

An Abbot's Handbook

**A Guide to Basic
Dhammakaya Superknowledge
(Vijja Dhammakaya)**

by

Phramongkolthepmuni (Sodh Candasaro)

Master of Dhammakaya Meditation

Compiled by Ms. Chaluay Sombatsuk

Translated by Pittaya Wong

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Foreword

An Abbot's Manual or 'Ku Mue Somparn' is a publication of Wat Paknam Temple (Bangkok) first published in 1949. This book is a guide to basic superknowledge of Dhammakaya (Vijja Dhammakaya) taught by The Most Venerable Phramongkolthepmuni (Sodh Candasaro), the Great Master of Dhammakaya Meditation and founder of Dhammakaya tradition. This book was compiled by Ms. Chaluay Sombatsuk, a teacher of Dhammakaya meditation, as she was assigned by Phramongkolthepmuni. In order to practice the superknowledge of Dhammakaya according to this book, one needs to attain the transcendental Dhamma body (Dhammakaya) within oneself first.

Prologue

In meditation practice, it is necessary for every practitioner to have a relieved mind which is free from worry. Otherwise, you may not be able to focus your mind well enough. Thus, if you intend to practice meditation, you have to let go and detach yourself from all kind of worry and head toward the Dhamma practice only. This is also true for the Dhamma doctrines that you have studied. You have to let go all of them first when you are to meditate as they may cause doubts which obstruct your meditation experience.

How to Meditate

After chanting and paying homage to the Triple Gem, please sit cross-legged in a seated meditation posture with your right leg above your left leg and your right palm above your left palm, allow your right index finger to touch your left thumb. Close your eyes gently and keep your back erected. This complies to the Pali saying that “Keeping your body erected and keeping the mindfulness of yourself without being absent minded.” Be mindful at all times. This is the path of all the Lord Buddhas and enlightened arahants. Be mindful with your mantra and the meditation object. The mantra is ‘Samma Arahang,’ and the meditation object is a crystal clear sphere which is pure and has no flaw. Be mindful of the mantra and the meditation object in every of your moment either when you stand, walk, sit, or lay down. Do not be absent minded. This is necessary for your attainment.

The Bases of Mind

In beginning, every meditation practitioner should learn about the bases of mind which are the locations of your meditation object (nimitta). Totally, there are seven bases of mind. The first base is at the nostril, right side for men and left side for women. The second base is at the eye corner (tear duct), right side for men and left side for

women. The third base is in the middle of your head, the same level as your eyes. The fourth base is at the roof of your mouth, in the area where you choke. The fifth base is at the top of your throat, above your Adam's apple. The sixth base is in the middle of your body at your navel's level. The seventh base is two fingers-breadth above the sixth base, this is called 'the center of the body.' Visualize your meditation object which is a crystal clear sphere at the first base and repeat the mantra 'Samma Arahang' three times. Then, move the visualized sphere from base to base respectively and repeat the mantra three times at each base in the same manner until you reach the seventh base.

For the third base, when you are to move your visualized sphere to the fourth base, you have to roll your eyeballs upward as much as possible, as if you were trying to look to the back. Then, allow your eyeballs to roll back to their normal position. This is to transfer your sensation, perception, volition, and cognition into your body, so you will see with your mind in the following steps. When moving the visualized sphere to the seventh base, there are five centers there. To the front, it is the center of water element (liquid); the right side is the center of soil element (solid); the back is the center of fire element (temperature); the left side is the center of wind element (moving force), and the middle of the seventh base is the center of air element (space). In

the middle of the air element, it is the center of viññāna element. These are the elements that assemble to form up your human body, and the center of body is the center of origination of your human body. As you already know these bases and centers, you can simply focus your mind at the seventh base of mind in your future practice.

Lesson 1: How to Attain Dhammakaya

Still one's mind at the center of origination of one's own human body, this is the center for reincarnation [and disembodiment]. Remain mentally still at the center. When a baby is in his mother's womb, his mind rests at this point always, so he needs not to breathe because it corresponds to the path of taking birth and passing away. Rest your mind still at this point. This is the same to everyone; otherwise, it does not comply to the path of the Lord Buddhas and arahants.

Once your mind becomes still there, you will see the pathamamagga (the initial path) sphere or dhammanupassanasatipattana because it is the dhamma sphere that forms one's human body. The size of this sphere can be as small as a star or as big as the full moon or the midday sun. It is rounded and superbly pure.

When you can see this sphere clearly, still your mind in the middle of this clear sphere. At the right mental concentration, you will see the celestial body, appearing in the middle of the spaciousness of such clear sphere.

Next, still your mind further in the middle of the center of origination of the celestial body. At the right mental concentration, there will appear a dhamma sphere. This is dutiyamagga (the second of the path) sphere. When this sphere expands until you can see clearly, still your mind further in the middle of this sphere. At the right mental concentration, you will see [your own] Rupa Brahma body, appearing in the middle of spaciousness of dutiyamagga sphere.

Then, still your mind further in the middle of the center of origination of Rupa Brahma body. At the right mental concentration, there will appear another dhamma sphere at the center of origination of the Rupa Brahma body. This new sphere is tatiyamagga (the third of the path) sphere.

Once the sphere expands until you can see clearly, still your mind in the middle of this sphere. At the right mental concentration, you will see Arupa Brahma body, appearing in the spaciousness at the middle of the tatiyamagga sphere.

Then, still your mind further at the center of origination of the Arupa Brahma body. At the right

mental concentration, there will appear another dhamma sphere at the center of origination of the Arupa Brahma body. This sphere is catutthamagga sphere.

When this sphere expands and becomes clear, still your mind further in the middle of this sphere. At the right mental concentration, one will see the [Gotrabhu] Dhammakaya, appearing in the middle of spaciousness within the catutthamagga (the fourth of the path) sphere.

Lesson 2: How to Attain the Dhamma

Still your mind further in the middle of the Dhammakaya. Use the Dhammakaya's eye or insight to look at the sīla sphere which is located at the center of the dhamma sphere which forms one's own human body. The sīla sphere is rounded and pure. Its size is similar to an egg yolk. This is your own human body's sīla sphere.

The samādhi sphere lies within the sīla sphere. It is rounded and clear with the same size.

The paññā sphere lies within the samādhi sphere. It is rounded and clear with the same size.

The vimutti sphere lies within the paññā sphere. It is rounded and clear with the same size.

The vimuttiñānadassana sphere lies within the vimutti sphere. It is rounded and clear with the same size.

These are sīla sphere, samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere of the human body. They can be as small as an egg yolk. The big ones can be like the full moon.

Then, still your mind further in the middle of vimuttiñānadassana sphere of your human body, you will see the celestial body. In the middle of the celestial body, there is a dhamma sphere which forms the celestial body. This sphere is rounded and pure. Its size can be either small like an egg yolk or big like a full moon. The sīla sphere lies in the middle of this sphere. The samādhi sphere lies in the middle of sīla sphere. The paññā sphere lies in the middle of samādhi sphere. The vimutti sphere lies in the middle of paññā sphere. The vimuttiñānadassana sphere lies in the middle of vimutti sphere.

