



## **COPYRIGHT AND USE OF THIS THESIS**

This thesis must be used in accordance with the provisions of the Copyright Act 1968.

Reproduction of material protected by copyright may be an infringement of copyright and copyright owners may be entitled to take legal action against persons who infringe their copyright.

Section 51 (2) of the Copyright Act permits an authorized officer of a university library or archives to provide a copy (by communication or otherwise) of an unpublished thesis kept in the library or archives, to a person who satisfies the authorized officer that he or she requires the reproduction for the purposes of research or study.

The Copyright Act grants the creator of a work a number of moral rights, specifically the right of attribution, the right against false attribution and the right of integrity.

You may infringe the author's moral rights if you:

- fail to acknowledge the author of this thesis if you quote sections from the work
- attribute this thesis to another author
- subject this thesis to derogatory treatment which may prejudice the author's reputation

For further information contact the University's Director of Copyright Services

**[sydney.edu.au/copyright](http://sydney.edu.au/copyright)**

*Vijādharmakāya:*

**Presentation of the essential elements and core doctrines  
through the translation of its five primary texts**

**Phramaha Niras Ruangsan**

A dissertation submitted in fulfilment  
of the requirements for the degree of  
Doctor of Philosophy

Department of Indian Sub-continental Studies

The University of Sydney

March 2015

## Abstract

This dissertation aims to critically study five primary texts of *Vijjādhammakāya* (abbr., *Vd*) written in Thai during the lifetime of Sot Bhikkhu (1884-1959 CE) in Thailand with the attempt to fill important gaps left by previous scholarly studies of *Vd*. Also, this work will contribute significant knowledge in particular to the field of Buddhist Studies regarding ‘*Vd*’ or ‘the meditative practices by using the *dhammakāya*’ which had been thought to be lost some time 500 years after the passing of the Buddha. The method of meditation teachings is unusual as it diverges from what is now considered orthodox Theravada teaching on meditation. For this reason, it is sometimes considered as the esoteric meditation existing within the mainstream tradition. The core doctrines of *Vd* have not been subjected to academic study before. This research therefore focuses on presenting these core doctrines and other important elements of *Vd* utilising my translation into English of the five primary pedagogical texts of *Vd* compiled during the lifetime of its founder. They are: *The Path and Result (Thang Mak Phon)*, *The Manual of the Abbot (Khumue Somphan)*, *The Extraordinary Path and Result Volume 1-3*. In Chapter 2, the research discusses the essential elements found its five primary texts and relevant literatures to facilitate a proper understanding of the nature of *Vd*. Chapters 3-7 present the core doctrines as found in each pedagogical text, focusing on with the meditative doctrines from the beginning to advanced levels. This also includes the ritual and pre-chanting before performing meditation practices. The full translation of the five primary texts of *Vd* is provided in appendices. Due to the vast amount of material and limitation of space and time a systematic comparison of *Vd* doctrines with traditional Theravada Buddhism has been beyond the scope of this thesis. For the same reasons, the translation is presented in an English version only.

**Keywords:** *Vijjādhammakāya*, essential elements, core doctrines and *Vd* five primary texts

## **Acknowledgements**

My Ph.D. research study and fieldwork was financed by RTS (Research Training Scheme Project), Department of Education, Australian Government. I am very grateful for the support. I am particularly grateful to Most Ven. Phra Mongkhonthepmuni, Sot Chanthasaro Bhikkhu, the discoverer of *Vijjādharmakāya* for his profound meditative knowledge and teachings on *Vd* and my masters: Most Ven. Phrathepyanamahamuni (Dhammajayo Bhikkhu, the Abbot of Dhammakaya temple) and Ven. Phrabhavanaviriyakhun (Dattajīvo Bhikkhu) for their support and wonderful teachings regarding to *Vd*. Also, I would like to thank all the compilers of the five primary texts used in this research: Phrakhrū Samana Samathan (Thira Khlosuwan), Ubasika Naowarat Hiranrak, Somsong Sutsakhon and Miss Chaluai Sombatsuk, Phramaha Chan, and Phraphawanakosonthera (Wira Khunuttamo) at Paknam Phasicharoen temple. Without their work, this dissertation would have been impossible.

The success of this project depended upon the kindness, support and help of many people. First of all, I would like to express my sincere appreciation to Dr. Edward Fitzpatrick Crangle, my ex-supervisor who initiated my inspiration to work on the project, Dr. Peter Oldmeadow, my primary supervisor who kindly gave me very useful recommendations, endlessly worked for improving my dissertation and made this study possible, and Dr. Mark Allon, my associate supervisor, the chair of the Department of Indian Sub-Continental Studies, who provided me with great support. For editing of Thai to English translation of the texts, I would like to thank Dr. Jeffery Wilson, Dorothy and Michael Welton, and Kevin Harries. For academic advice and proof reading, I would like to thank Prof. Dr. Prayong Seanburan, my external supervisor, Khon Kean University, Thailand and Kevin Harries.

My fieldwork in Thailand was financed by many supporters: Sujitra Suwanmeemongkol, Pantika Polsinpayak, Wachira Waisan, Chutikarn and Kelvinray Henderson, Kevin and

Nawaporn Harries, Thosaporn, Boonlom and Busayamas Sittiwatjana, Somdy and Likhit Nikhomvan, Khom and Sanguan Sanvichith including all members of their family, and many members of The Bhavana International Meditation Centre of South Australia Incorporated, Adelaide. Finally, I would like to thank my parents Prathompong and Yutthaya Ruangsarn as well as all members of my family: Ven. Phra Narin Supabhaso, Khuanchanok and Phimnatcha for their love and understanding.

### **Declaration of originality**

I hereby certify that this dissertation is entirely my own work and that any material written by others has been acknowledged in the text. The dissertation has not been presented for a degree or for any other purposes at The University of Sydney or at any other university of institution.

Signed

March 201

## Abbreviations

### General Abbreviations

Cp.	Chapter (used in the A-Z glossary index)
Pali	<i>Pāli</i> Language
PDB	A Dictionary of Buddhism by Payutto P. (Phrathammapidok)
NBD	Buddhist Dictionary by Nyanatiloka
Thai	Thai Language based on the Royal Thai General System of Transcription (RTGS) or Thai Language
TN	The Path and Fruitions of <i>Nibbāna</i>
CS	Collection of the Sermons of the Abbot of Paknam Phasicharoen Temple
[no.]	See the Glossary Index, number...
N/D	The Clear Definition/Explanation is Not provided.

### Abbreviations of the Studied Texts

D1	Document 1, <i>Path and Result (Thang Mak Phon)</i>
D2	Document 2, <i>Manual of the Abbot (Khumue Somphan)</i>
D3	Document 3, <i>Extraordinary Path and Result Volume 1 (Witcha Mak Phon Phitsadan Lem Nueng)</i>
D4	Document 4, <i>Extraordinary Path and Result Volume 2 (Witcha Mak Phon Phitsadan Lem Song)</i>
D5	Document 5, <i>Extraordinary Path and Result Volume 3 (Witcha Mak Phon Phitsadan Lem Sam)</i>

### Abbreviations of the Terms

<i>ahtd</i>	The <i>arahant dhammakāya</i>
<i>arup</i>	The <i>arūpabrahma</i> body
<i>angd</i>	The <i>anāgāmī dhammakāya</i>

<i>dbk</i>	The <i>dibba</i> body
<i>dmp</i>	The <i>dhamma</i> sphere making the body of [...] possible
<i>gtd</i>	The <i>gotrabhū dhammakāya</i>
<i>mnk</i>	The human body or <i>manusayakāya</i>
<i>pmg</i>	The <i>pathamamagga</i> sphere
<i>rup</i>	The <i>rūpabrahma</i> body
<i>skd</i>	The <i>sakadāgāmī dhammakāya</i>
<i>spv</i>	The spheres of <i>dhamma</i> , <i>sīla</i> , <i>samādhi</i> , <i>paññā</i> , <i>vimutti</i> and <i>vimuttiñāṇadassana</i>
<i>std</i>	The <i>satāpanna dhammakāya</i>
<i>Vd</i>	<i>Vijjādhammakāya</i>



## Transcription System of Thai and Pali Words to Latin alphabet

This work involves two main languages: Thai and Pali. A few Sanskrit words will also be used occasionally. For the transcription of Thai to Latin alphabet, it follows the Royal Thai General System of Transcription (RTGS)<sup>1</sup> which is the official system for rendering Thai language words in the Latin alphabet, published by the Royal Institute of Thailand and used in government publications [See RTGS in appendix I]. For the *Pāli* language, this dissertation follows to the system used in the dictionary of Buddhism compiled by P.A. Payutto, one of the top Buddhist scholars<sup>2</sup> in Thailand [See *Pāli* transcription in appendix II]:<sup>3</sup> This research has dealt with a vast amount of Thai technical terms and words. The translation of the terms also will be provided in the glossary index. The number of each term or word will be inserted in the brackets, [...], in each chapter.

---

<sup>1</sup> กาญจนกุล, ป. (1999). ‘หลักเกณฑ์การถ่ายอักษรไทยเป็นอักษรโรมันแบบถ่ายเสียง’. Retrieved November, 26th 2013, from [http://www.royin.go.th/upload/246/FileUpload/416\\_2157.pdf](http://www.royin.go.th/upload/246/FileUpload/416_2157.pdf).

<sup>2</sup> Prayudh Payutto (also P.A. Payutto; Thai: ประยุทธ์ ปยุตฺโต, ป.อ. ปยุตฺโต) (b. 1938), known by his current monastic title as Phra Bhramagunabhorn, is a well-known Thai Buddhist monk, an intellectual, and a prolific writer. He is among the most brilliant Buddhist scholars in the Thai Buddhist history. He authored *Buddhadhamma*, which is acclaimed to as one of the masterpieces in Buddhism that puts together *dhamma* and natural laws by extensively drawing upon Pali Canon, *Atthakatha*, *Digha*, etc., to clarify Buddha's verbatim speech.

<sup>3</sup> PDB., p. 316.

## Table of Contents

Abstract	i
Acknowledgements	ii
Declaration of originality	iv
Abbreviations	v
Transcription System of Thai and Pali Words to Latin alphabet	vii
Table of Contents	viii
<b>CHAPTER 1 INTRODUCTION</b>	
Overview	2
Identifying the Gaps in Previous Scholarship	11
Aims and Sources of the Study	19
Scope and Methodology	26
Problem Statement	27
Structure of the Work	29
<b>CHAPTER 2 THE ELEMENTS OF VIJJĀDHAMMAKĀYA</b>	
Introduction	32
Cosmological Concept	33
Concept of ‘ <i>Thattham</i> ’	33
Levels of ‘ <i>Thattham</i> ’	35
a) <i>Sarakhathat-sarakhatham</i>	35
b) <i>Wirakhathat-wirakhatham</i>	37
The Rise of ‘ <i>Thattham</i> ’	39
The Super Cosmic Realms of ‘ <i>Thatthams</i> ’	42
Structure of the Super Cosmic Realm ( <i>Thattham</i> )	43
Structure of the Sub-Realms	47
Connectivity of the Realms	52

Three sides of ‘ <i>Thattham</i> ’	55
Levels of Practice	58
Elementary level	59
Meditation posture	60
The seven bases of the mind	62
<i>Nimit</i>	66
<i>Mantra</i>	69
Structure of the Mind	72
Stopping of the Mind	75
The <i>dhamma</i> sphere making the human body possible	78
Eighteen bodies	79
Intermediate level	89
Advanced level	89
Key Elements of the Practices	90
Esoteric language	90
Significance of the seven bases of the mind	91
The original birth of <i>dhātudhamma</i>	94
Systems of inner bodies	97
<i>Kaiyasit</i> (The escorts)	100
Conclusion	100

### **CHAPTER 3 THE PATH AND RESULT**

Introduction	103
Method of Paying Homage to the Triple Gem	104
Taking Refuge in the Triple Gem	105
Continuous Homage	105
Forgiveness Request	106
Invitation	106
Words of Wish	108
<i>Samatha</i> Meditation	109

<i>Vipassanā</i> Meditation	112
Technique of Meditation	115
Conclusion	116

#### **CHAPTER 4 MANUAL OF THE ABBOT**

Introduction	119
Esoteric Doctrines	120
A: Steps 1-3	120
Step 1: The Short Path to Attainment of <i>Dhammakāya</i>	120
Step 2: Seeing Six Spheres and Inner Bodies	121
Step 3: <i>Jhānasamāpatti</i> of Seeing the Four Noble Truths	123
B: Steps 4-6	136
Step 4: <i>Kasiṇa</i> practice of Seeing the Realms	137
Step 5: Recollection of Past Existences	139
Step 6: <i>Rūpasamāpatti</i> and <i>Arūpasamāpatti</i> of Seeing the Realms	141
C: Steps 7-9	143
Step 7: The Crudest Body to Most Refined Bodies	143
Step 8: Method of Counting <i>Asaṃkhaya</i> (10 <sup>140</sup> )	144
Step 9: Expanding the Minds of the Bodies from the Crudest to Most Refined	144
D: Steps 10-13	146
Step 10: Changing <i>Āyatana</i> s to be Celestial	146
Step 11: Seeing the Spheres of <i>Duang bun</i> , <i>Duang bap</i> and <i>Duang mai bun mai bap</i> in All Bodies	147
Step 12: Measuring of Perfections	149
Step 13: Seeing <i>Nibbāna</i> s	150
Conclusion	151

**CHAPTER 5 EXTRAORDINARY PATH AND RESULT 01**

Introduction	154
Esoteric Doctrines	155
A: Doctrines 1-10	155
B: Doctrines 11-20	158
C: Doctrines 21-30	168
D: Doctrines 31-40	175
E: Doctrines 41-46	181
Categorisation of the Doctrine	184
Conclusion	187

**CHAPTER 6 EXTRAORDINARY PATH AND RESULT 02**

Introduction	189
Esoteric Doctrines	190
A: <i>Samathabhūmi</i>	190
1. Ten <i>Kasiṇas</i>	190
2. Ten <i>Asubhas</i>	190
3. Ten <i>Anussatis</i>	191
4. Four <i>Brahmavihāras</i>	191
5. Four <i>Arūpakammaṭhānas</i>	191
6. <i>Āhārepaṭikulasaññā</i>	192
7. <i>Catudhātuvatthāna</i>	192
B. <i>Vipassanābhūmi</i>	192
1. Five <i>Khandhas</i>	193
C. Extraordinary Cleaning of <i>Dhātu</i> and <i>Dhamma</i>	193
1. Spheres and Bodies	193
2. The ‘Going and Coming to Take Birth’ Bodies	194
3. The Rise of the <i>Pathamamagga</i>	196
4. <i>Dhātu-Dhamma</i>	196
4.1 Separation of <i>dhātu</i> and <i>dhamma</i>	197

4.2 Six <i>dhātus</i> and six <i>dhammas</i>	198
4.3 <i>Thatpen thampen</i> and <i>thattai thamtai</i>	198
4.4 The Original Birth of <i>Dhātudhamma</i>	198
4.5 Method for Seeing the Realms	199
4.6 Method for Seeing <i>Dhātu-dhamma</i>	199
4.7 Measurement of <i>Nipphan</i> , <i>Phopsam</i> and <i>Lokan</i>	200
4.8 Investigation of the Cosmic Realms	200
4.9 Separation of <i>Dhātudhamma</i>	201
4.10 The method for Counting <i>Asaṃkhaya</i>	202
5. <i>Phuliang</i>	202
6. Nature of Three <i>Dhātu-Dhammas</i>	203
7. The Primordial <i>Dhātu</i> of the Black Lineage	204
1. Names of the primordial <i>dhātu</i> of the black lineage	204
2. <i>Vijjās</i> of the black lineage performing inside the white lineage	204
3. The method for solving <i>vijjās</i> of the black lineage	205
D. Extraordinary Cleaning of <i>Dhātu</i> and <i>Dhamma</i> (Continuous part)	206
a. The Method for Performing <i>Vijjā</i> with <i>Khrueang Samret</i>	206
b. The Original Birth of the Body	207
c. <i>Phopsam</i>	207
d. <i>Khrueangs</i>	209
e. <i>Tipiṭaka</i>	216
f. The worlds in the body	218
g. The bodies in the set of <i>thao</i> and <i>chut</i>	219
h. The performance of ‘ <i>witcha pen</i> ’ without disconnection	220
i. The primordial <i>dhātu</i> of the human	222
j. The right and power	223
k. <i>Sep</i> and <i>Mak</i>	227
l. The extraordinary <i>dhātudhamma</i>	228
m. Extraordinary realms	232
Conclusion	240

**CHAPTER 7 EXTRAORDINARY PATH AND RESULT 03**

Introduction	241
Tactics and Strategies	242
Questions and Answer	244
1. Questions and answers 1-10	244
2. Questions and answers 11-20	247
3. Questions and answers 21-30	249
4. Questions and answers 31-40	252
5. Questions and answers 41-49	255
Conclusion	258

**CHAPTER 8 CONCLUSION** 259**Appendices**

Appendix I: The Royal Thai General System of Transcription (RTGS)	266
Appendix II: Pali transcription of the dictionary of Buddhism by P.A. Payutto	269
Appendix III: Lists of Illustrations	270
Appendix IV: Identifying the academic problem in Newell's work	274
Appendix V: Translation of <i>The Path and Result</i>	284
Appendix VI: Translation of <i>The Manual of the Abbot</i>	314
Appendix VII: Translation of <i>Extraordinary Path and Result (Volume 1)</i>	347
Appendix VIII: Translation of <i>Extraordinary Path and Result (Volume 2)</i>	429
Appendix IX: Translation of <i>Extraordinary Path and Result (Volume 3)</i>	555

**Glossary Index**

A: Chapter Glossary Index	592
B: A-Z Glossary Index	604

**Bibliography** 610

# Chapter 1

## INTRODUCTION

This research focuses on the important elements and the core doctrines of *Vijjādhammakāya* [1] (abbr., *Vd*), a unique and core teachings on meditation of the Dhammakaya temples in Thailand, through the translation process of its five primary pedagogical texts compiled during the lifetime of the *Vd* founder (Phra Mongkhonthepmuni, Sot Chanthasaro [2]): *The Path and Result (Thang Mak Phon* [3]), *Manual of the Abbot (Khumue Somphan* [4]), *Extraordinary Path and Result Volume 1* [5], *Extraordinary Path and Result Volume 2* [6] and *Extraordinary Path and Result Volume 3* [7] alternatively known as ‘*Kansasangthattham phitsadan* [8], the extraordinarily purifying of the *dhātudhamma*’.

This study aims to answer two academic questions raised from the academic gaps identified in previous scholarly works in the field of study as follows:

What are the essential elements of *Vd*?

What are the core doctrines found in five *Vd* primary texts?

In regards to the first, as my literature review shows, most related studies focus on the nature or characteristics of the *dhammakāya* in the senses of being a collection of *dhammas* or a body of enlightenment. Some do pay attention to the elements of *Vd* at the beginning level in relation to the seven bases of the mind, an object of meditation (*nimit*) and the system of internal eighteen bodies. However, none of them present the entire picture of *Vd* synthesized from its primary texts. Accordingly, this dissertation will present the essential elements of *Vd* gathered from its primary texts following the translation process. This will provide a complete picture of *Vd*.



In respect to the second question, because there is no English version of *Vd* texts available, access of its core doctrines has been limited to those who are not native in Thai language. Even for those who are native, it requires much experience in the field of study to understand the nature and essential elements of *Vd*. Based on my 12 years experience of *Vd* study in both practical and literary aspects, I purpose to translate five primary texts of *Vd* mentioned above and to present the core doctrines studied during the translation process.

This chapter provides an overview and examines the gaps in the previous scholarship in order to provide the background of this dissertation.

## **Overview**

The Dhammakaya temples in their modern form had their roots in the 1970s, when its founder, Sot Chanthasaro Bhikkhu [1] (1884-1959 CE), announced his recovery of *Vd* which was once thought to be lost some time 500 years after the passing of the Buddha. The Dhammakaya community was the fastest-growing Buddhist movement in Thailand during 1980s-1990s. Its method of meditation teachings or *Vd* is unusual as it diverges from what is now considered the orthodox Theravada teaching of meditation. This is sometimes considered as the esoteric meditation existing within the mainstream tradition.

*Vd*, a unique and core teachings on meditation of the Dhammakaya temples in Thailand, is the meditative practice discovered by Sot Bhikkhu in 1970s. This kind of meditation is widely practised by its followers including monks, nuns and laypeople throughout the world as can be seen from a number of the Dhammakaya temples within Thailand and other countries. Most of followers practice this meditation only in the beginning level with the aim to attain the *pathamagga*-sphere and *dhammakāya* afterwards. The higher levels of practices are taught to those who have already attained to the *dhammakāya* and some of them have to devote themselves 24 hours a day and live in the restricted area where they have to live close to the *Vd* masters.

The history of *Vd* began in 1917 during World War 1 (1914-1918). In the eleventh year of his ordination, Sot stayed at Bangkhuwieng temple, Nonthaburi province, during the rainy season. There, he began to practice meditation by himself using the *Visuddhimagga*. He reflected to himself that he had been practicing meditation for eleven years and had still not understood the essential knowledge of the Lord Buddha. Therefore, on the full-moon day of September 1917, he sat himself down in the main shrine hall of the temple, resolving not to waver in his practice of sitting meditation, whatever might seek to disturb his single-mindedness. While meditating far into the night, he allowed his mind to go deeper and deeper through the pathway at centre of the sphere at the centre of his body, until it is said he discovered the *dhammakāya*, the most refined of the inner bodies, that is eternal and free from defilement.

Sot devoted the rest of his life to teaching and furthering the depth of knowledge of this meditation technique known as ‘*Dhammakāya* meditation or *Vijjādhammakāya*’ (i.e., meditation for attaining the *dhammakāya* or by using the *dhammakāya*). In 1918, he was appointed abbot of Paknam Phasicharoen temple (or Wat Paknam Bhasicharoen), and there he devoted his time to researching the insights of Dhammakaya meditation and refined the technique to make it more systematic through experimenting with the ways the meditation could best be applied for the common good. During an exceptionally long ministry of over half-a-century, Sot was unflagging in teaching all comers the way to attain the *dhammakāya*, with activities nearly every day of the week. He recognised the need to open up and redevelop the oral tradition of meditation teaching, which was becoming disorganized and rare in Thai Buddhism. He provided the opportunity, with the technique, for meditators to verify for themselves, in their firsthand experience, the success of the technique.

Indeed, Sot would challenge others to meditate in order that they might verify for themselves the claims which he made about the technique. It was the response to this need which led to the building of the ‘meditation workshop’. Sot declared that this workshop should be kept in use by meditators for twenty-four hours a day, day and night,

and selected from amongst his followers the most gifted of the meditators who devoted their lives to meditation research for the common good of society. At this time, his profound teachings and doctrines at high levels were collected by his close disciples such as Ubasika (Pali: *Ubāsikā*) Naowarat Hiranrak, Somsong Sutsakhon and Miss Chaluai Sombatsuk, Phramaha Chan, Phraphawanakosonthera and Phra Natthanan Kunsiri. Later on his profound meditative teachings were compiled as the *Vd* primary texts.

The term ‘*Vijjādhammakāya*’, literally translated as ‘knowledge of *dhammakāya*’, is a combination of two important terms; *vijjā* (Thai: *witcha*) and *dhammakāya* (Thai: *thammakai*, Skt. *dharmakāya*). In the *Vd*, the *dhammakāya*, recognised as the body of enlightenment, is used as the essential tool to perform various meditative practices such purifying of the mind, travelling to the subtle realms and attainment of *nibbāna*. For this reason, *Vd* is defined as ‘the knowledge of the meditative practices by using the *dhammakāya*’.

Generally, there is no debate on the term ‘*vijjā*’ meaning ‘knowledge’ or ‘gnosis’.<sup>4</sup> In *Vd*, in some ways, it is defined as ‘a kind of meditation practice’ as well. However, the term ‘*dhammakāya*’ has been controversial among scholars. This term ‘*dhammakāya*’ usually translated as ‘*dhamma*-body’ is well known among Buddhists of all traditions as it appears in both early Buddhist texts and Mahayana treatises although its meanings and usages vary in different Buddhist schools.<sup>5</sup>

Because of its frequent appearance in various Mahayana texts, it is sometimes portrayed as an innovation of Mahayana Buddhists although, as we shall see, this is not strictly the case. The term ‘*dharmakāya*’<sup>6</sup> has a central role in Mahayana Buddhism.

---

<sup>4</sup> NBD, p. 353.

<sup>5</sup> Jantrasrisalai, Chanida. 2007. Early Buddhist *Dhammakāya*: Its Philosophical and Soteriological Significance, Department of Studies in Religion, The University of Sydney, p. 2.

<sup>6</sup> As this paragraph concerns the context of Mahayana Buddhism, it employs the Sanskrit form of diacritics, which is more commonly used, rather than Pali.

Generally, it is understood as the only real body among the three bodies of the Buddha.<sup>7</sup> Some Mahayana texts describe it as the cosmic body that is all-pervading, being the self that is pure, blissful, and eternal, and equate it with other terms such as *tathāgatagarbha*, *tathatā*, *sūnyatā*, *dharmadhātu*, and *buddhadhātu*.<sup>8</sup> The notion of *dharmakāya* is developed in a variety of ways in the literature. For example, Xing, in his study of the origin and development of the *Trikāya*-theory, by referring to the translation of the *prajñāpāramitāsūtras*, explains that the *dharmakāya* is equal to the formless *dharmadhātu*.<sup>9</sup> *Kūkai*<sup>10</sup> also refers to ‘*the (Fascicle) Nine of the (Great) Perfection of Wisdom Treatise*’ (T 25:121c-122a.) which says it is immeasurable and infinite, handsome in physical form, and adorned with the (thirty-two) major characteristics and (eighty) minor marks of a Buddha.<sup>11</sup> Moreover, when the term and the word

---

<sup>7</sup> Jantrasrisalai, Chanida . *op.cit.*, p. 3.

<sup>8</sup> Ibid.

<sup>9</sup> Xing mentions that:

The meaning of the term *dharmakāya* (Sanskrit) becomes clear in later translations of the *Prajñāpāramitāsūtras* such as the *Pañcaviṃśatisāhasrikā*, which was translated into Chinese by *Mokṣala* in 192 CE. The *sūtra* states: ‘Whether there is a Buddha or not, the *dharmadhātu* abides in the *tathatā*, and the *dharmadhātu* is the *dharmakāya*. Here the *dharmadhātu* is the same as *tathatā*, the empty nature of all dharmas, because the text says that *dharmadhātu* abides in the reality of the Buddha’s all-knowing wisdom, which is emptiness. The *Pañcaviṃśatisāhasrikā* translated by *Kumārajīva* juxtaposes the terms *rūpakāya* and *dharmakāya*. The text explains that Buddhas are to be seen not in the *rūpakāya*, but in the *dharmakāya*.

Xing G., (2005), *The concept of the Buddha; Its evolution from early Buddhism to the trikāya theory*, Routledge Taylor & Francis Group, London and New York. p. 81.

<sup>10</sup> *Kūkai* is the founder of the Shingon or "True Word" school of Buddhism.

<sup>11</sup> *Kūkai* refers to the (Fascicle) Nine of the (Great) Perfection of Wisdom Treatise (T 25:121c-122a.) which says that:

The Buddha has two kinds of bodies: one is the *dharmā*-nature body, and second is the body born of parents. This *dharmā*-nature body fills empty space in the ten directions, is immeasurable and infinite, handsome in physical form, and adorned with the (thirty-two) major characteristics and (eighty) minor marks (of Buddha)

Giebel, R.W. *Shingon Texts; on the Differences between the Exoteric and Esoteric Teaching, the Meaning of Becoming Buddha in This Very Body, the Meaning of Sign and Reality, the Meaning of the Word Hūm, the Precious Key to the Secret Treasury by Kūkai, Ound, Translated from the Japanese (Taisho Volume 77, Numbers 2427, 2428, 2429, 2430, 2426)*. USA Numata Centre for Buddhist Translation and Research 2004. pp. 58-9.

*tathāgatagarbha* are compared, it is clear that the *dhammakāya* exists in the form state or possesses the super physical body.

[In the *Mahāvaiṣṭyātathāgatagarbhasūtra*, Buddha says that] “with my Buddha eyes, I can see that within the *Kilesas* such as greed, hatred and ignorance of all sentient beings, there exists *Tathāgata* wisdom, *Tathāgata* eyes, and *Tathāgata* body, sitting cross-legged without moving. Son of good families, although sentient beings with defiled bodies are in *saṃsara*, they all have the pure *tathāgatagarbha*, which is endowed with all the virtues and characteristics that I have...”<sup>12</sup>

In contrast, the term ‘*dhammakāya*’ in Pali is often translated as the body of the *dhammas* and is neglected in early Buddhism because of its only occasional appearances.<sup>13</sup> Some scholars say this term does not convey any significant meaning at all in early Buddhism. For instance, based on the work on the Pali Sutta, Harrison discusses the term’s connotation in the early Buddhist usage. Through the grammatical analysis of the Pali language, he argues that:

The use of the adjective *dhamma-kāya* in the *Aggañña – sutta* can be seen as reflecting these ideas. The Buddha is equated with the *dhamma*; therefore, he is said to be *dhamma-kāya*, to “have the *dhamma* as his body.” To put it in more elegant English, the Buddha is truly “embodied” in the *dhamma*, rather than in his physical person, which, as *Vakkali* is reminded, has no real significance at all. The adjective *dhamma-bhūta* is virtually synonymous, i.e., to describe the Buddha as *dhamma-bhūta* is to say that the Buddha is the *dhamma* itself.<sup>14</sup>

Dutt writes about various conceptions of *kāya*.<sup>15</sup> In his discussion regarding the notions of the Buddha’s bodies in Buddhist scriptures, he quotes the three Pali passages and another *Āṅguttara-nikāya* passage in which the Buddha says that he is neither god nor

<sup>12</sup> Xing, G. (2002). *The Evolution of the Concept of the Buddha from Early Buddhism to the Formulation of the Trikaya Theory*. Doctor of Philosophy, University of London, London. p. 138.

<sup>13</sup> Jantrasrisalai says that “there seems to be good reasons for such negligence. Firstly, some scholars claim that this term appears only once in the Pali canon. Some claim that it occurs four times in the same set of texts.” See Jantrasrisalai. *op.cit.*, p. 3.

<sup>14</sup> Harrison P., "Is the *Dharma-Kāya* the Real "Phantom Body" Of the Buddha?," *The Journal of the International Association of Buddhist Studies* 15, no. 1 (1992): 44-76, p. 50.

<sup>15</sup> Dutt, Nilinaksha. "The Doctrine of *Kāya* in *Hinayāna* and *Mahayāna*." *The Indian Historical Quarterly* 5:3, (1929): 518-46. <http://ccbs.ntu.edu.tw/FULLTEXT/JR-ENG/dutdo.htm>, p. 520-1.

human but a Buddha. He identifies many passages as the expressions that give way to the conception of a superhuman Buddha as theorised in later development.<sup>16</sup> At the same time, he comments that, in fact, these Pali passages do not bear any metaphysical sense.

Bhagavato' mhi putto oraso mukhato jato dhammajo dhammanimmito dhammadayado iti. Tam kissa hetu? Tathāgatassa h' etam adhivacanam. Dhammakayo iti pi Brahmakayo iti pi. Dhammabhuto iti piti. "Just as a brahmana would say that he is born of Brahma, through his mouth--Brahmuno putta orasa mukhato jata brahmaja brahmanimmita brahmadayada--so a Sakyaputtiya-samana may say that he is born of Bhagava, through his mouth, born of his doctrine, made of his doctrine, etc. Though in this passage dhamma is equated with Brahma, the context shows that there is no metaphysical sense in it; it is only to draw a parallel between a Brahmana and a Sakyaputtiya-samana that Dhammakāya is equated with Brahmakāya.<sup>17</sup>

Nitta points out that, in regards to extensive evidence in primary and commentary Pali sources, there are two alternatives for translating the word 'dhammakāya'. That is, firstly, it (*dhammakāya*) is the collection of the teachings according to the contexts in *Milindapañho*, and secondly it means "having *dhamma* as his (Buddha) body" He thus argues that it should not be summarised hastily as only the original (grammatical) meaning.<sup>18</sup>

The term 'dhammakāya', besides its appearance in the mainstream traditions Mahayana and Theravada, also exists in the esoteric pedagogical literatures of *Yogāvacara*<sup>19</sup> or

---

<sup>16</sup> Ibid., p. 520.

<sup>17</sup> Ibid., pp. 518-46, pp. 520-21.

<sup>18</sup> Nitta T., (December:2002), The Meaning of *Dhammakāya* in Pali Buddhism, *Journal of Indian and Buddhist Studies*, Vol.51, No.1, The Japanese Association of Indian and Buddhist Studies.p. 2.

<sup>19</sup> Crosby introduces Bizot's major works considered as Tantric Theravada tradition, for example, includes: 1) *Le figuier à cinq branches* in 1976, 2) *La grotte de la naissance* in 1980, 3) *Le donne de soi-même* in 1981, 4) "Notes sur les yantra bouddhique d'Indochine", in M.Strickmann (ed.) 1981, 5) *Les traditions de la pabbajjā en Asia du Sud-Est*, Recherches sur le bouddhisme khmer IV, Göttingen, 1988, 6) *Rāmaker ou L'Amour Symbolique de Rām et Setā*, Recherches sur le Bouddhisme Khmer V, 1989, 7) *Le chemin de Lankā*, Textes bouddhiques du Cambodge no.I, 1992, 8) *Le bouddhisme des Thaïs*, 1993, 9) *La guirlande de Joyaux*, EFEO, 1994, 10) *Recherches nouvelles sur le Cambodge I.*, 1994, 11) "Une ancienne tradition de manuscrits au Cambodge" Bizot, 1994, 12) "Textes bouddhiques du pays khmer et du Lanna" un exemple de parenté" Bizot 1994, 13) "Le Trai Bhet: une autre version de la légende de Rāma?" Bizot 1994, 14) "La

Tantric<sup>20</sup> tradition within Theravada Buddhism in Southeast Asia. Given the nature of its practices, and its underlying philosophy, this tradition is often called ‘tantric’ and sometimes ‘*yogāvacara*’ which means ‘practitioner of spiritual discipline’ (i.e. of meditation). Over the past three decades, some scholars such as *François Bizot*, Kate

---

*consécration des statues et le culte des morts*” 1994 and 15) “*La pureté par les mots, École française d’Extrême-Orient*, Paris, Chiang Mai, 1996.

Crosby, Kate. "Tantric *Theravāda* : A Bibliographic Essay on the Writings of François Bizot and Others on the *Yogāvacara* Tradition." *Contemporary Buddhism* 1 No.2, (2000): 141- 98.

<sup>20</sup> Crosby presents some reasons why ‘Tantric’ should be a name for ‘*yogāvacara* tradition’ by pointing out its common aspects:

1. The creation of a Buddha within through the performance of ritual by placing and recognising within one’s body the qualities of the Buddha, which in turn become the Buddha.
2. The use of sacred language, combined with microcosm to macrocosm identity. Sacred syllable or phrases are used to represent a larger entity. Groups of syllables of a particular number represent other significant groups of the same number. This use of sacred language includes use of heart syllables (akin to *Mahāyāna dhāraṇī*), *mantras* and *yantras*.
3. Sacred language as the creative principle. The *dhamma* arises out of the Pali alphabet and sacred syllables. This refers to formation of *dhamma* in all sense of the term: in the sense of spiritual teaching, in the sense of qualities of a Buddha, and also *dhamma* in the sense of the material and living world.
4. The application of the substitution of items and the substituted item then being treated as the original.
5. Esoteric interpretation of words, objects and myths that otherwise have a standard exoteric meaning or purpose in Theravada Buddhism.
6. The necessity of initiation prior to the performance of a ritual or practice.
7. The application of the methodologies outlined above to both soteriological ends, i.e. the pursuit of *nibbāna*, and worldly ends, such as healing, longevity, protection, invincibility and, potentially, the harming of others.

Other distinctive features of *yogāvacara* tradition include:

1. Foetal development and the spiritual recreation thereof.
2. Importance of *Abhidhamma* categories and the books of the *Abhidhamma Piṭaka*.
3. Importance of performing *Samatha* and *vipassanā* meditation - although these are not interpreted as they are in Buddhagosa’s *Visuddhimagga*.
4. Expertise in the *yogāvacara* tradition is not restricted to monks. Lay people, including women, may be practitioners, and may even be teachers to monks. Ibid.

Crosby and Mettanandho Bhikkhu have produced a series of studies of Southeast Asian Buddhism that should have radically changed understanding of Theravada. Their findings indicate the presence of an esoteric tradition of texts and practices within the Theravada that is far removed from the rational monolithic Theravada presented in a number of secondary sources.<sup>21</sup> In 1956, Georges Coedes, produced his work on the esoteric Pali text entitled ‘*Dhammakāya* or *Dhammakāyassa atthavaṇṇanā*’, comprising thirty paragraphs, each concerned with an element of this doctrine.<sup>22</sup> This provides new understanding of the term ‘*dhammakāya*’ because each element is identified with one of the twenty-six parts of the body of the *dhammakāya* and his clothing. This text indicates clearly that the *dhammas* in this treatise undoubtedly refer to the qualities and the parts of the body of *dhammakāya*.

*Idaṃ sabbaññutaññāṇaṃ dhammakāyassa pavarasā hotīti veditabbo*<sup>23</sup>

(Buddha or the *Yogāvacara*, meditative practitioner) says that this knowledge of omniscience is the head or skull of *dhammakāya*.

*Imaṃ dhammakāyabuddhalakkhaṇaṃ yogāvarakulaputtana tikkhaññānena sabbaññuddhabhāvaṃ patthentena punappunaṃ anussaritabbaṃ*<sup>24</sup>

The *Yogāvacara* (meditative practitioner), who has the vigorous knowledge or *ñāṇa*, who wishes to be the Buddha, must contemplate this characteristic of the Buddha of *dhammakāya* frequently.

The term also appears in the late Thai esoteric pedagogical meditative scripture called ‘*Nangsue Phuttha-rangsi-Thrisadi-Yan wa duai Samatha lae Wipassana-Kammathan Siyuk*’.<sup>25</sup> This text published in 1934 C.E, put together by Phramaha Chai Yasotharat who

---

<sup>21</sup> Ibid., p. 141.

<sup>22</sup> “*Dhammakāya* or *Dhammakāyassa Atthavaṇṇanā*.” In *Adyar Library Bulletin*, edited by George Coedes, 248-86. Adyar: Adyar Library, 1956., pp. 248-86.

<sup>23</sup> Ibid., p. 264.

<sup>24</sup> Ibid.

<sup>25</sup> Mettanando translated its title as ‘A Book of *Samatha* and *Wipassana-Kammathan* over Four Eras’. However, literally translated from the Thai language, ‘*Nangsue*’ is a ‘book’; ‘*Phuttha*’ refers to ‘Buddha’; ‘*Rangsi*’ means ‘radiated light’; ‘*Thrisadi*’ is a ‘theory’ and ‘*Yan*’ is ‘supreme knowledge’. ‘*Wa duai*’ is translated as ‘in regards to’ and ‘*Samatha lae Wipassana-kammathan*’ means ‘*Samatha* and *vipassanā*’



in 1906-1935 collected esoteric meditative doctrines from the old Buddhist commentary, written on ‘streblus asper paper’ (or Siamese rough tree-paper) called ‘*Samut-Khoi*’. These texts were brought from the cities: Vieng Chan city (Laos), Lop Buri, Krungsri Ayuthaya and Bangkok (Thailand). Although the exact date of these texts is unknown, they provide evidence that there was the belief related to the notion of *dharmakāya* as a refuge, existing in Theravada Buddhism.

พระโยทวารจารย์ผู้ว่าธรรมกาย ดำรงอยู่ในหทัยประเทศ แห่งสรรพภูต...ท่านจึงตั้งใจเจริญพระวิปัสสนาญาณ เพื่อให้เข้าถึง ธรรมกายเป็นที่พึ่งอันยอดเยี่ยมโดยสิ้นเชิง ถึงสถานอันสงบระงับประเสริฐที่ขงแท้ เพราะความอเนกของธรรมกายนั้นเป็น “อมตะ”<sup>26</sup>

*Phrayokhawachon* (Pali: *yogāvacara*) monk who knows that *Thammakai*, (Pali: *dharmakāya*) exists in the mind of sentient beings...he so intends to practice *Wipatsana* (Pali: *vipassanā*) knowledge in order to attain *Thammakai* which is the excellent refuge; [he] reaches the true tranquil place because the significance of *Thammakai* is immortal.

The most frequent appearances of the term were found in the later pedagogical texts of Sot Bhikkhu in the 1970s, where it takes the significant notion of *dharmakāya* as the body of enlightenment applied in its meditation practice in order to achieve enlightenment. These texts deal with ‘esoteric Theravada meditation’. This dissertation proposes to translate five of them from Thai to English and to study and present essential doctrines and elements.

As mentioned above, the concepts of the nature and characteristics of the *dharmakāya* have been controversial among scholars. Because the final accepted notion of the term has not been reached, the application or usage of the *dharmakāya* in meditative practices

---

meditation’. ‘*Si yuk*’ means ‘four eras’. The literal translation therefore is “The Book of Buddha’s Radiated Light Theory of Supreme Knowledge with regard to *Samatha* and *Vipassanā* Meditation over Four Eras”.

<sup>26</sup> "หนังสือพระสมถวิปัสสนาแบบโบราณ." edited by พระมหาโชติปัญญา (ชัย โสธรรัตน์). กรุงเทพฯ: วัดบรมนิวาส, 1936, p. 370.

“The Ancient book of *Samatha* and *Vipassanā*”. edited by Phramaha Chotipanya (Chai Yasocharat). Bangkok: Boromniwat, 1936, p. 370.

is neglected. Based on the information above, the term can be defined in several ways as follows:

- 1) *Dhammakāya* is a collection of *dhammas*.
- 2) *Dhammakāya* is the only real body among the three bodies of the Buddha.
- 3) *Dhammakāya* is the cosmic body, being the self that is pure, blissful and eternal.
- 4) *Dhammakāya* is formless.
- 5) *Dhammakāya* is the body endowed with all the virtues and characteristics of the Buddha.
- 6) *Dhammakāya* is the body of enlightenment.

It should be noted that the significance of the *dhammakāya* in the sense of the supernatural body in Theravada is generally unacceptable. Only some of those who study the *dhammakāya* in Mahayana, Theravada and Tantric traditions, the *dhammakāya* is taken to relate to enlightenment although it maybe characterised as having form or being formless. Uniquely, in the meditation practices taught by Sot Bhikkhu, the practices to attain the *dhammakāya* and to use the *dhammakāya* are central.

### **Identifying the Gaps in Previous Scholarship**

Among scholarly works, *Vd* (the practices by using the *dhammakāya*) is considered as heterodoxy due to the historical bias in which Theravada is represented as an essentially rational tradition which regards the Buddha as a human whose body is the result of past *kammas*<sup>27</sup>. The notion of the term ‘*dhammakāya*’ used by Sot meditation is close to that of Mahayana. However, scholars have long had difficulty in accepting any evidence which contradicts what appears in the Pali canon. More recently, some scholars have tried to investigate the actual meanings or the interpretations of the term ‘*dhammakāya*’

---

<sup>27</sup> Newell, Catherine Sarah. "Monks, Meditation and Missing Links: Continuity, "Orthodoxy" And the *Vijjādharmakāya* in Thai Buddhism.", Ph.D Thesis, SOAS, University of London, 2008. p. 17.

in the Pali canon as well as in secondary pedagogical literatures. This will be now discussed before gaps existing in their work will be identified.

