies (Dhammakaya), they can be seen with *Buddha-cakkhu* only.

As the Buddhist teachers and scholars had revised this story in the past 40 years, since 1917, they deleted most of the supernatural parts of the Lord Gotama Buddha. This was because they did not know about the inner bodies. So, they deleted all the parts which were supernatural. This caused the truth to fade away. Indeed, what the commentators already described was not detailing enough, when comparing to the truth. The commentators gave only brief explanations. I myself

have to write briefly as well. I am unable to write the thorough story because there are so many details.

When the Lord Mara Deity was defeated, the Dhammakaya arose in the middle of *catuttha-magga* sphere, in the middle of the Arupa Brahma body, which is the eighth body of Prince Siddharta. The Dhammakaya body resembles a Buddha statue, crowned with a lotus bud. This crystal clear body is the ninth body of Prince Siddharta. This body is the body of Buddhahood. When attaining this body, it is called '*Gotrabhu-nana*' which allowed Prince Siddharta to recall past lifetimes. Entering hundreds or thousands bodies, hundreds or thousands lifetimes can be recalled. Entering tens of thousands or hundreds of thousands bodies, tens of thousands or hundreds of thousands lifetimes can be recalled. Entering innumerable bodies, innumerable lifetimes can be recalled. The Dhammakaya makes it possible for one to meet and converse with the Lord Buddha(s) either from the White Side, Dark Side, or Neutral Side.

After attaining the Gotrabhu Dhammakaya, Prince Siddharta considered the *ariyasacca* (The Four Noble Truths). He saw that human bodies suffer from birth,

aging, illness, and death. He saw the celestial body as *samudaya* (cause of sufferings), seeking for reincarnation endlessly. He saw the Rupa Brahma and Arupa Brahma body as *nirodha* (cessation of suffering) for the sake of ending [coarse] sufferings. He saw the Dhammakaya as *magga* (the path leading to enlightenment) for the sake of being away from sufferings. Then, Prince Siddharta proceeded into *samapatti* to consider the Four Noble Truths.

The term '*samapatti*' means *rupa-jhana(s)* and *arupa-jhana(s)* which are proceeded by Rupa Brahma body and Arupa Brahma body respectively. These are the *lokiya* [mundane] bodies, so their *jhana(s)* are named '*lokiya-jhana(s)*.' However, for the *rupa-samapatti* and *arupa samapatti* which are proceeded by Dhammakaya, which is a *lokuttara* [supra-mundane] body, the Dhammakaya's *jhana(s)* are called '*lokuttara-jhana*.' Then, having the Gotrabhu Dhammakaya to proceed into *samapatti* to view *dukkha* (suffering), *samudaya* (cause of suffering), *nirodha* (cessation of suffering), and *magga* (path to liberation) further on until the Gotrabhu Dhammakaya '*Tok Suen*,' resulting the

another clearer, brighter, and more refined Dhammakaya to arise.

The term '*Tok Suen*' means processing the *samapatti* more and more until the Dhammakaya becomes [exceptionally] clear. Then, the Dhammakaya ceases and turns into a crystal clear sphere which is about the same size of an egg yolk, arising at [the center of the body] which is two fingers breadth above navel level. This is '*Tok Suen*.' Consequently, there arises another Dhammakaya which is clearer and cleaner than the previous one. Next, proceed further into *samapatti* until the new Dhammakaya '*Tok Suen*,' and another Dhammakaya arises again. This is the attainment of Sotapatti-magga body [crude Sotapanna Dhammakaya]. Proceed into *samapatti* with Sotapatti-magga body and view the Four Noble Truths until the Sotapatti-magga body '*Tok Suen*.' Then, the Sotapatti-phala body [refined Sotapanna Dhammakaya] will arise. This is the first level of Noble disciple who sees the Four Noble Truths more clearly than commoners or Gotrabhu individuals. So far, it has been totally 4 *kicca* (duty).

