

The Supernormal Magga & Phala Volume II

(The Advance Vijja Dhammakaya Meditation)

by

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Translated from Thai to English

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Glossary of Vija Vocabularies

- Lab* = is the lightening-like mental moment which makes us mind over it and neglect the exercising of correct superknowledge or vija which is in process.
- Lhan* = is the rumble-like mental moment which gives the consequences like *Lab*.
- Rabert* = the damaging from a blast which delays the blasted ones to have their levels of refinement lacking behind the superknowledge of the ones who do the blasting.
- Bha* = the mental thunder bolt which gives consequences like *Rabert*.
- Soeng* = sending their Right & Power to seize our Right & Power.
- Serm* = adding until the mental state becomes overly or exaggerated or exceeding, causing the mind to be afloat out from the center
- Term* = filling to make the less becoming the more. (The less virtuous is seemed to become more virtuous resulting in the mistaken pride and recklessness.)
- Tor* = the connecting points of element & essence where they intend to destroy us.
- Ror* = waiting for the opportunity to destroy the White Linage.
- Tad* = cutting down or lessening the sacred power of the White Lineage.
- Pad* = preventing the deepening into the center of one's body

- Pid* = disabling the capability to know the truth about element & essence, phenomena of element & essence, or Existence.
- Dueng* = Letting their element & essence to join those of the White Lineage.
- Dude* = To become more powerful than us (the White Lineage).
- Yoi* = To make it scattered around and unable to assemble.
- Yak* = Dividing the element & essence and bring them to join their side.
- Pata* = Making the White Lineage unrefined enough, so it is unable to catch up with the Dark Lineage whose refinement is forwarded ahead.
- Kwang-Kan* = Making the White Linage swaying and unable to enter the center.
- Hoom* = The Dark element & essence enclose the White element & essence.
- Kleub* = Having the Dark element & essence stick upon.
- Urb* = Being brimmed until floating away from the center
- Arb* = Dying and contaminating the element & essence to be complied to their superknowledge.
- Seum* = The dark element & essence are seeped into the white element & essence similar to water within sand.
- Sarb* = Overwhelmed all over similar to the pickled fruits where it is cognized all over every single pore of hairline accordingly to their superknowledge or vijja.
- Bhon* = Sending their element & essence to mix up with our element & essence.

- Bhen* = Turing the White element & essence to become like theirs.
- Suam* = Placing down in between the element & essence
- Sorn* = Overlapping into the White element & essence
- Roi-Sai* = being in the middle of cessation or *nirodha*.
- Dab* = turning off the White Lineage's superknowledge or *vijja*
- Lhab* = The hidden superknowledge of *vijja* of the Dark side is still available.
- Kard* = The body of element & essence in process of dispersion just disappear (unable to connect).
- Torn* = the joints between bodies are disconnected.
- Sorn* = make it unable to see the element & essence of the Dark side.
- Hai* = their element & essence retreat and disappear.
- Rong-Dhat Rong-Dham* = As we are proceeding to superknowledge for solving until reaching *soon*, *sin-chuea*, and *mai-luea-sed*, they pretend to have their element & essence retreated. Thus, the one who exercises superknowledge is mistaken that his or her element & essence are already pure enough and the Dark in the middle is already emptied, as well as the defilements are completely eliminated. But, indeed, they still send their Dark element & essence to hide within where we are unable to see and no longer exercise the superknowledge to solve it.

Samatha Meditation

The 40 Samatha Kammatthana Bhavana are as follows:

- A. Ten Kasina
- B. Ten Asubha
- C. Ten Anussati
- D. Four Brahmavihara
- E. Four Aruppa Kammatthana
- F. One Aharepatikulasanna
- G. One Catudhatuvavatthana

A. The 10 Kasina are as follows:

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| 1. Pathavi Kasina | being mindful over the soil |
| 2. Tejo Kasina | being mindful over the fire |
| 3. Apo Kasina | being mindful over the water |
| 4. Vayo Kasina | being mindful over the wind |
| 5. Nila Kasina | being mindful over green color |
| 6. Pita Kasina | being mindful over yellow color |
| 7. Lohita Kasina | being mindful over red color |
| 8. Odata Kasina | being mindful over white color |
| 9. Aloka Kasina | being mindful over light |
| 10. Akasa Kasina | being mindful over the spacious air |

Pathavi Kasina

The practitioner has to stare at soil somewhere which is in the rounded shape as a kasina circle or sphere, neither too big nor small. To do this, the practitioner has to open his or her eyes to stare at the rounded shape of soil until one has the persistence of vision either with opened or closed eyes in the form of uggaha nimitta. Then, one has to focus at the image even more until it becomes patibhaga nimitta which becomes crystal clear. Thus, one imagines to expand or minimize the size per one's wish. As such, one can stare at any form of soil element such as the mountain and ground to become the crystal clear image, all alike, as well as the solid element within one's own body such as bones, hairs, nails, teeth, and skin. After one stares and focuses on the ground until its image becomes crystal clear, one imagines one's own human body to be seated in the middle of the crystal clear kasina sphere. Then, one can turn the image upward and downward, floating up and sinking down, turning into a tunnel, and becoming a cylinder or becoming channels per one's wish and intention, similar to the one who is riding a boat and turns it upward, downward, and sideward, in any way one intends to do.

If one wishes to go anywhere in the human sphere, one can do so by allowing one's human body to enter jhana or meditative absorption. One can do this by allowing the human body to be seated on the jhana disc and proceed into jhana samapatti for seven rounds. Then, let the human body who is seated on the jhana disc to go anywhere in the human sphere per one's wish.

To travel to the hell realm, allow the celestial body to proceed into jhana.

To travel to any of the six levels of heaven, allow the celestial body to proceed into jhana.

To travel to any of the sixteen rupa-brahma realms, allow the brahma body to proceed into jhana.

To travel to any of the four arupa-brahma realms, allow the arupa-brahma body to proceed into jhana.

To travel to the Nirvana or other realms, one can do so by allowing the Dhamma body or Dhammakaya to proceed into jhana. The term 'jhana' means the crystal clear disc which is four meters in width and two hand-spread in thickness. The circumference is twelve meters. The jhana disc is the seat of a body similar to the cushion of each meditation practitioner, but the disc differs from level to level depending on the respective refinement.

So far, we mention only the pathavi kasina whereas the rest of nine other kasina are similar by way of staring and focusing one's sight until the kasina element becomes uggaha nimitta and patibhaga nimitta which turns crystal clear in the same manner as pathavi kasina.

The method is the very same as we do in pathavi kasina. So, practitioners can follow the same proceedings as stated.

B. The Ten Asubha Kammatthana

The ten kinds of corpses at different stages of decay

1. The bloated or swollen-up corpse
2. The bluish and livid discolored corpse
3. The festering corpse
4. The split or cut up or disjointed corpse
5. The gnawed corpse

6. The scattered or mangled corpse
7. The hacked and scattered corpse; mutilated and mangled corpse
8. The bloody or bleeding corpse
9. The worm-infested corpse
10. The skeleton

The method for contemplating ourselves as a corpse until the meditative imagery occurs and becomes uggaha nimitta of ourselves, we have to contemplate one by one until completion of the ten asubha kammathana. Each of the contemplation must be focused until it becomes nimitta or the image of meditation object in the form of uggaha nimitta and patibhaga nimitta over the ten forms of corpse. After we contemplate until seeing ourselves as a corpse, we can contemplate on others further until seeing them as corpses similarly in the ten forms of corpse.

C. The Ten Mindfulness (Anussati)

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| 1. Buddhanussati | Recollection of the Lord Buddha as our mindfulness |
| 2. Dhammanussati | Recollection of the Dhamma as our mindfulness |
| 3. Sanghanussati | Recollection of the Sangha as our mindfulness |
| 4. Silanussati | Recollection of the moral discipline as our mindfulness |
| 5. Caganussati | Recollection of our donation as our mindfulness |
| 6. Devatanussati | Recollection of the cause that makes one becoming an angel as mindfulness |
| 7. Marananussati | Recollection of death as our mindfulness |

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|--------------------|--|
| 8. Kayagatanussati | Recollection of the disgusting of human body as mindfulness |
| 9. Anapananussati | Being mindful of one's own breathing in and out |
| 10. Upasamanussati | Recollection of the Nirvana as the state of cessation and calmness |

Explanation:

Buddhanussati is the true knowledge.

Dhammanussati is the knowledge server.

Sanghanussati is the truth knower.

Altogether, they are the Triple Gem which becomes one as the true knowledge which serves the truth knower. Hence, we contemplate with wisdom until the uggaha nimitta and patibhaga nimitta arise.

Silanussati is the recollection of one's own committed merit until one has rapture and joy, allowing the uggaha nimitta and patibhaga nimitta to arise.

Caganussati is the recollection of one's sacrifice as well as donation made until one becomes joyous and delighted, resulting the uggaha nimitta and patibhaga nimitta to arise.

Devatanussati is the recollection of virtues including generosity, morality, and meditation practice which enable one to become an angel, resulting one to become joyful and cheerful until the uggaha nimitta and patibhaga nimitta arise

Marananussati is the recollection of one's possible arriving death which may occur at any moment. From one's embryo formation until the present, one has died respectively, since one's being in the womb, childhood, adolescence, and elderliness, one has died from moment to moment. Upon these contemplations, the uggaha nimitta and patibhaga nimitta arise.

Kayagatanussati is the recollection of one's own and others' body to foresee the truth that they are not truly beautiful, but disgusting and full of the unpleasant from head to toes. These result one to let go and give rise to boredom until the uggaha nimitta and patibhaga nimitta arise.

Anapananussati is the mindfulness over one's own breathing in and out until the uggaha nimitta and patibhaga nimitta arise.

Upasamanussati is the recollection of the Nirvana which is the state of suffering and defilement cessation where one experiences the superb calm and supreme bliss. These lead to joy and delightfulness until the uggaha nimitta and patibhaga nimitta arise.

D. The Four Abode of Brahma (The Four Brahma Vihara)

Metta is to extend compassion reaching sentient beings in the infinite universes, wishing them to be happy.

Karuna is to extend mercy reaching sentient beings, wishing to help freeing them from suffering.

Mudhita is to extend pleasure to sentient beings, appreciating their well-being.

Upekkha is to maintain the equanimity towards sentient beings.

These four practices are the metta-dhamma-vihara which is the *krueng-yoo-trong-wong*. After visualizing the celestial body until it becomes clean and crystal clear, the seat of first jhana will arise altogether, not earlier or later. Then, extend the jhana as well as compassion to sentient beings covering the whole universe, allowing the scope of insight to wipe everything to be combined as a single entity within our body similar to the way we do with overlapping within bodies. Allow them to overlap and keep their centers to be corresponded with the center of our body as well as the six internal ayatana, and the mind which is the location of perception, remembrance, thought, and cognition, and the perception element, remembrance element, thought element, and cognition element of every single body to be corresponded to ours, all alike. Hence, consider the compassion and the harm of lacking compassion, beginning from ourselves. Then, compare to others that our pleasure is similar to others' pleasure. Extend the jhana and compassion to all sentient beings. Allowing our mind to be softened and compassionated upon ourselves and others. Let them overlap within ourselves and level down the disc of first jhana. Allow the second jhana to overlap the first jhana, and extend the jhana disc as well as compassion towards all sentient beings covering the whole universe. Let the scope of insight to bring all of them to combine as one and overlap into our body. Then, consider the benefits and harms of lacking mercy by comparing to ourselves and others. Allowing our mind to be softened and full of mercy towards ourselves and others who are combined and overlapped into our body. Next, level down the second jhana, allowing the third jhana to level up and overlap. Then, extend jhana and mudhita to all sentient beings covering the whole universe. Do the same as we did to metta and karuna. Allow our mind to be softened and pleasurable upon others' well-beings, and level down the third jhana. Let the fourth jhana to level up and overlap, then extend the jhana and equanimity towards

sentient beings covering the whole universe similar to what we did earlier. Allowing the mind to become indifferent towards the gains of ourselves and others. To make it even more sacred and powerful, we can do the kasina samapatti forwardly and backwardly in the respective manner at the same time.

E. The Four Arupa-Kammathana

The infinite space (akasanancayatana): Visualize the nine kasina except the air kasina. Then, visualize the spacious air within the kasina sphere as our mindfulness that ‘the air is spacious’ at the same size of the kasina sphere, infinitely, until the mental concentration or Samadhi occurs.

The infinite consciousness (vinnanancayatana): Take the brahma body (pathamarupa-vinnana) which fully dominates the spaciousness as the state of mind. Repeat in mind that “the body dominates spaciousness” amidst the akasanancayatana which still has the infinite crudeness as our state of mind.

The infinite nothingness (akincannayatana): Take the vinnanancayatana where there is not a bit of refinement as our state of mind, until the mental concentration or Samadhi occurs.

The neither perception nor non-perception (nevasannasannayatana): Take the third rupa-kammathana (tatiya-rupa-kammathana) or akincannayatana as our state of mind by repeating in mind that “Sanna dominates the spaciousness.” The third arupa-kammathana is so sublime and refined, and Sanna is neither available nor unavailable, until the mental concentration or Samadhi occurs. The reason why Sanna is used to exemplify is because it is not only Sanna that is refined, but there are also citta and cetasika and sampayutta-citta are refined accordingly.

F. One Aharepatikulasanna

Aharepatikulasanna is to take the disgust and perishing characteristics of foods as well as the difficulty in having alms rounds to raise pitiful awareness as the state of mind until one achieves upacara Samadhi.

G. One Catudhatuvavatthana

Catudhatuvavatthana is to take the realization over our own body as the composition of four elements namely solid, liquid, heat, and air. When the elements are decomposed, the body becomes fully disgusting, dirty, and ugly. Do visualize the colors, characteristics, and forms of our body and ponder along the truth that people, animals, selves, our, and others, are just the composition of the four elements. This state of mind will promote our mental concentration.

Explaining the 40 Samatha Kammatthana

The primary practice can be done with the human body. Once we gain the rupa-jhana, ranging from the first jhana, we can finish them with the celestial body. The rupa-jhana and celestial body do coexist, not earlier or later. When the celestial body arises, the rupa-jhana concurrently arises to serve the celestial body in the form of a seat, not earlier or later. Upon achieving the four arupa-jhana, it can be finished with the arupa-brahma body. The arupa-jhana and arupa-brahma body coexist, not earlier or later. Once the arupa-brahma body arises, the arupa-jhana arises concurrently to serve the arupa-brahma body in the form of seat disc. This is like a vehicle which serves one to transport anywhere.

The 40 Samatha Kammatthana can be Done by the 3 Bodies

1. Before attaining jhana, using the human body to practice until attaining the first jhana.
2. After attaining the first jhana onward, using the celestial body until attaining the arupa-jhana.
3. After attaining the arupa-jhana, from akasanancayatana jhana onward, using the arupa-brahma body until reaching the level of nevasannanasannayatana jhana. This is called the topmost of the mundane sphere or the topmost of samatha.

The Samatha Kammatthana can Eliminate Defilements from Level to Level

1. The primary level according to the practice of human body can eliminate covetousness (abhijjha), ill will (byapado), and wrong view (micchaditthi)
2. The level of celestial body's rupa-jhana can eliminate greed (lobha), anger (dhosa), and delusion (moha).
3. The level of arupa-brahma body's arupa-jhana can eliminate lust (raga), anger (dhosa), and delusion (moha) which is the topmost level of the mundane sphere and the 40 samatha or practice of mental calm.

Vipassana Practice

The prologue of vipassana and the noble level

Vipassana means the insight including the supernormal sight and knowing as well as seeing the vibhaga into parts which are the five khanda, the twelve ayatana, the eighteen dhatu, the twenty two indriya, the four ariyasaccadhamma, and the twelve dependent origination (paticcasamuppada).

The Six Pannatti correspond to the vipassana classifications as follows:

1. Khandhapannatti corresponds to the five khanda
2. Ayatanapannatti corresponds to the twelve ayatana
3. Dhatupannatti corresponds to the eighteen dhatu
4. Saccapannatti corresponds to the four ariyasacca
5. Indriyapannatti corresponds to the nineteen indriya with the three dismissal of anannatannassamitindriya , annindriya , and annatavindriya.
6. Puggalapannatti corresponds to the anannatannassamitindriyam, annindriyam, annatavindriyam namely the eight noble enlightened ones.

The Dhamma Body (Dhammakaya)

The Dhamma Body ranges from the crude Sotapanna Dhamma Body (Sotapatimagga), as the primary, until the refined Arahat Dhamma Body (Arahatphala) as the utmost. Vipassana practice can be done with the Dhamma Body. The Dhamma Body can eliminate defilements namely the three defiled inclinations (anusaya) which are obsession with sensual passion (kamaraganusaya), resistance (patighanusaya), and ignorance (avijjanusaya), having the pathama-magga, magga-citta, magga-panna, adhisila, adhicitta, adhipanna, Buddha rattana, Dhamma rattana, Sangha rattana, nana-rattana, and the assembling of the three pitaka namely the vinaya pitaka, suttanta pitaka, and abhidhamma pitaka, altogether within one single body called ‘the Dhamma Body.’ Thus, the Dhamma body is in the noble level as well as vipassana level.

The contemplation in Vipassana Level includes the five khanda, twelve ayatana, eighteen dhatu, twenty two indriya, four ariyasacca, and twelve paticcasamuppada. To do so, we have to use the vision of Dhamma body or Dhammakaya. This is

because the Dhammakaya is sublime, so its ayatana and perception, remembrance, thought, and cognition are more refined. So, Dhammakaya can see the transcendental. One can take one's Dhammakaya to the Nirvana whereas the human body, celestial body, rupa-brahma body, and arupa-brahma body are in the mundane spheres which are capable of Samatha practices only. They cannot investigate the noble and Vipassana level.

The Five Khanda

The five khanda are rupa khanda, vedana khanda, sanna khanda, sankhara khanda, and vinnana khanda. The refined rupa khanda is tiny like the tip of a hairline, located within the center of origin. It is clean and crystal clear. The vedana khanda, sanna khanda, sankhara khanda, and vinnana khanda, are even more refined and smaller than the rupa khanda. No matter how the rupa khanda is, the four mental or nama-dhamma are as such. They are also clean and crystal clear, resting within each other forming layers. This is to explain the refined form of the five khanda.

No matter how the size of the crude rupa khanda is, the vedana, sanna, sankhara, and vinnana are sizable accordingly to the body. If the human body is as large as the whole universe, the vedana, sanna, sankhara, and vinnana are enlarged accordingly. Each body has the five khanda that forms the overlapping layers within from the crudest until the most refinement. This is very much like a template or pattern for each type and each level. It is similar to the uniforms of military, police, government official, a corporal, a lieutenant, a colonel, and a general.

The Keeper of Five Khanda

There are nurturers who keep the five khanda. They are the culla-chakra, maha-chakra, and parama-chakra, of each body. They do this because it is their duty towards each body. For example, the nurturer of human body is responsible for looking after the five khanda of the human body. The nurturer of celestial body is responsible for looking after the five khanda of the celestial body. An example of the rupa khanda of a human body is two meters in length, one hand-spread in thickness, and two hand-spread in width. As we minimize the shape, they are as follows:

1. Rupa khanda is equal to the size of a hen's egg.
2. Vedana khanda is equal to the size of an egg white.
3. Sanna khanda is equal to the size of an egg yolk.
4. Sankhara khanda is equal to the size of a cornea.
5. Vinnana khanda is equal to the size of an eye pupil.

On the other hand, we can say as follows:

1. Rupa khanda is equal to the eye socket.
2. Vedana khanda is equal to our eye ball
3. Sanna khanda is equal to our sclera.
4. Sanghara khanda is equal to our cornea.
5. Vinnana khanda is equal to our eye pupil

These are the sizes for small humans like us. For the bigger humans, the sizes increase proportionately to the body size. We can take the eyes of each body for measurement for the five khanda of a body whereas the sizes of five khandas of

other bodies ranging from the celestial body throughout the crudest to the most sublime are within one another from layer to layer respectively.

Our human body has the five khanda which is about the size of a hen's egg or eye socket where the nurturer looks after. When our human body dies and decomposes, the five khanda can no longer nurture the elements to be alive further

The elements, which serve and nurture the five khanda to grow and form the crude parts, break down, perish, and decompose into the original state. The solid returns to its solid state. The liquid, air, and heat return to their liquid, air, and heat state. As there is no five khanda which is the controller, the body becomes fragmented, parted, and uncontrollable.

For the five khanda whose minimal size is as small as a hen's egg or eye socket, it is the template which the nurturer of such corresponding body pulls out and keeps further. When the five khanda of our human body breaks down, the culla-chakra of human body will pass them to the maha-chakra of human body, and maha-chakra of human body will pass them to the parama-chakra of human body. Then, the parama-chakra of human body will pass the five khanda of human body to the culla-dhibaya-chakra. The culla-dhibaya-chakra passes them on to the maha-dhibaya-chakra. Maha-dhibaya-chakra passes them to the parama-dhibaya-chakra. Parama-dhibaya-chakra passes them on to the culla-rupa-brahma-chakra. The culla-rupa-brahma-chakra passes them to maha-rupa-brahma-chakra. The maha-rupa-brahma-chakra passes them to parama-rupa-brahma-chakra. The parama-rupa-brahma-chakra passes them on to culla-arupa-brahma-chakra. The culla-arupa-brahma-chakra passes them to maha-arupa-brahma-chakra. The maha-arupa-brahma-chakra passes them to parama-arupa-brahma-chakra, and so on from the

crudest to the most sublime state. The aforesaid occurs when the five khanda breaks down.

However, when the five khanda is to reincarnate, the nurturers of such bodies will send the template of five khanda reversely from the most sublime state, respectively, until reaching the final body which is the five khanda of a human.

The five khanda of other bodies are available in *tow & tow* and *chood & chood* similar to the aforesaid in the case of humans such as the five khanda of celestial body, rupa-brahma body, arupa-brahma body, Dhamma body, until reaching the most sublime body, each has one's own template as being *tow* and being *chood* especially for each single body and similarly for every single body. When one is to reincarnate, the nurturers will put on the template of five khanda from the most sublime state until reaching the crudest one which is the five khanda of the celestial body, as an example.

When the five khanda breaks down, the nurturers, such as the nurturer of the celestial body, will pull out the template of the five khanda and passes on from level to level until reaching the crudest and the most sublime state in order to keep them as mentioned earlier in five khanda of a human.

The five khanda is impermanent (*anicca*), subject to suffering (*dukkha*), and non-self (*anatta*). It is claimed so because when the five khanda are passed on for reincarnation, they change gradually as the transformable *nama-dhamma*. They have been transformed from the original form every single second similar to a clock that ticks at all time or similar to the sun which relocates gradually since its rising. Thus, its place is not stable.

The five khanda is always impermanent (anicca), so this leads to suffering as the result of being impermanent.

The five khanda is sufferingful because it is not constant. Thus, there comes aging, illness, and death which threaten us at all time, and the one who suffers is the body who resides within such five khanda. For example, the celestial body who resides within the human body. Why does it suffer? It is due to clinging (upadana) towards the five khanda where it resides within, thinking that it is ourselves and belongs to us, as well as being our own self. These are made possible with the power of craving (tanha), conceit (mana), and ditthi. So, who can see the suffering? The Dhamma Body can see suffering. One suffers because one has lived with it for a long time like an old residence, and the suffering occurs when such residence becomes deteriorated from time to time. Who is the one that suffers? It is the one who lives in such residence. One suffers because the deteriorated residence becomes inconvenient. So, why does one suffer? It is because one takes the residence as one's own where one lives. If one let go and thinks that the residence no longer belongs to oneself, there will be no suffering.

Regarding non-self or anatta, it is because the five khanda is impermanent (anicca) where changes and transformation occur and result in instability at every moment; therefore, one experiences sufferings. The five khanda is anicca, dukkha, and anatta. The fifth body which is Dhammakaya is the one who gains insight over anicca, dukkha, and anatta, because the Dhammakaya is nicca, sukkham, and atta. The five khanda of human body, celestial body, rupa-brahma body, and arupa-brahma body, totaling twenty khanda, still fall under anicca, dhukkham, and anatta, as well as having clingness (upadana) which is attachment.