In 2007, the doctoral dissertation, ‘Early Buddhist *Dhammakāya*: Its Philosophical and Soteriological Significance’, University of Sydney, carried out by Jantrasrisalai re-evaluated the significance of the term ‘*dhammakāya*’ in early Buddhist usages.<sup>28</sup> Essentially, this work denies the general usage of the term ‘*dhammakāya*’ in the sense of collection of *dhammas* and prefers the senses; ‘body that is *dhamma*,’ ‘body of (pertaining to) *dhamma*’, or ‘body of *dhammas*’. This work provides the relationship of the usages of the term in early canonical texts and in the *Vd* meditation. This work is done in relation to three specific questions;

- 1) How should the term ‘*dhammakāya*’ in early Buddhism be (re-) interpreted?,
- 2) Does it possess any import in early Buddhist thought?,
- 3) Can its latter component, *kāya*, be disregarded?<sup>29</sup>

To answer the questions, the dissertation offers a documentation of all occurrences of the term as it is found in early Buddhist canonical sources. Certain neglected points are drawn from the cited passages in order to explore further implications of the early Buddhist ‘*dhammakāya*’. The three main chapters contain a study of the term *dhamma*, *kāya*, and *dhammakāya*, respectively. After introducing an overview, identification of the gaps in previous scholarship, aims and scope, methodology, limitation of the dissertation in the first chapter, the second chapter is a study of the term *dhamma* in the respect of its etymology and historical background. This chapter explores different usages of the term in early Buddhism by reviewing previous scholarly works on different connotations and categorisation of meanings in Buddhist thought. It then discusses various aspects of the term such as a preferred classification of its meanings, the inter-relation and distinction of *dhammas* in different aspects and particularly in the sense of ‘reality realised’ and the

---

<sup>28</sup>Jantrasrisalai. *op.cit.*, pp. 48-50.

<sup>29</sup> *Ibid.*, p. 27.

‘teaching taught’. A discussion of these aspects of Buddhist *dhamma* serves partly as a basis for the analysis and discussion of *dhammakāya* in the fourth chapter.

The third chapter of Jantrasrisalai’s dissertation is a study of all possible meanings of the term *kāya*. It begins with a study of the etymology of the term, followed by the implications of the two main definitions of *kāya*, namely, ‘body’ and ‘collection.’ The chapter lists and provides examples of various usages of the term in the senses of collection and body. It discusses also the use of the term *kāya* in specific situations, in particular in meditation and its association with super-natural power.

The fourth chapter of the dissertation documents all appearances of the term ‘*dhammakāya*’ in the Pali canon. It provides all possible translations of the term ‘*dhammakāya*’ from a linguistic aspect. The chapter then discusses, and analyses successively, all occurrences of the term as found in the Pali canon taking into account their surrounding context and the early Buddhist philosophy, evident in the canon. Certain points which have been overlooked by most scholars are also discussed as well as evaluation of all the possible definitions of the term ‘*dhammakāya*’. The significance of *dhammakāya* is determined in relation to different types of Buddhist noble ones (Pali: *Ariyapuggala*). The occurrences of *dhammakāya* (*fa-shen*) in Chinese *Āgamas* and in the Buddhist hybrid Sanskrit are considered as supplementary information. The chapter finally determines the relative value of its two components, namely, *dhamma* and *kāya* before giving the appropriate interpretations and significance of the term in early Buddhism.

The dissertation concludes in the fifth chapter that the term *dhammakāya* is instrumental to the process of enlightenment and significant in the early Buddhist period<sup>30</sup> because

---

<sup>30</sup> The dissertation finally gives the conclusion as follows:

1. As a supplementary to the overall discussion, the study observed further implications from the parallel usage of the term *dhamma* and *brahma* in the four designations of the Buddha. Even though both terms can be used in different connotations, whenever they are found in parallel, they refer to the state of ‘highest purity.’ The description of that

there is the relationship between the *dhammakāya* and enlightenment of the Buddha, Paccekabuddhas, and noble disciples. That is, because the *dhammakāya* can be brought up (*samvaddhita*) and can be developed to the highest level or enlightenment, these individuals use it as an instrument to achieve enlightenment. Accordingly, this sense of the term used in early Buddhist usages is essentially consistent with that of *Vd*.

Some scholars have studied its appearances in secondary Theravada literatures in South East Asia. In his 1999 doctoral dissertation, ‘Meditation and Healing in the Theravada Buddhist Order of Thailand and Laos’ (Hamburg University), Mettanando Bhikkhu

---

state as being free from passion and defilements suggests its identification with *nibbāna*. Further, the explanation of an arahat as ‘living with his self become *brahma*’ (*brahmabhūtena attanā*) affirms the identification of ‘*brahma*’ in question with *nibbāna*. This supplements the conclusion of *dhammakāya* in the *Aggañña-sutta* as referring to transcendental states, from the path of stream-attaining to the fruit of emancipation, and *nibbāna*. The work proposed the translation of the compound *dhammakāya* either as an adjective or as a noun. As a noun, it can be translated either as ‘body that is *dhamma*,’ body of (pertaining to) *dhamma*, or body of *dhammas*.

2. The second Pali occurrence of the term *dhammakāya* is related to Paccekabuddhas, the self-enlightened ones. The surroundings suggest that the term performs an adjectival function qualifying Paccekabuddhas. The comparison of the adjectival *dhammakāya* of Paccekabuddhas with that of the Buddha reinforces the impossibility of rendering the term as ‘teaching.’

3. The third Pali occurrence concerns the *dhammakāya* and a noble disciple. Herein, the *dhammakāya* appears as a noun and is regarded as a new personality acquired on the realisation of truth. The *dhammakāya* is explained as pleasurable and blameless. The mention of the development of *dhammakāya* implies possible different states. A Chinese reference in the *Dīrghāgama* explains the qualities of the noble disciples (*ariya-saṅgha*) as being endowed with *dhammakāya*, and elaborates the *dhammakāya* by means of the 8 transcendental states, from the path of stream-attaining to the fruit of emancipation.

4. The last ambiguous Pali reference to *dhammakāya* may be interpreted as the *dhammakāya* demonstrated by the Buddha or *dhammakāya* as a designation of the Buddha. Comparing this with a corresponding passage where the Buddha identifies himself as being the person who demonstrates the path, the *dhammakāya* is then identified with the path. Accompanied by the parallel Chinese *Āgama* reference wherein the path is described as arising during the process of enlightenment and is instrumental to further realisation, this path is then identified with ‘transcendental path.’ This supports earlier conclusion regarding other Pali references.  
See *Ibid.*, pp. 351-3.

attempted to determine the predecessor of Dhammakaya meditation in Thailand.<sup>31</sup> This led Mettanando to study the old Thai pedagogical publication of Phramaha Chai Yasotharat, a monk at Wat Boromniwat.<sup>32</sup> This pedagogical text was published in 1934 C.E. and is called “*Nangsue Phuttha-rangsi-Thrisadi-Yan wa duai Samatha lae Wipassana-Kammathan Siyuk* (Thai) or *the Book of Buddha’s Radiated Light Theory of Supreme Knowledge with regard to Samatha and Vipassanā Meditation over Four Eras*”. This work revealed some aspects which may be identical to those of *Vd* in particular bases of the mind (Pali: *citta*) often used in its meditation. Its first chapter begins with an introduction and presents Mettanando’s research sources. The second provides a translation of meditation instructions attributed to the supreme patriarch Suk Kai Thuean [9] called ‘Suk meditation’. This meditation presented by Phramaha Chai Yasotharat also includes meditations to cultivate inner peace, an instruction for insight meditation and an exegesis on the nature of the five joys. Suk meditation also provides a variety of instructions for treatments of element imbalance, including mental agitation, as well as instructions for healing others. The first chapter also introduces miscellaneous information about the arts of self healing<sup>33</sup> and the nine bases<sup>34</sup>, which is similar to the seven bases of the mind in *Vd*. In this work, the nine bases are used in self-treatment; they have nothing to do with the attainment of the *dhammakāya*. Accordingly, it has a different purpose to *Vd*. For example, Mettanando explains the treatment for an aching limb by using the bases of the mind:

---

<sup>31</sup> Mettanando (Bhikkhu). "Meditation and Healing in the Theravada Buddhist Order of Thailand and Laos." Hamburg University, 1999. p. 2.

<sup>32</sup> Ibid., p. 2.

<sup>33</sup> Ibid., pp. 51-54.

<sup>34</sup> Base One: Lower space surface (*atsadākāt bueang tam*), Base Two: A finger-breath above the navel, (*bōn nābhī niw nueng*), Base Three: Chamber of the heart (*hōng hathai watthu*), Base Four: Chamber of the throat (*hōng samut khō klouang*), Base Five: Lower back of the head (*khōtraphū thai thōi*), Base Six: Upper space surface (*atsadākāt bueang bōn*), Base Seven: Divine centre between the brows (*thippa sūn wāng kiw*), Base Eight: Major centre, nose-tip (*mahā sūn wāng caksu*) and Base Nine: Minor centre, nose-tip (*cunla sūn plāi nāsik*). The bases facilitate the contemplative process in specific ways. [Directly quoted from Mettanando’s work following the transliteration from Thai words to the Latin Alphabet of the Library of Congress] Ibid., p. 54.

As for an ache in a leg or a limb that may cause the whole physical fatigue and immobility of the organ, the meditator should lie down, prone, or sit with his back leaning against a backrest, both legs stretched. Then meditate at Base Nine, until his awareness is totally detached from the body, then move it along the legs to their extreme ends, then move again up and down, transferring the pain to be annihilated at Base Seven. He should repeat the cycle until he recovers.<sup>35</sup>

The tenth base located at the back part of the skull is also presented and related to meditation; however, it is also used for self healing.<sup>36</sup> Mettanando explains that:

In case of severe illness, the meditator is to shift his awareness up along the side of the throat to Base Ten (*anulōm*). But moving the awareness merely with a mental activity is slow. He may speed up the process by placing a palm on his head without leaning the back against anything; use one hand only. He must not allow the air-flow to vibrate his uvula; and he has to breathe very softly.<sup>37</sup>

Its third chapter provides a translation of *dhamma* medicine (Instructions attributed to Somdet Phramaha Wichai Tha Tra Chamahamuni of Vientiane). These instructions involve meditations on self healing or treatments for many diseases. The fourth chapter provides an analysis of two documents, including an analysis of *samatha* and *vipassanā* meditation, development of the nine bases, and dating of the documents. The final chapter presents general conclusions of his study. The primary aim of Mettanando here is to find the predecessors of Dhammakaya meditation but no useful consideration is given in the question of whether the meditation instructions of Suk Kai Thuean and Somdet Phramaha Wichai Tha Tra Chamahamuni of Vientiane are the origin of Dhammakaya meditation.

In 2008, one of the most important background works was published. It is Newell's "Monks, Meditation and Missing Links: Continuity, "Orthodoxy" And the *Vijjādharmakāya* in Thai Buddhism", University of London, 2008. This work follows Mettanando's dissertation and comes to the conclusion that *Vd* is an adaptation of the older Theravada meditations and not a re-discovery of Sot Bhikkhu. Newell's dissertation

---

<sup>35</sup> Ibid., p. 59.

<sup>36</sup> Ibid., p. 60.

<sup>37</sup> Ibid., p. 61.

focuses on Dhammakaya temples of contemporary Thailand. It investigates the Dhammakaya temple's unique history, focuses on its meditation system, and highlights a thread of continuity between it and its historical antecedents within Thai Buddhism.<sup>38</sup> Its first chapter explores the rationality and reform involved in the history of modern Thai Buddhism and introduces the content and circumstances of the periodic reforms of the Buddhist Sangha and Buddhist practices since the fall of Ayuthaya in 1767. It further mentions new interpretations of justification and the nature of these reforms, which support an understanding the Dhammakaya's teachings. Newell also refutes criticisms that have been made of 'new' movements such as the Dhammakaya in recent years. This chapter critically pays attention to developments within the Sangha and in the Thai intellectual climate during the period of King Mongkut.

The second chapter studies the role of Luang Pho Sot: the founding father of the Dhammakaya temples and his legacy within Thailand and beyond; while, the third provides information on the Dhammakaya temple networks including related temples and centres associated with its meditation technique. This chapter summarises an account of a historical emergence of the Dhammakaya temples in the context of other developments in twentieth-century Thai Buddhism. The fourth and fifth chapters present meditation traditions in Thailand from 1767 A.D. onward by focusing on relations between King Mongkut and meditation styles taught during his lifetime.

Newell's book considers the experiences of meditation after the wave of reforms instigated by King Mongkut and implemented by his sons, Chulalongkon and Prince Wachirayan and Supreme Patriarch respectively. The sixth chapter assesses the history of the Dhammakaya temples from the point of view of their meditation teachings. It explores a historical link between Sot's history and the main meditation teaching centres existed during his lifetime. On this basis, it argues that the *Vd* has clearly been an adaptation of the earlier dominant meditation tradition called 'Suk Kai Thuean or Suk meditation'. Newell notes:

---

<sup>38</sup> Newell. *op.cit.*, p.14.



There is no doubt that *dhammakāya* meditation is based upon the broader *yogāvacara* tradition in its content. Even without depending upon Mettanando to draw out the comparisons, it is clear that there is a relationship between the practices described as part of the Suk tradition and *dhammakāya* meditation. Both systems recognise the location of the same bases in the body. Both make use of the *sammā araham̐ mantra*. They also share the use of *nimittas*. In the case of *dhammakāya* meditation this takes the form of a kind of adapted *kaṣiṇa* of light. The Sot system does not feature the visualisation of bodies, thus we may assume that this key element was either adapted from another system as yet uncovered, or was the creation of Sot himself, grafted onto an existing, preparatory system of concentration.<sup>39</sup>

On a close reading it is evident that Newell compares minor elements of *Vd*: bases of the mind, *nimitta* and *mantra* with those of Suk meditation system and concludes that *Vd* is an adaptation of Suk meditation but neglects other important elements existing in primary texts of *Vd*. This conclusion is flawed for several reasons. First, in regards to the bases of the mind of both meditation systems, Suk presents nine bases of the mind while in Sot meditation system there are only seven bases of the mind. Moreover, the bases of both meditations are located in different positions and most importantly used for different purposes. For example, the bases of Suk meditation are used for self-treatment while those of Sot meditation are used for attaining the *dhammakāya*. Second, in respect to the *nimitta* (an object of meditation), Newell says both meditations use the same kind object of meditation (*ālokakaṣiṇa*, the light object). A close reading of the Suk text and an English translated version of Mettanando Bhikkhu reveals that this object is not used as the meditative device in Suk meditation. However, in Sot mediation or *Vd*, it plays an important role to stop wandering of the mind at the beginning level of meditation practice. Third, Newell says that both meditations use the same *mantra* ‘*sammā araham̐*’. My investigation reveals that Suk meditation does not use it as the *mantra* at all but the term just appears as the final term of pre-chanting. In contrast, in Sot system this term plays an important role in stopping the mind from wandering. (See more detail in appendix IV) Errors of this kind will present as long as there is a lack of good English translation of *Vd* texts and a lack of in depth academic studies on *Vd*.

---

<sup>39</sup> Ibid., pp. 256-7.

As mentioned above, the principal gaps identified in previous scholarly works can be summarised as follows:

- 1) the lack of studies on the meditative practices which use the *dhammakāya*;
- 2) the lack of a Thai to English translation of *Vd* pedagogical scriptures;
- 3) inadequate academic studies on practices which use the *dhammakāya*, and of essential doctrines and elements of *Vd*.

In regards to the first, it is clear that there is a disagreement on the definitions of the *dhammakāya* among Buddhist traditions as mentioned. Nevertheless, these works do generally contribute to the recognition that the term ‘*dhammakāya*’ is used in the sense of the supernatural body of the Buddha in both Mahayana and Theravada Buddhist traditions. However, most studies focus on the definitions of the term and omit to explore the significant practices which involve the *dhammakāya* as in the case of *Vd*. This omission is rectified in this dissertation.

It is clear that most scholarly works aim to answer the question of what the *dhammakāya* is in Buddhism and omit to explore the methods to use the *dhammakāya* in meditation practices. Those who studied the practices by using the *dhammakāya* or *Vd* such as Newell have arrived at flawed conclusions. Close examination reveals that this is caused by inaccessibility of *Vd* primary texts and language difficulty because the texts were written in Thai and their old writing style is too difficult to non-Thai native speakers. Another cause of error is the lack of academic work which studies and presents the elements or doctrines of *Vd* in depth. In other words, a complete picture of *Vd* has not yet been given in the academic study. This present study aims to rectify this situation.

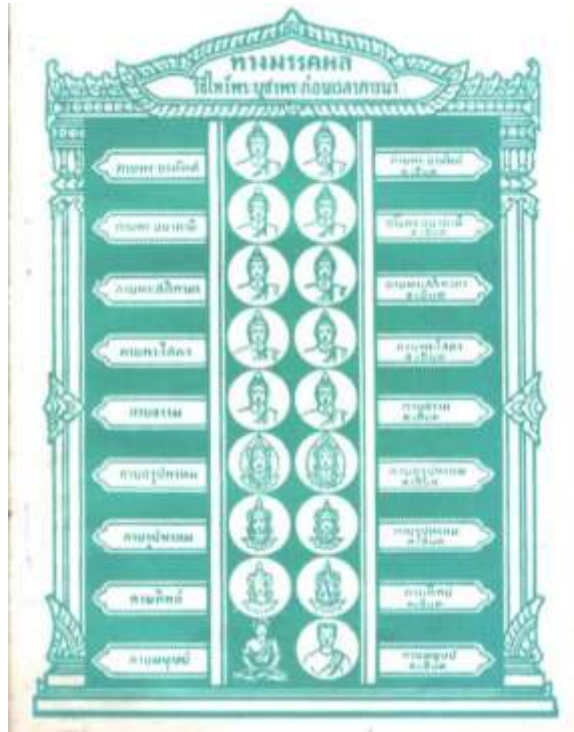
### **Aims and Sources of the Study**

As indicated above, this work attempts to fill the important gaps left by previous scholarly studies, to address errors compounded by subsequent research in this field of

study and to contribute significant knowledge to the field of Buddhist Studies in particular regarding *Vd*. For the reasons stated and because of the need to evaluate the Theravada esoteric teaching, in particular *Vd*, this dissertation aims to critically study five primary texts of *Vd* written in Thai during the lifetime of Sot Bhikkhu through the translation process. They are:

1. '*Path and Result (Thang Mak Phon)*'
2. '*Manual of the Abbot (Khumue Somphan)*'
3. '*Extraordinary Path and Result Volume 1 (Witcha Mak Phon Phitsadan Lem Nueng)*'
4. '*Extraordinary Path and Result Volume 2 (Witcha Mak Phon Phitsadan Lem Song)*'
5. '*Extraordinary Path and Result Volume 3 (Witcha Mak Phon Phitsadan Lem Sam)*'

First, Phrakhru Samana Samathan (Thira Khlosuwan) compiled the '*Path and Result*' in B.E. 2509 [1966 C.E.], (October, 23<sup>rd</sup>). It is his transcription of a recording of a sermon by Sot Bhikkhu and comprises 44 pages. The beginning of the text provides a declaration by Sot Bhikkhu. It presents his biography, the initial ritual before meditation, and basic instructions for practitioners. The most important part of the text is a presentation of *Samatha* and *Vipassanā* meditation principles given according to an esoteric interpretation by Sot Bhikkhu.



**Illustration 01:** The front page of “*Path and Result*”

Second, Ubasika (Pali: *Ubāsikā*) Naowarat Hiranrak, Somsong Sutsakhon and Miss Chaluai Sombatsuk, disciples of Sot Bhikkhu who studied *Vd* directly from Sot Bhikkhu, compiled *the Manual of the Abbot* according to Sot’s instructions. The purpose of these writings was to present this text to the Supreme Patriarch, Chao Khun Somdet Phrawachirayanawong of Bowonniwet-wihan (temple) in 2492 B.E. [1949 C.E.]. However, the Supreme Patriarch did not read it due to his illness. The text records the middle level of *Vd*, which contains five parts. The first part is an introduction by Phrasathusisangwon (Sondhi Kitchakaro) of Bowonniwetwihan temple, who gives the initial background of the book. The second part contains the remarks of the author, Ubasika Naowarat Hiranrak. The third part contains the basic instructions to *Vd* which primarily concern the seven bases of the mind. The fourth part introduces the methods for seeing *dharmakāya* and learning profound *Vd* in 15 steps. The fifth part mentions the unique concepts of *Nipphan* (Pali: *nibbāna*) in *Vd*.



**Illustration 02:** The front page of ‘*Manual of the Abbot*’

Third, ‘*The Extraordinary Path and Result*’ Volume 1 is one of the most significant texts of *Vd*. It contains teachings at a very high level. It was first printed in July, 2527 B.E. [1984 C.E.], and 500 copies were produced. The text was edited by Phramaha Chan, who was in charge of noting and gathering the profound teachings in 2481 B.E [1938 C.E.]. However, the text was not published until 2527 B.E. [1984 C.E.]. Soemchai Phonpatthannarit, Chuangchan Burakamkowitz and others sponsored the printing of the texts in order to provide a manual for Dhammakaya practitioners, who had already attained the *dhammakāya*. The printing project was the responsibility of the new abbot, Phrathamthiraratmahamuni, the head of the meditation department, Phraphawanakosonthera and Phra Natthanan Kunsiri, the project advisor. This means that the text was printed 15 years after Sot Bhikkhu’s passing away (B.E. 2502, 1959 C.E.). The text contains 6 parts. The first is an introduction by the abbot, Phrathamthiraratmahamuni. The second provides the biography of Sot Bhikkhu. The third mentions the initial ritual before meditation and the fourth mentions 46 practices of

profound *Vd* such as the method to attain *nibbāna* with the human body, the method for listening to the Buddha's teaching in *nibbāna*, and how to recognise the structure of the universe: including *nipphan*, *phopsam* (Pali: *tibhava*) and *lokan* (Pali: *lokanta-niraya*), the lowest hell. Besides the *Vd*, this part also mentions the cosmology by providing the structure of micro and macro universes.

The fifth part provides the chanting for merit dedication. The final part mentions the list of the donors.

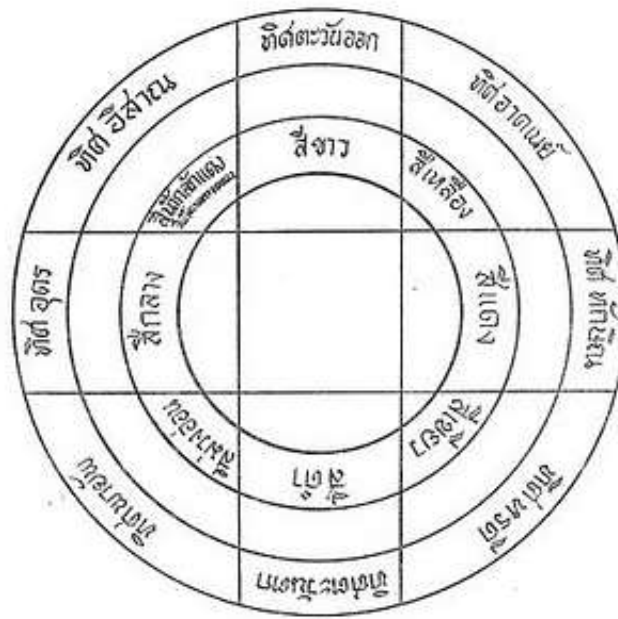


**Illustration 03:**

The front page of 'The Extraordinary Path and Result Volume 1'

Fourth, *The Extraordinary Path and Result Volume 2* is the second text on the most profound aspects of *Vd*. Its introduction mentions that the text was compiled by Phraphawanakosonthera in order to provide the primary principles for meditators who have already attained the *dhammakāya*. It can be used as a manual for the *dhammakāya* meditation teacher. The printing of the text mainly was primarily sponsored by Sahat and

Hong Mahakhun, and Phasuk Posayachinda. It was the responsibility of the new abbot, Phrathamthiraratmahamuni, the head of the meditation department, Phraphawanakosonthera and Phra Natthanan Kunsiri, the project advisor. The text is divided into 7 parts. The first part states the personal principles of the founder of *Vd*. The second part presents his homily given on 7<sup>th</sup> October 2498 B.E. (1955). The third is the introduction of Phrathamthiraratmahamuni. The fourth is the initiation ritual before meditation. The fifth presents the technical terms mentioned in the text. The sixth contains 4 major sections of the profound *dhammakāya* meditation practice: *samathabhūmi*, *vipassanābhūmi*, methods for extraordinarily purifying *Thattham* (Pali: *dhammadhātu*) called ‘*Kansasangthattham-phitsadan*’ and its second part which includes methods for healing diseases. Also, it presents a significant advanced level of teachings on the origin of ‘*Thattham*’ [See: Illustration below]. The final part is a list of the donors.



**Illustration 04:**

Illustration of ‘*Thattham*’ (*dhammadhātu*) Origin



**Illustration 05:**

The front page of ‘*the Extraordinary Path and Result* Volume 2’

Fifth, ‘*The Extraordinary Path and Results* volume 3’ is the final text of the advanced meditation. According to the oral accounts from Wat Paknam, it was lost. It is said that one of the disciples of Sot Bhikkhu borrowed the text from Phramaha Chan, who recorded the profound teachings of *Vd* in 2481 B.E. (1938 C.E.). However, this disciple did not return the book. There is no information about the borrower. One of my Bhikkhu friends has given me the copy of ‘*The Extraordinary Path and Result*’ volume 3 that he obtained from one of his laypersons. Its sub-title is “*Yutthaoithi lea Yutthasat Khong Kansasang Thattham (Asawakhayayan) Chan Sung (The tactics and strategies for cleaning dhātudhamma [āsavakkhayañāna] in the advanced level)*”. The title page of the text says that this text is based on the teachings of Sot Bhikkhu. Its acknowledgement says that Phramaha Chan is the recorder. The introduction of the text is written for



introducing the esoteric practices of tactics and strategies for cleaning *dhātudhamma* by Phrabhawanakosonthera [Wira Khunuttamo]. The text contains forty-nine questions about advanced meditation and their answers. The person supplying to answerer is not Sot himself because the answerer refers to Sot as his master. The writing style of the text is different to *The Extraordinary Path and Result volume 2* and *3*. Accordingly, I am still not sure whether or not this text is the same as the lost text. In either case, it still provides a significant understanding of *Vd* at the highest level.

Finally, throughout my work, ‘*The Collection of the Sermons of the Abbot of Paknam Phasicharoen Temple*’ and other relevant texts will be consulted.

### **Scope and Methodology**

The methodology of this research is conducted in the following steps. After relevant literature review, the gaps in previous scholarly works are identified. This leads to the formation of the principle questions of this dissertation related to the core doctrines and elements of *Vd*. Thereafter, five primary texts: D 1-5 are translated from Thai to English. At the same time, important doctrines and elements are studied. Then, the essential elements of *Vd* drawn from the study of the core doctrines are provided in chapter 2 in order to provide a proper basic understanding. The essential doctrines of *Vd* found in each text are presented from chapter 3 to 7 and. Finally, key questions of the dissertation are answered in the chapter 8.

As mentioned, this dissertation proposes to translate five of the primary pedagogical texts of *Vd* written in Thai during the lifetime of Sot Bhikkhu (2427-2502 BCE, 1884-1956), study and present the essential elements and core doctrines found in the texts. This will facilitate better comprehension in the field of study. Although this study is limited to Theravada Buddhist tradition in Thailand, some relevant material from other traditions such Mahayana and Vajrayana will be provided in footnotes. This research will

contribute to the academic scholarship on *Vd*. It would be an academic resource for the future academic work in the field of study.

## **Problem Statement**

### **Complexity of the Content**

The texts translated are highly complex. The essential elements of *Vd* are scattered in different parts of the texts. Presenting the doctrines before giving an explanation of *Vd* may cause some difficulties in understanding *Vd*. To avoid this problem, chapter 2 of this dissertation will provide an explanation of the essential elements of *Vd* drawn from the study of five primary texts with the aim to provide a proper understanding before presenting the core doctrines in each text in subsequent chapters.

### **Method of Translation**

A central difficulty in this translation is maintaining consistency. All the texts are written in quite old-fashioned literary language. They cover numerous areas of esoteric meditation and its applications and frequently use short and encrypted phrases and words of esoteric meaning. Therefore, translation is difficult. Additionally to my twelve-year experience in the monkhood in this tradition, I also consulted with other meditation experts, who have experienced or studied the esoteric terms with Sot Bhikkhu. This also required close reading of the texts. Moreover, the texts were written in a spoken language. Translating them from Thai to English in the first step was in the form of English spoken language. Then, the translation was checked several times before being revised and edited with the aid of native English speakers. Some texts contain a vast amount of command sentences beginning with ‘verb’ and do not have the subject of the sentence. Because the texts were written for meditators, I therefore add the word ‘meditator’ as the subject of the sentence in some sentences. For the personal and possessive pronoun, and possessive adjective of the word ‘meditator’, I prefer to use ‘he/she’ and ‘his/her’, because the meditator can be both male and female. Many technical terms are written in Roman script using the Royal Thai General System of

Transcription (RTGS) as there is no proper English word which can be used in their place. In some parts of the translation, there is a mixed use of Pali and Thai words because the texts use both languages to explain the concepts of *Vd*. In Thai language system, there is no ‘full stop’ (in British English) or period (in American English) punctuation mark. Wrong identification of the beginning and the end of the sentence can result in different meanings. To address this problem, I carefully read the sentence and separate it by using the relevant information obtained from an analysis of the content.

### **Presentation of the core doctrines**

As can be seen the texts are vast, more than a hundred thousand words in English translation. Presenting the whole translation of each text in each chapter is impossible. Thus, I have presented the core doctrines found in each text based on an analysis of the material in the form of summary of the contents. The full translation of the texts is provided in the appendices.

### **Loss of the Extraordinary Path and Result Volume 3**

As mentioned above, *The Extraordinary Path and Result Volume 3* is lost, apparently due to the non-return of a borrowed text in 1938 C.E. Unfortunately, there is no information about the borrower. The difference in the writing style in the text I have suggests that it may not be the original one. It is perhaps better considered as the commentary of other volumes. Nevertheless, this volume facilitates a better understanding of *Vd* at an advanced level.

### **Loss of Cassette Tapes of Sot’s sermons**

The most important original source of *Vd* is the book ‘*The Collection of the Sermons of the Abbot of Paknam Phasicharoen Temple, Most Venerable Phra Mongkhonthepmuni (Sot Chanthasaro)*’. The book is originally written in Thai and consists of transcriptions of 69 sermons of Sot Bhikkhu. They were recorded on cassette tapes during his lifetime. As mentioned, I will consult this work throughout my research. I will also consult the

original records of Sot's sermons, ten copies of which I now have in my possession. It seems impossible at this point to obtain all 69 records of Sot's sermons.

## Structure of the Work

This research consists of eight chapters comprising six main chapters along with an introductory chapter and a concluding chapter. The six main chapters involve the presentation of the essential elements and the core doctrines synthesised from each primary text of *Vd* through the translation process with the aim to close the academic gaps and answer the questions mentioned above.

In answering the first question and closing the third gap identified above, based on my close reading, a critical study and an analysis of all the texts, the first chapter presents the essential elements of *Vd* synthesized from the study of all five primary texts and relevant literatures. Because the doctrines of *Vd* are both profound and complex, this work is essential for proper comprehension of *Vd*. The elements presented in this chapter are categorised into four main topics: 1) the origin of *dhātudhamma*; 2) super cosmic realms of *dhātudhamma*; 3) levels of *Vd*; and 4) key elements of practices. This chapter provides the entire picture of *Vd*.

The Thai to English translation of the texts provided in the appendices closes the second gap identified. In answering the second question and closing the first and third gaps, Chapters 2 to 6 present the core *Vd* doctrines found in five primary pedagogical texts. That is, the third chapter is a study of the elementary text called '*The Path and Result*' and presents its essential doctrines. This text provides a basic understanding of *Vd* for beginners. The chapter first presents the initial ritual of the practice or the method to pay homage to the Triple Gem. Concepts of *samatha* and *vipassanā* meditation, uniquely interpreted in the way of *Vd*, are then described. Finally, there is a presentation of the exclusive meditation technique.

The fourth chapter is a study of an intermediate text called ‘*The Manual of the Abbot*’ and presents its core doctrines. The study focuses principally on esoteric doctrines divided into thirteen steps. To make the teachings become more systematic, I have grouped these thirteen steps into four sections. Each section contains three steps of practices except the final one which presents four steps.

The fifth chapter is a study of ‘*The Extraordinary Path and Result Volume 01*’ and presents its essential doctrines which focuses on advanced esoteric doctrines. There are forty-six different doctrines which I have arranged them into five groups from A to E. The doctrines have never before been revealed in English, or even in the academic field. They have been reserved for high level practitioners only.

The sixth chapter presents a study of ‘*The Extraordinary Path and Result Volume 2*’ and a presentation of its core doctrines. It focuses principally on esoteric doctrines containing both intermediate and advanced teachings. Most likely, this text is compiled in order to provide further clarification of some teachings that are unclear in the former text. The doctrines are categorised into four parts: 1) *samathabhūmi*; 2) *vipassanābhūmi*; 3) extraordinary cleaning of *dhātu* and *dhamma*; and 4) extraordinary cleaning of *dhātu* and *dhamma* (continued). The first two parts are clearly presented to discuss some further elements of *samatha* and *vipassanā* not included in the former text. The subsequent two parts present the core of high level practices.

The seventh chapter is a study of ‘*The Extraordinary Path and Result Volume 3*’ and presents its core doctrines. This text is considered to be a secret text lost after the death of Sot Bhikkhu. However, it is uncertain that whether it is the original text or not because the text is presented differently in the form of ‘questions and answers’. The writing style and contents of practices are also different from ‘*The Extraordinary Path and Result*’ Volume 1 and 2. This chapter firstly presents the practices called ‘Tactics and Strategies’ in high level. Subsequently, forty-nine questions and answers are explained in brief.

The final chapter summarises the entire content of the present study. It restates briefly the background of this dissertation, answers the academic questions and shows how the academic gaps identified above are closed. It then makes a final conclusion with respect to the study of  $Vd$  in line with the information and analyses performed earlier. The chapter ends by indicating how further research may be conducted in order to provide a more complete picture of  $Vd$ .

Following the overview and methodology outlined above, the study now begins its exploration, analysis, and presentation of the essential elements of the  $Vd$ .

## Chapter 2

### THE ELEMENTS OF *VIJJĀDHAMMAKĀYA*

#### Introduction

This second chapter introduces the range of concepts of *Vd* principally based on the core information gathered during the translation process associated with this dissertation. As stated in chapter one, there is no academic work providing a complete picture of *Vd*. Directly reading the core doctrines of *Vd* without basic understanding may cause some difficulties. In order to address this problem, the essential elements required to understand *Vd* in its entirety will be given first.

In doing so, the chapter will start by explaining the cosmology of *Vd*, followed by levels of practice. Then, some additional key elements will be presented.

The first explanation begins with the concepts of ‘*thattham*’ (စာတုဒဒဒဒဒ, Pali: *dhammadhātu*)<sup>40</sup> which is the most refined element forming the bodies and their realms at different levels. This includes the explanation of its features, levels and original rise. Thereafter, the cosmological concepts such as the structure of the super cosmic realms, sub-realms, connectivity of the realms and three sides of ‘*thatthams*’ will be clarified [See: Illustration 01 below].

As the literature review has revealed, the *Vd* is highly involved with cosmology. Without the clear comprehension of this, there may be confusion and misunderstanding.

---

<sup>40</sup> The characteristics of the *dhātudhamma* are explained in the CS ‘Collections of the Sermons’ in particular the *dhammaniyaṃ suttā* (See CS., pp. 152-165). The concept of the rise of *dhātudhamma* is explained in the D3, pages 76-7. During the lifetime of Sot Bhikkhu, the characteristics of *dhātudhamma* were his public teaching; while, its rise has been kept for the advanced practitioners only.

Clarification on the second element follows. This involves three levels of elementary, intermediate and advanced practices. As each level has its own complexity, it is important to distinguish their differences. At the elementary level, meditation posture, seven bases of the mind and *nimit* (object of meditation) and other elements will be explained. For the other levels, the practices will only be presented briefly as they will be discussed in later chapters. Finally, some key elements of intermediate and advanced levels will be explained in order to provide better understanding of the contents of *Vd*.

## Cosmological Concept

In order to understand the conception of cosmology, the notion of ‘*thattham*’ should be described first as it is the primary factor of everything existing in the universe, explaining its origination and its levels.

### Concept of ‘*Thattham*’

The concept of *Vd* begins with the origination of *thattham* [1]. The *dhammaniyāmasutta*<sup>41</sup> in the CS says that all things are categorised into the two kinds of form (Pali: *sankhāra*<sup>42</sup>); 1) mind-attended form [2] and 2) non-mind-attended form [3]. The first of these refers to the bodies of beings such as human, gods, brahmans<sup>43</sup>, arupabrahmans<sup>44</sup>, hell beings, animals and so on. The non-mind attended form refers to the forms that do not possess mind such as trees, mountains, buildings and worlds etc. In other words, the mind-attended form is the ‘five *khandhas* (ขันธ ๕, *khanha*)’<sup>45</sup> composed of 1) corporeality, 2) sensation, 3) perception, 4) volitional activities and 5) cognition or

<sup>41</sup> CS., p.159. *Dhammaniyāmasutta*; the order of norm; law of *dhamma*; certainty or orderliness of causes and effects; general law of cause and effect. See PBD. p. 330.

<sup>42</sup> Conditioned things; compounded things. See PBD. p. 75.

<sup>43</sup> A divine being of *Rūpa-dhātu* (รูปพรหม *Rupaphom*).

<sup>44</sup> A divide being of *Arūpa-dhātu* (อรูปพรหม *Arupaphom*).

<sup>45</sup> The five *khandha* is composed of corporeality (รูป *rup*, Pali: *rūpa*), sensation (เวทนา *wethana*, Pali: *vedanā*), perception (สัญญา *sanya*, Pali: *saññā*), volitional activities (สังขาร *sangghan*, Pali: *sankhāra*) and cognition or consciousness (วิญญาณ *winyan*, Pali: *viññāṇa*) See CS. p. 159.



consciousness.<sup>46</sup> Non-mind-attended forms do not possess 1) sensation, 2) perception, 3) volitional activities and 4) cognition or consciousness. They consist only of the five elements of corporeality; 1) earth (Pali: *paṭhavī*), 2) water (Pali: *āpo*), 3) wind (Pali: *vāyo*), 4) fire (Pali: *tejo*) and 5) space (Pali: *ākāsa*).<sup>47</sup> In *Vd*, these two forms are originated from a ‘*thattham*’ sphere.<sup>48</sup> Just as a small cell is able to create the human body or a small seed is developed as the huge tree, so, the ‘*thattham*’ is a fundamental element of both forms. As the D3<sup>49</sup> suggests, mind attended forms such as human and animals are originated from ‘*thattham pen* (living *dhātudhamma*) [4]’. The non-mind attended forms such as trees and houses originate from ‘*thattham tai* (non-living *dhātudhamma*) [5]’. The *thattham tai* always accommodates the *thattham pen* in the same way as the realms always accommodate their beings. As apparent in the D4<sup>50</sup>, the characteristic of ‘*that* [6]’<sup>51</sup> is a white transparent sphere. It is an outer layer of ‘*tham* [7]’<sup>52</sup>. The *tham* is also a white clear sphere but more refined. It dwells inside the *that* sphere as same as the pupil exists inside the white of the eye or the yolk is in the white of an egg. Accordingly, the CS describes the features of the *that* and *tham* spheres:

Actually, the real body of *that* is spherical. The real body of *tham* is also spherical. They are spherical...the smallest size cannot be seen through a microscope...the bigger is as large as the *thattham*<sup>53</sup>... *that* and *tham* cannot be

<sup>46</sup> PDB.p. 162.

<sup>47</sup> Earth (ปฐวี, ดิน *pathawi din*, Pali: *paṭhavī*), water (อาโป น้ำ *apo nam*, Pali: *āpo*), wind (วาโย ลม *wayo lom*, Pali: *vāyo*), fire (เตโช ไฟ *techo fai*, Pali: *tejo*) and space (อากาส *akat*, Pali: *ākāsa*).

<sup>48</sup> The sphere of *dhātudhamma* (ดวงธาตุธรรม *duang-that-tham*, Pali: *dhātudhamma*).

<sup>49</sup> D3. p. 50.

<sup>50</sup> D4. p. 31.

<sup>51</sup> The word ‘*dhātu (that)*’ (root ‘*dhā*’ meaning ‘to maintain’) refers to the condition that maintains the body [*sarīraṃ dhāreti dhātu*] and also refers to the condition that maintains its own status [*attano bhāvaṃ dhāretīti dhātu*].

พระธรรมกิตติวงศ์. "พจนานุกรมเพื่อการศึกษาพุทธศาสน์ ชุดศัพท์วิเคราะห์." กรุงเทพฯ: วัดปากน้ำ, 2007. p. 336.

Phrathamkittiwong. "Dictionary for Buddhist Study." Bangdok: Pāknam Temple, 2007. p. 336.

<sup>52</sup> Grammatically, the word ‘*dhamma*’ (root ‘*dhara*’ meaning ‘to maintain’) refers to the condition that maintains the individual characteristics or it is the factor that maintains the existence of the other conditions [*salakkhaṇaṃ dhāreti paccayehi dhārīyatīti dhammo*]. Ibid., p. 334.

<sup>53</sup> This phrase refers to the same size as the super cosmic realm which will be explained afterward.

separated. [They] are dependent on each other like the body and the mind...*that* is the foundation of *tham*. *Tham* must exist and resides in *that*... *Tham* also can be a pad [supporter] of *that*.<sup>54</sup>

Based on the text, the terms *that* and *tham* refer to the spheres interpenetrating each other. They cannot be separated. They depend on each other and exist on many levels.

### Levels of *Thatthams*

D4<sup>55</sup> says that the *thattham pen* and *thattham tai* have both crude<sup>56</sup> and refined<sup>57</sup> status. Therefore, in the CS<sup>58</sup>, they are categorised into two levels: a) *sarakhathat-sarakhatham* (the compounded *dhātu*- compounded *dhamma*) [8], b) *wirakhathat-wirakhatham* (the cessation *dhātu*-cessation *dhamma*) [9].

#### a) *Sarakhathat-sarakhatham*

At the crude level, it is the *thattham* compounded with the impure *thatthams* or impurities (Pali: *kilesa*). As mentioned, the nature of *thattham* is pure and spherical. When it is contaminated, it is similar to when black ink is added to clear water. The *that* sphere and the *tham* sphere here are categorised into two aspects; namely, 1) *sangkhatathat* [10] - *asangkhatathat* [11] (conditioned *dhātu* - unconditioned *dhamma*) and 2) *sangkhataatham* [12] - *asangkhatatham* [13] (conditioned *dhātu*-unconditioned *dhātu*). Firstly, with the respect to the *sangkhatathat-asangkhatathat*, the *sangkhatathat* is a conditioned *that*. It is

<sup>54</sup> See CS. pp. 162-3.

ชาตุนั้นตัวจริงนะกลมๆ ธรรมตัวจริงก็กลมๆ เป็นดวงกลมๆ...เล็กสุดกระทั่งเอากล้องส่องไม่เห็น...ใหญ่ขึ้นไปก็เต็มชาตุนั้นธรรม...  
ชาตุนั้นนี้แยกกันไม่ได้ อาศัยกันเหมือนกายและใจ...ชาตุนั้นเป็นเบาะของธรรม ธรรมตั้งอยู่ในชาตุนั้น อาศัยชาตุนั้น...ธรรมเป็นเบาะของ  
ชาตุนั้นได้ไหมล่ะ ได้เหมือนกัน...

Actually, the real body of *that* is spherical. The real body of *tham* is also spherical. They are spherical...the smallest size cannot be seen through a microscope...the bigger is as large as the *thattham*... *that* and *tham* cannot be separated. [They] are dependent on each other like the body and the mind...*that* is the foundation of *tham*. *Tham* must exist and resides in *that*... *Tham* also can be a pad [supporter] of *that*.

<sup>55</sup> D4. p. 34.

<sup>56</sup> Crude (พยางค์ *hyap*).

<sup>57</sup> Refined (ละเอียดย *laaiat*).

<sup>58</sup> CS. pp. 152- 65.

dominated by impurities. It is therefore impure and refers to the *thats* existing in mundane bodies and mundane realms<sup>59</sup> of 1) *kaimanut*<sup>60</sup>, 2) *kaithip*<sup>61</sup>, 3) *kairuppaphom*<sup>62</sup> and 4) *kaiaruppaphom*<sup>63 64</sup> which are unreal<sup>65</sup> because they possess the ‘*tilakkhaṇa*’, three temporary characteristics of impermanence, suffering and not-self.<sup>66</sup> For the *asangkhatatthat*, it is a non-conditioned *that* being beyond the control of impurities. It refers to the *thats* existing in supramundane bodies and realms<sup>67</sup>. They however are still not a hundred percent pure because of being contaminated by the flavor of impurities (Pali: *samyojanas*). The *thats* of this level exists in bodies and realms of eight *thammakais* or *dhammakāyas*; namely, *thammakai-phrakhottaphu hyap-laaiat*,<sup>68</sup> *thammakai-phrasoda hyap-laaiat*,<sup>69</sup> *thammakai-phrasakathakhami hyap-laaiat*<sup>70</sup> and *thammakai-phraanakhami-hyap-laaiat*<sup>71 72</sup>. Alternatively, these are the bodies and the realms of cessation by suppression (Pali: *tadaṅgavimutti*)<sup>73</sup> because their *thats* are pure but suppressed by the flavor of impurities. Also, they are the bodies of cessation by

<sup>59</sup> Mundane bodies and mundane realms (โลกิยกาย โลกิยภพ *lokiyakai lokiyaphop*, Pali: *lokīyakāya* and *lokīyabhava*).

