

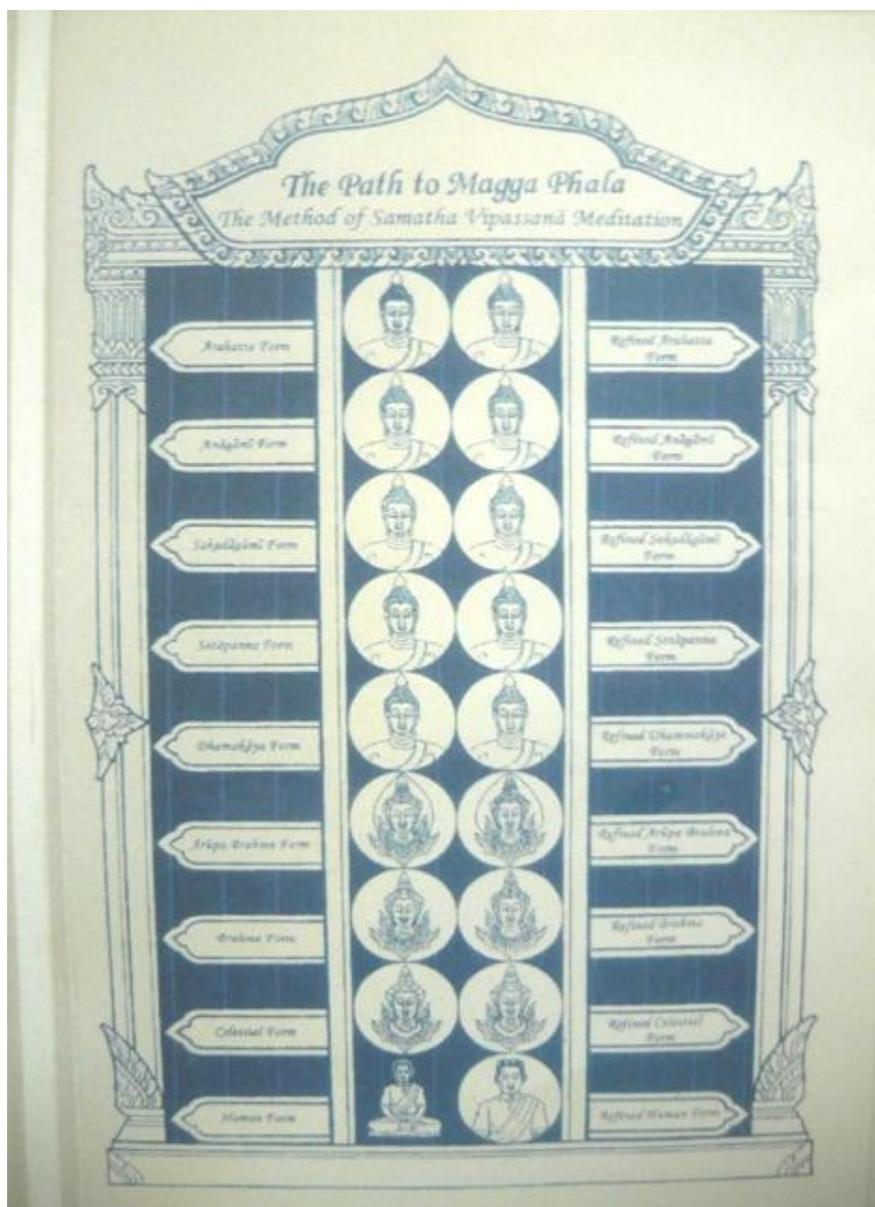
The Path to Magga Phala
The Method of Samatha
Vipassana Meditation

By

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Luang Phor Wat Paknam, Bhasicharoen,
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The Founder of Vija Dhammakaya



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(Note: The Romanized Pali words in this book are simplified)

Forward

This book of the Path to Magga Phala is the transcription of the teaching on Samatha Vipassana meditation, Vijja Dhammakaya approach, by the Most Venerable Phramongkolthepmuni, the late Abbot of Wat Paknam, Bhasicharoen, Bangkok. He is our prominent spiritual leader, who is revered throughout the land and fondly known as “Luang Phor Wat Paknam” for his practice and teaching of Vijja Dhammakaya meditation.

Vijja Dhammakaya meditation is not a new practice. It is the original Buddha’s teaching, and the path that the Buddha has practiced. The approach has been widely practiced in Thailand since its rediscovery by the Most Venerable Phramongkolthepmuni in the year B.E. 2459. Vijja Dhammakaya is a meditation method that can help uproot all defilements leading to the Right Wisdom, and ultimately the Magga Phala Nibbana.

The English translation of this book is made by Khun Damkerng Jindahra as instructed by Ajahn Tritha Niamkham. Ajahn Tritha is the President

of Luang Phor Wat Paknam Alumni Association, and a devoted disciple of the Most Venerable Phramongkolthepmuni.

She is a well-respected Vijja Dhammakaya meditation teacher. The intention of this English translation version is to follow the wish of the Most Venerable Phramongkolthepmuni to allow people all over the world to be able to study and practice Vijja Dhammakaya meditation so as to let them achieve finally the Magga Phala Nibbana, the path, fruition and Nirvana.

I wish to thank Ajahn Tritha Niamkham, Khun Damkerng, Khun Praparuth, Khun Prisadee, Dr. Panitha M.D., and Khun Pavitra Jindahra for their efforts of the translation work and its publication. Thanks also go to all the contributors for the publication. May all of them and the readers of this book be blessed by the Triple Gem and the sacred Parami of Luang Phor Wat Paknam. May they all achieve the attainment of Nibbana soonest.

Somdet Phramaharatchamangklachan

Abbot of Wat Paknam, Bhasicharoen, Bangkok

Preface

This book of the Path to Magga Phala is the book on Samatha Vipassana Vijja Dhammakaya Approach, following the path that all the Buddhas and the Arahattas have practiced and attained. This is the only path, not any others, which is the real intention of Buddhism. It is widely practiced by lay people, monks, and devotees all over Thailand. The result of the meditation practice can be ascertained by your own self. This is called *Sanditthiko* – the state at which only those who attain can realize. The achievement depends on how truly one practices. He who practices truly, he will certainly achieve it. We, as human beings, both man and woman, each has a Dhamma sphere, which constitutes the human body. The sphere is pure and clear with a size of an egg yolk of a hen and exists at the center of every human body. If any person concentrates his mind, leaving out other distraction of thoughts, to “stop”, to be “still”, and to be “firm”, right at the center of his body as deeply and as long as possible, he will certainly achieve the path. The unrest of mind is the cause of failure. “Stop” is the success.

The unrest of mind is caused by the 11 *upakkilesas*, hindrances, the critical elements to the attainment or failure of the Magga and Phala. They are as follows:

1) *Vicikiccha*

Indecision, doubt

2) *Amanasikara*

Not attentive

3) *Thinamiddha*

Sloth and torpor

4) *Chambhitatta*

Fear

5) *Ubbila*

Excitement with joy

6) *Dutthalala*

Restlessness of body

7) *Accaraddhaviriya*

Over exertion

8) *Atilinaviriya*

Slackening of effort

9) *Abhijappa*

Greed

10) *Nanattasanna*

Reminiscence of past events while
concentrating

11) *Rupanan Atinijjhaya Yitatta*

Over focus of the object

Our concentration will be out of focus when one of these hindrances arises. These hindrances are the roots of the cause of disconcentration. Hence, in practicing *Bhavana*, concentration, we must have both effort and endurance. The two constituents are extremely essential. One has to be watchful of the consciousness all the time. Use your wisdom to seek whatever method to prevent the hindrances to arise. Apply the method to place our mind evenly,

Majjhimapatipada, to arrive at the equanimity; being neither joyful nor woeful. Try to deliver from greed, anger and delusion. Keep our mind crystal clear, calm and fresh at the right balance of firm concentration. Focus our mind at the object image in the center of the body as long as possible.

Practice needs to be carried out constantly in all movements of sitting, reclining, walking and standing. Meditate continuously. Do not quit. Do not abandon. Do not feel despair. Keep moving on. The fruit will doubtlessly be borne one day. How would the fruit be borne? You, yourself, will know it.

In meditation practice, you should seek causes and observe results. Be tolerant. It is a sublime worth. It is *Mahaggatakusala*, so great a grand merit, and the path to *Nibbana*. Even if you may not be able to visualize anything, the practice will become a mental make up for your next life and beyond. May all of you persevere and make effort in the practice in order to attain the Magga and Phala (the path and fruition). This is the knowledge and the real refuge that one can

depend upon. Let no doubt falls upon you. May every blessed wish and happiness be fulfilled for all those who follow the practice of this book, the Path to Magga Phala.