The fifth body namely the Dhamma Body or Dhammakaya is the body who can let go the clingness (upadana) towards the five khanda. Dhammakaya can do letting go and detachment, this is the body of magga-sacca throughout nirodha-sacca. Thus, the body can be accounted as the noble Buddhahood who possesses the quality of being permanent (nicca), blissful (sukham), and true self (atta). As such, the Dhammakaya can foresee the four previous bodies as the mundane ones who fall under dukkha-sacca and samudaya-sacca due to the availability of clingness (upadana) which causes attachment upon the anicca, dhukkham, and anatta, as made clear in the Visuddhimagga Scripture Vol. III, page 251, the 10th line that yataniccam tam dukkham. Whatever is impermanent, such is subject to suffering, and it is non-self.

The Supernormal Purification of Element & Essence

- Sphere & Body
- Diseasing Body & Reincarnating Body
- The Arising of Primary Path Sphere
- Element & Essence (Dhatu & Dhamma)
- The Nurturer
- The Characteristic of Three Element & Essence
- The Origin of Dark Force Element

Sphere & Body

Allowing the clean and clear Primary Path Sphere to arise in the human body until we can see our own body clearly.

Allowing the Primary Path Sphere to arise in the human body where we can see the celestial body within. Then, do the reincarnation process by entering the nostril

until reaching the sixth (sib) and seventh base (soon). The body will be like an angel who is 16 hand-spreads in height. Then, do the disembodiment or dying process when the joints between the human body and the celestial body are to be disconnected causing the celestial body to unify at the sixth base (sib) and seventh base (soon) and leaves the human body from the right nostril (left side for women) becoming a celestial body who is 16 hand-spreads in height. Then, send the celestial body to the celestial realm by standing at the Sineru Mountain where the top is Tavatimsa Heaven and Catumaharajika Heaven is from the top to below. Thus, return to enter the right nostril (left nostril for women) like what we did earlier and enter the middle of the Primary Path Sphere. Keep doing these until we gain expertise. When we are to travel to any of the six realms of heaven, we can investigate and converse with angels in any of the six realms of heaven.

Allowing the celestial body's Primary Path Sphere to arise, the rupa-brahma body will arise precedingly. Make the body clean and clear. Then, allow the body to leave from the top of our head. Let the body reach the sixteen levels of rupa-brahma realm. Investigate the realms and converse with the rupa-brahmas. Then, return to the human body and enter from the top of our head. The rupa-brahma body is genderless and two hand-spreads in height. This body is cleaner and clearer than the celestial body.

Allowing the Primary Path Sphere to arise in the rupa-brahma body, the arupa-brahma body will arise. Make it clean and clear. Then, allowing the body to leave the human body through the top of the head until reaching the four realms of arupa-brahmas. Investigate the arupa-brahma realms and converse with the arupa-brahma. Then, return to the human body by entering the top of the head, at the

same channel where we left. The arupa-brahma body is cleaner and clearer than the rupa-brahma body.

Allowing the Primary Path Sphere to arise in the arupa-brahma body, the Dhamma Body will arise. Make the body clean and clear. Then, let the body leave from the channel at the top of our head until reaching the Nirvana. Investigate the Nirvana and converse with the Lord Buddhas. Then, return to the human body via the same channel where we left. The Dhamma Body is crystal clear and pure. This body is 40 meters in height and 40 meters in cross legged seated lap-width.

Allowing the Primary Path Sphere to arise in the refined Dhamma Body. Make this body even purer. The body is crystal clear and 1 hand-spread in height. Let the body leave from the channel at the top of our head reaching the realms of the same refinement. This body has the ayatana which is further than the Nirvana because it is more sublime. Investigate the more sublime realms and converse with bodies within those realms. The more sublime realms mean the earlier Nirvana realms. Then, let the body return to the human body by entering the channel at the top of our head where we left, similar to what we did before.

Allowing the Primary Path Sphere to arise in the refined Dhamma Body, the even more refined Dhamma Body will arise. This body is even cleaner and purer with one hand-spread in height. Let the body leave the channel at the top of our head until reaching the ayatana of realm that it belongs to. This body belongs to the realm which is further than the previous one. Investigate the realm and converse with residents of the Nirvana (Phra Nibbana). Then, let the body return to the human body by entering the channel at the top of our head as we did.

Allowing the Primary Path Sphere to arise in the refined Dhamma Body, the even more refined and better Dhamma Body will arise. This body is one hand-spread in height. Then, let the body leave the channel at the top of our head until reaching the realm of ayatana where this body belongs to. This body belongs to the realm which is even further than the previous ones because it is more refined and sublime. Thus, the Nirvana is more refined and sublime than the earlier. Investigate this realm of ayatana and converse with the Dhamma bodies who are residents of this realm. Then, return to the human body by entering the channel at the top of the head like last time.

Allowing the Primary Path Sphere to arise in the sublime Dhamma Body, there will arise the more sublime Dhamma Body within the crystal clear sphere which is cleaner, purer, and better than ever. The height of this body is also one hand-spread. Do the same as last time. Do the same to each of the next bodies until reaching the crudest and the most sublime body. Do it until we gain expertise where the bodies are clean, clear, and pure, with the height of one hand-spread, all alike for every single one of them.

Next, do it reversely from the most sublime body towards the crudest body of the human body which are ourselves. To reverse from refinement to crudeness, allow the Primary Path Sphere to arise and the corresponding body arises within the sphere. The difference is that we do it with the more refined one first. Simply speaking, we do from the end towards the beginning until reaching the physical human body. Keep doing this until we gain expertise and the bodies turn clean and crystalclear.

Doing only the crudest body or physical human body alone irrespective of other bodies. This is to make the human body as the most sublime one. To do this,

allow the Primary Path Sphere to arise within the physical human body. Then, the human body will arise. Allowing the Primary Path Sphere to arise in such human body again, the another human body will arise which is cruder than the previous one in term of complexion. The size is about the same as human body. Settle another Primary Path Sphere within the third human body, the another human body will arise with even cruder complexion. Settle the Primary Path Sphere within each of the next human body and so on, causing the human body to arise furtherly more and more, one by one. But the further ones become cruder and cruder respectively until reaching the crudest. Take the physical human body as the most sublime one whereas the further human bodies, from the second one onward, are the cruder, until reaching the crudest. These human bodies are spirits who arise spontaneously without relying on the womb. But their size is similar to the physical human body. The difference is the crudeness from level to level.

On the other hand, we can do the crudest human body which is bigger in size. To do this, take the physical human body as the most sublime state. Then, settle the Primary Path Sphere within each body, similar to what we did before. But we let the human bodies who arise in those spheres to enlarge from body to body, respectively, until becoming as large as the universe and further than that. Keep doing this until the tip of a single hair line of the human body can fit into one universe. To do this, we can regard it as doing the crudest body. These human bodies cover ourselves as the external layers. They can be deemed as the spirits who arise with the realms of residence.

The Disembodiment & Reincarnating Body

The disembodiment body is called spirit whilst the reincarnating body is called the celestial body. The celestial body is sixteen hand-spreads in height. This body

reincarnates by entering the father's nostril first (right nostril for men and left nostril for women). Then, the celestial body settles at the center of father's body, and it remains there for an uncertain period of time, sooner or later. When the father has a sexual intercourse with the mother until the perception, remembrance, thought, and cognition of the father is above, of child in the middle, and of mother is below, altogether, there are twelve of them unifying to become one, the child's celestial body will deepen into the center at the father's sixth base. Its shape is rounded like a medium size of an egg yolk. When the combination of twelve perception, remembrance, thought, and cognition, draw strongly, the celestial body enter sib and soon. This means that it relocates from the sixth base to the seventh base, and then moving from the father's body to the mother's womb at the above of the middle of mother's blood seed. The blood seed has channels for menstruation blood to flow through similar to the nipple with a tiny channel where milk flows through. As the celestial body settles down above the blood seed, it blocks the flow of menstruation blood. As such, the mother no longer has menstruation. This state is called the embryo. The size is tiny like the sesame oil on the tip of a hairline which has been whipped for seven times. It is the father's sperm produced with sexual desire which combines to the mother's [egg] forming the origin of element & essence or original seedling [of life] which is as big as a bodhi or banyan seed. This origin of element & essence will grow further respectively. This is called the reincarnating body.

For the disembodiment body, when one is to die, the perception, remembrance, thought, and cognition, will return inward and unify heavily until the linkage between the human body and the celestial body is disconnected. When one is to die, one may twist one's body or have a thrilling face or making any gesture, and

the celestial body will enter the center (soon) at the sixth base. Its shape is rounded like a hen's egg yolk. When the perception, remembrance, thought, and cognition are strongly drawn, it relocates to the seventh base which is two fingers breadth above the sixth base. The powerful drawn will make the sphere to move from the seventh base to reach the sixth base where the celestial body arises. Then, the celestial body leaves the body from the nostril (right for men and left for women). Hence, the body is in search for another rebirth. This is called the spirit. The disembodiment also has to go through the unifying at the sixth and seventh base similar to the reincarnation process.

The body which is in search for rebirth is called a spirit. The reborn body is the celestial body meaning the body who has a living place. This is similar to an individual whose wish to seek for a living place is fulfilled.

The body who goes to hell realm can also be accounted as the celestial body, meaning that the Dark Side contaminates such celestial body with Dark element & essence. Thus, the celestial body becomes dirty and falls to the Dark Side. As such, the Dark Side is able to bring the celestial body to hell realm.

This is opposite to the Merit Side because the celestial body who is contaminated with sin and unwholesomeness must go to hell realm. This is made possible as the Dark Side blends and dyes the celestial body until the body becomes the Dark. Then, the Dark Side places such celestial body into hell realm.

The term 'entering sib entering soon' means one has to enter sib first and deepen into the soon. The sib means reaching the far end similar to the noble enlightened disciple who proceeds into jhana until reaching nevasannanasannayatana which is the end destination of jhana. This is to enter sib. After that, the Dhamma Body

deepens into soon which is the spacious air. Similar to walking above and along a log, when we reach the end, it is called reaching sib. After that, it is spacious air which can be compared to the deepening into samapatti meditation. This is to enter soon which is the final state. To die is to enter soon because it is the state of spaciousness when comparing to the earlier state. To become alive is the same. Reincarnation and disembodiment or living and dying, both are possible with entering sib and soon, all alike.

The Arising of Primary Path Sphere

The Primary Path Sphere arises when we enter sib and soon. This is similar to the disembodiment when dying and reincarnating as we reborn. To clarify, we perfectly unify the perception, remembrance, thought, and cognition, to become one at the seventh base of mind until reaching the right mental unification. When the Primary Path Sphere is to arise, the perception, remembrance, thought, and cognition deepen into soon. The sphere is a clean and crystal clear rounded sphere with the size of a hen's medium egg yolk, arising at the sixth base, in the middle of one's body. As the perception, remembrance, thought, and cognition unify firmly and drawn powerfully, they enter soon by relocating from the sixth base to the seventh base which is two fingers breadth above the navel level. When they are strongly drawn further, they relocate from the seventh base to the sixth base where the Primary Path Sphere arises. The small one is like a star whereas the big ones are like the moon and the sun.

Element (Dhatu) & Essence (Dhamma)

Divide all of the bodies as stated earlier from the crudest to the most refinement into the six elements (dhatu) as one grouping and the essence (dhamma) as another

grouping. The dhatu is white, clean, and clear, forming the external layer whereas the dhamma is white, clean, clear, and more refined, forming the internal layer resting within the dhatu similar to an eye's cornea surrounded by the sclera or the egg yolk which is amidst the egg white. Do it from body to body throughout the crudest to the most refinement.

No matter how each body differs from one another in term of size, their sensation or ayatana namely eyes, ears, nose, tongue, body, mind, physical body, heart, citta sphere, vinnana sphere, center of the origin of element & essence, perception, remembrance, thought, cognition, perception element, remembrance element, thought element, cognition element, the location of perception, remembrance, thought, and cognition, are correspondingly aligned and overlap within those of the human body. This is similar to every single body. They overlap and form layers from level to level of the crudest to the most refinement. The overlapping of bodies and ayatana from the crudest to the most refinement are conjoined to become one(s). Thus, the human body is firmly established because of the overlapping. Why do the bodies who differ in size, ayatana, perception, remembrance, thought, cognition, the location and perception element, remembrance element, thought element, cognition element, and the center of body are correspondingly aligned to each other? It is because each body can be enlarged and downsized. The small body can be enlarged to any scale, and it can be downsized as well. The big body can be downsized or enlarged in the same manner. The Lord Buddha could do walking meditation in a cabbage seed which was so small. When the Lord Buddha entered the seed, the seed was about the same size, not enlarged or downsized, and the Lord Buddha's body was not downsized. This is called acintaiya or something that we should not figure out by

thought. Thus, this explains the condition of bodies which are corresponded and overlap each other within.

Each body can be divided into three bases from the crudest to the most sublime one as follows:

- (1) Divide the base of perception, remembrance, thought, and cognition which is as large as a hen's medium egg whereas the whole body is the base of a heart chunk which is about the size of one's fist, into the six elements (dhatu) as one grouping and the six essences (dhamma) as another grouping.
 - (2) Divide the elements namely the perception element, remembrance element, thought element, and cognition element, into the six elements (dhatu) as one grouping and the six essences (dhamma) as another grouping.
 - (3) Divide the spheres which are regarded as the flesh and skin of perception, remembrance, thought, and cognition into the six elements (dhatu) as one grouping and the six essences (dhamma) as another grouping.
- A. The base of a body which is two meters in height, one hand-spread in thickness, and 1 ศอก in width, when we insert the head, hands, and feet altogether, it looks like an oval of a hen's medium egg. The whole chunk of body is the base of perception at the center of body. The heart chunk is as big as one's own fist, resembling a budding lotus flower. This is the base of remembrance. The citta sphere is the base of thought, and the vinnana sphere is the base of cognition.
- B. The perception element is located at the center of body. It is as big as a hen's egg. The perception element is located in the heart chunk. It is as big

as the sclera ball. The thought element is located in the middle of citta sphere. Its size is as big as the eye's cornea. The cognition element is located in the middle of vinnana sphere. It is as small as the eye pupil or the tip of a match head.

C. The sphere or flesh and skin of perception has the shape which is clear, clean, pure, and rounded. This sphere is located in the middle of remembrance element. The true mass or flesh and skin of thought has the shape which is rounded, clear, clean, and pure, located in the middle of thought element. The true mass or flesh and skin of cognition has the shape which is clean, clear, pure, and rounded, located in the middle of cognition element. Divide the bases of perception, remembrance, thought, and cognition, into the six elements (dhatu) as one grouping and the six essences (dhamma) as another grouping. Divide the elements of perception, remembrance, thought, and cognition, into the six elements (dhatu) as one grouping and six essences (dhamma) as another grouping. Divide the spheres which are flesh and skin of perception, remembrance, thought, and cognition, into the six elements (dhatu) as one grouping and the six essences (dhamma) as another grouping. The aforesaid is for one single body only. For other bodies, we do the same dividing of three bases from the crudest to the most sublime one. The elements of perception, remembrance, thought, and cognition, lie within each other similar to the eye socket which enclose the white eye ball, and the cornea is within the sclera, and the eye pupil is within the cornea. We can also compare it to the egg crust which enclose the egg white, and the egg white encloses the egg yolk where the egg yolk encloses the life seedling within an egg yolk. As such, the centers of the four layers are corresponded to each other correspondingly.

The bodies lie within each other forming layers from the crudest to the most refinement, and the realms where each body belong to are available and lie within each other from layer to layer, from the crudest to the most sublime one, similar to the body. Thus, each body has the corresponding realm where it belongs to. Each realm can be divided into the six elements (dhatu) as one grouping and the six essences (dhamma) as another grouping. We can divide from realm to realm, from the crudest to the most sublime one, in the same manner that we do when we divide the body from the crudest to the most sublime one. Where do the crudest and the most sublime realms lie within each other? They lie within each other at the center of origin of the human body forming layers from the crudest to the most sublime realm. This is similar to the body of the crudest to the most sublime one who lie within each other in the human body. The human realm, spirits, and the formation which is larger and further than the human body, their corresponding realms are like enclosures which enclose the center of origin of the further humans until reaching the end of crude realm. This is similar to the big external and physical human body who encloses the another human in the womb, forming layers which are furtherly larger and larger from the crudest to the most sublime one.

Dividing Elements (dhatu) and Essences (dhamma)

The living elements, the non-living elements, the humans, the nurturers of humans, which & who belong to the white lineage, the middle lineage, and the dark lineage, can be primarily divided into the six elements and six essences. Then, do the dividing with dispersion (bisadarn) of six elements (dhatu), dispersion (bisadarn) of six essences (dhamma) for every single one of them. Do the dispersion

(bhisadarn) until reaching the infinite age of elements (dhatu) and age of virtues (parami).

The method for counting bisadarn is to divide the six elements (dhatu) and six essences (dhamma); thereafter, divide the divided elements & essences further into six each, totaling thirty six elements and thirty six essences. Then, divide them further into six each, totaling 216 elements and 216 essences. Divide them furthermore into six each, totaling 1296 elements and 1296 essences. Divide into six each again in the same manner in multiply infinitely. This is called bisadarn dhatu (element) and bisadarn dhamma (essence).

The human body has the celestial body, the rupa-brahma body, the arupa-brahma body, and the Dhamma Body, from the crudest to the most sublime. There are the celestial realm, the Nirvana, the realms of the crudest to the most sublime body, as one set. The celestial body has levels of body from the crudest to the most sublime as well as the celestial realm and the Nirvana, the realms of the crudest to the most sublime body, as one set. The rupa-brahma body, the arupa-brahma body, and the Dhamma Body, respectively from the crudest body to the most sublime one, each of them has bodies, the celestial realm, and the Nirvana, throughout the crudest to the most sublime of each body and the realm as one set for each single body. Then, investigate how many body belong to each realm, more or less. Investigate every single realm. Investigate how many humans are in the human realm. How many small and large realms are there? How wide and narrow are they? Investigate other realms in the same manner until we know the number. Then, divide the bodies and realms as the aforesaid into the six elements (dhatu) and six essences (dhamma) as stated from the crudest to the most sublime level.

The term ‘from the crudest to the most sublime level’ is accounted for the only one human body which is the center of origin whose size is so tiny like the tip of a needle or the bodhi or banyan seed. When the embryo is formed, it is called the body of crudest to the most sublime because there are the bases, the elements (dhatu) namely perception element, remembrance element (remembrance), thought element, and cognition element, and there are the perception sphere, the remembrance sphere, the thought sphere, the cognition sphere, altogether, but their size is so tiny and very much refined like the bodhi or banyan seed where the branches, the stems, and the trunk are altogether contained within such seed. But they are very tiny and more refined. The crudest body is the human body which can be enlarged to the crudest state from the center origin which is immaterial. It grows to be the mature human body as we can see with naked eyes. The elements (dhatu) and essences (dhamma) have the same size. No matter how big or small an element is, the essence is of the same size. The center of origin of all humans are of the same size, but they can grow up to become either big or small extension unequally. For the crude state of humans, it grows larger. For the immaterial state, it is smaller. The base of elements and spheres of perception, remembrance, thought, and cognition can have their material and immaterial parts expanded bigger or smaller according to the elements (dhatu) and essences (dhamma) which is either crude or refined, big or small. Then, divide the bases, the elements including the perception element, the remembrance element, the thought element, and the cognition element, as well as the spheres, which are the perception sphere, the remembrance sphere, the thought sphere, and the cognition sphere. Divide these three bases into the six elements (dhatu) as one grouping and the six essences (dhamma) as another grouping. Then, bisadarn the six elements (dhatu) and bisadarn the six essences (dhamma) furthermore as the aforesaid until reaching the

crudest and the most sublime state. This is for the human body only. As we can do it with the human body, we can do with other bodies such as the celestial body onward from the crudest to the most sublime state in the same manner as what we do to the human body.

The Six Elements (Dhatu) & The Six Essences (Dhamma)

They are solid element (soil), liquid element (water), combustion element (wind), heat element (fire), air element (air), vinnana element (cognition or mind). The Dhamma is about the same which is equal to the six elements, meaning that the truth about the elements & essences of the human body alone as an example, the other bodies are alike. How is the shape of solid element? It resembles the human body with the same size of human body because solid element is everywhere within the human body, from hairlines at the top of one's head to the tips of one's toes.

The shapes of other five elements are also the same size as human body, in the same manner as the solid element. To break them down and count the solid element, there are 21 solid elements, 12 liquid elements, 4 heat elements, 6 combustion elements, cognition or the mental element, and the air element. For example, each hairline, bile, phlegm, the heat that warms one's body, the combustion that flows above, the combustion that flows downward, cognition or the mental, and air, each of these conditions has the complete six elements within, and their shapes are equally the same as the appearance of such thing. It is the same for all of the six elements, e.g. the hairline is equal to the hairline, such is equal as such. The aforesaid are about elements (dhatu). The essences (dhamma) are more refined than elements (dhatu), their shapes, either big or small, are equally similar to the shapes of elements, all alike.

What we have mentioned are about the body whereas there are the other three namely mind, citta, vinnana which are the bases of perception, remembrance, thought, and cognition as well as their four elements namely the perception element, remembrance element, thought element, and cognition element. In addition, there are the four spheres namely the perception sphere, remembrance sphere, thought sphere, and cognition sphere. Altogether, there are twelve of them. Each of them comprises of the six elements (dhatu) and the six essences (dhamma), which is absolutely similar to what we mentioned about the body. Each of the twelve can be divided into six, thus they give rise to the 72 elements (dhatu) and 72 essences (dhamma). The combination of elements (dhatu) and essences (dhamma) of the single human body is 144 elements & essences. This is to exemplify.

For the bodies other than this, ranging from the celestial body, from the crudest to the most sublime, they have the four components which are body, mind, citta, and vinnana. These are the bases of the four namely perception, remembrance, thought, and cognition. There are the four elements which are perception element, remembrance element, thought element, and cognition element. In addition, there are the four spheres namely the perception sphere, the remembrance sphere, the thought sphere, and the cognition sphere. Altogether, there are the twelve entities, and this is similar for everyone. The method for dividing the six elements (dhatu) and six essences (dhamma) is the same as we mentioned earlier in the domain of human body. Each of the bodies comprise of 72 elements and 72 essences. This makes up the combination of 144 elements & essences in every single body from the crudest to the most sublime level.

The Living Element & Essence – The Non-Living Element & Essence

The term ‘element’ can be classified into ‘living element’ and ‘non-living element’ whereas the term ‘essence’ can be classified in the same manner as ‘living essence’ and ‘non-living essence.’

The living element and essence mean the living beings who have mind such as animals. We call them the living beings (satta-loka)

The non-living element and essence mean the beings with not life and mind such as trees, buildings, houses, residences, solid, liquid, heat, wind, utensils, appliances, and etc. We call them ‘sankhara-loka.’

The non-living element and essence serve the living element and essence who rely upon and dwell on them. For example, the houses which are residences of humans and animals as well as solid, liquid, heat, combustion, utensils, and various appliances are ‘the depended’ of the living element and essence. This is because the both the living element and essence and the non-living element and essence coexist in parallel, and they cannot be parted. As we already mentioned about the living element and essence, from now on, we will explain about the non-living element and essence which serve and house the living element and essence. The example of non-living element and essence is ‘the realm.’

The Center of Original Element and Essence

The humans’ center of original element and essence is originated from the father’s sperm driven by the sexual desire as produced by the father’s body and mix to the mother’s to become one which is clear and clean. The original mixture is very tiny

like the sesame oil at the tip of a hairline which has been whipped for seven times. This is also called the original seedling or the original origination.