<sup>60</sup> The body of human (กายมนุษย์ *kaimanut*, Pali: *manussayakāya*).

<sup>61</sup> The body of heavens (กายทิพย์ *kaithip*, Pali: *dibbakāya*).

<sup>62</sup> The body of the beings that live in the material (*rūpa*) realms (กายรูปพรหม *kairuppaphom*, Pali: *rūpabrahmakāya*).

<sup>63</sup> The body of the beings that reside in the immaterial (*arūpa*) realms (กายอรูปพรหม *kaiaruppaphom*, Pali: *arūpabrahmakāya*).

<sup>64</sup> The concepts of these bodies will be explained later on in this chapter.

<sup>65</sup> Unreal (สมมุติ *sommut*, Pali: *sammutti*). CS. p. 162.

<sup>66</sup> The three characteristics (ไตรลักษณ์ *tilaksam*) consists of three elements; 1) impermanence; transiency (อนิจจัง *anitchang*, Pali: *aniccam*), 2) state of suffering or being oppressed (ทุกข์ *thukkhang*, Pali: *dukkham*), 3) soullessness; state of being not self. (อนัตตา *anatta*, Pali: *anattatā*). PDB., p. 89.

<sup>67</sup> The supramundane bodies and realms (โลกุตระกาย โลกุตระภพ *lokuttarakai lokuttaraphop*, Pali: *lokuttarakāya* and *lokuttarabhava*).

<sup>68</sup> The crude and refined *gotrabhū dhammakāyas* (ธรรมกายโคตรภูหยาบละเอียด *thammakai-phrakhottaphu hyap-laaiat*).

<sup>69</sup> The crude and refined *satāpanna dhammakāyas*; the *dhammakāyas* of the Stream-Enterer [*Satāpanna*] (ธรรมกายพระโสดา *thammakai-phrasoda hyap-laaiat*).

<sup>70</sup> The crude and refined *sakidāgāmī dhammakāyas*; the *dhammakāyas* of the Once-Returner [*Sakadāgāmī*] (ธรรมกายพระสกิทาคามี *thammakai-phrasakathakhami hyap-laaiat*).

<sup>71</sup> The crude and refined *anāgāmī dhammakāyas*; the *dhammakāyas* of the Non-Returner [*Anāgāmī*] (ธรรมกายพระอนาคามี *thammakai-phraanakhami-hyap-laaiat*).

<sup>72</sup> The concepts of these bodies will be explained below in this chapter.

<sup>73</sup> See CS. p. 162.

substitution of opposites (Pali: *vikhambhanavimutti*)<sup>74</sup> because their *thats* are substituted by the opposite *thats* or the impure *thats*. However, they are beyond the control of the impurities, but still unable to eradicate all of fetters or bondages<sup>75</sup> completely such as personality-view (Pali: *sakkāyadiṭṭhi*), uncertainty (Pali: *vicikicchā*), sensual lust (Pali: *kāmarāga*) and repulsion or irritation (Pali: *paṭiga*).<sup>76</sup> This causes the possessor of these *thammakais* to have such impurities.

Secondly, in regards to the *sangkhataatham-asangkhataatham*, the *sangkhataatham* is a conditioned *tham* or *dhamma* which is controlled by *kilesas* or impurities. This refers to the *tham* spheres which make all mundane bodies and realms possible. It is also recognised as the *tham* spheres of bodies and realms of *kaimanut*, 2) *kaithip*, 3) *kairuppaphom* and 4) *kaiaruppaphom* existing in an unreal state (Pali: *sammutti*) because they are in temporary conditions of the ‘*tilakkhaṇa*’ as well. The *asanghatatham* is a non-conditioned *tham* not being under control of *kilesas* or impurities. It refers to the *tham* spheres which make supra-mundane bodies and realms in the eight levels of *dhammakāyas* possible. In other words, this refers to the crude and refined the *tham* spheres which make four kinds of *dhammakāyas*; *thammakai-phrakhottaphu hyap-laaiat* (the crude and refined *gotrabhū dhammakāyas*), *thammakai-phrasoda hyap-laaiat* (the crude and refined *satāpanna dhammakāyas*), *thammakai-phrasakithakhami hyap-laaiat* (the crude and refined *sakadāgāmī dhammakāyas*) and *thammakai-phraanakhami-hyap-laaiat* (the crude and refined *anāgāmī dhammakāyas*). Nevertheless, they also are still unable to eradicate all profound fetters or bondages (Pali: *panītasamyojana*)<sup>77</sup> completely.

#### **b) *Wirakhathat-wirakhatham***

<sup>74</sup> Ibid.

<sup>75</sup> Fetters; bondage (สังโยชน์ *sangyot*). See PBD, p. 243.

<sup>76</sup> PBD. pp. 243-4.

<sup>77</sup> The profound fetters or bondage (สังโยชน์ละเอียด *sangyot laaiat*, Pali: *panītasamyojana*).

*Wirakhathat*<sup>78</sup> refers to the *that* spheres of the *thammakaiphra-arahat-hyap-laaiat*, the crude and refined *arahant dhammakāyas*)’ and their realms. The *dhamma* bodies and realms are at the level of the cessation through cutting off or extirpation (Pali: *samucchadavimutti*) because they extinguished *kilesas* or impurities completely. They have no fetters or bondages. *Wirakhatham* refers to the *tham* spheres which make the *thammakaiphra-arahat-hyap-laaiat* possible. They have no *kilesas* or impurities as well as fetters or bandages.

As mentioned above, *asanghatathat-asanghatatham* and *wirakhathat-wirakhatham* refer to the *that* and *tham* spheres of the *dhammakāyas* of the noble ones. The CS calls these *dhammakāyas* as ‘*tathāgatas*<sup>79</sup>’ originated from *that* and *tham* spheres in different levels. The CS provides an esoteric interpretation of a Pali passage in the *Uppāda sutta*<sup>80</sup> stating that:

*uppādā vā bhikkhave tathāgatānam anuppādā vā tathagatānam*  
 Monk! Whether or not there is the rise of ‘*Tathāgata*’ (or *dhammakāyas*).  
*thitā va sā dhātu dhammaṭṭhitā dhammaniyāmatā.*  
*Dhātu* already stands. Due to it is the base of *dhamma*;  
*Dhamma* is the pad [supporter] of *dhātu*...<sup>81</sup>

The ‘*tathāgata*’ in this passage clearly refers to the *dhamma* bodies from the level of *phrakhottaphu* to *phraarahat*. It uses the same inference when appearing in the Pali *Aggañña-sutta* where the Buddha refers to himself as *dhammakāya*.<sup>82</sup> The text further mentions:

*Tathāgata* is known as *dhammakāya*...there are many levels of *dhammakāya*; *thammakai-phrakhottaphu hyap-laaiat*, *thammakai-phrasoda hyap-laaiat*, *thammakai-phrasakathakhami hyap-laaiat* and *thammakai-phra anakhami-hyap-laaiat*...these are called *dhammakāya* which are the bodies

<sup>78</sup> *Virāgadhātu* comes from ‘*vi*’ meaning ‘without’, ‘*rāga*’ meaning ‘lust’ and ‘*dhātu*’ meaning ‘element’. Therefore, the term means the element exists without the lust. See CS., p. 162.

<sup>79</sup> The accomplished one, the truth-winner, an epithet of the Buddha ( ตถาคต *tathakhot*, Pali: *tathāgata*).

<sup>80</sup> PTS: A I, p. 286, (Thai) III. 137.

<sup>81</sup> CS. pp. 159-160.

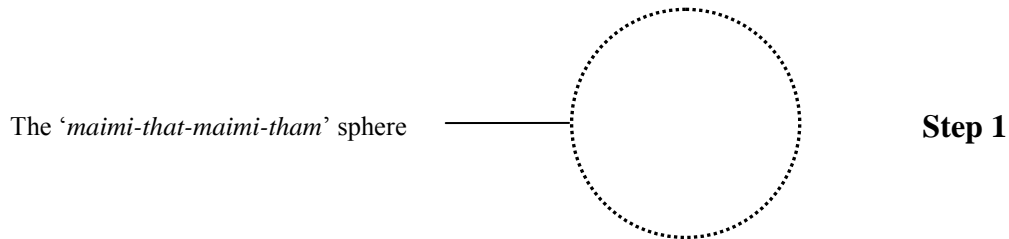
<sup>82</sup> Thai: D.11. *Pāṭikavagga*, p. 77.

of *tathāgata*...whether *dhammakāya* arises or not, *dhātu* (ธาตุ *that*) already exists.<sup>83</sup>

This indicates that the *thattham* has already existed before the rise of the *dhammakāyas*. Whether there is the rise of *tathāgatas* or *dhammakāya* or not, the *thattham* spheres have already existed. The CS mentions that both of unreal bodies [14] and real bodies [15], are dependent on *thattham* spheres in each level. Without them, these bodies cannot exist.<sup>84</sup> The *thattham* spheres play the significant role in the embodiment of all bodies and realms. Therefore, the rise of *thattham* essentially should be clarified.

### The Rise of *Thattham*

The D3 explains forming processes of *thattham*<sup>85</sup> which will be mentioned step by step as follows:



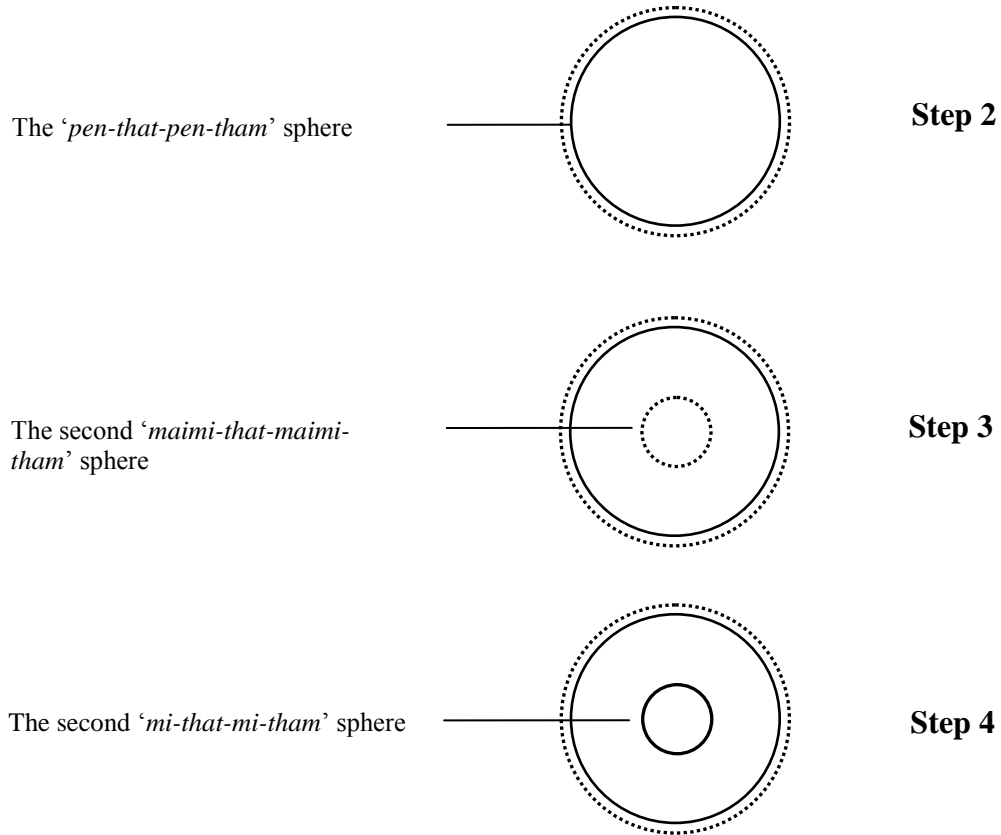
<sup>83</sup> CS. pp. 155-6.

พระตถาคตเจ้าที่รู้กันนะ “ธรรมกาย”...ธรรมกายมีหลายชั้น ธรรมกายโคตรภูทั้งหยาบทั้งละเอียด ธรรมกายโสคาทั้งหยาบทั้งละเอียด ธรรมกายสกทาคาทั้งหยาบทั้งละเอียด ธรรมกายอนาคาทั้งหยาบทั้งละเอียด ธรรมกายพระอรหันต์ทั้งหยาบทั้งละเอียด...นี่เรียกว่า ธรรมกาย เป็นตัวตถาคตเจ้าทั้งนั้น...ธรรมกายเกิดขึ้นหรือไม่เกิดขึ้น ธาตุนั้นเสด็จอยู่แล้ว

*Tathāgata* is known as *dhammakāya*...there are many levels of *dhammakāya*; *thammakai-phrakhottaphu hyap-laaiat*, *thammakai-phrasoda hyap-laaiat*, *thammakai-phrasakathakhami hyap-laaiat* and *thammakai-phra anakhami-hyap-laaiat*...these are called *dhammakāya* which are the bodies of *tathāgata*...whether *dhammakāya* arises or not, *dhātu* (Thai: *that*) already exists.

<sup>84</sup> Ibid., pp. 158-9.

<sup>85</sup> D3.pp. 76-7.



**Illustration 01:** The rise of *thattham*

Step 1: At the beginning of the whole, the *maimi-that-maimi-tham* [16] rose at first and had existed for the very long period of time.

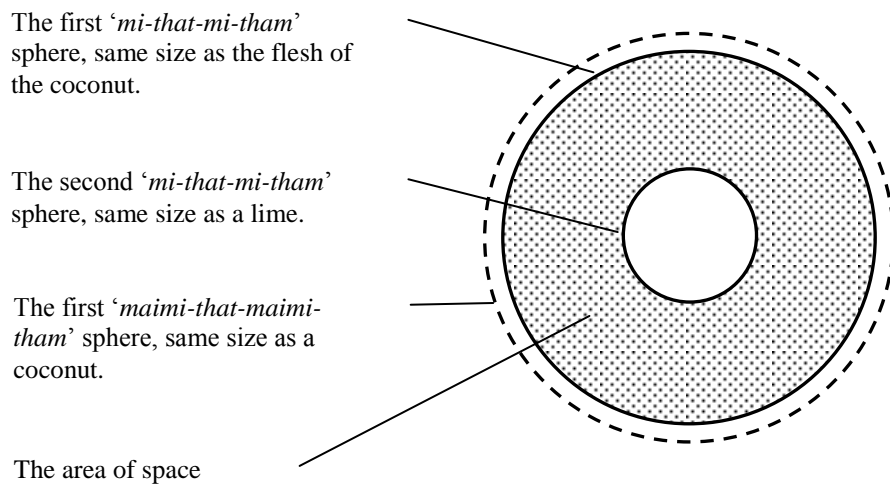
Step 2: After that, it was the cause of raising the *pen-that-pen-tham* [17] sphere which also had existed for a long period of time.

Step 3: The *pen-that-pen-tham* sphere then was the cause of the rise of the second *maimi-that-maimi-tham* sphere existing as its inner layer. The text explains here that the *mi-that-*

*mi-tham* [18] or *pen-that-pen-tham* sphere is the middle layer. The first *maimi-that-maimi-tham* sphere is the outer layer and the second one is on the inner layer.

Step 4: Thereafter, the second *maimi-that-maimi-tham* sphere disappeared and the *mi-that-mi-tham* sphere which has the same size as that of the second *maimi-that-maimi-tham* rose.

Metaphorically, the text says that the *mi-that-mi-tham* is round and has the same size as a lime. The first *maimi-that-maimi-tham*, the outmost layer, is in the size of a coconut. It is a space. The flesh of the coconut is the first *mi-that-mi-tham* sphere. The area between the first and second *mi-that-mi-tham* spheres is a space as well.



**Illustration 02:** The structure of *thattham*

According to these steps, a picture emerges of the sphere of *maimi that maimi tham* that arose in the earliest period. The sphere of *mi-that-mi-tham* arisen in the second step which is in the inner layer. The innermost layer is the second sphere of *mi-that-mi-tham*.

As mentioned above, the spheres of *thattham* are the origin of mind-attended and non mind-attended forms. There are two levels of these: a) *sarakhathat-sarakhatham* b)



*wirakhathat-wirakhatham*. Whether or not there is the rise of the *dhammakāyas*, at the *wirakhathat-wirakhatham* level, the *thattham* spheres have already existed. Prior to sentient life, they are developed from the *maimi-that-maimi-tham* sphere or the sphere of nothingness in the earliest period of time. They are able to form the smallest *thattham* atoms as well as the enormous forms such as the small and large realm. This includes the super cosmic realm.

### **The Super Cosmic Realms of *Thatthams***

The term ‘*thattham*’ sometimes is defined as the realm which is originated from the spheres of *thattham tai* as mentioned above. The D4 categorises the *thattham* realms (โลกธาตุ *lokathat*) [19] into eight groups. Each group is located in the different direction. The term ‘realm (*phop*) [20]’ is frequently used to identify many realms within the super cosmic realm. To avoid confusion, this research thus calls the largest realm or *thattham* realms as ‘the super cosmic realm’. Inside each super cosmic realm are a number of the spheres of *thattham* spheres, belonging to the same category of its realm and forming the beings and the inner realms. The super cosmic realms are differentiated by the means of eight different directions and colours. Each contains a countless number of the big and small realms inside. They are [See: Illustration: 03 below];

1. The white super cosmic realm is located in the east.
2. The yellow super cosmic realm is located in the southeast.
3. The red super cosmic realm is located in the south.
4. The green super cosmic realm is located in the southwest.
5. The black super cosmic realm is located in the west.
6. The light purple super cosmic realm is located in the northwest.
7. The grey super comic realm is located in the north.
8. The dark red [21] super cosmic realm is located in the northeast.<sup>86</sup>

---

<sup>86</sup> D4. pp. 124-125.

According to the texts, these *thatthams* are categorised into three sides which will be defined below. Their structure will be treated first.



**Illustration 03:** The super-cosmic realms of *thattham*

### Structure of the Super Cosmic Realm

The super cosmic realm is a non-mind attended form (ธาตุกรรมตาย *thattham tai*). It accommodates the mind attended forms (ธาตุกรรมเป็น *thattham pen*) or the beings that live inside. The D4 says each contains countless mind-attended forms and non mind-attended

forms. Viewed from the outside perspective, the structure of each super cosmic realm resembles like a flower of the Kadam tree [22].<sup>87</sup>

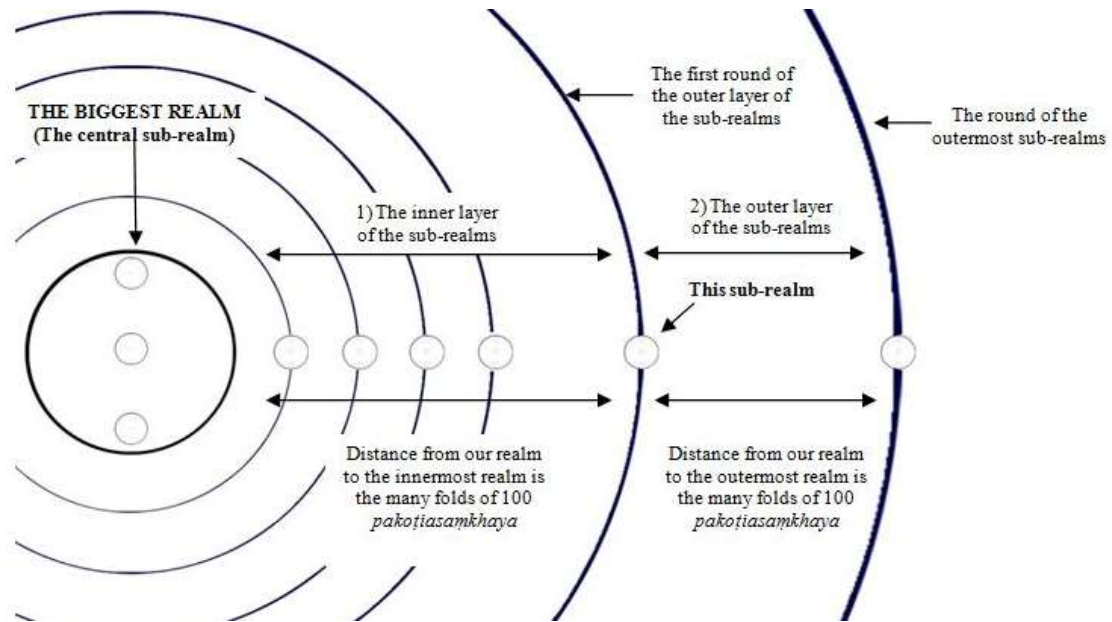


**Illustration 04:** Flower of Kadam tree [23]

Metaphorically, there are eight Kadam flowers in different colours located in eight different directions. Each is arranged with a countless number of sub-realms. The biggest sub-realm is located at the centre of each super cosmic realm like the core of Kadam flower. There is only one biggest sub-realm as the centre of each super cosmic realm. Therefore, there are eight different colour central sub-realms. The smaller realms or the sub-realms surrounding the main centre realm like the capsules of Kadam flower.

---

<sup>87</sup> Ibid., p. 119.



**Illustration 05:** The structure of the super cosmic realm

As mentioned in the literature review, there is no detailed report of the structure of the other seven *thatthams*, but the texts emphasise that of the white one. In the white super cosmic realm, each sub-realm consists of the three great realms inside i.e. 1) *nipphan* [24] (Pali: *nibbāna*), 2) *phopsam* [25] (Pali: *tibhava*) and 3) *lokan nalog* [26] (Pali: *lokanta niraya*).<sup>88</sup> The sub-realms surrounding the main central realm are arranged in the straight lines starting from the first sub-realm, which is closest to the main central sub-realm, to the final sub-realm. The number of lines is countless. They also are arranged in countless rounds. The first round is the closest to the main central realm. The final sub-realms are in the final round. The perfections of the beings in the deeper rounds are more profound and their age is older. The sizes of the inner sub-realms are larger due to the size of *ñāṇa*<sup>89</sup> of the first Buddha. The primordial Buddha [27] or the primordial *dhammakāya*, that is, the first one acquiring enlightenment in the super cosmic realm, resides in *nibbāna* of the main central realm. He governs all the realms from the biggest to the smallest. Each realm has the countless *dhammakāyas* of *arahants* in *nibbāna*. Each sub-

<sup>88</sup> Ibid.

<sup>89</sup> The size of the realm is the same as the size of the *ñāṇa* sphere of the first Buddha. Due to the equality of the size of the realm and the *ñāṇa* sphere, the first Buddha is able to govern the whole area of the realm. He therefore knows every incident occurred in his realm.

realm has the first *dhammakāya* of the first Buddha as the highest governor. As the D4 says:

The deeper layers are bigger and progressively more refined. The size of each realm is the same size as *ñāṇa* [sphere] of the first Buddha of that realm because he only governs the area which has the same size as his *ñāṇa*. In later times, when the second, third and fourth Buddhas arise, the first Buddha will teach them *vijjā* [knowledge] in order to help him with the governance of the realm...The distance between the realms is equal to *ñāṇa* of the first Buddha of each realm.<sup>90</sup>

The text also mentions that *dhammakāyas* of Buddhas of the inner realms govern *dhammakāyas* of Buddhas in the outer realms. The first *dhammakāya* of the Buddha in *nibbāna* will teach *dhammakāyas* of the later Buddhas in order to help him in governing his realm.

From the first round to the final round, the sub-realms are categorised into two layers; 1) inner layer and 2) outer layer. The inner layer is the layer of Buddha's *dhammakāyas* that enter *āyatananibbāna* without removing the inner bodies [28]. The outer layer is the layer of Buddha's *dhammakāyas* which attain *āyatananibbāna* by removing all bodies [29], except the purest *arahant dhammakāya*. They are the same type of *dhammakāya* of the historical Buddha in this sub-realm. The D3 explains that originally the human body of the Buddha is very powerful, immortal and indestructible. In other words, *māra* [30] cannot destroy it. In the early period, the ancient Buddhas purified their human bodies and all inner bodies as pure as their *arahant dhammakāya* and then took all bodies into *nibbāna*.<sup>91</sup> In the later period, *māra* obstructed the purification of the bodies. Therefore, the Buddhas in the outer layer have to remove the human body and their inner bodies, except the *arahant dhammakāya*, before attaining *nibbāna*.<sup>92</sup>

---

<sup>90</sup> Ibid.

<sup>91</sup> D3.p. 32-3.

<sup>92</sup> D3.p. 33. [See the method for taking the human body to enter the *nibbāna* in D3, pp. 32-6 and it will be mentioned in Chapter 5].

The sub-realm that humans are staying in is located in the first round of the outer layer of the white ‘*thattham*’. Having determined that this sub-realm is located in the middle round, the number of the inner rounds and those of the outer rounds are equal. The number is the many folds of 100 *pakoṭi-asamkhaya*.<sup>93</sup> This sub-realm contains the three main realms inside i.e. 1) *nipphan*, 2) *phopsam* and 3) *lokan*. *Nipphan* (*āyatananibbāna* or *nibbāna*) is the residential realm of *dhammakāyas* or *Phranipphans* [31] of the Buddhas, *paccekabuddha*<sup>94</sup> and *arahant* disciples.<sup>95</sup> The *phopsam* contains three inner realms; 1) *kammaphop* [32], 2) *rupaphop* [33] and 3) *arupaphop* [34]. The world that human beings inhabit is in the *kammaphop* inside the *phopsam* which is the same place where the six heavens [35] and hells [36] are located. The structure of this sub-realm will be discussed next.

### Structure of the Sub-Realms

As mentioned earlier, each sub-realm of the white super cosmic realm or ‘*thattham khao*’ consists of the three main realms; *nipphan*, *phopsam* and *lokan*. First, the *nipphan* is located at the top of the sub-realm. It is the realm that *dhammakāyas* of Buddhas, *Paccekabuddhas* and *arahant*-disciples reside in after their ‘passing away’ from the *phopsam*. The *dhammakāyas* here are called ‘*phranipphan*’ throughout the texts of *Vd*. The word ‘*phra*’ is the cognate of a Pali word ‘*vara*’ meaning ‘blessed’. This term here refers to the blessed one or the *dhammakāyas* in *nibbāna*. The *dhammakāyas* or *phranipphans* have the body, heart, *citta* (จิต, consciousness) and *viññāṇa* (วิญญาน, cognition) spheres, which are *dhamma-khandhas*. They are unlike the body, heart, *citta*

<sup>93</sup> See the method for counting the *asamkhaya* in D2., pp 28-30.

<sup>94</sup> *Pacceka-Buddha*, literally means ‘a lone Buddha’, ‘a Buddha on their own’ or ‘a private Buddha’. *Pacceka-Buddhas* are said to achieve enlightenment on their own, without the use of teachers or guides. They do not teach others to be enlightened.

<sup>95</sup> D2. pp. 44-57.

and *viññāṇa* in the mundane realms. The diameter of their body is 20 *wah*.<sup>96</sup> The D2 describes features of the *nipphan* where the *phranipphans* reside that:

The characteristics of *āyatananibbāna* are that it is spherical, white, clear and pure until the radiating light appears. The size of *āyatananibbāna* is 141,330,000 *yojana* [one *yojana* =16 km approximately] in diameter. The thickness of its edge on each side is 15,320,000 *yojana*. The total of thicknesses of both sides is 30,240,000 *yojana*. This edge is also absolutely spherical. The inner space next to the edge inside is the resting place of Buddhas. Inside *nibbāna* is a huge place without anything. It is brightly illuminated by *dhamma* radiance without the radiance of other sources. Yet it is *dhamma* radiating light (*dhamma-rasamī*) originated by purity without the *kilesas* (impurities) and *avijjā* (ignorance).<sup>97</sup>

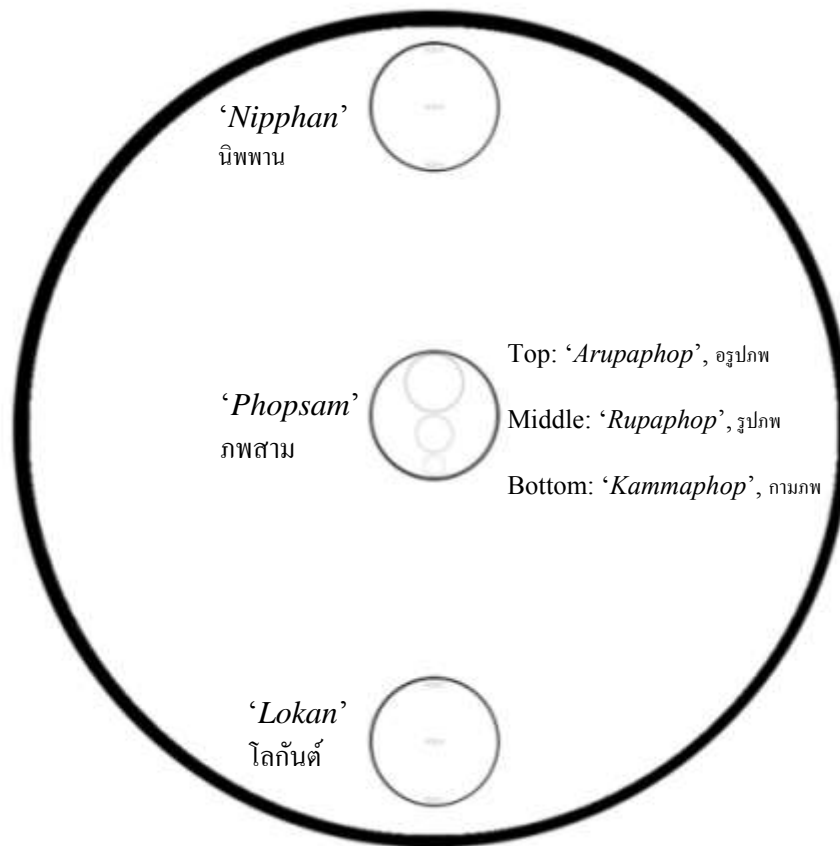
This *nipphan* is called ‘*anupādisesa-nibbāna* (*nibbāna* without any substratum of life remaining)’ which is the residential place of *dhammakāyas* of those who have attained arahantship. It is different from *saupādisesa-nibbāna* (*nibbāna* with the substratum of life remaining) referring to the residential place of *dhammakāyas* inside the bodies<sup>98</sup> dwelling in the *phopsam*.

---

<sup>96</sup> A linear measure which is equivalent to two meters (၁၇, *wa* or *wah*).

<sup>97</sup> D2. p. 45.

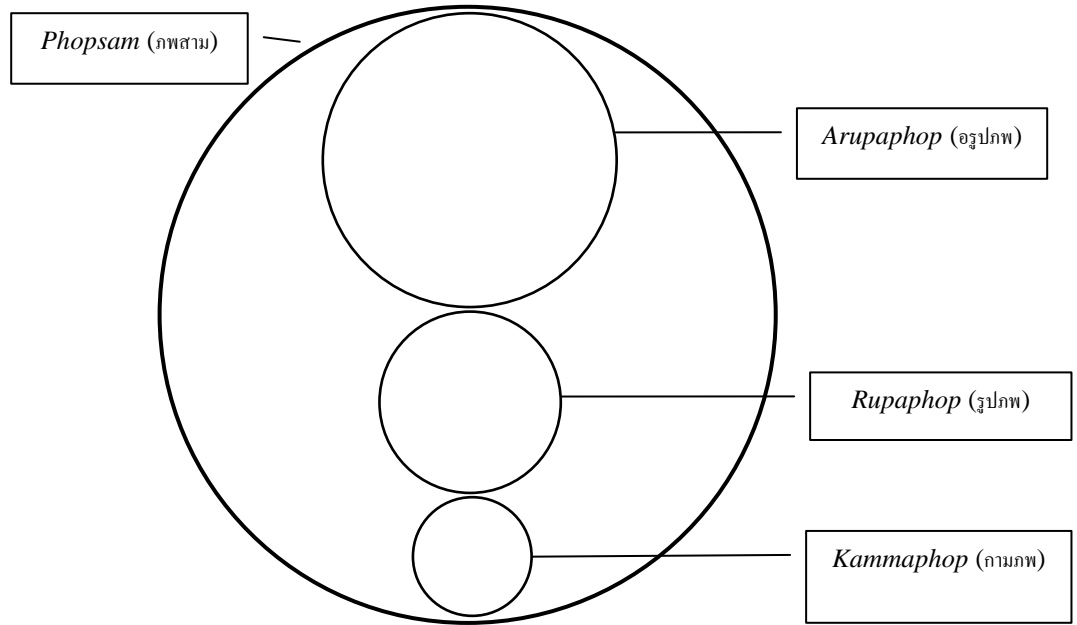
<sup>98</sup> *Ibid.*, p. 51.



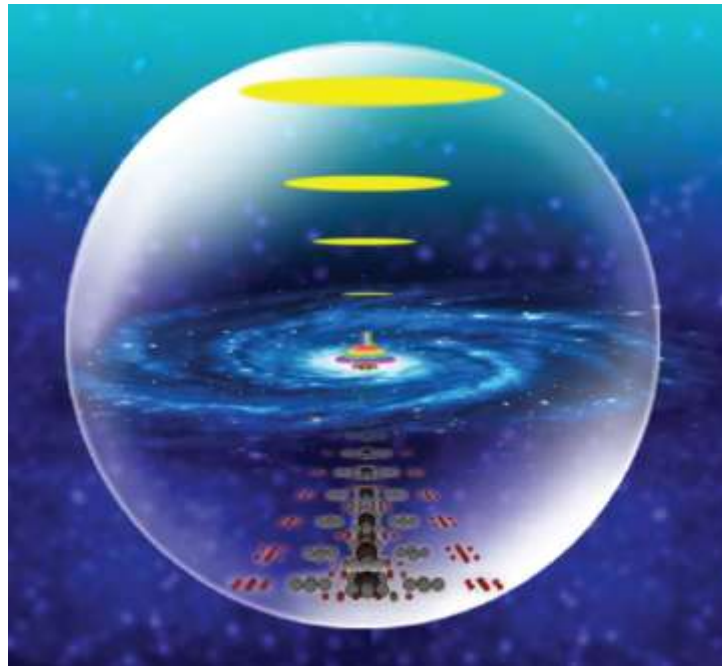
**Illustration 06:** Structure of the Sub-Realm.

Second, the *phopsam* is located at the middle of the sub-realm. It contains three smaller realms; *kammaphop*, *rupaphop* and *arupaphop*. The *kammaphop* is the realm consisting of 1) four main continents [37], 2) six heavens, and 3) 456 hells. It is the smallest realm, located at the bottom part of this sub-realm. The *rupaphop* is the world of *rūpabrahma* gods dwelling in sixteen levels, located in the middle. It is bigger than the *kammaphop* but smaller than the *arupaphop*. In the top part lies the largest realm, which is the realm of *arūpabrahma* gods in four levels. It is called ‘*arupaphop*’.



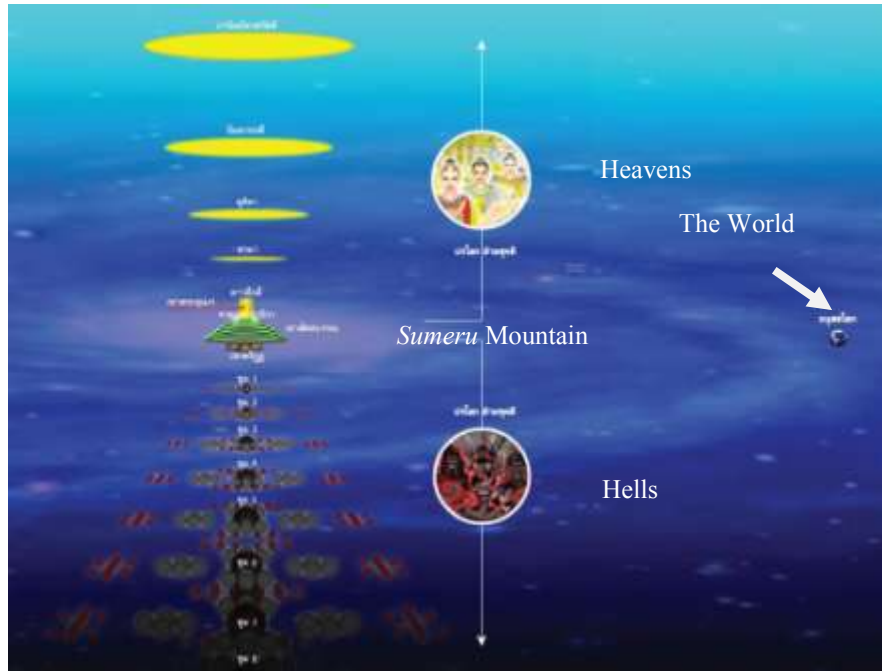


**Illustration 07:** Structure of the ‘*Phopsam*’



**Illustration 08:**<sup>99</sup> The structure of the *Kammaphop*

<sup>99</sup> Image distributed by Dhammakaya Foundation through [www.dmc.tv](http://www.dmc.tv) (retrieved on 4<sup>th</sup> February 2015, <http://www.dmc.tv/pages/about/page04.html>.)



**Illustration 09**<sup>100</sup>: Location of the our world inside the *Kammaphop*

Third, the *lokan* hell (the lowest hell) is located at the bottom part of the sub-realm. It is the residence of the *lokan* hell beings that performed the worst deeds when they were in the human realm such as 1) parental killing, or one of the noble disciples, 2) causing the Buddha to suffer a contusion and 3) causing schism in the Order<sup>101</sup>. These unwholesome deeds are called ‘*anantariyakamma* (immediacy-deeds, heinous crimes)’.<sup>102</sup> However, those who have committed such acts may be born also in the *avecī* hell of the *kammaphop* as well. This depends on the intensity of *duangbap* (the sphere of demerit). It should also be noted that refined realms such as *āyatananibbāna*, the heavens, hells and *lokan* hell cannot be seen by the physical eyes, but require the supramundane eye of *dhammakāya* called ‘*dhamma-cakkhu*’ or the eyes of the *dhammakāya*. The eyes of cruder forms cannot see the realms and the bodies of more refined forms; while, the eyes in the more refined forms are able to see the bodies and realms of the cruder forms.

<sup>100</sup> Image distributed by Dhammakaya Foundation through [www.dmc.tv](http://www.dmc.tv) (retrieved on 4<sup>th</sup> February 2015, <http://www.dmc.tv/pages/about/page05.html>)

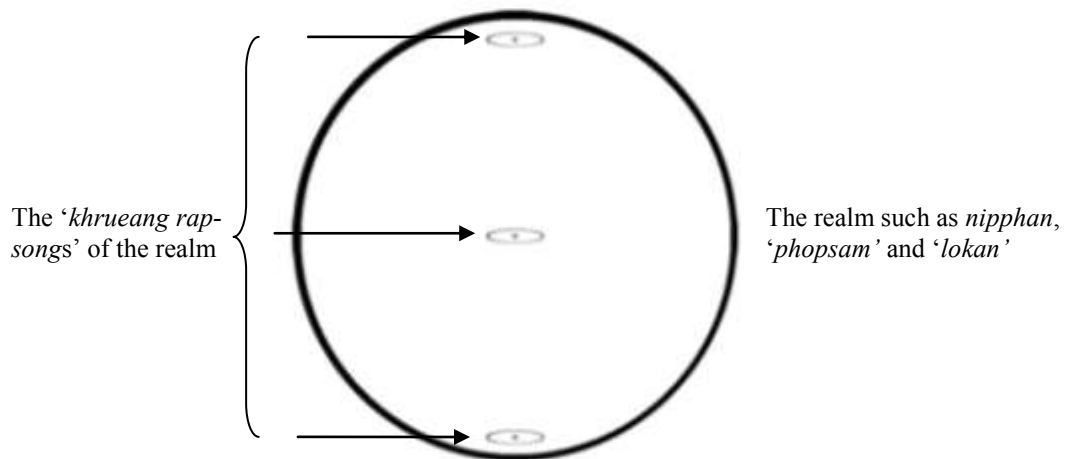
<sup>101</sup> D2. pp. 54-7.

<sup>102</sup> Immediacy-deeds; heinous crimes which bring immediate, uninterrupted and uninterruptible results (PBD. p. 179).

As presented above, there are many realms inside the sub-realms of the super cosmic realm. These realms work collaboratively by the means of the *khruelang rap-song* [38] of each realm. This will be discussed next.

### Connectivity of the Realms

Within each sub-realm, all of its inner realms are connected with the transporters called ‘*khruelang rap-song*’ or literally, the sending-receiving-mechanism. It must be understood that the word ‘mechanism, (เครื่อง *khruelang*)’ is not to be taken in the same sense as that used in the worldly definition. It is used in the super-natural sense as the spiritual transporters, or the spiritual transporting tool, of the beings between the realms. These mechanisms abide at the top, middle and bottom edges of each realm. Their work is to send beings out of the realm and to receive beings to reside in the realm.

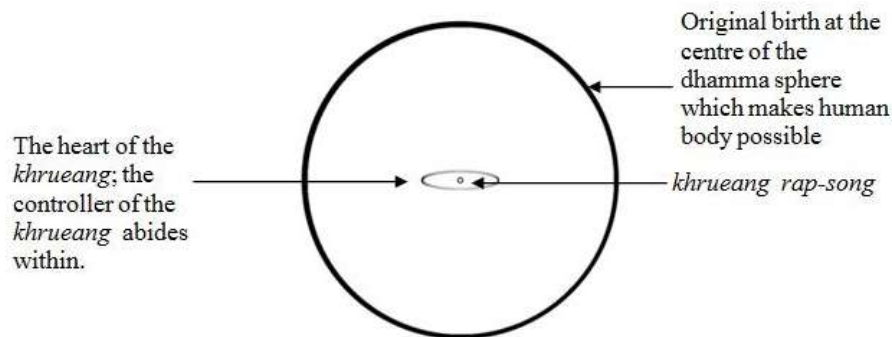


**Illustration 10:** The *khruelang rap-songs* in each realm

They also work collaboratively with the *khruelang rap-songs* at the centre of each body [39]. The D4 states that:

In the original birth of all bodies, there is a *khrueng rap-song* of the body. It sends bodies that are going to take birth [to another realm] and it also receives the bodies that come to be reborn in the realm. Besides, inside the bodies, in all realms, at the edge of the bottom and the edge of the top of the realm, there are *khrueng rap-songs* to receive the bodies into the realm and to send them out of the realm. At the centre of the realm, the *khrueng rap-song* is in the same place as the original birth of all bodies. For example, at the centre of the *lokan* hell, there is a *khrueng rap-song* that sends the *lokan* beings to the edge of the *lokan*. At the edge of the *lokan*, there is a *khrueng rap-song* that sends the *lokan* beings outside the realm and that also receives beings into the realm.<sup>103</sup>

This indicates that the ‘*khrueng rap-song*’ inside the body and the ‘*khruengrap-song*’ of the realms work collaboratively. Inside the ‘*khrueng*’ is its heart [40]. Within the heart is the controller [41]. If the white or good side [See: the concepts of three sides of ‘*thattham*’] is able to operate the controller, the human who is the owner of such ‘*khrueng*’ will perform good deeds. In contrast, if the black or bad side controls it, the owner will perform bad deeds accordingly.<sup>104</sup> If the grey or middle side is able to control the controller of the machine, the owner will perform neither good nor bad deeds [See: more details in Chapter VI].



**Illustration 11:** The *khrueng* in the human body’s original birth sphere (or the sphere of origination of birth); the text states that the *khrueng* has its own heart. In the heart of the *khrueng*, there is the controller of the *khrueng*. Within the heart of the controller of the *khrueng*, there is the *khrueng* again.

<sup>103</sup> D4. pp. 82-3.

<sup>104</sup> D5. pp. 64.

