

GUIDELINE OF BASIC DHAMMAKAYA MEDITATION

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After we perform chanting, I would like to tell you the principle of *Samatha* and *Vipassana* meditation. Firstly, it requires the *parikamma bhavana* (impulsion on a word) and *parikamma nimitta* (impulsion on an object). In practicing *Samatha* meditation, both of them go hand in hand.

For *parikamma nimitta*, one needs to picture in mind an object of meditation which is clear like a flawless well-cut diamond sphere, about the size of an eye pupil. For women, please picture it at your left nostril. For men, please picture the image at your right nostril. Keep it right at the spot. Then, bring our wandering mind into

the pictured image. This image is as large as an eye pupil, and inside there is another sphere which is about the size of a seed. This image should be clear like a mirror.

Then, practice *parikamma bhavana* by repeating the mantra '*Samma Arahang*' three times while picturing the image of a clear sphere. Every time you repeat the mantra, recollect the image of the clear sphere at your nostril, this is the first base.

For the second base, move the pictured image to the corner of your eyes, right eye for men and left eye for women. Your eye corner is right at the point of your tear gland where your breath can flow through. Picture the image of a crystal clear sphere and focus your mind right in the middle of such sphere. Then, repeat the mantra *Samma Arahang* three times.

Next, move the pictured image from the corner of your eye to the middle of your head. Not to the left, the right, above, or below, but in the void center of the axes. Picture the image at this base and repeat the mantra three times... *Samma Arahang...* *Samma Arahang...* *Samma Arahang...* There is a special technique for the following step. You have to roll your eyeballs upward tightly as much as possible in order to

let one's vision turns backward. Then, let the vision turns inside.

Once your vision turns inside, move the pictured image from the third base to the fourth base which is at the roof of your mouth where you choke. Let it be right there, not to slip away. Then, repeat the mantra while your mind is inside the pictured image at the roof of mouth... *Samma Arahang... Samma Arahang... Samma Arahang*, altogether three times.

Next, move the pictured image to the top of your throat, above your Adam's apple, similar to the center of a muzzle. Locate the pictured sphere at the top of your throat and repeat the mantra *Samma Arahang* three times.

Then, move the pictured sphere into your body, at the end point of your breathing in. Imagine that there is a thread stringing from your navel to the back and another thread from the left waist to the right waist. Focus your mind right in the middle, at the intersection of the two threads. This is the point where the Dhamma sphere that forms human body is located. Focus your mind here right in the middle of the sphere at this point and repeat the mantra *Samma Arahang* three times. [This is the sixth base of mind.]

Next, move the pictured sphere up around two fingers-breadth. At this point, there are five centers. The center to the front, the right, the back, the left, and in the middle. The center in the middle is the center of vacuous element (space). The center to the front is the center of cohesive element (fluidity). The center to the right is the center of solid element (solidity). The center to the back is the center of combusive element (temperature). The center to the left belongs to mobile element (wind). Picture the image of a clear sphere floating in the middle. This is called the 'soon' [zero] [or the seventh base of mind.]

Why do we call it 'soon?' When a being is to reborn or die, its spirit will be located at 'sib' [ten], right in the middle of the sphere. The spirit or astral body will be in the middle of the sphere [at the sixth base]. When a father and a mother have an intercourse, at the right moment, it will enter the 'soon.' When entering the 'soon' it is lifted from the 'sib' [or the sixth base] to the 'soon' [or the seventh base] which is two fingers-breadth above the sixth base. The size of the lifted sphere is about the same size of an egg yolk. The sphere is clear like a mirror. This is how one is born right at the 'soon.'

The 'soon' is so important. To be born into the human world, it is made possible with the 'soon.' To enter Nirvana, one needs to enter the 'soon' as well. However, when one is to die, it goes the opposite way. For reincarnation, one has to go out from the 'soon,' but for disincarnation, one goes inside the 'soon.' Keep your mind in the middle. Keep your mind still. Don't let it slip. This is about dying and rebirth. You need to know this principle.

Once you know this principle, you realize now that your mind starts to wander right in every morning because it is in line towards reincarnation. On the contrary, if your mind is still in the middle, it is to end reincarnation. So, we know ourselves. We don't have to beg from others. We know after we learn it and understand. We have to keep our mind still right in the middle to enter the middle of the middle... right in the middle of the middle... not to the left, the right, the front, the back, above, or below... we enter the middle of the middle only by stilling our mind. At the right concentration, you will see a bright sphere about the size of a full moon or a midday sun [without the effort to visualize or picture in mind].