The center of original element and essence of the white lineage, middle lineage, and the dark lineage, situate in a row with the distance between each other of three times of the origination at the navel level. At the middle of the center of original element and essence of the white lineage, the most refined endpoints of the three lineages namely the white, the middle, and the dark, meet or converge. This is similar to the three needles whose tips meet or converge at the center of body of the navel level. The superknowledge or vijja from the three lineages meet or converge at such center of original element and essence.

How to View Realms

Look at the center of original element and essence. The realms lie within each other forming layers from the crudest to the most sublime similar to the overlapping of bodies from the crudest to the most sublime state. Investigate realms clearly until reaching the sublime state first, then divide the perception, remembrance, thought, and cognition of the human realm as an example first. This means that the perception, remembrance, thought, and cognition, are not available only in the living elements & essences only, but they are also available in the non-living elements & essences, having the bases of the four namely perception, remembrance, thought, and cognition similar to the human body. Moreover, there are the four elements namely the perception element, the remembrance element, the thought element, and the cognition element, similar to the human body. Also, there are the four spheres namely the perception sphere, remembrance sphere, thought sphere, and cognition sphere. Altogether, there are the twelve entities similar to the human body which is the living element and essence. Then, divide

the twelve element and essence into six elements as one grouping and six essences as another grouping, in the same way that we did earlier until it becomes the 72 elements and 72 essences, making up the combination of 144 elements & essences. This is similar to the living element and essence, all alike. This is to exemplify the human realms whereas the other realms, from the crudest to the most sublime realm, are in the same manner. This means that each of them has the bases of the four namely perception, remembrance, thought, and cognition, the four elements namely the perception element, the remembrance element, the thought element, and the cognition element, as well as the four spheres namely the perception sphere, the remembrance sphere, the thought sphere, and the cognition sphere. Totaling, there are twelve entities. This is the same to every realm, from the crudest to the most sublime state.

How to Investigate Element & Essence

To investigate the element and essence in order to trace the lineage of the white, the middle, and the dark, who has been inserted into the innermost core of cognition, the enlightened within nirodha, striving to gain power and right to govern until leading to a battle. Keep up with the firm stillness and refinement. Make it still and firm. Lie within firmly and sublimely. Then, blast it amidst the firm stillness. Dissolve it with the human body whose body is multiplied and shuffled forwardly and reversely, back and forth. Run the engine within the innermost cognition of nirodha. Send the human body to dissolve and obstruct the very core of the machine, within the very core of the machine's controller, make the enlightened within nirodha. Run the machine within the heart of the machine's controller. The machine's controller is within the heart of the machine. The machine is within the heart of the controller. Run the machine to operate

clockwise to dissolve the human body and lock up into the very core of nirodha's cognition. Run the machine all over, from the final of the primary, the final of the end, the final of the external, the final of the internal, the final of the middle, the final between the connection, the final of the large, the final of the small, the final of the juniormost, the final of the seniormost, the final of the crudest, the final of the most sublime, the final of the left, the final of the right, the final of the front, and the final of the back. Allow them to multiply from the crudest to the most sublime state. Then, send the human body which is in the most sublime state to look around with the eyes of human body, one will be able to see various elements & essences. Look at the very core of the most sublime state, one will see the white lineage, middle lineage, and dark lineage who insert their elements & essences with attempts to govern and battle to gain power and right. It has been like this from the ancient time, since the formation of elements & essences. So, they have to battle. The lineage that can insert their element and essence will prevail the governing of element and essence to be under their power and right. Therefore, an individual can do either merit or sin, and sometimes doing in between. This depends on the lineage who governs the element and essence that makes an individual siding with it. The most sublime state of cognition within nirodha is so important. When we are to perform healing, exercise the superknowledge or vijja, and make any investigation, we have to keep up and watchful to make sure that the lineage who is governing our element and essence is the white lineage. Thus, we will always be able to see and do things according to the truth. If the dark lineage can do insertion, it will trick what we see to be untrue. So, we have to let the human body to do the *la-lai-rabert-salag-lab* all over the twelve bases which are the four components namely body, mind, citta, vinnana, and the four elements which are perception element, remembrance element, thought element, cognition

element, as well as the four spheres namely perception sphere, remembrance sphere, thought sphere, and cognition sphere. Totally, there are twelve components, altogether with the final of the primary, the final of the end, the final of the external, the final of the internal, the final of the middle, the final between the connection, the final of the large, the final of the small, the final of the juniormost, the final of the seniormost, the final of the crudest, the final of the most sublime, the final of the left, the final of the right, the final of the front, and the final of the back, disallowing the dark lineage to do insertion. Exercise the superknowledge or vijja amidst the cognition throughout the three lineages because the middle of such cognition is the venue where the three lineages meet. Be watchful and aware at all time to know which lineage is governing at the very core of cognition within the enlightened within nirodha. The white lineage, middle lineage, and dark lineage have different colors and various lines totaling as an asangaiya or uncountable. Whichever color and line dominates, we take such color and line for addressing such as the white element and essence and the white line are called ‘the white lineage’ whereas the dark one and dark line are called ‘the dark lineage.’ If it were the middle color or middle line, we call it ‘the middle lineage’ which is neither white nor dark, but a mixture. Both the white element & essence and white line and dark element & essence and the dark line have the mixed element and essence of the middle lineage. The three element & essence line up forming a row similar to the row of realms which are the Nirvana, the Three Realm, and the Lokantara Realm. The line of white element & essence is located atop similar to the Nirvana. The line of middle element & essence is located in the middle similar to the Three Realm. The line of dark element & essence is located below similar to the Lokantara Hell Realm. Take the Lokantara Hell Realm as the meditation object for kasina and measure the distance of three

times of the diameter of Lokantara Hell Realm, we reach the location of The Three Realm. Take the Three Realm as the meditation object for kasina and measure the distance of three times of the diameter of the Three Realm, we reach the location of the Nirvana. Downsizing them further, they become the center of original element and essence which enclose one another forming three layers.

Regarding the three lineage of elements & essences, each of them is spherical like a golf ball lining to form a row. The big and small realms, living elements, non-living elements, the human nurturers, from the crudest to the most sublime state, who correspond to the realms of human nurturers, are contained within the sphere of the lineage they belong to. The battle zone is now within the middle of the middle, not the place of the dark lineage. This means that the dark lineage invades our home (white lineage), but we do not invade the dark lineage's home.

Take the elements (dhatu) as kasina, and take the essences (dhamma) as samapatti. Proceed into samapatti within kasina to investigate the chunk of elements (primitive element), essences (dhamma), and realms of the white lineage, until being able to see various different elements of essences of different colors, totaling asangaiya of them or uncountable. Then, take the whole chunk of the middle element and essence as kasina and proceed into samapatti. Take the elements as kasina, and take the essences as samapatti. Deepen into samapatti within kasina to investigate the chunk of element and essence of the realm of the middle element and essence. Do this back and forth repeatedly. Investigate clearly until we see different colors and different lines, totaling asangaiya of them or uncountable, in the same manner.

Take the two chunks of elements & essences of both the white and middle lineage which comprise of big and small realms, living elements and non-living elements,

and divide them into the living elements and living essences. Take the elements as kasina. Take the essences as samapatti. Deepen into samapatti within kasina towards the middle of the chunk of the dark lineage. Dissolve the human body. Do the *la-lai-kai-manood-rabert-salag-sorn-tub-tawee* until covering everywhere including the twelve finale which are the final of the primary, the final of the end, the final of the external, the final of the internal, the final of the middle, the final between the connection, the final of the large, the final of the small, the final of the juniormost, the final of the seniormost, the final of the crudest, and the final of the most sublime. Then, flip the elements & essences of the dark to become ours. This means that we turn the dark to become under our governance.

Deepen into stillness, firmness, and refinement, in the middle of the center of original element and essence. Rest within firmly and sublimely until becoming *ai, gas, krod, sud, hmod, maimie, wang, plao, dub, lub, hai, soon, sinchuer, mai leur sed, lor leang, bhen yoo, prasat, bhen ros, bhen chat, ai, gas, gas krod, bhen tow, bhen chood, bhen chan, bhen torn, bhen parg, bhen pued, jong thanon, bhisadarn, patiharn, tub tawee*, repeat back and forth. Overlap within one another and shuffle in multiplication from the crudest to the most sublime state for an uncountable age of elements and age of essences throughout every color, every lineage, every body, every clan, and every noble one.

The elements & essences of the white lineage, middle lineage, and dark lineage, are located in a row similar to the Nirvana, the Three Realm, and the Lokantara Hell. The white lineage is located above. The middle lineage is in the middle where the distance is three times of the diameter of the realm. The dark lineage is located below the Three Realm for the distance of three times of the diameter of the realm. The three lineage have their realms in the form of gigantic spheres

which are equal in size. This is to explain in the material sense. In the immaterial sense, the original shape and size of the three lineage of elements & essences are as small as a bodhi or banyan seed. Each seed can grow into a big tree which can bear uncountable fruits and seeds further. As a tree can grow and extend further from a small single seed, the elements & essences can grow, extend, and enlarge further from a single origin of element and essence or the seedling of element and essence. There is only one origin of element and essence of the white lineage. Similarly, there is only one origin of element and essence of the middle lineage, and the dark lineage also has only one origin of element and essence. Each lineage has its own. Each lineage extends its own clan further. As each of the three lineage extends their clan, they counteract each other. Thus, the Lords of the ancient Nirvana find it more difficult to govern and rule. This consequently leads to fighting and battle to gain rights and power from each other.

How to Count Asangaiya

1. Unit, Ten, Hundred, Thousand, Ten Thousand, Hundred Thousand, Million, Ten Million (koti), Ten Thousand of Ten Million (ten thousand koti), Hundred Thousand of Ten Million (hundred thousand koti).

Page 44: Pali numeral and how to count the asangaiya

(translation omitted)

The Nurturer

The nurturer of humans are the transcendroids (kayasith or transcendental droid) whose duties are to look after and secure the humans. The transcendroids can be divided into three levels as (i) the minor one or culla-chakra (ii) the medium one or

maha-chakra, and (iii) the major one or parama-chakra. Each level has millions or asangaiya number of subordinates. Their functions are different as follows:

- (1) The Culla-Chakra and subordinates nurture humans who have less accumulated merit.
- (2) The Maha-Chakra and subordinates nurture humans who have medium level of accumulated merit.
- (3) The Parma-Chakra and subordinates nurture humans who have much accumulated merit.

Each human has all of the three levels altogether with their subordinates, but they take turn in performing their duties from time to time. When the Culla-Chakra becomes the active nurturer, one has less wealth and happiness. When the Maha-Chakra becomes the active nurturer, one has medium wealth and happiness. When the Parama-Chakra becomes the active nurturer, one has much wealth and happiness in all aspects. The nurturers do not nurture only the human body, but the non-living things also become abundant. As for any era of the world, the nurturers also nurture the public.

In the era that Culla-Chakra and subordinates nurture the world, there are poverty, shortage of wealth, and less happiness.

In the era that Maha-Chakra and subordinates nurture the world, the happiness and well-being are moderate, neither too abundant nor shortage.

In the era that Parma-Chakra and subordinates nurture the world, the world is full of happiness and abundance. People become wealthy of living and non-living properties at ease. They will not harm each other as they enjoy the wealth.

The aforesaid three level of transcendroids and their subordinates are for the humans, the other bodies also have their nurturers who are transcendroids in three level. The transcendroids have their stationing upon each body from the crudest to the most sublime state, equally and similarly. The nurturer of each body resembles the body it nurtures. To clarify, the transcendroids who nurture the human body, celestial body, rupa-brahma body, arupa-brahma body, and Dhamma body, each transcendroid resembles the body it nurtures in term of shape and figure, but the transcendroids are cleaner, clearer, and more refined than the bodies they nurture. This is the same from the crudest to the most sublime state.

The reason why we call the nurturers as ‘Chakra’ is because they are the transcendroids who dwell inside crystal spheres which are like their residence, similar to humans who live in houses. Inside the crystal spheres, they are the seven precious (satta rattana) as follows:

- (i) The Precious Bladed Discus
- (ii) The Noble Elephant
- (iii) The Noble Steed
- (iv) The Precious Crystal Sphere
- (v) The Noble Lady
- (vi) The Noble Treasurer
- (vii) The Noble Commander

Among the seven precious, the precious bladed discus (chakra) is the supreme artifact as it is the one that provides power and right to complete different tasks either significant or insignificant. It is like the chief of aristocrats or the regent

who serves the superintendent. Hence, the transcendroids in three levels are named 'Chakra.'

The Differences of the Three Chakra Crystals

Culla-Chakra is a crystal clear, clean, and pure sphere which is less refined, less mighty, less powerful, as well as having less subordinates than that of Maha-Chakra Crystal.

Maha-Chakra is a crystal clear, clean, and pure sphere which is more refined than Culla-Chakra Crystal, it is more mighty, powerful, as well as having more subordinates than the Culla-Chakra Crystal.

Parama-Chakra is a crystal clear, clean, and pure sphere which is more refined than the Maha-Chakra Crystal. It is mightier and more powerful as well as having more subordinates than Maha-Chakra Crystal.

Each body has a set of Culla-Chakra, Maha-Chakra, and Parama-Chakra, altogether with their subordinates who maintain their stationing as the nurturers. It is similar for every single body, one set for each, from the crudest to the most sublime state. The nurturers are available from the crudest to the most sublime state of the nurturers' body as well.

The Size of the Three Chakra Crystals and Subordinate Crystals

The Culla-Chakra crystal and its subordinates are as large as the eye pupil up to the size of a bale fruit.

The Maha-Chakra crystal and its subordinates are as large as the palm fruit up to the size of a coconut.

The Parama-Chakra crystal and its subordinates are as large as a monk's alms bowl up to the size of a Victoria lotus leaf.

The nurturers or the transcendroids have the non-living elements & essences. Their realms of residence are similar to those of humans.

The living elements & essences are like humans, including the four components of body, mind, citta, and vinnana, as the bases of the four other which are perception, remembrance, thought, and cognition, as well as the four elements namely the perception element, the remembrance element, the thought element, and the cognition element. In addition, there are the four spheres which are the perception sphere, remembrance sphere, thought sphere, and cognition sphere. Totaling, it is the combination of twelve elements (dhatu) and twelve essences (dhamma).

The Original Elements & Essences of the Human's Nurturer

The original elements & essences of the human's nurturer is the external layer which encloses the origin of elements & essences of a human. This is the same to all other bodies, from the crudest to the most sublime state. The nurturer of each body has the nurturer's origin of element & essence which encloses such body's origin of element & essence. The realm where the nurturer of human dwells forms the external layer enclosing the realm of human body. The nurturer of each body has the nurturer's realm which forms the external layer that encloses the corresponding realm of such body. This is the same from the crudest to the most sublime body which belong to the corresponding realm.

The realm, which is the non-living element of the nurturer, has the four components namely perception, remembrance, thought, and cognition, where the body, mind, citta, and vinnana are their bases. In addition, the realm has four

elements which are perception element, remembrance element, thought element, and cognition element, as well as the four spheres namely the perception sphere, the remembrance sphere, the thought sphere, and the cognition sphere. Altogether, it is the combination of twelve elements (dhatu) and twelve essences (dhamma), all alike from the crudest to the most sublime state of realm.

The aforesaid body and realm of nurturer can be divided into six elements (dhatu) and six essences (dhamma), similar to the body and realm of human. The twelve can be divided further into six each. So, there are 72 elements (dhatu) and 72 essences (dhamma) which belong to the elements & essences of the single body of human's nurturer alone. Thus, the combination of elements & essences is 144. The realm of the human's nurturer can be divided into six elements (dhatu) and six essences (dhamma), in the same manner. Totally, there are the twelve which can be divided further into six each. Thus, there are 72 elements (dhatu) and 72 essences (dhamma). The combination is 144. The aforesaid is especially for the human's nurturer and the realm of human's nurturer as a single example whereas the nurturers and realms of nurturers of other bodies, from the crudest to the most sublime state, are similar to the stated example in every aspect.

According to the aforesaid, it is in regard of the human and human's nurturer in the white lineage only. The human and human's nurturer in the middle and dark lineage are in the same manner as the stated on human and human's nurturer of the white lineage. There are bodies, from the crudest to the most sublime state. There are realms, from the crudest to the most sublime state. There are living and non-living elements & essences. All of these are for the human as a grouping and the human's nurturer as another grouping. They are the same for all lineages namely the white, the middle, and the dark which can be divided into the six elements as

one grouping and the six essences as another grouping, from the crudest to the most sublime body and realm of elements grouping (dhatu) and essences grouping (dhamma).

The Characteristics of The Three Party of Elements & Essences

The three party of elements & essences differ from each other as follows:

- (1) For the lineage of white element & essence, as one deepens internally towards refinement, the external as well as the crude part enlarge furthermore.

This means that, for the lineage of white element & essence, the more inward refinement, the larger of the immaterial part which expands further.

- (2) The lineage of dark element & essence is the opposite. The more outward, the cruder and the larger.

This means that the lineage of dark element & essence is the opposite to the lineage of white element & essence. The more one deepens into the middle of the middle, the cruder and the more outward it turn to be.

- (3) For the lineage of the middle element & essence, the more one deepens into the middle of refinement, there are more of the middle within the middle infinitely.

The Primitive Dark Lord

There are three different names of the primitive dark lord as follows:

- (1) The Lord of the World
- (2) The Primitive Lord of Element & Essence

(3) The Lord of Karma

The Dark Lineage's Superknowledge (Vijja) Which is Made to the White Lineage.*

The superknowledge (vijja) of the dark lineage which has been done to the white lineage is aimed to seize the right and power, step by step as follows:

- (1) In the beginning, they do *song seang* followed by *lab lan rabert bha* in order to make us shaken, and frightened, so they can take the opportunity to seize our state of the most refinement. Thus, they will be able to govern us after they do the seizure and we fall under their governing power.
- (2) Next, they send the active superknowledge (vijja) as *serm term tor ror tad phad pid dueng dude yoi yak pata kwang-kan* in order to widen our state of the most refinement or weakened. When we solve their superknowledge (vijja) to become cruder (see the method for solving the dark lineage's superknowledge in the next topic), their work becomes ineffective. Thus, they send the superknowledge further in the third phase.
- (3) *Hoom kleub urb arb suem sab bhon bhen suam sorn roi sai dhab lab kard torn sorn hai sood hmod maimmee wang plao dhab lab hai soon sinchuea mailueased rongdhat rongdham*, meaning that they withdraw back their elements & essences in order to make us mistaken it that we already resolved their superknowledge completely until the middle of the dark is emptied or *sinchuea mailueased*. So, we see the elements & essences as being clean and mistaken it that our defilements are already eradicated. Indeed, they still send *rongdhat rongdham* to be hidden, so

we misunderstand and lack awareness to continue solving their superknowledge further.

- (4) In the fourth phase, they send additional superknowledge which are *yued yai yon vidhayu ayatana*.

* Note: After the Great Master Phramongkolthepmuni discovered the superknowledge (vijja) of Dhammakaya, he had pondered for eight years to decide whether he would solve the Dark Lineage's superknowledge or not. Until 1931, he decided to order disciple monks and laywomen to exercise the superknowledge for dissolution. Later on, in 1948, the Great Master taught the superknowledge to chiefs of meditation shifts at the meditation factory. The Buddhist nuns and layperson who were chief of meditation shifts were Master Nun Yanee Sirivoharn, Guru Treetar Niamkham, and Guru Chaluy Sombatsuk. Later on, in the present, Master Nun Somjit Jeanthanom is another one who was taught this superknowledge in order to become another chief of meditation shift.

The Method for Solving the Dark Lineage's Superknowledge

To investigate the Dark's superknowledge, we do tor-wan tor-klong, tor-yan, tor-took-si, took-sai, took-kai, took-wong, and took-ong and tab-tawee lai chonchan tao nab ayu-manood, dhib, prom, arupaprom, kaidham, kalp, maha-kalp, asangai, ayudhat, ayuparami, and enter within the enlightenment of past Lord Buddhas, and minding towards the present, and minding towards the future, then, we will be able to see the Dark Lineage's origin of superknowledge which has been done in the past, in the present, and in the future, for uncountable lifetimes, in the the living beings (satta-loka) the world of aggregates (khanda-loka) the sphere of existence (okasa-loka), *sape*. The Three Realm, Lokantara Hell Realm, prasat, the machine

of elements & essences, the element boundary or khet-dhat, and the essence boundary or khet-dham.

Once we find out, bring them all into the center of the supernormal human body for calculation and dispersion of bodies (bisadarn-kaya), dispersion of element & essence (bisadarn-dhat-dham), turnover all the bodies which are the causes of the 19 superknowledge which are *sood, hmod, mai-mee, wang, plao, dhab, lab, hai, soon, sin-chuea, mai-luea-sed-lor-leang, bhen-yoo, prasat, hed-ros, hed-chad, hed-ai, hed-gas, hed-krod, bhen-tow, chood, chan, torn, parg, pued, bhen-jong-tanon, bhisadarn, patiharn, tub-tawee*, repeat and reverse overlap, shuffle, multiply, from the crudest to the most refinement, for an uncountable ayu-dhat and ayu-parami, for every single color, every line, every body, every clan, and every noble one, in order to purify the elements & essences to be clean. Flip their elements & essences to become under our governance.

The Supernormal Detangling of Element & Essence (continued)

- ⊙ Exercise the superknowledge with the machine
- ⊙ The original formation of body
- ⊙ The Three Realm
- ⊙ Machine
- ⊙ The Tipitaka
- ⊙ Realm within a Body
- ⊙ *Tow* of Kaya and *Chood* of Kaya
- ⊙ Exercising the Active and Continual Superknowledge

- ⊙ The Human Body of Lord of Primitive Element
- ⊙ Right & Power
- ⊙ Seph – Magga
- ⊙ The Dispersion (bisadarn) of Element (dhatu) & Essence (dhamma)
- ⊙ Various Realms

Exercise the Superknowledge with Machine

Allowing the Primary Path Sphere to arise within the human body, and let it enlarges to the size of the sun. Settle down our perception, remembrance, thought, and cognition, to be still at the center of origin of the sphere until it becomes crystal clear. Then, view the machine which operates movingly to enable the Primary Path Sphere.

The Primary Path Sphere was formed by the elements & essences with creation of a machine which operates movingly and automatically as a sphere in the middle of point of origin. The machine which is called the ‘heart of machine’ is available in an uncountable number. Each machine has a controller or operator who keeps their stationing upon each of the uncountable number of machine. Let the human body tracing into the machine until reaching the very core of refinement of the machine controller; thereafter, run the machine by ourselves. Control the machine to run more quickly than before. Settle the Primary Path Sphere to become even more crystal clear. To make it clearer, control the machine to operate ‘one second davi’ with more speed of thousands or ten thousands times. Thus, it becomes even clearer.

In order to solve the unclear Primary Path Sphere for others, one can do it with one's human body by becoming the controller by oneself. Operate the machine to move more quickly until the speed is tens of thousands or hundreds of thousands, or uncountable number of round per second. Thus, the Primary Path Sphere will become crystal clear due to the higher speed.

1. If we trace into the machine and find out that the elements & essences who control the machine is the dark body, the machine and sphere belong to the dark. We have to use the human body to lock up, dissolve, and flash-blast until there is no more elements & essences of the dark. We take only those of the white lineage only because the machine and sphere genuinely belong to the white lineage.
2. Once we run the machine which enable a sphere, next, we run the machine which forms elements & essences that enable the celestial body. This means that the celestial body can occur as it is formed by specific kinds of elements & essences with an machine of the celestial body. To make the celestial body become clearer, let the human body trace into the machine and control it to move more quickly, similar to (1). The heart of machine and the controller who runs machine overlap upon each other in an infinite number, from the crudest to the most sublime state as the aforesaid and to be said more about every other single machine.
3. Run the machine to allow the Primary Path Sphere to arise in the celestial body. Then, trace the machine inward to make the sphere clearer. Run the machine within the rupa-brahma body. Let the human body run the machine until the body becomes clearer. Next, run the machine to enable the Primary Path Sphere to arise in the rupa-brahma body, run the machine to make the

sphere clearer. Then, run the machine by oneself to make the machine spins more and more quickly until becoming infinite. This will enable the Dhamma Body to arise. Let the human body trace into the machine to operate the machine by oneself. Speed up the machine in multiplication until reaching infinity. The Dhamma Body will become pure and crystal clear much more than a diamond or mirror. Do (1) and (2) to other bodies, from the crudest to the most sublime state.