The text exemplifies the working processes of the *khruengrap-song* in the body and those of the realms when the *dhammakāya* is going to attain *nibbāna*. At that time, the meditator performs ‘*jhānasamāpatti* (attainment of absorption) [42]’ practice. When he/she reaches the eighth *jhāna*, *thammakai*, *kaiarupaphom*, *kairupaphom*, *kaithip* and *kaimanut* will release the five *khandhas* from his/her crude body to the refined body.<sup>105</sup> The *dhammakāya* will release the *rūpajhāna* (รูปฌาน *ruppa-chan*) and the *arūpajhāna* (อรูปฌาน *aruppa-chan*) and it will release bliss and the seeing, memory, thought and cognition [see below] of the bliss existing in that *jhāna* at the same time. The crude *thammakai* is then completely released and the refined *thammakai* will suddenly sink to its centre. The *khruengs* within the body and the realms will work collaboratively in order to send the *dhammakāya* into *nibbāna*. The text further states that:

...at the centre of the *dhamma* body is *khrueng rap song*. This *khrueng* pulls [the *dhammakāya*] to sink into its centre rapidly and it will function as the sender of the *dhamma* body to the edge at the top of the realm [the three realms]. At this time, *khrueng rap-song* at the edge of the realm will begin to shake and operate to receive the *dhamma* body from the *khrueng* at the centre of the realm. After reaching the edge at the top of the realm, the *khrueng* at the top will send the *dhamma* body immediately to the edge at the bottom of *nibbāna*. When the *dhamma* body reaches the bottom edge of *nibbāna*, the *khrueng* at the bottom will send the *dhamma* body to the centre of *nibbāna*. The centre of *nibbāna* will start the receiving *khrueng*, at the same time; the *dhamma* body will enlarge its size to 20 *wah* in *nibbāna*. The *khrueng* at the centre of *nibbāna* will send the *dhamma* body to be located in *nibbāna*.<sup>106</sup>

<sup>105</sup> See the concept of crude bodies to the refined bodies below.

<sup>106</sup> The D5 ( pp. 83-4.) states that:

...ศูนย์กลางของธรรมกายนั้นมีเครื่องรับส่งอยู่แล้ว เครื่องนั้นก็ดูดให้ตกศูนย์แล้ว เครื่องนั้นก็ทำหน้าที่เดินส่งกายธรรมไปยังขอบภพข้างบน วิทยะนั้นเครื่องที่อยู่ขอบภพก็จะเริ่มสะเทือนและเดินเครื่องรับกายธรรมมาจากเครื่องที่อยู่ศูนย์กลางภพ เมื่อถึงขอบภพข้างบนแล้ว เครื่องที่ขอบภพข้างบนก็ทำหน้าที่ส่งกายธรรม ในทันทีนั้นเครื่องที่อยู่ขอบล่างของนิพพาน ก็เดินเครื่องรับกายธรรมในทันทีทันใด นั่นเหมือนกัน เมื่อถึงขอบล่างของนิพพานแล้ว เครื่องที่อยู่ขอบล่างของนิพพานก็เดินส่งกายธรรมไปยังศูนย์กลางนิพพาน ศูนย์กลางนิพพานก็เดินเครื่องรับ ในระยษะนั้นรูปของกายธรรมก็ปรากฏขึ้นโตเต็มส่วน ๒๐ วา ของพระนิพพานนั้น เครื่องที่ศูนย์กลางพระนิพพานนั้น ก็ทำหน้าที่ส่งกายธรรมออกไปประจำอยู่ตามบริเวณนิพพาน

...at the centre of the *dhamma* body is *khrueng rap song*. This *khrueng* pulls [the *dhammakāya*] to sink into its centre rapidly and it will function as the sender of the *dhamma* body to the edge at the top of the realm [the three realms]. At this time, *khrueng rap-song* at the edge of the realm will begin to shake and operate to receive the *dhamma* body from the *khrueng* at the centre of the realm. After reaching the edge

Inside all sub-realms of the super-cosmic realm (*thattham*), there are the *khruelang rap-songs* which are connected with the collaborative work as mentioned above. Also the realms are connected to beings of all levels by the means of *khruelang rap-song* within their bodies located at the centre of the original birth (กำเนิดเดิม *kam-noet-doem*) [43]<sup>107</sup>. *Khruelang rap-song* is located at the centre of the *dhamma* sphere [44] which makes each body possible.

Understanding of the structure of the super cosmic realms as presented above helps us to understand the whole concept of *Vd*. It is also essential to understand the three sides of *thattham*.

### **Three sides of *Thatthams* [45]**

Three sides of *thatthams* consist of *kusalādhātudhammā* [46], *akusalādhātudhammā* [47] and *abyākatādhātudhamma* [48]. The first side refers to a group of six super cosmic realms of *thatthams*. The second is the black *thatthams* located in the west. The last one is the grey *thatthams* located in the north. First, *kusalādhātudhammā* comes from ‘*kusalā*’ meaning ‘good or wholesome’ and ‘*dhātudhamma*’ referring to spheres of *dhātu* and *dhamma*. Therefore, this term refers to ‘the spheres of *dhātu* and *dhamma* of a good side. This side is also called ‘the white side or lineage (ฝ่ายขาว *fai-khao*)’ including all spheres of *dhātudhamma* existing in six colours of the super cosmic realms of *dhātudhammas*: 1) white, 2) yellow, 3) red, 4) green, 5) light purple and 6) dark red. It is the side of the governor [49]<sup>108</sup> because the number of its members is more than its opponent or the black side. Its duty is to provide meritorious factors helping sentient

---

at the top of the realm, the *khruelang* at the top will send the *dhamma* body immediately to the edge at the bottom of *nibbāna*. When the *dhamma* body reaches the bottom edge of *nibbāna*, the *khruelang* at the bottom will send the *dhamma* body to the centre of *nibbāna*. The centre of *nibbāna* will start the receiving *khruelang*, at the same time; the *dhamma* body will enlarge its size to 20 *wah* in *nibbāna*. The *khruelang* at the centre of *nibbāna* will send the *dhamma* body to be located in *nibbāna*.

<sup>107</sup> See the concept of the original birth and *dhamma* sphere below.

<sup>108</sup> D4. pp. 124-5.

beings as well as to eliminate the black *dhātudhamma* of its opposite side. Second, *akusalādhammā* side refers to the black *thatthams* abiding inside the black in the west. In order to govern all the *thatthams* or super cosmic realms, its function is to bring about unwholesome effects in all sentient beings of the white side such as *avijjā* (ignorance), suffering, illness, death and even torture in the hells. This side is the origin of *avijjā* [50] and all kinds of impurities.<sup>109</sup> Third, *abyākatādhamma* side refers to the middle lineage or the grey *thatthams* in the north. It brings about neither wholesome nor unwholesome factors in all sentient beings.<sup>110</sup> The white and the black sides are at war in order to obtain the right or *sitthi* [51] or the power to govern the entire super-cosmic realms. The grey side is the middle side and it will be subject to the winner. When the grey side takes a side, it becomes more powerful. The concept of the *sitthi* is very essential in *Vd*. All *dhammakāyas* of all noble ones in *nibbāna* have been accumulating the perfections in order to obtain this right. The D4 states:

Buddhas, paccakabuddhas and *arahant* disciples have accumulated *pāramī* for an *asamkhaya* period of time in order to obtain this *sitthi* (right) because *sitthi* is the body of success. The worldly *sitthi* is obtained by the use of weapons but the *sitthi* in *dhamma* is obtained by the means of *pāramī* only.<sup>111</sup>

Obtaining the right is the ultimate goal. One has to possess a certain amount of *pāramīs* (perfections) [52].<sup>112</sup> The greatest advantage of the right acquired from *Vd* performance is to eliminate the sufferings of all beings dwelling in the entire super cosmic realm of the white, not just of individuals only. As the D4 explains that:

---

<sup>109</sup> The method of producing the suffering for the beings will be discussed in Chapter 6 and 7.

<sup>110</sup> Ibid.

<sup>111</sup> Ibid. p. 105-6.

พระพุทธเจ้า พระปัจเจกพุทธเจ้า พระอรหันต์ซึ่งมีหลาย สรรพมารมีมาองค์ละมากก็นับสงฆ์ก็เพื่อจะยึดสิทธินี้เอง เพราะสิทธิเป็นความสำเร็จ สิทธิทางโลกยึดได้ด้วยกำลังศรัทธา ส่วนสิทธิทางธรรมยึดได้ด้วยมารมีเท่านั้น

Buddhas, paccakabuddhas and *arahant* disciples have accumulated *pāramī* for an *asamkhaya* period of time in order to obtain this *sitthi* (right) because *sitthi* is the body of success. The worldly *sitthi* is obtained by the use of weapons but the *sitthi* in *dhamma* is obtained by the means of *pāramī* only.

<sup>112</sup> See the concepts of perfection measurement in Chapter IV.

Therefore, using this *vijjā* (the *vijjā* to clean up *dhātu-dhamma*), the master [Phra Mongkhonthepmuni] of the author [of this text] has tried diligently and tirelessly every day and night for almost 11 years in order to obtain the right (สิทธิ *sitthi*) to create peace for the worldly beings in all hundred thousand *koṭi* and in countless universes without withdrawing.<sup>113</sup>

In short, there are two sides of *thattham* fighting for the power or the right in order to govern the entire super cosmic realms. The black sends its black *thatthams* to destroy those of the beings in the white side. The white side fights to eliminate the black. The grey will join the winner. This belief is not found in the common texts of Buddhism, such as the *Tipiṭaka* and its commentaries. Esoterically, besides the pledges<sup>114</sup> that the Buddha gave to *māra* after his enlightenment, TN mentions four more esoteric hidden pledges which the Buddha gave. They are:

He [Buddha] must not get involved with the projects that cause sufferings to the beings.

He must forbid his disciples to show their power that might reveal *māra*'s projects.

---

<sup>113</sup> Ibid. p. 105.

เพราะฉะนั้น วิชา (วิชาสะสาง ธาตุ-ธรรม) นี้ท่านอาจารย์ (พระมงคลเทพมุนี) ของผู้บันทึก จึงอุทิศส่ำหทัยยามยิ่งนักทุกวันทุกคืนเป็นเวลา ๑๑ ปีเศษ เพื่อจะยึดสิทธิมาสร้างความสุขให้แก่สัตว์โลกทั่วโลก ตลอดทั้งแดน โลกจักรวาล อนันตจักรวาลทั้งสิ้น โดยไม่ถอยหลังกลับ

Therefore, using this *vijjā* (the *vijjā* to clean up *dhātu-dhamma*), the master [Phra Mongkhonthepmuni] of the author [of this text] has tried diligently and tirelessly every day and night for almost 11 years in order to obtain the right (*sitthi*) to create peace for the worldly beings in all hundred thousand *koṭi* and in countless universes without withdrawing

<sup>114</sup> This incident occurred when the Buddha and a *māra* met after the enlightenment. In the forty-fifth year of his enlightenment, the *māra* named '*Vasavattī*' approached the Buddha and asked for the promises that the Buddha gave when they both met soon after the enlightenment of the Buddha under the Banyan tree (Pali: *ajapālanigodhara*). The *māra* said that a few weeks after the Buddha's enlightenment, he asked the Buddha to attain *nibbāna*. At that time, the Buddha denied and declared that as long as the four Buddhist communities of *Bhikkhu*, *Bhikkhunī*, layman and laywoman are not intelligent, rightly perform the practices, become wise and are able to preach and explain proper *dhammas* with the miracle analysis (*pātihān*), and critically argue the arguments of the others; he will not attain *nibbāna*. According to this, the *māra* referred to this promise and said that at that moment, all wishes of the Buddha had been accomplished. Therefore, he asked the Buddha to attain *nibbāna*.

มีผลกิจ, สุริย์-วิเชียร. พระพุทธประวัติ. กรุงเทพฯ: บริษัท คอมพิวเตอร์ จำกัด, 2001. p. 231.

Miphonkit, Suri-Vichian. *Biography of the Buddha*. Bangkok. Com-form Printing, 2001. p. 231.



He must preach to beings ‘laws of *kamma* (action) [53]’, blame something other than *māra*.  
When he is eighty years old, he must enter *nibbāna* immediately.<sup>115</sup>

These beliefs, it is said, are the reason why the Buddha did not reveal many kinds of knowledge of the creator of the worlds, the origin of demerit [54], creator of the laws of *kamma*, etc.

The cosmological concepts discussed above are important for understanding the whole concept of *Vd*. It is regarded as external knowledge. However, without the internal knowledge of attainment, the full cosmological comprehension of *Vd* is impossible due to limitation of the physical eyes of human beings. In other words, human beings are unable to see the refined or subtle realms. In *Vd*, therefore, external and internal knowledge is always collaborative. In order to understand the internal knowledge which will be discussed in the following chapters, the basic concepts of *Vd* must be clearly understood first. It is also essential to clarify the levels of practice.

### **Levels of Practice**

Although there is no *Vd* text which categorises the levels of the practice, this dissertation divides its practices into three levels. The first is the elementary level which aims to understand the basic practices. In the meditative practice, the meditator aims to attain 1) the *pathamamagga* sphere [55] and 2) the refined *arahant dhammakāya* afterwards. The second is the intermediate level. It aims to use the supernatural abilities and qualifications of *dhammakāyas* for performing higher levels of practices, including 1) *jhānasamāpatti*, 2) seeing the four noble truths (Pali: *ariyasacca*) and the crude and refined realms and 3) elimination of all impurities (Pali: *āsavakkhayañāṇa*). The third is the advanced level. As mentioned above, there is a belief that *māras* of the black super-cosmic realm of *thatthams* are the creators of the sufferings of human beings. They always work for

---

<sup>115</sup> TN. p. 579.

sending harm such as death, illness and ageing. The practices in this level, therefore, involve the practice of combating *māra*'s harm by the means of *Vd*. The intermediate and advanced levels will be presented in the chapters 4, 5 and 6 respectively. The following section will primarily present the principal concepts of *Vd* at the elementary level.

<b>Advanced Level</b>	<p><b>Aim:</b> Eradication of Black '<i>thattham</i>'</p> <p><b>Practices:</b></p> <ul style="list-style-type: none"> <li>-Stopping of the mind in higher level</li> <li>-Higher levels of practices</li> </ul>
<b>Intermediate Level</b>	<p><b>Aim:</b> Understanding of self and the universe</p> <p><b>Practices:</b></p> <ul style="list-style-type: none"> <li>- Seeing '<i>nipphan</i>', '<i>phopsam</i>', '<i>lokan</i>' and internal elements; '<i>5 khans</i>', '<i>12ayatanas</i>', '<i>18 thats</i>' etc.</li> <li>-Higher levels of practices</li> </ul>
<b>Elementary Level</b>	<p><b>Aim:</b> <i>Arahant dhammakāya</i> attainment</p> <p><b>Practices:</b></p> <ul style="list-style-type: none"> <li>-Stopping of the mind in higher level</li> </ul>
	<p><b>Aim:</b> <i>Pathamamagga</i> Sphere attainment</p> <p><b>Practices:</b></p> <ul style="list-style-type: none"> <li>-Meditation posture</li> <li>-Seven Bases of the mind</li> <li>-<i>Nimit</i></li> <li>-<i>Mantra</i></li> <li>-Stopping of the mind</li> </ul>

**Illustration 12:** Levels of *Vd*

### Elementary level

This level theoretically aims to understand the basics of the practices. In the meditative practice, the meditator aims to attain a *pathamamagga* sphere and a refined *arahant*

*dhammakāya* afterwards. Basic techniques of *dhammakāya* meditation are commonly introduced with the following elements; namely, meditation posture, seven bases of the mind, *nimit*, *mantra*, structure of the mind, stopping of the mind, the *dmp* of the human body and the eighteen bodies. These elements are very important in *Vd* practices at all levels. Clear understanding of these is essential in order to understand the entire concept of *Vd*. A more detailed explanation follows.

### **Meditation posture [56]**

The meditation posture is called ‘*khubanlang* (สู้นั่งตั้ง)[57]’.<sup>116</sup> It can be obtained by placing the right leg over the left leg,<sup>117</sup> placing the right hand over the left hand and making a two ‘*angulī* (Pali) [58]’<sup>118</sup> gap between both thumbs by connecting the tip of the left thumb to the tip of the right hand’s index finger. One sits with the body upright, taking the lateral malleolus or ankle bone [59] of the right leg as the measuring point. It should be adjusted so that it intersects with a vertical line from the Adam’s apple [60] or the laryngeal prominence.<sup>119</sup> The D1 states that:

This is the method for making the body upright called ‘*ujukāyaṃ paṇidhāya*’ [translated as] ‘to sit with an upright body’. *Parimukkhāṃ satīṃ upaṭṭhapeta* be aware (Pali: *sati*) as if you were facing all directions. Be conscious, do not be absent-minded. (Similarly to the awakened noble disciples [ชีนาสพ *khi-na-sop*]) This is the ‘path [61]’ of Buddhas and their emancipated disciples (*arahant*).<sup>120</sup>

---

<sup>116</sup> D1. p. I.

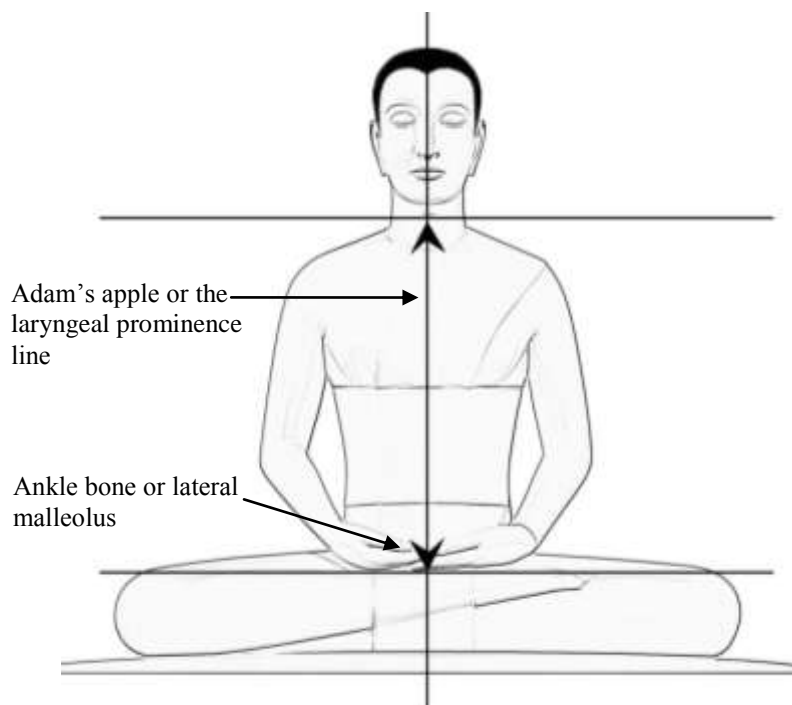
<sup>117</sup> In the text, ‘เท้าขวาทับเท้าซ้าย (*thao-kha-thap-thao-sai*)’ is literally translated as ‘put the right feet over the left feet’. However, base on the meditation posture as shown in the text, no doubt, this expression refers to ‘put the right leg over the left leg.’

<sup>118</sup> Finger (องคุลี *ongkhuli*, Pali: *aṅgulī*) here refers to a finger joint. So, the words ‘two *angulīs*’ refer to two times of the length of a finger joint.

<sup>119</sup> The vertical line of the Adam’s apple (ลูกคาง *luk-khang*) is the 90 degree line from the Adam’s apple or the laryngeal prominence vertically down to the lateral malleolus of the right leg.

<sup>120</sup> Ibid.

This meditation posture is the same sitting posture of the *dhammakāya* inside. At the elementary practice, it helps the meditator's body to be comfortable. Comfort of the body increases comfort of the mind. Comfort of the mind supports stopping the mind. Sitting in the right position also helps the meditator to identify the bases of the mind more easily. In addition to the clear understanding of the meditation posture, the meditator must acquire a clear comprehension of the seven bases of the mind.



**Illustration 13:**

The vertical line from the Adam's apple to the lateral malleolus



**Illustration 14**<sup>121</sup>: ‘*Khubanlang*’ meditation posture

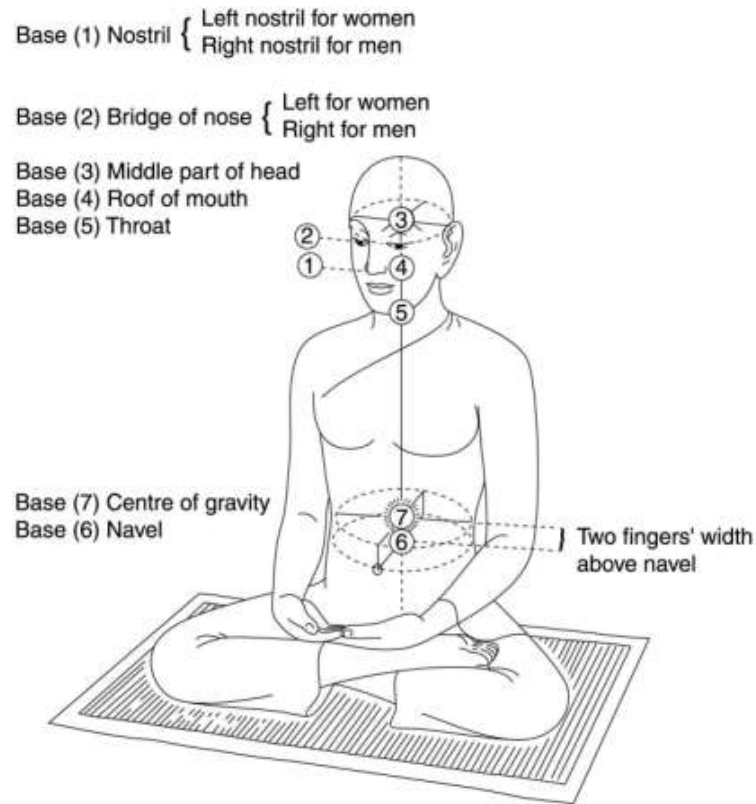
### **The seven bases of the mind [62]**

In *Vd*, the meditator has to bring the mind within the body in order to make it stop at the enlightened spot or the centre of the seventh base. Bringing the mind, which always wanders outside, through all bases is important. These bases of the mind are the path of the mind leading the mind from its mundane status to the supramundane status. It is also the path of birth and death. That is, when the mind comes to be reborn, it takes this path through the mother and father-to-be. When it leaves the body, it leaves through this path as well. The seven bases are arranged according to the importance of each base.<sup>122</sup>

---

<sup>121</sup> Back page of the D1.

<sup>122</sup> D2. pp. 3-4.



**Illustration 15:** The seven bases of the mind<sup>123</sup>

The first base is at the centre of the rim of the nostril, on the left side for women and on the right side for men. The first bases of the male and female are different because the right nostril is the primary gate that the male refined *mnk* comes to be reborn; while, the female refined *mnk* uses the left nostril. The refined beings (*viññāṇa* or refined body) come through these gates of the father to be. They then stay at the sixth base of the mind inside the *dhamma* sphere that makes the human body of the father possible. Thereafter, they will motivate the father and the mother to be to have a sexual intercourse. The being will be spiritually pulled to stay in the womb of the mother to be.

The second base is at the centre of the medial angle of the eyes, on the left side for women and on the right side for men.

<sup>123</sup> *The Life and Times of Luang Pho Wat Paknam*. Edited by Dhammakaya Foundation. Bangkok: Dhammakaya Foundation: Department of International Relations. p. 163.

The third base is at the centre of the head, the same point as the centre point of the nerve [63] at the level of the medial angle of the eyes. That is, there is the imaginary line pulled from the centre of the frontal part of the head at the level of the medial angle of the eyes directly to the back part of the skull. Also there is another line directly pulled from the right part of the head to the left part at the same level [nearly above the ears]. The third base is located at an intersection of these lines. It is called the centre of the nerve because it works collaboratively with the brain. In the ancient contemplative practice, it is said that the refined body of a human leaves the body through this spot while the meditator meditates.

The fourth base is at the roof of the mouth above the uvula where food is swallowed.

The fifth base is at the centre of the throat above the level of the Adam's apple.

The sixth base is at the end of the refined breath [64] or the centre of the body, at the level of the navel. This is the base of the *dhamma* sphere that makes the human body possible. At the centre of this sphere, there is a very small clear sphere called 'the original birth of *dhātudhamma*' (กำเนิดธาตุธรรม *kam-noet-thattham*). It is the size of a tip of a needle.

This is very important in *Vd* practice at the advanced level.

The seventh base is a spot two finger breadths above the previous point at the centre of the body]. The text, D1, provides more information on this base:

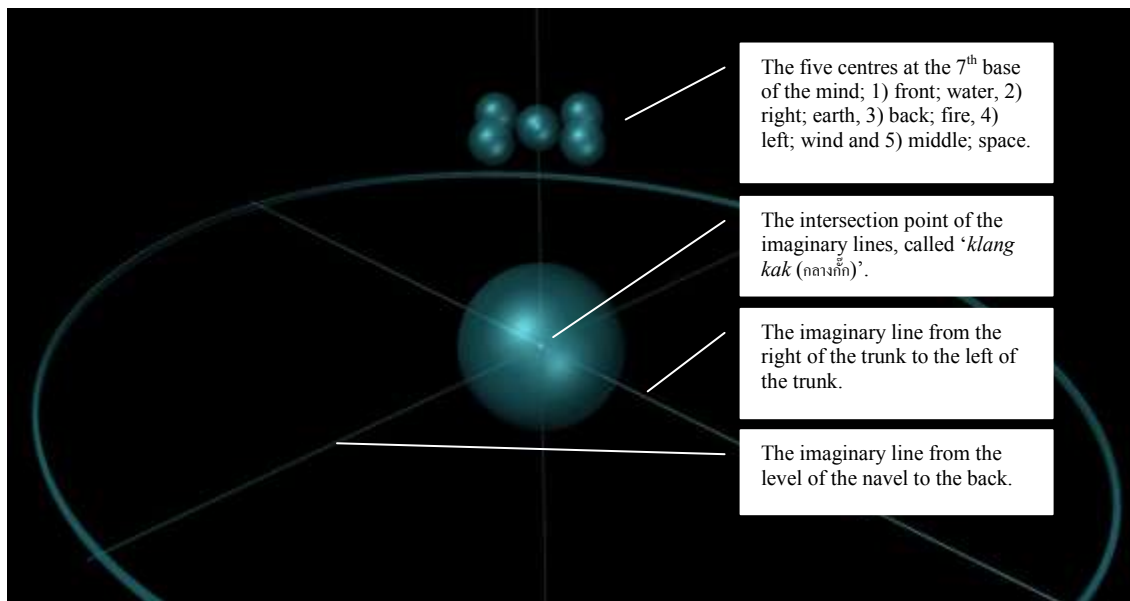
Within this base, there are five centres; middle, front, right, back and left. The middle centre is '*ākāsa* (space) *dhātu* [65]'. The front is '*āpo* (water) *dhātu* [66]'. The right is '*pathavī* (earth) *dhātu* [67]'. The left is '*vāyo* (wind) *dhātu* [68]'. The back is '*tejo* (fire) *dhātu* [69]'. A clear sign in the middle centre is the hollow channel [70]. The centre is called '*sun* (ศูนย์กลาง centre)'.<sup>124</sup>

This centre is most important because it is the path to *nibbāna* of Buddhas and *arahants*.

---

<sup>124</sup> D1. p. 37.

Why is it called ‘*sun*’? It is the central point that beings use to take birth.<sup>125</sup> When the beings are going to take a birth, they will come to stay at ‘*sip*’<sup>126</sup>. The refined *mnk* (*kai-manut-laaiaiat*) will stay inside that *dhamma* sphere. While the father and mother are assembling the elements properly<sup>127</sup>, [the mind of beings] will sink quickly [71] to the centre. After this phenomenon, it will float upwards to the centre of the body by two finger breadths [the seventh base]. [The *dhamma* sphere] has the same size as the yolk of a chicken’s egg. It is as clear as a mirror. It [being] will be born like this. The point called ‘*sun*’ is very important. [The beings] will be born in the world; [they] must take birth at this point. Similarly [they] will go to *nibbāna* through this point. They will also attain the path and fruitions of *nibbāna* through this point.<sup>128</sup>



**Illustration 16:** The five centres at the 7<sup>th</sup> base of the mind

At this level of practice, after the meditator has understood the meditation posture and the seven bases of the mind, he/she then has to learn the method for ‘stopping of the mind’. This is not easy as it is the nature of the mind to always wander. It is difficult for

<sup>125</sup> At the middle of this centre, there is the original birth, round, clear and pure, the same size as a pipal seed. Within the original birth, there is the refined *khrueng rap-songs* of the human. It works in cooperation with the *khrueng rap-songs* of the realms in order to send and receive the mind of the being to be reborn in the realms.

<sup>126</sup> The centre of the *dhamma* sphere is located at the sixth base of the mind.

<sup>127</sup> The father and the mother have sexual intercourse, so the egg is fertilised.

<sup>128</sup> *Ibid.*, pp. 37-8.



meditators to keep it still at a single point. For this reason, the meditator uses the visualisation of the object of meditation as an aid. This meditation object is called ‘*nimit*’.

### *Nimit* [72]

The ‘object’ or ‘the preparatory object, *nimit*’ is sometimes called ‘*parikamma-nimitta*’. It protects the mind from the visual wandering [73] during meditation such as when daydreaming. This allows the mind to stop effectively. In *Vd*, the *nimit* commonly used is *ālokakasiṇa* [74]<sup>129</sup>, one of ten *kasiṇas* introduced in the *Visuddhimagga*<sup>130</sup> treatise.<sup>131</sup> It is used in practice with the seven bases and *mantra*. Document ‘A’ explains:

For *parikammanimitta*, imagine a spherical sign, round as a ball, clear as a perfectly round cut diamond, the same size as the crystalline lens of the eye. For women, set it at the rim of the nostril on the left side. For men, set it at the rim of the nostril on the right side. This must be accurate. Set the mind, which is always wandering, inside *parikammanimitta* (crystal sphere) at the rim of the nostril on the left side for woman and the right side for man. The outer (the diameter of *parikammanimitta*) is the same size as the crystalline lens (pupil) of the eye. The inside [the diameter of the imaginary mind] is the same size as the Canna seed [75]<sup>132</sup>, as white and clear as a mirror. Recite *parikammabhāvanā*; while maintaining the crystal ball at the nostril base, as ‘*sammā araham*’ [Thrice].<sup>133</sup>

<sup>129</sup> ‘*Āloka*’ means ‘the light’ and ‘*kasiṇa*’ refers to the meditation device or the object of meditation. Therefore, this word ‘*ālokakasiṇa*’ refers to the light meditation device. Note: the word ‘*kasiṇa*’ also refers to the method of inducing concentration by gazing at any of the ten objects, viz., earth, water, fire, air, blue, yellow, red, white, space and light. (PBD. p. 317)

<sup>130</sup> The *Visuddhimagga* (The Path of Purification) is a Theravada Buddhist commentary written by Buddhaghosa approximately in 430 CE in Sri Lanka. It is considered the most important Theravada text outside of the *Tipiṭaka* canon of scriptures. The *Visuddhimagga*'s structure is based on the *Ratha-vinita Sutta* (Relay Chariots Discourse, MN 24), which describes the progression from the purity of discipline to the *nibbāna*, considering seven steps.

<sup>131</sup> Mettanando. *op.cit.*, pp. 27-30.

<sup>132</sup> The size of the Canna seed (เมล็ดพุทธรักษา *met-phuttha-raksa*) is about four millimeters in diameter. It is nearly the same size as the crystalline lens (pupil) part of the eye.

<sup>133</sup> D1. pp. 34-5.



**Illustration 17:**

The size of the mind fitting into in *parikammanimitta* is compared to a Canna seed. It has the same size as the crystalline lens of the eye.

In the basic practice, a *nimit* is used for bringing the centres of all spheres of the mind to unify at the centre of the seventh base. The mind consists of four spheres. Spheres of memory, thought, and cognition are naturally located in the physical heart. They have to be unified with the seeing sphere located at the sixth base, at the centre of the seventh base. The meditator visualises the *nimit* at each base of the mind from the first base to the seventh base. While he is visualising the object at each base, it will automatically and effectively bring the spheres of the mind, which wander outside of the body, into ‘the path of the mind’ from the first base to the seventh base.

It should be understood that the term ‘*parikammanimitta*’, in this sense, is not same as the word ‘*nimit* (Pali: *nimitta*)’<sup>134</sup> used in the sense of inner objects arisen during meditation practices. It is an imaginary device mentally created by visualisation. For this reason, it is called ‘the preparatory device’. The *nimit*s that occur in the mind during meditation

<sup>134</sup> There are three different kinds of *nimit*s: *parikammanimitta* (preliminary sign), *uggaha-nimitta*, (learning sign, abstract sign, visualised image), and *paṭibhāga-nimitta* (counterpart sign, conceptual image). PDB. pp. 92-3.

practice refer to ‘inner vision’. *Nimit* is not an obstacle to knowing the truths. The Pali texts say it is necessary for the acquirement of the enlightenment. It clearly plays an important role in *vipassanā* meditation.<sup>135</sup> The TN gives an alternative explanation of this passage by stating that if the meditator is content with being alone and he is happy with the tranquility, it is possible to take the *nimit* of *vipassanā* meditation and thereby the right view in *vipassanā* can be completed. The right meditation of the path and fruition also can be completed. Eventually, the fetters (Pali: *samyojana*) can be eliminated. When the meditator is able to eradicate the fetters, it is possible to achieve *nibbāna*.<sup>136</sup> In *Vd*, the *nimit* is sometimes recognised as the short name of ‘*parikamma nimitta*’. However, the clear comprehension of the differences between the terms ‘*parikammanimitta*’ and ‘*nimit*’ is necessary. The use of ‘*parikamma nimitta*’ leads to the sight of inner images or *nimit*s such as inner spheres or bodies. This sight significantly leads to the enlightenment.

---

<sup>135</sup> The TN refers to an importance of the *nimitta*’s use in the *chakkanipāta* of *aṅgutaranikāya*:

เมื่อไม่เป็นผู้ใดคนเดียว ไม่ยินดีซึ่งในความสงบเงียบแล้ว จักถือเอานิมิตแห่งสมาธิจิตวิปัสสนา ได้นั้น ข้อนี้ไม่เป็นฐานะที่มีได้  
[The Buddha says] when you do not like being alone or have no happiness in tranquility, it is impossible to take the *nimitta* of *vipassanā* meditation.

เมื่อไม่ได้ถือเอานิมิตแห่งสมาธิจิตวิปัสสนาจิตแล้ว จักยังสัมมาทิฏฐิแห่งวิปัสสนาให้บริบูรณ์นั้น ข้อนี้ ไม่เป็นฐานะที่มีได้  
When you are unable to take the *nimitta* of *vipassanā* meditation, it is impossible to have complete right view in *vipassanā*.

เมื่อไม่ทำสัมมาทิฏฐิแห่งวิปัสสนาให้บริบูรณ์แล้ว จักยังสัมมาสมาธิแห่งมรรคและผลให้บริบูรณ์นั้น ข้อนี้ไม่เป็นฐานะที่มีได้  
When you are unable to produce complete right view in the *vipassanā*, it is impossible to have complete right meditation of the path and fruition.

เมื่อไม่ทำสัมมาสมาธิแห่งมรรคและผลให้บริบูรณ์แล้ว จักละสังโยชน์ทั้งหลาย ข้อนี้ก็ไม่เป็นฐานะที่มีได้  
When you are unable to have complete right meditation of the path and fruition, it is also impossible to eradicate the fetters [*samyojana*].

เมื่อไม่ละสังโยชน์ทั้งหลายแล้ว จักทำพระนิพพานให้แจ้งนั้น ข้อนี้ไม่เป็นฐานะที่มีได้เลย  
When you are unable to eradicate the fetters, it is impossible to achieve *nibbāna*.  
See TN. pp. 32-3.

<sup>136</sup> *Ibid.*, p. 33.

**Mantra** [76]

While the *nimit* is used for eliminating visual wandering of the mind, *mantra*, which utilises a Pali word or phrase, is used to prevent a wandering mind caused by inner sounds [77].<sup>137</sup> The words ‘*sammā araham* [78]’ are commonly used with visualisation of *parikamma nimitta* and the seven bases of the mind. After sitting in the *khubanlang* posture, the meditator imagines an object of meditation or *nimit* at the first base and recites the *mantra* thrice. The object is then moved from that base through to the seventh base. As the *nimit* reaches each base, the meditator must recite the *mantra* three times. This prevents the mind from the imaginary and vocal wandering caused by mental conditions such as worry, doubt and sleepiness. The D1 states that obstacles of meditation consist of eleven *upakilesas* or mental defilements which are the obstacles influencing the ability to stop the mind or to attain results of practice (Pali: *maggaphala*). They are:

1) <i>vicikicchā</i>	wavering or doubt [skepticism]
2) <i>amanasikāra</i>	bad intention
3) <i>thīna middha</i>	discouragement, dozing or sleepiness
4) <i>chimphitatta</i>	startled fear
5) <i>uppāla</i>	delighted excitement
6) <i>duṭṭhulla</i>	discomfort of the body
7) <i>accāradhaviṛiya</i>	over persistence
8) <i>atīlaviriya</i>	inadequate persistence
9) <i>aphichappā</i>	desire
10) <i>nānattasaññā</i>	thought of the past [stories] or memories which occur during meditation
11) <i>rūpānam atinichjhā yitatta</i>	focusing too hard on the image or the <i>nimitta</i> <sup>138</sup>

During the time of Sot Bhikkhu, there was no clear indication of the reason for the selection of the term ‘*sammā araham*’ as *mantra* for *Vd* practice. Many of his disciples interpret the meanings as follows :

<sup>137</sup> The inner sound or voice is similar to when one talks to oneself in mind. This is a distraction just as images can be a distraction. The wandering of the mind caused by this inner sound is called ‘*fung siang* (წၢ်ၤၤ)’.<sup>2</sup>

<sup>138</sup> D1. p. II.

1) The D1 ‘new edition, 2011’ suggests the first explanation of the term ‘*sammā araham*’ that it comes from two words; *sammā* and *araham*. The ‘*sammā*’ means ‘right’ which refers to one of the nine virtues of the Buddha; ‘*sammāsambuddho*’ meaning ‘rightly enlightened’.<sup>139</sup> It refers to the righteousness in the noble path (*ariyamagga*). ‘*Araham*’ also refers to one of the virtues of the Buddha. It means “the Buddha is the enlightened one or the *arahant* himself”. Therefore, the term ‘*sammā araham*’ refers to the rightly enlightened Buddha.<sup>140</sup>

2) The D1 provides a second explanation that the term refers to the recollection of the Buddha (Pali: *Buddhānussati*).<sup>141</sup> This causes the mind of the meditator to become bright and powerful. Normally, the mind wanders when it does not cling to something. Its concentration is weak. The recollection of the Buddha increases the firmness of mental concentration and thus causes the mind to be powerful for meditation practice. The mind will be awakened afterwards. The D1 refers to the Pali passages :

<i>Sappabuddhaṃ pabujjhanti</i>	<i>sadā gotamasāvaka</i>
<i>Yesaṃ divā ca ratto ca</i>	<i>niccaṃ buddhagatā satīti.</i>

The consciousness that always follows the Buddha and his disciples, both day and night, even though that disciple of Gotama sleeps or is awake, it is named ‘well awakened’.<sup>142</sup>

Furthermore, the text mentions that this *mantra* protects the practitioner from existence in hell. If the meditator recites this *mantra* and recalls the Buddha’s virtues frequently, he/she will not go to hell. The text refers to the Pali passage in the *Dīghanikāya*, *Mahāsamayasutta*:

<i>Ye keci buddhaṃ saraṇaṃ gatā se</i>	<i>Na te gamissanti apāyabhūmiṃ</i>
<i>Pahāya mānusaṃ dehaṃ</i>	<i>Devakāyaṃ paripūressantīti</i>

Whoever takes the Buddha as refuge, they will not go to the hells.

---

<sup>139</sup> Ibid., p. 64.

<sup>140</sup> Ibid.

<sup>141</sup> Ibid., p. 61.

<sup>142</sup> Ibid.

After leaving the human body, they will be endowed with the body of a *deva*.

3) The third explanation of the term is as an abbreviation of the five virtues of the Buddha. The text says that:

a. ‘*sam*’ comes from this Pali passage (*gāthā*);  
*saṃkhatāsāṅkhate dhamme*                      *samma deseti pāṇinaṃ*  
*saṅsārassa vighāṭeti*                              *sambudhaṃpi namāmihaṃ*

1. The Buddha preaches *saṃkhata* (conditioned) and *asaṃkhata* (unconditioned) *dhamma* to beings.
2. The Buddha eliminates circulation in the circle of existence.
3. The Buddha is enlightened by himself.<sup>143</sup>

b. ‘*mā*’ comes from the Pali passage;  
*mātāva mānapālite*                              *mānassatte pamaddi yo*  
*mānito devesaṅghehi*                              *mānaghātaṃ namāmihaṃ*

1. The Buddha overcomes the haughty one which is kept as the mother.
2. The Buddha is acceptable in the community of gods.
3. The Buddha is able to eliminate haughtiness.<sup>144</sup>

c. ‘*a*’ comes from the Pali passage;  
*anussāhasabbasattānaṃ*                              *anussāheti yo jino*  
*ananutguṇasampanno*                              *anatgāmī namāmihaṃ*

1. The Buddha preaches that the lazy person should be diligent.
2. The Buddha is endowed with endless virtues.
3. The Buddha has reached the end of suffering.<sup>145</sup>

d. ‘*ra*’ comes from the Pali passage;  
*rato nibbānasampatto*                              *rato so sattamocano*  
*ramāpetidh satte yo*                              *ramadātaṃ namāmihaṃ*

1. The Buddha is willing in *dhamma* and has attained *nibbāna*.
2. The Buddha saves beings from suffering.
3. The Buddha makes the beings happy in *nibbāna*.
4. The Buddha gives [the path] of *nibbāna* which is happiness.<sup>146</sup>

e. ‘*haṃ*’ comes from the Pali passage;  
*haññati pāpake dhamme*                              *haṅsāpeti padaṃ janam*

---

<sup>143</sup> Ibid., p. 65.

<sup>144</sup> Ibid.

<sup>145</sup> Ibid., p. 66.

<sup>146</sup> Ibid., pp. 66-7.

*haṅsamānaṃ mahāvīraṃ*

*hanatapāpaṃ namāmihaṃ*

1. The Buddha eliminates bad *dhamma*.
2. The Buddha causes people to be happy in the path to elimination of bad *dhamma*.
3. The Buddha is a delighted person.
4. The Buddha is greatly valiant.
5. The Buddha has eliminated sin.<sup>147</sup>

As mentioned above, all elements of the basic of *Vd* are closely connected. Understanding the sitting posture supports the meditator in gaining the physical comfort in meditation practice. Understanding of the bases, *nimit* and *mantra* mentally supports the stopping of the mind. Before understanding the concept of mind stopping, it is necessary to understand the structure of the mind.

### **Structure of the Mind [79]**

As frequently explained in *Vd* texts, the mind is composed of four essential spheres: spheres of seeing, memory, thought and cognition located in different positions.

1) The sphere of seeing (ดวงเห็น *duang hen*) [80] or the *vedanā* (usually means ‘feeling’) sphere is located at the centre of the body at the navel level. In other words, it abides at the sixth base of the mind. Inside this sphere is the seeing *dhātu* (ธาตุเห็น *that hen*). The size of this sphere is a little bigger than an eyeball.

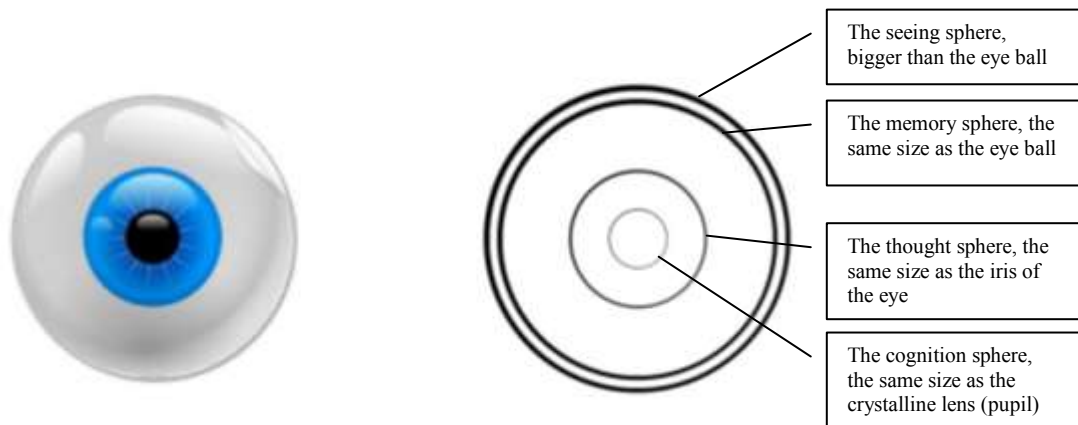
2) The sphere of memory (ดวงจำ *duang cham*) [81] or the *saññā* sphere is located at the same place as the heart matter [82]. It is the same size as the eyeball.