Still your mind further right in the middle of the image. At the right concentration, another sphere will appear.

This sphere is called '*Sila Sphere.*' Then, still your mind further until meeting the right concentration, another sphere called '*Samadhi Sphere*' will appear. Its size is similar to the full moon or the midday sun.

Still your mind in the middle of the '*Samadhi Sphere,*' at the right concentration, another sphere called '*Panna Sphere*' will appear.

Still your mind further in the middle of the '*Panna Sphere.*' At the right concentration, you will see another sphere called '*Vimutti Sphere.*'

Still your mind in the middle of '*Vimutti Sphere,*' and you will see the '*Vimuttiyanadassana Sphere*' when your mind reaches [the deeper level of] right concentration.

Continue to still your mind in the middle of '*Vimuttinanadassana Sphere*' until you reach the right mental unification, and you will see your own spirit or astral body which is used when you reborn. Oh... here (s)he is... You have been in line with the principle now, which I told you earlier. You have to know this principle. Don't let it slip. It is something permanently fixed.

I teach you to repeat the mantra *Samma Arahang* because it can help your mind to achieve stillness. Keep repeating *Samma Arahang... Samma Arahang... Samma Arahang... Samma Arahang... Samma Arahang... Samma Arahang... Samma Arahang... Samma Arahang... At the right mental concentration, your mind will become still right in the middle of the sphere, either your mind is in darkness or brightness. There is no need to proceed or retreat, simply remain still there. At the right concentration, the darkness of your mind will turn to be a clear sphere. If you see brightness, you will see a clear sphere amidst the brightness of your mind. However, keep your mind still in the middle of the clear sphere. If your mind is not still and starts to sway, return to repeating the mantra Samma Arahang... Samma Arahang... Samma Arahang... Samma Arahang... When you reach the right concentration, your mind will become still.*

Once your mind becomes [completely] still, you do not have to repeat the mantra anymore. Simply keep your mind focused and remain still. If your mind starts to wander or retreat, return to repeating the mantra again. Keep repeating *Samma Arahang... Samma Arahang... Samma Arahang... Samma Arahang... Samma Arahang... Samma Arahang... Samma Arahang... Samma Arahang* until your mind becomes still. When your mind is still, you don't have to repeat the mantra in your mind. Simply keep your mind focused and keep your

mind indifferent. Let it be still, and that's all. Stillness of mind is the priority. Don't worry about the brightness or darkness of your mind since stillness of mind is the key to success. As Angulimala said to the Lord Buddha "Be still, monk! Be still." The Lord Buddha replied "I am already still, but you are not." This is the stillness that He meant. You should learn and practice until you master it first. Don't mention about anything else too much for now. Make sure you can keep your mind still first. Once you can do it, we can continue to the next step. Keep your mind still first.

You are a human. Can't you do it like others? Why not? If you are really committed, you will make it. If you are not committed, you won't achieve. At which level of commitment? To the cost of your life! Do not rouse from your seat even if the blood and flesh in your body dry up until there are only the skeleton and skin left. If everyone is committed like this, everyone will be able to make it. I myself [sacrificed my life for meditation] twice... achievement or die... and remain still. Finally, I made it. Achievement or die... and I made it. I didn't die. The Lord Buddha also persevered in meditation with the four factors. He was willing to meditate until his blood and flesh dried up and only His skeleton and skin remained. But He could reach the right concentration. In the first shift of the night, He could

manage to attain the ability to recall past lifetimes (retrocognition). In the second shift of the night, He attained the divine eye or clairvoyance. And in the third shift of the night, he attained the knowledge of the destruction of the mental influxes that ends rebirth. He meditated all night long. As our teacher, He had much commitment. You are one of His students, you should be committed as well. Be willing to die if you don't achieve. If the mind is not still, you better die. Really be committed for the stillness of mind.

Once your mind becomes still, you will realize the path of Buddhism. You will understand 'the right concentration.' So, remember well. Repeating the mantra *Samma Arahang... Samma Arahang... Samma Arahang... Samma Arahang...* Make it firm, and don't let it slip.