To exercising superknowledge (vijja) like this is called ‘doing vijja with machine.’ It is similar to the machines on earth which can be used for different purposes. The elements & essences are formed to create machines. Even one’s own body can be regarded as the biological droid as per the pali saying that *สรีรยนต์ จตุ จกั กั นวทวารั ขมนีย์ เต ภิกขุ* This is to exemplify. The center of the heart of machine and the center of the controller who operate and run the machine overlap upon each other in multiplication within the middle of the middle furthermore with no regression, for an infinite *ayu-dhat, ayu-parami, countable from the crude towards the refined fast forwardly, with no end, being tow, chood, chan, torn, parg, pued, in multiplication at any moment, bhen-rob, bhen-tum-ngan, bhen-truad-ngan, bhen-adeet, anakot, pajjuban, bhen-kai-deaw, and bhisadarn body further, being took-see, took-kai, took-wong, took-ong, including humans, humans’ nurturers, belong to the white lineage, middle lineage, dark lineage, the small realm, the big realm, undisclosed realm, and disclosed realm.*

The Original Formation of Body

The original formation of the arupa-brahma body is a tiny spot of clean and clear sphere.

At the inner origin, there is the element & essence of magga-panna which forms an enclosure where the ignorance (avijjanusaya) covers it as the external layer.

For the second outer level, there is the element & essence of magga-citta which forms an enclosure where the obsession with sensual passion (kamaraganusaya) covers it as the external layer.

For the third outer level, there is the element & essence of pathama-magga which forms an enclosure where the resistance (patighanusaya) covers it as the external layer.

Let the human body overlap, shuffle, and multiply until becoming very firm. Then, enter the machine which runs to enable avijjanusaya to run reversely until it is discharged from covering the magga-panna. Hence, magga-panna turns clearer and enlarges to the size of the unclouded full moon. Next, run the magga-panna to make it crystal clear and enlarge further. Let the human body to run the machine of kamaraganusaya reversely until it is discharged from magga-citta, in the same manner. Once the magga-citta is discharged from covering, it becomes clearer and enlarges per one's wish. Then, run the machine to enable magga-citta to become clear and enlarges furthermore, step by step. Thus, multiply the human body until it becomes very firm, and let the human body take control over the machine of patikanusaya and run it reversely until it is discharged and uncovered upon the pathama-magga. Hence, the pathama-magga enlarges and becomes clearer. Run the machine to make pathama-magga to become clearer and larger respectively.

The Dhammakaya, pathama-magga, magga-citta, and magga-panna, which are freed from the three anusaya namely kamaraganusaya, pathikanusaya, and avijjanusaya, are the Dhamma Body which is the assembly of Dhamma as follows:

- A. Pathama-magga is the true flesh and skin which is the topmost extraction of the Vinaya Pitaka.
- B. Magga-citta is the true flesh and skin which is the topmost extraction of the Suttanta Pitaka.
- C. Magga-panna is the true flesh and skin which is the topmost extraction of the Abhidhamma Pitaka.

The term 'Dhammakaya' means the flesh whose heart is pathama-magga, whose citta is magga-citta, and whose vinnana is magga-panna. Then, run the machine to make Dhammakaya become clear and enlarge. Every machine overlaps each other in multiplication within the heart of machine, of the heart of inner machine, and so on, without reversal. The controller or the one who runs each machine is at stationing on each machine. They overlap one another within the heart of every single machine, available infinitely towards the sublime state. They might be available inwardly and furtherly with no end. As we understand the arupa-brahma body, the other bodies are about the same as follows:

The Original Formation of the 16 Levels of Rupa-Brahma Body

- A. The inner origin has adhipanna as its enclosure where moha forms the external covering layer.
- B. The second outer level has adhicitta as its enclosure where raga forms the external covering layer.
- C. The third outer level has adhisila as its enclosure where dhosa forms the external covering layer.

Let the human body to overlap, shuffle, and multiply until becoming firm, and take control of each of the machine of dhosa, raga, and moha. Make them run reversely

until they are discharged from adhisila, adhicitta, and adhipanna. Hence, adhisila, adhicitta, and adhipanna will become clear and enlarge. Next, run the machine of adhisila, adhicitta, and adhipanna to make them even clearer and larger, respectively, as the aforesaid.

The Original Formation of the Celestial Body

Run the machine in the same manner as follows:

- A. The inner origin has panna as its enclosure where moha forms the external covering layer.
- B. The second outer level has samadhi as its enclosure where lobha forms the external covering layer.
- C. The third outer level has sila as its enclosure where dhosa forms the external covering layer.

Let the human body to overlap, shuffle, and multiply until becoming firm, and take control over each of the machine of dhosa, lobha, and moha. Thus, run them reversely until they are discharged from covering sila, samadhi, and panna. This makes sila, Samadhi, and panna become clearer and larger. Next, run the machine of sila, Samadhi, and panna, to run more quickly and powerfully. This will cause the sila, Samadhi, and panna to become even clearer and larger, respectively.

The Original Formation of Human Body

Run the machine in the same manner as follows:

- A. The inner origin has bhavana as its enclosure where micchadhiiti wrong view (micchaditthi) forms the external covering layer.

- B. The second outer level has sila as its enclosure where ill will (byapado) forms the external covering layer.
- C. The third outer level has dhana as its enclosure where covetousness (abhijjha) forms the external covering layer.

Let the human body overlap each other, shuffle, and multiply until becoming firm and strong. Then, trace into the heart of each machine. Control the machine of covetousness (abhijjha), ill will (byapado), wrong view (miccha ditthi) to run reversely until they are discharged from covering the dhana sphere, sila sphere, and panna sphere. This will make the spheres become clearer and larger. Then, run the machine of dhana, sila, and bhavana, each, to operate more quickly and powerfully, until the dhana sphere, sila sphere, and bhavana sphere become even clearer and larger respectively.

According to the aforesaid, we run the machines from the state of refinement towards crudeness. This means that we run the machine of pathama-magga, magga-citta, and magga-panna of the Dhamma body until reaching the machine of dhana, sila, and bhavana of the human body.

From now on, we are to explain the method for running the machines from the state of crudeness towards refinement. This is not much different from the earlier. The method is to run machines in the human body, celestial body, rupa-brahma body, arupa-brahma body, and the Dhamma body, one by one, respectively. This is to do it from the cruder towards the more refined. The running of machines is to run from the machines within human body until reaching the machines within Dhamma body as follows:

Running The Machines of the Bad & Good Lineage

The Bad Lineage includes covetousness (abhijjha), ill will (byapado), wrong view (miccha ditthi), lobha, dhosa, moha, raga, dhosa, moha, kamaraganusaya, patikanusaya, and avijjanusaya to enlarge and discharged from covering those of the Good Lineage.

The Good Lineage includes dhana, sila, bhavana, sila, Samadhi, panna, adhisila, adhicitta, adhipanna, pathama-magga, magga-citta, and magga-panna. We run the machines of the Good Lineage, each at one time, allowing them to enlarge and become clear, respectively. This is like flowers which are unwrapped and bloom.

The Three Realm

The three realm means (1) The Sensual Realm (2) The Rupa Realm, and (3) The Arupa Realm

The sensual realm is the realm of living beings who still cling to the sensual desire. This realm includes the heaven, the human world, and the four spheres of the misfortune which are the sphere of hungry ghost (peta), the sphere of demon (asurakaya), the sphere of hell, and the sphere of animal.

The rupa realm is the realm of rupa-brahma. This realm can be divided into 16 levels.

The arupa realm is the real of arupa-brahma. This realm can be divided into 4 levels.

Investigate the human realm all over including the Sumeru Mountain as well as the four human worlds. Investigate the appearance of people in each human world to see how they look like. Then, investigate the edge of the universe,

followed by the six levels of heaven. Investigate the celestial properties of angels in each level of heaven and ask them what karma and merit they committed which yield the fruition of their celestial wealth. Then, investigate the 16 levels of rupa-brahma realm. Unify one's perception, remembrance, thought, and cognition into the body of those brahmas and ask them what karma they committed. Investigate the karma of living beings in the Three Realm. Investigate all over. Then, investigate the sub-machines whose operation is running all over each human body. The machine is within the center of origin of a human. There are the larger machines which are older and more refined resting within forwardly. The principle for detangling the element & essence is that the larger rests within the smaller always. This is similar to the air which is immaterial. It rests inside the smaller such as a Buddhist Chapel, buildings, and houses. The condition of the material world is the opposite as the smaller must be inside the bigger always. Each machine has the heart of machine.

Within the heart of machine, there is the controller of machine. Within the heart of the machine controller, there is another machine. Within the heart of such machine, there is another controller. It is like this furthermore towards the more refinement until reaching the innermost sublime state of the machine and machine controller. Investigate the controlled machine which is running within the innermost refinement of origin and investigate the sub-machines which rely on the big machine. The sub-machines are working all over one's body, and every single one of them has the controller inside the heart of machine. If the controller belongs to the Dark Lineage, it will insert evilness and illness into the machine causing each human to suffer in various ways. If the machine belongs to the White Lineage, it will be controlled to cause goodness and happiness, as

these are inserted into the machine and cause good consequences. The machine in each human is the sub-machine which works coordinately with the big machine of human realm. This means that in the middle of center of human realm, there is a big machine established in the middle. This big machine is for controlling the sub-machines in the form of distribution to each single human being. When a human commits misdeeds, it is the Dark Lineage who controls the machine. If a human commits good deeds, it is the White Lineage who controls the machine. If a human commits neither good nor bad deeds, it is the Middle Lineage who controls the machine. It depends on the Lineage who is more refined to enter the very core to take control.

For the six levels of heaven, each angel also has a machine which is controlled by a controller similar to a human. This is the same to all angels in every level of heaven. There is a major machine for all of the six levels of heaven. One machine is within the very core of Origin of the Sensual Realm. This major machine transmits to every single machine, including the major machine and sub-machine within humans and angels in all of the six levels of heaven. For each of the machine controller, if its innermost core is dark, the Dark Lineage controls to do misdeeds with defilements. If the innermost core is white, the White Lineage takes control to do good deeds including moral discipline, meditation, and wisdom, which belong to the good lineage.

Regarding the 16 levels of rupa-brahma and 4 levels of arupa-brahma, there is also the major machine, sub-machine, the controller of major machine, and the controller of sub-machine, similar to the those of the human. The difference is that the five levels of Siddjavasa brahma world are the supramundane level. The machine and machine controller operate accordingly to the virtues of

Anagami Sainthood who are noble disciples with no five lower fetters (samyojana) which are belief in a self (sakkaya-ditthi), doubt (vicikiccha), attachment to rites and rituals (silabbata-paramasa), anger (pathiga) and lust (raga)*, unlike the mundane ones.

The Three Realm has one major machine located within the very core of The Three Realm's center. This major machine is the major one among other sub-machines all over the Three Realm. When this major machine operates, it controls other sub-machines throughout the Three Realm to work along similar to the transmission of radio activity. To exemplify, when the major machine is turned on, it does transmission to the other radio receivers.

The Sphere of the Misfortune

Visit the spheres of the misfortune to see the demons (asurakaya) and hungry ghosts (peta). We can see their place. Both of them, sometimes, live on earth in the hidden dimension where humans can rarely see. Use the human body to trace into the very core towards origin of those misfortunate bodies until we can see the machine of the Dark Lineage which controls those bodies to be demons and hungry ghosts. The Dark inserts sin energy into the machine in order to make the machine running similar to the electricity which runs through an electric wire. The sin energy *lan, sarn, bhon, bhen, suam, sorn, roi-sai* all over the whole body of demons and hungry ghosts which result in the feeling of suffering and painful as if they were in flame at all time. This is due to the sin that the Dark Lineage fills into the machine. Whereas the hell beings and animals also have their machines controlled by the Dark Lineage to yield sinful consequences as the machine is at work made possible by the sin energy in the same manner as the demons and the hungry ghosts, but it is lighter. For

humans, one suffers when the Dark Lineage takes control of the machine which runs as energized by sin. One feels happy because the White Lineage controls the machine which runs as energized by merit, similar to the electricity which is transmitted along an electric cable. Whenever one feels neither happy nor suffering, it is the Middle Lineage who is the active controller of machine by energizing the running machine with neither happiness nor suffering. Thus, one feels indifferent or neither happy nor suffering.

The Major Hell can be Divided into 8 Levels as Follows:

1. Samjiva Naraka
2. Kalasutra Naraka
3. Samghata Naraka
4. Raurava Naraka
5. Maharaurava Naraka
6. Tapa Naraka
7. Mahatapa Naraka
8. Avici Maha Naraka

Each of the eight major hells has ussada naraka as the surrounding minor hell located in four directions, four of them in each direction. So, totaling, there are 16 minor hells. There are also the purgatories (yamaloka) locate in the four directions, ten of them in each direction. Thus, totally, there are 40 purgatories. In conclusion, each of the major hell realms has the surrounding minor hells of 56 hells, similar to all of the eight major hells.

The hell beings have their machines controlled by the Dark Lineage to become hell beings as energized by the sin. The machine is operated to run powerfully, more or

less, resulting in continual suffering. As we let our human body to trace inward to take control of the machine to stop working, the hell beings are freed from suffering. Then, run the machine of the White Lineage and charge them with merit fulfilling the center of origin and run the machine of perception, remembrance, thought, and cognition, enabling the hell being to reborn into any place and anywhere. We have to charge into the center of Dhammakaya of ours, followed by the center of Nirvana, small realms, big realms, run the machine in multiplication, *tub-tawee*, *jong-thanon*, *bisadarn*, *patiharn*, *tub-tawee*, with no regression, from the crudest to the most refinement. Flip the elements & essences to become those of the White Lineage and purify the elements & essences to become clean. Then, *chearm-serm*, purify the elements & essences to be clean well, and send them to reborn somewhere per our wish. Unify our perception, remembrance, thought, and cognition to rest within the perception, remembrance, thought, and cognition, of those hell beings, and ask them about their suffering and past karma. Ask them anything as per our wish. If we wish to investigate the machine which is being controlled, we have to insert the human body into the heart of machine which is located in their center of origin. Then, trace inward respectively without regression.

The Governing of Element & Essence in The Three Realm

To investigate the machines that govern the wellness of the human, the celestial, the rupa-brahma, the arupa-brahma, and the Dhamma body, we have to enter the center of origin of such body. Thus, we will see the chain of working machines, starting from the major machine of smaller realm towards the sub-machines which are working to nurture the organs, as well as every single skin pore and hairline of each body. Each body has its own machine, one for each body. The main station

is located at the center of small realm whereas the end-station of machines are located all over organs, skin pores, and hairlines. This is similar to every single body from the human body to the Dhamma body. These wellness nurturing machines are regularly controlled and operated by the Dark Lineage, but when the White Lineage becomes more refined, the White Lineage will take control and operate the machines into the beneficial way, as well as dismantling and destroying the machines of Dark Lineage. Thus, the White Lineage exercises the superknowledge or *vijja* to build the machines of its own. With the superknowledge or *vijja*, the machines of the Dark Lineage are dismantled, destroyed, and replaced by those new ones of the White Lineage infinitely throughout the line. This starts from the major machine within the center of small realm until the machine of Lokantara Hell. The White Lineage attempts to solve this continuously. Within the machines that nurture wellness or well-being, the Dark Lineage inserts wealth into the machines and run them to control the center of origin of such body to be *bhon, bhen, suam, sorn, and roi-sai* with wealth and good qualities such as gain, dignity, fame, happiness, properties, being knowledgable, being wise, being educated, being accredited, as well as other goodness and virtues. All of these are called 'wealth' whereas the 'quality' means the happy body and mind which are the consequence of the aforesaid 'wealth.' The Dark Lineage runs the machines to nurture one's being like, but one falls under governance of the Dark Lineage. So, the Dark Lineage is capable of turning over such wealth and qualities to become disadvantageous and harmful, at any time. This is unlike the White Lineage whose wealth and qualities are harmless and bring about only prosperity without alteration towards the evil which leads to regression and worsening. The White Lineage controls the Dark Lineage's machine to run reversely in order to be disconnected from the Dark Lineage's

machines. Then, the White Lineage dismantles and destroys such machines completely; thereafter, the White Lineage builds its own machines which it controls to enable only the good consequences by running the machine with the insertion of wealth, qualities, sacred merit, *tub-tawee*, *jong-thanon*, *bisadarn*, *patiharn*, *tub-tawee*, with no regression, *being tow*, *chood*, *chan*, *torn*, *parg*, *pued*, for uncountable *ayu-dhat* and *ayu-parami* in multi-levels, counting as *tow*, *chood*, *chan*, *torn*, *parg*, and *pued*, to be 1 *jong-thanon*, *bisadarn*, *patiharn*, *tub-tawee*, with no regression. Doing this to every single body from the human body until reaching the Dhamma body. So, every body is fulfilled with wealth, qualities, and sacred merit whereas the Dark Lineage's machines, which are the defiled wealth, are broken down immediately including covetousness (*abhijjha*) ill will (*byapado*) wrong view (*miccha ditthi*) *lobha*, *dhosa*, *moha*, *raga*, *dhosa*, *moha*, *kamaraganusaya*, *patikhanusaya*, and *avijjanusaya*.

The wealth of the White Lineage includes *dhana*, *silā*, *bhavana*, *silā*, *Samadhi*, *panna*, *adhisilā*, *adhicitta*, *adhipanna*, *pathama-magga*, *magga-citta*, *magga-panna*, *Gotrabhu*, *Sotapanna*, *Sagidagami*, *Anagami*, *Arahat*, the enlightened Buddhahood, entering *nirodha*, and enlightenment within *nirodha*, these are the wealth, qualities, and sacred merit of the White Lineage. The White Lineage will prosper them in manifold for an infinite *ayu-dhat* and *ayu-parami* for each single body, from the human body towards the Dhamma body throughout the crudest to the most sublime state.

The Four Sphere of the Misfortune

The four sphere of the misfortune are the sphere of hungry ghost (*peta*), the sphere of demon (*asurakaya*), the sphere of animal, and the sphere of hell being. Each of the major hells, minor hells, and *Lokantara Hell*, has its own working machine. To

explain, the Dark Lineage controls the machines that make people commit misdeeds according to their Pitaka which are covetousness (abhijjha) ill will (byapado) wrong view (micchaditthi) greed (lobha) anger (dhosa) delusion (moha) lust (raga) anger (dhosa) delusion (moha) obsession with sensual passion (kamaraganusaya) resistance (patighanusaya) ignorance (avijjanusaya). They run the machines by charging the sin, respectively. When it is about time, the center of sin pulls one to reborn in such hell. Then, they charge sin into the machines and run the machines by adding suffering, which is the consequence of sin, into the center of origin of hell beings who reborn into such hell. Thus, they have suffering *bhon, bhen, suam, sorn, and roi-sai* which can be felt all over their body. They have to suffer like this until the end. If the sin is abundant, the machines work powerfully. With less sin, the machines work weaker and slower. If the sin is moderate, the machines work moderately, not too quickly or slowly. When one is to be freed from suffering, the White Lineage will solve this by entering the machine to take control and run the machine clockwise. Hence, the hell being will be freed from suffering.

The Method for Helping Hell Beings

In order to help hell beings and beings of the misfortune spheres to be freed from suffering, we have to multiply their human body in manifold with the human body and the Buddha's body both in the small and big realm. Next, purify the body to be clean and insert into the human body of Lord Primitive Element and Lord Primordial Nirvana. Then, run the machine by controlling every single machine of the Dark Lineage from the major machine towards the end station machines. Control the machines to work reversely and suspend their operation, every single one of them. Hence, dismantle and destroy all of the machines. Then, exercising

the superknowledge or vijja to build and establish new machines which totally and completely belong to the White Lineage. Then, enter the machines for operation by directing them to run clockwise as the White Lineage's movement. Therefore, charge the wealth, qualities, and sacred merit as *tub-tawee*, *jong-thanon*, *bisadarn*, *patiharn*, *tub-tawee*, with no regression, being *tow*, *chood*, *chan*, *torn*, *parg*, *pued*, for uncountable *ayu-dhat* and *ayu-parami* in multi-levels, counting as 1 *jong-thanon*, *patiharn*, *bisadarn*, *tub-tawee*, with no regression. Doing this throughout the crudest to the most sublime state in manifold. The body of hell being or the misfortunate being will be freed from suffering. This is because we charge sacred merit to fulfill every single body. Thus, run the machines to settle the spheres of pathama-magga, magga-citta, magga-panna, Gotrabhu, Sotapanna, Sagidagami, Anagami, Arahat, the enlightened Buddhahood, entering nirodha, and enlightened within nirodha within every single body which is freed from hell and the realms of the misfortune. Once they have the human form, we accompany them to listen to the sermon of the Lord Gotama Buddha who is the religion owner. After listening to the sermon, one will attain enlightenment as well as gaining human wealth, celestial wealth, and Nirvana wealth, altogether.

The Machine

The machine of humans.

The machine of humans lie within the origin as follows:

- (1) The external are the perception machine, remembrance machine, thought machine, and cognition machine.

- (2) The second inner levels are the body controlling machine, the speech controlling machine, and the mind controlling machine. These rest within the heart of (1).
- (3) The third inner levels are the the sphere of existence (okasa-loka) controlling machine, the the world of aggregates (khanda-loka) controlling machine, and the the living beings (satta-loka) controlling machine. These rest within the heart of machine in (2).
- (4) The fourth inner levels are the sensuous existence (kamabhava) controlling machine which means that the Dark Lineage inserts sensuous pleasure (kama) into the machine and run the machine in the middle of origin of the living beings (satta-loka), so the sensuous pleasure (kama) *bhon, bhen, suam, sorn, and roi-sai* all over the body of living beings in the kama-bhava who have been *bhon, bhen, suam, sorn, and roi-sai* with the sensual flavor. This machine rests within the heart of machine in (3).
- (5) The fifth inner level are the 16 levels of rupa-brahma controlling machine. The Dark Lineage inserts the five mental factors of jhana into the machine and run the machine to enable jhana within the origin of such rupa-brahma. Thus, the machine is operated to enable the mental factors of jhana to overwhelm, bath, marinate, penetrate, and thread through *bhon, bhen, suam, sorn, and roi-sai* to enjoy the happiness from jhana. This machine rests within the heart of machine in (4).
- (6) The machine that controls arupa-brahma and the noble ones in the Nirvana are similar to the aforesaid. To control the arupa-brahma, the Dark Lineage inserts arupa-jhana into the machine. To control the Noble Ones in the Nirvana, the Dark Lineage inserts nirodha into the machine. Then, they run the machine as the aforesaid.

The machines are explained as examples. It is possible for us to disperse (bisadarn) the machines even more and furthermore depending on one's competency to do so. But we can do it inwardly from layer to layer for both the machine and the machine controller.

The Machine of Animal

Each type of animal has its own corresponding machine. For example, the human have:

1. The machine in the origin of human.
2. The the sphere of existence (okasa-loka) machine. The the world of aggregates (khanda-loka) machine. The the living beings (satta-loka) machine. And the human world which rests within the heart of machine in (1).
3. The machine at the middle of the center of human realm which rests within the heart of machine in (2).

Every world has the three type of machine, as described above, similarly to every level and every realm including hell, heaven, and the Nirvana. In addition, they are linked and interconnected, altogether, forming chains of single network. Moreover, there is the big major machine which presides all of the stated machines. This major machine is located at the center of the small realm as the top machine of the rest throughout the small realms. The controller who stations at each machine is normally the one from the Dark Lineage. However, if the White Lineage becomes more refined, the White Lineage will be able to intervene the very core and take control of the machine to become under supervision of the White Lineage. Whichever Lineage can take control

of any machine, it will drive the machine with its pitaka or qualities in order to enforce the perception, remembrance, thought, cognition, action, speech, and mind of the the living beings (satta-loka) to be in-line to the Lineage's right and power with either the sacred merit or the sacred sin depending on the duty of such lineage.