3) The sphere of thought (ดวงคิด *duang khit*) [83] or the *saṅkhāra* sphere is also called the *citta*-sphere (ดวงจิต *duang chit*) which has thought at the centre. It abides inside the sphere of memory. It is the same size as the iris of the eye.

---

<sup>147</sup> Ibid., p 67.

4) The sphere of cognition (ดวงรู้ *duang ru*) [84] is located inside the thought sphere. It is the same size as the crystalline lens or the pupil of the eye. This sphere is also called the ‘*viññāṇa*’ sphere (ดวงวิญญาณ *duang winyan*) because it contains cognition elements (ธาตุรู้ *that ru*).



**Illustration 18:** Comparison of the sizes of the parts of the eye to the sizes of seeing, memory, thought and cognition spheres.

The D1 states that the sphere of the mind abides at the water pad or the resting water [85]<sup>148</sup> of the heart.

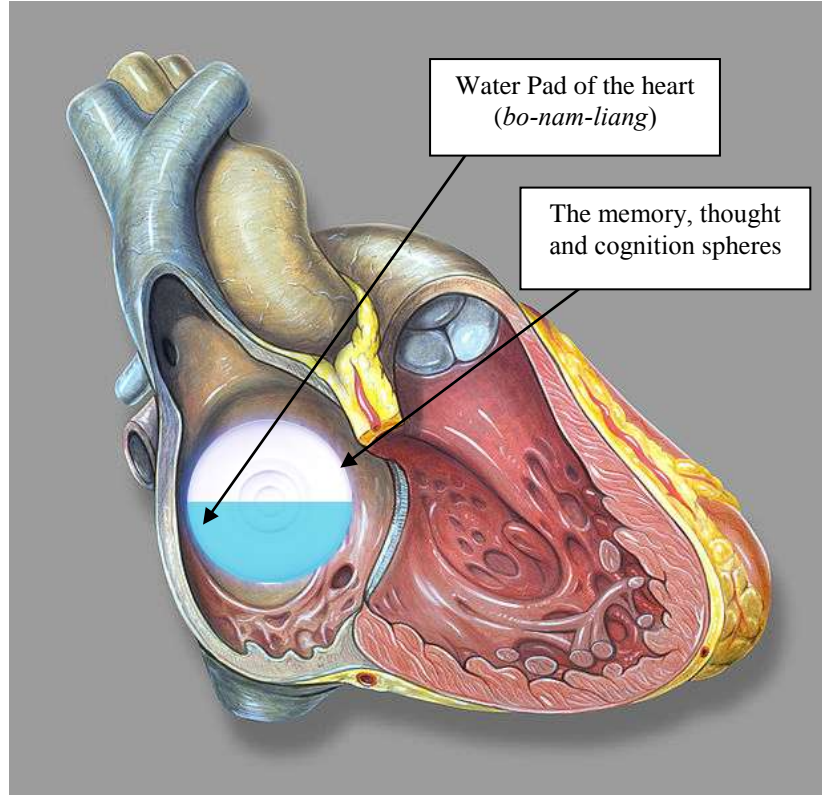
What is called the mind (*chai*)? Seeing (*hen*), memory (*cham*), thought (*khit*) and cognition (*ru*). (When) these four are unified at a single point. It is called the mind. Where is the mind? They (memory, thought and cognition) are [mentally] in the ‘water pad [90]’ of the heart. Seeing is in the middle of the body. Memory is in the middle of the heart matter [100]. Thought is the *citta* sphere. Cognition is the *viññāṇa* sphere.<sup>149</sup> These four elements are in the body. Seeing is the origin of cognition. Memory is the origin of the heart

<sup>148</sup> See more detail in Chapter VII.

<sup>149</sup> Also, the word ‘heart’ in the Thai language is expressed as ‘*huachai* (หัวใจ)’ that is, the word ‘*hua*’ means ‘head’, ‘*chai*’ means ‘mind’. So, ‘*hauchai*’ means the head of the mind due to the heart being the residential place of the sphere of the mind (Pali: *citta*). Additionally, the word ‘breath’ in Thai is ‘*lom hai chai* (ลมหายใจ)’ meaning ‘the wind that disappears into the mind’. When the wind is inhaled into the lungs, it passes the mind. Therefore, the breath in Thai is called the wind which disappears into the mind. This suggests that this word ‘*lom hai chai*’ in Thai language is closely connected to interpretation. In ancient time, it might have been used by the meditative practitioner.



matter. Thought is the origin of the *citta* sphere. Cognition is the origin of the *viññāṇa* sphere.<sup>150</sup>



**Illustration 19:** The spheres of the cognition and the thought floating in the water pad inside the memory sphere. These spheres are in the physical heart and they can be only seen by the refined eyes.

D5 explains that the ‘water pad’<sup>151</sup> of the mind involves the sleeping status of the mind. When a half of the *citta* sphere floats in the normal level inside the memory sphere, the person is conscious. When the *citta* sphere or the mind sinks into the water more than its normal level, the human will lose consciousness and enter the sleeping status. Based on both texts, D1 and D5 indicate that the spheres of the mind are normally separated. The seeing sphere is located at the sixth base while the other three spheres are inside the physical heart [See: Illustration 20 below]. They are naturally located at the

<sup>150</sup> Ibid., pp. 3-4.

<sup>151</sup> D5., pp. 1-2.

unenlightened spot. In order to attain the enlightened mind, the spheres of the mind need to be unified at the centre of the seventh base. This is called ‘stopping of the mind’.

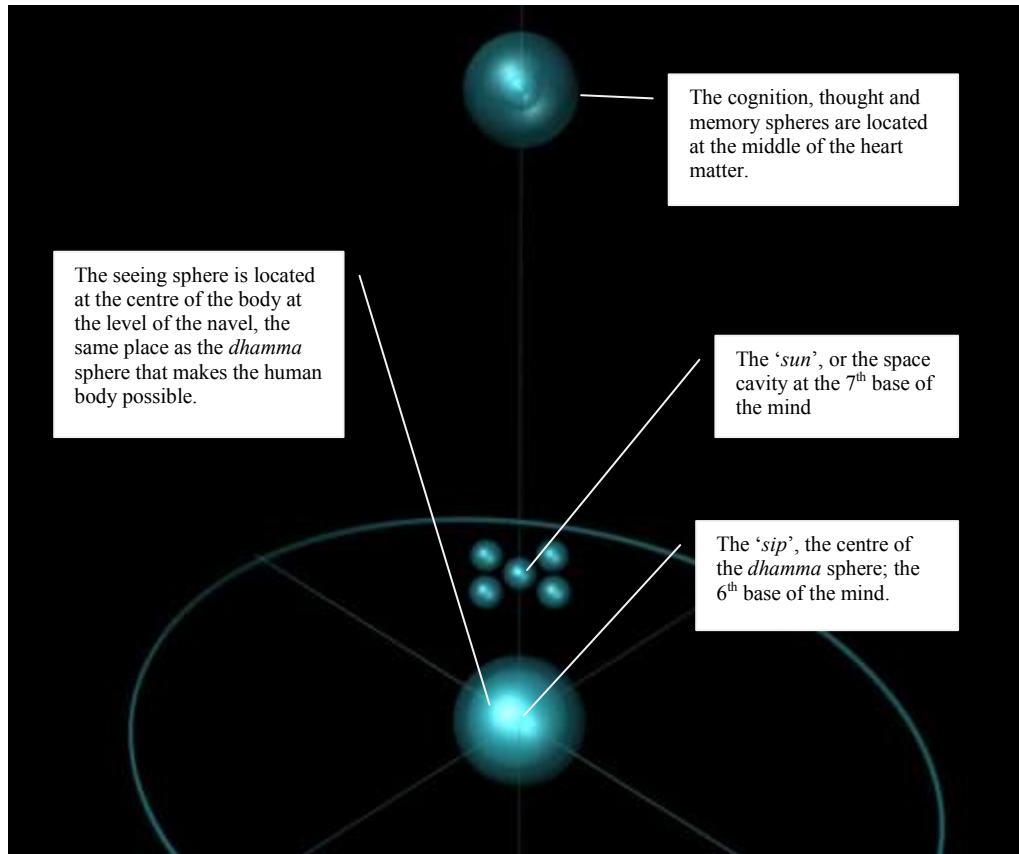
### **Stopping of the Mind [86]**

The stopping of the mind is the mental condition when all four spheres of the mind are merged as one at the centre of the *dhamma* sphere that makes the human body possible at the sixth base of the mind. D1 says:

We must force them [the spheres of the mind to] stop at a single point. Seeing, memory, thought and cognition must be unified into this single point at the centre of the human body. [Its location is] from the level of the navel horizontally straight to the back, [and at the same level] from the right side of the trunk horizontally straight to the left side. [Determine] an intersection by imagining a string is tightly [pulled] from the navel level to the back. Another string is tightly pulled from the right side of the trunk to the left side. The centre points of the two strings intersect. This point is called ‘*klang kak* [87]’. It is the centre of the *dhamma* sphere which makes the human body possible. It is pure, clear and the same size as the yolk of a chicken’s egg.<sup>152</sup>

---

<sup>152</sup> Ibid., pp. 5-6.

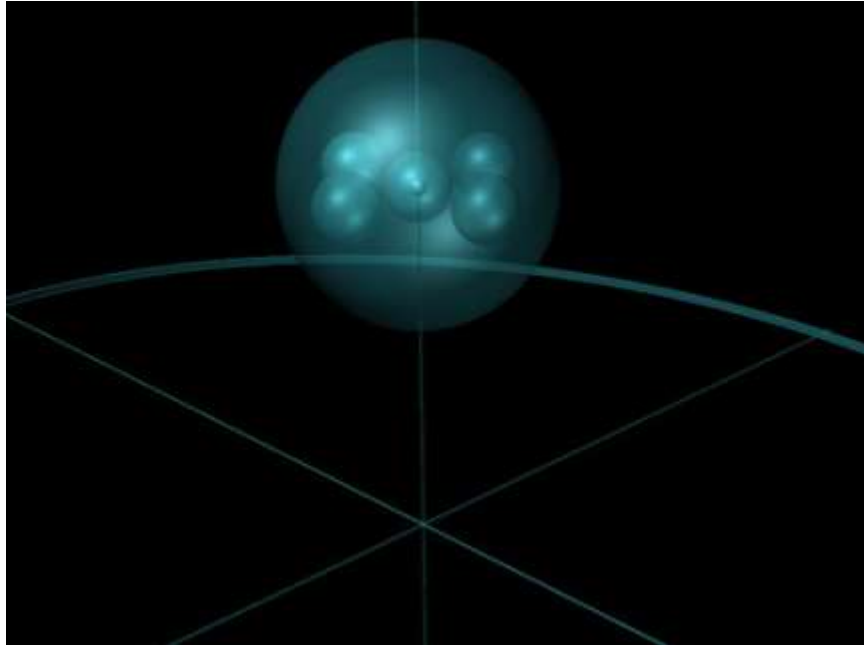


**Illustration 20:** The locations of the four spheres; seeing, memory, thought and cognition of the mind

According to the passage above, generally the spheres of the mind must be unified at the sixth base of the mind. However, based on my close reading of all documents studied in this dissertation, it seems that the spheres of the mind stop at the centre of the seventh base of the mind first. After that they are unified at the centre of the sixth base. This centre is called '*sip* [88]' because it is the end of 'the refined breath'.<sup>153</sup> After this phenomenon, the *dhamma* sphere will float from the sixth base up to the space cavity or the *sun* [89] at the middle of a space centre of the seventh base. The esoteric language for this moment is 'entering the *sip* and entering the *sun* [90]'. Gravitating of the mind into '*sip*' is called '*tok sun*'. This is the right stopping of the mind. These esoteric words are

<sup>153</sup> The crude breath is normally inhaled into the lungs; while the profound or refined breath is inhaled deeper until it reaches at end at the centre of the sixth base. This wind is called '*lompran* (ลมปราณ)'.

very important in *Vd.*<sup>154</sup> When the meditator experiences the condition of ‘*tok sun*’, he/she will feel that the whole body is abruptly falling down as in the sudden dropping of an elevator. This experience can be soft or strong according to the refinement of the mind.



**Illustration 21:** The image indicates the moment when the *dhamma* sphere making the human body possible floats from ‘*sip*’ at the sixth base up to ‘*sun*’ at the centre of the seventh base. This is called ‘entering *sip* and *sun*’.

After the spheres of the mind are properly unified and stopped at the centre of the seventh base, they will sink into the centre (ສິບ *sip*) of the *dmp* of the human. It will pull the centre of this sphere up to be in the same spot at the centre (ສູນຍ໌ *sun*) of the seventh base. The centre contains all the secret codes of the life. It is called ‘an original birth of *thattham*’. Its nature is very important and will be discussed after the discussion of the *pathamamagga* sphere.

---

<sup>154</sup> *Ibid.*, p. 6-7.

### The *dhamma* sphere making the human body possible

This *dhamma* sphere is also called ‘*dhammānupassanāsatipaṭṭhāna*<sup>155</sup>, or ‘*pathamamagga*’.<sup>156</sup> It is the first gate by which to enter the middle way and the only way (Pali: *ekāyanamagga*) to attain the enlightened bodies inside. It is also called the path taken by Buddhas and *arahants*. As the D1 states:

When [the meditator] sees the centre, the mind stops at the middle of that centre or at the centre of the clear sphere which is the same size as the moon or the sun. This sphere is called ‘*dhammānupassanāsatipaṭṭhāna*’, or what another interpretation calls ‘*pathamamagga* sphere’, the primary gate of the path to *nibbāna*. If the meditator wants to go to *nibbāna*, he must attain the centre of this sphere only. It is the only path; there is no other path. When [he] attains the centre of the ‘*sun*’ sphere, it is said [to be] ‘*pathamamagga*’. Another interpretation calls this ‘*ekāyanamagga*’ which is translated as the ‘one way’, with no second or separated way. This sphere is the one way called ‘*dhammānupassanāsatipaṭṭhāna*’. This is the ‘way to go’ of Buddhas and all *arahant* disciples in the universal worlds (สกนโลก *sakonllok*) and the universal *dhamma* (สกนลธรรม *sakonlatham*). The Buddha and *arahant* disciples will attain *nibbāna* only if [they] follow this path.<sup>157</sup>

This sphere is characterised by its clarity and brightness. It is the same size as the moon or the sun. The meditator sees this sphere with the mental eyes, not the physical eyes, after he/she has experienced *tok sun* condition. This is beyond the state of the three kinds of *nimittas*; *parikammanimitta*, *uggahanimitta* and *paṭiphāgganimitta* because it is identical with ‘the *pathamajhāna* sphere’. It is the primary aim of the meditator. Without seeing this sphere, the meditator is unable to develop his/her meditation to a degree where the *dhammakāyas* can be seen. Before seeing all inner bodies from the crudest to the most refined bodies<sup>158</sup>, the eighteen bodies must be seen clearly. The bodies are essential for studying *Vd* in both intermediate and advanced levels. Therefore, clarification of the concepts of these eighteen bodies will be undertaken.

---

<sup>155</sup> *Dhammānupassanā* means ‘concerning the mind-object’. *Satipaṭṭhāna* means ‘foundation of mindfulness’. So, *dhammānupassanāsatipaṭṭhāna* means the foundation of mindfulness concerning to the mind-object.

See NBD. pp. 165-6.

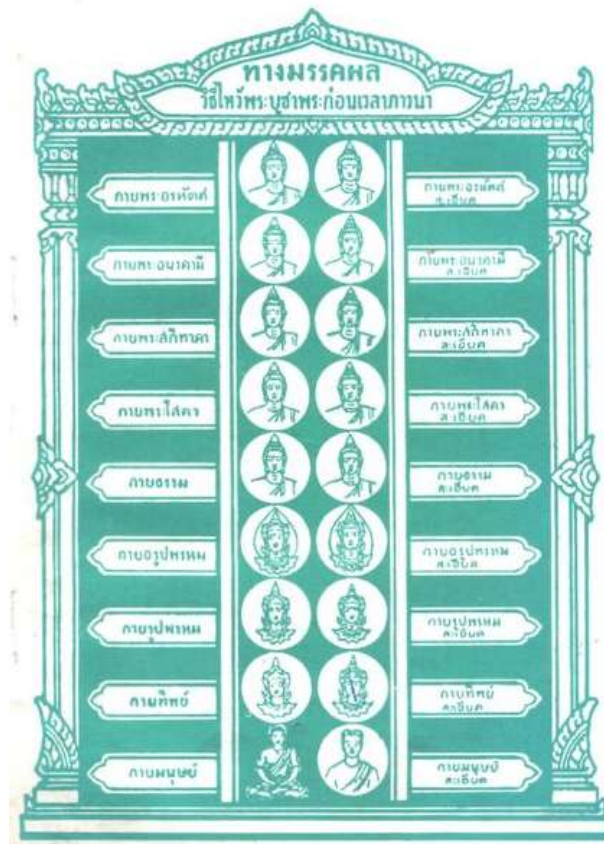
<sup>156</sup> D1., p. 8.

<sup>157</sup> Ibid., pp. 7-8.

<sup>158</sup> See the concepts of the inner bodies below.

### **Eighteen bodies [91]**

In regards to the system of the inner bodies, it is necessary to understand that *dhamma* phenomena are different to worldly phenomena. That is, in *dhamma* phenomena, larger and more refined forms are able to exist within smaller and cruder forms. For example, *arahant dhammakāya* which is twenty *wah* in diameter exists in the much smaller human body. When the meditator sees it in his/her meditation, it appears in the same way that an image of the mountain appears in a small mirror. As mentioned in all texts, an essential key of *Vd* is the process of attaining *dhammakāya* through these eighteen bodies. Without this, practitioners are unable to develop their meditation into the higher levels such as *jhānasamāpatti* (*jhāna* practice) and the recollection of past existences (*pubbenivāsānussatiñāṇa*). These eighteen bodies are:



**Illustration 22:** The diagram of eighteen bodies

### 1) The crude human body [92]

This body is the body presently living in the human realm. The meditator uses this body to practice meditation until he/she sees the ‘*duang-tham*’ or ‘*pathomma-mak*’ sphere.<sup>159</sup> Having kept his/her mind at the centre of all spheres which arise, he/she will then see another five spheres; *duang-sin* [93], *duang-samathi* [94], *duang-panya* [95], *duang-wimut* [96] and *duang-wimutti-yannathatsana* [97]. The size of these spheres is equal to the size of the yolk of a chicken egg.



**Illustration 23:** The crude human body<sup>160</sup>

### 2) The refined human body [98]

In the final sphere of the crude *mnk*, there is a refined *mnk*. It is the body that humans see in dreams. It is thus called a dreaming body (กายฝัน; *kai-fan*). In meditative vision, it generally looks much like the present human body at the age of about 25 years old or younger. The gender of this body depends on the gender of the meditator. It is sitting in the meditation posture in the same way as the crude *mnk* body. Inside this body are the six spheres mentioned in regard to the crude *mnk*. Their size is twice as big as that of the previous body.

<sup>159</sup> This first *dhamma* sphere is also called ‘*pathamajhāna*’ or “the First Absorption”. It is accompanied by 1) Thought-Conception (Pali: *vitakka*), 2) Discursive Thinking (Pali: *vicāra*), 3) Detachment or Concentration (Pali: *ekaggatā*), 4) Rapture (Pali: *pīti*) and 5) Joy (Pali: *sukkhā*). See CS. pp.219-226 or PBD. p. 61.

<sup>160</sup> The images of the inner bodies distributed by Dhammakaya Foundation in the book called ‘seeing *dhammas* (เห็นธรรม *hen tham*)’ written by Phadet Thattachiwo Bhikkhu.

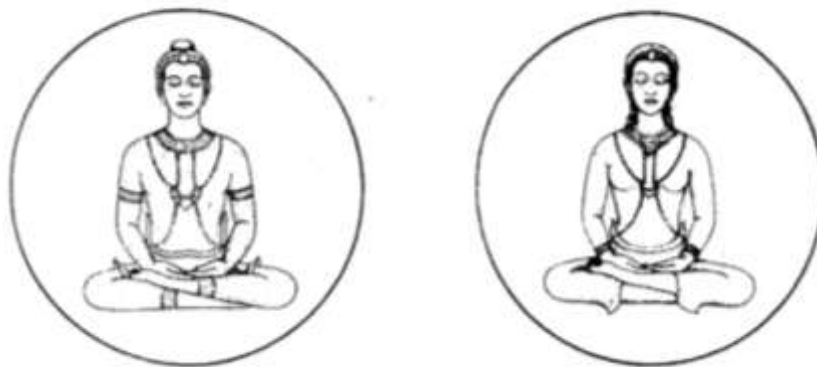
พระภาวนาวิริยคุณ, (แต่จ. ทัดฉวีโว). *เห็นธรรม*. กรุงเทพฯ: สำนักพิมพ์ ปฏิพัทธ์, 2004.



**Illustration 24:** The refined human bodies

### 3) The crude *dibba* body [99]

Inside the final sphere of the refined *mnk*, a crude *dbk* resides. It is the body taken for life in the heavens. Its clothes and decorations are celestial and beautiful. It looks like the *mnk* of the individual, but it has the appearance of a 16 to 18 year old. At this level, it has the same gender as the meditator. In this body, there are the six spheres<sup>161</sup> as mentioned above. Their size is three times larger than that of the crude *mnk*.



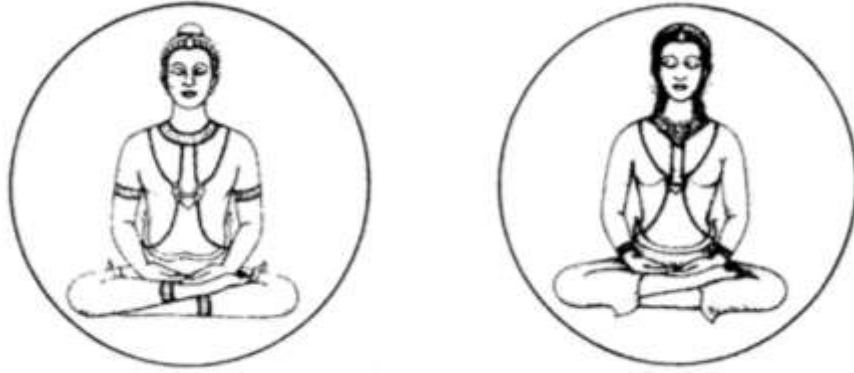
**Illustration 25:** The crude *dibba* bodies

<sup>161</sup> The first of these six spheres is also called ‘the second absorption’ or ‘*dutiyañhāna*’. It is accompanied with 1) Concentration (Pali: *ekaggatā*), 2) Rapture (Pali: *pīti*) and 3) Joy (Pali: *sukkhā*). See CS. pp. 219-226 or PBD. p. 61.



4) The refined *dibba* body [100]

This body resides in the *vimuttiñāṇadassana* sphere of the crude *dbk* as its counterpart. It is purer and more refined than the previous body. Inside this body are another six spheres. Their size is four times larger than that of the crude *mnk*.



**Illustration 26:** The refined *dibba* bodies

5) The crude *rūpabrahma* body [101]

This body resides in the *vimuttiñāṇadassana* sphere of the refined *dbk*. It is the body which resides in the *rūpabrahma* realms often called a ‘crude *pathamaviññāṇa* body’ (the body of the first consciousness). It is purer and more refined than the previous body. The cloth and decorations are more beautiful and refined than the previous bodies. Inside this body are another six spheres.<sup>162</sup> Their size is four times larger than that of the crude *mnk*. From the level of this body upwards, the beings have no gender because they do not need the happiness from sexual pleasure. The beings always have the superb celestial happiness.

<sup>162</sup> The first of these six spheres is also called ‘the third absorption or *tatiyajhāna*’. It is accompanied with 1) Concentration (Pali: *samādhi*) and 2) Joy (Pali: *sukkha*). See CS. pp. 219-226 or PBD. p. 61.



**Illustration 27:** The crude *rūpabrahma* body

6) The refined *rūpabrahma* body [102]

The counterpart body of the crude *rup* resides inside the *vimuttiñāḍassana* of the previous body. It is purer and more refined than the previous body. This body also has no gender. Inside this body are another six spheres. Their size is five times larger than that of the crude *mnk*.



**Illustration 28:** The refined *rūpabrahma* body

7) The crude *arūpabrahma* body [103]

Inside the last sphere of the refined *rup* is the crude *arup*. It is often called ‘the refined *pathamaviññāṇa* body’ (the refined body of the first consciousness). It is the body of the

*arūpabrahma* realms. It abides inside the body of the meditator. It has no gender and is more refined and beautiful than the previous body. In this body, there are another six spheres.<sup>163</sup> Their size is six times larger than that of the crude *mnk*.



**Illustration 29:** The crude *arūpabrahma* body

8) The refined *arūpabrahma* body [104]

The refined *arup* resides in the *vimuttiñāṇadassana* sphere of the previous body as its counterpart. This body is more refined than the previous body. Inside this body, there are another six spheres. Their size is seven times larger than that of the crude *mnk*.



**Illustration 30:** The refined *arūpabrahma* body

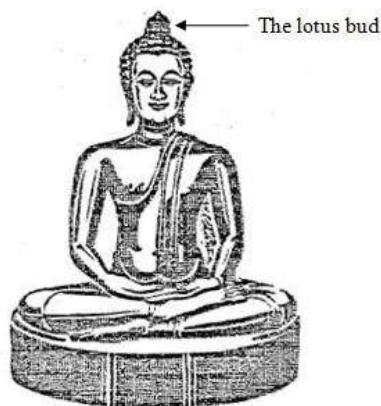
<sup>163</sup> The first sphere of these six spheres is also called ‘the fourth absorption or *catutthajhāna*’. It is accompanied with Joy (Pali: *sukkha*) and equanimity (Pali: *upekkhā*). See CS. pp. 219-226 or PBD. p. 61.

9) The crude *gotrabhū dhammakāya*<sup>164</sup> [105]

The crude *gtd* resides in the *vimuttiñāṇadassana* sphere of the previous body. It is the body in between the mundane (Pali: *lokīya*) and supra-mundane state (Pali: *lokutara*). It is not yet considered as one of the eight noble persons. This body is endowed with all characteristics of the great person. It has “the lotus bud”<sup>165</sup> [See: Illustration 31 below] on the top of its head. The body is clear, pure and crystalline. Inside the body are another six spheres. Their size is nine times larger than that of the crude *mnk*.



**Illustration 31:** The *dhamma* body



**Illustration 32:** The image of the *dhammakāya* as found in the D5

<sup>164</sup> The crude *gotrabhū dhammakāya* (ธรรมกายพระโคตรภูหยาบ *thammakai phra-khottaphu-hyap*).

<sup>165</sup> The lotus bud (เกดดอกบัวตูม *ket dok bua tum*).

10) The refined *gotrabhū dhammakāya* [106]

This body is the counterpart of the crude *gtd* which resides in the *vimuttiñāṇadassana* sphere of the previous *dhammakāya*. This body is purer and clearer than the previous body and it has all the characteristics of a Buddha with a clear lotus bud on the top of its head. Inside the body are another six spheres. Their size is ten times larger than that of the sphere of the crude *mnk*. The size of these spheres is equal to the length of its lap.

11) The crude *satāpanna dhammakāya* [107]<sup>166</sup>

This body resides in the *vimuttiñāṇadassana* sphere of the refined *gtd*. It has the same characteristics as the previous body but is bigger, purer and clearer. Its diameter is five *wah*. It is the *dhammakāya* of the *sotāpattimagga* person or the Path of Stream-Winning person. Inside this body are another six spheres. Their size is five *wah*.

12) The refined *satāpanna dhammakāya* [108]

This body resides in the *vimuttiñāṇadassana* sphere of the crude *std* existing as its counterpart. It has the same characteristics as the previous body, but is purer and clearer. Its diameter is also five *wah*. It is the *dhammakāya* of the *sotāpattiphala* person or the Fruition of Stream-Winning person. Inside this body are another six spheres. Their size is five *wah*.

13) The crude *sakadāgāmī dhammakāya* [109]<sup>167</sup>

This body resides in the *vimuttiñāṇadassana* sphere of the refined *std*. It has the same characteristics as the previous body, but is bigger, purer and clearer. Its diameter is ten

---

<sup>166</sup> The *satāpanna dhammakāya* (Pali: *Satāpanna dhammakāya*) is able to eliminate three kinds of fetters (Pali: *saṃyojana*): 1) False view of individuality (Pali: *Sakkāyadiṭṭhi*), because it considers that the form (Pali: *saṃkhāra*) is just the temporary house and the *dhammakāya* is permanent, happy and self, 2) doubt (Pali: *vicikicchā*), because it is able to attain the *dhammakāya* and remove the worldly bodies, 3) adherence to rules and rituals (Pali: *sīlabbataparāmāsa*), because the meditator truly attains the Triple Gem which is the *dhammakāya*, he does not seek for other refuges outside of Buddhism. See CS. pp. 27-63.

<sup>167</sup> The *sakadāgāmī dhammakāya* (Pali: *sakadāgāmī dhammakāya*) is able to eliminate more objective sensuality (Pali: *vatthukāma*) and ill-will or hatred (Pali: *byāpāda*). The one who becomes one with this *dhammakāya*, he has no ill-will or hatred. See CS. pp. 27-63.

*wah*. It is the *dhammakāya* of the *sakadāgāmimagga* person or the Path of Once-Return person. Inside this body are another six spheres. Their size is ten *wah*.

14) The refined *sakadāgāmī dhammakāya* [110]

This body resides in the *vimuttiñāṇadassana* sphere of the crude *skd*. It has the same characteristics as the previous body, but is purer and clearer. Its diameter is also ten *wah*. It is the *dhammakāya* of the *sakadāgāmiphala* person or the Fruition of Once-Returner person. Inside this body are another six spheres. Their size is ten *wah*.

15) The crude *anāgāmī dhammakāya* [111]<sup>168</sup>

This body resides in the *vimuttiñāṇadassana* sphere of the refined *skd*. It has the same characteristics as the previous body, but is bigger, purer and clearer. Its diameter is fifteen *wah*. It is the *dhammakāya* of the *anāgāmimagga* person or the Path of Non-Returner person. Inside this body, there are another six spheres. Their size is fifteen *wah*.

16) The refined *anāgāmī dhammakāya* [112]

This body resides in the *vimuttiñāṇadassana* sphere of the crude *angd*. It has the same characteristics as the previous body, but is purer and clearer. Its diameter is also fifteen *wah*. It is the *dhammakāya* of the *anāgāmiphala* person or the Fruition of Non-Returner person. Inside this body are another six spheres. Their size is fifteen *wah*.

17) The crude *arahant dhammakāya* [113]<sup>169</sup>

This body resides in the *vimuttiñāṇadassana* sphere of the refined *anāgāmī dhammakāya*. It has the same characteristics as the previous body, but is bigger, purer and clearer. Its

---

<sup>168</sup> The *anāgāmī dhammakāya* (ธรรมกายพระอนาคามีหยาบ, *thammakai-phra-anakhami-hyap*) is able to eliminate the refined sensual lust and ill-will. See CS. pp. 27-63.

<sup>169</sup> The Emancipated' body (Pali: *arahant dhammakāya*) is able to eliminate the higher fetter (Pali: *uddhambhāgiya saṃyojana*); 1) the greed for fine-material existence or attachment to realms of form (Pali: *rūparāga*), 2) the greed for immaterial existence or the attachment to formless realms (Pali: *arūparāga*), 3) the conceit or pride (Pali: *māna*), 4) the restlessness or the distraction (Pali: *uddhacca*) and 5) ignorance (*avijjā*). See CS. pp. 27- 63.

diameter is twenty *wah*. It is the *dhammakāya* of the *arahantmagga* person or the Path of emancipated person. Inside this body are another six spheres. Their size is twenty *wah*.

18) The refined *arahant dhammakāya* [114]

This body resides in the *vimuttiñāṇadassana* sphere of the crude *ahid*. It has the same characteristics as the previous body, but is superior, purer and clearer. Its diameter is also twenty *wah*. It is the *dhammakāya* of the *arahattaphala* person or the Fruition of emancipated person. Inside this body are another six spheres. Their size is twenty *wah*.

No.	Crude Bodies		Refined Bodies
17	Pali: <i>Hīna Arahant Dhammakāya</i> Thai: <i>Thammakai phra arahan hyap</i> (The Crude 'Emancipated' body)	18	Pali: <i>Panīta Arahant Dhammakāya</i> Thai: <i>Thammakai phra arahan laaiat</i> (The Refined 'Emancipated' body)
15	Pali: <i>Hīna Anāgāmi Dhammakāya</i> Thai: <i>Thammakai phra anakhami hyap</i> (The Crude 'Non-returner' body)	16	Pali: <i>Panīta Anāgāmi Dhammakāya</i> Thai: <i>Thammakai phra anakhami laaiat</i> (The Refined 'Non-returner' body)
13	Pali: <i>Hīna Sakadāgāmi Dhammakāya</i> Thai: <i>Thammakai phra sakathakhami hyap</i> (The Crude 'Once-returner' body)	14	Pali: <i>Panīta Sakadāgāmi Dhammakāya</i> Thai: <i>Thammakai phra sakathakhami laaiat</i> (The Refined 'Once-returner' body)
11	Pali: <i>Hīna Satāpanna Dhammakāya</i> Thai: <i>Thammakai phra sodaban hyap</i> (The Crude 'Stream-enterer' body)	12	Pali: <i>Panīta Satāpanna Dhammakāya</i> Thai: <i>Thammakai phra sodaban laaiat</i> (The Refined 'Stream-enterer' body)
9	Pali: <i>Hīna Gotrabhū Dhammakāya</i> Thai: <i>Thammakai phra Khottaphu hyap</i> (The Crude 'Converted' body)	10	Pali: <i>Panīta Gotrabhū Dhammakāya</i> Thai: <i>Thammakai phra Khottaphu laaiat</i> (The Refined 'Converted' body)
7	Pali: <i>Hīna Arūpa Brahmakāya</i> Thai: <i>Kai-aruppaphom-hyap</i> (The Crude <i>Arūpa</i> Brahma body)	8	Pali: <i>Panīta Arūpa Brahmakāya</i> Thai: <i>Kai-aruppaphom-laaiat</i> (The Refined <i>Arūpa</i> Brahma body)
5	Pali: <i>Hīna Rūpa Brahmakāya</i> Thai: <i>Kai-ruppaphom-hyap</i> (The Crude Brahma body)	6	Pali: <i>Panīta Rūpa Brahmakāya</i> Thai: <i>Kai-ruppaphom-laaiat</i> (The Refined Brahma body)
3	Pali: <i>Hīna Dibbakāya</i> Thai: <i>Kaithip-hyap</i> (The Crude Celestial body)	4	Pali: <i>Panīta Dibbakāya</i> Thai: <i>Kaithip-laaiat</i> (The Refined Celestial body)
1	Pali: <i>Hīna Manussakāya</i> Thai: <i>Kai-manut hyap</i> (The Crude Human body)	2	Pali: <i>Panīna Manussakāya</i> Thai: <i>Kai-manut-laaiat</i> (The Refined Human body)

**Table 01:** 18 bodies of the Dhammakaya Meditation

As mentioned, all elements are necessary for understanding of *Vd* at the elementary level. The concepts of the intermediate and the advanced level will be discussed next.

### Intermediate level

An intermediate level of *Vd* can only be practised by the meditator who has attained the *arahant dhammakāya*. Without this, it is impossible. The *Vd* at this level is introduced mostly in the D2. Examples are: the method to attain *dhammakāya* through the *dhamma* spheres, *jhāna* practices, inner *kasīṇa* practices for seeing the realms and the bodies from the crudest to most refined status etc. The practices at this level are known among the *Vd* followers as ‘*witcha-phoeiphae* (knowledge of teaching) [115]’. This level of practices will be explained in more detail in Chapter 4.

### Advanced level

The highest level of *Vd* includes both elementary and intermediate levels. This level requires solid understanding as well as skillfulness in practices of the former two levels. The practices in this level are introduced mostly in the D3, D4 and D5. At the beginning, I mentioned that the extraordinary path and outcomes volume three has been lost. However, I came across it by chance. This book is called ‘*Yutthaoithi lea Yutthasat Khong Kansasang Thattham [āsavakkhayañāṇa] Chan Sung*’ which can be translated as ‘Tactics and Strategies for purifying *thatthams* (the knowledge of the cessation of mental intoxication)’. This book is a free publication. However, it is only given to the meditator who has attained the *dhammakāya* on the decision of a senior monk named ‘Phraphawanakosonthera’.<sup>170</sup> This level of *Vd* relates to the numerous practices involved such as 1) multiplication of the bodies, inserting and shuffling of the bodies, 2) six *dhātu* practices, 3) the four noble truths (Pali: *ariyasacca*), 4) the sets of bodies and 5) methods to attain *nibbāna* with *dhammakāya*. Further details will be given in Chapter 4, 5, 6 and 7.

---

<sup>170</sup> TN. pp. 36-7.



## Key Elements of the Practices

As mentioned earlier, this chapter aims to provide the elements to facilitate comprehension of *Vd*. Although this chapter has already presented many elements of *Vd*, in order to avoid confusion, some additional important elements need to be clearly understood. These include esoteric language, significance of the bases of the mind, the original birth of *dhātudhamma* and systems of inner bodies.

### Esoteric language

The technical language used in *Vd* mostly follows Pali words. The Pali terms are used to express names of the realms, conditions of the mind, inner spheres and inner bodies. However, Thai technical terms are often used in order to explain certain performances of *dhammakāya*. These terms, of course, have different meanings. For example, the word ‘*chong-tha-non* (จองถนน)’ means ‘booking the road’ in the Thai language. However, when it is used in the esoteric way, it means ‘to perform a particular performance (วิเศษ *witcha*, Pali: *vijjā*) from the crudest body to the most refined body’.<sup>171</sup> The word ‘*sip* (สิบ)’ in Thai means ‘ten’. Yet, it refers ‘the end of the refined breath’. The documents provide explanations for most Thai esoteric terms. However, some expressions are not explained, such as ‘*ai*’ (ไอ; stream), ‘*kaet*’ (แก๊ส; gas), ‘*klot-kin*’ (กรดกิน; be eaten by acid) and ‘*lalai*’ (ละลาย; melted).<sup>172</sup> The meanings of these words can be roughly understood according to the context; however, there is a need to consult the experts in this area. This esoteric language is very frequently used in the D3, D4 and D5. Some meanings of these terms will be provided in Chapter 5, 6 and 7 below. Having understood of concepts of the esoteric language, the significance of the seven bases of the mind will be discussed next.

---

<sup>171</sup> D4. p. 95.

<sup>172</sup> D3. p. 78.

### Significance of the seven bases of the mind

The use of seven bases is very significant. In the basic practice, these bases are used as a path bringing the mind to the seventh base. Its spiritual function is to provide the path for the rebirth of the being.<sup>173</sup> As understood in Thai, the breath is called ‘*lomhaichai* [116]’ translated as ‘the wind which disappears in the mind’ because the wind that humans inhale goes through the centre of the spheres of the mind; viz. it goes through the centre of the *viññāṇa* sphere, the *citta* sphere and the memory sphere at the same level of the heart. Thereafter, the refined part of the wind reaches the end at the centre of the seeing sphere at the sixth base at the level of the navel. In other words, the use of *nimit* with the bases of the mind aims to bring the spheres of the mind into the upper body to be unified with the seeing sphere in the lower part of the body. When the spheres of the mind are perfectly unified, they will float from the sixth base to the *sun* at the seventh base of the mind. Then the mind is able to go through the inner path. At the advanced level of practice, there are several bases used for particular purposes.

First, the third base is the door of the mind. In the basic practice, it is used in order to direct the consciousness within<sup>174</sup> that is, to counter the natural tendency of the mind to wander through the outer world. In meditation practice, it is important to bring it back to the inner world inside the body. At the advanced level, this base is the door that the inner bodies use to leave the human body.<sup>175</sup> As the D4 says:

---

<sup>173</sup> D1. p. 37.

<sup>174</sup> Ibid., pp. 36-7 and p. 41.

<sup>175</sup> In esoteric practice of Somdet To (1788-1872; B.E. 2331-2415), known formally as Phra Buddhachan To Phomarangsi, one of the most famous meditative masters during the Rattanakosin Period, Thailand, there are three methods of drawing the mind out of the body.

1. The first method is called ‘ภาวะการถอดจิตวิญญาณที่เกิดจากการรวมทับพลันกับกายทิพย์’ translated as ‘the status of drawing the mind [out of the body] caused by the [mental] sudden combination [of the mind] with the *dbk*’. In this practice, when the mind is concentrated, the *dbk* inside the physical body will be unified at the back of the head (ท้ายทอย *thai-thoi*) or the occiput. It will then directly pass the temples (กระหมับ *kra-map*) on both sides of the head and stay at the forehead. Thereafter, it becomes a light beam outside the physical body. At this moment, the mind will be suddenly thrilled and the body is weightless. The meditator concentrates on the light beam until it is still. He then mentally changes the light beam into a sphere. If the mind is well concentrated at the centre of the sphere, the sphere will be clear. The meditator then is conscious inside the physical body and sends the

Set the *pathamamagga* sphere in the *dbk*, until the crude *pathamaviññāṇa* (*rup*) body arises. Purify it until it can be seen clearly. Then draw this body out of the human body through the cavity (โพรง *prong*) of the nerve centre in the head. Send it up to the sixteen levels of the *rūpabrahma* realm in order to investigate the *rūpabrahma* realms and communicate with the beings. Then, come back by entering the cavity of the nerve centre [just] as when it went out. The crude *pathamaviññāṇa* body has no gender; it is neither female nor male and is one cubit high and clearer than the *dbk*.<sup>176</sup>

Second, the sixth base is significant in two aspects. The first is that it is the base of the *dmp* of the human body. At the centre of this sphere, there is the very small sphere of the original birth of *dhātudhamma*. Its size is equal to the tip of a needle. Inside this little sphere, there are various layers of spheres that meditators have to see while they are performing *Vd* at the advanced level, such as five *khandhas*, six internal *āyatanas*, eighteen *dhātus*, twenty two *indriyas* and the four noble truths.<sup>177</sup>

---

mind wave (กระแสจิต *kra-sae-chit*) existing in his thought through the central point in between the eyebrows to the clear or crystal sphere. He then determines the *citta*-sphere inside the body again and the *dbk* will come back to the physical body.

2. The second method is called ‘การปรับจิตจากดวงแก้วเป็นกายทิพย์’ translated as ‘the transformation of the crystal sphere as the celestial body’. In this practice, the meditator removes his sphere of the mind from this physical body through the central point between the eyebrows. He then develops this sphere as the subtle *mnk*. It is called ‘*dibba* body’. If the mind stands still, this body is seen as the real physical body. When the level of the concentration is intense, this refined body will be able to do, speak and move as the crude *mnk*.
3. The third is called ‘ถอดจิตจากกึ่งกลางระหว่างคิ้ว’ translated as ‘the removing of the mind at the central point between the eyebrows’. In this practice, the meditator concentrates on the point about the bridge of the nose between the eyebrows. He also is sub-conscious at the top part of the back of the head. This will strongly unify the mind at the forehead. The mind then will be forcefully pushed out of the physical body into the space. With the strength of the pushing, the physical body will be shocked in the short moment. When the meditator gains consciousness, he will realise that he is floating in space. (The master of this tradition does not recommend practice of this method)

อรุณกุศล, แสง. แนวคำสอนสมเด็จพระโต สมภาณี ทางสงบ ถอดจิต. กรุงเทพฯ: ชมรมธรรมโมตรี, 2011.pp. 343-50.

Arunkuson, Sang. *The teachings of Somdet To; Meditation, the calming path, Removing of the mind*. Bangkok: Mitritham group, 2011. pp. 343-50.

<sup>176</sup> D4. pp. 23-4.