Expel all evils	One safe.
Dhammakaya Phala	Perfected and pure,
Surpass all perfection	All else.
This Gem, thou take,	Enlightening Earth,
	Glorifying Earth.

Phramongkolthepmuni

The Teaching of
***Samatha Vipassana* Meditation**

by

Phramongkolthepmuni

(Transcribed by Pra Krue Samanadhamsamadan)

Now, all of you, both women and men, have given your valuable time to study Buddhism. The study of Buddhism is indeed the important task of each individual. Buddhism is the teaching of the Buddha. The Buddha teaches all beings of the world to abandon all evils, to perform good deeds physically, verbally, and mentally, and to purify the mind. The three principles are the teaching of all the Buddhas of the past, the present and the future. The aim of taking the firm faith in Buddhism is therefore to cultivate your mind according to the purpose of Buddhism. The cultivation of mind is based on Pali cannon, namely: *Deva Me Bhikkhave Vijjabhagiya*, Oh, Bhikkhu, there are two types of knowledge. *Katame Deva*, what are the two types of

knowledge? One is *Samatho Ca, Samatha*, the calmness and tranquility. The other one is *Vipassana Ca*, the knowledge of insight. *Samatho Bhavito Kimatthamanubhoti*, what does it need when *Samatha*, calmness and tranquility, is developed? *Cittan Bhaviyati*, the mind needs to be developed. *Cittan Bhavitan Kimatthamanubhoti*, what does it need when the mind is developed?

Yo Rago So Pahiyati, any sensual pleasure existing in the mind will be ceased through *Samatha*, calmness and tranquility. *Vipassana Bhavita Kimatthamanubhoti*, what does it need when *Vipassana*, insight is developed? *Panna Bhaviyati*, wisdom needs to be developed. *Panna Bhavita Kimatthamanubhoti*, what does it need, when *Panna*, wisdom, is developed? *Ya Avijja Sa Pahiyati*, any ignorance existing in the mind will be expelled by the insight, the *Vipassana*. These are the two utmost knowledge of Buddhism. The purpose of sacrificing your time is to study the two knowledge of *Samatha* and *Vipassana*. *Samatha* is the basic knowledge that Buddhists must pay their attention. *Samatha* means calmness and tranquility. *Vipassana* is the

insight, and the higher Dhamma, higher than *Samatha*. Both *Samatha* and *Vipassana* are the profound Dhamma of Buddhism. I, the speaker, have learned practicing *Samatha* continually since my ordination, starting the following day after leaving the temple of ordination. At present, I have both practiced and taught the two knowledge of *Samatha* and *Vipassana*.

What is the scope of *Samatha*? *Samatha* covers 40 subjects of concentration, namely, the 10 *Kasina* (Objects), the 10 *Asubha* (Impurities), the 10 *Anusati* (Reflection), the 4 *Bhrahmavihara* (Modes of Sublime Conduct), the 1 *Aharepatikulasanna* (Perception of the Loathsomeness of Material Food), the 1 *Catudhatuvavatthana* (Analysis of the Four Elements), the 4 *Arupa Jhana* (Formless Realms). *Vipassana* has six groups of subjects of concentration, i.e. the 5 *Khandha* (Aggregates), the 12 *Ayatana* (Sense-spheres), the 18 *Dhatu* (Elements), the 22 *Indriya* (Faculties), the 4 *Ariyasacca* (Noble Truths), and the *Paticcasamuppada* (Dependent Origin). These are the subjects of *Vipassana*.

These two subjects of *Samatha* and *Vipassana* are the textbooks of Buddhism, which have been practiced successively all along. The subject of *Samatha* which we are now learning, we have to start with making our mind to “stop” in order to attain the state of *Samatha*. Otherwise, the state of *Samatha* cannot be realized. *Samatha* means calmness, tranquility, stop, and stillness. The mind must be stopped. What is a mind? A mind is composed of 1 perception, 1 memory, 1 thought, and 1 knowledge. The four components combining into one single point are called mind.

Where is the mind? The mind is inside of its feeding fluid. Perception is in the midst of the body. Memory is in the midst of the mind substance. Thought is in the midst of the consciousness sphere. Knowledge is in the midst of the soul sphere. The four components, namely, perception, memory, thought, and knowledge, control the whole body. Perception leads to knowledge. Memory leads to the mind substance. Thought leads to the consciousness sphere. Knowledge leads to the soul sphere. The soul sphere is of the size of a pupil of an eye, situating in the center of the consciousness sphere. The

consciousness sphere is of a size of a cornea of an eye, locating in the center of the mind substance. The memory sphere is slightly larger with a size of an eyeball. The perception sphere is in the center of the body, larger than an eyeball. Perception *Dhatu* (Element) is at the center of the perception sphere. This is called perception. Perception is in the perception *Dhatu*. Memory *Dhatu* (Element) sits in the center of the memory sphere. Therein, is the memory. Thought *Dhatu* (Element) is in the center of the thought sphere. Knowledge *Dhatu* (Element) is in the center of the knowledge sphere. When the four components – perception, memory, thought, and knowledge – are united into one single point, it is called mind. See how difficult it is, the word mind. Now, as we sit here, our mind can flash to home, to hell, or to heaven, or even to the *Nibbana* (our thought).

Mind is very profound. It can flash narrowly, if its knowledge is narrow. It can flash widely, if its knowledge is wide. It can flash refinedly, if its knowledge is refined. It can flash crudely, if its knowledge is crude. The scope of flashing depends on the level of its knowledge and

perception. The word mind is very important. We must control the mind to stop at one single point. The four components of mind, namely, perception, memory, thought, and knowledge, must stop together into one single point at the center of the human body. This is the point of the intersection of two strings, where one strung from the front of the navel to the back while the other one strung from the right to the left. This is called the center point, striking right at the center of the Dhamma sphere, which constitutes the human body. The sphere is pure and clear, with a size of an egg yolk of a hen. The midpoint of the sphere is the same as the center point, at which the place you are taught to concentrate Phra Khong Khuan (a sacred Buddha amulet).

We place our mind at this center point. The four components of mind, i.e. perception, memory, thought and knowledge are at the center point. The midpoint of the Dhamma sphere which constitutes the human body has only one location. To be attentive is to place and to stop our mind right at the center point. Now, as we are performing good merit, we must be attentively placing our mind at the center point.

Now, as we are taking the five precepts, our mind is to be attentive at the point. Now, as we are practicing *Bhavana*, concentration of words, must be attentive at this point as well. We must stop our mind at the center point. When the mind is able to stop at the center point, perceive and memorize this firmly. “Stop” and be “still”. Control the mind to be still. If it is not still, *Bhavana*, concentration of words, is used to control the mind to stop. Keep controlling the mind. At the right balance, the mind will stop and be still.

As soon as the mind stops, it strikes right at *Samatha*. “Stop” is therefore *Samatha*. “Stop” is the absolute success for both the earthly and Dhamma worlds. To be happy in the earthly world, the mind must stop relatively to the scope of the world. To attain happiness in the Dhamma world, the mind must stop relatively to the scope of the Dhamma. As it is put in Pali, *Natthi Santi Param Sukham*; there exists no other happiness, except the happiness when the mind stops and is still. “Stop” is the fundamental key. Hence, we must keep our mind stop. When our mind stops, we must continue to stop, stop in stop, stop in

stop. Never retrace back. Always stop in stop; stop in stop. The mind must stop at the center point. Otherwise, it is incorrect. The mind must stop and reach the “*Sib*”, the “*Sune*”, and the “*Suan*”. Be right at the “*Sib*”, the “*Sune*”, and the “*Suan*”. If the mind stops at the center of the human body in such a manner, it will strike right at the “*Sib*”. It will soon reach the “*Sune*”. The mind will reach the “*Sune*” once it strikes the “*Sib*”. As the ancient colloquial puts it:

See the “*Sune*” once the “*Sib*” is seen.

Impermanence is truly certain, be constantly seen.

Death and birth are the unending cycle.

Sankhara, all aggregates are impermanent.

It is the route of freedom from defilements.