The sīla sphere, samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere of your own celestial body have the same size as those of your human body. The difference is their clarity because the spheres of celestial body are clearer and more refined than those of the human body.

Then, still your mind further in the middle of vimuttiñānadassana sphere of the celestial body, you

will see your own Rupa Brahma body. In the middle of the Rupa Brahma body, there is a dhamma sphere which forms the Rupa Brahma body. This sphere is rounded and pure. Its size can be either small like an egg yolk or big like a full moon. The sīla sphere lies in the middle of this sphere. The samādhi sphere lies in the middle of sīla sphere. The paññā sphere lies in the middle of samādhi sphere. The vimutti sphere lies in the middle of paññā sphere. The vimuttiñānadassana sphere lies in the middle of vimutti sphere. These are the sīla sphere, samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere of your Rupa Brahma body. They are rounded with the same size, but they are clearer and more refined.

Then, still your mind further in the middle of vimuttiñānadassana sphere of the Rupa Brahma body, you will see your own Arupa Brahma body. In the middle of the Arupa Brahma body, there is a dhamma sphere which forms the Arupa Brahma body. This sphere is rounded and pure. Its size can be either small like an egg yolk or big like a full moon. The sīla sphere lies in the middle of this sphere. The samādhi sphere lies in the middle of sīla sphere. The paññā sphere lies in the middle of samādhi sphere. The vimutti sphere lies in the middle of paññā sphere. The vimuttiñānadassana sphere lies in the middle of vimutti sphere. These are the sīla sphere, samādhi sphere, paññā sphere,

vimutti sphere, and vimuttiñānadassana sphere of your Arupa Brahma body. They are rounded with the same size as those of the Rupa Brahma body, but with better clarity and greater refinement.

Then, still your mind further in the middle of vimuttiñānadassana sphere of the Arupa Brahma body, you will see your own [Gotrabhu] Dhamma body [or Dhammakaya]. In the middle of this Dhamma body, there is a dhamma sphere which forms the Dhamma body. The sīla sphere lies in the middle of this sphere. The samādhi sphere lies in the middle of sīla sphere. The paññā sphere lies in the middle of samādhi sphere. The vimutti sphere lies in the middle of paññā sphere. The vimuttiñānadassana sphere lies in the middle of vimutti sphere. These are the sīla sphere, samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere of your [Gotrabhu] Dhamma body. They are rounded, and their diameter equals to the lap-width of your [Gotrabhu] Dhamma body. The lap-width of this Dhamma body equals to the diameter of these spheres. Their clarity and purity are much greater than those of the previous bodies in manifold. They are so clear that their radiance appears.

Lesson 3: The Primary Method for Proceeding into Jhāna and Samapatti

First of all, observe the dhamma sphere which forms your human body, at the center of your human body, until it becomes crystal clear. Then, allow it to expand [and transform into a disc] which is 4 meters in diameter, ~ 0.25 meters in height, and 12 meters in circumference. This disc is crystal clear. This is called the pathama jhāna [that one can see with the Dhammakaya's insight]. Then, allow the Dhammakaya to be seated in cross-legged meditation posture above this crystal clear disc. This is the Dhammakaya progressing on pathama jhāna (the first meditative absorption).

Then, with the eye of Dhammakaya which is now seated on the pathama jhāna, observe the dhamma sphere at the center of celestial body until it becomes crystal clear. The celestial body's dhamma sphere will expand [and become a disc of equal size]. The Dhammakaya now progresses on the dutiya jhāna (the second meditative absorption), and the pathama jhāna will disappear and be replaced by dutiya jhāna. Dhammakaya is now seated on dutiya jhāna, this is called the Dhammakaya progressing on dutiya jhāna.

Then, with the eye of Dhammakaya who is seated on the dutiya jhāna, observe the dhamma sphere at the center of Rupa Brahma body until it becomes

crystal clear. [The Rupa Brahma body's dhamma sphere will expand and become a disc of equal size]. The Dhammakaya progresses on the tatiya jhāna, and the dutiya jhāna will disappear and be replaced by tatiya jhāna. Dhammakaya is now seated on tatiya jhāna, this is called Dhammakaya progressing on tatiya jhāna.

Then, with the eye of Dhammakaya who is now seated on the tatiya jhāna, observe the dhamma sphere at the center of Arupa Brahma body until it becomes crystal clear. [The Arupa Brahma body's dhamma sphere will expand and become a disc of equal size]. The Dhammakaya progresses on the catuttha jhāna, and the tatiya jhāna will disappear and be replaced by catuttha Jhāna. Dhammakaya is now seated on catuttha jhāna, this is called Dhammakaya progressing on catuttha jhāna. These are rupa jhāna(s).

Next, allow the Dhammakaya's mind to recollect the spaciousness of pathama jhāna until one sees it as a crystal clear disc equals to the catuttha jhāna. The Dhammakaya will be seated on this disc. This is Dhammakaya seated on ākāsānañcāyatana jhāna. Then, allow the Dhammakaya's mind to recollect the spaciousness of dutiya jhāna, ākāsānañcāyatana jhāna will disappear and be replaced by viññānañcāyatana jhāna which is even more crystal clear. Dhammakaya will be seated on viññānañcāyatana jhāna. Then, allow the

Dhammakaya's mind to recollect the spaciousness of tatiya jhāna. Then, viññānañcāyatana jhāna will disappear and be replaced by ākiñcaññāyatana jhāna which is more crystal clear than the previous one. Dhammakaya is seated on ākiñcaññāyatana jhāna. Then, allow the Dhammakaya's mind to recollect the 'neither known nor unknown' in the spaciousness of catuttha jhāna. Then, ākiñcaññāyatana jhāna will fade away and be replaced by nevasaññā n'asaññāyatana jhāna. One will feel that this jhāna is very sublime. Then, Dhammakaya is seated on nevasaññā n'asaññāyatana jhāna. (These are the arupaJhāna.)

These are 'progressing on the first jhāna to the eighth jhāna respectively. This is called progressing by way of forwarding. Then, reverse the process by starting from the eight jhāna and return, step by step to the first jhāna. This is called reversing.

Observing the Four Noble Truth (ariyasacca)

Observe the Four Noble Truth of human body to see the truth about birth, aging, illness, and death, which are human's sufferings.

'Birth' can be seen [with Dhammakaya's eye or insight] as a clear sphere. It can be as small as a Bodhi seed or as big as a full moon. Its color is

purely white and clear. The ‘birth sphere’ normally settles in the middle of the dhamma sphere which forms one’s human body when one is fully 14 year old. This is the ‘birth sphere’ within every single human being. If this sphere does not settle in the middle of the dhamma sphere of human body, another human cannot take birth [with such person]. Once the Dhammakaya sees through the birth and cause of birth, the next step is to look at aging.

‘Aging’ lies in the middle of ‘birth sphere.’ Aging [appears to be] a rounded sphere. A small one is about the size of an egg yolk while a big one can be as big as a full moon. Its color is completely black like a black onyx, but not glossy. One starts to get old when the aging sphere is still small. As the aging sphere grows bigger and bigger, one gets older and older. Thus, this sphere is the cause of one’s physical deterioration. When one gets old, one also gets sick. This is because the ‘illness sphere’ overlaps and lies in the middle of the ‘aging sphere.’ The ‘illness sphere’ is about the same size as the ‘aging sphere,’ but its black color is even darker.