Then, proceed into *samapatti* with the Sotapatti-phala body and view *dukkha*, *samudaya*, *nirodha*, and *magga*,

until the Sotapatti-phala body '*Tok Suen.*' There will arise another Dhammakaya called Sakadagami-magga body [crude Sakadagami Dhammakaya]. Take the Sakadagami-magga body to proceed into *samapatti* and view *dukkha, samudaya, nirodha, and magga* until the Sakadagami-magga body '*Tok Suen.*' Then, the new body called Sakadagami-phala [refined Sakadagami Dhammakaya] will arise. This is the second level of Noble disciple who sees the Four Noble Truths more clearly than the Sotapanna individuals. So far, it has been totally eight *kicca* (duty).

Take the Sakadagami-phala body to proceed into *samapatti* and view *dukkha, samudaya, nirodha, and magga*, until the Sakadagami-phala body '*Tok Suen.*' There will arise another body called Anagami-magga body [crude Anagami Dhammakaya]. Then, proceed into *samapatti* with Anagami-magga body and view *dukkha, samudaya, nirodha, and magga*. The Anagami-magga body will '*Tok Suen,*' and there will arise the Anagami-phala body [refined Anagami Dhammakaya]. This is the third level of Noble disciple who can see the Four Noble Truths more clearly than the Sakadagami individuals. So far, it has been totally 12 *kicca* (duty).

Proceed into *samapatti* with Anagami-phala body and view *dukkha*, *samudaya*, *nirodha*, and *magga* until the body 'Tok Suen.' Then, another body will arise. This is the attainment of Arahatta-magga body [crude Arahat Dhammakaya]. Take this new body to proceed into *samapatti* and view *dukkha*, *samudaya*, *nirodha*, and *magga* until it 'Tok Suen.' Then, this is the attainment of another body called Arahatta-phala body [refined Arahat Dhammakaya]. This is the fourth level of Noble disciple. This body can see the Four Noble Truths more clearly and thoroughly than the Anagami individuals. So far, it has been totally 16 *kicca* or the 16 duties. This is the completion of monastic practice, and there is no more.

When attaining the Arahat Dhammakaya, Prince Siddharta realized without doubt that he already became the Buddha. Among the 18 bodies, 8 of them are *lokiya* [mundane] body comprising of the human body, celestial body, Rupa Brahma body, and Arupa Brahma body, both crude and refined level. If any of these 8 bodies enters *jhana* or meditative absorption, it becomes the *lokiya-jhana* all alike. For the Dhammakaya(s), ranging from the Gotrabhu body until the Arahat body, and the other [more refined] Dhammakaya(s) within the Arahat

Dhammakaya body further, being the *tow* bodies, *chood* bodies, *chan* bodies, *torn* bodies, *parg* bodies, and *pued* bodies, until the bodies become innumerable, these are the *lokuttara* bodies. When any of these *lokuttara* bodies enter into meditative absorption or *jhana*, it becomes *lokuttara-jhana* [supra-mundane *jhana*]. If one wishes to enter *Nibbana* (Nirvana), one can do so with the *lokuttara* body by abandoning the *lokiya* bodies in the Three Worlds.

The *lokiya* bodies can abandon layers of body as well. For example, to reborn in the celestial realm, hell realm, *peta* (hungry ghost) realm, or *asurakaya* (demon) realm, one has to disconnect the refined human body (which the celestial body rests within) to reborn. (Those who seek for reincarnation are called ‘*sambhavesi* body.’ If they found the place for incarnation already, they are called the celestial body) Leaving the human body in the human world. The mind, *citta*, and *viññāna* of human body will cease altogether with the human body.

If one attains *rupa-jhana*, one can reborn in the Brahma realm by taking the Rupa Brahma body there, leaving the celestial body in the celestial realm whereas the

mind, *citta*, and *viññāna* of the celestial body cease altogether with the celestial body.