The “*Sib*” and the “*Sune*” are very essential. Beings of the world can only be born through entering the “*Sib*” and sinking into the “*Sune*”. Entering the “*Sib*” but without sinking into the “*Sune*”, there shall be no birth. This is the natural dependence of the world and the Dhamma. As

for Dhamma, the mind must enter the “*Sib*” and then sinks into the “*Sune*”. Sinking into the “*Sune*” means that the mind has stopped. As the mind stops, it can be taken as entering the “*Sib*”. There, at the point where the mind stops, a clear sphere with a size of the moon or the sun arises. The mind has already sunk into the “*Sune*” and the “*Sib*”. Once entering the “*Sib*”, the “*Sune*” is seen. When the “*Sune*” is seen, the mind stops at its midpoint, and at the center of the clear sphere of a size of the moon or the sun.

The sphere is called *Dhammanupassana Satipatthana* sphere, *Pathamamagga* sphere, the preliminary path of *Magga Phala Nibbana* (the path, the fruition and Nirvana). The only way to reach the *Magga Phala Nibbana* is to enter the center of the sphere. There is no any other way. That the mind enters the center of the “*Sune*” sphere is called *Pathamagga* (the preliminary path). The sphere itself is *Ekayanamagga*, meaning the first and only path. There is no second path. That is the very only sphere, named *Dhammanupassana Satipatthana*. It is the path of all the Buddhas and the *Arahattas*

in all the universal worlds and the universal Dhamma.

To attain *Nibbana*, the Buddhas and the *Arahattas* have to take this only path without any deviation. All have entered the same path with the same direction. However, the pace of the attainment is not the same. Some are fast. Some are slow. The word “not the same”, means no duplication. The word “no duplication” means faster or slower pace depending on one’s mental makeup and meritorious resources cultivated in the past. But, the path is the same for all. It is *Ekayanamagga*, the only path. To proceed, one has to stop. This is strange. In the earthly world, to go fast one has to take a plane or a car. In the Dhamma world, it is different. To proceed, one has to stop. If one stops, one can quickly reach the destination. This is so strange. Therefore, the mind must stop to reach the attainment quickly.

Stop at the center of the Dhamma sphere constituting the human body. At the right balance, a clear sphere will be seen. The clear sphere is called *Ekayanamagga*, or *Pathamamagga*, or *Dhammanupassana*

Satipatthana, with a size of the moon or the sun. The mind stops and is still at the center of the sphere. As the mind stops and is still at the right balance, keep on stopping. Stop in stop, stop in stop, stop in stop, continuously right into the center of the stop. Center of the center, center of the center, center of the center of the stop. At the right balance, another similar size of sphere is seen at the center of *Dhammanupassana Satipattathana* sphere. It is called *Sila* sphere. Stop in the center of *Sila* sphere. At the right balance, another similar size of sphere is seen. It is called *Samadhi* sphere. Stop in the center of the *Samadhi* sphere. At the right balance, another similar size of sphere is seen. It is called *Panna* sphere. Stop in the center of the *Panna* sphere. At the right balance, another sphere is seen. It is called *Vimutti* sphere, which is even clearer and more refined. Stop in the center of the *Vimutti* sphere. At the right balance, another sphere is seen. It is called *Vimuttinanadassana* sphere. Stop in the center of the *Vimuttinanadassana* sphere. At the right balance, we see our own human body that we see in our dreams, and that constitutes our birth of being. It

is called the Refined Human Form. As soon as we see it, we know instantly that this is the form we have seen acting in our dream. Once awakening, its whereabouts is unknown.

Now, we have seen it. It is in the center of the *Vimuttinanadassana* sphere. Let the Refined Human Form meditates as the outward Crude Human Form does. The mind of the Refined Human Form stops and is still in the center of the Dhamma sphere constituting the Refined Human Form. At the right balance, *Dhammanupassana Satipatthana* sphere is seen. Stop in the center of the *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of *Sila* sphere. At the right balance, Samadhi sphere is seen. Stop in the center of the Samadhi sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of the *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Celestial Form is seen. Let the Celestial Form sit like the Refined Human Form does. The mind of the Celestial Form stops and is still in the center of the Dhamma sphere constituting the Celestial Form. At the right balance, the *Dhammanupassana Satipatthana* sphere is seen. Stop in the center of *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, Samadhi sphere is seen. Stop in the center of the Samadhi sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of the *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Refined Celestial Form is seen. The mind of the Refined Celestial Form is being still in the center of the Dhamma sphere constituting the Refined Celestial Form. At the right balance, *Dhammanupassana Satipatthana* Sphere is seen. Stop in the center of *Dhammanupassana Satipatthana* sphere. At the

right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, *Samadhi* sphere is seen. Stop in the center of the *Samadhi* sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Brahma Form is seen. The mind of the Brahma Form is still in the center of the Dhamma sphere constituting the Brahma Form. At the right balance, *Dhammanupassana Satipatthana* Sphere is seen. The mind of the Brahma Form stops and is still in the center of *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, *Samadhi* sphere is seen. Stop in the center of the *Samadhi* sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinanadassana*

sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Refined Brahma Form is seen. The mind of the Refined Brahma Form stops in the center of the Dhamma sphere constituting the Refined Brahma Form. At the right balance, *Dhammanupassana Satipatthana* Sphere is seen. Stop in the center of *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, *Samadhi* sphere is seen. Stop in the center of the *Samadhi* sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Arupa Brahma Form is seen. The mind of the Arupa Brahma Form stops and is still in the center of the Dhamma sphere constituting the Arupa Brahma Form. At the right balance, *Dhammanupassana Satipatthana*

Sphere is seen. Stop and be still in the center of *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, *Samadhi* sphere is seen. Stop in the center of the *Samadhi* sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinadassana* sphere is seen. Stop in the center of the *Vimuttinadassana* sphere.

At the right balance, the Refined Arupa Brahma Form is seen. The mind of the Refined Arupa Brahma Form stops in the center of the Dhamma sphere constituting the Refined Arupa Brahma Form. At the right balance, *Dhammanupassana Satipatthana* Sphere is seen. Stop and be still in the center of *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, *Samadhi* sphere is seen. Stop in the center of the *Samadhi* sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti*

sphere is seen. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Dhammakaya Form is seen. This is the Form similar to the Buddha image crowned with budding lotus, clear as a polished mirror. The lap is of the same proportion to the size of the Dhamma sphere constituting the Dhammakaya Form. The Dhamma sphere is in the center of the Dhammakaya Form. The Dhammakaya Form is the Buddha Gem. Dhamma sphere constituting the Dhammakaya Form is the Dhamma Gem. The mind of the Buddha Gem stops and is still in the center of the Dhamma sphere, constituting the Dhammakaya Form. At the right balance, *Dhammanupassana Satipatthana* Sphere is seen. Stop in the center of *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, *Samadhi* sphere is seen. Stop in the center of the *Samadhi* sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right

balance, *Vimutti* sphere is seen. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Refined Dhammakaya Form is seen. This Form is five times larger than the Dhammakaya Form we have already seen is. The mind of the Refined Dhammakaya Form stops and is still in the center of the Dhamma sphere constituting the Refined Dhammakaya Form. At the right balance, a larger *Dhammanupassana Satipatthana* sphere is seen. The mind stops in the center of the *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, *Samadhi* sphere is seen. Stop in the center of the *Samadhi* sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Dhammakaya Sotapanna Form is seen. Crowned with budding lotus, the Form is 10 meters high and has a lap of 10 meters wide. The Form is clearer and clearer. The mind of the Sotapanna Form stops and is still in the center of the Dhamma sphere constituting the Sotapanna Form. At the right balance, *Dhammanupassana Satipatthana* sphere is seen. Stop in the center of the *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, *Samadhi* sphere is seen. Stop in the center of *Samadhi* sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Refined Dhammakaya Sotapanna Form is seen in the center of the Sotapanna Form's *Vimuttinanadassana* sphere. The Refined Sotapanna has a lap of 10 meters wide. The mind of the Refined Sotapanna Form stops and is still in the center of the Dhamma

sphere constituting the Refined Sotapanna Form. At the right balance, *Dhammanupassana Satipatthana* sphere is seen. Stop and be still in the center of the *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, *Samadhi* sphere is seen. Stop in the center of *Samadhi* sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Sakadagami Form is seen. Crowned with budding lotus, the Sakadagami is 20 meters high and has a lap of 20 meters wide. The Form becomes increasingly clearer. The mind of the Sakadagami tops in the center of the Dhamma sphere constituting the Sakadagami. At the right balance, *Dhammanupassana Satipatthana* sphere is seen. Stop in the center of the *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila*

sphere. At the right balance, *Samadhi* sphere is seen. Stop in the center of *Samadhi* sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Refined Sakadagami Form is seen. Crowned with budding lotus, the Refined Sakadagami is 20 meters high, has a lap of 20 meters wide, and becomes increasingly clearer. The mind of the Refined Sakadagami stops in the center of the Dhamma sphere constituting the Refined Sakadagami. At the right balance, *Dhammanupassana Satipatthana* sphere is seen. Stop in the center of the *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, *Samadhi* sphere is seen. Stop in the center of *Samadhi* sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of *Vimutti* sphere. At the

right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Anagami Form is seen. Crowned with budding lotus, the Anagami is 30 meters high, has a lap of 30 meters wide, and becomes increasingly clearer. The mind of the Anagami stops and is still in the center of the Dhamma sphere constituting the Anagami. At the right balance, *Dhammanupassana Satipatthana* sphere is seen. Stop in the center of the *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, Samadhi sphere is seen. Stop in the center of Samadhi sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Refined Anagami Form is seen. Crowned with budding lotus, the Refined