Whenever the ‘illness sphere’ settles in the middle of the aging sphere, the human body gets sick immediately. When the illness sphere is heavily dominated in the middle, the ‘death sphere’ overlaps into the middle of illness sphere. Death sphere is of

the same size as the illness sphere, but its color is black and glossy like a black onyx. Once the death sphere dominates into the middle of the illness sphere, at the connecting point between human body and celestial body, the human body and celestial body are disconnected from one another. As the human body is no longer connected to the celestial body, it means that the human body is already dead.

When one sees this with Dhammakaya's eye or insight and knows with intuition that [a human life] is impermanent and uncertain due to birth, aging, illness, and death, one knows and sees according to the truth. This is called 'saccañāna.'

When the Dhammakaya's eye or insight sees birth, aging, illness, and death with a realization that they truly cause sufferings, this is something one ought to know. It means that one already achieved 'kiccañāna.'

All of the sufferings have been clearly seen, known, and realized. It means that one achieves 'katañāna.' In this manner, it is called the contemplation on 'dukkhasacca.' which complies to the three ñāna.

For Samudaya, there are three spheres which lie in the middle of the dhamma sphere that forms one's human body. The samudaya spheres can be either as big as a full moon or as small as a Bodhi seed. This is the same to all of the three spheres

which overlap each other. The first sphere which is the external layer is black and dark. Another two spheres are even darker and more refined, respectively from layer to layer. When seeing and realizing with the Dhammakaya's insight that one is suffering because of samudaya. This is the truth, and it really happens. This [realization] is called saccañāna. Once one has come to realize, one perseveres to eliminate with the realization that they should be eliminated. This is called 'kiccañāna.' Once samudaya [spheres] are completely eliminated, this step is called 'katañāna.' All of these is called 'viewing samudaya' which complies to the three ñāna.

As there are samudaya [spheres], one needs to see through to know the method for ceasing the cause of sufferings or nirodha. Nirodha is a clear sphere lies in the middle of the dhamma sphere which forms one's human body. Its diameter is ten meters. When one is with nirodha, the samudaya ceases similar to the sun ray that drives away darkness. When seeing and realizing with the Dhammakaya's insight that nirodha or the cessation of samudaya is real, this is called 'saccañāna.' Followed by the realization that one should achieve nirodha, this realization is called 'kiccañāna.' When one sees and knows thoroughly like this, it means that one has achieved nirodha, and this is 'katañāna.' All of these is called

contemplation on nirodha which complies to the three ñāna.

When achieving the nirodha which is cessation, one should allow magga to appear. Magga is the sīla sphere, samādhi sphere, and paññā sphere which lie in the middle of the dhamma sphere that forms one's human body. They are rounded and pure. Their diameter equals to the lap-width of one's Dhammakaya [in seated cross-legged meditation posture]. When one clearly sees them with one's Dhammakaya's insight and thoroughly knows with one's Dhammakaya's intuition, one gains the realization that they [the sīla sphere, samādhi sphere, and paññā sphere] are truly magga. This step is 'saccañāna.' Thus, one realizes that one should be progressive in the magga. This step is 'kiccañāna.' When one sees and knows through with the insight and intuition of Dhammakaya that magga has been prospered, this step is 'katañāna.' All of these is called seeing and knowing magga, which comply to the three ñāna.

How to Attain The More Advanced Dhammakayas

[With Gotrabhu Dhammakaya which is the first Dhamma body,] observe the ariyasacca and proceed one's samapatti. At the right concentration, the [Gotrabhu] Dhammakaya will deepen into center of

the body and turn to be a crystal clear sphere which is 10 meters in diameter. Soon, the sphere will turn to be Sotapanna Dhammakaya with the lap-width and height of 10 meters, topped with a [tiny] lotus bud on his head. Then, allow the Sotapanna Dhammakaya to proceed in jhāna and observe the ariyasacca of the celestial body to see the truth on dukkha, samudaya, nirodha, and magga, in the same manner as explained earlier.

At the right concentration, the Sotapanna Dhammakaya will deepen into one's center of body and turn to be a crystal clear sphere which is 20 meters in diameter. Soon, such sphere will turn to be Sakadagami Dhammakaya with the lap-width and height of 20 meters, topped with a [tiny] lotus bud on his head. Then, allow the Sakadagami Dhammakaya to proceed in jhāna and observe ariyasacca of the Rupa Brahma body, to see the truth about dukkha, samudaya, nirodha, and magga.

At the right concentration, the Sakadagami Dhammakaya will deepen into the center and turn to be a crystal clear sphere which is 30 meters in diameter. Soon, the sphere will turn to be Anagami Dhammakaya with the lap-width and height of 30 meters, topped with a [tiny] lotus bud on his head. Allow the Anagami Dhammakaya to proceed in jhāna and observe the ariyasacca of the Arupa Brahma body to see the truth of dhukka, samudaya, nirodha, and magga.

At the right concentration, the Anagami Dhammakaya will deepen into the center and turn to be a crystal clear sphere which is 40 meters in diameter. Soon, the sphere will turn to be Arahant Dhammakaya with the lap-width and height of 40 meters, topped with a [tiny] lotus bud on his head. This is the Arahant [Dhammakaya].

Entering Nibbana (Nirvana) Within Oneself

Take the dhamma that forms the Sotapanna Dhammaka and turn it into pathama jhāna (in the same manner that was explained earlier on how to proceed into jhāna). Then, take the dhamma that forms the Sakadagami Dhammakaya and turn it into dutiya jhāna. Take the dhamma that forms the Anagami Dhammakaya and turn it into tatiya jhāna. Next, take the dhamma that forms the Arahant Dhammakaya and turn it into catuttha jhāna. Turn the spaciousness of pathama jhāna into ākāsañācāyatana jhāna. Turn the ‘realization of spaciousness’ of dutiya jhāna into viññānañcāyatana jhāna. Turn the sublime realization of spaciousness causation of tatiya jhāna into ākiñcaññāyatana jhāna. Turn the ‘neither known nor unknown’ within the spaciousness causation of catuttha jhāna into nevasaññā n'asaññāyatana jhāna. Proceed into all of these samapatti, step by step, respectively, and reverse,

step by step, respectively, totaling seven times. Then, Dhammakaya will deepen into the center and enter Nibbana or Nirvana within the human body.

Proceed the samapatti within Nibbana of the human body seven times, the Dhammakaya will deepen into the center and enter the Nibbana of celestial body.

Proceed the samapatti within Nibbana of the celestial body seven times, the Dhammakaya will deepen into the center and enter the Nibbana of Rupa Brahma body.

Proceed the samapatti within Nibbana of the Rupa Brahma body seven times, the Dhammakaya will deepen into the center and enter the Nibbana of Arupa Brahma body.

Proceed the samapatti within Nibbana of the Arupa Brahma body seven times, the Dhammakaya will deepen into the center and enter the Nibbana of Dhammakaya.