If one attains *arupa-jhana*, one has to reborn in the Arupa Brahma realm by taking the Arupa Brahma body there, leaving the Rupa Brahma body in the Rupa Brahma realm. The mind, *citta*, and *viññāna* of the Rupa Brahma will cease altogether with the Rupa Brahma body.

If one wishes to reborn in the human world again, one has to *sawn* (settle) into the Rupa Brahma body, celestial body, and the human body (refined – crude) inside the mother's womb, respectively as usual.

If one reborn as an animal, the physical body is an animal but there are the refined human body, celestial body, Rupa Brahma body, Arupa Brahma body, and Dhammakaya(s) inside, similar to a human.

Anyone who practices *vipassana* until attaining Dhammakaya, s(he) can ask the animals about their karmas that result them to become animals. The animals' inner bodies will be able to tell you thoroughly, no matter what kind of animals they are because the celestial body, Rupa Brahma body, and Arupa Brahma

body do reincarnate, but they do not get old or get sick. They can remember their past lifetimes. Human and animal bodies have to be born, get old, get sick, and die, and they cannot remember their past lifetimes.

The *Nibbana* (Nirvana), the Three Realms namely (1) Arupa Brahma realm, (2) Rupa Brahma realm, and (3) the Sensual realm which comprises of (3.1) the celestial world, (3.2) the human world, and (3.3) hells, and the *Lokantara* Hell realm which is the deepest level of all hells are available within all human bodies. All bodies... every realm... have five *khanda(s)* (the five aggregates consist of corporeality or form, sensation, perception, volition, and cognition). Even the Arupa Brahma level, they have five *khanda(s)*. The difference is that their five *khanda(s)* are even more refined. For hell realms and hell creatures in the *Lokantara* hell realm, they also have five *khanda(s)*. Moreover, the *Phra Nibbana* (the residents of Nirvana) also have five *khanda(s)*, but the five *khanda(s)* of *Phra Nibbana* are named differently.

- 1) *Khanda-loka* – Within the body of *Phra Nibbana* is called ‘*Dhamma-Khanda*’ instead of the ‘five *khanda*.’

- 2) *Sattava-loka* – Within the body of *Phra Nibbana* is called ‘*Ariyasacca*’ instead of ‘*Sattavaloka*.’
- 3) *Akasa-loka* – Within the body of *Phra Nibbana* is called ‘*Dhammadhatu*’ instead of ‘*Akasa-dhatu*.’ We can say that it is the six *dhatu* (elements). This is the *akasa-dhatu* or air element which is more refined, subtle, neat, and cool or frigid.

The *Nibbana* in the middle of the center of human body is called ‘*Nibbana Bhen*’ or ‘Living Nirvana’ or *Saupadisesa Nibbana*. However, the *Nibbana* which is located above the Three Realms for the distance which is 3 times of the Three Realms, is the residence of Lord Buddhas, *Paccekkha* Buddhas (or Silent Buddhas), and Arahant disciples (the fully enlightened ones) who already passed away. This residence is called ‘*Ayatana Nibbana*’ or ‘*Anupadisesa Nibbana*.’ The center of *Ayatana Nibbana* conforms to the center of ‘*Nibbana Bhen*’ or *Saupadisesa Nibbana* which rests inside the human bodies. When the *dhatdham* proceeds into *jhana-samapatti* until it ‘*Tok Suen*’ of the *Nibbana Bhen*, one is able to enter the center of *Ayatana Nibbana*. The *Ayatana Nibbana* which is located above the three realms will, then, draw the *dhatdham* toward the

Ayatana Nibbana. This is not different from the celestial body who intends to reborn in the mother's womb. After it 'Tok Suen,' the center of origin (*Suen Kam Nerd Derm*) which is at the womb of the mother will draw the celestial body to settle at the center of origin of the womb.

