

Why Dhammakaya Meditation?

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According to the Visuddhimagga scripture which is an ancient scripture in Buddhism, there are at least forty different meditation approaches which can lead to enlightenment and different meditative qualities. Different meditation techniques contribute to different competency in the superknowledge (vijja). For example, the ‘brightness kasina’ (mental focus on brightness) can eventually lead to more powerful insight or divine eye. Dhammakaya Meditation, as rooted from one of the aforesaid forty methods found in the Visuddhimagga scripture, advises practitioners to focus their minds at the mental image of a clear crystal ball in the middle of their abdomen. Although the beginning of this method seems common, it can consequently lead to considerable supernormal mental power, insight, intuition, and the hidden knowledge about oneself and the Existence.

According to Dhammakaya Meditation, the multilevel meditation attainment and achievement are clearly explained. Following the attainment of Dhammakaya or the inner transcendental Dhamma body, practitioners are eligible to practice the systematic ‘superknowledge of Dhammakaya’ (Vijja Dhammakaya) further. This brings about various supernatural powers such as the divine eye, divine ear, telepathy, the ability to recall past lifetimes, the ability to know the future and the destinations of beings’ reincarnation, the ability to read others’ minds, the ability to travel to other realms such as heaven, hell and the Nirvana (with the transcendental Dhammakaya body), the ability to influence the climate, and more. The basic instructions on how to acquire these supernatural powers are available in the book ‘An Abbot’s Handbook’ which was first published when the Great Master Phramongkolthepmuni was alive. The intermediate and advanced instructions of Dhammakaya Meditation are available in the book ‘Magga-Phala Bhisadann.’ In addition to the aforesaid written instructions disclosed to the public, the superknowledge of Dhammakaya Meditation is also instructed verbally and mentally by Meditation Masters and Gurus to selected practitioners. Moreover, the

superknowledge of Dhammakaya can be mentally researched further for new discoveries by practitioners. According to these facts, Dhammakaya Meditation is, thus, a well-established science which anyone can study and research. This makes it interesting to many people.

Moreover, it is amazing how Dhammakaya Meditation allows practitioners to insightfully and intuitively see and understand the phenomena to such a great extent. The superknowledge of Dhammakaya can tell us how ourselves, our family, country, world, universe, heaven, hell, the Nirvana, and the Existence are transcendently and systematically governed, controlled, and operated. We can know why and how we were born in our first lifetime, and we also know why we end up being like this in the present. In addition, the dependent origination as well as the interrelationship of beings can be revealed, seen, understood, and explained according to the extent of one's insight and intuition power. To many practitioners, the superknowledge of Dhammakaya can be perceived as the 'spiritual engineering,' which educates us on the transcendental foundation, component, mechanism, factor, system, channel, process, and cause/effect of any phenomenon in the Existence. Significantly, the superknowledge of Dhammakaya makes it possible for us to insightfully see and intuitively understand the three elemental natures (the wholesome Dhamma element, the neither wholesome nor unwholesome Dhamma element, and the unwholesome Dhamma element) which are the very roots of ourselves, our thought, speech, and action, as well as the whole Existence. As these facts are seen, comprehended, clarified, and explained, humankind can gain better, clearer, and more accurate knowledge and understanding about 'anything.'

Finally, the superknowledge from Dhammakaya Meditation also guides us on how to solve problems which stem from the encountering between the wholesome Dhamma element, the neither wholesome nor unwholesome Dhamma element, and the unwholesome Dhamma element, which have competed to rule or govern the Existence including our world and all beings, either living or non-living, ever since. Therefore, we know what we should do today for the sake of better future for all humankind. Although it is known among Buddhists that the attainment of Nirvana is the ultimate goal; however, this solution can solve problems at the individual level only whereas *Samsara*

or the cycle of birth continues to exist and living beings still have face with sufferings further. The superknowledge gained from Dhammakaya Meditation tells us how to put an end to this based on the Buddhist practices and knowledge. Thus, as we master Dhammakaya Meditation, we become like engineers who understand how the Existence works. Then, we can fix problems and do some positive development further for the benefit of ourselves as well as all living beings.

In conclusion, it is recommended that meditators should apply the meditation technique of their favor. Practitioners can try the mix and match of different meditation approaches to discover the ‘right’ technique for themselves. However, the attainment of Dhammakaya is made possible by way of resting or focusing the mind in the middle of one’s abdomen only. Once you attain the Dhammakaya, you can continue to practice Vipassana and the superknowledge of Dhammakaya further. For more information about history, theory, methodology, and other details on Dhammakaya Meditation, please visit our On-Line Dhammakaya Meditation Center at www.meditation101.org. Please try by yourself and see if Dhammakaya Meditation is an answer for you.