<sup>177</sup> D3. pp. 7-24.

layers	Name	Example of the elements
Outermost	The original Birth of the <i>dhātudhamma</i>	The same size as the tip of a needle
1-5	Five <i>khandhas</i> ( <i>Pañca-khandha</i> )	1) <i>rūpa</i> , 2) <i>vēdanā</i> , 3) <i>saññā</i> , 4) <i>saṃkhāra</i> and 5) <i>viññāṇa</i> <sup>178</sup>
6-11	Six internal <i>āyatanas</i> ( <i>Ajjhittikāyatana</i> or internal sense-fields)	1) <i>cakkhāyatana</i> , 2) <i>sotāyatana</i> , 3) <i>ghāṇāyatana</i> , 4) <i>jivhāyatana</i> , 5) <i>kāyāyatana</i> and 6) <i>manāyatana</i> <sup>179</sup>
12-29	Eighteen <i>dhātus</i> (The eighteen element spheres)	1) <i>cakkhudhātu</i> , 2) <i>rūpadhātu</i> , 3) <i>viññādhātu</i> etc. <sup>180</sup>
30 -51	Twenty-two <i>indriyas</i> (The twenty-two spheres of faculties)	1) <i>cakkhudriya</i> , 2) <i>sotindriya</i> 3) <i>ghāṇindriya</i> etc. <sup>181</sup>
52-55	The four noble truth (The four kinds of spheres of the truths)	1) <i>dukkha</i> , 2) <i>samudaya</i> 3) <i>nirodha</i> 4) <i>magga</i> <sup>182</sup>

**Table 02:** The table indicates the elements existing in the original birth at the centre of the *dhamma* sphere, that makes human body possible.

Third, the seventh base is the enlightened point of beings. As mentioned above, there are five centres in this base. At the centre of the space centre, there is the space cavity that is the enlightenment point. After the spheres of the minds are unified as one at the *sun*, the unified mind will sink into the *sip*. It then will float from the *sip* up to the *sun*. At the same time, it also causes the *dhamma* sphere which makes the human body possible to float from the sixth to the seventh base. The centre of seeing, memory, thought and

<sup>178</sup> They are the spheres of 1) corporeality, 2) feeling, 3) perception, 4) mental formation and 5) consciousness.

<sup>179</sup> They are the spheres of 1) eyes, 2) ear, 3) nose, 4) tongue, 5) body and 6) mind.

<sup>180</sup> The eighteen elements spheres are 1) eye element (Pali: *cakkhu dhātu*), 2) visible-data element (Pali: *rūpa dhātu*), 3) eye-consciousness element (Pali: *cakkhuvīññāṇa dhātu*), 4) ear element (Pali: *sota dhātu*), 5) sound element (Pali: *sadda dhātu*), 6) ear-consciousness element (Pali: *sotavīññāṇa dhātu*), 7) nose element (Pali: *ghāṇa dhātu*), 8) odour element (Pali: *gandha dhātu*), 9) nose-consciousness element (Pali: *ghānavīññāṇa dhātu*), 10) tongue element (Pali: *jivhā dhātu*), 11) flavor element (Pali: *rasa dhātu*), 12) tongue consciousness element (Pali: *jivhāvīññāṇa dhātu*), 13) body element (Pali: *kāya dhātu*), 14) tangible-data-element (Pali: *phoṭṭhabba dhātu*), 15) body-consciousness element (Pali: *kāyavīññāṇa dhātu*), 16) mind element (Pali: *mano dhātu*), 17) mental-data element (Pali: *dhamma dhātu*) and 18) mind-consciousness element (Pali: *manovīññāṇa dhātu*). PBD.pp. 266-7. See more details in Chapter V.

<sup>181</sup> They are the inner spheres of 1) eye faculty (Pali: *cakkhudriya*), 2) ear faculty (Pali: *sotindriya*), 3) nose faculty (Pali: *ghāṇindriya*) and etc. See more details in Chapter V.

<sup>182</sup> These refer to the spheres of 1) suffering, 2) the cause of suffering, 3) the extinction of suffering and 4) the path of the extinction of the suffering. See the concepts of the spheres of the four noble truths in Chapter IV.

cognition will be co-present within the enlightenment spot. Then, the mind is able to see the truth within the original birth of *dhātudhamma* inside the *dmp* of the human body. The seventh base is the most important point of *Vd*. Without this, the meditator is unable to see *dhammakāya*. Without *dhammakāya*, the meditator is unable to become enlightened. Without enlightenment, beings cannot attain *nibbāna*. In other words, the meditator uses the eyes of *dhammakāya* to see the four noble truths and to obtain enlightened knowledge. By the means of *dhammakāya*, he/she is able to perform *jhānasamāpatti* practices for attaining *nibbāna*. [See more detail in chapter 4.]

As noted earlier, the sixth base is significant in *Vd* as it is the location of the *dhamma* sphere which makes the human body possible. The original birth of *dhātudhamma* is within this sphere. This sphere is essential because it keeps all the profound secret codes of life. Therefore, its concept should be clarified next.

### **The original birth of *dhātudhamma***

In *Vd*, there are three elements of enlightenment in the basic practice. The first is the unified mind composed of seeing, memory, thought and cognition. The second is the centre of the seventh base or ‘*sun*’. The third is ‘*sip*’ located at the centre of the *dmp* of the human body. In this natural phenomenon, the *sip* is the place of residence for a being before it takes birth. The spiritual being stays at the centre of this sphere in the sixth base of a prospective father for some period of time. The *viññāṇa* of the baby to be will motivate the prospective father and mother to have sexual intercourse. When the mind of these three persons are merged as one during sexual intercourse, when the parents reach the peak of physical sexual orgasm, the mind of the baby will be pulled into the mother’s womb<sup>183</sup>. The D1 explains that:

---

<sup>183</sup> D1. p. 37.

The centre is called ‘*sun*’. Why is it called ‘*sun*’? It is the central point beings use to take a birth.<sup>184</sup> When beings are going to take birth, they will come to stay at ‘*sip*’. The refined *mnk* will stay inside that *dhamma* sphere. While the father and mother are assembling the elements properly<sup>185</sup>, [the mind of beings] will sink quickly. After that event, it will float upwards to the centre of the body two fingers breadth [above the navel] [the seventh base].<sup>186</sup>

The D3 provides more details about the rise of the original birth of *dhātudhamma* which arises while the refined being is taking birth and enters the *sip* and the *sun*.

The reason to call it as the ‘original birth of *dhātudhamma*’ [is because it] refers to the birth from the origin (กำเนิดที่มาจากเดิม *kamnoet thi ma dang doem*) i.e. it arises while [the spiritual being is coming to take birth] enters ‘*sip*’ and ‘*sun*’, and it has the same size as an egg yolk of a hen. When it abides in the stomach of the father, the original birth of *dhātudhamma* is a clear and pure sphere. When four elements of seeing, memory, thought and cognition of a father, a mother and a child [to be] are merged as one, this condition will pull the original birth of *dhātudhamma* in the stomach of the father to a mother’s ovary (อุมตลูก *aumotluk*). Then, it will be connected with *kamnoet* (cell) of the human which is as small as a drop of sesame oil left on the tip of a yak’s hair shaken seven times by a man. Then it becomes ‘*kalalarūpa* (ovulation)’. There are four layers of the refined original birth of *dhātudhamma* existing within the ovulation. The ‘*kamnoet*’ of fertilisation (ovulation) is alternatively called ‘the crude original birth’ of human. There are also four layers of the crude original birth covering the [refined original birth]. Then, ‘*kamnoet*’ of fertilisation (oocyte) is ready to be fertilised in the ovary of the mother. Thereafter, the crude original birth will expand its crude parts in the final period. It becomes a final set of the four clear spheres covering previous sets; [the first set and the second set]. It is ready to be developed as a gross body in periods; [baby, child, adult] until it is old and finally died.<sup>187</sup>

According to this, this spot is called ‘the original birth of *dhātudhamma*’. In the advanced level, the original birth of *dhātudhamma* contains all the secret codes of life. That is, there are three layers of original birth. The first is in the refined status that cannot be seen

---

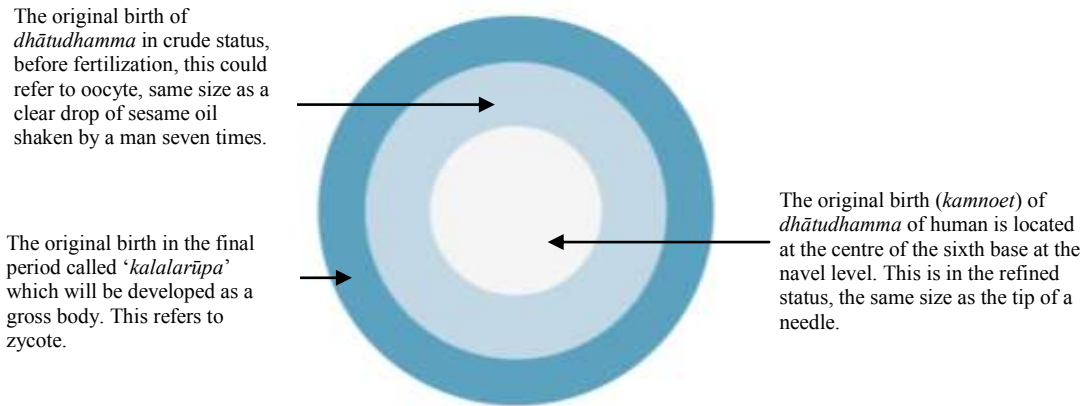
<sup>184</sup> At the middle of this centre is the original birth, round, clear and pure, the same size as a papal (Bodhi) seed. Within the original birth is the refined ‘sending and receiving mechanisms’ of the human. It works in cooperation with the ‘sending and receiving mechanisms’ of the realms in order to send and receive the mind of the being to be reborn in the realms [See the concept of sending and receiving mechanisms above].

<sup>185</sup> The father and the mother are having sexual intercourse, until the embryo and the sperm are properly fertilised.

<sup>186</sup> Ibid.

<sup>187</sup> D3. pp. 29.

by physical eyes. Its size is the same as the tip of a needle. It contains true knowledge within. The second is the crude original birth, in other words, an oocyte inside a mother's womb. Metaphorically, it is as small as a clear drop of sesame oil left on the tip of the yak's hair after being shaken by a man seven times. The crudest part of the original birth of *dhātudhamma* is the third called '*kalalarūpa*'. Scientifically, it is 'zycote' or a fertilised cell which is ready to develop as a human body.<sup>188</sup>



**Illustration 33:** The structure of the original birth of *dhātudhamma*

When the original birth in the crude and crudest layers is developed physically as a human body, the refined original birth still abides in the human body at the centre of the *dmp*. Metaphorically, the refined original birth works as the storage of the true knowledge (Pali: *saccadhammas*) or the secret codes of life. When it is opened with the key of the '*sun*' (centre) at the seventh base, the spheres of the mind that are stopped at this base will act as a reader. They will be able to access all stored knowledge. All hidden knowledge inside this storage will be revealed. The meditator, now able to access inner knowledge, will see the truths of life. All practices of *Vd* begin with this mental process. Thereafter, the meditator will be able to systematically attain all inner bodies and spheres.

<sup>188</sup> D3. pp. 27-9.

### Systems of inner bodies

The eighteen bodies from the crude human body to the refined *arahant dhammakāya* is the main inner body system the meditator must first attain. Thereafter, they can be developed for seeing other systems of inner bodies. In fact, systems of the inner bodies play an essential role in all practices of *Vd*. All practices at the high level require attainment of inner bodies. Therefore, the concepts related to the inner bodies must be clearly comprehended. The systems of inner bodies can be categorised into four following aspects.

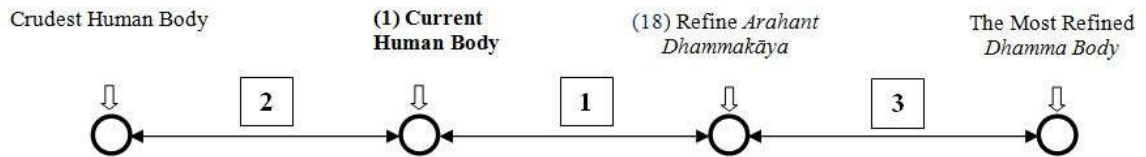


Illustration 34: Systems of bodies

#### 1) From (1) the crude human body to (18) the refined *arahant dhammakāya*

This first system is a standard pattern for attaining *arahant dhammakāya* beginning with attainment of a *dhamma* sphere in the crude *mnk* and finishes at attaining of the *arahant dhammakāya* [See illustration 33, no. 1 above]. This system contains only 18 bodies.

#### 2) From ‘the crude human body’ to ‘the crudest human body [117]’

The second system can be explained that having counted (1) a crude or current *mnk* as the middle body, there are cruder human bodies inside which are bigger than the current body. The crudest body is the largest body. Its size is bigger than the *phopsam* [See: Illustration 33, no. 2]. As the D2 says:

See [the bodies] reversibly until passing the crude *mnk* until you reach the biggest body. It has very crude skin, huge body hairs and huge hair accordingly. This is the crudest body (กาศสุตทหยาบ *kai sut hyap*).<sup>189</sup>

The bodies in this set look similar to the human body. Yet, their status and size vary.

<sup>189</sup> D2. p. 27.



### 3) From ‘the crudest human body’ to ‘the most refined *dhammakāya* [118]’

The third system is a combination of all bodies from the two groups mentioned above. The bodies from the crudest *mnk* to the current human body are categorised into the first group. It contains the human bodies in countless number [See: Illustration 33, no. 2]. Counting from the current *mnk* to the refined *arahant dhammakāya*, the total number of bodies is eighteen [See: Illustration 33, no.1]. From the refined *arahant dhammakāya* to the most refined *dhammakāya*, the number of bodies is countless [See: Illustration 33, no. 3]. It should be understood that the number of the inner bodies is uncountable by mundane bodies: 1) *mnk*, 2) *dbk*, 3) *rup* and 4) *arup*. It is countable by the supramundane bodies which are the *dhammakāyas*. Due to the vast number of inner bodies, the numeric system below is used by the meditator in order to calculate the number of the bodies they attained.

#### The method for counting *asamkhaya* [119]

- |  |  |
|--|--|
| 1) Zero, ten, a hundred, a thousand, ten thousand, a hundred thousand, a million, <i>koṭi</i> (ten million), ten thousand <i>koṭi</i> and a hundred thousand <i>koṭi</i> . |  |
| 2) Ten million <i>koṭi</i>   | is <i>pakoṭi</i>                         |
| 3) Ten million <i>pakoṭi</i>   | is <i>koṭipakoṭi</i>                     |
| 4) Ten million <i>koṭipakoṭi</i>   | is <i>nahut</i>                          |
| 5) Ten million <i>nahut</i>  | is <i>ninnahut</i>                       |
| 6) Ten million <i>ninnahut</i>   | is <i>akkhobhini</i>                     |
| 7) Ten million <i>akkhobhini</i>   | is <i>bindu</i>                          |
| 8) Ten million <i>bindu</i>  | is <i>abbhuda</i>                        |
| 9) Ten million <i>abbhuda</i>  | is <i>nirabuda</i>                       |
| 10) Ten million <i>nirabuda</i>  | is <i>ahaha</i>                          |
| 11) Ten million <i>ahaha</i>   | is <i>abba</i>                           |
| 12) Ten million <i>abba</i>  | is <i>aṭaṭa</i>                          |
| 13) Ten million <i>aṭaṭa</i>   | is <i>sogandhika</i>                     |
| 14) Ten million <i>sogandhiga</i>  | is <i>upala</i>                          |
| 15) Ten million <i>upala</i>   | is <i>kamula</i>                         |
| 16) Ten million <i>kamula</i>  | is <i>pamuda</i>                         |
| 17) Ten million <i>pamuda</i>  | is <i>punḍika</i>                        |
| 18) Ten million <i>punḍika</i>   | is <i>akathāna</i>                       |
| 19) Ten million <i>akathāna</i>  | is <i>mahākathāna</i>                    |
| 20) Ten million <i>mahākathāna</i>   | is one <i>asamkhaya</i> . <sup>190</sup> |

<sup>190</sup> D4. pp. 42-3.

The bodies are arranged in groups. Each group has a particular name and a particular number of inner bodies. For example, the D4 explains that:

The *mnk, dbk, rup, arup, dhamma* body, and the more refined bodies from the crudest to the most refined status are called ‘first *thao*’ (ເທົາໜຶ່ງ) as the bowls are overlapped like a ‘*thao* [120]’.<sup>191</sup>

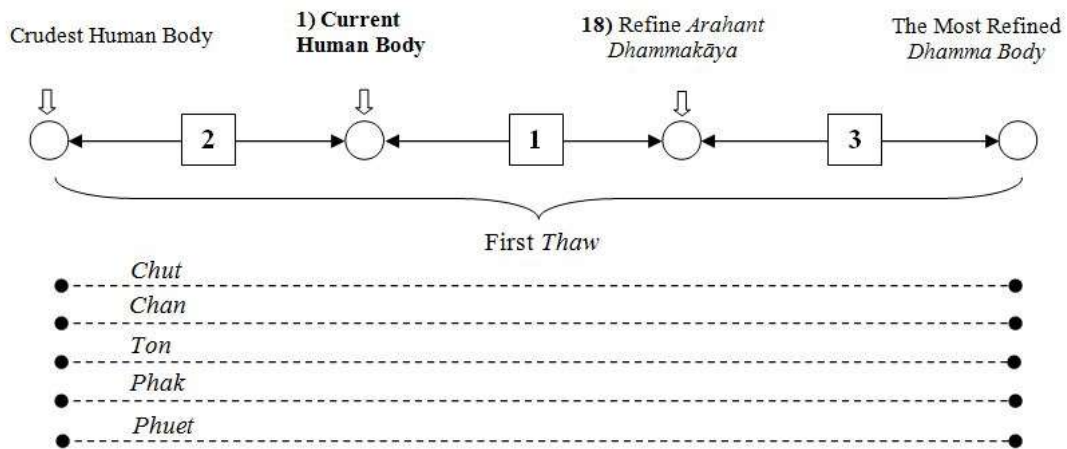
The bodies of one ‘*thao*’ are overlapped in a forward order from the crudest to the most refined status and are one ‘*chut* [121]’.

The bodies of one ‘*chut*’ are multiplied and overlapped in a forward order from the crudest to the most refined status and constitutes one ‘*chan* [122]’.

The bodies of one ‘*chan*’ are multiplied and overlapped in a forward order from the crudest to the most refined status and constitute one ‘*ton* [123]’.

The bodies of one ‘*ton*’ are multiplied and overlapped in a forward order from the crudest to the most refined status to constitute one ‘*phak* [124]’.

The bodies of one ‘*phak*’ are multiplied and overlapped in a forward order from the crudest to the most refined status to constitute one ‘*phuet* [125]’.<sup>192</sup>



**Illustration 35:** The method for counting of the inner bodies

These inner body systems are significant at the advanced level of *Vd*. Intellectual understating of these systems, attaining and seeing these bodies is far more important. In

<sup>191</sup> Something that is overlapped in layers (ເທົາ, *thao*).

<sup>192</sup> *Ibid.*, pp. 94-6.

addition, there is a system of other inner bodies called ‘*kaiyasit* (กายสิทธิ์)’ existing as its counterpart.

### ***Kaiyasit*** (the escorts) [126]

The escort is a counterpart body of the *mnk*. However, it is not a part of the inner bodies mentioned above. It has all kinds of inner bodies from the crudest to the most refined body as in the *mnk*, but they exist within like the inner layers of a human’s bodies. The escort’s duty is to take care of the human by providing all kinds of environments such as natural wealth or weather etc.<sup>193</sup> The D3 says:

The method for seeing small realms, large realms of *kaiyasit* is the same as the method for seeing *nipphan*, *phopsam* and *lokan* and the five bodies from the crudest to most refined status of the human...The difference is that the centres of the things (Pali: *dhātudhamma*) of *kaiyasit* always wrap the centres of the same kinds of things of the human. They all have a pair of everything viz. there is the centre of the thing of the *mnk*. There is the centre of the same thing belonging to *kaiyasit* wrapping inside the centre of such thing of *mnk*. It is similar to the bark wraps of the trunk of a tree. It is similar to the centre of the realm, *nipphan*, *lokan* and body, when you see inside the centre of them; you will see the realm, *nipphan*, *lokan* and bodies of such body.<sup>194</sup>

These escorts always take care of the human body. The levels of environments depend on the levels of the perfections (Pali: *pāramī*) of each individual. Its inner body systems are similar to that of the inner bodies of a human. All bodies of *kaiyasit* have their own realms. The only difference is the centres of bodies and the realms of *kaiyasit* always wrap the centres of the bodies and realms of the *mnk*.

## **Conclusion**

In order to eradicate the idea that *Vd* is an adaptation of other practices, this dissertation studies all the primary texts of *Vd*. Due to the complexity of the material found in the original texts of *Vd*, this chapter has provided various elements for a proper understanding of the essential concepts. To summarise:

---

<sup>193</sup> D2. pp. 41-2.

<sup>194</sup> D3. pp. 61-3.

1. The spheres of *thattham* are the original factor of everything which exists in the universe. These spheres are the primary element of all bodies and realms and are divided into two categories. The first, *wirakhathat-tham*, is the level where the bodies and realms exist and are beyond the control of impurities. In other words, this level is the body and the realm of *arahant-dhammakāya* which has its realm called ‘*nibbāna*’. The second, *sarakhathat-tham*, is subdivided into two levels; *asangkhatathat-tham* and *sangkhatathat-tham*. The first of these is the level of the remaining *dhammakāyas* existing beyond the control of impurities but suppressed by the fetters or bondages (Pali: *saṃyojanas*). The *sangkhatathat-tham* level is where all bodies and realms are fully under the control of impurities. The bodies at this level refer to those from ‘*kai arupppaphom*’ to ‘*kaisatlokan*’; while, the realms refer to the realms from ‘*aruppaphop*’ to ‘*lokan narok*’.

2. Regarding cosmology, the texts explain that there are eight types of super cosmic realms or *thatthams* which are divided into three groups, namely, white, black and grey. The first two fight in order to govern all of the *thatthams*; while, the grey will be subject to the winner. Inside the super cosmic realm are a number of sub-realms consisting of three major realms inside: *nipphan*, *phopsam* and *lokan*. *Nipphan* is the residence of the *arahant-dhammakāyas* of the Buddha and his disciples. *Phopsam* consists of three sub-realms: *aruppaphop*, *ruppaphop* and *kammaphop*. It is the place for those who are under the control of impurities such as *aruppaphom*, *rupaphom* and *thewada* or *kaithip* etc. while, the *lokan* is the place for beings who have committed the most demerit deeds. The *kammaphop* is where *sawans* or heavens, *loks* or worlds, and *naloks* or hell are located.

3. This dissertation classifies the practices of *Vd* into three levels: elementary, intermediate and advanced. The aims of the first level are to first attain the *pathommamak* sphere. This is followed by the attainment of the *arahant dhammakāya*. At this level, meditators understanding things such as meditation posture, seven bases of the mind, *nimit* and stopping the mind, and so on. The intermediate level aims to obtain the knowledge of self and universe such as *khan* 5, *ayatana* 12 and *that* 18. My fieldwork has

revealed that, it is known among the disciples of Sot Bhikkhu as ‘the knowledge of teaching (วิชชาเผยแผ่ *witcha-phoeiphae*)’. The highest level aims to fight or eliminate the black *thattham* that is the origin of all kinds of suffering. This is called by followers of *Vd* as ‘the knowledge of battling (วิชชารบ *witcha-rop*)’.

4. In addition, some key elements that the meditators should understand are: esoteric language, the significance of the seven bases of the mind, the original birth of *dhātudhamma* and the systems of the inner bodies of humans and the *kaiyasit*. These elements facilitate a better comprehension of the material in the primary texts.

The core doctrines found in each pedagogical text are presented in the following chapters.

## Chapter 3

### *THE PATH AND RESULT*

(ทางมรรคผล *Thang Mak Phon*)

#### Introduction

This chapter studies an introductory text called ‘*The Path and Result*’ (ทางมรรคผล *Thang Mak Phon*)<sup>195</sup> (abbr.,D1) which is a sermon transcription of Sot Bhikkhu by Phrakhrusamanatham-Samathan (Thira Khlosuwan) on 23<sup>rd</sup> October 2509 B.E. (1966 C.E.). The text aims to present the core doctrines gathered from the text. Its principles are:

- 1) The concepts of *samatha* and *vipassanā* meditation<sup>196</sup>
- 2) The structure of the mind
- 3) The seven bases of the mind
- 4) The inner spheres and bodies

---

<sup>195</sup> *Vijjādharmakāya* (วิชชาธรรมกาย *witchathammakai*, Pali: *Vijjādharmakāya*). *Vijjā* is commonly translated as knowledge, transcendental wisdom or sometimes it refers to the three fold knowledge (Pali: *vijjā*); 1) recollection of past lives (Pali: *pubbenivāsanussatiñāṇa*), 2) knowledge of the decease and rebirth of beings (Pali: *cutūpapātañāṇa*) and 3) knowledge of the destruction of mental intoxication (Pali: *āsavakkhayañāṇa*). See PDB. p. 347.

The word *dharmakāya* is commonly translated as the collection of *dhamma* when it is considered as Tappurisa compound. However, in this dissertation, I follow the translation of Chanida Jantrasrisalai which interprets the meaning of the term according to contexts as found the Pali canon as ‘having *dhamma* as body’. It is translated as *Bahubbīhi* compound (Jantrasrisalai, p. 189-242). Therefore, *Vijjādharmakāya* refers to the transcendental wisdom or knowledge of the *dhamma* body.

Jantrasrisalai, Chanida. "Early Buddhist *Dharmakāya* and Its Relation to Enlightenment" In *The Pathway to the Centre Purity and the Mind: Proceedings of the Inaugural International Samadhi Forum*, edited by Dhammachi International Research Institute Inc. Sydney, 2010. pp. 189-242.

<sup>196</sup> *Samatha* and *vipassana* meditation (สมถวิปัสสนากรรมฐาน *Samathawipatsanakammathan*, Pāli: *Samatha-vipassanā-kammaṭṭhāna*). In the Pali canon, there is a common term *bhāvanā* [mental cultivation] which is sub-divided into two branches: *bhāvetabba-dhamma* (the *dhamma* which should be cultivated) and *vijjābhāgiya-dhamma* (the *dhamma* which is conducive for knowledge); *kammaṭṭhāna* is the more common term for a meditation practice in the commentaries and Buddhist texts of later generations. Also it is often translated as subject of meditation, meditation exercises, the act of meditation or contemplation and the ground for mental culture. See PDB: p. 137.

## 5) The preparatory chants

In the previous chapter, I presented some elements found in this text: 1) stopping of the mind, 2) the structure of the mind, 3) the inner spheres and 4) the inner bodies. This chapter therefore presents only the four essential elements of the text that have not been discussed:

- 1) The method of paying homage to the triple gem (Pali: *ratanattaya*)
- 2) *Samatha* meditation<sup>197</sup>
- 3) *Vipassanā* meditation<sup>198</sup>
- 4) The technique of meditation.

### **Method of Paying Homage to the Triple Gem [1]**

The ritual is a method of supporting and preparing for meditation through chanting. There are five parts to the chanting; taking refuge in the triple gem, continuous homage, forgiveness request, invitation, and wish.

---

<sup>197</sup> Tranquility or serenity (Pali: *Samatha*) is a synonym of concentration (Pali: *samādhi*), one-pointedness of mind (Pali: *cittakaggatā*) and undistractedness (Pali: *avikkhepa*). It is one of the mental factors in wholesome consciousness. See NBD: p. 157.

<sup>198</sup> Insight (Pali: *vipassanā*) is the penetrative understanding by direct meditative experience, of the impermanency, unsatisfactoriness and impersonality of all material and mental phenomena of existence. It is Insight that leads to entrance into the supramundane states of Holiness and to final liberation.

“If insight is developed, what profit does it bring? Wisdom is developed. If wisdom is developed, what profit does it bring? All ignorance is abandoned”. (A.II, 2.7)

There is a method of meditative practice where, in alternating sequence, Tranquility-meditation and Insight-meditation are developed. It is called Tranquility and Insight joined in Pairs (*Samatha-vipassanā-yuganaddha*), the Coupling of Yoking of Tranquility and Insight. He who undertakes it, first enters into the first absorption. After rising from it, he contemplates the mental phenomena that were present in it (feeling, perception, etc.) as impermanent, painful and not-self, and thus he develops insight. Thereupon he enters into the second absorption; after rising from it, he again considers its constituent phenomena as impermanent etc. In this way, he passes from one absorption to the next, until at last, during a moment of Insight, the intuitive Knowledge of the Path (of Stream-entry etc.) flashes forth. A. IV, 170; A. IX 36; Pts: *Yuganaddha-kathā*. See NBD. p. 158.

### Taking Refuge in the Triple Gem [2]

The chanting begins with taking a refuge in the Buddha, the doctrine and the order of disciples with the belief that the power of Buddha is able to truly eliminate mental and physical sufferings. The power of the doctrine is able to eliminate dangers. The power of the Order of disciples is able to eliminate diseases. This part of the chant provides both Pali and a Thai translation. As document A presents it:

*Yamahāṃ Sammāsambuddhaṃ, Bhagavantaṃ Saranaṃ Gato [Female: Gatā],  
Iminā Sakkārena, taṃ Bhagavantaṃ Abhipūjayāmi.*

ข้าพเจ้าบูชาบัดนี้ ซึ่งพระผู้มีพระภาคเจ้า ผู้ตรัสรู้แล้วเองโดยชอบ ซึ่งข้าพเจ้าถึง ว่าเป็นที่พึ่ง กำจัดทุกข์ได้จริง ด้วยสักการะ  
นี้

I pay homage to the Buddha, being self-enlightened, who I acknowledge with this offering as the Refuge truly destroying all sufferings.

*Yamahāṃ Svākhātaṃ, Bhagavantā Dhammaṃ Saranaṃ Gato [Female: Gatā],  
Iminā Sakkārena, taṃ Dhammaṃ Abhipūjayāmi.*

ข้าพเจ้าบูชาบัดนี้ ซึ่งพระธรรม อันพระผู้มีพระภาคเจ้าตรัสดีแล้ว ซึ่งข้าพเจ้าถึง ว่าเป็นที่พึ่ง กำจัดภัยได้จริง ด้วยสักการะนี้

I pay homage to the Doctrine, well-preached by the Lord, which I acknowledge with this offering as the Refuge truly eliminating all dangers,

*Yamahāṃ Supatipannāṃ, Sanghaṃ Saranaṃ Gato, [Female: Gatā] Iminā  
Sakkārena, taṃ Sanghaṃ Abhipūjayāmi.*

ข้าพเจ้าบูชาบัดนี้ ซึ่งพระผู้มีพระสงฆ์ปฏิบัติดี ซึ่งข้าพเจ้าถึง ว่าเป็นที่พึ่ง กำจัดโรคได้จริง ด้วยสักการะนี้<sup>199</sup>

I pay homage to the Order of Disciples who practice the Doctrine well, who I acknowledge with this offering as the Refuge truly eliminating all diseases.

After finishing the chant, the meditator continuously pays homage to the triple gem. Thereafter, the forgiveness request chant will be performed.

### Continuous Homage [3]

The second part is the continuous chant for paying homage to the triple gem. This is a common chant in the Theravada tradition.

*Araham Sammā Sambuddho Bhagavā, Buddhaṃ Bhagavantaṃ Abhipūjayāmi.* [Prostrate]  
I pay homage to the All-Enlightened Buddha.

*Svākkhāto Bhagavatā Dhammo, Dhammaṃ Nāmassāmi.* [Prostrate]

<sup>199</sup> D1. pp. 29-30.



I pay homage to the Doctrine well-preached by the Lord.

*Supatipanno Bhagavato Sāvakaṅgho, Saṅghaṃ Namāmi.* [Prostrate]  
I pay homage to the Order of Disciples who practice the Doctrine well<sup>200</sup>

### Forgiveness Request [4]

The third chant is a forgiveness request. Firstly, the meditator chants the common chant of Buddhism ‘*namo tassa bhagavato arahato sammā sambuddhassa*’ (thrice) in order to pay homage to the Buddha. He/she then presents the forgiveness request in Pali and Thai:

*Ukāsa accayo no bhante accagamā yathābāle yathāmūlahe yathāakusale ye  
mayaṃ karamhā evaṃ bhante mayaṃ accayo no paṭigganhata āyatim  
samvareyayāmi.*

ข้าพระพุทธเจ้า ขอวิโรกาส ที่ได้พลั้งพลาดด้วย กาย วาจา ใจ, ในพระพุทธ พระธรรม พระสงฆ์, เพียงไร แต่  
ข้าพระพุทธเจ้า เป็นคนพาล, คนหลง อุกุศลเข้าถึงจิต, ให้กระทำความผิด, ต่อพระพุทธ พระธรรม พระสงฆ์ ขอพระพุทธ  
พระธรรม พระสงฆ์ จงงดความผิดทั้งหลายเหล่านั้น แก่ข้าพระพุทธเจ้า, จำเดิมแต่วันนี้เป็นต้นไป ข้าพระพุทธเจ้า จักขอ  
สำรวมระวังซึ่งกาย วาจา ใจ สืบต่อไปในเบื้องหน้า<sup>201</sup>

I take this opportunity to implore whatever offenses, whether of thought, word, or deed, which I may have committed against the Buddha, the Doctrine, and the Sangha. Please pardon me from this day forth. Henceforth, I will restraint my manner, speech and thought.

After finishing the chant of forgiveness request, the meditator chants the words of invitation in order to make the appearance of the triple gem in the doors of the body. This part of the chant supports the meditator to be successful in meditation practice to attain the *dhammakāya*.

### Invitation [5]

Initially, the meditator invites the Buddhas, the *Dhamma* and the Sangha, in the past, present and future to be at his six doors i.e. 1) the door of vision, 2) the door of the audition, 3) the door of olfaction, 4) the door of gustation, 5) the door of body and 6) the door of the mind. While chanting the names of these doors, the mind of the meditator

<sup>200</sup> Ibid., p. 31.

<sup>201</sup> Ibid., pp. 31-3.

concentrates on six of the seven bases of the mind. This is the technique for bringing the mind inside the body or into the path of the mind. The D1 mentions that:

อุกาสะ, ข้าพระพุทธเจ้าขออาราธนา, สมเด็จพระพุทธเจ้า, ที่ได้ตรัสรู้ล่วงไปแล้ว, ในอดีตกาล มากกว่ามถิตทราขในท้องพระ  
มหาสมุทรทั้ง ๔ แลสมเด็จพระพุทธเจ้า, อันจักได้ตรัสรู้, ในอนาคตกาลภายในภาคเบื้องหน้า แลสมเด็จพระพุทธเจ้า, ที่ได้ตรัสรู้  
ในปัจจุบันนี้, ขอจงมาบังเกิด ในจักขุทวาร, โสตทวาร, ฆานทวาร, กายทวาร, มโนทวาร แห่งข้าพระพุทธเจ้า, ในกาลบัด  
เดี๋ยวนี้เถิด.

I invite the Buddhas who have become enlightened in the past, the number of which is more than the sands in the bowels of the four great oceans, the Buddha who will be enlightened in the future and the enlightened Buddha of the present time to appear in my *cakkhu-dvāra* (the door of vision), *sota-dvāra* (the door of audition), *ghāna-dvāra* (the door of olfaction), *jivhā-dvāra* (the door of gustation), *kāya-dvāra* (the door of form) and in my *mano-dvāra* (the door of mind), at this time.

อุกาสะ, ข้าพระพุทธเจ้าขออาราธนา, พระนพโลกุตตรธรรมเจ้า ๘ ประการ, ในอดีตล่วงลับไปแล้ว จะนับจะประมาณมิได้  
และ พระนพโลกุตตรธรรมเจ้า ๘ ประการ, ในอนาคตกาล ภายในภาคเบื้องหน้า, และ พระนพโลกุตตรธรรมเจ้า ๘ ประการ ใน  
ปัจจุบันนี้, ขอจงมาบังเกิด ในจักขุทวาร, โสตทวาร, ฆานทวาร, กายทวาร, มโนทวาร แห่งข้าพระพุทธเจ้า, ในกาลบัด  
เดี๋ยวนี้เถิด.

I invite the *phra-nopphalo-kuttrara-thammachaos*<sup>202</sup> of the uncountable past, the *phra-nopphalo-kuttrara-thammacaos* of the future and also the *phra-nopphalo-kuttrara-thammachaos* of the present time to appear in my *cakkhu-dvāra*, *sota-dvāra*, *ghāna-dvāra*, *jivhā-dvāra*, *kāya-dvāra* and *mano-dvāra* at this time.

อุกาสะ, ข้าพระพุทธเจ้าขออาราธนา, พระอริยสงฆ์ กับ สมมติสงฆ์, ในอดีตล่วงลับไปแล้ว จะนับจะประมาณมิได้ และ พระ  
อริยสงฆ์ กับ สมมติสงฆ์, ในอนาคตกาล ภายในภาคเบื้องหน้า, และ พระอริยสงฆ์ กับ สมมติสงฆ์, ในปัจจุบันนี้, ขอจงมา  
บังเกิด ในจักขุทวาร, โสตทวาร, ฆานทวาร, กายทวาร, มโนทวาร แห่งข้าพระพุทธเจ้า, ในกาลบัดเดี๋ยวนี้เถิด.<sup>203</sup>

I invite the *ariya* and *sammati* disciples<sup>204</sup> [of the Buddha] in the past beyond counting and the *ariya* and *sammati* disciples in the future and in the present time

<sup>202</sup> The ninefold of supramundane *dharmas* (พระนพโลกุตตรธรรมเจ้า *phra-nopphalo-kuttrara-thammachao*) refers to the ninefold of supramundane *dharmas*; the Four Paths (Pali: *magga*), the Four Fruitions (Pali: *phala*) and *nibbāna* or unconditioned status (Pali: *asañkhatadhātu*). It also refers to the one who attains the ninefold of supramundane *dharmas*.

<sup>203</sup> D1. p. 33.

<sup>204</sup> The noble disciple and the non-noble disciple (พระอริยสงฆ์กับสมมติสงฆ์) who have and have not attained the paths and fruitions of practice yet.

to occur<sup>205</sup> in my *cakkhu-dvāra*, *sota-dvāra*, *ghāna-dvāra*, *jivhā-dvāra*, *kāya-dvāra*, *mano-dvāra* at this time.

In order to gain success in the meditation practice, the meditator invites the triple gem in the past, the present and the future to be present in his internal doors: vision, audition, olfaction, gustation, body and mind. After this performance, the meditator finally performs the chant of wish with the aim to attain *nibbāna* at this very moment.

### Words of Wish [6]

The wish begins with the meditator requesting the virtues of the triple gem, teachers, parents and perfections in the past existences supporting achievement or attainment of the path and fruition in the present.

ขอเดชะคุณพระพุทธเจ้า คุณพระธรรมเจ้า คุณพระสงฆ์เจ้า (ชาย) คุณครูปรีชาจารย์อาจารย์ (หญิง) คุณครูบาอาจารย์ คุณมารดา บิดา คุณทานบารมี ศีลบารมี เนกขัมมะบารมี ปัญญาบารมี วิริยะบารมี ขันติบารมี สัจจะบารมี อธิษฐานบารมี เมตตาบารมี อุเบกขาบารมี ที่ข้าพเจ้าได้บำเพ็ญมาแต่ ร้อยชาติ พันชาติ หมื่นชาติ แสนชาติก็ดี ที่ข้าพเจ้าได้บำเพ็ญมา ตั้งแต่เล็กแต่น้อย ระลึกได้ดี หรือระลึกมิได้ดี ขอบารมีทั้งหลายเหล่านั้น จงมาช่วยประคับประคองข้าพเจ้า ขอให้ข้าพเจ้าได้สำเร็จมรรคและผล ในกาลบัดเดี๋ยวนี้เถิด. นิพพานะ ปัจจะโย โหตุฯ<sup>206</sup>

I hereby invoke the aid of the Buddha, the Doctrine, and the Order of Disciples; and, also my preceptor, (woman says my teacher), my mother, my father. And, all my perfections: *dāna pāramī*, *sīla pāramī*, *nekkhamma pāramī*, *paññā pāramī*, *virīya pāramī*, *khanti pāramī*, *sacca pāramī*, *adhīthāna pāramī*, *mettā pāramī*, *upekkhā pāramī*,<sup>207</sup> which I have practiced and accumulated for a hundred existences, a thousand, ten thousand, a hundred thousand existences and which I have practiced and accumulated since I was a child. Whether remembered or otherwise, may all these accumulated resources support me on the Path (*magga*) and its Fruit (*phala*) at this very moment. *Nibbāna paccayo hotu*, (may this be the means whereby *Nibbāna* is ultimately attained).

<sup>205</sup> Come to occur (มาบังเกิด *ma bang koet*).

<sup>206</sup> Ibid., pp. 34-5.

<sup>207</sup> 10 perfections (Pali: *pāramī*), The perfections leading to Buddha-hood. 1) the Perfection in Giving (Pali: *dāna pāramī*), 2) in Morality (Pali: *sīla pāramī*), 3) Renunciation (Pali: *nekkhamma pāramī*), 4) Wisdom (Pali: *paññā pāramī*), 5) Energy (Pali: *virīya pāramī*), 6) Patience (Pali: *khanti pāramī*), 7) Truthfulness (Pali: *sacca pāramī*) 8) Resolution (Pali: *adhīthāna pāramī*), 9) Loving-kindness (Pali: *mettā pāramī*) and 10) Equanimity (Pali: *upekkhā pāramī*). See NBD: p. 125.

According to these pre-chants, the first chant aims to show being a Buddhist by taking refuge in the triple gem and paying homage to the triple gem. The second aims to purify the body, the speech and the mind by requesting forgiveness from the triple gem for any offenses the practitioners have done. Thereafter, in order to achieve the ultimate goal, the third chant invites the triple gem inside the doors of the body. Finally, all kinds of virtues are invited in order to accomplish the wish of *nibbāna* attainment at this very moment. Having introduced the method of the preparatory chants, the text further explains the concepts of the *samatha* and *vipassanā* meditation.

### ***Samatha* Meditation [7]**

In *Vd*, *samatha* is generally translated as calmness and tranquility.<sup>208</sup> The text explains the purpose of *samatha* meditation:

[Question]: *Samatho bhāvito kimatthamanubhoti*. What is the purpose of *samatha* meditation?

[Answer]: *Cittaṃ bhāviyati*. to cultivate the mind.

[Question]: *Cittaṃ bhāvitaṃ kimatthamanubhoti*. What is the purpose of cultivated mind?

[Answer]: *Yo rāgo so pahiyati*. When sexual desire<sup>209</sup> exists in the mind, it is extinguished by “*Samatha*”, [calmness].<sup>210</sup>

The text differentiates the esoteric *samatha* meditation<sup>211</sup> from the exoteric tradition by stating that in the esoteric tradition, stopping of the mind is the most important factor.

---

<sup>208</sup> D1. p. 2.

<sup>209</sup> Clinging in sexual desire (กามนัตอินดี *kam-hnat yindi*, Pali: *tanhā*).

<sup>210</sup> D1. p. 2.

<sup>211</sup>The Ph.D. research of Mantagamo Bhikkhu states that the cognitive processes arising during meditation practice can be clarified through a definition of the word *Samatha*. Its definitions, derived from the Pali sources are shown to involve the cognitive processes of tranquility. In the Pali canon, the *Uddhaccasutta* demonstrates that the mental state in which *Samatha* is well-developed abandons restlessness. This connotation of *Samatha* as opposing restlessness relates *Samatha* to the ability of tranquilising the mind. This definition of *Samatha* as tranquility is found in the commentaries. For example, the *Atthasālinī* defines the word *Samatha* as referring to its function of tranquilising: “It causes the opposing states to calm down, thus it is called tranquility (Pali: *Samatha*).” The opposing states are related to the five hindrances; sensual desire (Pali: *kāmachanda*), ill-will (Pali: *byāpāda*), sloth and torpor (Pali: *thīna-middha*), restlessness and worry (Pali: *uddhaccakukkucca*), doubt (Pali: *vicikicchā*). The ceasing of the five hindrances coincides with

How many *samathas* are there? There are the forty in *samathabhūmi*,<sup>212</sup> ten *kaṣiṇas*, ten *asubhas*, ten *anussatis*, four *brahmavihāras*, one *āhārepaṭikulasaññās*, one *catudhātuvaṭṭhāna* and four *arūpajhānas*. These forty [factors] are the practices in *samatha* level...This is a treatise<sup>213</sup> of Buddhism, that has been used for a long time. Yet, the *samatha* level that we would study afterwards begins with stopping of the mind<sup>214</sup>. If the mind is not stopped, [the practitioner] cannot attain this level. *Samatha* can be translated as calm, stopping, stillness. So, we must stop the mind. What is the mind then? Seeing (เห็น *hen*), memory (จำ *cham*), thought (คิด *khit*), cognition (รู้ *ru*) are combined into a single point. This is called the mind. Where is the mind? It is mentally in the water pad<sup>215</sup> of the heart.<sup>216</sup>

---

the development of *Samatha*. The term ‘*sameti*’ is derived from the root *sam* in the causative form, meaning causes to calm. This meaning of *Samatha* is found in the *Paramatthamañjūsā*, where *Dhammapāla* explains: “It is called tranquility because of suppressing the opposing states with distinction.” *Dhammapāla* derives *Samatha* from the root ‘*sam*’ which provides its characteristic mark of putting down the five hindrances. In the *Majjhimanikayaṭṭhakathā*, Buddhaghosa offers an implication of *Samatha* as referring to tranquilising the mental activities: “Even tranquility exists in this peace, thus it is called one-pointedness.” Therefore, the traditional definition of *Samatha* is related to the sense of tranquilising or subduing the mind’s functions and then its defilements.