Likewise, the *Anupadisesa Nibbana*, which is located above the Three Realms for the distance of three times of the Three Realms, draws the *Saupadisesa Nibbana* which is inside the human body to adhere to the *Ayatana Nibbana*. [Like the pulling force of a magnet or gravity of planets.] This is because both have [similar] *ayatana*. *Saupadisesa Nibbana* has its *ayatana*, and this is the same to *Anupadisesa Nibbana*. When the *dhatdham* proceeds into *samapatti* until it 'Tok Suen,' matching to the same center, it is drawn to adhere together. This is similar to the *ayatana* within the eyes and *ayatana* within figures, when they match by 'Tok Suen,' they are drawn to each other.

The content about Nirvana in the Pali scripture is like concealing something, and it is questionable. I, Phra Kru Vinaidhorn Chua, quote the translations but exclude

the Pali language because I cannot translate. So, I quote only the translation of three statements as follows:

1) The Lord Buddha said “Monks! There is such *ayatana* where there is no earth, water, wind, and fire. It is none of the *akasanancayatana*, *vinnanancayatana*, *akincannayatana*, and *nevasanna nasannayatana*. It is neither this world nor the other worlds. It is neither the moon nor the sun. Moreover, Monks! I am not saying that such *ayatana* is about coming, going, situating, passing away, or reincarnating. The *ayatana* has no footing. It has no going on. There is no emotion. This is it, the end of suffering.”

How can we comprehend the above statement as whatever about *Nibbana* is not mentioned except that there is *ayatana* only. This is not wrong because there is no earth, water, wind, and fire [elements] in *Nibbana*. In addition, there is no *akasanancayatana-jhana*, *vinnanancayatana-jhana*, *akincannayatana-jhana*, and *nevasanna-nasannayatana-jhana*. These are available in the Arupa Brahma realm only. This world and the other worlds are not available in the *Nibbana*. They exist only in human world, celestial world, Brahma

realm, and *mara* world. Both the moon and the sun are not available in *Nibbana*, they are available only to the human world. The aforesaid are not available in the *Nibbana*. How can one know where the *Nibbana* is?

2) “This nature (Dhamma) is profound. It can hardly be seen. It can hardly be attained. This nature is calm, subtle, unpredictable, and refined. The *pandit* (virtuous ones) will be eligible to know this.”

This statement tells us what the *Nibbana* is about. But those who do not know about *Nibbana* will not be able to comprehend.

3) “This nature is already calmed. This nature is neat. Whatever nature is the state of calmness for all *sankhara(s)* [or bodily, verbal, and mental formation], the given up of all *upadhi* (*kilesa* or mental impurities which are the cause of incarnation), the end of *tanha* (craving) and *raga* (lust). It is *Nibbana*, the place for cessation.

This statement tells us only the nature of *Nibbana*, but the location of *Nibbana* is not given. So, it is hard to grasp the essence. If I am to say more, it will be like distorting the Lord Buddha’s sayings since this

statement is from the Pali scripture. I am afraid of sin [from distorting the Lord Buddha's teaching] as well.

Regarding the *Nibbana* seen by those who attained Dhammakaya, there are only crystal clear fantastic things. The Lord Buddha(s)' transcendental bodies [or Dhammakayas] are crystal clear. It is the same to other things which are splendid crystals such as *Culla Chakkavatti* crystals, *Maha Chakkavatti* crystals, and *Parama Chakkavatti* crystals. The humans who have much merit will be able to use them. These crystals are sent from *Nibbana*. There are also the celestial *Culla Chakkavatti* crystals, celestial *Maha Chakkavatti* crystals, and celestial *Parama Chakkavatti* crystals which are used by the celestial beings and Brahma beings who have much merit. These crystals are sent from the *Nibbana* as well. In addition, there are *Buddha Culla Chakkavatti* crystals, *Buddha Maha Chakkavatti* crystals, and *Buddha Parama Chakkavatti* crystals which are used in the *Nibbana*. All of them are wonderful *kaya-siddhi* [the body of mystical power] crystals which are available in innumerable number. But they are not mentioned in the Pali scriptures.