Anagami is 30 meters high, has a lap of 30 meters wide, and becomes increasingly clearer. The mind of the Refined Anagami stops in the center of the Dhamma sphere constituting the Refined Anagami. At the right balance, *Dhammanupassana Satipatthana* sphere is seen. Stop in the center of the *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen. Stop in the center of the *Sila* sphere. At the right balance, *Samadhi* sphere is seen. Stop in the center of *Samadhi* sphere. At the right balance, *Panna* sphere is seen. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Arahatta Form is seen. Crowned with budding lotus, the Arahatta Form is 40 meters high, has a lap of 40 meters wide. The Dhamma sphere constituting the Arahatta has a diameter of 40 meters. The mind of the Arahatta stops in the center of the Dhamma sphere constituting the Arahatta. At the right balance, *Dhammanupassana Satipatthana* sphere

is seen. Stop in the center of the *Dhammanupassana Satipatthana* sphere. At the right balance, *Sila* sphere is seen with a diameter of 40 meters. Stop in the center of the *Sila* sphere. At the right balance, *Samadhi* sphere is seen, having the same diameter of 40 meters. Stop in the center of *Samadhi* sphere. At the right balance, *Panna* sphere is seen. The sphere has a diameter of 40 meters. Stop in the center of *Panna* sphere. At the right balance, *Vimutti* sphere is seen, having the same diameter of 40 meters. Stop in the center of *Vimutti* sphere. At the right balance, *Vimuttinanadassana* sphere is seen, with the same diameter of 40 meters. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, the Refined Arahatta Form is seen. This is the 18th Form and very beautiful. All *Kilesas*, defilements, are delivered once this Arahatta Form is attained. There are no more defilement. The task of Buddhism, both *Samatha* and *Vipassana*, is accomplished. The level starting from the Human Form up to the Refined Arupa Brahma Form is called *Samatha*. The level from the Dhammakaya Gotrabhu, both crude and refined, up to the Arahatta, both crude and

refined, is *Vipassana*. Today we study *Samatha Vipassana* concentration; we must follow this path. It must be this path. No deviation is allowed. Any departure from the path is incorrect. We must adhere to this path and take the Human Form as the base. As reaching the Refined Human Form, we must take the Refined Human Form as the base. As reaching the Celestial Form, we must take the Celestial Form as the base. As reaching the Refined Celestial Form, we must take the Refined Celestial Form as the base, without hesitation. As reaching the Brahma Form, we must take the Brahma Form as the base. As reaching the Refined Brahma Form, we must take the Refined Brahma Form as the base. As reaching the Arupa Brahma Form, we must take the Arupa Brahma Form as the base. As reaching the Refined Arupa Brahma Form, we must take the Refined Arupa Brahma form as the base. As reaching the Dhammakaya Form, we must take the Dhammakaya Form as the base.

The Dhammakaya has a form similar to the Buddha images in the main monastery and sermon halls. These Buddha images resemble the form. As reaching Refined Dhammakaya

Form, we must take the Refined Dhammakaya Form as the base. As reaching Dhammakaya Sotapanna Form, we must take the Dhammakaya Sotapanna Form as the base. As reaching Refined Dhammakaya Sotapanna Form, we must take the Refined Dhammakaya Sotapanna form as the base. As reaching Dhammakaya Sakadagami Form, we must take the Dhammakaya Sakadagami Form as the base. As reaching Refined Dhammakaya Sakadagami form, we must take the Refined Dhammakaya Sakadagami Form as the base. As reaching the Dhammakaya Anagami Form, we must take the Dhammakaya Anagami Form as the base. As reaching the Refined Dhammakaya Anagami form, we must take the Refined Dhammakaya Anagami Form as the base. As reaching the Dhammakaya Arahatta Form, we must take the Dhammakaya Arahatta Form as the base. As reaching the Refined Dhammakaya Arahatta Form, we must take the Refined Dhammakaya Arahatta Form as the base. This is the manifestation of Buddhism.

The cover of the book distributed to you shows the 18 forms. It illustrates: 1) Human Form, 2) Refined Human Form, 3) Celestial Form, 4)

Refined Celestial Form, 5) Brahma Form, 6) Refined Brahma Form, 7) Arupa Brahma Form, 8) Refined Arupa Brahma Form, 9) Dhammakaya Form, 10) Refined Dhammakaya Form, 11) Sotapanna Form, 12) Refined Sotapanna Form, 13) Sakadagami Form, 14) Refined Sakadagami Form, 15) Anagami Form, 16) Refined Anagami Form, 17) Arahatta Form, and 18) Refined Arahatta Form.

This is the principle practice of the Buddhism. It must be exactly this without any deviation. However, to take this path, one has to “stop”. As for Dhamma, it has to begin with stop until attaining Arahatta Form. If one does not stop, one definitely cannot progress. Isn't it strange? In the earthly world, people move quickly and adroitly. To rule the world prosperously, one has to learn to master all the knowledge of human tricks and ruses. Travelling on the path of Dhamma is strange. It can be carried out only via stop. One has to stop only. Is this principle based on any teaching, or that I made it all up? It is based on the following teaching:

During the period of the Buddha, in the city of Sarvathi, there were a couple of King Pasentikosolla's Brahmin prophets who gave birth to a child. In the night when the child was born, all the weapons and arms in the house bursted into flame. The old Brahmin father, who was also the king's Brahmin teacher, was so frightened. Asked he, what is this about? He reviewed his prophetic book and knew instantly that his new born son would become a killer and bandit. The child would kill a great number of people. He went to inform King Pasentikosolla that his newborn son would become a killer, and kill many people. "Should we keep him or exterminate him? With your Majesty's blessing, may I hand over my son's life to Your Majesty." King Pasentikosolla thought the child was very small, why so bothered. The king knew that his prophecy rarely went wrong. But, the king was sort of reluctant. Due to his respect and fond consideration towards the Brahmin, the king decided to comfort the Brahmin.

The king suggested that they let go the problem for the time being, reasoning that he was just a mere child. If and when there was any change,

“We will kill him, whenever, where would he escape? I am the ruler of my kingdom.” The king did try to soften the Brahmin’s fear. The Brahmin followed the wish of the king. The Brahmin foresaw that his son would kill and afflict many lives of the people. “What should we do!” He then named his son “Ahinsakumara”, the non-afflicting child. The child was true to his name so well. Ever since his childhood, he was such a marvelous boy. His father and mother so loved him. King Pasentikosolla also loved him. In the field of statecraft study, he was second to none. He had a good brain, and was intelligent and full of agility.

In learning the art of weaponry combating and boxing, he never lost out to anybody. He was extremely intelligent. Once he acquired the sufficient knowledge, he would become the king’s attendant because his father was the king’s prophet. He needed to further study, namely, the art to rule the land and the kingdom. He was then sent to study with Tisapamok, the teacher, who had 500 students. The Brahmin handed over his son to the teacher. Tisapamok accepted Ahinsakumara as his student. The teacher taught

Ahinsakumara the best of all the lessons and treated him as if he were his own bosom child.