Mantagamo, Bhikkhu. *Vipassanā and Calm Abiding: The Path to Buddhist Deliverance*. U.S.A.: Lambert Academic Publishing 2009. pp. 46-7.

<sup>212</sup> *Visuddhimagga* III-XI, gives full direction how to attain full concentration and absorptions (*jhāna* q.v.) by means of the following 40 meditation subjects (*kammaṭṭhāna*):

10 *kaṣiṇa* exercise- these produce the four absorptions.

10 *asubha* exercise (loathsome subjects)-these produce the first absorption.

10 *anussati* exercise (Recollections): recollection of the Buddha, *dhamma* and Sangha.

4 *brahma-vihāra* (Sublime Abodes): loving kindness, compassion, altruistic joy and equanimity (*mettā, karuṇā, muditā, uppekkhā*)

4 *arūpajhāna*: Immaterial Spheres of Unbounded Space, Unbounded Consciousness, Nothingness, Neither-Perception-Nor Non-perception.

1 *āhārepaṭikulasaññā*: Perception of the Loathsomeness of Food, which may produce Neighbourhood-Concentration.

1 *catudhātuvaṭṭhāna*: Analysis of the four elements which may produce Neighbourhood-Concentration (NBD. p. 32).

<sup>213</sup> Text (ตำหรับตำรา *tamhrab tamra*).

<sup>214</sup> Stopping of the mind (หยุดใจ *hyut-chai*).

<sup>215</sup> Water pad (บ่อน้ำเลี้ยง *bo-nam-liang*); the refined water inside the memory sphere or the heart sphere which is located inside the flesh of the heart (See more details in Chapter 2).

<sup>216</sup> D1. pp. 3-6.

The text explains that the *samatha* meditation begins with stopping the mind. It claims this is the true practice of *samatha*<sup>217</sup> by referring to a Pali sentence *natthi santi*<sup>218</sup> *param sukham*<sup>219</sup> translated as there is no other happiness beyond the stopping or complete stability of the mind. The text, afterward, presents the structure of the mind, I described in Chapter 2.

The first stopping of the mind is the condition wherein the four spheres of the mind are rested at the centre of the seventh base and they are then unified at the centre of the *dmp* of the *mnk* located at the sixth base of the mind. It is the spot known as *sip*. When the spheres are unified, the *dmp* will float to the *sun* or the centre of the seventh base. The D1 points out:

When our mind stops, we must stop repeatedly without withdrawing (or non-stop). Stop within the previous stopping repeatedly. The mind must stop at the centre. If it is not at the centre, it is not correct. The mind must be stopped until it attains *sip* (ສິບ)<sup>220</sup>, *sun* (ສຸນຍ໌)<sup>221</sup> and *suan* (ສ່ວນ [8])<sup>222</sup>. In other words, it is right at *sip*, *sun* and *suan*. If [the meditator] stops the mind at the centre of the body at *sip*, he will soon enter *sun*. When he enters *sip*, he will enter the *sun* immediately.<sup>223</sup>

The stopping of the mind can be done repeatedly until the meditator attains the most refined *dhammakāya*. This also can be performed repeatedly in the higher levels. The text

---

<sup>217</sup> Ibid., p. 6.

<sup>218</sup> *Santi* (Pali) is also translated as peace. However, in *Vd*, it is translated as stopping because the mind will gain peace when it is stopped from wanderings, thought and desires.

<sup>219</sup> Also it can be translated as there is no other happiness beyond peace.

<sup>220</sup> ‘*Sip* (ສິບ)’ is the centre of the *dhamma* sphere making the human body possible. This point is located at the centre of the body in the sixth base of the mind as mentioned in Chapter II.

<sup>221</sup> ‘*Sun* (ສຸນຍ໌)’ is the centre of the body located at the middle of the seventh base of the mind. It looks like a little hollow sphere located at the centre of the space element.

<sup>222</sup> ‘*Suan* (ສ່ວນ)’ refers to the word ‘*thuk suan* (ທູກສ່ວນ)’ which is the condition of the mind when it stands still perfectly.

<sup>223</sup> Ibid., p. 6.

emphasises that the stopping of the mind is essential from the beginning of the practice until the meditator is enlightened.<sup>224</sup> The document refers stopping of the mind to a particular implication given by the Buddha when he said to the killer *Aṅgulimāra* that he has already stopped but the killer has not.<sup>225</sup> Although this implication may refer to stopping of bad deeds, in *Vd* it is stopping of the mind. At first, the practitioner attains the first gate, or the *pathamamagga*<sup>226</sup> sphere. After attaining of the inner spheres and inner bodies from the crude *mnk* to the refined *arup*, it is called *samatha* meditation<sup>227</sup> In other words, the worldly meditation is *samatha* which is the foundation of the *vipassanā* meditation.<sup>228</sup> Essentially, the spheres of the mind must definitively stop only at the seventh base of the mind. The centres of all spheres must be coincident with the centre of the seventh base. Although the mind can stop or become one-pointed at any place outside or inside the body, in *Vd*, it is considered as incomplete stopping of the mind inside. If not, it does not lead to the middle path of enlightenment and cannot be developed as the *vipassanā* meditation. The stopping of the mind is a key element developing the knowledge of the individual in the passage from the mundane to the supramundane status. *Samatha* is required in all practices. Without this mental capacity, all advanced practices are impossible. This is the reason why Sot Bhikkhu often says that ‘stopping of the mind is the key to success’.

### ***Vipassanā* Meditation [11]**

In *Vd*, the word *vipassanā*<sup>229</sup> is translated as superb-seeing.<sup>230</sup> It is different from the exoteric tradition because it is direct insight.<sup>231</sup> While exoteric and esoteric traditions

---

<sup>224</sup> Ibid., p. 20.

<sup>225</sup> Ibid., p. 28.

<sup>226</sup> *Pathamamagga* means the first gate or the first path. Here, it refers to the first sphere of middle path. In exoteric tradition, it is also recognised as the first absorption.

<sup>227</sup> Ibid., p. 18.

<sup>228</sup> Ibid., p. 2.

<sup>229</sup> Mantagamo Bhikkhu explains that the traditional etymology that determines the root meaning of the term *passanā* reveals that the main characteristic of *vipassanā* is the mental vision. *Vipassanā* is a term of Buddhist meditation synthesising a prefix ‘vi’ (superior) and an action noun *passanā* (seeing), which is

similarly interpret the term *vipassanā* as insight; the *Vd* identifies this level as the insight of the *dhamma* bodies. That is, in exoteric tradition, the meditation at this level is to see the inner elements such as the five aggregates (Pali: *khandha*), twelve bases (Pali: *āyatanas*), eighteen *dhātus*, twenty-two faculties (Pali: *indriya*), the four noble truths (Pali: *ariyasacca*) and the dependent origination (Pali: *paṭiccasamuppāda*).<sup>232</sup> However, in *Vd*, at this level, the meditator has to attain the *dhamma* bodies first. He/she then uses the wisdom and the *dhamma* eyes (Pali: *dhamma-cakkhu*) of the *dhammakāyas* to see these elements. This is considered as *vipassanā* or the true or superb seeing meditation because the eyes of *dhammakāya* are supramundane or enlightened. The eyes of the mundane bodies are considered as the tools of *samatha* level. They are unable to see these elements. The text indicates the primary purpose of *vipassanā* is to raise the enlightened wisdom as the principal aim. This wisdom refers to the true wisdom of *dhammakāyas*.

[Question] *Vipassanā bhāvita kimatthamanubhoti*. What is the purpose of insight meditation (*vipassanā*)?

---

derived from the verb *passati* (see). While the term *passati* represents seeing or vision, the prefix ‘*vi*’ is always interpreted as two aspects, diverse ways or superior process. An examination of the term *passati* (seeing), based on the Buddhist meditative experiences, provides the understanding of the characteristics of *vipassanā*. In fact, without inner visual awakening, direct extrasensory knowledge, such as the four noble truths, can cause mistaken views on aspects such as their characteristic or relationships between them, among meditators. This can be verified through the parable of the blind men, which the Buddha announces to illustrate the dangers of relying entirely on one’s own rational thought without mental vision. Here, a king had several blind men each come in contact with each part of an elephant. When the king asked about the nature of the elephant, each blind man provided an entirely different statement as the only right and true representation of an elephant. Although what each of the blind men recognised was experientially true, each direct acknowledgement without vision had been made clear in some degree only. This parable goes to show that the direct recognition, without knowledge of inner vision, should not be realised as a necessary basis for the perfect knowledge. See Mantagamo, Bikkhu. *op.cit.*, p. 92.

<sup>230</sup> D1., p. 2.

<sup>231</sup> It should be noted here that seeing in *Vd* is not used in the sense of feeling or sensation. It is inner seeing as if seeing with physical eyes. The levels of the seeing depend on the levels of firmness of mind’s stopping. If the meditator is able to stop the mind in the weak level, his sight appears only in one direction. It is the same as watching TV. If his mind is completely stopped; the meditator is able to see, to feel, to know, to realise and to understand in all directions. It is the same sense as he is the part of the story or he becomes an actor in the TV program he watches.

<sup>232</sup> D1. p. 3.



[Answer] *Paññā bhāviyati*. [The answer is] to cause the arising of wisdom. *Yā avijjā sā pahiyati*. Whatever ignorance (*avijjā*) exists in the mind; it is extinguished by the wisdom of *vipassanā*. In Buddhism, these two factors are very important...*Samatha* is the basic knowledge. All Buddhists must pay attention to calmness called *samatha*. *Vipassanā* is higher *dhamma* meaning enlightened insight (เห็นแจ้ง *hen chang*). [So, it is] called *vipassanā*.<sup>233</sup>

*Vipassanā* meditation in *Vd* refers to the attainment of the *dhamma* bodies from the *gotrabhū* to the *arahant dhammakāya*.<sup>234</sup> Therefore, this wisdom is of *dhammakāyas*. This changes the meaning of *vipassanā* from the insight of elements such as five aggregates (Pali: *khandhas*) and twelve bases (Pali: *āyatanas*) in the exoteric tradition to superb or enlightened seeing of the enlightened bodies or *dhammakāyas*. As presented in the previous chapter, that *dhātu* (ธาตุ *that*) and *dhamma* (ธรรม *tham*) of *dhammakāya* are beyond controlling of impurities (Pali: *kilesa*). Therefore, the sight of *dhammakāya* is the absolute truth. Seeing of the bodies in *samatha* level is not recognised as superb-seeing because it is on the mundane (Pali: *lokīya*) level. The *dhātu-dhammas* of these bodies are contaminated with impurities. The text identifies the *vipassanā* level by the means of the purities of the *dhamma* bodies that:

When the mind stops properly at the centre of this sphere, the meditator will see the refined body of the *arahant* person (*paññā arahant dhammakāya*; the Refined Emancipated Form). It is perfectly beautiful. This is the eighteenth body. When the meditator reaches the body of *arahant*, he has no impurities (*kilesa*). He has finished his work or business (กิจ, *kit*) in Buddhism in both *samatha* and *vipassanā*. From the crude *mnk* to the refined *arup*, he is still at the *samatha* level. From the *gtd*, both crude and refined bodies, to the refined *arahant dhammakāya* he is on the *vipassanā* level. We are learning *samatha* and *vipassanā* meditation [methods] today; we must follow this way. You cannot go outside of this way. It must be this way. It cannot be outside of this. All outside of this way is blemished.<sup>235</sup>

Based on this passage, it clearly indicates that in *Vd*, the purity and qualifications of the *dhamma* bodies are the main factors for distinguishing *vipassanā* from *samatha*. The document states that in the mainstream tradition, the *vipassanā* meditation refers to the six factors.

<sup>233</sup> Ibid., p. 2.

<sup>234</sup> Ibid., p. 18.

<sup>235</sup> Ibid.

There are 6 factors of *vipassanābhūmi*: five aggregates (Pali: *khandha*), twelve sense spheres (Pali: *āyatana*), eighteen elements (Pali: *dhātu*), twenty two spiritual faculties (Pali: *indrīyas*), four noble truths (Pali: *ariyasacca*) and dependent origination (Pali: *paṭiccasamuppāda*).<sup>236</sup>

Due to their supramundane eyes or the *dhamma* eyes, the *dhamma* bodies are able to see these six factors of *vipassanā*. This level is called superb-sight. The eyes of the mundane bodies, from the crude *mnk* to the refined *arup*, are unable to see these elements. The *dhamma* eyes are able to see them clearly in the original birth of *dhātudhamma* as mentioned in Chapter 2.<sup>237</sup>

Besides providing the basic elements for the beginner, this text uniquely gives a special technique for changing external-sight or vision into insight<sup>238</sup>. It is the technique for bringing the mind wandering outside inside the body.

## Technique of Meditation

As mentioned in Chapter 2, the third base of the mind is the door when the mind leaves the body. It is the spot that the refined bodies such as the refined *mnk*, the *dbk* and the *rup* leave and enter the crude *mnk*. Through this spot, the D1 presents the technique for turning the mind wandering outside into the crude body.

---

<sup>236</sup> Ibid. p. 3.

<sup>237</sup> Edward Fitzpatrick Crangle, in his work, provides some explanations of these two meditative practices: *Samatha* (tranquility) and *vipassanā* (insight) in the exoteric tradition that the suttas present the methods of meditation as recommendations suiting the specific nature of individual contemplatives or as detailed explanation of the system of mental development in general. The *Jhānavagga* itemizes the greatest number of the various subjects for contemplation commended by the Buddha in the *Nikāyas*. The four applications of mindfulness (*satipatthāna*), the ten *kasīnas* or devices, and *jhānas* form part of a list of one hundred and one meditative subjects ranging from the most concrete external object to the most sublime concept. These methods occur both individually and collectively depending on the occasion, on the suggested purpose, and on the mental disposition of the aspirants.

Crangle, Edward Fitzpatrick. "The Origin and Development of Early Contemplative Practices." University of Queensland, Diss., 1994. pp. 145-6.

<sup>238</sup> Changing external-sight or vision into insight (เปลี่ยนการเห็นภายนอก เข้าสู่ภายใน *plian-kam-hem-phai-nok-khao-su-phai-nai*).

Move the sign through the nasal cavity slowly until reaching the second base. Recite *parikammabhāvanā (mantra) sammā araham* three times in order to fix the sign at the third base. Then, move the sign horizontally at the level of the medial angle of the eyes to the middle<sup>239</sup> of the head. It needs to be accurate and not staggered. This is the third base. Recite *parikammabhāvanā sammā araham* three times in order to fix the sign at the centre of the head. The trick is that<sup>240</sup> we have to vertically rotate the eye balls up until they reach their limitations. It is similar to the eyes of one wriggling before death. [In other words] slowly close the eyes and vertically rotate up until they reach the roof of the eyes. Then, turn your sensation or seeing (ความเห็น *kham hen*) towards the back. Then, move it vertically down inside [the body]. While the eyeballs are rotating backwards, move the sign from the third base vertically down to the fourth base at the roof of the mouth, the point where the foods gets stuck when the person is choking. It needs to be accurate, not be staggered. Recite *parikammabhāvanā sammā araham* three times in order to fix the sign at the fourth base. Then, vertically move the sign from the fourth base down to the fifth base at the centre of the throat above the Adam's apple [throat aperture].<sup>241</sup>

According to this, the technique is the collaboration of the four elements: the third base of the mind, *nimit*, *mantra* and physical eyes. The third base is the door for entering the body of the mind as well as the refined bodies. When all spheres of the mind are unified and attached with *nimit* and *mantra* at the third base, the meditator rotates the physical eyes backwards and moves *nimit* from the third base vertically down to the fourth base at the roof of the mouth above the uvula. This practice mentally turns all spheres of the mind inside through the third base or the door. The mind then is in the path of the mind inside the body at the fourth base of the mind. It then will be led to the fifth, the sixth and the seventh base precisely.

## Conclusion

This chapter studies the first text of *Vd* called *the Path and Result* by mainly presenting four selected elements found in this text. First, the method of paying homage to the triple gem (*ratanattayapūjā*) is studied. The results of study are as follows:

<sup>239</sup> The middle or intersection (กลางกึ่ง *klang kak*).

<sup>240</sup> Principle (หลักวิธี *latthi withi*).

<sup>241</sup> *Ibid.*, p. 36.

1. The first two of the pre-chants aim to show the status of being a Buddhist by taking the refuge in the triple gem and paying homage to the triple gem.
2. The third chant aims to purify the body, speech and mind by requesting forgiveness from the triple gem for any past offenses.
3. The goal of two final chants is to achieve the ultimate goal of practice. The chants invite the triple gem and all kinds of virtues in order to obtain the accomplishment of *nibbāna* at this very moment.

Second, this chapter presents differences of the concept of *samatha* and *vipassanā* meditations in *Vd* in which it categorises these two levels of meditation by the means of the bodies. That is, from stopping of the mind inside the *mnk* to the attainment of the refined *arup* is the *samatha* level [See: table 01 below]. It should be explained here that seeing of the *pathamamagga* sphere is beyond the stage of seeing three inner *nimittas*; 1) the preliminary object (Pali: *parikamma-nimitta*), 2) the visualised image (Pali: *uggaha-nimitta*) and 3) the conceptual image (Pali: *paṭibhāga-nimitta*). The meditator develops these *nimittas* in three steps in order to attain the *pathamamagga*. The preliminary object is the inner object arisen by imagination. The meditator sees this object as a man imagines the glass placed in darkness. Secondly, the visualised image is developed from the preliminary object. It is the image arisen in the mind. The meditator always sees it inside as seeing by his/her physical eyes. He/she sees it even when he/she closes or opens his/her eyes.

Finally, the conceptualised image of the previous stage is developed. The meditator is able to see it as real and clear. He/she can also enlarge and reduce the size of the image according to his/her wish. These stages of meditation are still recognised as incomplete stopping of the mind. However, they greatly support the attainment of the *pathamamagga* sphere. From the *pathamamagga* sphere attainment upwards is considered as the practices

at the level of complete stopping of the mind, the meditator will be able to see the real system of the spheres and the inner bodies.

Levels	Level of stopping of the mind	Inner Visions
<i>Samatha</i>	Incomplete	Preliminary object ( <i>parikamma-nimitta</i> ) Visualised image ( <i>uggaha-nimitta</i> ) Conceptualized image ( <i>paṭibhāga-nimitta</i> ) (The crude human body)
<i>Samatha</i>	Complete	The <i>pathamamagga</i> sphere The crude and refined human bodies The crude and refined <i>dibba</i> bodies The crude and refined <i>rūpabrahma</i> bodies The crude and refined <i>arūpabrahma</i> bodies
<i>Vipassanā</i>	Complete	The crude and refined <i>dhammakāyas</i> in all levels

**Table 01:** Levels of *Samatha* and *Vipassanā* meditation in *Vd*

As mentioned above, the attainment of the enlightened bodies or *dhammakāyas* is considered as the *vipassanā* level. In order to see the *vipassanā* elements as mentioned in the exoteric tradition such as the five *khandhas* and twelve bases (*āyatana*), the meditator has to use the *dhammakāya* eyes. These eyes are supramundane. They therefore are recognised as superb-seeing or super-vision. Finally, this chapter introduces the technique for turning the mind inside the body through the third base of the mind in the middle of the head. This technique is significant because of the collaboration of the third base of the mind, *nimit* and *mantra* and physical eyes.

Before proceeding the study of the next pedagogical text of *Vd* in the following chapter, it should be noted here that the translation of *the Path and Result*, the source of the study in this chapter, is provided in the appendix V.

**Chapter 4**  
***MANUAL OF THE ABBOT***  
(คู่มือสมถการ *Khumue Somphan*)

**Introduction**

The presentation of the core doctrines of *Vd* in Thailand is at the centre of this dissertation. It therefore critically studies *Vd*'s five most important texts. The vast amount of material limits analysis of the doctrines. It is therefore necessary to focus on a selection of the contents. Although only selected contents are presented in this chapter, more is provided in an appendix and used in support of the academic analysis. This chapter studies the fifty-seven page text called '*The Manual of the Abbot*' which is divided into three sections:

- 1) Introduction of Method of Meditation [pp.1-5]
- 2) Method for Seeing *Dhammakāya* [pp.6-43]
- 3) Concepts of *Nibbāna* [pp. 64-57]

In this chapter, the core doctrines in the second section are selected for study. This section mentions fifteen steps of *dhammakāya* meditation. However, only the contents of steps 1-13 are presented because the practices of steps 14 and 15 are additional. The translation of steps 14 and 15 and the final section is provided in the appendix. The first section is not translated because its content is the same as the basic instruction presented in Chapter 2. This chapter presents 13 steps of practice.

**Esoteric Doctrines**

*The Manual of the Abbot* was specifically written for Thai abbots during the time of Sot Bhikkhu. Its contents suggest that the practitioners who can follow the text's instructions

must have reached *dhammakāya* attainment. Without this, it is impossible to perform these following practices which are called ‘Methods for Seeing *Dhammakāya*’.<sup>242</sup>

### A: Steps 1-3

The first group includes the first three steps of the meditation practice. It teaches the way to obtain the important tool called ‘*jhānasamāpatti*’. By the means of this practice, the meditator is able to see the four noble truths and to attain *nibbāna*.

#### Step 1: The Short Path to Attainment of *Dhammakāya* [1]<sup>243</sup>

In this practice, the meditator contemplates in order to attain the *gotrabhū dhammakāya* (abbr. *gtd*) through four *magga* spheres and four mundane bodies as follows:

a. The meditator establishes the mind at the seventh base.<sup>244</sup> When the mind stops correctly at that point, he/she will see the *dmp*<sup>245</sup> of the human body. When the meditator sees this clearly and keeps the mind still at the centre of the sphere, and when the mind stops correctly, he/she will see a *dibba* body or celestial body (abbr. *dbk.*) appearing at the centre of the luminosity of that sphere.

b. Then, he/she perfectly stops the mind at the centre of this celestial body. He/she then will see another *dhamma* sphere or ‘*dutiya-magga*’ sphere [2].<sup>246</sup> The mind then rests at

<sup>242</sup> Methods for Seeing *Dhammakāya* (วิธีเห็นธรรมกาย *withi-hen-thammakai*). See D2. p. 6.

<sup>243</sup> Ibid. pp. 6-8.

<sup>244</sup> The text calls this base ‘the birth centre of beings’ located at the centre of the body. It further explains that at that point the mind of the baby is always in contact with [the mother]; therefore, the baby does not need to breathe because it is in the right path of birth. If the mind stops imperfectly, it is not the right path of the Buddha and his *arahant* disciples. Ibid., p 6.

<sup>245</sup> The term ‘the *dhamma* sphere making the body possible’ will be represented by the abbreviation; ‘*dmp*’ and the specific title of the bodies will be added as such ‘*dmp* of human’.

<sup>246</sup> The CS, p.166, explains that the size of the *dutyamagga* sphere, the *tatiyamagga* sphere and the *catutthamagga* sphere are two times, three times and four times bigger than the *pathamamagga* sphere of the human body respectively.

the centre of this full size expanded sphere. The meditator sees the *rūpabrahma* body (abbr. *rup*) appearing in its space cavity [3] at the centre.



**Illustration 01:** The process for attaining the *dhammakāya* through four *dhammānupassanāsatiṭṭhāna* spheres

c. The meditator correctly keeps the mind standing still at the birth centre of the *rup* body. The *dhamma* sphere or ‘*tatiya-magga*’ sphere [4] arises at the birth centre of the body. Having expanded into its full size, it can be seen clearly and the *arūpabrahma* (abbr. *arup*) body appears at its space cavity.

d. The mind then stands still at the birth centre of the *aru* body; another *dhamma* sphere, ‘*catuttha-magga*’ sphere [5], rises at the birth centre of the body. The mind is set at the centre of the full size expanded sphere. The *gtd* appears in its space cavity.

In this practice, the *gtd* has to be attained first. Thereafter, the *dhamma* eyes [6] of the *dhammakāya* are used to develop the practices in the second step.

### Step 2: Seeing Six Spheres and Inner Bodies<sup>247</sup>

a. After attaining the *gtd*, the mind stands still at the centre of the *dhamma* body. The eyes of the *dhammakāya* are used to see the round, clear and pure *sīla* sphere, the same size as the yolk of a hen’s egg, in the centre of the *dmp* of human body (abbr. *mnk*). Then

<sup>247</sup> D2. pp. 9-11.



the *samādhi*, *paññā*, *vimutti* and *vimuttiñānadassana* spheres appear inside the *sīla* sphere. All six spheres (abbr. *svp*<sup>248</sup>) have the same size as the moon appears to have.

b. The practitioner sets the mind at the centre of the *vimuttiñānadassana* sphere of the *mnk*. The *dbk* appears afterwards. At the centre of this body, there is its *dmp*, its small size is the same as that of the yolk of a hen's egg; while, the biggest size is the same as that of the moon. At its centre, there is the remaining spheres of *svp* of the *dbk*, the same size as those of *mnk*. However, they are clearer and more refined than those of *mnk*.

c. Then, the mind is set at the centre of the *vimuttiñānadassana* sphere of the *dbk*. The *rup* body appears. At the centre of this body is its *dmp*. At its centre, there is the rest of *svp* spheres of the *rup* body, completely round and having nearly the same size as those of the *mnk* and *dbk*. However, they are clearer and more refined.

d. Then the mind must be kept still at the centre of the *vimuttiñānadassana* sphere of the *rup* body. The *arup* body appears. At the centre of this body is its *dmp*. At its centre, there is the rest of its *svp* spheres. They are spherical and have nearly the same size as those of the *rup* body. However, they are clearer and more refined.

e. Then, keeping the mind still at the centre of the *vimuttiñānadassana* sphere of the *arup* body, the meditator will see the *gtd*. At the centre of this *dhamma* body is its *dmp*. At the centre of the *samādhi* sphere, there there is the rest of its *svp* spheres, completely spherical. Their diameters are the same size as the *dhamma* body's lap or the horizontal length between the knees of the *dhammakāya*. They are all the same size. Their purity and clarity is much greater than the spheres of the previous bodies.

---

<sup>248</sup> This abbreviation refers to a set of the six spheres; *dhamma*, virtue (Pali: *sīla*), concentration (Pali: *samādhi*), wisdom (Pali: *paññā*), cessation and the knowledge of cessation (Pali: *vimuttiñānadassana*).

In this step, the meditator uses the eyes of the *dhamma* body obtained from the first step to see the groups of spheres inside each mundane body. Eventually, he sees the *gtd* again. This causes his mind to be more refined and causes the inner vision of the spheres and bodies to become clearer. The clear vision of the inner spheres and bodies are essential before the meditator performs the *jhānasamāpatti* practice in the following step. By the means of the *jhānasamāpatti* practice, the meditator is able to see the spheres of the four noble truths and the refined realms which will be discussed next.

### **Step 3: *Jhānasamāpatti* of Seeing the Four Noble Truths**

The practices in this step are divided into three parts. The first is the *jhānasamāpatti* practice. The second is the seeing of the four noble truths. The final is the method for seeing *nibbāna* within the bodies.

#### ***Jhānasamāpatti*<sup>249</sup> practice<sup>250</sup>**

In *Vd*, the *jhānas* are the crystal flat discs [7] [See: Illustration 02 below]. They are developed from the expansion and transformation of the *dhamma* spheres of the mundane bodies. There are eight *jhānas* categorised into two levels. The first is *rūpajhāna* [8]. The second is *arūpajhāna* [9] [See: Illustration 03 below]. Besides the attainment of

---

<sup>249</sup> In exoteric tradition, ‘absorption (Pali: *jhāna*)’ refers chiefly to the four meditative Absorptions of the Fine-material Sphere (*rūpajhāna* or *rūpavacarajjhāna*; s. *avacara*). They are achieved through the attainment of Full Concentration, during which there is a complete, though temporary, suspension of fivefold sense-activity and the five hindrances (s. *nīvaraṇa*) (PDB: p. 70). [See more detail in PDB: pp. 70-2).

The word ‘*samāpatti*’ is translated as ‘attainments’ which is a name for the eight absorptions of the Fine-material and Immaterial spheres, and to which is occasionally added the ninth attainment which is the attainment of extinction (Pali: *nirodha-samāpatti*). PDB: p. 157.

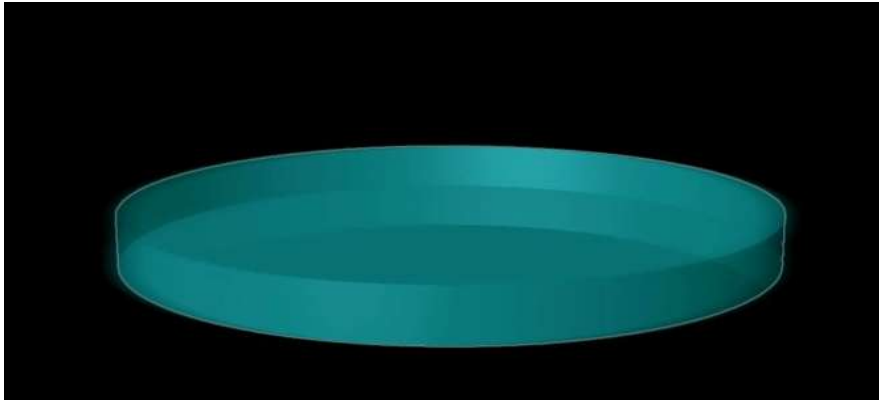
In *Vd*, *jhānas* are the bases of *dhammakāya*. In other words, they are the ‘cushions’ of the *dhammakāya*. They consist of the four *dhamma* spheres or four absorptions at both the material and immaterial levels. The first four *jhānas* are called ‘*rūpajhāna*’. When they are used in practice, the process is referred to as ‘*rūpa-samāpatti*’. The second four *jhānas* are called ‘*arūpajhāna*’. When they are used in practice, the process is referred to as ‘*arūpasamāpatti*’.

<sup>250</sup> D2. pp. 12-4.

*dhammakāya*, the practice of *jhānas* is very important for seeing the realms and attaining the *nibbāna*. The *jhānas* can be achieved according to the following practices.

**a. Four *rūpajhānas* (Material absorptions)**

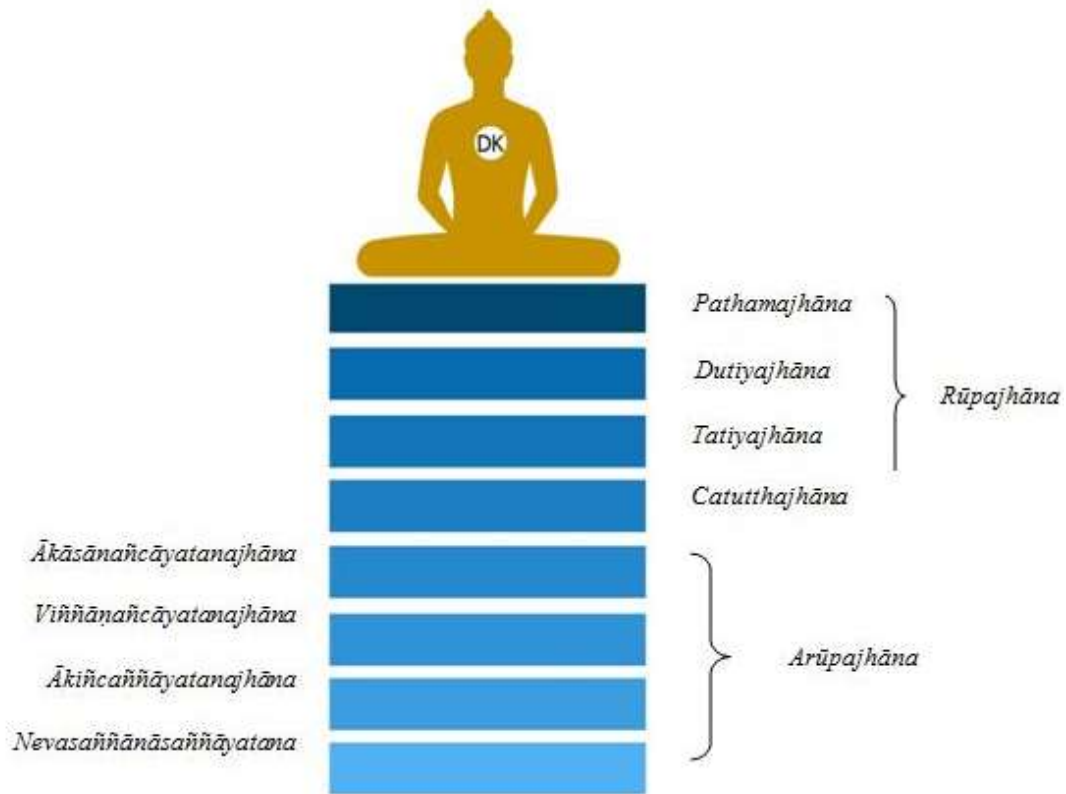
Having finished the second step, the meditator continuously concentrates on the *dmp* of *mnk* at the centre of its body. The sphere will expand its size and transform its shape until it reaches the size of two *wah* in diameter and two ‘*kuep* [10]’ thick. Its perimeter is now six *wah*. In other words, the *dhamma* sphere becomes a clear flat-disc [See: illustration 02 below].



**Illustration 02:** The image of *jhāna*

The *jhāna* is as clear as a mirror. According to this, the first *dhamma* sphere becomes ‘*pathamajhāna* (first flat-disc *jhāna*) [11]’. The *dhamma* body then sits upon it. The process is referred to as ‘entering *jhāna* [12]’. Then, the eyes of the *dhamma* body are used to concentrate in the centre of the *dmp* of the *dbk*. The sphere then expands to the same size as the previous *jhāna*. This process is called ‘*dutiya**jhāna* (second flat-disc *jhāna*) [13]’. The *dhammakāya* is invited to enter into the *dutiya**jhāna* by the means of the wish of the meditator. Then the first *pathamajhāna* will slowly disappear; while replacing of *dutiya**jhāna* in the progress. When the *dhammakāya* sits on that *jhāna*, it is referred to as ‘entering *dutiya**jhāna*’. Thereafter, the eyes of the *dhammakāya* are used to see the *dmp* at the centre of the *rup*. The sphere then expands to the same size as the previous *jhāna*. This is *tatiya**jhāna* (third flat-disc *jhāna*) [14]. The *dhammakāya* is

invited to sit on that *jhāna* called ‘entering *tatiyajhāna* of *dhammakāya*’. Then the eyes of this *dhammakāya* sitting on the *jhāna* are used to see the *dmp* at the centre of the *arup*. It then expands to the same size as the previous *jhāna*. This is *catutthajhāna* (fourth flat-disc *jhāna*) [15]. The *dhammakāya* is invited to sit on the *jhāna*. The *tatiyajhāna* slowly disappears. The *catutthajhāna* replaces it. When the *dhammakāya* sits on this *jhāna*, it is called ‘entering *catutthajhāna* of *dhammakāya*’.



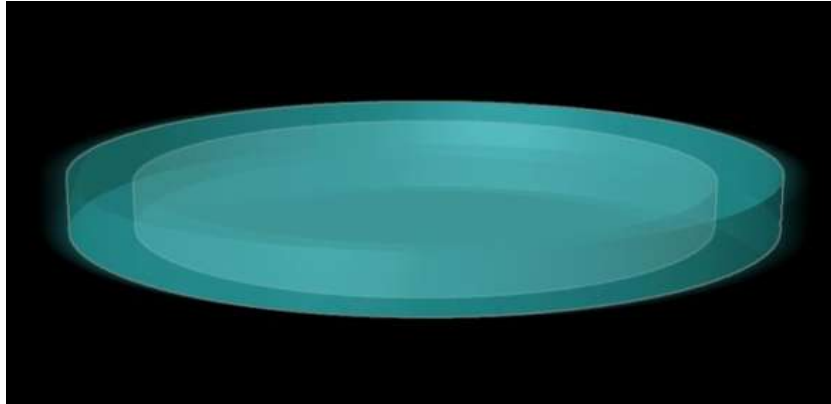
**Illustration 03:** A diagram of eight *jhānasamāpattis*

As mentioned above, this process is called ‘*rūpajhāna-samāpatti*’<sup>251</sup> or ‘attainment of material absorptions’. Sometimes, it is called ‘*rūpasamāpatti*’. The meditator acquires these *rūpajhānas*, he/she then develops them as ‘*arūpajhānas*’ afterwards.

#### **b. Four *arūpajhānas* (Immaterial absorptions)**

<sup>251</sup> Attainment of four flat-disc *jhānas* at the material (Pali *rūpa*) level (Pali: *rūpajhānasamāpatti*).

After finishing the *rūpajhāna* practices, the meditator sets the mind of *dhammakāya* at the space cavity<sup>252</sup> of *pathamajhāna*. *Ākāsānañcāyatanajhāna* [16]<sup>253</sup> which is the same size as the *catutthajhāna* appears. The mind of the *dhammakāya* is rested into the ‘cognition’ sphere in the space cavity of *dutiya**jhāna*. The *ākāsānañcāyatanajhāna* will slowly disappear. *Viññāṇañcāyatanajhāna* [17]<sup>254</sup> which is clearer than the previous *jhāna*, appears. The *dhammakāya* sits on that *jhāna*. The mind of the *dhammakāya* stands still in the refined ‘cognition’ sphere<sup>255</sup> inside the spacious cavity of *tatiya**jhāna*. *Viññāṇañcāyatanajhāna* slowly disappears and *ākiñcaññāyatanajhāna* [18]<sup>256</sup> appears. The *dhammakāya* sits on that *jhāna*. The mind of the *dhammakāya* is invited into the [sphere of] neither cognition or non-cognition<sup>257</sup> in the space cavity of *catutthajhāna*. The *ākiñcaññāyatanajhāna* slowly disappears. *Nevaśaṇṇānāsaṇṇāyatana* [19]<sup>258</sup> replaces it. The mind is now very refined. The *dhammakāya* sits on that *jhāna*. This process is called ‘entering from the first to the eighth *jhāna* by ‘forward order [20]’. The same performance on the reverse steps from the eighth *jhāna* to first *jhānas* is called ‘a reverse order [21]’.



**Illustration 04:** The rise of *arūpajhāna*

<sup>252</sup> Space cavity (มหากว้าง *het wang*).

<sup>253</sup> Absorption of Infinity of Space: in *Vd*, it is the flat-disc *jhāna* of the Infinity of Space.

<sup>254</sup> Absorption of Infinity of Consciousness: in *Vd*, it is the flat-disc *jhāna* of the infinity of consciousness.

<sup>255</sup> The refined ‘cognition’ sphere (รูละเอียด *ru laait*).

<sup>256</sup> Absorption of Nothingness: in *Vd*, it is the flat-disc *jhāna* of nothingness.

<sup>257</sup> The sphere of neither cognition or non-cognition (รูที่ไม่รูและไม่รู *rukochai mairukochai*).

<sup>258</sup> Absorption of Neither Perception nor Non-Perception: in *Vd*, it is the flat-disc *jhāna* of Neither Perception nor Non-Perception.

After seeing all inner bodies and *jhānas*, according to the text, the spheres of the four noble truths have to be seen.

### **Seeing the Four Noble Truths<sup>259</sup>**

The spheres of the four noble truths are inside the *dmp* of *mnk* normally abiding at the sixth base of the body. When the spheres of the mind are unified, they float and stay at the seventh base. After *jhāna* practices in cooperation with the *dhamma* eyes of *dhammakāya*, the meditator performs the practice of seeing the spheres of *ariyasacca* (the noble truth). This practice begins with seeing a) the spheres of suffering; birth, age, illness and death. Thereafter, b) the spheres of the cause of suffering, c) the sphere of extinction of the cause of the suffering and d) the sphere of the path must be seen with the *dhammakāya* eyes.

#### **a. The spheres of suffering [22]**

The spheres of suffering are the spheres of 1) birth, 2) age, 3) illness and 4) death. The text mentions characteristics of each sphere:

##### **1) The sphere of birth [23]**

The birth sphere is white, clear and spherical. A small size is the same as the seed of the pipal tree; while, a bigger size is the same as the moon [See Illustration 05 below]. The birth sphere will be in contact with the *dmp* of *mnk* when the human being reaches the age of 14 years.<sup>260</sup> It is the sphere of the foetal stage of the birth process of all humans. If this sphere does not make contact with the *dmp* of the *mnk*, humans<sup>261</sup> are not able to take

---

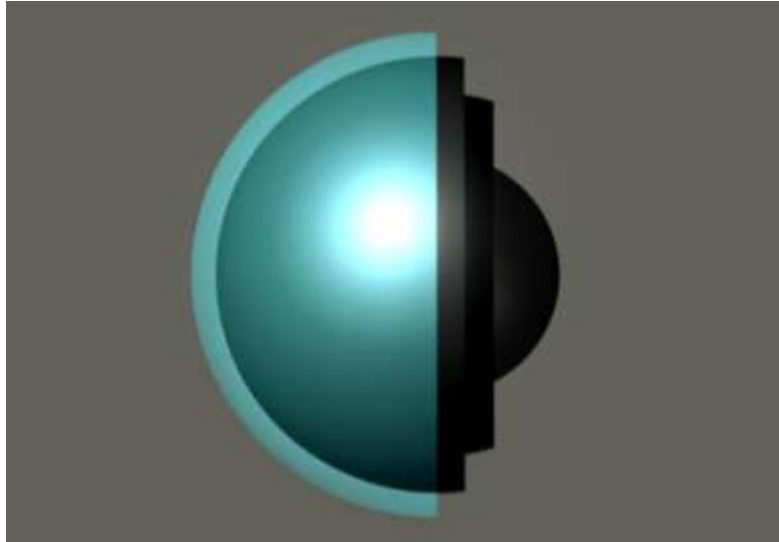
<sup>259</sup> Ibid., pp. 14-21.

The four noble truths are known (in abbreviated form) as ‘suffering (Pali: *dukkha*), cause of suffering (Pali: *samudaya*), cessation of suffering (Pali: *nirodha*) and path leading to the cessation of suffering (Pali: *maggā*)’. See PBD. P. 205.

<sup>260</sup> This will allow humans to give birth to their child.

<sup>261</sup> ‘Human’ here refers to the *dibba* body that comes to take birth.

birth. The *dhamma* body clearly sees the birth<sup>262</sup> and the cause of birth.<sup>263</sup> Then, the ageing<sup>264</sup> process is seen.



**Illustration 05:** The spheres of birth, ageing, illness and death

## 2) The sphere of ageing [24]

Ageing is in the middle of the birth sphere. It is spherical and the same size as the moon or, in its smaller size, as the yolk of a hen's egg. Its colour is jet black<sup>265</sup> but it is unclear [See: Illustration 05 above]. The ageing sphere is small, when the human is starting to age. The ageing sphere becomes bigger as the body of the human becomes older and older. This ageing sphere is the cause of the human body's deterioration.

## 3) The sphere of illness [25]

When humans become older, they become ill because the illness sphere<sup>266</sup> is contained within the ageing sphere. It is spherical and the same size as the ageing sphere. Its colour

<sup>262</sup> The birth (ความเกิด *kham koet*, Pali: *jāti*).

<sup>263</sup> The cause of birth (เหตุให้เกิด *het hai koet*).

<sup>264</sup> Ageing (ความแก่ *kham kae*).

<sup>265</sup> Jet black (ดำเป็นนิจ *dam-pen-nin*).

<sup>266</sup> The illness sphere (ดวงเจ็บ *duang-chep*).

is darker than the ageing sphere [See: Illustration 05 above]. When this illness sphere connects with the centre of the ageing sphere, the human body becomes ill.<sup>267</sup>

#### 4) The sphere of death [26]

When the illness sphere connects repeatedly with the centre of the ageing sphere, the death sphere<sup>268</sup> will be at the centre of the illness sphere. It is spherical, and has smaller and bigger sizes in the same way as the illness sphere. Its colour is clear jet black [See: Illustration 05 above].<sup>269</sup> When this sphere connects with the centre of the illness sphere, it does so at the connecting points<sup>270</sup> between the *mnk* and *dbk*. When the death sphere connects to the connecting points of the bodies, the *mnk* and *dbk* are disconnected. The *mnk* dies immediately.