When the Lord Buddha was alive, he might have had taught all about this. There are some hints available in the old scriptures such as “Becoming an enlightened *Arahant* who can eliminate defilements completely and reach the crystal world which is *Nibbana*.” Presently, there is not so many mentioning about *Nibbana*. It has been eliminated. It has been lessened more and more as we can witness.

Now that Buddhism has lasted more than two thousand years, I am afraid that the Lord Buddha’s sayings were deviated (or omitted) so much until nobody knows [the truth] about the *Nibbana*.

It was concluded that the *Nibbana* did not exist. The Dark Side has always tried to use their insight power to control the sensation, perception, volition, and cognition (collectively, the mind) of the commentators to adjust the Lord Buddha’s sayings until the contents become deviated.

This is because the *Nibbana* is a crucial point aimed by Lord Buddha(s) and *Arahant(s)*. The Dark Side put so much effort to conceal the *Nibbana*. This is because the

Dark Side will be able to joyfully manipulate the sentient beings who are still in the Three Realms. For anyone who reaches *Nibbana*, s(he) will no longer be afraid [of the Dark Lords]. Therefore, the Dark Side has tried to obstruct as much as possible.

The *Nibbana* is the place for considerable bliss which nothing can be compared to. There are the transcendental *supra-mundane Chakkavatti(s)* who take care and serve the Lord Buddha(s) in the *Nibbana*. Their bodies are crystal clear. They do not look after the *Nibbana* only, the transcendental *supra-mundane Chakkavatti(s)* and Buddha(s) also look after the Three Realms continuously. They bring about fertility to nourish the sentient beings. The Lord Buddhas in *Nibbana* are more than the parents who [look after] their children. Normally, no matter how bad the children are, the parents still love them, although the children have no gratitude at all. The virtues of the Lord Buddha(s) are even more than that because they are compassionate and helpful toward all sentient beings without discrimination. Even the Buddhist disciples who may be evil or have no gratitude like Phra Devadatta, the Lord Buddha(s) still have compassion upon him always.

Thus, the Lord Buddha(s)' virtues are beyond describing. It is stated in an old scripture that if a man is made to have one thousand heads, each head has one hundred mouths and each mouth has one hundred tongues, these are not enough to describe the virtues of the Lord Buddha(s) throughout one *kappa* or aeon. However, the mighty Dark Side is the opposite. Although a man who has one thousand heads, with each head having one hundred mouths and each mouth having one hundred tongues, these are not enough to describe the might and harm of the evil *mara(s)* throughout an aeon. Every Dark Lord Buddha is the Lord of Death. They cause only sufferings to sentient beings, and the sufferings of sentient beings are numerous. This is the nature or Dhamma of the Dark Side. Therefore, we can endlessly describe about their harm.

The Lord Buddha(s) who belong to the White Side send fertility to nourish sentient beings or Buddhist monks and novice monks in the religion, please observe that for any Buddhist monastery where Buddhist monks and novice monks observe precepts strictly, the monastery or temple will be well-known and receive much offerings.

Wat Paknam Bhasicharoen is an example. Luang Por Wat Paknam (Phramongkolthepmuni) accepts the Dhamma and *Vinaya* only. He does not accept things that contradict to the Dhamma and *Vinaya*. He observes 227 precepts strictly without missing a single one. He is also reckless in purifying his precepts observance by confessing his possibly violation of precepts at dawn everyday.

Luang Por teaches and directs Buddhist monks and novice monks to have the right conducts daily. So, Wat Paknam Temple is fertile and faces with no shortage. Hundreds of monks, novice monks, and laypeople can live here without starving. Sometime, there are some faults or imperfections as the resident monks and novice monks came from other temples. They still have the habits from their former temples. Consequently, they have misconducts, and these are the Dhamma of the Dark Side. The Dark Side sends the badness to obstruct, but it cannot obstruct much because there are so many other monks and novice monks who are strict in the disciplines. So, the Dark Side cannot obstruct conveniently. If the monks and novice monks follow Luang Por's teachings, it is not only Wat Paknam that

can be fertile, tens of other temples can be fertile as well.