Ahinsakumara was intelligent and most persuasive conversant. Once at his teacher's side, he would wait on the teacher, serving the best of his physical, verbal and mental actions. Flawless, indeed. The teacher so loved him. In learning, he was second to none. His knowledge was versatile in every way. He was strongly built with such physical charm. The teacher's love for him was overwhelmed. Of all the 500 students, the teacher loved him the most. The other 499 students felt the situation badly. If we did not kill Ahinsakumara, we would be downtrodden. He downtrod us completely. We would kill him. Could not spare his life. From this person to that person, they conspired to find fault with him. Angered him. Mocked him. When he became agitated, they brought the matters up to the teacher of his improper actions. Frequency was such that the teacher concluded that Ahinsakumara was good at his presence only. Otherwise, he was provocative and intimidating people. He bombarded people. Actually, he was the one who pricked the matter. He started it. He

aroused it. He switched the matters to worsen it. He always brought his accusations to the teacher. So often so that the teacher finally came up with the idea of not having this student any more. So troublesome. When the teacher could not keep him. The teacher had to exterminate him. How would the teacher carry out the process? To kill his own student would certainly defame the name of Tisapamok, the teacher. There were many of his students who became kings. Many kings came to study with him. Killing his own student was defamatory to the teacher. How to do it? Must kill him discreetly. The study took place. One chapter was reached; the teacher slammed close the chapter. The students inquired "Why must you close the book? We want to further study the subject." "No, not this subject, whoever studies and masters the subject, would become the master of the world! To be qualified for it, one has to fetch 1,000 fingers of human beings." This, indeed, was the scheme plotted to kill his own student. The students were at their wit's end. Suspended the study. Talks carried on that whoever wished to pursue the knowledge must kill people. Killing people!

There must be someone who could kill Ahinsakumara while he was on his way hunting his 1,000 fingers. Why should he be spared? People were plentiful! This was certain to succeed. The teacher was confident that his student must surely be killed. Let use other people's hands to kill him. This was the teacher's scheme to kill his own student.

Ahinsakumara sat pondering in despair. Born to a Brahmin family of teaching people, he never committed any evil deed. Ever since his birth till now, his moral precepts were of purity. Never erred even the slightest sin. Now, to pursue the knowledge, he had to kill people. If he did not kill, he would not be successful in mastering the knowledge. He then informed the teacher of his decision to study and master the knowledge and to kill people in acquisition of 1,000 fingers. Committed the deal to the teacher, he cried painfully. He grieved his heart out. Must become such a downtrodden tramp, a murderer. What a crude sinner. So sorrowful in his series of desperate crying and lamenting. Whatever! Without the presentation of 1,000 fingers to the teacher, the teacher would never impart the

knowledge to the student. If we could not master the knowledge, we could not be the high echelon, could not be the master of the world. Must pursue and master the knowledge in order to be successful as the master of the world.

Therefore, to study any knowledge, we must be able to use that knowledge. If by studying that knowledge and unable to use it, what was the point of studying. Waste of time, waste of cooked rice. Studying any knowledge, one must be able to use that knowledge. Make it dependable. Make the knowledge usable. Likewise, as we are studying the knowledge today, we must learn and practice it earnestly. We must be able to depend on the knowledge effectively. Indeed, we must make it miraculously. The teacher is able to use it effectively as the teacher should. This is called the wise ones. Intelligent people. Like Angulimala, the bandit.

Once when Ahinsakumara decided to pursue the knowledge, he persisted his teacher of his confirmation and his seek to fetch the 1,000 human fingers. The teacher then gave him the 'Reincarnated Sky' sword of the perfect handle

grip with the word 'Take it'. Ahinsakumara put up a stance, in a prompt, ready position. Once he journeyed from the teacher, he acquired the garland bracing needle and piercing finger gear. He journeyed out of his teacher's sight. Whoever he met, slash-the neck was off, slash-the arm was off, the body was cut in half. One finger was cut off and taken from each victim. Not to be confronted at all. Not to come face to face at all. Whoever the person. Whoever the human being. Regardless of all creeds, high, middle or low, he killed them all. So much so that it was a widely spread news that there was a notorious salvage bandit called Angulimala in the town of Sarvathi.

Angulimala's name derived from the meaning of a garland of fingers. Once fingers were collected, they were pierced into a garland, dried and wore around the neck. Numbered at 999 fingers already. The news reached King Pasentikosolla who marched his army to suppress Angulimala, the bandit.; In ancient traditional warfare of royalty, once kings were face to face, they would show their lances skills. Between the kings themselves, they would dance their lances skills, must fight the battle. Whoever the better, won

the fight. Whoever lost out, was beheaded. Unlike present day where troops of soldiers are sent to fight instead. Once confronted with such a battlefield, kings were to rely on their own fighting skills. Own royalty skills indeed. Purely own skill.

King Pasentikosolla was discouraged at the thought of suppressing Angulimala, the bandit. Thinking, to himself, when Angulimala was born, his weapons bursted into flame. He, the king, did not possess such magical wonder. Once in the fight, it was uncertain whose neck would be cut off, his or Angulimala's. Indeed, so uncertain, so discouraged. The king thought tomorrow he would deviate his marching troops to rest close to Jetavan Vihara, and to inform the Buddha. Upon learning the news, the Brahmin mother of Angulimala journeyed before the marching troop of the king, to inform her son to escape. Otherwise, the king would kill him. The Buddha knew that Angulimala would be His last Noble Disciple. If Angulimala committed matricide, he would not be able to attain the Magga Phala in this life. The Buddha would miss one Noble Disciple. The number of 80 Noble Disciples

would be reduced to 79 only. It was necessary to discourage Angulimala, the bandit. The Buddha was most certain and appeared at the scene before anyone else. Angulimala set eyes on the Buddha and exclaimed with delight remarking on the Buddha's beautiful fingers. Angulimala acclaimed that he would be the master of the world, and that he would certainly be successful. He saw the Buddha in such graceful physical beauty, such radiance. The overall beauty immersed with stunning respectability. So glorified. So admirable. Never tired of looking at. He was confident of his success.

Forwarding his steps right away, the 'Reincarnated Sky' sword was up and ready, Angulimala struck his sword. Slashed and away 40 - 60 meters. How now, a great distance slipped away. And wayward away. Angulimala, the bandit, sped after the Buddha for a great while. Running, and running, and running. Never wait. Sped with lightning speed. And strike-jumped at the Buddha again. Away the Buddha was at about 80-100 meters. A long distance. So much longer distance. As he kept on running faster and faster, almost reaching he decreased

his speed when almost taking the Buddha. Now once nearing, the slip away was further than ever before. No matter how hard he tried, he could never strike. The striking failed. When unable to strike successfully, his panting for air was breathless. Absolutely fatigued, Angulimala pondered that the Buddha must be the master of the world before him, he could not be the master of the world. Certainly he could never become one. The Buddha must have much more wholesome merits than he had. So discouraged. Once discouragement existed, the mind was completely tamed. His impulsion dwindled. Angulimala yielded towards the Buddha and cried. "Stop, Ascetic, stop."

The Buddha turned His face and said: "I have stopped. You did not stop." This word "stop" is correct from the beginning up to the attainment of *Arahatta*. The only word "stop" is correct all the way from *Samatha* through to *Arahatta*. The word "stop" is indeed the real religion. Therefore, the mind must stop in the center of the Dhamma sphere constituting the human body. To stop is striking right at the very heart, and right at the teaching of the Buddha. Without

stopping, no matter how long the religion practice takes, be it 40-50 years, or finally to reach the age of 100 years or 120-130 years old, the person can never reach the religion. Not even once. One will never reach the religion, if the mind does not stop and enter the “*Sib*” and the “*Sune*” in the center of the Dhamma sphere constituting the human body. Never reach the religion. Once the mind stops, it will correctly reach the religion right away. It will really reach the teaching from the mouth of the Buddha. Remember steadfastly. Like this. The past practice was not correct, and not in line with the religion. Today, we shall correctly follow the path of the Buddhism. We shall study *Samatha*. We shall keep our mind stop. We shall enter this path. The method of stopping the mind has already been demonstrated. When the mind stops, you will be right on the path from the beginning to *Arahatta*. This is the path of Buddhism.

The Buddha preached Angulimala. After listening to the Buddha’s teaching, Angulimala attained the Magga Phala. The Buddha ordained Angulinmala, and brought him to Jetavana Vihara. As morning

came, King Pasentikosolla marched his troop close to the Jetavana Vihara, leaving his troop outside. The king went in for the audience with the Buddha. Then he bode farewell to the Buddha; “I have to leave the Exalted One to capture Angulimala, the bandit.” The Buddha summoned Angulimala, the bandit who had already ordained, to come out. “Was he the one, the bandit Angulimala?” King Pasentikosolla seeing Angulimala, laughed out wholeheartedly. “Yes, the Exalted One, yes.” The king was absolutely overwhelmed with great relief of not having to suppress Angulimala. The Buddha had already done so. Why? The king himself feared for his life too. This was the result of the one and only very world of the Buddha’s teaching from the beginning till the attainment of *Arahatta*. It is not a loose word. The word is well documented. Remember well.