When one is to leave the Nibbana of Dhammakaya, one has to proceed into samapatti for seven more times, and one will deepen into the center and retreat to the Nibbana of Arupa Brahma body. Then, proceed into samapatti for seven more times, one will deepen into the center and retreat to the Nibbana of Rupa Brahma body. Proceed into samapatti for seven more times and retreat to the

Nibbana of celestial body. Proceed into samapatti for seven more times and retreat to the Nibbana of human body. [When one leaves Nibbana], one proceeds [into samapatti] in the same way when one enters [Nibbana].

(The normal size of jhāna [which can be seen as a disc] is 4 meters in diameter, ~ 0.25 meter in height, and 12 meters in circumference. However, when one attains a Dhammakaya which is larger, the jhāna will be enlarged proportionately to the size of Dhammakaya.)

Lesson 4: Proceeding into Kasina Samapatti In Order to Investigate Various Realms

Proceed into samapatti with the dhamma that forms one's human body. Take the location of such dhamma [sphere], at the center of the body, as the base for kasina. The ten kasina are solid (soil), liquid (water), temperature (fire), moving force (wind), green color, yellow color, red color, white color, brightness, and spaciousness. All of these kasina appears to be rounded. When one is to proceed into samapatti within these kasina, one has to overlap these kasina spheres to become one. Starting from the first kasina which is soil. Then, water lies within soil. Fire lies within water. Wind lies within fire. Green color lies within wind. Yellow color lies within green

color. Red color lies within yellow color. White color lies within red color. Brightness lies within white color. Spaciousness lies within brightness. Place them in such a way that they overlap each other like this [at the center of the dhamma sphere that forms one's human body,] and proceed into samapatti in order to investigate throughout the human realm. One has to proceed into samapatti with one's Dhammakaya.

Proceed into samapatti with the dhamma [sphere] that forms the Asurakaya body [demon]. Take the dhamma [sphere of the Asurakaya body] to be the base for proceeding into kasina samapatti, this enables one to investigate and see the Asurakaya realm thoroughly.

Proceed into samapatti with the dhamma [sphere] that forms the Peta body [hungry ghost]. Take the dhamma [sphere of the Peta body] to be the base for proceeding into kasina samapatti, this enables one to investigate and see the Peta realm thoroughly.

Proceed into samapatti with the dhamma [sphere] that forms the animal body. Take the dhamma [sphere of the animal body] to be the base for proceeding into kasina samapatti, this enables one to investigate and see the animal realm thoroughly.

Proceed into samapatti with the dhamma [sphere] that forms the Hell Creature body. Take the dhamma [sphere of the Hell Creature body] to be the

base for proceeding into kasina samapatti, this enables one to investigate and see the Hell Creatures thoroughly.

Proceed into samapatti with the dhamma [sphere] that forms the Lokantra creature body. Take the dhamma [sphere of the Lokantra creature body] to be the base for proceeding into kasina samapatti, this enables one to investigate and see the Lokantra creatures thoroughly.

Proceed into samapatti with the dhamma [sphere] that forms the celestial body [angel]. Take the dhamma [sphere of the celestial body] to be the base for proceeding into kasina samapatti, this enables one to investigate and see the celestial realm [heaven] thoroughly.

Proceed into samapatti with the dhamma [sphere] that forms the Rupa Brahma body. Take the dhamma [sphere of the Rupa Brahma body] to be the base for proceeding into kasina samapatti, this enables one to investigate and see the Rupa Brahma realm [rupa realm] thoroughly.

Proceed into samapatti with the dhamma [sphere] that forms the Arupa Brahma body. Take the dhamma [sphere of the Arupa Brahma body] to be the base for proceeding into kasina samapatti, this enables one to investigate and see the Arupa Brahma realm [arupa realm] thoroughly.

When proceeding into samapatti, one does so with the Dhammakaya. One can investigate to see and know about such realms. For example, one can check their livings, foods, and lifespan.

Lesson 5: Recalling One's Past and Future Lifetimes

Take the dhamma spheres that form one's own human body, celestial body, Rupa Brahma body, and Arupa Brahma body to develop rupa jhāna and arupa jhāna. Then, proceed into samapatti to investigate one's own past lifetimes (proceed into samapatti with one's own Dhammakaya). Keep one's mind still in the middle of the center of one's body and investigate one's living in the present and rewind to yester, the day before yester, and so on. Reverse further respectively until getting to the time when one left one's mother's womb. Reverse further to see when one was in the womb. Reverse further to see before when one entered the womb. Reverse further to see when one was in the father's body. Reverse further to see one's past lifetimes. Keep reversing [the insight experience] until reaching the point when one first received one's pathamaviññāṇa. Then, forward back to the present (in the same way when one reverses). Then, investigate one's future lifetimes. The thorough

investigation of one's own lifetime like this is called pubbenivasanussati-ñāna.

One can see one's own lifetimes thoroughly. If one wishes to investigate others' past and future lifetimes, one takes the dhamma sphere that forms the bodies of such person for proceeding into samapatti. Proceeding into samapatti in the same way that one does for oneself. This is called cutūpapāta-ñāna.

Lesson 6: Investigating the Three Realm, Lokantra, and Nibbana

The Three Realms

Take the dhamma spheres which form the three realms and develop them into rupa samapatti. Then, develop the spaciousness of the spheres into arupa samapatti. Take the location of the dhamma sphere which forms the three realms (the center of the realm) as the base for kasina. Then, proceed into kasina samapatti with one's own Dhammakaya. Investigate the three realms to see thoroughly both outside and inside. Investigate by seeing thoroughly of their livings. The three realms comprise of Asurakaya (demon) realm, Peta (hungry ghost) realm, animals, the eight major hell realms, the human realm, the six levels of heaven, the sixteen levels of Rupa Brahma, and four levels of

Arupa Brahma. All of these is called the three realm.

Lokantra

Take the dhamma sphere which form the Lokantra and develop it into rupa samapatti. Then, develop the spaciousness of the sphere into arupa samapatti. Take the location of the dhamma sphere which forms lokantra as the base for kasina. The Dhammakaya proceeds into kasina samapatti to investigate the Lokantra realm, both outside and inside. Lokantra is a separate realm away from the three realm. It is far below the three realm, farther than the aveji which is [the last one of] the eight major hell realm. It is considerably far away to the outside of the three realm's border. There is an ayatana there called 'Lokantra.'

Nibbana (Nirvana)

Take the dhamma sphere which forms the Nibbana and develop it into rupa samapatti. Then, develop the spaciousness causation of such dhamma sphere into arupa samapatti. Take the location of such dhamma sphere as the base for kasina. Allow one's Dhammakaya to proceed into kasina samapatti and investigate to see throughout the Nibbana, both outside and inside until one's doubt is eliminated.

Nibbana or Nirvana is an ayatana which is above the three realm. It is much farther beyond

the nevasaññā n'asaññāyatana level. Nibbana is incredibly far outside the three realm. It is an ayatana called Nibbana.

Lesson 7: How to Enter the Coarsest and the Most Refined Body

First, look at the dhamma sphere which forms your Dhammakaya. In the middle of the dhamma sphere, there are silā sphere, samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere. As you reach the vimuttiñānadassana sphere, there is the refined human body. Look at the dhamma sphere of the refined human body, followed by the silā sphere, samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere of the human body.