The transcendental Buddha(s) from the Dark Side are mighty. They are the Lord of Death who worsen the lives of sentient beings. They always conceal all about themselves. They do not want others to know about them. This is similar to an evil human who commits misdeeds and does not want anyone to know about. The transcendental Dark Lord Buddha(s) always conceal their own evil things. It is difficult to find someone to encounter their might, and the transcendental Dark Lord Buddhas are not afraid of anyone.

The Lord Buddha(s) from the White Side, like Lord Gotama Buddha, who passed away to *Nibbana*, are in no way to fight [with the transcendental Dark Lord Buddha], although there are millions or *asankheyya* (innumerable) of the transcendental White Lord Buddhas. This is because the transcendental White Lord Buddha(s) who passed away by entering the *Nibbana* with their Dhammakaya(s) are like prawns or crabs that slough off the crusts. Their sloughed bodies

are too soft to battle with the Dark Lord Buddha(s).] They are unlike the other ancient Buddhas who entered *Nibbana* with their living human bodies. However, the Buddhas who entered the *Nibbana* like this still find it quite difficult to battle with the Dark Lord Buddhas.

Regarding our Lord Gotama Buddha, he also wished to enter *Nibbana* alive as well. But he was in no way to battle [with the transcendental Dark Lord Buddha], so he had to pass away and entered *Nibbana*. After he newly attained enlightenment, he went to take a seat under the banyan tree, the evil Lord Mara Deity [celestial body] asked him to enter *Nibbana* on that very day. But Lord Gotama Buddha replied to the evil Lord Mara Deity that if the four Buddhist communities which comprise of *bhikkhu* (male Buddhist monks), *bhikkhuni* (female Buddhist monks), *upasaka* (laymen), and *upasika* (laywomen), are not well pure and the religion is not well propagated, he would not enter *Nibbana*. After the evil Lord Mara Deity heard that, it disappeared. This is stated in the Pali scripture.

After the evil Lord Mara Deity left, the transcendental Dark Lord Buddha appeared. Please do not believe in

my words yet because this part of the story is not available in the Pali scripture. But it was seen by those who attained Dhammakaya. You have to practice [Dhammakaya meditation] until you have and become Dhammakaya as instructed previously. Then, you can take a look by yourself [with your insight.] Then, it is up to you to believe or disbelieve. When the transcendental Dark Lord Buddha appeared in front of Lord Gotama Buddha, his body was clear like a [black] crystal. The Dark Buddha questioned “As you are not to enter *Nibbana* yet, are you going to battle with me or do the propagation?” Lord Gotama Buddha had attained enlightenment and Buddhahood for not so long, and he did not know much. So, he proceeded into *samapatti* for seven days to meet with other ancient Lord Buddhas in *Nibbana* until he reached the Lord Buddha who entered *Nibbana* alive with human body. He asked the ancient Lord Buddha if he should battle or do the propagation. The ancient Lord Buddha of the White Side said “You better do propagation. You are in no way to battle because your *parami* (perfection) is less than him [The Dark Lord Buddha]. Then, the ancient Lord Buddha gave Lord Gotama Buddha a guidance to make only one agreement. Then, Lord Gotama Buddha retreated

from his *nirodha-samapatti* and replied [to the Dark Lord Buddha] that “I will do the propagation.” The Dark Lord, thus, set up four conditions [for Lord Gotama Buddha to follow] as follows:

1. Do not involve in the projects [of the Dark Side] that cause sufferings to sentient beings. Do not tell anyone about this.
2. Do not allow the Buddhist disciples to express their might and power to involve in the Dark Side’s projects.
3. When doing propagation, teach people that the cause is ‘karma’ of living beings. Do not teach that it is due to the transcendental Dark Lord Buddha(s).
4. Enter *Nibbana* at the age of 80 year old.