From now on, let us light the homage sets and we will pay homage to the Triple Gem. We will chant the prayer. I shall teach the homage onward.

Homage to the Triple Gem

Before starting every meditation practice

Next, let us pay attention to lighting the candles and joss sticks to pay homage to the Triple Gem. Continue with homage chanting after me.

**Yamaham Sammasambuddham Bhagavantam
Saranam Gato (for male)/Gata (for female)
Imina Sakkarena, Tam Bhagavan Tam
Abhipujayami.**

We pay homage to the Exalted One, the Perfectly All Enlightened One, Whom we resort for refuge from sufferings.

**Yamaham Savakkhatam Bhagavata
Dhammam Saranam Gato (for male)/Gata (for
female) Imina Sakkarena, Tam Dhammam
Abhipujayami.**

We pay homage to the Dhamma, the teaching well expounded by the Exalted One, that we resort for refuge from dangers.

**Yamaham Supatipannam, Sangham Saranam
Gato (for male)/Gata (for female) Imina
Sakkarena, Tam Sangham Abhipujayami.**

We pay homage to the Sangha, the disciples who
have practiced well, whom we resort for refuge
from sickness.

**Araham Sammasambuddho Bhagava,
Buddham Bhagavantam Abhivatemi**

(Make the five-point prostration once.)

**Savakkhato Bhagavata Dhammo, Dhammam
Namassami**

(Make the five-point prostration once.)

**Supatipanno Bhagavato Savakasangho,
Sangham Namami**

(Make the five-point prostration once.)

Asking for Forgiveness

After the completion of paying homage to the Triple Gem, we proceed to earnestly beg the Buddha, the Dhamma and the *Sangha* for forgiveness and pardon for all the offences, physically, verbally, and mentally, committed since being small ignorant children up till today.

As the request for forgiveness and pardon is made, our physical body, speech, and mind become pure and are able to be a golden container embracing the Buddhas, the Dhammas, and the *Sanghas* of the past, the present, and the future. Before making request for forgiveness and pardon to the Triple Gem, a passage of revering of **Namo** is to be made trice. The first time is to pay homage to the Buddhas, the Dhammas, and the Sanghas in the past. The second time is to pay homage to the Buddha, the Dhamma, and the *Sangha* at the present. The third time is to pay homage to the Buddhas, the Dhammas, and the *Sanghas* in the future. Now, let all of you say the passage loudly together trice.

Namo Tassa Bhagavato Arahato Samma Sambuddhassa

Namo Tassa Bhagavato Arahato Samma Sambuddhassa

Namo Tassa Bhagavato Arahato Samma Sambuddhassa

Ukasa, Accayo No Bhante Accaggama Yathabale, Yathamulhe, Yatha Akusale, Ye Mayan Karamha Evanbhante Mayan, Accayo No, Patigganhatha, Ayatin Sanvareyyami.

May I beg for forgiveness for all the offenses committed against the Buddha, the Dhamma and the *Sangha*, be it physical, verbal and mental deeds, caused by my ignorance and unwholesomeness. May the Buddha, the Dhamma and the *Sangha* pardon me for all the offences. As of today onwards, I will make full recollection of my physical, verbal and mental acts.

Our bodies, speech, and mind are now cleansed and pure. We shall proceed to pray for the Buddhas, the Dhammas, and the *Sanghas* of the

past, the present and the future to arise in our bodies, speech, and consciousness.

Ukasa, I humbly pray for the Buddhas who attained the Perfect Enlightenment in the past, numbering more beyond the sand particles in the bowels of the four oceans, the Buddhas who will attain the Perfect Enlightenment in the future, and the Buddha who has attained the Perfect Enlightenment at the present, to arise instantly in my *Cakkhudvara* (eye-door), *Sotadvāra* (ear-door), *Ghanadvāra* (nose-door), *Jivhadvara* (tongue-door), *Kayadvāra* (body-door), and *Manodvara* (mind-door).

Ukasa, I humbly pray for the nine Supramundane Dhamma or *Branoblokuttaradhammacav*s of the uncountable number in the past, the nine Supramundane Dhamma or *Branoblokuttaradhammacav*s in the future, and the nine Supramundane Dhamma or *Branoblokuttaradhammacav*s at the present, to arise instantly in my *Cakkhudvara*, *Sotadvāra*, *Ghandvara*, *Jivhadvara*, *Kayadvāra*, and *Manodvara*.

Ukasa, I humbly pray for the *Ariya Sangha* and *Sangha* monks of the uncountable number in the past, the *Ariya Sangha* and *Sangha* monks in the future, and the *Ariya Sangha* and *Sangha* monks at the present, to arise instantly in my *Cakkhudvara*, *Sotadvara*, *Ghanadvara*, *Jivhadvara*, *Kayadvara*, and *Manodvara*.

May the power of the Buddha, the Dhamma and the *Sangha*,

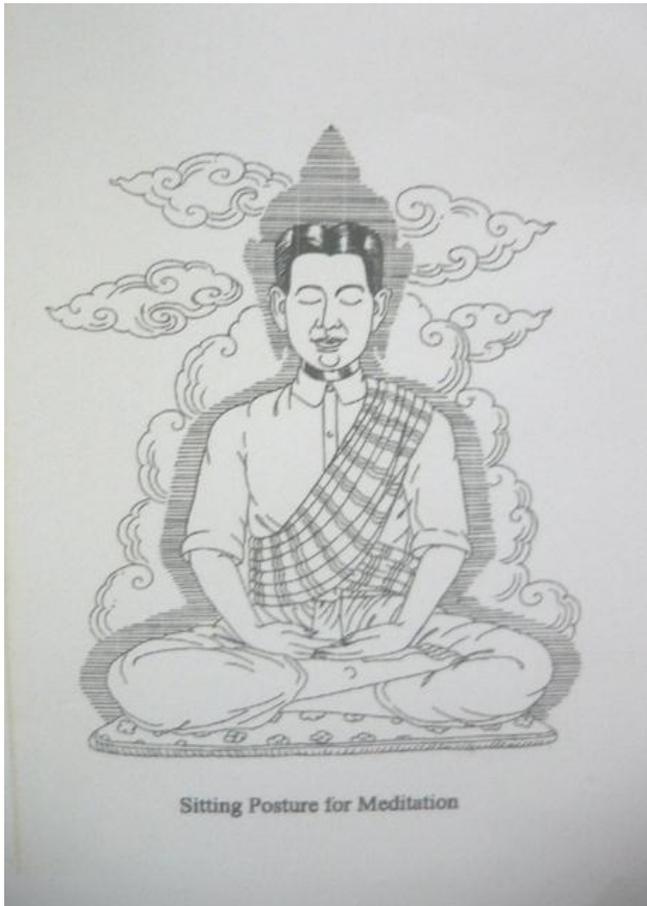
May the virtues of the preceptor (for male)/ May the virtues of the teacher (for female), the mother and the father,

May the virtues of *Dana Parami* (Generosity perfection), *Sila Parami* (Morality perfection), *Nekkhamma Parami* (Renunciation perfection), *Panna Parami* (Wisdom perfection), *Viriya Parami* (Energy perfection), *Khanti Parami* (Patience perfection), *Sacca Parami* (Truthfulness perfection), *Adhitthanna Parami* (Determination perfection), *Metta Parami* (Loving-kindness perfection), and *Upekkha Parami* (Equanimity perfection), which I have cultivated for one hundred births, one thousand births, ten thousand births, one hundred

thousand births, ever since I was a little child with or without recollection, support me to achieve now the attainment of Magga and Phala. *Nibbana Paccayo Hotu.* (May these be the means whereby Nirvana is attained.)