Then, there is the celestial body which is refined. Look at the dhamma sphere of the refined celestial body, followed by the silā sphere, samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere.

Next, there is the Rupa Brahma body which is refined. There is the dhamma sphere. In the middle of the dhamma sphere, there are silā sphere, samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere.

Then, there is the Arupa Brahma body which is refined. There is the dhamma sphere with the silā sphere, samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere in the middle.

Next, you reach the Dhamma body which is refined. There is a dhamma sphere with silā sphere, samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere in the middle.

Then, you will reach the more refined body. Look [at the next transcendental spheres and bodies] in the same manners until you reach the most refined body.

After that, reverse the process by returning [from the most refined body.] Look further than the human body until you reach the biggest body with coarse flesh, skin, and hairs. This is the coarsest body. (The spheres overlap in the same manner.)

Lesson 8: How to Count the Coarsest and the Most Refined Body

Count the number of your coarsest body and the most refined body based on asangaya which means ‘from the duration of the earth formation until its destruction and its next formation’ up to ten, hundred, thousand, ten thousand, hundred thousand..

Ten million = Koti
Ten million Koti = Pakoti
Ten million of Pakoti = Kotipakoti
Ten million of Kotipakoti = Nahut
Ten million Nahut = Ninnahut
Ten million Ninnahut = Akhobhini
Ten million Akhobhini = Bhindu
Ten million Bhindu = Apbhuta
Ten million Apbhuta = Nirabhuta
Ten million Nirabhuta = Ahha
Ten million Ahha = Appa
Ten million Appa = Atta
Ten million Atta = Sokandika
Ten million Sokandika = Uppala
Ten million Uppala = Kamuta
Ten million Kamuta = Patuma
Ten million Patuma = Pundarika
Ten million Pundarika = Akatana
Ten million Akatana = Mahakatana
Ten million Mahakatana = Asangaya

Lesson 9: Expanding Your Sensation Sphere, Perception Sphere, Volition Sphere, and Cognition Sphere Throughout Your Bodies Ranging from The Coarsest to The Most Refined

How to expand your sensation sphere, perception sphere, volition sphere, and cognition sphere:

The sensation sphere of your human body is located in the middle of your human body. It is rounded, pure, and as big as an egg yolk. Take the sensation sphere to proceed samapatti. Take the location of this sensation sphere which is the center of body as kasina. Proceed samapatti within kasina until it becomes crystal clear. Then, expand the sensation sphere of human body until it equals to the Dhammakaya's sensation sphere.

The perception sphere of human body lies in the middle of the sensation sphere. It is rounded, pure, and as big as your eye ball. Take the perception sphere to proceed samapatti. Take the location of perception sphere which is the spaciousness in the middle of sensation sphere to be kasina. Proceed samapatti within kasina until it becomes crystal clear. Then, expand the perception sphere of your human body until it equals to your Dhammakaya's perception sphere.

The volition sphere of human body lies in the middle of spaciousness at the center of your perception sphere. It is rounded, pure, and as big as your eye's iris. Take the volition sphere to proceed samapatti. Take the location of your volition sphere which is spaciousness in the middle of perception sphere to be kasina. Then, proceed samapatti within kasina until it becomes crystal clear. Then, expand the volition sphere of your human body until it equals to your Dhammakaya's volition sphere.

The cognition sphere of human body lies in the middle of spaciousness at the center of your volition sphere. It is rounded and pure. Its size equals to your eye's pupil. Take the cognition sphere to proceed samapatti. Take the location of your cognition sphere which is spaciousness in the middle of volition sphere to be kasina. Then, proceed samapatti within kasina until it becomes crystal clear. Then, expand the cognition sphere of your human body until it equals to your Dhammakaya's cognition sphere.

The aforesaid are the process of expanding sensation sphere, perception sphere, volition sphere, and cognition sphere of your human body. You have to do the same for sensation sphere, perception sphere, volition sphere, and cognition sphere of your celestial body, Rupa Brahma body, Arupa Brahma body, and Dhammakaya(s) throughout all of your bodies ranging from the coarsest to the most refined.

Lesson 10: How to Turn Your Ayatana to be Dhammically Divine

The Divine Eye

Take the whole of your eye mechanism (kaew-eye) to proceed samapatti and take the location of your eye mechanism to be kasina. Then, proceed samapatti within kasina. Use your human eyes to

look at things which belong to human, celestial, and dhamma [beings] either they are mystical or not and near or far. This is called the ‘dhammic divine eye.’

The Divine Ear

Take the whole of your ear mechanism (kaew-ear) to proceed samapatti. Take the location of your ear mechanism to be the kasina. Then, proceed samapatti within kasina. Use your human ears to listen to various sounds which belong to human, celestial, and dhamma [beings] either they are mystical or not and near or far. This is called the ‘dhammic divine ear.’

The Dhammic Divine Nose

Take the whole of your nose mechanism (kaew-nose) to proceed samapatti. Take the location of your nose mechanism to be the kasina. Then, proceed samapatti within kasina. Use your nose to smell various odors which belong to human, celestial, and dhamma [beings] either they are mystical or not and near or far until you can smell throughout. This is called the ‘dhammic divine nose.’

The Dhammic Divine Tongue

Take the whole of your tongue mechanism (kaew-tongue) to proceed samapatti. Take the location of your tongue mechanism to be the kasina. Then,

proceed samapatti within kasina. Use your human tongue to taste various tastes which belong to human, celestial, and dhamma [beings] either they are mystical or disclosed until you can taste throughout. This is called the ‘dhammic divine tongue.’

The Dhammic Divine Bodily Touch

Take the whole of your bodily sensation mechanism (kaew-kaya) to proceed samapatti. Take the location of your bodily sensation mechanism to be the kasina. Then, proceed samapatti within kasina. Use your human body to touch various things which belong to human, celestial, and dhamma [beings] until it is throughout. This is called the ‘dhammic divine touch.’

The Dhammic Divine Mind

Take the whole of your mental mechanism (kaew-mind) to proceed samapatti. Take the location of your mental mechanism to be the kasina. Then, proceed samapatti within kasina until your mind can know various emotions which belong to human, celestial, dhamma [beings] and others until it is throughout. This is called the ‘dhammic divine mind.’

Lesson 11: Investigating Merit Sphere, Sin Sphere, and Neither Merit nor Sin Sphere Throughout Every Body

In the middle of the Dhamma sphere which forms each body, there are three spheres that overlap each other. The first sphere which is the external layer is of grey color. This is ‘neither wholesome nor unwholesome Dhamma.’ The next inner layer which lies inside this grey sphere is a shiny black sphere called the ‘unwholesome Dhamma.’ The third sphere which is in the middle of the black sphere is purely white. This is the sphere of ‘wholesome Dhamma.’

The white sphere is The Merit Sphere

The black sphere is The Sin Sphere.

The grey sphere is The Neither Merit Nor Sin Sphere.