If Lord Gotama Buddha accepted these four conditions, the Dark Lord Buddha agreed not to invade him. The Lord Gotama Buddha set up only one condition that “There is no specific ending to my religion. As long as there are *magga* (path) and *phala* (fruition), my religion still lasts.”

After they made the pledge for no invasion, Lord Gotama Buddha had taught sentient beings. As Buddhism was widespread, and there were more

disciples, the Dark Side used its trick by governing the sensation, perception, volition, and cognition of Buddhist disciples to commit misdeeds. For example, Ven. Suthin had a sexual intercourse, Ven. Thaniya committed *adhinnadana* (taking what is not given), and the monks at Vakkumuta River committed *manussa vikkaha* (killing other human(s) or oneself). Also, some disciple monks boasted the supra-normal quality which they did not really possess (boasting *uttari manussa dhamma*) resulting in one of the 4 *Parajika*. The Dark Lord also governed the mind of Buddhist disciple monks to commit 13 *Sanghadisesa*, 2 *Aniyata*, 30 *Nissaggiya Pacittiya*, 92 *Pacittiya*, 4 *Patidesaniya*, 75 *Sekhiyavatta*, and 7 *Adhikarana-samatha*. Totally, there are 227 precepts. The Lord Gotama Buddha had to regulate more precepts [for Buddhist monks]. For a Buddhist religion where the Lord Buddha regulates so many precepts, there will be less attainment of *magga* and *phala*. If there are less precepts, the attainment of *magga* and *phala* will be more. The Dark Lord Buddha had intervened the Buddhist religion of Lord Gotama Buddha, resulting the Lord Gotama Buddha to regulate so many precepts that made it hard for disciples to do things [freely]. Then, the Dark Lord Buddha set up its

own rule that the Buddhist disciple monks, who did not violate the precepts and had good conducts, belong to the Lord Gotama Buddha. On the other hand, the disciple monks who committed misconducts and violated the precepts are disciples of the Dark Lord. As the Dark Lord did like this, Lord Gotama Buddha had to remain still. If he would say anything about the Dark Side, it would breach agreed conditions. Normally, the Lord Buddha(s) of the White Side always keep their words or promises. If Lord Gotama Buddha was to complain the Dark Lord Buddha, the Dark Lord would say that dishonesty and fraudulent are the nature or Dhamma of the Dark Side which the Dark Lord had to follow. If Lord Gotama Buddha would battle with the Dark Lord, he would have no time for propagation because he had to still his mind in *nirodha-samapatti* only. [The Lord Buddhas from different Sides battle each other with insight power and *vijja* or super-knowledge, not physical action.] In addition, Lord Gotama Buddha's perfection level is only four *asankheyya* (aeon) and one hundred thousand *maha-kappa* (sub-aeon). The Dark Lord Buddha's perfection level was hundreds or one thousand or more than one thousand *asankheyya* (aeon). If the Lords battle each

other, Lord Gotama will not be able to compete as the perfection power of the Dark Lord Buddha was more.

Anyone who knew the truth about the Dark Side will be mistreated by the Dark Side. So, Lord Gotama had to be patient by doing the propagation only in order to liberate the living beings.

Even saying that “*Mara* (the evil) has a victory over *Phra* (the virtuous)” will dissatisfy the Dark Side. We have to say “*Phra* has a victory over *Mara*,” and the Dark Side will be able to punish sentient beings more conveniently. Therefore, Lord Gotama Buddha had to be patient.