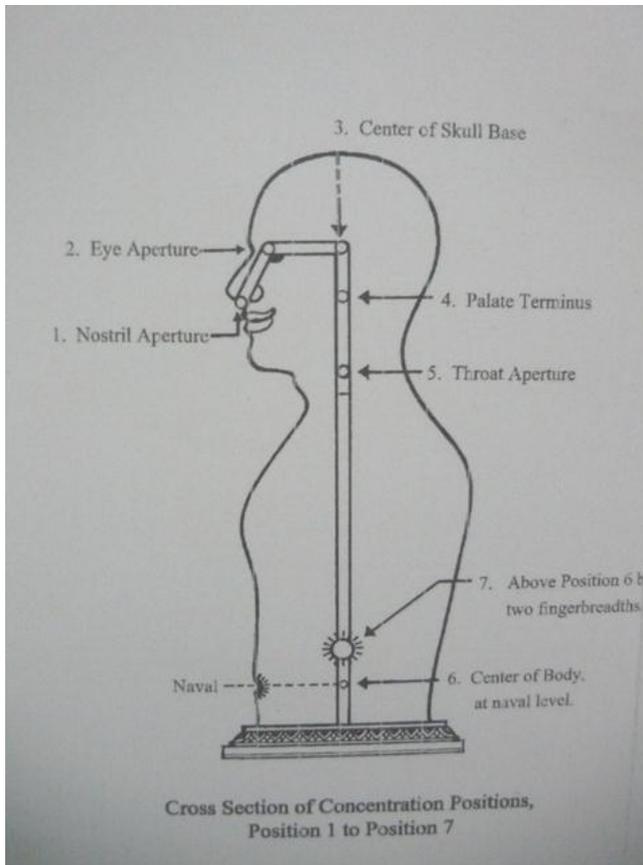
- End of Homage to the Triple Gem -

Method of Meditation 1



Sit cross-legged, placing the right foot on the left foot. The right hand is placed on the left hand. The two thumbs are two phalanges apart. The left thumb touches the tip of the right index

finger. Then, erect the body. The erection position of body, *Ujukkayan Panidhaya* in Pali, can be measured from the tip of the right index toe to the middle of the right patella. Then point-start this measurement tape on the right medial malleolus, while the other end point-reach beneath the chin. Sit with the body erected with total mindfulness, *Parimukhan Satin Upatthapetava*, (like the *Arahatta* of *Sati Vinaya*, who is being mindful at all times.) This is the path of the Buddha and the *Arahattas*, being mindful of the concentration on both the words and the object (*Parikamma Bhavana* and *Parikamma Nimitta*) without detachment. This is the essence of either attaining or failing the practice. The method of *Samatha Vipassana* concentration needs both *Parikamma Bhavana* and *Parikamma Nimitta*, the concentration of words and the concentration of object. *Parikamma Nimitta*, the concentration of object, is to visualize an image of a bright and crystal clear cut diamond sphere, with a size of a lens of an eye. Position the sphere precisely at the nostril, the left nostril for women, and the right for men.

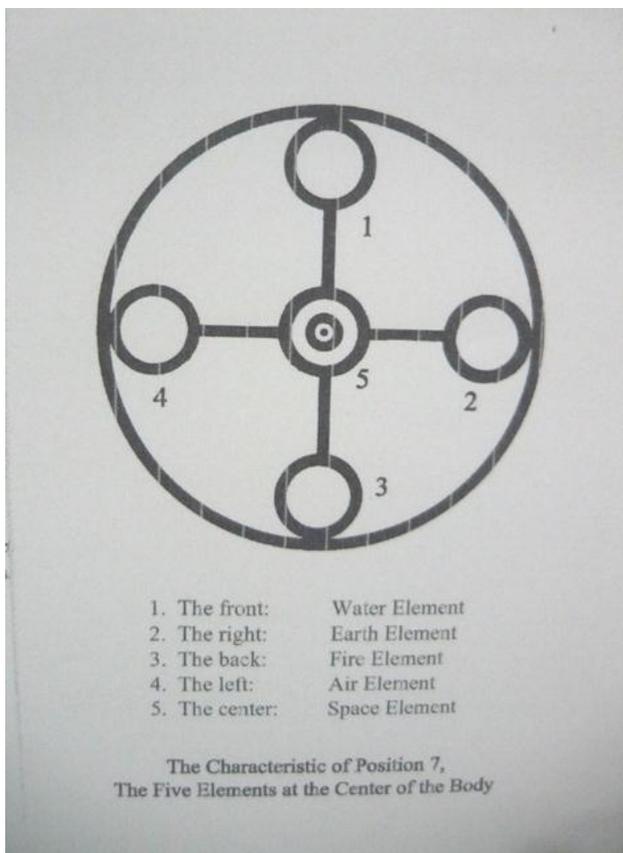


Fix our mind, which is unsettled and flashing, on the concentration of the object at the nostril, the left nostril for women, and the right for men. The exterior of the sphere has a size of a lens of an eye. Its interior is of the size of a small canna seed. The sphere is clean and clear as a polished

mirror. Position the object image at the nostril, the left nostril for women, and the right for men. Then, repeat in mind the words, *Samma Araham*, to aid the concentration of the object image. Contemplate on the clear sphere. Stop in the center of the clear sphere. *Samma Araham*. Contemplate on the clear sphere. Stop in the center of the clear sphere. *Samma Araham*. Contemplate on the clear sphere. Stop in the center of the clear sphere. Be still there. This is Position (1). Move the sphere to Position (2) at the eye socket, the left socket for women, and the right socket for men. This is the point where the eye discharges, and the entrance of breathing aperture. Then, repeat in mind the words, *Samma Araham, Samma Araham, Samma Araham*, three times to help focusing the object image. Then, move the object image from the eye socket to the center of the skull base, without swaying to left or right, to front or back, or to up or down. This is Position (3). Repeat in mind the words, *Samma Araham, Samma Araham, Samma Araham*, three times to help focusing the object image at the center of the skull base. To move from this position, there is a ritual technique.

One has to involute his/her eyes, like the eyeballs of those about to die. Roll the eyeballs upward tightly, while our eyes still close. Then, gradually slide their perception down and inside the body. As the perception sinks down inside the body, move the object image from Position (3) to Position (4) at the palate terminus, the point where the body throwing out of food. Stay precisely at the position. Repeat in mind the words, *Samma Araham, Samma Araham, Samma Araham*, three times to help focusing the object image at the Position (4). Then, move the object image from Position (4) to Position (5) at the entrance of the throat aperture above the Adam's apple line, just like the center of the glass surface placing at the throat aperture. Repeat in mind the words, *Samma Araham, Samma Araham, Samma Araham*, three times to help focusing of the object image. Move the object image down to Position (6) at the center of the body, namely, the end point of the breathing. This is the point of the intersection of the lines from the navel to the back and from the right to the left. This is the center of the Dhamma sphere constituting the Human Form, and the point at which to keep our

mind stop. Place our mind there and in the clear sphere. Repeat in mind the words, *Samma Araham, Samma Araham, Samma Araham*, three times. Then, move upward above Position (6), the center of the body, by two fingerbreadths. This is called Position (7) where there are five centers. The first one is in the middle, the second in the front, the third in the right, the fourth in the back, and the fifth in the left.



The middle center is *Akasa Dhatu*, the space element. The front center is *Apo Dhatu*, the water element. The right center is *Pathavi Dhatu*, the earth element. The left center is *Vayo Dhatu*, the air element. The back center is *Tejo Dhatu*, the

fire element. The clear clean mark is the aperture of the space, and the middle of which is called the “*Sune*”. Why is it called the “*Sune*”? It is the position of the rebirth being enters and exits, and then stays in the “*Sib*”. It stays in the middle of the sphere. The refined form is in the midst of the sphere. When the father and the mother generate the Dhamma element, at the right balance, the form descends right into the “*Sune*”. After sinking into the “*Sune*”, it, then, floats above the center of the body by two fingerbreadths, with a size of an egg yolk of a hen, clear as a polished mirror. It is about to be born. The position is called the “*Sune*”. The “*Sune*” is extremely important. To be born in the human world, one has to be born through the “*Sune*”. Similarly, one has to enter the “*Sune*” to attain *Nibbana*.

Attaining Maggga Phala *Nibbana*, one has to enter the “*Sune*” also. It is the same pattern. Death and birth enter in opposite directions. To be born, it has to move outward. Not to be born, it has to move inward into the center, and keep stopping without swaying. This is the principle of death and birth. Understand this principle clearly.

When we understand the principle, we know it right away, why, in this morning our mind is so restless. It wants to ride in the cycle of birth and death. If our mind is still at the center, it wants to break away from the cycle of death and birth. We know our own selves. We need to depend on no one. We have known. We have learnt. We understand. We must keep our mind still and stop at the center. Center in the center, center in the center, center in the center, without swaying to left or right, to above or below, or to outside or inside. Keep entering into the center, center in the center, center in the center. Be stiller and firmer. At the right balance, a bright clear sphere arises, with a size of the moon or the sun. Stop in the center of the moon or the sun. At the right balance, another sphere arises, called *Sila* sphere, of the same size of the moon or the sun. Stop in the center of *Sila* sphere. At the right balance, another sphere arises, called *Samadhi* sphere, of the same size of the moon and the sun. Stop in the center of the *Samadhi* sphere. At the right balance, another sphere arises, called *Panna* sphere, of the same size of the moon and sun. Stop in the center of the *Panna* sphere. At the

right balance, another sphere arises, called *Vimutti* sphere. Stop in the center of the *Vimutti* sphere. At the right balance, another sphere arises, called *Vimuttinanadassana* sphere. Stop in the center of the *Vimuttinanadassana* sphere.