The Machine Controller

As for the machine controller, if the Dark Lineage becomes more refined, it will be able to enter the innermost core in order to gain control and enable the evil things. If the White Lineage is more refined and able to take control of the innermost core, it will enable the good things. This is the same for every single machine, either the main one or the minor one. The six levels of heaven have the same height of 42,000 yojana each. The twenty levels of brahma world have the same height of 5,550,000 yojana. Measuring the distance from the edge of avici hell to the edge of nevasannanasannayatana, the distance is approximately 110,000,000 yojana. This is measured by the Dark Lineage in downsizing. If we are to measure the whole order, the distance will be a hundred times more. The Nirvana, the Three Realm, and the Lokantara Hell, each have three classifications, all alike, namely the inferior, the moderate, and the superior. The Nirvana itself can be classified into the superior, the moderate, and the inferior, respectively, according to the strength and weakness of element (dhatu) & essence (dhamma). The 20 levels of brahma realms can be classified according to the brahma's jhana as being inferior, moderate, and superior. The humans can also be classified into different classes as the lower class, the middle class, and the upper class. The beings in the four misfortune

realms can also be classified according to the suffering they experience as being worse, moderate, and better.

The distance between the Three Realm and the Nirvana is three times [of the diameter of the Three Realm]. The distance between the Three Realm and the Lokantara Hell is also three times [of the diameter of the Three Realm]. The Dhamma that enables one to reborn as a human are the 3 physical action, the 4 verbal action, and the 3 mental action. The Noble Ones of the Nirvana fill the ten wholesome actions into the machine and operate the machine to send one to reincarnate. As we investigate the machines of the Three Realm, please look at the working machine in the Nirvana which is located above near the upper edge as well as the machine in the Lokantara Hell which is located below near the lower edge.

The Governor of Machine

The governor of major machine who presides as the chairperson of the center of realm as stated in (1) is the very first Noble One or Lord Buddha of the Nirvana who is the first governor. Later on, if there are the additional of the second, third, forth, and fifth Lord Buddha or more arising to such Nirvana (Ayatana Nibbana), the first one teaches the superknowledge to the following ones respectively, so every single one of them can join to help governing the realm. But they belong to the element & essence of the Middle because they are mighty. All of the White Lineage's machine governors of every machine are Lord Buddhas. However, if the Dark Lineage can interfere within refinement to enter the innermost core, they will run the machine to turn to akusaladhamma or unwholesomeness. This changes the human to have bad action, bad speech, and bad thought, as well as being sinful and unwholesome, which yield the

consequence as suffering. When the White Lineage is more refined and able to enter the innermost core, it will run the machine of the White Lineage with kusaladhamma which makes one to have good action, good speech, and good thought, turning into goodness and wholesomeness, which yield happiness as the consequences. The machine of the Middle Lineage or Abhayagatadhamma makes one to have action, speech, and thought which are neither good nor bad, neither wholesome nor unwholesome. This happens to the action, speech, and thought in daily activities such as taking a shower, having a meal, standing, walking, sitting, sleeping, and etc. These activities are neither wholesome nor unwholesome. It is called abhayagatadhamma which is the Middle, neither good nor bad.

How to Investigate and Run Machine

The method is the same as we explained in investigation and running the machine of human, but the difference is that, for machine in the Nirvana, we have to add nirodha, which is bliss, into the machine and run it. We can render happiness by adding nirodha to the core of machine before we run it. For Lokantara Hell, take the intense sin which is originated from the wrong view that results in suffering and add it to the core of machine before running. Run the machines in such a way that they always spin. The machine in Nirvana and the machine in Lokantara Hell are available numerously. There are the major machine and minor machines where the White Lineage, the Middle Lineage, and the Dark Lineage have their controllers who station at each machine, similar to what we mentioned about the machine of human. The major machine of the Nirvana, the Three Realm, and the Lokantara Hell, can be regarded as the sub-machine of the Main Machine which is bigger than the major machines and

the rest. To investigate, we have to look at the center of the realm, we will see the machine and controller of such machine. Run the machine to control other machines, both the major and minor ones, to make them operate accordingly all over throughout all of the small realms. This means:

1. The Main Machine lies within the center of the Three Realm, inside the heart of machine in (2).
2. The Major Machine lies within the center of each realm namely the Nirvana, each of the Three Realm, the Lokantara Hell, they are the sub-stations of the Main Machine in (1). They lies within the heart of minor machines in (3)
3. The Major Machine the living beings (satta-loka) lies within the center of origin of the living beings (satta-loka) and Lokantara being is the sub-machine of the Major Machine located at the center of each of the realm stated in (2). They lie within the heart of minor machine in (4).
4. The Sub-Machines which are available all over the body of the living beings (satta-loka) are sub-stations of the major machines which are located at the center of origin as follows:
 - a. The remembrance machine lies within the heart of perception machine.
 - b. The thought machine lies within the heart of remembrance machine.
 - c. The cognition machine lies within the heart of thought machine. (หน้า 77)
 - d. The machine of five khanda lies within the heart of cognition machine.
 - e. The machine of twelve ayatana lies within the heart of machine of five khanda.
 - f. The machine of eighteen element (dhatu) lies within the heart of the machine of twelve ayatana.

- g. The machine of twenty two indriya lies within the heart of the machine of eighteen element.
- h. The machine of the four noble truth (ariyasacca) lies within the heart of the machine of twenty two indriya.
- i. The machine of the dependent origination (paticasamuppada) lies within the heart of the machine of the four noble truth (ariyasacca)
- j. The machine of the moral discipline (sila) lies within the heart of the machine of dependent origination (paticasamuppada).
- k. The machine of concentration (Samadhi) lies within the heart of the machine of moral discipline (sila).
- l. The machine of wisdom (panna) lies within the heart of the machine of concentration (Samadhi).

How to Improve an Individual to Behave Well

In order to improve ourselves or others to behave well, keep up with good conducts by abstaining from bad action, speech, and thought. Take the human body to be purified until it becomes clean and clear. Then, insert it into the innermost core of refinement. Thus, take control of the machine by ourselves. Run the machine per our own wish. This means that we operate the machine of the Dark Lineage that normally makes one to be evil and sinful by slow down the speed or reverse the movement. This is similar to the motor of vehicles that can be slowed down and reversed. So, we can be distant from the destination. In addition, we can run the machine of the White Lineage to spin more quickly, refinedly, and powerfully, without regression. Moreover, we can add the essence or Dhamma of the White Lineage such as generosity (dhana), moral discipline (sila), and meditation (bhavana) into the machine in order to operate. These are the good essences for

humans. Run the machine reversely to discharge the unwholesome essences of human body, so they are eliminated from perception, remembrance, thought, and cognition. Run the good machine in manifold without regression from the crudest to the most sublime state. Doing *jong-thanon, bisadarn, patiharn, tub-tawee, bhen tow, chood, chan, torn, parg, pued and pued*, and return to *bhen parg, tow, chood, chan, torn, parg, pued*, repeatedly as many as 1 – 2 – 3 – 4 – 5 levels towards infinity as the active superknowledge, continually, without ending.

How to Investigate an Individual

In order to investigate an individual to know his or her habit and conduct as being meritorious or sinful, or the potential to attain the pathama-magga sphere, we have to take our human body and multiply the body firmly in manifold. Then, purify the body to be clean and clear, and send such body into the innermost refinement of the core of the machine's heart of the individual's perception machine, remembrance machine, thought machine, and cognition machine, and trace into the machine which is working within the very core of perception, remembrance, thought, and cognition. Thus, we will be able to know the Lineage that the individual belongs to. If we find the controller from the White Lineage, the individual belongs to the good side. If we find that the controller is from the Dark Lineage, he or she belongs to the bad side. If we find the controller of machine as the Middle Lineage, he or she belongs to the neither good nor bad side. Hence, we can exercise the superknowledge to convert him or her to belong to the White Lineage. Control his or her machine to facilitate good conducts further. The human body is merely the puppet which depends on the controllers from the White, the Middle, and the Dark Lineage, to direct here and there.

How to Know Something

Insert one's cognition to overlap within the center of origin of such thing. Then, trace inward to the innermost core of origin, respectively and continually, without regression. One must be firmly still.

The Supreme Governing Machine

The supreme governing machines which outstand the rest are as follows:

1. The Right Seizing Machine
2. The Power Seizing Machine
3. The Enforcing to be Merit Machine
4. The Enforcing to be Sin Machine
5. The Enforcing to be Perfection Machine
6. The Enforcing to be Radiance Machine
7. The Enforcing to be Force Machine
8. The Enforcing to be Might Machine

These machines must be available for every single realm and the major machines and minor machines which operate to enforce the being of pathama-magga, magga-citta, magga-panna, Gotrabhu, Sotapanna, Sagidagami, Anagami, Arahant, the Buddhahood enlightenment, entering nirodha, enlightenment within nirodha, calculation within the very core of enlightenment, insight within enlightenment, the major machines and minor machines which enforce the being of good tipitaka, bad tipitaka, the neither good nor bad tipitaka, and the discharging from the bad tipitaka which is akusaladhamma, the machine of the world of aggregates (khandaloka), the sphere of existence (okasa-loka), the living beings (satta-loka), and other conditions which are like this realm. All of them have their own for every single

one of them. They are linked and interconnected, forming the network of chains throughout every realm. The more refined, the larger and older machine accordingly. The Lord Buddhas who dwell in the Nirvana, which is more refined, have larger bodies with older elements, in accordance to the corresponding realm. No matter how many realm there are, their centers are corresponded, all alike. This is the same to the major machines and minor machines as well as other conditions. For one single object, no matter how many there are, their centers are perfectly corresponded, all alike. All the power within the humans' sphere of origin, each realm has body of different colors, every color, every line, every body, every Noble One, every clan, both humans and humans' nurturers, and there are realms of the White Lineage, Middle Lineage, and Dark Lineage, and the realms of the nurturers of the White Lineage, Middle Lineage, and Dark Lineage, as well as the realm of *tow*, realm of *chood*, realm of *chan*, realm of *torn*, realm of *parg*, realm of *pued*, and realms of *pued* and *pued* and *pued* furthermore with no reversal, towards infinity.

How to Run Machines

First of all, before one runs any machine, one has to enter the heart of Machine of Right prior to any other machine. This is because the Machine of Right governs the rest to be succeeded. Then, one can run the Machine of Power, the Machine of Merit, the Machine of Perfection (*parami*), the Machine of Radiance (*rassami*), the Machine of Force, and the Machine of Might, respectively prior to running other machines. This is the same for every time we wish to run any machine. We have to run these machines first, and we can run other machines later. Do these first every time.

The Refinement of Machines

The Machine of Right is more refined than the Machine of Power. The Machine of Power is more refined than the Machine of Sacred Merit and Sacred Sin. The Machine of Sacred Merit and the Machine of Sacred Sin have equal refinement level, but the Machine of Sacred Merit is more powerful in enabling consequences as the fruition of merit is infinite. Although one has reached the Nirvana, the merit fruition will not reach the end. There will be further Nirvana which is infinite and bears fruition without limitation as this and that. The more merit, the more fruition as infinity and endlessly. For the sacred sin, its fruition is weaker than merit. The maximum fruition of sin is the Lokantara Hell only whereas the allocated power limits the worst sinful deeds as anantariya-kamma only.

The Machine of Right, the Machine of Power, the Machine of Sacred Merit, the Machine of Sacred Sin, the Machinen of Perfection (parami), the Machine of Radiance, the Machine of Force, the Machine of Might, and other conditions, each has *tow*, *chood*, *chan*, *torn*, *parg*, and *pued* infinitely for every single one of them, of which we can do dispersion (bisadarn).

The Machine of Right is the machine that can accomplish everything. So, it is named 'kreuang sith.'

For the Buddhahood Enlightenment Machine, when one runs this machine, it enables the arising of insightful enlightenment of Buddhahood.

The Cessation Machine or the Machine of Nirodha enables one to become still firmly and forwardly without regression when it is run.

The Machine of Enlightenment within Nirodha is the machine that enables insightful knowledge upon various phenomena which arises within the firm stillness.

The Calculation Machine, when one runs it, enables the insight knowledge to arise and allow one to know the number of the first enlightenment within nirodha, the second enlightenment within nirodha, third enlightenment within nirodha, the fourth, the fifth, the sixth, the seventh, the eighth... the hundredth... the thousandth... the ten thousandth... the hundred thousandth... the millionth... the ten millionth... the asangaiya... and further than asangaiya. The calculation is made possible with the insight of the Buddhahood. This means that one has to become firmly still at a single unification until the intuition arises allowing one to know the number. If the firm stillness of mind is not good enough, the calculation will be wrong.

The Sacred Merit and Sacred Sin: Both the sacred merit and sacred are available to both the White Lineage and Dark Lineage. The Sacred Merit of the White Lineage yields results like the story of Punna farmer whose rice field plough turned soil into gold. Also, as in the case of the flower man of King Bhimbisara and Culekasataka Brahmin whose merit making yielded consequences immediately. For the Sacred Sin, it is the case of Devadatta, King Suppabuddha and Lady Cincamanavika who harmed the Lord Buddha. Thus, the Lord of Primitive Element sent the Sacred Sin to make the ground break apart and pull them to avici hell. For the Sacred Merit, when one made merit with the Lord Buddha, the Lord of Primitive Element sent the Sacred Merit to enable the amazing and immediate fruition of merit.

The Tipitaka

The tipitaka within one's body.

One's human body is the assembly of 84,000 dhamma khanda which are 21,000 khanda of vinaya pitaka, 21,000 khanda of suddanta pitaka, and 42,000 khanda of abhidhamma pitaka. Each khanda can be dispersed (bisadarn) into the additional of 84,000 khanda. The additional 84,000 khanda can be dispersed (bisadarn) again into 84,000 khanda more for each. Then, we can do the dispersion (bisadarn) with each of the 84,000 more khanda additionally. Do the dispersion (bisadarn) this way until the ayu-dhat and ayu-parami become uncountable. The more we do dispersion (bisadarn) over the dhamma khanda, the more availability of human body all over because the body of dhamma khanda is one. The 84,000 dhamma khanda can be concluded as follows:

1. The White Lineage's Tipitaka (kusaladhamma) or the wholesome dhamma.

Dhana	Sila	Bhavana	within human body
Sila	Samadhi	Panna	within celestial body
Adhisila	Adhicitta	Adhipanna	within rupa-brahma body
Pathama-magga	Magga-citta	Magga-panna	within arupa-brahma body

This is the tipitaka of the wholesome White Lineage whereas the Dhamma Body is the supramundane body, the true flesh and skin of vinaya pitaka, suddanta pitaka, and abhidhamma pitaka, which are pure and freed from defilements as well as all the blemish namely covetousness (abhijjha) ill will (byapado) wrong view (miccha ditthi) lobha, dhosa, moha, raga, dhosa, moha, kamaraganusaya, patikhanusaya, and avijjanusaya. The much more one disperses (bisadarn) the tipitaka, no matter how further and more refine, the enclosing defilements become loosen of their tie, more and more. Each of the dhana sphere, sila sphere, bhavana sphere, sila sphere,

Samadhi sphere, panna sphere, adhisila sphere, adhicitta sphere, adhipanna sphere, pathama-magga, magga-citta, magga-panna, Gotrabhu, Sotapanna, Sagidagami, Anagami, Arahat, entering nirodha with enlightened Buddhahood, and enlightened within nirodha, will enlarge vastly more and more similar to flowers whose outer petals already bloomed and the inner petals start to fully blossom.

2. The Tipitaka of the Dark Lineage (akusaladhamma) or the unwholesome dhamma are as follows:

covetousness (abhijjha) ill will (byapado) wrong view (miccha ditthi) within the human body

lobha dhosa moha within the celestial body

raga dhosa moha within the rupa-brahma body

kamaraganusaya patikhanusaya avijjanusaya within arupa-brahma body

In term of covetousness (abhijjha) ill will (byapado) wrong view (miccha ditthi) lobha, dhosa, moha, raga, dhosa, moha, kamaraganusaya, patikhanusaya, avijjanusaya, the Dark Lineage add them into machines and take control. The location of the machine is at the center of origin of human. The sub-machines are cruder and located at the external. The big machines are more refined and located at the inner. These big machines which are more refined and located at the inner do control the outer sub-machines, but they inwardly lie within the hearts of other machines, from one and another whereas the machine controllers lie within the hearts of the inward machine controller, from one and another, in the same manner.

Each of the good or wholesome essence (kusaladhamma), the bad or unwholesome essence (akusaladhamma), and the middle or neither wholesome nor unwholesome essence (abhayagatadhamma) has its own tipitaka which equally comprises of 84,000 dhamma khanda as follows:

The Suttanta Pitaka	21,000 dhamma khanda
The Vinaya Pitaka	21,000 dhamma khanda
The Abhidhamma Pitaka	42,000 dhamma khanda

Every single body, ranging from the human body, celestial body, rupa-brahma body, arupa-brahma body, the Dhamma body, and the more refined bodies, from the crudest to the most sublime, [throughout] the bodies of *tow*, bodies of *chood*, bodies of *chan*, bodies of *torn*, bodies of *parg*, bodies of *pued*, and bodies of *pued* within *pued*, from the crudest to the most sublime including every color, every line, every body, every clan, every Noble one, both human and human's nurturer, including the White Lineage, the Middle Lineage, and the Dark Lineage, altogether, every single body, each of them has the three tipitaka(s) of the good, the bad, and the middle, which belong to the perception, remembrance, thought, and cognition of such body, similarly for every single body. For the crude body, the three tipitaka(s) are also crude. For the refined body, the three tipitaka(s) are also refined. This is because they form the enclosures over perception, remembrance, thought, and cognition of such body. In respect of the center of the three type of tipitaka(s), the good side has 84,000 centers which is equal to the dhamma khanda. The bad side also has 84,000 centers, equally to the dhamma khanda. The middle side also has 84,000 centers which is equal to the number of dhamma khanda. The aforesaid centers are within the origin of such body as follows:

1. The human body has the centers of good tipitaka as:
 - a. Dhana: The Suttanta Pitaka with 21,000 centers.
 - b. Sila: The Vinaya Pitaka with 21,000 centers.
 - c. Bhavana: The Abhidhamma Pitaka with 21,000 centers.

2. The human body has the centers of bad tipitaka as:
 - a. covetousness (abhijjha): The Suttanta Pitaka with 21,000 centers.
 - d. ill will (byapado): The Vinaya Pitaka with 21,000 centers.
 - e. wrong view (miccha ditthi): The Abhidhamma Pitaka with 21,000 centers.
3. The human body has the centers of the middle lineage which is neither good nor bad as:
 - a. Neither dhana nor covetousness (abhijjha): In between of the Suttanta Pitaka with 21,000 centers.
 - b. Neither sila nor ill will (byapado): In between of the Vinaya Pitaka with 21,000 centers.
 - c. Neither bhavana nor wrong view (miccha ditthi): In between of the Abhidhamma Pitaka with 21,000 centers.

The perception sphere, remembrance sphere, thought sphere, and cognition sphere of each body, enclose each other forming layers like the egg crust, the egg white, the egg yolk, and the center of egg yolk. So, we can conclude as follows:

1. Dhana encloses the perception sphere and remembrance sphere. covetousness (abhijjha) encloses the dhana sphere. The abhayagatadhamma is in between the dhana and covetousness (abhijjha)
2. Sila encloses the thought sphere. ill will (byapado) encloses the sila sphere. The abhayagatadhamma is in between the sila and ill will (byapado).
3. Bhavana encloses the cognition sphere. wrong view (miccha ditthi) encloses bhavana sphere. The abhayagatadhamma is in between the bhavana and wrong view (miccha ditthi).

Thus, investigate every center respectively until completing the 84,000 centers which are:

- a. Dhana: 21,000 centers
- b. Sila: 21,000 centers
- c. Bhavana: 42,000 centers

Each center has the beginning, the midpoint, and the end, namely the dhana sphere, sila sphere, and bhavana sphere, which are set like this for every center. At the center of each sphere, there are the beginning, the midpoint, and the end, namely the perception sphere, the remembrance sphere, the thought sphere, and the cognition sphere, with further respective refinement. So, they are regarded as the beginning, the midpoint, the end, and so on, for every center. There are also the unwholesome tipitaka which includes covetousness (abhijjha) ill will (byapado) wrong view (miccha ditthi) as well as the tipitaka of the abhayagatadhamma or the Middle which is neither good nor bad. These are set for every single center as the beginning, the midpoint, and the end, respectively and continually.

The more or less we do inwardly, the world of aggregates (khanda-loka) the living beings (satta-loka) the sphere of existence (okasa-loka) are paralleled altogether as much. There are the tipitaka of the good side, bad side, and the middle side, of the the world of aggregates (khanda-loka) the living beings (satta-loka) the sphere of existence (okasa-loka) altogether as much, with the number of tipitaka(s)' centers equal to the aforesaid.

The more or less we do inwardly, the external which is the Nirvana, the Three Realm, Lokantara Hell, the world of aggregates (khanda-loka) the living beings

(satta-loka) the sphere of existence (okasa-loka) are available in parallel upon each corresponding body from the crudest to the most sublime state. Then, disperse (bisadarn) the tipitaka of the good side, bad side, and the middle side, outwardly from the original 84,000 centers. This means that each of the original 84,000 centers can be dispersed (bisadarn) into the additional of 84,000 centers. Thereafter, for the third time, disperse (bisadarn) each of the additional 84,000 centers into 84,000 centers more. Then, disperse (bisadarn) furthermore and so on endlessly for the good side, the bad side, and the middle side. Each center is set to bind altogether including the good side, the bad side, and the middle side, similarly for every single center. The aforesaid are for human only. For other bodies such as the celestial body onward, the approach is the same, but the difference is the tipitaka(s) which enclose the perception, remembrance, thought, and cognition of those bodies.

a. The celestial body of the good side has sila, Samadhi, panna.

The celestial body of the bad side has lobha, dhosa, moha.

The celestial body of the middle side has non-sila, non-samadhi, non-panna, non-lobha, non-dhosa, and non-moha.

b. The rupa-brahma body of the good side has adhisila, adhicitta, adhipanna.

The rupa-brahma body of the bad side has raga, dhosa, moha.

The rupa-brahma body of the middle side has non-adhisila, non-adhicitta, non-adhipanna, non-raga, non-dhosa, and non-moha.

c. The arupa-brahma body of the good side has pathama-magga, magga-citta, magga-panna.

The arupa-brahma body of the bad side has kamaraganusaya, pathikanusaya, avijjanusaya

The arupa-brahma body of the middle side has non-pathama-magga, non-magga-citta, non-magga-panna, non-kamaraganusaya, non-pathikanusaya, non-avijjanusaya.

- d. The Dhamma body of the good side has pathama-magga, magga-citta, magga-panna, Gotrabhu, Sotapanna, Sagidagami, Anagami, Arahat, entering nirodha with the enlightened Buddhahood, and enlightenment within nirodha.

As for the tipitaka(s) of the good side, bad side, and middle side, we can disperse (bisadarn) each of them into the additional of 84,000 centers. The dispersion (bisadarn) can be repeated furthermore and so on endlessly. The refined bodies and further refined bodies, from the crudest to the most sublime state, can settle the tipitaka(s) of the good side, bad side, and middle side, similarly to every single body throughout the White Clan Lineage, the Middle Clan Lineage, the Dark Clan Lineage, as well as the human's nurturers from every color, every line, every body, every clan, every Noble One, both the small and big realm, as the White Clan Lineage, the Middle Clan Lineage, and the Dark Clan Lineage, in the same aspect described earlier about human body.

The World Within Each Body

The world within mundane bodies.