The sizes of these three spheres vary. Some people have a larger sin sphere while some other have a larger merit sphere. Those who do not like to commit either meritorious or sinful actions, their ‘neither merit nor sin’ sphere is larger. If one has more merit, the sin and ‘neither merit nor sin’ are less. If one has more sin, the merit and ‘neither merit nor’ sin are less.

Dhatu and Dhamma

Each of the merit sphere, sin sphere, and ‘neither merit nor sin’ sphere has its own dhatu and dhamma. Their appearances that we can see [with insight] are the dhatu part. Their dhamma is in the middle of dhatu since dhamma [content] is more refined.

Investigating ‘Merit’

Take the dhatu of the merit sphere as an object of kasina and dhamma of the merit sphere as samapatti. Then, proceed the samapatti within kasina to investigate the white dhamma (wholesomeness or kusaladhamma) until we can see through as far as reaching its realm.

Investigating ‘Sin’

Take the dhatu of the sin sphere as an object of kasina and dhamma of the sin sphere as samapatti. Then, proceed the samapatti within kasina to investigate the black dhamma (unwholesomeness or akusaladhamma) until we can see through as far as reaching its realm.

Investigating ‘Neither Merit nor Sin’

Take the dhatu of the ‘neither merit nor sin’ sphere as an object of kasina and dhamma of the ‘neither merit nor sin’ sphere as samapatti. Then, proceed the samapatti within kasina to investigate the grey

dhamma (‘neither wholesome nor unwholesome’ or avyākata dhamma) until we can see through as far as reaching its realm.

Lesson 12: Investigate Your Parami, Upaparami, and Paramattha Parami (Cultivated Virtuous Perfections)

Investigation of Parami

For generosity (dhana), when one practices it regularly, one earns [merit energy contained in a merit sphere] with a diameter of ~ 0.25 meter or the same as the full moon. Then, the merit sphere will purify and condense itself. Then condensed merit sphere will transform into parami called dhana parami [or generosity perfection]. Dhana parami is a sphere which is one inch in diameter.

As one cultivates generosity perfection or dhana parami until the dhana parami is enlarged to become a sphere which is ~ 0.25 meter in diameter, it will purify and condense itself to become a superior parami called Upaparami. The condensed dhana parami sphere will transform itself into an Upaparami sphere which is one inch in diameter.

When one cultivates generosity perfection further, the Upaparami will be enlarged to become a sphere which is ~ 0.25 meter in diameter or the same size as the full moon. Then, it will purify and condense

itself to become the highest perfection called Paramattha parami [sphere] which is one inch in diameter.

The merit earned from the cultivation of precepts, renunciation, wisdom, perseverance, patience, truthfulness, resolution, compassion, and equanimity can be accumulated until they purify and condense themselves into parami, Upaparami, and Paramattha Parami in the same manner as explained in the case of dhana parami. Thus, this is the reason behind the [formation of] parami, Upaparami, and Paramattha parami.

Whenever a parami sphere purifies and condenses itself to become Upaparami, and Paramattha parami which are ~ 0.25 meter in diameter all alike, the ones who wish to attain Nibbana by becoming an arahant or enlightened disciple can have his or her wish fulfilled at this point. This level of parami is adequate for their attainment to become a regular enlightened disciple.

However, for those who wish to pursue perfections to become the outstanding disciples, one of the two foremost disciples, or the Lord Buddha, they have to cultivate their perfections until their perfection spheres grow even bigger.

The parami spheres lies in the middle of the dhamma sphere which forms each body.

In your dhana parami sphere, there are silā sphere, samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere. Take these spheres to proceed your samapatti. Take your dhana parami sphere to be the ten kasina and proceed samapatti within kasina.

As you do this to dhana parami, you do the same to silā parami (moral discipline perfection), nekhamma parami (renunciation perfection), paññā parami (wisdom perfection), viriya parami (perseverance perfection), khanti parami (patience perfection), sacca parami (truthfulness perfection), athithana parami (resolution perfection), metta parami (compassion perfection), and upekkha parami (equanimity perfection). Each of these parami [spheres] has its own silā sphere, samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere inside. You have to take them to proceed samapatti and ten kasina. Then, proceed the samapatti within kasina for each parami until you complete the ten parami.

For Upaparami and Paramattha Parami, you have to do the same, but you have to do it throughout every body from the coarsest to the most refined.

Lesson 13: Entering the Living Nibbana (Nirvana) and Non-Living Nibbana (Nirvana)

First, take the dhamma sphere which forms Sotapanna Dhammakaya and proceed to form pathama jhāna (the first meditative absorption).

Take the dhamma sphere which forms Sakadagami Dhammakaya and proceed to form the dutiya jhāna (the second meditative absorption).

Take the dhamma sphere which forms Anagami Dhammakaya and proceed to form the tatiya jhāna (the third meditative absorption).

Take the dhamma sphere which forms Arahant Dhammakaya and proceed to form the catuttha jhāna (the fourth meditative absorption).

Take the spaciousness causation of pathama jhāna and turn into ākāśānañcāyatana jhāna (the fifth meditative absorption).

Take the spaciousness causation of dutiya jhāna and turn into viññānañcāyatana jhāna (sixth meditative absorption).

Take the spaciousness causation of tatiya jhāna and turn into ākiñcaññāyatana jhāna (the seventh meditative absorption).

Take the ‘neither known nor unknown’ in the spaciousness causation of catuttha jhāna and turn

into nevasaññā n'asaññāyatana jhāna (the eighth meditative absorption).

Then, proceed eight of these samapatti totally seven times until deepen into the center and enter Nibbana at the center of your human body. This is called the Living Nibbana of human body.

Proceed the samapatti in the Living Nibbana of human body for seven more times, one will deepen into the center and enter the Nibbana at the center of human realm. This is called the Non-Living Nibbana of humans.

Proceed the samapatti in the Non-Living Nibbana of humans for seven more times, you will deepen into the center and enter the Living Nibbana of the celestial which is at the center of your celestial body.

Proceed the samapatti for seven more times, you will deepen into the center and enter Non-Living Nibbana of the celestial which is at the center of the celestial realm.

Proceed the samapatti for seven more times, you will deepen into the center and enter the Living Nibbana of Rupa Brahma body which is at the center of your Rupa Brahma body.

Proceed the samapatti for seven more times, you will deepen into the center and enter the Non-Living Nibbana at the center of Rupa Brahma realm.

Proceed the samapatti for seven more times, you will deepen into the center and enter the Living Nibbana at the center of your Arupa Brahma body.

Proceed the samapatti for seven more times, you will deepen into the center and enter the Non Living Nibbana at the center of Arupa Brahma realm.

Continue to do the same until you reach the most refinement and reverse or return, step by step, by doing the same as when you enter.

When you reach your human body, you reverse further until reaching the coarsest body. This is called entering Living Nibbana and Non Living Nibbana throughout the coarsest and the most refined body.

Lesson 14: Investigating the Supernatural Body (Kaya-siddhi)

How to Investigate a Kaya-Siddhi in a Crystal Ball

[Visualize] the crystal ball in your palm at the center of your body, to the uttermost of your refinement. Then, still your mind in the middle of the visualized crystal ball. Next, expand the image of the crystal ball. Then, you will see the [supernatural] body who dwells inside the crystal ball.