When Lord Gotama Buddha turned 80 year old, he made several hints to his attendant, Venerable Ananda, thinking that he would enter *Nibbana* alive. Lord Gotama told Venerable Ananda that if *Tathagata* (Lord Buddha addressing himself) prospered the 4 *iddhipada*, it would be possible to live long as one *kappa* (sub-aeon) or more. Lord Gotama persevered to give hints to Venerable Ananda as many as 16 districts, 3 times for each district, hoping that Venerable Ananda would request him [to prosper the 4 *iddhipata* in order] to live longer. But the Dark Side governed the mind of

Venerable Ananda not to make the request. After Lord Gotama made 16 hints which equaled to the 16 duties, there was no more chance. Then, the Lord Mara Deity went to see Lord Gotama Buddha and reminded him to enter *Nibbana* as agreed. If Venerable Ananda made the request, the Dark Side will lose the opportunity. The Lord Gotama Buddha would be able to proceed into *samapatti* to merge [the physical body to] all the inner bodies, innumerable of them, to become one and crystal clear. Then, he would be able to enter *Nibbana* alive. If he could do so, he would not have to be afraid [of the Dark Side]. But he had to pass away and enter *Nibbana* [with his Dhammakaya only]. It would be excellent if he could enter *Nibbana* alive.



About Author



Phra Kru Vinaidhorn Chua Obhaso who was briefly addressed by his students as 'Phra Kru Chua,' was a Dhammakaya Meditation practitioner who was very close to Luang Por Wat Paknam, the Great Master Phramongkolthepmuni (Sodh Candasaro). Phra Kru Chua was admired by Luang Por for his good moral conducts and strict precepts observance.

Phra Kru Chua's secular name is Chua Julajambok. He was born in Suphanburi Province, at the same hometown as Luang Por's. In addition, Phra Kru Chua is a cousin of Luang Por.

He was ordained at Wat Song Phi Nong, Suphanburi Province. Later on, he was appointed to be the chief monk of a sub-district in Song Phi Nong district.

When Luang Por Sodh became the abbot of Wat Paknam in Bangkok, Luang Por returned to Song Phi Nong district where he met Phra Kru Chua. By that time, Luang Por told Phra Kru Chua “I have discovered the truth” meaning that Luang Por had attained ‘Dhammakaya’ which is the truth of Buddhism.

Luang Por persuaded Phra Kru Chua to move to Wat Paknam in Bangkok. Phra Kru Chua accepted the invitation, and he moved to Wat Paknam later on. At Wat Paknam, Phra Kru Chua lived in the same abode as Luang Por, so he had opportunities to practice meditation with Luang Por everyday. When Luang Por practiced advanced Dhammakaya meditation and discovered something, Luang Por always told it to Phra Kru Chua, and Phra Kru Chua could remember well.

This included the sayings of Luang Por given at the Meditation Workshop of Wat Paknam, where Phra Kru Chua, other Buddhist monks, novice monks, and Buddhist nuns practiced advanced Dhammakaya

Meditation, such as the story about the Primordial Lord Buddhas of the Three Sides namely the White Side, the Neutral Side, and the Dark Side and the governing on existence and sentient beings in the most refined transcendental level. Phra Kru Chua was able to remember these stories.

As Phra Kru Chua was a very well disciplined person, he observed Buddhist monks' precepts strictly. So, he was appointed by Luang Por to be 'Phra Kru Vinaidhorn' (the guru venerable who is proficient on Buddhist disciplines or *vinaya*).

Phra Kru Chua passed away peacefully in 1968 when he was 83 year old.



Translated from the Thai version of Phra Kru Chua's biography
Biography, Work and 63 Sermons of Luang Por Wat Paknam

Released on the occasion of Luang Por Wat Paknam's
Centennial Anniversary

Published by the Buddhist Meditation
and Vijja Dhammakaya Foundation,

Second Edition, Year 1985, 1500 Copies

Wat Sraket, Bangkok, Thailand

Some English Dhamma terms and definitions are from

“Samatha and Vipassana Meditation”

By The Most Venerable Phrathepyanmongkol

Wat Luang Phor Sodh Dhammakayaram,

Rajchaburi Province, Thailand

www.dhammacenter.org