There are three worlds within each human body as follows:

1. the world of aggregates (khanda-loka) is the five aggregates or khanda which is the non-living element (dhatu). It serves the living elements which are perception, remembrance, thought, and cognition.

2. the living beings (satta-loka) is the living element namely perception, remembrance, thought, and cognition which lie within the five aggregates (khanda) as the server.
3. the sphere of existence (okasa-loka) is the air available in various spaces and gaps within one's body such as the ear canals, nostrils, and etc. These are the non-living element.

The Nirvana, the Three Realm, and Lokantara Hell, are available within the human body. All bodies within each realm have the five aggregates (khanda). Even the arupa-brahma also has five aggregates (khanda), all alike. The difference is that the five aggregates (khanda) of this realm is so sublime. The beings in sphere of hell and Lokantara Hell also have five aggregates (khanda). Moreover, the Noble Ones in the Nirvana also have five aggregates (khanda), but their khanda are named differently.

The World Within The Body of Noble Ones in Nirvana

1. The world of aggregates (khanda-loka) within the body of Noble Ones in Nirvana is called Dhamma Khanda, instead of five aggregates.
2. The living beings (satta-loka) within the body of Noble Ones in Nirvana is called Ariyasacca Dhamma, instead of satta-loka.
3. The sphere of existence (okasa-loka) within the body of Noble Ones in Nirvana is called the dhamma element (Dhamma Dhatu), instead of the sphere of existence (okasa-loka) which is the air element of the six elements, but it is more refined, delicate, and refreshing.

The Nirvana within the center of origin of human body is called 'the living Nirvana' which rests inside human body whereas the Nirvana which is located

above the Three Realm at the distance of three folds of the diameter of Three Realm is the residence of Lord Buddhas, Silent Buddhas, and fully enlightened Arahant disciples who already passed away and entered the Nirvana. This type of Nirvana is called 'Ayatana Nibbana' which has its center correspond to the center of the living Nirvana within human body.

As the element & essence enter meditative absorption (jhana) and deepen into meditation (samapatti) until reaching the right unification towards the living-Nirvana, this makes it possible to enter the center of the Nirvana Realm (Ayatana Nibbana). Hence, the Nirvana Realm which is located above will pull the element & essence into the realm in the same manner as the celestial body.

When one is to reincarnate, after one experiences the unification and pulling towards the center, the center of origin which is located in mother's uterus will pull one into the center of origin and settle there. Hence, as it is said that the human body has the world of aggregates (khanda-loka) the living beings (satta-loka) the sphere of existence (okasa-loka) are like the external world because the human body itself can also be accounted as another world. As such, there are the Nirvana, the Three Realm, and the Lokantara Hell, within every human body, all alike.

The the sphere of existence (okasa-loka) the world of aggregates (khanda-loka) the living beings (satta-loka) both outside and inside a body of such realm are:

1. The sphere of existence (okasa-loka) serves and sustains the world of aggregates (khanda-loka)
2. The world of aggregates (khanda-loka) serves and sustains the living beings (satta-loka) to enable their state of being

3. The living beings (satta-loka) can live as they rely on the world of aggregates (khanda-loka) and the sphere of existence (okasa-loka) which serve and sustain them.

The world within body is the five aggregates (khanda) which are the bases for serving perception, remembrance, thought, and cognition. These are the world of aggregates (khanda-loka) whereas the perception sphere, remembrance sphere, thought sphere, and cognition sphere which are the flesh and skin of perception, remembrance, thought, and cognition, are the living beings (satta-loka) who have the sphere of existence (okasa-loka) the world of aggregates (khanda-loka) serving and sustaining them.

The external and internal body sustain the world of aggregates (khanda-loka) and the living beings (satta-loka). The Nirvana, the Three Realm, the Lokantara Hell, human body, celestial body, rupa-brahma body, arupa-brahma body, and Dhamma Body, from the crudest to the most sublime state, the tipitaka(s) of the good, the bad, the middle, pathama-magga, magga-citta, magga-panna, Gotrabhu, Sotapanna, Sagidagami, Anagami, Arahata, entering nirodha within enlightened Buddhahood, enlightenment within nirodha, calculation over enlightenment, dhamma element (dhamma dhatu), dhamma khanda, ariyasacca dhamma, the major machines and minor machines, and other conditions, as a variation, which are available in this realm, are also available in every one of other realms as their own, including the 100 pakoti-asangaiya bhava or realms. They are available from the crudest to the most sublime state of the aforesaid 100 pakoti-asangaiya bhava or realms. The predated realms, no matter how much earlier and more refined they are, the aforesaid conditions are much more aged and refined accordingly to each corresponding realm. The conditions are

big for big realms, and they become small for small realms. What we have in our realm, every single one of other realms also have them. The differences are the crudeness and refinement as well as their sizes, either big or small, more or less, according to the level of respective realms, including the realm of White Lineage, realm of Middle Lineage, realm of Dark Lineage, the realm nurturers of the White Lineage, Middle Lineage, Dark Lineage, the hidden realm, the disclosed realm, the realm outside the body, the realm inside the body, the living realm, the non-living realm, from the crudest to the most sublime state, as becoming *tow*, *chood*, *chan*, *torn*, *parg*, *pued*, and *pued* within *pued*, endlessly, *jong-thanon*, *bisadarn*, *patiharn*, and *tub-tawee*, into manifold of sublimity, more and more, with no regression, all alike.

How to Investigate the Sphere Within the Center of Origin

To investigate the sphere within the center of origin, one will see the center of Nirvana, the center of Three Realm, and the center of Lokantara Hell, where numerous living beings live in.

The Nirvana, the Three Realm, and Lokantara Hell within the human body is called the internal Nirvana, the Three Realm, and Lokantara Hell, which are the ‘living part.’

The Nirvana, the Three Realm, and Lokantara Hell outside the human body is called the external Nirvana, the Three Realm, and Lokantara Hell, which are the ‘non-living part.’

Both the internal & external and the living & non-living Nirvana, the Three Realm, and the Lokantara Hell, coexist in parallel for every single body from the crudest to the most sublime state, in equal number of the body’s quantity. There centers are

also corresponded throughout every Nirvana, every Three Realm, and every Lokantara Hell. The machines at work of the Nirvana, the Three Realm, and the Lokantara Hell are also available, all alike.

For other bodies namely the celestial body, the rupa-brahma body, the arupa-brahma body, the Dhamma Body, and the furthermore refined bodies, from the crudest to the most sublime state, each of them also have the Nirvana, the Three Realm, the Lokantara Hell, both inside and outside, either living one or non-living one, which coexist in parallel like this for every single body. There are also the working major machines and working minor machines which operate continually and interconnectedly forming chains of network for each body from the crudest to the most sublime state, similar to those which are the described phenomena of the human body.

Tow of Body & Chood of Body

Tow of Body & Chood of Body

The human body, celestial body, rupa-brahma body, arupa-brahma body, Dhamma Body, and the further refined bodies, from the crudest to the most sublime state, are altogether accounted as 1 tow. This is similar to plates, bowls, and spoons which lie over each other forming 1 tow.

1 *tow* of bodies, which lie within each other, respectively, from the crudest to the most sublime state, is accounted as 1 *chood*.

1 *chood* of bodies, which lie within each other from the crudest to the most sublime state, is accounted as 1 *chan*.

1 *chan* of bodies, which multiply from the crudest to the most sublime state is accounted as 1 *torn*.

1 *torn* of bodies, which multiply from the crudest to the most sublime state is accounted as 1 *parg*.

1 *parg* of bodies, which multiply from the crudest to the most sublime state is accounted as 1 *pued*.

1 *pued* of bodies, which multiply from the crudest to the most sublime state is accounted as 1 *tow*, the 2nd.

1 *tow*, the second, of bodies, which multiply from the crudest to the most sublime state is accounted as 1 *chood*.

1 *chood* of bodies, which lie within each other from the crudest to the most sublime state, is accounted as 1 *chan*.

1 *chan* of bodies, which multiply from the crudest to the most sublime state is accounted as 1 *torn*.

1 *torn* of bodies, which multiply from the crudest to the most sublime state is accounted as 1 *parg*.

1 *parg* of bodies, which multiply from the crudest to the most sublime state is accounted as 1 *pued*.

1 *pued* of bodies, which multiply from the crudest to the most sublime state is accounted as 1 *tow*, the 3rd.

1 *tow*, the third, of bodies, which multiply from the crudest to the most sublime state is accounted as 1 *chood*.

1 *chood* of bodies, which lie within each other from the crudest to the most sublime state, is accounted as 1 *chan*.

1 *chan* of bodies, which multiply from the crudest to the most sublime state is accounted as 1 *torn*.

1 *torn* of bodies, which multiply from the crudest to the most sublime state is accounted as 1 *parg*.

Body of 1 *parg*, the third, can be multiplied from the crudest to the most sublime state to be 1 *pued*.

Body of 1 *pued*, the third, can be multiplied from the crudest to the most sublime state to be 1 *tow*, the 4th.

Multiply *tow*, *chood*, *chan*, *torn*, *parg*, *pued*, as the active superknowledge (*vijja*) like this for infinite *ayu-dhat* and *ayu-parami*, *jong-thanon*, *bisadarn*, *patiharn* and *tub-tawee* without regression.

The Meaning of ‘Jong-Thanon’

[When we exercise superknowledge], we do it to the Clan of White Lineage, Clan of Middle Lineage, Clan of Dark Lineage, every color, every line, every body, every clan, every Noble One, the nurturers of every body throughout the clans, and both small realms and big realms, in the same manner to every Noble One. For example, when one is to disperse (*bisadarn*) the 84,000 centers of *tipitaka*, one has to do dispersion (*bisadarn*) altogether throughout the Clan of White Lineage, Clan of Middle Lineage, and Clan of Dark Lineage. This is termed ‘Jong-Thanon,’ because the superknowledge is interconnected throughout the clans. No matter which superknowledge one is to exercise, if one does it altogether at once

throughout the Clan of White Lineage, Clan of Middle Lineage, and Clan of Dark Lineage, it is regarded as ‘Jong-Thanon,’ all alike.

The term ‘Jong-Thanon’ means exercising the single superknowledge further, more or less, from the crudest to the most sublime state, is accounted as 1 jong-thanon.

When the 1st level of *jong-thanon* is multiplied from the crudest to the most sublime state, it is accounted as 1 *bisadarn*.

When the 1st level of *jong-thanon* with 1 *bisadarn* is multiplied from the crudest to the most sublime state, it is accounted as 1 *patiharn*.

When the 1st level of *jong-thanon* with 1 *patiharn* is multiplied from the crudest to the most sublime state, it is accounted as 1 *tub-tawee*.

When the 1st level of *jong-thanon* with 1 *tub-tawee* is multiplied from the crudest to the most sublime state, it is accounted as 1 *jong-thanon*, the 2nd level.

When the 2nd level of *jong-thanon* is multiplied from the crudest to the most sublime state, it is accounted as 1 *bisadarn*, the 2nd level.

When the 2nd level of *jong-thanon* with 1 *bisadarn* is multiplied from the crudest to the most sublime state, it is accounted as 1 *patiharn*, the 2nd level.

When the 2nd level of *jong-thanon* with 1 *patiharn* is multiplied from the crudest to the most sublime state, it is accounted as 1 *tub-tawee*, the 2nd level.

When the 2nd level of *jong-thanon* with 1 *tub-tawee* is multiplied from the crudest to the most sublime state, it is accounted as 1 *jong-thanon*, the 3rd level.

Thereafter, do the *jong-thanon*, *bisadarn*, *patiharn*, *tub-tawee* in the 3rd, 4th, 5th, 6th level and more until reaching the million koti asangaiya, and so on, endlessly. This is called ‘the active superknowledge’ which never ceases or ends. Its availability will continue on respectively without dismissal.

The tipitaka of the good side, bad side, and middle side, can be dispersed (*bisadarn*) from the 84,000 centers into *jong-thanon*, *bisadarn*, *patiharn*, *tub-tawee*, *bhen*, *tow*, *chood*, *chun*, *torn*, *parg*, *pued*, and *pued* within *pued* within *pued*, endlessly, four uncountable *ayu-dhat* and *ayu-parami*. This takes the running of machines with dispersion (*bisadarn*), all alike.

Jong-thanon, *bisadarn*, *patiharn*, *tub-tawee*, are the active superknowledge like this for uncountable *ayu-dhat* and *ayu-parami*. Every single body including the body of *tow*, *chood*, *chun*, *torn*, *parg*, and *pued*, each has the Nirvana (Ayatana Nibbana), the Three Realm, and the Lokantara Hell. The internal ones and the external ones do have the centers which are corresponded to one another, all alike, from the crudest to the most sublime state of bodies in *tow*, *chood*, *chan*, *torn*, *parg*, and *pued*. All are corresponded. There are also the major machines and minor machines which work interconnectedly, so they form the chains of single network, as the aforesaid in the case of human body.

For the celestial body, *rupa-brahma* body, *arupa-brahma* body, Dhamma Body, and the further refined bodies, from the crudest to the most sublime state, they are similar to the human body. This means that they also have the Nirvana (Ayatana Nibbana), the Three Realm, the Lokantara Hell, both internally (the living) and externally (the non-living), as well as the major machines and minor machines which work interconnectedly and continually, whereas every single body has *tow*, *chood*, *chan*, *torn*, *parg*, *pued*, *pued* within *pued*, *pued* within *pued*, *pued* within

pued, jong-thanon, bisadarn, patiharn, tub-tawee, having the more refined ones lying within, having the larger ones lying within, having the more aged ones lying within, all alike, as the aforesaid in every aspect.

Every center of each entity is corresponded to one another. The centers of Nirvana(s) are also corresponded. The centers of machines are corresponded, from the crudest to the most sublime state.

The meaning of ‘from the crudest to the most sublime’ is that as one traces inward, more or less, no matter where one stops, the stopping point is accounted as ‘the most sublime state’ whereas the primary state which one had done for the first time, or regressing backward when comparing to the first primary state one had begun, more or less, no matter where one stops, such stopping point is accounted to be ‘the crudest state.’ The more one becomes refined as deepening inward, the cruder of the external it will be. For example, no matter how much refinement the human body achieves when deepening inward, the stopping point where one stops is regarded as ‘the most refined body.’ For the external, take the human body as the standard, as we do it reversely from the human body backwardly, the body will become larger and larger as well as cruder and cruder until the body’s single hairline can fit into the whole world.

Whatever is conditioned in this world, normally, the small things are within the bigger things. But the proportion of the conditioned element & essence is peculiar because it is contrary to those of the world as the bigger can rest within the smaller. The more refined rests within the cruder. This is the same to the overlapping of the uncountable tow and chood. The more we trace inward, the more refined and larger size it becomes. This is phenomena is the same to all element & essence.

The various explanation about the conditions that occur to human body are the same to other bodies, the body of nurturer who station at such bodies, including every color, every line, every body, every clan, every Noble One, the Clan of White Lineage, the Clan of Middle Lineage, the Clan of Dark Lineage, the small realm, the big realm, the hidden realm, and the disclosed realm, all alike.

How to Exercise The Active & Continual Superknowledge

Exercising the active & continual superknowledge means doing *tow, chood, chun, torn, parg, pued, pued* within *pued* as the 1st level, combine all of the 1st level, being or *bhen, tow, chood, chun, torn, parg, pued, pued* within *pued* as the 2nd level, combine all of the 2nd level, being or *bhen, tow, chood, chun, torn, parg, pued, pued* within *pued* as the 3rd level, combine all of the 3rd level, as the 4th, 5th, 6th, until reaching the 100th, the 10,000th, the 100,000th, the millionth, the ten millionth, and so on, endlessly, this is called ‘the active superknowledge’ which will never cease.

The *jong-thanon, bisadarn, patiharn, and tub-tawee*, are the active superknowledge which multiply into levels with the approach as explained previously, meaning that *jong-thanon, bisadarn, patiharn, tub-tawee*, all of the 1st level, being or *bhen jong-thanon, bisadarn, patiharn, tub-tawee*, all of the 2nd level, being or *bhen jong-thanon, bisadarn, patiharn, tub-tawee*, the 3rd level, combine all of the 3rd level altogether, being or *bhen jong-thanon, bisadarn, patiharn, tub-tawee*, the 4th, 5th, 6th, 7th, 8th, 9th, 10th... the 100th... , the 1,000th... , the 10,000th, the 10,000,000th ... and so on, endlessly, this is the active superknowledge which continues on without dismissal.

The method for exercising any superknowledge is to enter the inner core over the middle of the middle. This allows us to experience the true superknowledge, other than this will be wrong. Do not head to the left, right, front, back, or outside. Deepen into the middle of the middle. Proceeding into the inner core furthermore without regression. This will make us reach the true superknowledge of the Lord Buddha and the fully enlightened Arahats. We can reach their superknowledge by deepening into *nirodha* towards the middle of the middle continuously and endlessly. If we head towards outside, it will be wrong as the superknowledge there belongs to the Dark Lineage.

How to exercise superknowledge. In order to exercise superknowledge, we always have to do it to every single entity and every single body which can be lengthy from the crudest to the most sublime state. For example, link the perception, remembrance, thought, cognition, insight, merit, perfection (*parami*), radiance (*rassami*), force, might, *dhatu* lineage, *dhamma* lineage, wealth stream, age (*ayu*), covering the whole Clan of the White Lineage, every color, every line, every body, every clan, every Noble One, the human, the human's nurturer, the living part, the non-living part, the small realm, and the big realm. Interconnect them to become one and do dispersion (*bisadarn*) to become *chood*, *chun*, *torn*, smaller *parg*, medium *parg*, bigger *parg*. Then, purify, *serm-klan* and send them into the spacious core of the firm stillness within the origin of the White and multiply (*tub-tawee*), *jong-thanon*, *bisadarn*, *patiharn*, [and keep] multiplying [into manifold] from the crudest to the most sublime state for uncountable *ayu-dhat* and *ayu-dhamma*, becoming *tow*, *chood*, *chun*, *torn*, *parg*, and *pued*.

How to Assemble a Magnifier (*wan*) & Telescope (*klong*)

The magnifier and telescope are for investigating the superknowledge clearly, but they must be assembled with the element & essence as follows:

1. The element & essence of perception, remembrance, thought, and cognition.
2. The element & essence of Buddhahood enlightenment, the element & essence of nirodha, the element & essence of enlightenment within nirodha, and the calculation inside enlightenment within nirodha.

Both types of element & essence can be assembled into a magnifier and a telescope, similar to the human who use sand to create glass lens for magnifier and telescope. As both types of element & essence are even more refined, the magnifier and telescope which belong to each body will become more refined accordingly. The magnifier is crystal clear and clean. Its shape is rounded like glass lens or the sun. It is used for viewing whereas the telescope is more refined than the magnifier. Its shape is rounded and clear, located at the center-point of the magnifier. It is used for viewing even clearer, similar to the microscope which can see small things clearly. If the image is still unclear, one has to adjoin the additional magnifier and telescope further.

The method for adjoining the magnifier, telescope, insight, nirodha, enlightenment within nirodha, calculation inside the enlightenment within nirodha, perception, remembrance, thought, cognition, of every single body, throughout the Clan of the White Lineage, the Middle Lineage, and the Dark Lineage, each of all bodies has perception, remembrance, thought, cognition, magnifier, telescope, insight, nirodha, enlightenment within nirodha, calculation inside enlightenment within nirodha, every single body, adjoin all of them

together, including every body, every color, every line, every body, every clan, every Noble One, both the human and the human's nurturer, both the small realm and big realm. Then, purify them to be clean.

We can possibly adjoin the magnifier and telescope within only one spot which is the middle of the middle of the middle of the middle only, to be more refined furthermore without regression, from the crudest to the most sublime state. To view an image with a magnifier and telescope, we do not view it ahead like a pathway, but we view towards the middle of the middle of the middle. Thus, it becomes refined, more and more, without regression, from the crudest to the most sublime state. The more refinement towards the internal, the clearer of the magnifier and telescope. As such, one can see the superknowledge more clearly.

How to Listen to a Happening

To listen to the Dark Lineage's happening, do a flash insertion of our cognition into their innermost core. Then, keep up with stillness and listen to their happenings.

The Human Body of Lord Primitive Element

The Lord Primitive Element who is within the human body has spherical radiance which radiates as far as 40 meters in circumference whereas the diameter is 6 meters. The radiance is in 6 colors as follows:

1. The innermost level is the yellowish white like starlight.
2. The second outer level is the yellowish red.
3. The third outer level is soft white.

4. The fourth outer level is yellowish red or pink gold.
5. The fifth outer level is yellowish pink.
6. The sixth outer level is dark green like the jewel beetle.

These six colors of radiance of the human body of Lord Primitive Element is concealed by the Dark Lineage. Thus, humans cannot see with their naked eyes. But it is possible to see with the Dhammakaya's eyes.

The Right & Power

The right (siddhi) and power (amnat) are two different things. The right means having right over something completely. For example, gaining right to be a monarch, a universe ruler, a husband, a wife, the right over a plot of land, a farm, and an orchard. The power is a by product of having right. For example, a monarch has the right to rule his kingdom. Thus, his power [is limited according to such right.] Householders have the right over their farms and orchards, their power is limited as per the right.

To acquire right in the world, one has to try various ways as well as harming or killing each other using various weapons in order to compete for right. This is because a nation's right over one boundary means the power to govern according to such right.

To acquire right in the Dhamma way, there is no need to use weapons to harm and kill each other. One can use meditative mind or the mental power from mental calm and stillness which reaches the infinite level of refinement. This is termed 'anatta-nanno' which is the tool for acquiring right. To do this, take all the bodies throughout the Clan of White Lineage, the Clan of Middle Lineage, the Clan of Dark Lineage, as well as tow, chood, chun, torn, parg, and pued, to overlap,

shuffle, and multiply, into manifold, within the human body. Then, purify them until becoming clean. Next, let the Culla-Chakra altogether with subordinates and the Seven Precious, Maha-Chakra altogether with subordinates and the Seven Precious, of every body throughout the Clan of White Lineage and the Clan of Middle Lineage, including the bodies in tow, chood, chun, torn, parg, and pued, to overlap, shuffle, and multiply, into manifold, within all or each of the Seven Precious. If one uses only one precious, the rest of six precious are inserted into the using one. For example, insert the rest of six precious into the precious bladed discus, or one can exclude some of the precious, but keep the seven precious together as per one's wish. Then, purify all of the seven. Use the right hand of human body to hold the bladed discus. Use the left hand of human body to hold the crystal sphere. Insert the rest of five precious into the human body and purify the body until turning crystal clear. This is the standard. Then, disperse (bisadarn) the seven precious further per one's wish to use them.

How to Use the Seven Precious

1. To brighten up, insert the rest of seven precious into the crystal sphere. Then, purify them within the magnifier and telescope for a clearer viewing.
2. To transport, insert the rest of seven precious into either the precious elephant or the precious steed for riding.
3. To gain wealth, insert the rest of seven precious into the Noble Treasurer in order to acquire properties.
4. To gain force, insert the rest of seven precious into the Noble Commander in order to gain force in doing activities.
5. To enjoy happiness and become beloved, insert the rest of seven precious into the Noble Lady in order to become endearing and joyful.

6. To gain power, respect, and might, insert the rest of seven precious into the bladed discus. Then, use the discus per one's wish.

As the human body is holding the bladed discus with its right hand and the crystal sphere with its left hand while the rest of the 5 precious are inserted into the human body, purify them until becoming clear, clean, and pure. Next, run the machine towards the heart of Machine of Right. Thread the heart of Machine of Right respectively without regression. Do this forwardly until reaching the state of further refinement and seniority. Enter the heart of Machine of Sea of Right (*talay-sid*) of the causal of the *talay* inside the causal of *talay-sid*, reaching further and deeper refinement without regression. The more senior one and more refined one we reach, no matter how much we are able to thread the inner core of the Machine of Right, it can be accounted that we gain the element & essence of Right as this much and that much. In addition, we also gain the power to govern and control the element & essence as this much and that much. This can be compared to the monarch to won the battle and able to extend the boundary of his kingdom further as well as the additional power to govern as this much and that much. Do this respectively until we can seize all of the Right within the Existence. Once we can seize all of the Right within the Existence, we will be able to acquire the Supreme most Parama Buddha-Chakra for functioning. As we can do this, we will have the power to enforce the occurring of Sacred Merit and control the Sacred Sin as per our wish, without any obstacle or distraction. If so, we can wish someone to become a monarch, a millionaire, or anything else. In addition, we can wish any realm to be like this and that, either good or bad. All of our wishes will come true without obstruction.