At the right balance, we see our own selves. This is the form that is to be born and reborn. The preliminary base is reached. Understand and take this principle firmly. Never swerve.

Method of Meditation 2

Now, you have known this principle. The teaching will be continued. We have already completed our homage prayer and chanting. So we shall now do the sitting meditation. As it is put in *Pali* language, *Nisidati Pallankan Abujjhitava*. Sit with the body erected, the right leg crossed upon the left, the right hand on the left. All of you listen, and sit with the body erected. The right method is to have the tip of right index finger touching the tip of left thumb, and placing on our sitting laps. Sitting erect is the comfortable posture, the breathing and blood can

flow smoothly. In *Pali*, it is called *Ujankayan Panidhaya*, meaning keeping the body erected. As we sit crossed leg with the body erected doing the meditation, we must put our mind to stop.

It is the great grand merit, if we can keep our mind stop just for a blink. Merit obtained from practicing concentration is so great a grand merit. The merit of building a hundred main monasteries and sermon halls is in no comparison to the merit derived from the practice of *Samatha Vipassana* concentration. In the pursuit of merit cultivation in Buddhism, we must practice *Samatha Vipassana* concentration with a firm determination. That is to put our mind to stop. “Stop” is the important key. “Stop” is the path to Magga Phala *Nibbana* (the path, fruition, and Nirvana). “Stop” is very close to *Nibbana*. Those who perform *Dhana* (giving) and observe *Sila* (taking moral precepts) are still being afar. Being able to “stop” is correctly and firmly reaching at the teaching of the Buddha.

Sit with the body erected, and then close your eyes. *Parimukhan Stin Upatthapetava*, always be mindful. Concentrate on an object image clear

like a cut diamond sphere, with a size of a lens of an eye. Position the object image precisely at the nostril, the left nostril for women, the right for men. As it is put at the right position, repeat in mind the words, *Samma Araham, Samma Araham, Samma Araham*, three times to help the mind concentrating at the clear object image. Then, move the object image up to the eye socket, the left eye socket for women, the right for men. It is the position where the eye discharges, and the entrance of breathing aperture. Concentrate the clear object image and repeat in mind the words, *Samma Araham, Samma Arahma, Samma Araham*, three times. Move the object image inward at the level of the eye socket. This is Position (3). Do not sway from left to right, from front to back, or from above or below. Always be at the center of the skull base. Then, concentrate on the object image at the center of the skull base with repetition in mind of the words, *Samma Araham, Samma Araham, Samma Araham*, three times. Next, move the object image from Position (3) to Position (4). There is a ritual technique at this point. At Position (3), one has to roll up and stick the eyeballs backward like the eyeballs of

those about to die. Gradually slide downward until the mind stops and its perception sliding down inside the body. Then, move the object image from Position (3) precisely to Position (4) at the palate terminus, the point where the body throwing out of food. Repeat in mind, *Samma Araham, Samma Araham, Samma Araham*, three times to help focusing the image at the Position (4). Then, move down to Position (5) at the throat aperture above Adam's apple, like the center of the surface of a glass. Concentrate the object image at the throat aperture, and repeat in mind; *Samma Araham, Samma Araham, Samma Araham*, three times. Then, move the object image down to the center of the body at the end point of the breathing. Do not sway from left or right, from front or back, from above or below, or from outward or inward. Always keep it right at the center. Never sway from left to right, from front to back, from above or below, or from outward or inward.

Then move the object image upward above the center of the body by two fingerbreadths. This position is called the "*Sune*". At this position, there are five centers, namely, the middle, the

front, the right, the back, and the left. The middle center is the space element. The front center is the water element. The right center is the earth element. The back center is the fire element. The left center is the air element. There is a clear and clean mark floating at the center of the space element. Concentrate on the mark at the center of space element, and repeat in mind, *Samma Araham, Samma Araham, Samma Araham*. At the center of the space element, a clear sphere is seen. The size of the sphere is about a size of a lens of an eye. Our mind is placing at the center of the sphere. Keep on adjusting the mind until our mind stops. Keep on repeating in mind, *Samma Araham, Samma Araham, Samma Arahma*. The concentration of words is to help keep our mind stop. At the right balance, the mind stops. The mind must stop at this point regardless whether it is dark or bright. Never retrace back and forth. Be still at that point. At the right balance, a clear sphere is seen. We keep our mind stopping at the center of the clear sphere. If our mind is not still and wavering, or does not stop, we need to exercise concentration of the words, *Samma Araham, Samma Arahma,*

Samma Araham. Regardless of count, be it hundreds or thousands of times. Keep on concentrating on words until our mind is completely still and stops.

The concentration of words can be ceased, when our mind rightly stops. Focus and fix our mind stilly at the clear sphere. Stop and keep still our sense of consciousness. Do not think of the brightness or the darkness. “Stop” is the success. It was significantly and meaningfully indicated in the statement made by the Buddha responding to the call: “Ascetic stop, ascetic stop.” Replied, the Buddha, “I have stopped. It is you who do not stop.”

The first priority of *Samatha Vipassana* concentration practice is to keep our mind “stop”. Leave alone other issues. Otherwise, there would be too many interests. The first and foremost, it is imperative to master the “stop” first. If we practice and become able to master our mind, we, then can work on any other issues. At Wat Paknam, Bhasicharoen, Bangkok, there are many people who are able to stop their minds. We must be able to practice like them. Dhammakaya

will not be attained, if one cannot stop. Dhammakaya can only be attained when the mind stops.

We are human persons who also practice Buddhism. Can't we attain Dhammakaya like others, at all? Yes, we can attain, if we would truly practice. Everyone can do it, except those who do not truly practice. How true is it? True to the extent of staking your life. We will not quit sitting concentration, if we do not attain. Even our flesh and blood run dried, and there remain only skin and bone. If we are this true, we will all achieve. I, myself, (Luang Por Phramongkolthepmuni, the teacher of *Samatha Vipassana* concentration of Wat Paknam), had staked my life twice in the early beginning of practicing Samatha Vipassana concentration. I made a vow to practice until the attainment, or I would rather die. I kept on concentrating. At the right time, I achieved the attainment, and did not die. The same determination as the Buddha had made before. The Buddha had fostered the great effort of *Caturangaviriya*, the effort composed of four components. The Buddha would never give up practicing, even the flesh and blood of His

body became dried up, and there remained only skin, tendon, and bone. At the right balance, in the first watch of the night, He attained *Pubbenivsanussatnana*, the recollection of the past births. In the second watch of the night, He attained *Cutupapatanana*, the knowledge of the decease and rebirth of beings. In the third watch of the night, He attained *Asavakkhayanana*, the knowledge of eradication of the defilements. The Buddha is the Great Teacher. He had truly practiced. We are His disciples. Likewise, we must also truly practice.

Let us die, if we do not achieve. Keep the mind truly stop. When being able to stop, we will realize that this is the path of Buddhism. This is the path we must remember well, clearly and firmly. Repeat in mind the words, *Samma Araham, Samma Araham, Samma Araham*, to help keep our mind to stop. Be so still firmly without swaying.

Meditation Practice Sessions
At Wat Paknam, Bhasicharoen, Bangkok,
Thailand

Charoen Vipassana Hall

(Hor Vipassana)

Saturday, Sunday and Official Holidays:

At 10:00 – 11:30 Hrs.

At 13:00 – 14:00 Hrs.

Everyday:

At 08:30 – 09:30 Hrs. (Except Buddhist Holy Day.)

At 18:30 – 19:30 Hrs.

Sungvechanee Mongkol Niramitr Hall

(Hor Luang Por Wat Paknam)

Every Thursday:

At 14:00 – 15:00 Hrs (Pledging to be disciples & Meditation)

Note: To attend the meditation sessions, please dress politely. Women are required to wear long skirt. Please turn off your mobile phone(s) and electronic device(s) before joining the meditation session(s).



See	None better than	Dhammakāya
Memorize	Clear object	Steadfast
Think	Do practice, Girls and Boys	Self-help, Self-savior
Know	The real roots of five aggregates	Impermanent