If you wish to know anything, you can ask the supernatural body who dwells inside such crystal ball. This body is called ‘Kaya-Siddhi’ [comparable to a guardian angel in the Western sense.]

Lesson 15: How to Investigate Your Nurturer

Investigating the Nurturer of Human Body

In the middle of the dhamma sphere which forms one’s human body, there is a body (kaya) called the nurturer who looks after the living of such human body (not a celestial body). Still your mind in the middle of the nurturer of human body, you will see the dhamma sphere which forms the nurturer of human body. In the middle of the dhamma sphere, there are silā sphere, Samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere which overlap each other respectively similar to those of the human body.

Investigating the Nurturer of the Celestial Body

When arriving the vimuttiñānadassana sphere, you will reach the celestial nurturer. In the middle of this body, there is a dhamma sphere which forms the celestial nurturer. In the middle of dhamma sphere, there are silā sphere, Samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere.

Investigating the Nurturer of the Rupa Brahma Body

When arriving the vimuttiñānadassana sphere, you will reach the Rupa Brahma nurturer. In the middle of this body, there is a dhamma sphere which forms the Rupa Brahma nurturer. In the middle of dhamma sphere, there are silā sphere, Samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere.

Investigating the Nurturer of the Arupa Brahma Body

When arriving the vimuttiñānadassana sphere, you will reach the Arupa Brahma nurturer. In the middle of this body, there is a dhamma sphere which forms the Arupa Brahma nurturer. In the middle of dhamma sphere, there are silā sphere, Samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere.

Investigating the Nurturer of the Dhamma Body

When arriving the vimuttiñānadassana sphere, you will reach the Dhamma Body nurturer. In the middle of this body, there is a dhamma sphere which forms the Dhamma body nurturer. In the middle of dhamma sphere, there are silā sphere, Samādhi sphere, paññā sphere, vimutti sphere, and vimuttiñānadassana sphere.

Do the same thing until reaching your uttermost refinement. Then, return to the coarsest. Look at the nurturer's body until you can see throughout the coarsest and the most refined.

The superknowledges or vijja(s) for the nurturer are the same as we did in the human.

Nibbana (The Nirvana)

Nibbana is an ayatana which differs from the mundane ayatana, the six ayatana, and the twelve ayatana. The ayatana of Nibbana is superb and exceptionally refined. However, its function is the same. As the mundane ayatana draws creatures to cling to the world whereas the ayatana of one's eyes, ears, nose, tongue, body, and mind draw the sight, sound, smell, taste, sensation, and emotional feelings according to their duty, the ayatana of Nibbana draws the Lord Buddha and arahant into Nibbana.

The dwelling place of the Lord Buddha is called 'ayatana-Nibbana.'

The Lord Buddhas who dwell in ayatana-Nibbana are called 'Phra Nibbana.'

Ayatana-Nibbana is spherical, clear, and pure. It is full of radiance. The sphere of ayatana-Nibbana is 141,330,000 yojana in diameter. The edge of of

ayatana-Nibbana is 15,120,000 yojana in width. So, the edge on both sides of ayatana-Nibbana is 30,240,000 yojana. The area inside ayatana-Nibbana is the dwelling place of the Lord Buddhas.

Nibbana is spacious and has no object. It is full of brightness and Dhammic radiance which occurs from the purity and free from mental defilement and avijja.

The Lord Buddha said that “Look! Monks. There is an ayatana where there is no soil, water, fire, and wind. It is not ākāsānañcāyatana, viññānañcāyatana, ākiñcaññāyatana, or nevasaññā n'asaññāyatana. It is neither this world nor the other world. It is neither the moon nor the sun. Monks, I do not say that this ayatana is for coming, going, standing, passing away, or taking birth. This ayatana is not situated on anything. It does not become. There is no emotion. This is the end of suffering.

The ayatana in this place means ‘ayatana-Nibbana.’

As it is mentioned earlier that ayatana-Nibbana differs from other kind of ayatana. Ayatana-Nibbana is far above the three realm. It is far beyond the realm of nevasaññā n'asaññāyatana. It is straightly above. The distance is incredibly far. It does not exist in soil, water, fire and wind. In Nibbana, there is no soil, water, fire, and wind as well. It is not one of the four Arupa realms. Nibbana does not have the characteristic of

the four Arupa realm. It is neither in this world nor the other world.

Since ayatana-Nibbana is away from the world, the sensual realm, Rupa realm, and Arupa realm, Nibbana is not any of these. The moon and sun are available in this realm. So, Nibbana is not both of them. And both of them are not available in Nibbana.

Moreover, there is no going, coming, standing, passing away, or taking birth in ayatana-Nibbana. There is none of these. This means that there is no contact in normal characteristic. Even the effort with Arupa Jhana cannot reach Nibbana because Nibbana is the highest and it is beyond the capability of those who are in the three realm. This ayatana situates on nothing. There is no object or emotion. These affirm that ayatana-Nibbana does really exist and there is no cling to the three realm. It is separately away. In addition, the three Nibbana, which comprises of Nibbana of Kilesa, Nibbana of Khanda, and Nibbana of Dhatu, means as follows:

On the full moon day of the sixth lunar month, 45 years before Buddhist era, Prince Siddharta persevered in meditation practice until he could eradicate his defilement and attain enlightenment under the Bodhi tree. The mental impurity or defilement which had caused him to reincarnate in

the cycle of birth for numerous lifetimes could no longer return to influence him. Thus, it was the end of kilesa or mental defilement which had harmed him for a long time. This is Nibbana of kilesa.

The breaking down of the Lord Buddha's khanda means that he had to take khanda throughout his previous lifetimes. But in His final lifetime, He no longer needed to take body forms any further. The body form or khanda can no longer possess him, and He does not have to take the khanda any more because he is already away from the khanda. The breaking down of His khanda means the Nibbana of khanda.

The latest Lord Buddha is Lord Gotama Buddha. Presently, the remains of His body are still available. They do not completely disappear yet. So, it is not the Nibbana of dhatu yet. Upon the end of his duty for this realm, his remains will disappear from this realm. Then, it will be His 'Nibbana of dhatu.'

Nibbana can be classified into two types as follows:

1. Living Nibbana
2. Non-Living Nibbana

The Nibbana which is the dwelling place of Dhammakaya is at the center of Dhammakaya. This

means that when the human bodies of the Lord Buddha and arahants proceed their samapatti with their Dhammakaya for seven times, according to the samapatti proceeding method explained earlier, their Dhammakaya will deepen into the center and enter the Nibbana within the center of such Dhammakaya. This type of Nibbana is called the 'Living Nibbana' because it can be reached at the center of the Dhammakaya which is in the middle of Arupa Brahma body, Rupa Brahma body, celestial body, and human body, respectively. It is still in the middle of the bodies that are influenced by mental defilement according to the condition of such body. The purity of Nibbana which is amidst the defilement like this is called the 'Living Nibbana.'