Therefore, the superknowledge or vijja (the cleansing of element & essence) taught by the Chief Master Phramongkolthepmuni, the teacher of author, had invested much effort to persevere day and night for about 11 years in order to seize the Right to cherish happiness to the overall sentient beings throughout the infinite universe, with no regression.

The Lord Buddhas, the Silent Buddhas, and the fully enlightened Arahats, have pursued perfections as long as asangaiya in order to seize the Right because it is the key to success. The right in human world can be seized with weapons, but right in the Dhamma way can be seized with perfections (parami) only. Other than perfections (parami), we can acquire the Right. Perfection (parami) can be classified into 30 virtues namely generosity (dhana), moral discipline (sila), renunciation (nekkhamma), wisdom (panna), perseverance (viriya), patience (khanti), truthfulness (sacca), resolution (adhitana), compassion (metta), and equanimity (upekkha). These ten virtues can be crystallized further into the level of upaparami as another ten. When upaparami are crystallized even more, they turn to be paramatthaparami as another ten. So, the combination is thirty.

Radiance (rassami) stems from the 30 perfections which are crystallized into brilliance.

Force is the powerfulness and strong condensation of the 30 perfections which enable forcefulness.

Might (rithhi) is the accomplishment of the 30 perfections. It is the quality that seizes Right.

All the Lord Buddhas, Silent Buddhas, the fully enlightened Arahats, Noble Disciples, and commoners, have pursued and cultivated the perfection, radiance,

force, and might, throughout numerous lifetimes with the aim or objective to gain enough cultivation to seize Right successfully. This can be compared to people of the world who prepared their armed force, foods, and weapons, in order to battle and take others' land successfully.

The Machine of Right

The machine of right is the top most machine that assembles and governs sentient beings within each realm. It is within the heart of machine of the machine of origin, all alike. Thus, the Machine of Right is the foundation and the original incorporation of each realm, but it is in the original origin of every realm, similar to the *ဂလະဥပ* which is in the original origin of the human body or the roots, trunk, and branches of a tree which are altogether within a plant seed.

The Machine of Power

Inside the Machine of Right, there is the Machine of Power, the Merit Machine, the Perfection Machine, the Radiance Machine, the Force Machine, the Might Machine, the Sacred Merit Machine, the Sacred Sin Machine, the Buddhahood Enlightenment Machine, the Entering Nirodha Machine, the Enlightenment within Nirodha Machine, and the Calculation Machine. These are the same to every realm, the bigger realm, the bigger of them, the more refined realm, the more refined of them according to the level of realm as tow, as chood, as chan, as torn, as parg, as pued, and become tow, chood, chan, torn, parg, pued in the 1st, 2nd, 3rd, 4th, 5th... 100th... 1,000th... 10,000th... 100,000th... 1,000,000th... 10,000,000th... until reaching asangaiya and so on, as the uncountable. There are also the Machine that govern the Three Realm and Lokantara Hell, the Machine that governs the sphere of existence (*okasa-loka*), the world of aggregates (*khanda-loka*), the living

beings (satta-loka), the Machine that governs the original origins, the Machine that governs perception, remembrance, thought, and cognition, the Machine that governs big and small organs and all over pore and hairlines of one's body, similar to what have been described earlier.

The aforesaid Machines, the bodies of the Noble Ones in Nirvana, the Three Realm, the Lokantara Hell, each body and entity, can be tow, chood, chan, torn, parg, and pued until reaching asangaiya becoming uncountable for each of them, depending on one's wish to disperse (bisadarn). The distance from realm to realm equals to the scope of insight of the first Lord Buddha who governs such realm. It is the same to all of the four directions. The realm where we are living in, counting from the realm outside towards our realm, the counting of one asangaiya is regarded as one. Count onward into many levels it equals to.

Until the levels outnumber asangaiya, then it reaches the realm where we live. The inner level of realm where we live, there are the infinite availability which outnumber the asangaiya of ayu-dhat and ayu-parami as well. As one reaches the edge of each realm, there is a connector where cable is laid inwardly into the spaciousness (*hed-akas*) where the another end is connected to the connector of the internal realm. This is to reach the end of the internal realm, and there is another cable laid towards the bright spaciousness (*hed-akas*) which is empty, the cable is laid like this like a chain linking inward like this without disconnection. For the cable which is laid inward, each cable has the Machine of Right, Machine of Power, Machine of Merit, Machine of Perfection, Machine of Radiance, Machine of Force, Machine of Might, Machine of Sacred Merit, Machine of Sacred Sin, Machine of Machine of Buddhahood Enlightenment, Machine of Entering Nirodha, Machine of Enlightenment within Nirodha, and Calculation Machine,

each Machine has tow, chood, chan, torn, parg, and pued, available in infinite levels. It is the same to every realm where realms are chained to one another like this forming one network which can reach each other. The more inward it goes, the machines are larger, more senior, the more refined, and more condensed according to each realm without regression.

Sape & Magga

How to investigate sape

Sape is the jail for imprisoning the wrongdoer. It starts from the lords of such realm who assemble to make a decision that one who commits misdeeds against the Clan of White Lineage or works as a spy and being the 5th line who betrays the Clan of White Lineage, which can be regarded as the revolting one against the White Lineage must have their element & essence pulled into sape and get destroyed. This is similar to the official who rules by law or martial law to order death penalty. After the lords of such realm assemble, the element & essence of the one to be punished including the bodies as tow, chood, chan, torn, parg, and pued, altogether, which belong to such realm, a bit from here and there, to be assembled and create the sape. The sape has tow, chood, chan, torn, parg, and pued, of sape endlessly. The refinement is according to the body. The refinement of body equals to the refinement of corresponding sape for every single body which belong to every single realm. Each realm has the sape which belongs to such realm, similarly to every realm, but the refinement depends on the realm. Sape is located within the heart of Machine of Right which is more refined inwardly and respectively, according to the realm and body, endlessly. Its shape is spherical which is as large as the Three Realm. The sape of each realm is as large as such realm. The function of sape is to pull the element & essence as well as

refined components throughout the crude element & essence of the wrongdoer into the sape, depending on the severity of misdeeds. There is also the case that the Lord Primitive Element & Essence in the Nirvana or the human world using forceful command to bring one into sape. Then, the sape will pull such person into it in compliance to the command of the Lord Primitive Element & Essence, who is like the army general having absolute power to do so. On the other hand, the Lord can also order to release someone from the sape. Thus, the one can be freed. This is like the monarch who can take people into or freed from a jail.

Inside the sape, it is spacious air which is being *kas, bhen krod, bhen ai krod, bhen sood, hmod, mai-mee, wang, plao, dab, lhab, hai, soon, sin-chuea, mai-luea-sed, lor-leang, bhen-yoo, prasart, hed-ros, hed-chad, hed-ai, hed-kas, hed-kas-krod*, which are more refined furtherly and respectively from the crudest to the most sublime state.

To investigate the pulling sape, there is a machine of sape. When the machine of sape is controlled to operate, the sape will pull the element & essence into it. Thus, *kas-krod* within the sape will destroy such element & essence respectively from the crudest to the most sublime state.

How to Investigate Magga

‘Magga’ is a refined element & essence. It lies within the heart of Machine of Sape. Its function is to dissolve element & essence totally similar to the flame that uses up the oil or the acid which dissolves blemish totally. We can compare this to the magga of pathama-magga, magga-citta, and magga-panna, whose arising can completely dissolve the defilements namely kamaraganusaya, pathikanusaya, and avijjanusaya.

1. Body and the heart flesh are sila and pathama-magga. When magga arises, magga works like the acid which entirely dissolves patikanusaya, the defilement, similar to the flame that uses up oil.
2. Citta Sphere is Samadhi and it is Magga-Citta. When magga arises, magga acts like the acid gas which totally deletes kamaraganusaya, the defilement, similar to the acid that corrodes rust.
3. Vinnana Sphere is the wisdom and it is also Magga-Panna. When magga arises, such magga entirely eliminates avijjanusaya, the defilement, to be emptied, similar to the acid gas which completely corrodes blemish in a single moment. Thus, the blemish disappears entirely.

The shape of magga is spherical and as big as the sape. The sape that belongs to a realm is as big as the Three Realm of such realm. Magga also has the same size as sape of such realm, but magga, lies within sape, as magga is more refined than sape, and it dissolves element & essence, respectively, from the crudest to the most sublime state, similarly to the sape.

Both sape and magga of each realm have tow, chood, chan, torn, parg and pued of such realm, likewise.

Radiance, the entities that have radiance such as the sun, the moon, the star, and individuals, have controllers who run the machine within the heart of Machine of Right. This enables radiance raditation continuously and respectively.

The Machine Controllers are from the White Lineage and the Dark Lineage. The Lineage which is more refined will be able to seize the right and power to run Machine to send radiance of such Lineage. The radiance of the White Lineage is refreshing and luminous, glowing, and brilliant in soft yellow which

sooths one's eyes. If the Dark Lineage sends its radiance, it is gloomy dark red which irritates one's eyes. One has to maintain firm stillness in order to run the Buddhahood enlightenment Machine, the Machine of Entering Nirodha, the Machine of Enlightenment within Nirodha, the Calculation Machine which multiply further with no end. Enter the heart of the Machine of Right to seize right and power to take control of the machines.

The Element & Essence in the Supernormal Way

Element (dhatu) has to rely on essence (dhamma) for nourishment in order to continue on; otherwise, the elements cannot be controlled to assemble. The six element have spherical shape, all alike, and they overlap each other forming layers which differ in size, respectively, from layer to layer. Their diameters are as follows:

The solid (soil) element is 240,000 yojana in thickness.

The liquid (water) element is 480,000 yojana in thickness.

The heat (fire) element is 960,000 yojana in thickness.

The combustion (wind) element is 1,920,000 yojana in thickness.

The cognition (vinnana) element is 3,840,000 yojana in thickness.

The thickness of air element is infinite according to the pali that “ananto akaso...”

Note: Each yojana equals to 16 kilometers.

The material parts of the six element can be seen with naked eyes, but the immaterial parts cannot be seen with human eyes. One has to use the eyes of

Dhammakaya which are conjoined to the magnifier and telescope to see them. Because their immaterial parts are much smaller than a spider web which is divided apart as many as asangaiya times. Then, divide the six element, one by one, starting from the solid element as follows:

1. Divide the solid element into the six element, for the first time.
2. Take the first divided solid element to be divided into the six element again.
3. Take the second divided solid element to be divided into the six element again.
4. Take the third divided solid element to be divided into the six element again.
5. Take the fourth divided solid element to be divided into the six element again.

Take the solid element of the 5th, 6th, 7th... 100th... 1,000th... 10,000th... 100,000th... 1,000,000th... 10,000,000th... asangaiya, and so on, to be divided into the six element, with the solid element only, from the crudest to the most sublime state. It will become the absolute solid element which is *bhen-wang*, *bhen-plao*, *bhen-kong-wang*, *bhen-kong-plao*, *nai-hed-kong-wang*.. *kong-plao* as we conjoin the magnifier and telescope further, we will be able to see more solid element, then, divide them again, keep dividing like this endlessly.

Thus, we can divide the liquid element, combustion element, heat element, cognition element, and five of the air element, one by one at a time, in the same way that we do to the solid element.

The essence (dhamma) controls and maintain the six element (dhatu) to continue on without breaking down or decomposing. The essence, in this place, means the

wholesome essence (kusala dhamma), unwholesome essence (akusala dhamma), and neither wholesome nor unwholesome essence (abhayagata dhamma).

The elements of hell beings are sustained by the unwholesome (akusaladhamma) to endure the fire and punishing tools in the spheres of hell. For example, the duck who eats stones is melted down by fire, but the duck's egg can endure and remain unmelted down because the essence (dhamma) sustains it. Both the elements that are possessed or unpossessed by a spirit are sustained by the essence (dhamma), all alike. If it is good, the wholesome (kusaladhamma) sustains them. If it is bad, the unwholesome (akusaladhamma) sustains them. If it is neither good nor bad, the neither wholesome nor unwholesome (abhayagatadhamma) sustains them. These are affirmed by the pali which can be described as “whenever there are the elements (dhatu) of khanda, there are the essences (dhamma) at such time.” The essences (dhamma) namely the wholesome (kusaladhamma), unwholesome (akusaladhamma), the neither wholesome nor unwholesome (abhayagatadhamma), have their level of crudeness and refinement according to the respective elements (dhatu). No matter how much the element (dhatu) is refined and senioreed, the essence (dhamma) is refined and sernioreed equally, in parallel to the element (dhatu). Hence, divide the element & essence into six each, starting from the solid element . Then, divide the rest of the five elements respectively. The method is the same as we did when dividing the six elements according to the earlier explanation, but we divide each element respectively, one by one, for now.

The Original Element & Essence

The original element & essence are originated from emptiness. Thus, such emptiness is the original element & essence.

The shape of original element is spherical, clear, clean, pure, and colorless.

The original essence is clearer, cleaner, and purer than element, and it is also colorless as well as spherical like the element. But it is more crystalclear and refined than element. The elements (dhatu) which are available in different colors, are the mixed elements. This is the same to essence (dhamma). The five elements namely solid, liquid, combustion, heat, and air, are the the sphere of existence (okasa-loka) which are adjoined by the immaterial components and sape which lies within the world of aggregates (khanda-loka)

The world as a realm and the world as the human body are situated amidst where the material okasa-loka sustains them. The immaterial also nourishes inside, and living beings or satta-loka rely on the immaterial to nourish their internal for livings.

All things are named element & essence, all alike. For example, the sour element, salty element, spicy element, heat element, cool element, bitter element, sweet element, and etc. The infinite element includes various colors which are also accounted as elements such as the green element, the red element, the yellow element, the white element, the black element, and etc. All of these are the infinite elements which are uncountable. Whatever is an element, such is also an essence, all alike.

The material or crude elements namely the solid, liquid, combustion, heat, and air, can be destroyed when the world breaks down or when they are burnt with fire or acid solid, acid liquid, acid fire, acid combustion, and acid air. These can destroy the elements which are cruder. The immaterial elements which are more refined and cannot be seen with naked eyes such as the *dhat-sorn*, *dhat-sood*, *dhat-hmod*,

dhat-mai-mee, dhat-wang, dhat-plao, dhat-dab, dhat-hai, dhat-soon, dhat-sinchuea, dhat-mail-luea-sed, and the parts that are immaterial or refined solid, liquid, combustion, heat, and air, cannot be destroyed as the damaging is impossible. The aforesaid immaterial and refined elements are available in infinite number, all alike.

Dividing the Element of Six Color Radiance

The radiance with six colors which are yellowish white, yellowish red, soft white, reddish yellow, pink gold, and dark green, can be divided into elements (dhatu), from color to color, one by one, until completing the six colors. Then, divide them into essences (dhamma) further, from the crudest to the most sublime state.

Dividing the Element (dhatu) & Essence (dhamma)

Divide the element (dhatu) and essence (dhamma) of the location of perception, remembrance, thought, and cognition, of the perception element, remembrance element, thought element, and cognition element, of the perception sphere, remembrance sphere, thought sphere, and cognition sphere, from the crudest to the most sublime state, until they become the absolute elements and absolute essences of each body throughout the bodies in tow, chood, chan, torn, parg, and pued, from the crudest to the most sublime state.

Then, divide the essence (dhamma) which is the location of perfection (parami), radiance (rassami), force (kamlang), might (ritthi), right (siddhi), power (amnat), sacred merit, and sacred sin.

Hence, divide the element & essence of perfection element (dhat-parami), radiance element (dhat-rassami), force element (dhat-kamlang), might element (dhat-ritthi),

right element (dhat-siddhi), power element (dhat-amnat), sacred merit element, and sacred sin element, from the crudest to the most sublime state, until they become absolute elements & essences, of such body for every single body throughout *tow, chood, chan, torn, parg, and pued.*

The locations of the eight conditions namely perfection, radiance, force, might, right, power, sacred merit, and sacred sin, lie within the heard of Machine of Right inside the very core of innermost refinement. They overlap each other from layer to layer, respectively, where perfection is the outermost and sacred sin is the innermost.

Dividing the Element & Essence of 84,000 Dhama Khanda of Tipitaka

The wholesome (kusala) tipitaka has 84,000 centers. The unwholesome (akusala) tipitaka has 84,000 centers. The neither wholesome nor unwholesome (abhayagata) tipitaka, not meritorious or sinful, has 84,000 centers. Each dhamma khanda is accounted as one center. Each center can be dispersed (bisadarn) into the additional of 84,000 centers, for the first time. Then, disperse again and again as the 2nd, 3rd, 4th, 5th, 6th, 7th, and so on, reaching 100th... 1,000th... 10,000th... 100,000th... 1,000,000th... 10,000,000th... , until becoming uncountable, from the crudest to the most sublime state. Then, one can organize them as the past, the present, and the future, for the sphere of existence (okasa-loka) the world of aggregates (khanda-loka) the living beings (satta-loka), including all of the Three Lineage. Hence, divide into element as one grouping and divide into essence is another grouping. Do these until reaching the uttermost element & essence, becoming the absolute element & absolute essence.

The method for dispersion (bisadarn) is to disperse one Lineage at a time, which are the wholesome (kusala), the unwholesome (akusala), and the neither wholesome nor unwholesome (abhayagata). The dividing of element & essence can be done in parallel to dispersion of each Lineage, one by one at a time.

Realms in the Supernormal Way

Realms comprise of:

1. The small and big realm
2. The realms of various colors and various lines
3. The hidden realm, disclosed realm, and wandering realm

1. The small and big realm

The foundation of realms, the foundation of small and big realms, the major and minor machines, are the governors of realms. There are machines which complicatedly interconnect one another available in an uncountable number as many as asangaiya of ayu-dhat and ayu-parami, throughout every color, every line, every body, every clan, and every Noble One, as follows:

The foundation of all realms is originated from a single bodhi or banyan seed similar to the seed of origination of humans which is as tiny as the oil at the very end tip of hairline which has been whipped for seven times. This is called an embryo which is settled down at the channel where menstruation blood flows through. Within the embryo, there is the sphere of existence (okasa-loka) as the server and the world of aggregates (khanda-loka) which is situated within the sphere of existence (okasa-loka). There is the living beings (satta-loka) which is

nama-khanda or perception, remembrance, thought, and cognition, located within the the world of aggregates (khanda-loka) whereas the original seed of origin, which is as tiny as the bodhi or banyan seed, remains small as its original condition. The embryo which is settled down within the seed of origin relies on the overwhelming (overwhelming), bathing (bathing), marinating (marinating), penetrating (penetrating) of the nourishing menstruation blood at the channel to penetrate through as nourishment to grow respectively. This is like the origin of a plant or tree which has its roots, trunk, and branches, altogether, within a single seed, which relies on earth element (pathavi dhatu) and apo element to be absorbed and penetrated as nourishment that enables it to grow up by extending roots, trunk, and branches. Likewise, the original state or foundation of all of the small and big realms, regardless of their numerous availability, are originated from the same single tiny origin which is as small as a bodhi or banyan seed. It is the original seed that gives rise to multiplication furthermore in continuation, respectively and endlessly, for uncountable asangaiya, and uncountable ayu-dhat and ayu-parami in multi-levels as well. It is beyond one's competency to count it. The origination is from the original origin which is like a single seed.

The condition of the material world differs from the immaterial world (dhamma world) as, for the material world, smaller things are inside the bigger things, and the inner means the smaller. On the contrary, the immaterial world is unlike the material world because, for the immaterial condition, the bigger things can lie inside the smaller things. This means that, the inner one gets to, the bigger, the more refined, and the seniorer. The origin of each realm lies thin the middle of the middle of the original origin, all alike, similar to the original origin of humans. The origination of other bodies, no matter how many they are, is within the middle

of the middle of the human body, for all, whereas the origination of each realm is within the heart.

Location of realms: The locations of the small and big realms are that the big realm is in the middle where it is surrounded by the smaller realms, forming the order like the dandelion in reproductive stage before flying into the air. The small realms surround the big realm from level to level, and outward to inward, available in an uncountable asangaiya. This is the same as the lines of dandelion's seed-stems which form rounds that fill the whole flower. Each realm is an equivalent of one stem of dandelion. The realm where we live now is regarded as the small realm which is located at the outer circle which lines up orderly to form a row of circles which are the 1st circle, 2nd, 3rd, 4th, 5th, and so on. The inner circle that a realm belongs to, the seniorer, the bigger, and the more refined, respectively, from level to level. Regarding a realm, the very first Lord Buddha who was first born into such realm, the realm is as large as the scope of insight of the realm's first Lord Buddha because he governs within the scope of his insight. For the later Lord Buddhas, as the 2nd, 3rd, 4th, and so on, respectively, the first Lord Buddha teaches them superknowledge to assist the governing of realm additionally and respectively. The realms in the outer circles which are distant from the realm where we live are available similarly to those of the inner circles. If we take our realm where we live as the centerpoint, the further inner surrounding realms are as many as 100 pakoti-asangaiya orderly circles. Counting inward as many as 100 pakoti-asangaiya orderly circles at a time, and another 100 pakoti-asangaiya, and another 100 pakoti-asangaiya like this, from the crudest to the most sublime of counting realms.

The distance between each realm equals to the scope of insight of the very first Lord Buddha who occurs to such realm. It is rounded for all of the four directions, similar to the same way we count the inner circles. Counting from the realm where we live inwardly, from level to level, respectively, as many as 100 pakoti-asangaiya at a time. For the outer circles from the realm where we live, count from our realm outward, from level to level, respectively, until reaching the end of orderly circle. The outer circles are as many as 100 pakoti-asangaiya.

The method for counting the number of realms. Take the realm where we are living in as the centerpoint. Then, count inwardly, no matter how many there are, no matter how many immaterial realms there are internally, the external crude realms are available in the same number. For example, the location of a Buddhist Chapel, the Chapel building is like the realm where we are living in. Then, counting inwardly means counting the realm where we live inside the Chapel. They overlap each other in an uncountable number, similar to the air which is inside the Chapel building whereas the external is the realm, the cruder part, which surrounds the Chapel building. As we count the immaterial realms within, no matter how many they are, the external material realms are available in the same number as the internal. The immaterial realms inside, the deeper it gets, they become more refined, more senior, and larger. They are available in layers, from the crudest to the most sublime state, with some dismissal from distance to distance because the Dark Linage did this as the realm being *dab*, *lhab*, *tad*, *torn*, *sorn*, *hai*, *sood*, *hmod*, *mai-mee*, *wang*, *plao* and the realm rebegins again within dismissal from distance to distance, and so on like this.

The nature of realms is available in continuity, but the Dark Lineage inserted the elements of *dab*, *lhab*, *tad*, *torn*, *sorn*, and *hai*. So, it seems like the realms are

discontinued from distance to distance. Deepen into refinement, no matter how much *dab, lhab, tad, torn*, they are, as such is our crudest state. This means that we shift the active superknowledge to be the beginning of superknowledge which sends forward toward refinement at once into their very core and supersede them, achieve the superseding refinement the number of realms can be counted inward from level to level as many as asangaiya. Then, count asangaiya as one. Rebegin further until reaching asangaiya again. Count each asangaiya forwardingly as the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, respectively, until reaching the end, equally to ayu-dhat and ayu-parami. Then, count ayu-dhat and ayu-parami as 1, 2, 3, 4, 5, 6, 7... until reaching the asangaiya of ayu-dhat and ayu-parami. Hence, count them again to be 1, 2, 3, 4, 5, 6, 7... and asangaiya of ayu-dhat and ayu-parami, but we have not reached the end of realms yet. We can conclude that, the number of realms is infinite and uncountable. The method for counting ayu-dhat takes 1 maha-kalpa or 1 Buddhandara or 1 asangaiya year, to be accounted as 1 to be the beginning, these can be done. All of the three equals to 1 semi-second. 60 semi-seconds equal to 1 second. 60 seconds equal to 1 minute. 60 minutes equal to 1 hour. Each of the numerous realms, which outnumber, has its major and minor machines which operate interconnectedly and chainedly, as uncountable.

The Machines of Each Realm

Within each realm, there are:

1. The Machine of Right
2. The Machine of Power
3. The Machine of Sacred Merit
4. The Machine of Sacred Sin
5. The Machine of Perfection

6. The Machine of Radiance
7. The Machine of Force
8. The Machine of Might

For all of the machines, each has the heart of machine and machine controller. There are the major and minor machines overlapping each other in manifold as tow, chood, chan, torn, parg, pued, pued within pued, pued within pued, and pued within pued, for uncountable ayu-dhat and ayu-parami. Each machine of each realm including the small realm, big realm, hidden real, and disclosed realm, of such body, of the body's nurturer, including every color, every line, every body, every Noble One, every body, every clan, and every Noble One of each body, each body's nurturer, including the small realm, big realm, hidden realm, disclosed realm, including the Clan of the White Lineage, the Clan of Middle Lineage, and the Clan of Dark Lineage, altogether, have their machines operating interconnectedly and continually as chains. Every machine operates interconnectedly, forming a single network, throughout the crudest to the most sublime state. It solely depends on the Lineage that is able to take control of the machine, so they control per their wish as they have right and power to do so per their wish. The outer realms from the realm where we are living in are available in 100 pakoti-asangaiya levels. All of them are small realms where the Lord Buddhas are the disembodied ones. The inner realms from the realm where we are living in are available numerously and infinitely in an uncountable number. We can count 100 pakoti-asangaiya levels each time, from the crudest to the most sublime one. Each level of realms forms an order of circle. Each circle has 100 pakoti-asangaiya realms, similarly to all circles either inwardly or outwardly. The inner realms are more refined and larger where the dwelling Noble Ones in Nirvana and

Lord Buddhas are larger, more senior, more refined, and numerous, respectively. These are the non-disembodiment Buddhas where there are also the Nirvana, the Three Realm, and Lokantara Hell.

To investigate any realm, remain still within the middle of the center of realm's origin which lies within the center of origin of human. Keep up with firm stillness within the center of origin of such realm. Then, one will see the realm as well as the major and minor machines which are inwardly more refined, from level to level, respectively. If the vision is unclear, try *cheum-serm-klan-song* the human body and every single body throughout all bodies of the Clan of White Lineage, to multiply in manifold (tub-tawee), jong-thanon, bisadarn, patiharn, tub-tawee, without regression, overlap nirodha, overlap enlightenment within nirodha, overlap calculation, still firmly, purifying magnifier, purifying telescope, more powerfully, and one will be able to see clearly. The more firm stillness, will enable the clearer insight. The uncountable asangaiya will enable one to see clearly. The realms, machines, and other aforesaid conditions, belong to the White Lineage only whilst the other Lineages namely the Middle Lineage, the Dark Lineage, every color, every line, every body, every clan, every Noble One, including the human and the human's nurturer, the small & big realm, each color of the White Lineage, the Middle Lineage, and the Dark Lineage, each of them is in the same aspect as the aforesaid. The governors of realms are the very first Lord Buddhas of each realm who occurs prior to other Lord Buddhas. The first Lord Buddha is the one who governs the machine. Later on, as there are more Lord Buddhas occurring to a realm, the first Lord Buddha teaches them the superknowledge so all of them can assist in governing the realm. Each of the

governing Lord Buddha has tow, chood, chan, torn, parg, and pued, of the Lord Buddha which are available in uncountable asangaiya, in the same manner.

2. The Realms of Various Colors and Lines

What we mentioned earlier was about the White Lineage, but the Dark Lineage and Middle Lineage are also in the same way. Each Lineage has the element & essence which can be divided into different colors for an asangaiya shade of colors. There are eight major colors situated in eight directions, one color for each direction. Each of the eight color has other colors as its subordinates, totaling one asangaiya shade of colors. This is the same to all of the eight colors. The [unwholesome] Dark is the color to be defeated whereas the rest of seven other colors [including the wholesome Dark] belong to the White Lineage who are the defeaters. The small & big realm, the Nirvana, the Three Realm, the Lokantara Hell, the world of aggregates (khanda-loka), the living beings (satta-loka), the sphere of existence (okasa-loka), the major & minor machines, the Machine of Right, the Machine of Power, the Machine of Merit, the Machine of Perfection, the Machine of Radiance, the Machine of Force, the Machine of Might, and all other conditions, every single one of them, of the element & essence of each color are available in infinite number for an uncountable asangaiya of ayu-dhat and ayu-parami. This is similar to the small & big realm and other conditions of the human who belongs to the White Lineage, all alike in the same aspect. The various conditions of the Nirvana, the Three Realm, the Lokantara Hell, the world of aggregates (khanda-loka) the living beings (satta-loka) the sphere of existence (okasa-loka) , the major & minor machines as well as other conditions within a body, no matter how many, how refined, how senior, and how big they are, the external ones which are the non-living element & essence, whose function is to

serve the living element & essence, are available in the number, more or less, as such of those inside the body which are outwardly cruder and weaker, similar to inside the body. It can be concluded that no matter how further it can be done internally, the external are available equally in parallel.

The eight major colors which belong to the eight directions, each color is distant from one another as far as the scope of insight of the very first Lord Buddha of the corresponding Nirvana, of the realm where we are living in. This is the same to all of the eight directions.

The eight major colors of eight directions are:

East	White color
Southeast	Yellow color
South	Red color
Southwestern	Green color
West	Black color
Northwest	Purple color
North	Lead color
Northeastern	Reddish brown color

The lead color is neither black nor white. It is the color of ash. Each of the eight major colors can be dispersed (bisadarn) into six colors called “chabbannarasmi” which includes white, yellow, red, green, light yellow, and reddish brown which is the glisten of green, red, white, and yellow, similar to the mixed color of the sun

ray when rising at dawn. Each of the six colors can be dispersed (bisadarn), one by one, further into the additional of six colors. So, it becomes 36 colors. Thus, disperse (bisadarn) each of the 36 colors into six additional colors again to become 216 colors. Disperse each of the 216 colors into six colors, and so on. Do dispersion to each of the color to become six additional colors in the same way that we do to disperse (bisadarn) the six element & essence, respectively, until reaching one asangaiya for each color. Thus, the six colors make up the combination of six asangaiya colors. The aforesaid is the primary dispersion. We can do intermediate dispersion further.

Each of the six colors of chabbaṇṇarasmi can be dispersed into twelve colors. Thus the combination is 72 colors. Disperse the 72 colors further as twelve colors each. There will be the total of 864 colors. The disperse each of the 864 colors further into twelve colors each. Disperse each color into twelve colors like this respectively until reaching one asangaiya for each color. There will be the sum of twelve asangaiya of colors. The aforesaid is the intermediate dispersion. Then, we can do the advanced dispersion.

Each of the six chabbaṇṇarasmi can be dispersed into 108 additional colors. The combination will be 648 colors. Then, disperse the 648 colors again as 108 colors for each. Do these respectively until reaching the 108 asangaiya of color. The total sum will be 108 asangaiya.

3. The Hidden Realm, The Disclosed Realm, The Wandering Realm

The hidden realm is the realm which is hidden within the innermost core of the sphere of existence (okasa-loka) the world of aggregates (khanda-loka) the living beings (satta-loka) and they overlap each other forming layers, from the crudest to

the most sublime one, as tow, chood, chan, torn, parg, and pued, of such realm infinitely and uncountably.

The disclosed realm is the realm whose location can be clearly seen. This is the case of the realms we mentioned about earlier.

The wandering realm is the realm with uncertain location. They wander into the air and located within the innermost core of the sphere of existence (okasa-loka) the world of aggregates (khanda-loka) the living beings (satta-loka) overlapping each other forming layers, from the crudest to the most sublime one, available in infinite number as tow, chood, chan, torn, parg, and pued, as the uncountable asangaiya of ayu-dhat and ayu-parami.

Each of the aforesaid three types of realm has the Nirvana, the Three Real, Lokantara Hell, the living beings (satta-loka) the world of aggregates (khanda-loka) the sphere of existence (okasa-loka) and living beings in each realm whose availability is infinite and uncountable asangaiya of ayu-dhat and ayu-parami of tow, chood, chan, torn, parg, and pued of living beings. Each living being has the multiplication of availability within its one single body for an uncountable asangaiya of tow, chood, chan, torn, parg, and pued, of uncountable living beings and uncountable ayu-dhat and ayu-parami. This is to explain about a single living being in the corresponding realm. If we are to explain about all the living beings, it will be infinite. Among those living beings, each has the three tipitaka of the three Lineage namely the wholesome, the unwholesome, and the neither wholesome nor unwholesome. Briefly, each pitaka comprises of 84,000 centers. Supernormally, there are uncountable asangaiya of ayu-dhat and ayu-parami of center or dhamma-khanda. The tipitaka(s) are with each single living being, either material or immaterial, all alike throughout the realm, with no exception,

throughout the crudest to the most sublime state, including tow, chood, chan, torn, parg, pued of each body and the corresponding realm, in multiplication with no regression, for an uncountable ayu-dhat and ayu-parami. Then, divide the element & essence of the sphere of existence (okasa-loka) the world of aggregates (khanda-loka) the living beings (satta-loka) of every body of every realm. Then, settle the tipitaka(s) of the three Lineage, both briefly and supernormally, and disperse (bisadarn) them to every body and every realm. So, they become the living element and living essence, from the crudest to the most sublime state, for an uncountable asangaiya of ayu-dhat and ayu-parami.

The hidden realm, disclosed realm, wandering realm, and the moving air are situated as small as the tip of a needle. These three types of realm may overlap each other in numerous number, as many as ten thousands, hundred thousands, millions, and tens of million asangaiya similar to the original origin which is as tiny as a seed of a bodhi or banyan tree. The uncountable asangaiya of realm can be like that. Each of the three types of realm also has the Nirvana, the Three Realm, the Lokantara Hell, the sphere of existence (okasa-loka) the world of aggregates (khanda-loka) the living beings (satta-loka) similar to the human realm, all alike.

The Governor of Realm

The realm where we are living in now is called the small realm, it has the Nirvana, the Three Realm, and the Lokantara Hell. Who governs this small realm? The governor is.. primarily, the non-disembodiment Lord Buddha [the Buddha who enters the Nirvana with his physical human body], who is the first Lord of Primitive Element of the Clan of White Lineage. He is the only governor who rules small and big realms. For any realm that the first Lord Buddha of such realm

occurs, the Lord of Primitive Element of the Clan of White Lineage will provide right, might, and power to the realm's first Lord Buddha, as well as assigning the responsibility to govern such realm instead. For whichever first Lord Buddha of realm, when there are the 2nd Lord Buddha, the first Lord Buddha will teach superknowledge to the 2nd Lord Buddha to assist the governing work. If there are the 3rd Lord Buddha, the first Lord Buddha will teach superknowledge so the 3rd Lord Buddha can assist the governing further. No matter how many Lord Buddha occurs to a realm, they will be taught the superknowledge to assist the governing, similarly, in this aspect. No matter how many the Lord Buddhas are in the Nirvana, they can be accounted as the governing this small realm altogether, all alike. This is the same to both small & big realms. Similar to the Universe Ruler (Lord Chakkavatti) who authorizes the sovereign kingdom to do the ruling further.

In respect of the Lord Buddhas who govern various realms, the Lord Buddhas who dwell in a realm will govern the realm they live in whereas the Lord Buddhas of any inner realm will also govern the outer realms, respectively, as follows:

The Lord Buddha in the 2nd level governs the Lord Buddha in the 1st level.

The Lord Buddha in the 3rd level governs the Lord Buddha in the 2nd level.

The Lord Buddha in the 4th level governs the Lord Buddha in the 3rd level.

The Lord Buddha in the 5th level governs the Lord Buddha in the 4th level.

The Lord Buddha in the 6th level governs the Lord Buddha in the 5th level.

As many as the 100th, 1,000th, 10,000th, 100,000th, 1,000,000th, 10,000,000th and so on, until reaching the uncountable asangaiya of ayu-dhat and ayu-parami. They govern each other from level to level, respectively, until reaching the topmost

realm where there is no further superior realm, the end of realm where there is no further realm, the seniormost realm where there is no further seniorer realm, the most sublime realm where there is no further state of sublimity, and reaching the topmost Lord Buddha where there is no further Lord Buddha, the final one where there is no further finale, the seniormost one where there is no further seniorer one, the most refined one where there is no more refined one. These can be regarded as the Lord Buddha of Primitive Element and Essence who governs the whole Clan of White Lineage including every color, every line, every body, every clan, every Noble One, including the human, the human's nurturer, the small & big realm, the hidden realm, the disclosed realm, and the wandering realm, altogether.

“The Gift of Dhamma Excels All Other Gifts”

☉ The Method for Creating & Blessing Buddha Amulets of Luang Phor Wat Paknam, Bhasicharoen, Bangkok

☉ Healing Meditation

How to Create and Bless Buddha Amulets of Luang Phor Wat Paknam, Bhasicharoen, Bangkok

The method used for blessing the Buddha amulets of Luang Phor Wat Paknam is different from other Buddhist masters because he did not use incantation, but he did it with solely meditation power which is the psychic power from mental calm and concentration over a considerable period of time. It won't be wrong if we are to say that he had gained expertise to do this. Significantly, one has to attain the Triple Gem within; otherwise, one won't be able to make them the Holy. Thus, it is quite certain that general people cannot bless the Buddha amulets in this way. Only those who study and practice meditation according to the method of Luang Phor will be able to do this, and the created and blessed Buddha amulets will not lose their sacredness.

For each lot, Luang Phor had spent three full consecutive months to meditate and bless his Buddha amulets. It started from the beginning of Buddhist Rain Retreat season and ended on the date when such Rain Retreat ended. Thereafter, Luang Phor managed to have his disciples who were full-time advanced meditators at Wat Paknam Temple to be mindful in adding sacredness to those amulets furthermore. Even within the duration of Rain Retreat Season, the Buddha amulet blessing continued on continuously day and night whereas the meditators took turn from shift to shift with no break throughout the period of 24 hours a day.

Once the blocks for making Buddha amulets had been completed, they were brought altogether in the same place. On the Buddhist Rain Retreat commencing date which is the new moon day of the eighth month, Luang Phor ordered his meditators to congregate and practice meditation to stop and still their minds as one. As they reach onepointed stillness, they exercised the superknowledge to enter the middle of the middle of the element and essence of the Lord Buddha of Primitive Element & Essence who were more and more senior, without regression. They *salak-klang* the center furthermore and purified every single body to be clean and clear, from the crudest to the most sublime of tow, chood, chan, torn, parg, and pued, in the line of White Lineage, no matter how many there were, all were brought altogether into the center of the Lord Buddha of Primitive Element & Essence.

As they proceeded into much refined level, they visualized all the Buddha amulets into the center of the bodies of the Lord Buddhas of Primitive Element & Essence. They combined the Buddha amulets into one and divide into four elements namely the solid, liquid, combustion, and heat. Once the elements were divided, they purified the elements until becoming exceptionally and equally crystalclear in manifold.

Upon such crystalclearness, they combined all of those elements to become one again and assembled into the human body to be multiplied inwardly. There were the refined human body, celestial body, refined celestial body, rupa-brahma body, refined rupa-brahma body, arupa-brahma body, refined arupa-brahma body, Dhamma body, refined Dhamma body, towards the sublime refinement, until reaching the most sublime body. Then, they proceeded the magga & phala ranging from pathama-magga, magga-citta, magga-panna, Gotrabhu, Sotapanna,

Sagidagami, Anagami, Arahata, and multiplied them in manifold until reaching the more senior Arahata. Then, they divided the element of such Arahata body into solid, liquid, combustion, heat, and cognition. The divided elements were purified until becoming exceptionally crystalclear.

Once it was noticeable that the elements were well clean and clear, the elements were combined into one and assembled into a human body again. Then, they *salak-kao-pai-mee* perception sphere, remembrance sphere, thought sphere, cognition sphere, the Dhamma that enables the human body, celestial body, rupa-brahma body, arupa-brahma body, until reaching the Dhamma body. Thereafter, they proceeded the magga & phala, ranging from pathama-magga, magga-citta, magga-panna, Gotrabhu, Sotapanna, Sagidagami, Anagami, and Arahata. Then, the Magga & Phala were multiplied into manifold further until becoming superbly crystalclear, reaching the seniormost magga & phala, then the Arahata body was divided apart into solid, liquid, heat, combustion, air, and cognition.

Upon the utmost division and purification, they were combined into one again, and a human body was assembled to have perception sphere, remembrance sphere, thought sphere, and cognition sphere, with human body, celestial body, rupa-brahma body, arupa-brahma body, Dhamma body, and proceeding towards magga & phala, ranging from pathama-magga, magga-citt, magga-panna, Gotrabhu, Sotapanna, Sagidagami, Anagami, and Arahata, as well as further and seniorer Arahata until reaching the superbly level of refinement with no regression.

The exercising of superknowledge was multiplied into manifold proportionately. They deepened into the middle furtherly and twisted the proceedings as the aforesaid. The more refinement they achieved, the more refinement of elements as well as more senior. The achieved magga & phala became more refined and

supernormal than ever when did in the normal way. The process can be concluded as ‘combining & dividing.’ But it was not done at the same level because one had to achieve superior elements & essences which are more senior respectively without regression. One had to exercise the active superknowledge always not let it turn to be inactive superknowledge.

As the superknowledge had been exercised for three full consecutive months, on the end date of Buddhist Rain Retreat season, which falls on the new moon day of the eleventh month, at dawn which was almost six o’clock in the morning, Luang Por gave an order that it was about time for completion over the blessing to Buddha amulets. So, he rushed the process further and ordered that throughout the past, present, and future, there would be no one who can create sacred Buddha amulets like this. Thus, the Buddha amulets are the topmost in term of sacredness as well as the topmost achievement unlike anyone else. Then, he ordered the multiplication of superknowledge to combine the sacredness altogether in order to prevent ones from harms such as the harm from robbers, fire, flood, storm, terrorism, and all other kinds of endangering, as well as harms from suffering, all kinds of weapon, and illness. If ones have these Buddha amulets, the amulets would protect and defend ones against those causals from happenings. However, if someone uses the amulet for personal protection in the dishonest or wrong ways, the amulets would change their mind to become wholesome and giving up bad conducts; otherwise, the amulets would punish them as they deemed appropriate. The amulets would bring about good fortune and gains to those who met or had the Buddha amulets for respectful worshipping. So, they would have good business and advanced in their occupation and profession. Whatever they did in the good way would be successful, and no foe would be able to harm them.

After Luang Phor gave a sacred order until completion, it was at dawn or six o'clock in the morning. They proceeded into magga & phala further until achieving Buddhahood who attained enlightenment as the finale. But those who practiced advanced meditation had to continue exercising superknowledge continuously with no stop. However, the Buddha amulets were of the active superknowledge. So, their sacredness kept multiplying more and more, and nothing could lessen their sacredness.

The Buddha amulets which the Most Venerable Luang Phor Wat Paknam created, were formally available in three versions as follows:

The first version was created and blessed in the middle of the seventh month of 1950, and they were given on the sixth waning moon day of the eleventh month which was the birthday anniversary of Luang Phor according to the lunar calendar.

The second version was created and blessed in 1951, and they were totally given in 1962.

The third version was created in 1956, and they were totally given on the 5th of August 1971.

All of the aforesaid three versions of Buddha amulets have Luang Phor as the leader who did supervision. Each version comprises of 84,000 Buddha amulets. The Most Venerable Phra Bhavanakosolthera (Theera Dhammadaro, Pali Scholar Level 4) altogether with Buddhist monks, novice-monks, and a number of laymen and laywomen, who attended to the procedure with an aim to give to patrons who donated for the construction of the Dhamma School Building at Wat Paknam Temple.

Since all of the Buddha amulets created and blessed under the supervision of Luang Phor Wat Paknam were totally given, there have been more people who wish to own the Buddha amulets produced by Wat Paknam. So, the Most Venerable Phrathepvaravedhi (Chuang Varapunyo, Pali Scholar Level 9) or presently H.H. Somdet Phramaharatchamangalacariya, the abbot of Wat Paknam, had become the chairperson whereas the Most Venerable Phrakrubhavanavikrom (Veera Kanuttamo), the vice abbot and headmaster of Vipassana Study), as the vice chairperson, and Venerable Nattanan Kulsiri, a Dhammakaya meditation master, altogether with monks, novice monks, laymen, and laywomen, had joined to create the Dhamma-Khanda Buddha Amulets in order to give to donators of Wat Paknam. The project began in April 1972 and completed on the beginning date of Buddhist Rain Retreat season of the same year. The amulets were given after the end date of Buddhist Rain Retreat.

Later on, in 1975, Wat Paknam Temple, under the leadership of the Most Venerable Phra Dhammatheerarajmahamuni (Chuang Varapunyo, Pali Scholar Level 9), presently H.H. Somdet Phramaharatchamangalacariya, the abbot of Wat Paknam, as the chairperson, the Most Venrable Phrabhavanakosolthera (Veera Kanuttamo), the vice abbot and headmaster of Vipassana study, as the vice chairperson, and Venerable Nattanan Kulsiri, a Dhammakaya meditation master, altogether with monks, novice monks, laymen, and laywomen, had joined to create additional Dhamma-Khanda Buddha Amulets as many as 1,201,250 pieces. This project began on 3 February 1975 and completed on 9 June 1975. The objective of this project is to give Buddha amulets to donators who make contribution for enshrining Buddha amulets at the Vipassana Meditation Hall of Wat Paknam Temple. (The enshrining date was scheduled to be the 3rd of February 1977 which

falls on Thursday, full moon day of the third calendar month, which was the 18th anniversary date of Luang Phor's passing away) In addition, this project was aimed to be an homage to the Lord Buddha and to prolong Buddhism furthermore.

The two lots of Dhamma-Khanda Buddha amulets were created and blessed according to the method for creating and blessing Buddha amulets of Luang Phor Wat Paknam as the procedure of superknowledge was entirely taught. There were mixtures left from the creating of the first three version of Buddha amulets altogether with the hairlines of Luang Phor Wat Paknam which were kept after he had his head shaved when he was alive. Thus, the remaining mixtures and Luang Phor's hairlines were added for the sake of sacredness and auspiciousness for lay devotees.

Healing Meditation

Visualize the patient's body in the middle of the innermost sublime state. Then proceed into samapatti within nirodha. Do nirodha within samapatti repeatedly. Wishing our human body to be the *asanee-dhat-krod* that melts down the visualized patient's body until we can clearly see. Once we can clearly see, we will see how the disease-owner sends the disease. Normally, the way that a disease is sent can be done with much refinement and sublimity as well as being hidden to prevent us from seeing and dissolving it. The sending of disease is made altogether with the sending of painful body to overlap or sending the element of disease being to overlap. Its being is sustained by the nurturer who nurtures the patient's body [with illness, suffering, and pain.] When we see these, enter the innermost core of the superknowledge sent by them to enable illness, reaching as far as the disease-owner in order to control it including the inserter, the deliverer,

the controller, the governor, the minor governor, the major governor and so on until reaching the very end, and the illness can be healed.

The important thing is that we have to purify and melt down the visualized patient's body to be clear and clean always, so the disease cannot be added. Once we finish doing the healing with superknowledge, we have to purify ourselves until becoming clear, clean, and pure, everytime. [Otherwise, we may be infected by the disease.]

Source of Buddhist terms:

www.84000.org

www.wisdomlib.org

www.wikipedia.org