The characteristic of this Nibbana is spherical and exceptionally pure. However, this is the Nibbana that belongs to the Dhammakaya where only one Phra Nibbana or Lord Buddha dwells. To explain according to the characteristic and location, we can say that the 'Living Nibbana' is a private sanctuary for such Dhammakaya when the khanda still exists.

Besides, the 'Living Nibbana' can lead to 'Non Living Nibbana.' This means that when the khanda which serves the Dhammakaya no longer exists (passing away), the Lord Buddhas and arahants have to proceed all of the eight samapatti and enter 'Sannavedayitanirodha samapatti.' This is the moment when the Dhammakaya enters the 'Non

Living Nibbana.’ The sanna and vedana will be ceased, then, they will proceed the samapatti backwardly. Then, the Dhammakaya will deepen into the center and enter the ‘Non Living Nibbana’ which has the shape and characteristics as explained earlier.

‘Phra Nibbana’ means the Dhammakaya which already attains the fruition of arahant. This body has his mind, citta sphere, and vinna sphere which are 40 meters in diameter. The lap-width and height of this body [in seated cross-legged meditation posture] are 40 meters as well. The head of this body is topped with a [tiny] lotus bud. This body is crystal clear and pure with radiance. Phra Nibbana dwells in ayatana-Nibbana.

Phra Nibbana who is a Lord Buddha dwells in ayatana-Nibbana as surrounded by numerous of His arahant disciples. Some of the Phra Nibbana is a Silent Buddha who did not teach anyone when He was alive, so such Phra Nibbana dwells alone without other surrounding disciples. The radiance of Phra Nibbana connotes the level of perfection cultivation of each Lord Buddha and arahant. However, their height, width, and characteristics of their bodies are identical. There is no difference.

Phra Nibbana(s) are meditating peacefully, deepening their mind into nirodha which is the state

of supreme bliss. As the bodies in Nibbana are permanent, it is said that ‘Nibbana is the state of supreme bliss.’

The three realm is the place that draws creatures who do good and bad moderately. The best of the three realm will be drawn by the ayatana of Arupa realm whereas the worst of the three realm will be drawn by the ayatana of avejji hell.

If one is too good to live in the Arupa realm, one will be drawn into the ayatana-Nibbana. Thus, one will be away from the three realm. It is incredibly far above the three realm. It is away from any contact with the three realm. It is spherical and exceptionally pure. This is Nibbana. However, one should understand [according to the scripture] that there is no place for situating in Nibbana as stated earlier. Thus, there is no living place in Nibbana, except spaciousness and brightness. Phra Nibbana(s) can dwell in Nibbana with lightness and purity of their bodies which are like feathers in the air. It is unlike people who live on earth. If one doubts how Phra Nibbana can dwell if the Nibbana is spherical, this is beyond imagination and commoners should not think about it.

As we know that there is a dwelling for those who do good the most, we should know about the opposite. This means that there is an ayatana for

those who do bad the most. This is a separated part from Nibbana and the three realm.

Incredibly far below the three realm, there is an ayatana which is free from contact with the three realm. It is spherical and completely dark. This is ayatana-Lokantra which is the dwelling place of those who do bad the most. (They do not live in between mountains of the universe as many people misunderstand.) However, for those beings who live in ayatana-Lokantra, whenever their mind is improved, meaning that the evil in their mind is lessened, they can be released from ayatana-Lokantra and return to the three realm. In the best case, they can even do good deeds until they become a Lord Buddha or an arahant as well.

However, this means that the Lokantra beings may have to spend the period of eons in ayatana-Lokantra before they can return to the three realm. But it does not mean that they can make any contact with the three realm with common method when they are in ayatana-Lokantra.

If one questions why the three realm, the Nibbana, and the Lokantra are spherical. We can say that things that are formed up without human manipulation are primarily spherical such as the human form in the very beginning of one's taking birth or the egg yolks, for example. Even the sun, the moon, and the planets discovered by the

scientific methods are spherical. So, it is not uncommon to say that the shapes of Nibbana, the three realm, and the Lokantra are spherical.

(The explanation about the three realm, the Nibbana, and the Lokantra in this book is given briefly in order to minimize the doubt of readers. The purpose is to allow the Dhammakaya meditation practitioners to have some idea about them. However, if one wishes to learn more thoroughly, one has to experience and see by oneself with insight in order to free oneself from doubts. It would be a disadvantage to explain further since it is transcendental and beyond the thorough comprehension of commoners.)

Note: The intermediate and advanced superknowledges of Dhammakaya (Vijja Dhammakaya) are available in the ‘Supernormal Magga-Phala I & II’ texts which are too complicated to translate. It is recommended that practitioners who already attained Dhammakaya should study with a qualified teacher of Dhammakaya superknowledge (who can speak English) for true achievement as practitioners can possibly have false experience or make mistakes. For more information, please see www.dhammadcenter.org

Glossary

silā = moral discipline

samādhi = mental concentration

paññā = wisdom

vimutti = transcendence

vimuttiñānadassana = insight

ākāsānañcāyatana jhāna = a level of arupa jhana (5th meditative absorption)

viññānañcāyatana jhāna = a level of arupa jhana (6th meditative absorption)

ākīñcaññāyatana jhāna = a level of arupa jhana (7th meditative absorption)

nevasaññā n'asaññāyatana jhāna = a level of arupa jhana (8th meditative absorption)

dukkha = suffering

samudaya = the Cause of Suffering

nirodha = Liberation, the Cessation of suffering

magga = the path

ayatana = (1) Sense medium. The inner sense media are the sense organs: eyes, ears, nose, tongue, body, and mind. The outer sense media are their respective objects. (2) Ayatana means the place where subjects dwell.

parami = the cultivation of virtuous perfections with regular dedication.

upaparami = the cultivation of virtuous perfections with the dedication of one's bodily parts and organs

paramatthaparami = the cultivation of virtuous perfections with the dedication of one's life

yojana = 1 yojana = 16 kilometers

khanda = the five aggregates which comprise of form, sensation, perception, volition, and cognition.

kilesa = (mental) defilement, impurities

Gotrabhu = (1) lit. 'who has entered the lineage (of the Noble Ones)', i.e. the Matured One. (2) 'Maturity-Moment' (gotrabhū-citta) is the last of the 4 impulsive moments (javana, q.v.; cf. viññāna-kicca) immediately preceding the entering into an absorption (jhāna, q.v.) or into one of the supermundane paths (s. ariya-puggala, A.).

Sotapanna = a Stream Enterer, one who has attained the first stage of sainthood

Sakadagami = Once returner. A person who has abandoned the first three of the fetters that bind the mind to the cycle of rebirth (see samyojana), has weakened the fetters of sensual passion and resistance, and who after death is destined to be reborn in this world only once more.

Anagami = (1) A Non returner, the third stage in the realization of Nibbana. (2) "A being, through the disappearing of the 5 lower fetters (samyojana), reappears in a higher world (amongst the devas of the Pure Abodes, suddhāvāsa), and without returning from that world (into the sensuous sphere) he there reaches Nibbāna.

Arahant = Arhatship is the highest rank attained by Sravakas. An Arhat is a Buddhist saint who has attained liberation from the cycle of Birth and Death.

* Definitions of the above glossary terms are from www.wisdomlib.org