When the supreme knowledge (Pali: *ñāṇadassana*) of the eyes of *dhammakāya* sees that birth, age, illness and death are impermanent, this knowledge is called ‘*saccañāṇa* (the knowledge of the truths as they are)’. When the eyes of *dhammakāya* see that birth, age, illness and death are the true forms of suffering; it is truly known as ‘*kiccañāṇa* (the knowledge of function with regard to each of the Four Noble Truths)’. When all sufferings have been considered and truly seen, it is called ‘*katañāṇa* (the knowledge of what has been done with regard to the Four Noble Truths)’.<sup>271</sup> This stage is ‘a

<sup>267</sup> It should be understood that the illness caused by this illness sphere is the natural illness that comes from ageing, for example, when certain human organs do not function effectively as they used to. When illness occurs earlier in life, its rise is the result of the demerit (Pali: *pāpa*) sphere which is the result of one’s past or present actions. This is called ‘*pubbakamma*’ (previous action).

<sup>268</sup> The death sphere (ดวงตาย *duang tai*). When this sphere comes to make a connection with the illness sphere, the owner of the body often sees the good or bad stories he has created in this life. When one sees the good deeds that one has done the mind condition is clear. After death, the *āyatana* of happy realms such as heaven or the *rūpa* realms will pull his mind to be reborn in such a realm. Some may be reborn in the human realm; this depends on each individual action or *kamma*. On the other hand, if one sees the bad deeds one has committed, and fears those actions, one’s mind will be diluted with the sin and become black. After death, the unhappy *āyatana* will pull the mind to be reborn in the unhappy realms such as the hells or the *lokanta* hell.

<sup>269</sup> Clear jet black (ใสดุจนิล *sai dut nin*).

<sup>270</sup> The connecting points (หัวต่อ *hua to*). Literally ‘*hua*’ means ‘head’ and ‘*to*’ means ‘to connect’.

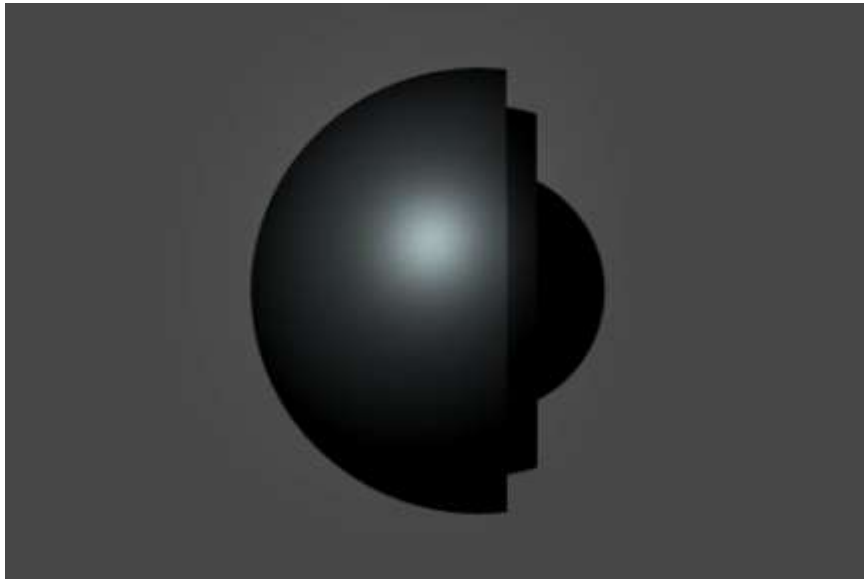
<sup>271</sup> See PBD. p.73.



consideration of the truth of suffering (Pali: *dukkhasacca*) in the three *ñāṇas*'. After the meditator has clearly seen the spheres of suffering, the spheres of the cause of the suffering must be seen.

### **b. The Spheres of the Cause of Suffering [27]**

The text explains that there are three '*samudaya*<sup>272</sup>' spheres at the centre of the *dmp* of *mnk*. The bigger size is the same as the moon and the smaller size is the same as the seed of the pipal tree. All spheres are the same size. They exist in three layers. The outer sphere has a dark black colour but the two other spheres inside are more refined and are darker [See: Illustration 06 below].



**Illustration 06:** The spheres of *samudaya*

When the meditator sees with the *dhamma* eyes and the supreme knowledge (Pali: *ñāṇadassana*) of the *dhammakāya*, he/she realises that the *samudaya* truly causes suffering. This is called '*saccañāṇa*'. When the meditator knows this, he/she is persistent

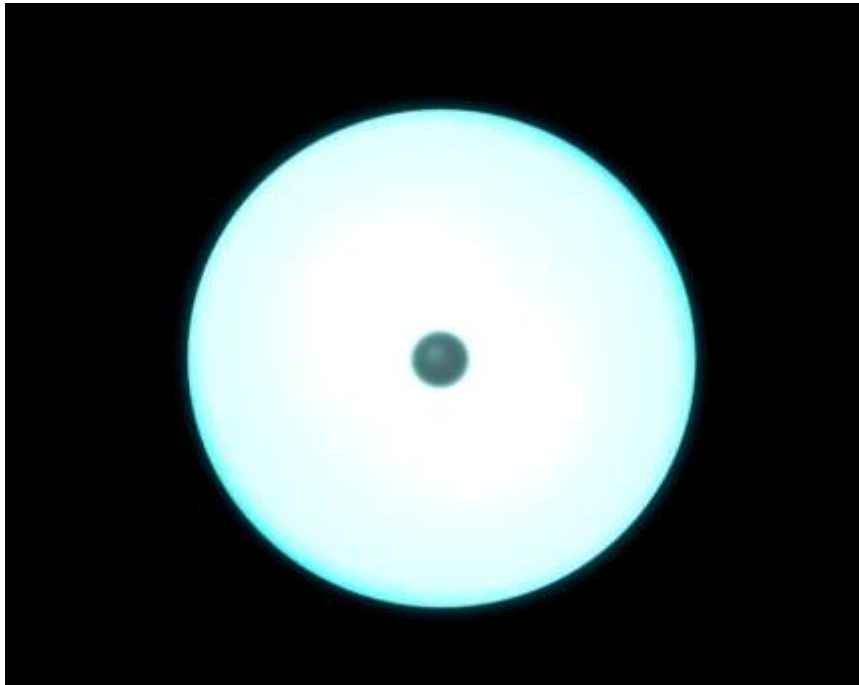
---

<sup>272</sup> The text mentions the short name of this sphere. Its full name is *dukkha samudaya* (Pali) meaning 'the cause of suffering or the origin of suffering'.

in avoiding it because he/she has realised that this *samudaya* should be avoided. This is called ‘*kiccañāṇa*’. When he/she completely avoids *samudaya*, this is called ‘*katañāṇa*’. This is known as consideration of the *samudaya* with three *ñāṇas*. After this, the meditator further uses the eyes of *dhammakāya* to see the sphere of *nirodha* or the spheres for extinguishing the spheres of the cause of suffering.

### c. The Sphere for Extinguishing the Spheres of the Cause of Suffering [28]

When there is a rise of *samudaya*, there is a method for extinguishing the cause of suffering (Pali: *dukkha-nirodha*). This is called ‘*nirodha*’. It is the clear sphere existing at the centre of the *dmp* of *mnk*. Its diameter is five *wah*. When the *nirodha* sphere arises, the *samudaya* sphere disappears, just as the sunlight completely eliminates the darkness [See: Illustration 07 below].



**Illustration 07:**

When the sphere of *nirodha* appears, the *samudaya* sphere gradually disappears.

When the meditator sees with the *dhamma* eyes and knowledge of *dhammakāya*, that the extinguishing of *samudaya* truly is *nirodha*, this is called ‘*saccañāṇa*’. This *nirodha*

should be completely realised.<sup>273</sup> This is called ‘*kiccañāṇa*’. When he/she knows all of this, it is known as complete realisation of *nirodha*. This is ‘*katañāṇa*’. It is referred to as consideration of *nirodha* by means of three *ñāṇas*. Thereafter, the meditator develops his meditation to see the spheres of the path. They are the final element of the four noble truths.

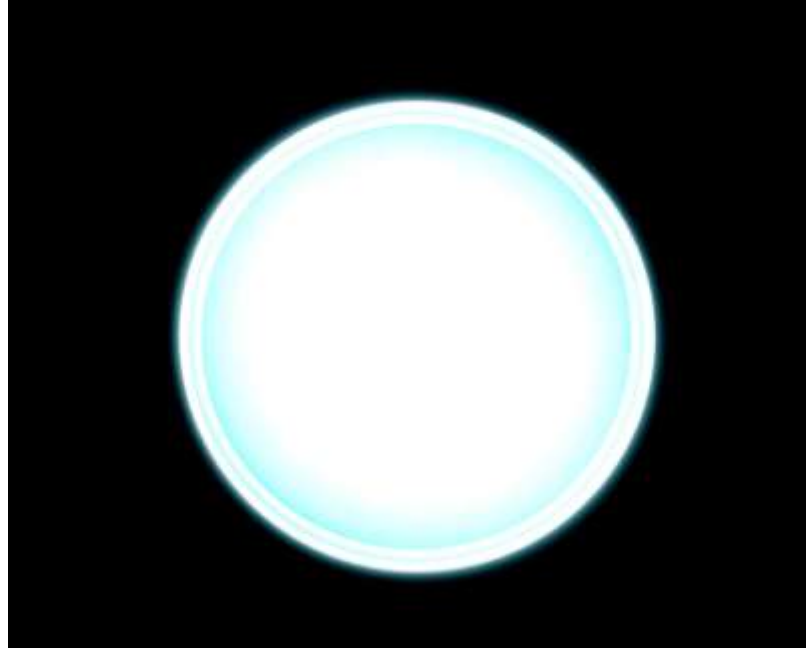
#### **d. The spheres of path (*magga*) [29]<sup>274</sup>**

After completely having realised *nirodha*, the *magga* sphere appears. The *magga* consists of *sīla*, *samādhi* and *paññā* spheres existing at the centre of the *dmp* of *mnk* [See: Illustration 08 below]. It is spherical, clear and very pure; its diameter is the same as the length of the lap of *dhammakāya*. When the meditator truly sees this with the eyes and superb knowledge of *dhammakāya*, he knows with certainty that this is ‘*magga*’. This is called ‘*saccañāṇa*’. When the *magga* is seen as real, it should be developed. This is called ‘*kiccañāṇa*’. When the meditator truly knows the *magga* with the eyes and knowledge of *dhammakāya* that he has developed, this is called ‘*katañāṇa*’. It is called ‘seeing *magga*’ and knowing it through three *ñāṇas*.

---

<sup>273</sup> Completely realisation (ท่าให้แจ้ง *tham hai chang*).

<sup>274</sup> The path (Pali: *magga*) is known exoterically as ‘the intention leading to the extinction of suffering or the practices leading to the extinction of suffering (Pali: *dukkhanirodhagāminīpaṭipadā*). It often refers to elements of the eightfold noble path such as right view, right speech and so on. It is called the middle path which is summarised into ‘virtue (Pali: *sīla*), meditation (Pali: *samādhi*) and wisdom (Pali: *paññā*). See PBD, p. 205. Esoterically, in *Vd*, these factors refer to the spheres of ‘virtue (Pali: *sīla*), meditation (Pali: *samādhi*) and wisdom (Pali: *paññā*).



**Illustration 08:** The spheres of path (Pali: *magga*)

The spheres of the four noble truths are the core teachings in *Vd*. The meditator should realize these important elements first. When the meditator is skillful in this practice, the methods for finding *nibbānas* within the bodies are introduced. These *nibbānas* are called ‘*saupādisesa-nibbāna*’.

#### **Method to find *Nibbāna* within the Bodies**

When the seeing of these *ariyasaccas* and the performing of the *samāpatti*<sup>275</sup>, have been carried out correctly, the *dhammakāya* will gravitate rapidly into the space cavity of the centre. Then, it transforms itself as a clear sphere. Its diameter is five *wah*. Soon after that, the sphere will return to being the *dhammakāya* again. The length of his lap and height is five *wah*. It has a lotus bud. This is the *satāpanna dhammakāya* (abbr. *std*).

The meditator invites it to enter the *jhāna* in order to truly see the noble truth of the *dbk* and the truth of *dukkha*, *samudaya*, *nirodha* and *magga* by means of the same process

<sup>275</sup> Literally, ‘performing the *samāpatti*’ (เดินสมาบัติ *doen samabat*). Here it is the practice or the performing of the eight flat-disc *jhānas* as mentioned above.

employed in regard to the *mnk*. When this has been carried out correctly the *std* gravitates rapidly to the centre and becomes a clear sphere. Its diameter is ten *wah*. Soon after, it becomes the *dhammakāya* again; the length of its lap and height is ten *wah*. It has a lotus bud. This is the *sakadāgāmī dhammakāya* (abbr. *skd*).

It is invited to enter the *jhāna* and truly see the noble truths of the *rup* body according to *dukkha*, *samudaya*, *nirodha* and *magga*. When this has been done correctly, the *skd* will gravitate rapidly into the centre and become a clear sphere. Its diameter is fifteen *wah*. Soon after it becomes the *dhammakāya* again; the length of its lap and height is fifteen *wah*. This is the *anāgāmī dhammakāya* (abbr. *angd*).

The *dhammakāya* is invited to enter the *jhāna* and truly see the noble truth of the *arup* body in *dukkha*, *samudaya*, *nirodha* and *magga*. When this has been carried out correctly, the *angd* will gravitate rapidly to the centre and become a clear sphere. Its diameter is twenty *wah*. Soon after it becomes the *dhammakāya* again, its length of lap and its height is twenty *wah*. This becomes the *arahant dhammakāya* (abbr. *ahtd*).

Then, the meditator focuses on the *dmp* of the *std* in order to produce *pathamajhāna*. He/she expands the *dhamma* sphere, causing the *dhammakāya* of *skd* to produce *dutiyajhāna*. He/she then expands the *dhamma* sphere, making it possible for the *dhammakāya* of *anāgāmī* to produce *tatiyajhāna*. Finally, he/she expands the *dhamma* sphere, making it possible for the *dhammakāya* of *arahant* to produce *catutthajhāna*.

The cognition in the spacious cavity<sup>276</sup> of *pathamajhāna* will then become *ākāsānañcāyatanajhāna*. The cognition in the spacious cavity<sup>277</sup> of *dutiyajhāna* becomes

---

<sup>276</sup> Spacious cavity (ว่าง *wang*).

<sup>277</sup> Cognition in the spacious cavity or the cognition sphere inside the space cavity or hollow centre (รู้ในว่าง *ru nai wang*).

*viññāṇaṅcāyatana*. The refined cognition in the spacious cavity<sup>278</sup> of *tatiyajhāna* becomes *ākīṅcaññāyatana*. Neither cognition nor non-cognition<sup>279</sup> in the spacious cavity of *catutthajhāna* becomes *nevasaññāṅcāyatana*.

Then the meditator enters these eight *samāpattis* in both forward and reverse orders seven times. His/her *dhammakāya* will gravitate rapidly down to enter the *nibbāna*<sup>280</sup> of the *mnk*. Then the meditator performs *samāpatti* [30] in the *nibbāna* of the *mnk* seven times. The *dhamma* body will gravitate rapidly to the centre to enter the *nibbāna* of the *dbk*. Then the meditator performs the *samāpatti* in the *nibbāna* of the *dbk* seven times. The *dhamma* body will gravitate rapidly to the centre to enter the *nibbāna* of the *rup* body. The meditator performs the *samāpatti* in the *nibbāna* of the *rup* body seven times. The *dhamma* body will gravitate rapidly to the centre to enter the *nibbāna* of the *arup* body. The meditator performs the *samāpatti* in the *nibbāna* of the *arup* body seven times. The *dhamma* body will gravitate rapidly to the centre to enter the *nibbāna*<sup>281</sup> of the *dhamma* body.

When the meditator wants to exit the *nibbāna* of the *dhamma* body, he/she has to perform the *samāpatti* again seven times. The *dhammakāya* will gravitate rapidly to the centre to exit from the *nibbāna* of *dhammakāya* to the *nibbāna* of the *arup* body. The *samāpatti* is conducted seven times again. It will gravitate rapidly to the centre to exit from the *nibbāna* of the *arup* body to the *nibbāna* of the *rup* body. The *samāpatti* is conducted

<sup>278</sup> The refined cognition in the spacious cavity (รูที่ละเอียดในเหวว่าง *ru thi laait nai hetwang*).

<sup>279</sup> Neither cognition nor non-cognition or the neither cognition nor non-cognition sphere inside the spacious cavity. (ไม่วุ่กัฬไม่วุ่กัฬ *mairukochai mairukochai* ).

<sup>280</sup> The ‘*nibbāna* in the body’ refers to the realm or abode of the *dhamma* bodies inside the body. It is located at the centre of the *dhamma* sphere that makes each body possible. When this sphere is located at the seventh base, the refined mind is able to access the *dhammakāya* abode. However, this abode has only one *dhammakāya*, unlike the external *nibbāna* or the nirvana without any the substratum of life remaining (Pali: *anupādisesanibbāna*).

<sup>281</sup> The *nibbāna* inside the bodies refers to the *nibbāna* inside the impurities or the impure bodies. It is called ‘the nirvana with the substratum of life remaining (Pali: *saupādisesanibbāna*).’ See PBD. p. 26, D2. p. 50.

seven times again. It will gravitate rapidly to the centre to exit the *nibbāna* of the *rup* body to the *nibbāna* of the *dbk*. The meditator should again conduct the *samāpatti* seven times. It will gravitate rapidly to the centre to exit from the *nibbāna* of the *dbk* to the *nibbāna* of the *mnk*.<sup>282</sup>

### Summary

The above presentation shows that the practices of *Vd* in this text begin with the attainment of the *gtd*. When the meditator clearly sees all inner bodies, he/she then uses the *dhamma* eyes of *dhammakāya* to see *jhānas* in both material (Pali: *rūpa*) and immaterial (Pali: *arūpa*) levels. By the means of these practices, he/she then is able to see the spheres of the four noble truths and to perform the practice of attaining *saupādisesanibbāna* or the *nibbāna* with the substratum of life remaining. After the meditator is skillful in these practices, the text provides the further practices in the steps 4-6.

### B: Steps 4-6

The practices presented in these steps emphasise the supernatural abilities of the *dhammakāya* such as seeing the different realms and past existences. They are performed as follows:

---

<sup>282</sup> The text also mentions that the size of the *jhāna* mentioned is 2 *wah* in diameter and 2 '*kueps*' (နီပု literally, a palm span,) in width. Its perimeter is 6 *wah*. This is its natural size. When the meditator reaches the *dhammakāya* levels, he/she should recognise that the *jhāna* will expand accordingly with the expansion of the *dhammakāya*.

**Step 4: *Kasiṇa* [31]<sup>283</sup> practice of Seeing the different realms<sup>284</sup>**

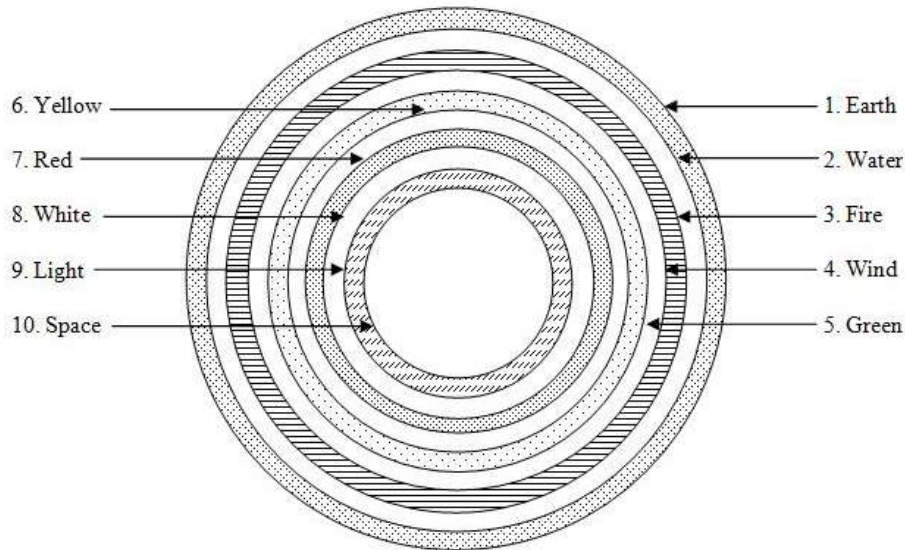
The meditator performs the *samāpatti* in the *dmp* of *mnk* as mentioned above. The base of the *dhamma* sphere is the centre of *kasiṇas*. There are 10 *kasiṇas* in the whirl system; earth, water, fire, wind, green, yellow, red, white, light and space. The *kasiṇas* are the spheres. The meditator performs the *samāpatti* in these *kasiṇas* and merges them as one. This process begins with earth sphere as the base. The water sphere is in the earth sphere. The fire is in the water. The wind is in the fire. The green is in the wind. The yellow is in the green. The red is in the yellow. The white is in the red. The light is in the white. The space is in the light. They exist in layers. Then, the meditator performs the *samāpatti* inside the *kasiṇas* to see the human realm. Importantly, the meditator has to use his/her *dhammakāya* to perform the *samāpatti* in the *kasiṇa*.

---

<sup>283</sup> In exoteric tradition, *kasiṇa* is the name for a purely external device for producing and developing concentration of mind and for attaining the four absorptions. It involves concentrating one's full and undivided attention on one visible object as the 'preparatory image' (Pali: *parikammanimitta*) e.g. the coloured spot of a disc or a piece of earth etc. until one finally perceives, even with the eyes closed, a mental reflex, the acquired image (Pali: *uggahanimitta*). Now while continuing to direct one's attention to this image, there may arise the spotless and immovable 'counter image' (Pali: *paṭibhāga-nimitta*), and together with that the 'neighbourhood concentration' (Pali: *upacāra-samādhi*) will have been reached. While still persevering in the concentration on the object, one will finally reach a state of mind where all sense-activity is suspended, where there is no more seeing and hearing, no more perception of bodily impression and feeling, i.e. the state of the first mental absorption (See NBD. p. 80). In *Vd*, the *kasiṇas* are a group of *kasiṇa* spheres internally existing in the *dhamma* sphere that makes the human body possible. They are used to practice until the vision of the meditator is able to see the different realms.

<sup>284</sup>Ibid., pp. 22-4.





**Illustration 09:** The inner ten *kasiṇas*

Thereafter, he/she performs the *samāpatti* inside the *dmps* of the *asura* body [32], the *peta* [33] body, animals [34]<sup>285</sup>, hell beings [35]<sup>286</sup>, *lokan* beings [36]<sup>287</sup>, *dbk*<sup>288</sup>, *rup*<sup>289</sup>

<sup>285</sup> Here it should be understood that the realm of animals is not limited to the human world only. It also refers to the hidden realms of the animals such as *nāga* (serpent deity) and so on.

<sup>286</sup> Their realms is called ‘the Downward-path’ (นรก *na-rok*; Pali: *Niraya*), or the nether or infernal world, usually translated as ‘Hell’. See NBD. p.108.

There are eight levels of the hells. At the middle of each level, there is a major hell. Each major hell is surrounded by four smaller hells called ‘*ussadaniraya*’. Each *ussadaniraya* hell has twenty subordinate hells called ‘*yamaloka*’. The total number of hells in all levels is ‘456’. All hells are located underneath the Mount Sumeru at the centre of the ‘*kama-phop*’.

<sup>287</sup> Their realm is called *lokanta* (โลกันต์นรก *lokan-narok*). The *lokanta* realm is located underneath the ‘*phopsam*’ and is three times its size. It is the lowest hell and is lower than the *avecī* hell. It is said that in the hells of the ‘*phopsam*’, the hell beings are tortured by extreme heat. But, in the *lokanta*, the beings are tortured by extreme cold.

<sup>288</sup> The realm of heaven beings is called ‘*sawan* (สวรรค์)’. There are six levels of the heavens of the sense sphere. 1) The first is called ‘*Cātummahārājikā*’ or the realm of the four kings. It is divided into four territories. The eastern territory is governed by King *Vadhatarāṭha*, the king of the Khonthan [Thai] gods. The southern territory is governed by King *Virūlhaka*, the king of the giant gods (demon, *yak*). The western territory is governed by King *Virūpaksa*, the king of the bird gods. The northern territory is governed by King *Vessuvaṇa*, the king of the serpent gods. 2) The second heaven is called ‘*Tāvātimsā*’ or the realm of the ‘thirty-three *devas*’. This heaven is governed by King *Sakka*. 3) The third heaven is called ‘*Yāmā*’ or the realm of the *Yāma* gods. It is governed by King *Suyāma*. 4) The fourth heaven is called ‘*Tusitā*’ or the

and *arup*<sup>290</sup>. The bases of their *dhamma* spheres are the *kasiṇa*. Then, he/she performs the *samāpatti* in the *kasiṇa* to clearly inspect their realms.

It is very important to use the *dhammakāya* to perform the *samāpatti* to see, to know and to question the beings in each realm. Because the eyes of other cruder bodies are unable to see and know as precisely as the *dhammakāya*, only this the meditator using the *dhammakāya* is able to communicate with the beings in each realm.

This practice supports the meditator to see and to understand the causes of birth in different realms. In other words, it is called ‘*cutūpapātañāṇa*’ or the knowledge of the death and rebirth of beings. When the meditator is able to see this, the text provides the method for recollecting of his/her and other’s past existences. This practice facilitates recollection of past lives or ‘*pubbenivāsānussatiñāṇa*’.

### Step 5: Recollection of Past Existences [37]<sup>291</sup>

In this practice, the meditator performs the *rūpajhāna* and *arūpajhāna*<sup>292</sup> inside the *dmeps* of *mnk*, *dbk*, *rup* and *arup*. He/she then performs the *samāpatti* to see his own birth<sup>293</sup>

---

realm of the satisfied gods. It is governed by King *Santusita* and is the place of the *Bodhisattvas* after death in the world. Even the historical Buddha before he was born in the world, resided in this realm. 5) The fifth heaven is called ‘*Nimmānaratī*’ or the realm of gods who rejoice in their own creations. It is governed by King *Sunimitta*. 6) The sixth heaven is ‘*Paranimmitavasavattī*’ or the realm of gods who lord over the creation of others. It is governed by King *Vasavattī* (See PBD. p. 199). The first and second heavens are located at the top part of the Sumeru Mountain. Other four heavens float above the Mount Sumeru. The beings in the lower heavens cannot see the beings and the realms in the higher levels because their eyes are cruder.

<sup>289</sup> Their realm is called Form planes (รูปโลก *ruppaphop*, Pali: *Rūpāvacara-bhūmi*). It consists of sixteen levels such as *brahmapārisajjā*; the realm of great *brahmas*’ attendants, *brahmapurohitā*; the realm of great *brahmas*’ minister and *mahābrahmā*; the realm of great *brahmas* See PBD. p. 271. This form realm is located at the middle of the *phopsam*.

<sup>290</sup> Their realm is called Not-Form planes (อรูปโลก *aruppaphop*; Pali: *Arūpāvacara-bhūmi*). It consists of four levels; 1) the realm of infinite space (Pali: *ākāsānañcāyatana-bhūmi*), 2) the realm of infinite consciousness (Pali: *viññāṇañcāyatana-bhūmi*), 3) the realm of nothingness (Pali: *ākīñcañcāyatana-bhūmi*) and 4) the realm of neither perception nor non-perception (Pali: *nevasaññānāsaññāyatana-bhūmi*). See PBD. p. 272. This realm is located at the top of the *phopsam*.

<sup>291</sup> D2. pp. 24-5.

moment by keeping the mind still at the centre of his/her *dmp*. Then the meditator sees the existences<sup>294</sup> from this present life back to the previous existences of yesterday and back to the moment he/she was born, back to when he/she was in the womb of the mother, when he/she was an embryo (Pali: *kalalarūpa*), before being in the mother's womb, before he/she came to be in the body of the father, and back to previous lives. The text suggests that the meditator continues viewing the previous lives backwards like this until he/she sees the first life where he/she received 'the first consciousness (Pali: *pathamaviññāṇa*)'<sup>295</sup>. Then he/she sees this in reverse order from the past to the present life<sup>296</sup>. Then, he/she will see all his/her next lives. This is called '*pubbenivāsañāṇa* or the reminiscence of past lives', by means of which he sees his/her past existences. If he/she wishes to see the existences of the others, the meditator has to take their *dmps* to be the object of the *samāpatti* performance in order to investigate. This should be performed in the same way that he/she sees his past existences. This is called 'the knowledge of the death and rebirth of beings (Pali: *cutūpapātāñāṇa*)'.

This is the practice used for gaining the recollection of past existences in *Vd*. It is only associated with the *jhāna* practice. The *kaṣiṇa* spheres are not used in the process. Besides using the *kaṣiṇa* spheres and the *samāpatti* practice for seeing the realms mentioned in the fourth step above, the text suggests that the meditator is able to use the *samāpatti* practice and also to see the different realms. The method belongs to the sixth step.

---

<sup>292</sup> In other words, they are called '*samāpatti*' or '*rūpa* and *arūpasamāpatti*'.

<sup>293</sup> The meditator always uses his *dharmakāya* to perform the *samāpatti*. This means that the *jhāna* in *Vd* is different from the *jhāna* in *Brahmanism*.

<sup>294</sup> Existences (ความเป็นอยู่ *kham pen yu*).

<sup>295</sup> This could refer to the first life on earth after the burning of the great fire (ไฟบรรลัยกัลป์ *fai-banlai-kan*) or it may refer to the coming down to Earth of the *Brahma* being.

<sup>296</sup> It is similar to when he sees from the present life to the previous lives.

### Step 6: *Rūpasamāpatti* and *Arūpasamāpatti* of Seeing the Realms<sup>297</sup>

The difference of the practices for seeing the realms in the fourth step and sixth step is that the fourth step is the practice used to see the realms inside the *phopsam* only. However, the step 6 is the practice to see the major realms: *phopsam*, *lokan* and *nipphan* located inside the sub-realm<sup>298</sup>.

#### a. *Phopsam*

The meditator performs the *rūpasamāpatti* or the first four *jhānas* in the *dmp* the *phopsam*<sup>299</sup> possible. He/she uses its space cavity as the object of the *arūpasamāpatti* performance. He/she takes the base<sup>300</sup> of its *dmp* located at the centre of the *phopsam* to be the object of the *kaṣiṇa* performance. Then he/she performs the *samāpatti* in the *kaṣiṇa* by using the *dhammakāya* in order to inspect inside and outside parts of the *phopsam*<sup>301</sup>. After the meditator has seen this clearly, he/she then concentrates on seeing the *lokan* hell.

#### b. *Lokan*

The meditator performs *rūpasamāpatti* in the *dmp* of the *lokan* realm. Then he/she takes its space cavity<sup>302</sup> as the object of the *arūpasamāpatti* performance. He/she takes the base of the *dmp* as the object of the *kaṣiṇa* performance. The *dhammakāya* is invited to perform *samāpatti* in the *kaṣiṇa* to see the outside and the inside parts of the *lokan* realm. This realm stands apart from the *phopsam* located underneath the *avecī* hell in the long distance. After seeing the worst realm in the sub-realm, the meditator keeps meditating to

<sup>297</sup> Ibid., pp. 25-7.

<sup>298</sup> See the structure of the sub-realm in Chapter 2.

<sup>299</sup> Three realms (ဂဟဏာမ *phopsam*, Pali: *tibhava*).

<sup>300</sup> Base (စိမ့် *thitang*). This may refer to the sphere of ‘*that*’ or *dhātu* sphere because it is the base of the *dhamma* sphere.

<sup>301</sup> The demon, hungry ghost, animal, eight major hells, human, six heavens, sixteen *rūpabrahma* and four *arūpabrahma* realms - all together - are called ‘*phopsam*’.

<sup>302</sup> The cause of emptiness (မေတ္တိဘုံ *het wang*).

see the best realm called ‘*āyatananibbāna* or *nipphan*’, in other words, it is called ‘*saupādisesanibbāna*’ or *nibbāna* without any substratum of life remaining.

### c. *Nipphan (Āyatananibbāna)*

In this practice, the meditator takes the *dmp* of *āyatananibbāna* as the object of the *rūpasamāpatti* performance. The space cavity or hollow centre of this *dhamma* sphere is taken to perform the *arūpasamāpatti*. He/she focuses on the base of the *dhamma* and performs the *kaṣiṇa* practice. The *dhammakāya* is invited to perform the *samāpatti* inside the *kaṣiṇa* in order to clearly inspect the outside and inside part of the *āyatananibbāna*. *Nibbāna* is the *āyatana* or realm located above the *phopsam* from the *nevasaññānāsaññāyatana* realm<sup>303</sup> in the far distance.

### Summary

The practices in these steps are the continuous practices of the previous three steps. In the fourth step, there is one more additional important practice, which is called *kaṣiṇa*, used in the process for seeing the refined realms inside the *phopsam*. However, as indicated in the sixth step, it is not used to see the main three realms located inside the sub-realm. In this step, only the *jhānasamāpatti* practice plays an important role. The practices of these steps, in conclusion, introduces the practices for obtaining two of the three knowledge (*teVijjā*) which are 1) recollection of past lives (*pubbenivāsanusaniñāna*) and 2) the knowledge of the death and rebirth of beings (*cutūpapātañāna*). When the meditator becomes skillful in the above practices, the text explains the systems of the inner bodies from the crudest to the most refined body. This suggests that besides the system of the eighteen bodies, there are the other systems of the inner bodies from the crudest to most refined status.

---

<sup>303</sup> The highest level of the not-form realms (Pali: *arūpavacara-bhūmi*).

### C: Steps 7-9

These steps focus on the explanations of the systems of the more refined and the cruder bodies apart from the system of the eighteen bodies. The seventh step explains the method for seeing the bodies from the crudest to the most refined body. Due to the number of the bodies in all systems of the inner bodies being huge; the eighth step, therefore, provides the numerical system for counting of these bodies. The ninth step presents an expansion of the spheres of the mind of each body so that they are the same size as the spheres of the mind of the *dhammakāya*. This practice causes the minds of all bodies to become equally powerful and to work effectively.

#### Step 7: The Crudest Body to Most Refined Bodies<sup>304</sup>

The meditator focuses on the *dmp* of *dhammakāya*. Within this sphere, there is the rest of its *spv* spheres. In the *vimuttiñāṇadassana* sphere, there is the refined *mnk*. By using the *dhammakāya* insight to look inside its *dmp*, one sees that this sphere contains the rest of its *spv* spheres. In the *vimuttiñāṇadassana* sphere, there is the refined *dbk*. Looking inside its *dmp*, the rest of its *spv* spheres will be seen. Thereafter, there is the refined *rup*. Then its *spv* spheres will be seen. In the *vimuttiñāṇadassana* sphere, there is the refined *arup*. Then its *spv* spheres will be seen again. In the *vimuttiñāṇadassana* sphere, there is the *dhammakāya*, which is refined. Then, its *spv* spheres will be seen. After this, the meditator can reach the more refined bodies through the same process. One continues to practice this process until the most refined body<sup>305</sup> is encountered. Then, the process is conducted in reverse order. One sees the bodies in reverse order passing the crude *mnk*<sup>306</sup> and reaching the biggest human body. All parts of this body are expanded accordingly. This is the crudest body.<sup>307</sup>

---

<sup>304</sup> Ibid., pp. 27-8.

<sup>305</sup> The most refined body (กาสุดละเวียด *kai sut laaiat*).

<sup>306</sup> The current human body of the meditator.

<sup>307</sup> The crudest body (กาสุดหยาบ *kai suthyap*).

### Step 8: Method of Counting *Asamkhaya* (10<sup>140</sup>)<sup>308</sup>

Due to the huge number of bodies, from the crudest status to most refined status, counting them is beyond present numerical systems. The text presents the traditional numeral system for counting from one to one *asamkhaya*<sup>309</sup>

### Step 9: Expanding the Minds<sup>310</sup> of the Bodies from the Crudest to Most Refined<sup>311</sup>

The seeing sphere of the human body abides in the centre of the human body. It is clear and spherical, the same size as the yolk of a hen's egg. The meditator performs the *samāpatti* inside this sphere. He/she takes the base of the seeing sphere in the centre of the body as the object of the *kaṣiṇa* performance. He/she performs the *samāpatti* inside this *kaṣiṇa*<sup>312</sup> until it is clear. The seeing sphere is expanded to be the same size as the seeing sphere of the *dhamma* body.

The memory sphere of the *mnk* exists in the centre of the seeing sphere. It is clear, pure and round, the same size as the white of the eyeball. The meditator takes it as the object of the *samāpatti* performance. Its base which is the space cavity at the centre of the seeing sphere is taken as the object of the *kaṣiṇa* performance. The meditator performs the *samāpatti* inside this *kaṣiṇa* until it is clear. The memory sphere of the human body is expanded to be the same size as the memory sphere of the *dhamma* body.

The thought sphere of the human body is in the space cavity of the memory sphere. It is round, clear and pure, the same size as the iris of the eye.<sup>313</sup> The *samāpatti* is performed in this sphere. Its base which is the space cavity of the memory sphere is taken as the object of the *kaṣiṇa* performance. The *samāpatti* is performed in this *kaṣiṇa* until it is

<sup>308</sup> D2. pp. 28-30.

<sup>309</sup> Sanskrit: *asamkhyeya* is a Buddhist name for the number 10<sup>140</sup>.

<sup>310</sup> This refers to the seeing, memory, thought and cognition spheres.

<sup>311</sup> Ibid., pp. 29-31.

<sup>312</sup> The base of the seeing sphere.

<sup>313</sup> The iris of the eye (ตาขาวนอก *duangtadam khang nok*).

clear. Thereafter, the memory sphere of the human body is expanded until it is the same size as the thought sphere of the *dhamma* body.

The cognition sphere of the human body is in the space cavity of the thought sphere. It is round, clear and pure, and the same size as the pupil of the eyes<sup>314</sup>. The *samāpatti* is performed in this sphere. The base of the cognition sphere which is the space cavity of the thought sphere is taken as the object of the *kasīṇa* performance. The *samāpatti* is performed in this *kasīṇa* until it is clear. Then, the cognition sphere of the human body is expanded until it is the same size as the cognition sphere of the *dhamma* body.

As mentioned above, this is the method for performing in the seeing, memory, thought and cognition spheres of the *mnk* only. For the seeing, memory, thought and cognition spheres of the *dbk*, *rup*, *arup* and the *dhammakāya* in both their crude and refined states, the meditator performs the same process as that of the *mnk*.

### Summary

These steps ground basic understanding of the systems of inner bodies. Although this text does not provide the many practices in regards to the systems of the inner bodies, these systems play a very important role in the advanced level of *Vd* [See: Chapter 5 and 6]. The method for counting the inner bodies indicates that the number of the inner bodies is huge. It is beyond mundane counting ability. However, it is possible for the supernatural ability of *dhammakāyas*. The expansion of the spheres of the mind is an exclusive practice in this text involving the bodies from the crudest to most refined status.

After these steps, in steps 10-13, the text provides various practices for gaining supernatural abilities such as seeing unseen conditions and hearing sound in a remote area. Moreover, it emphasises the practices for seeing the spheres of perfections at different levels. This allows the meditator to measure his/her perfections.

---

<sup>314</sup> The pupil of the eyes (ตาข้างใน *tadam khang nai*).



## D: Steps10-13

The tenth step introduces the methods that give the *āyatana*s such as eyes, ears, nose and tongue supernatural ability. The eleventh step presents the method for measuring the spheres of 1) *bun* (merit) [38], 2) *bap* (demerit) [39] and 3) *mai bun mai bap* (neither merit nor demerit) [40]. The twelfth step provides methods for understanding the perfections (Pali: *pāramī*) or the intense merit in three different levels. Finally, the thirteenth step provides the practice for attaining *nibbāna*.

### Step 10: Changing *Āyatana*s<sup>315</sup> to be Celestial<sup>316</sup>

In this practice, the meditator uses both ‘eye crystals [42]’ as an object of the *samāpatti* performance. The base of the eye crystal is taken to perform the *kaṣiṇa*. He/she performs the *samāpatti* in the *kaṣiṇa*. Then, he/she uses his/her human eyes to see diverse things, even if they are hidden or in a remote area. Now, he/she is able to see all conditions of human, *dibba* and the *dhamma*. This is called ‘celestial eyes [43]<sup>317</sup> in *dhamma*’.

The meditator then takes the ‘ear crystals [44]’ as an object of the *samāpatti* practice. He/she uses the base of the ear crystals as an object of the *kaṣiṇa*. The performance of the *samāpatti* is performed in the *kaṣiṇa*. Then he/she uses his/her human ears to listen to all kinds of sound, even if they are hidden or in a remote area. According to his/her practice, he/she is able to hear all the sounds of the human, the *dibba* and the *dhamma*. This is called the ‘celestial ear [45] in *dhamma*’.

The meditator uses ‘nose crystals [46]’ as the object to perform the *samāpatti*. The bases of the nose crystals are taken to perform the *kaṣiṇa*. He/she performs the *samāpatti* in the *kaṣiṇa*. Then he/she is able to use his human nose to receive all kinds of smells, even if

<sup>315</sup> The *āyatana*s refer to 1) eyes, 2) ear, 3) nose, 4) tongue, 5) body and 6) mind.

<sup>316</sup> Ibid., pp. 32-3.

<sup>317</sup> Celestial eyes (ตาทิพย์ *ta-thip*). This term refers to the supernatural eyes which can see all kinds of things in the human realm and the heaven realm.

they are hidden or too distant. He/she is also able to smell all the smells of humans, the *dibba* and the *dhamma*. This is called the ‘celestial nose [47] in *dhamma*’.

Then the meditator uses ‘tongue crystals [48]’ as the object of the *samāpatti* performance. The base of the tongue crystals is taken as the object of the *kaṣiṇa* performance. He/she performs the *samāpatti* inside the *kaṣiṇa*. Then he/she is able to use his/her human tongue to taste all kinds of flavours, whether they are hidden or revealed. He/she is also able to taste the flavours in the *dibba* realms. This is called ‘celestial tongue [49] in *dhamma*’.

Finally, he/she uses the ‘body crystal [50]’ as the object of the *samāpatti* performance. The base of the body crystal is used as the object to perform the *kaṣiṇa*. He/she performs the *samāpatti* inside this *kaṣiṇa*. He/she is then able to use his/her human body to touch the refined impressions (Pali: *phassa*) of the human, *dibba* and *dhamma* realms. This is called ‘celestial body [51] in *dhamma*’.

For those who have attained these supernatural abilities, the text then provides the method for measuring of 1) *duang bun*, 2) *duang bap* and 3) *duang mai bun mai bap*. The concepts of these three different kinds of spheres are introduced before the instruction of the practice of seeing the spheres.

### **Step 11: Seeing the Spheres of *Duang bun*, *Duang bap* and *Duang mai bun mai bap* in All Bodies**<sup>318</sup>

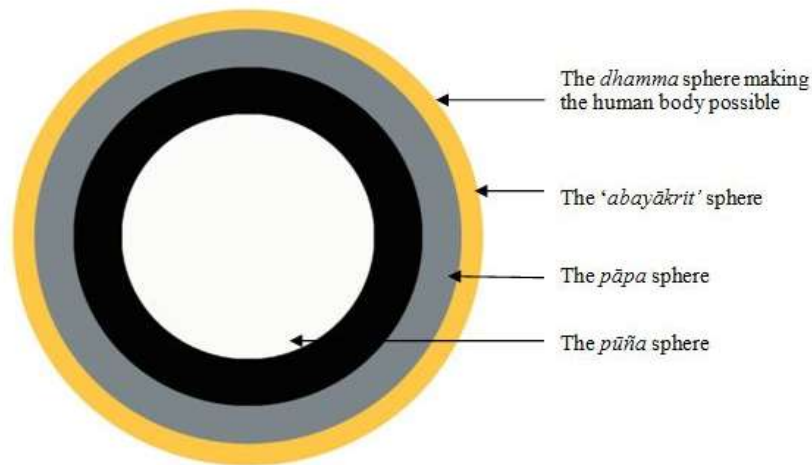
At the centre of the *dmp* of each body, there are three spheres. Firstly, the outer sphere has a grey colour which is the ‘middle *dhamma* [52]’ or ‘*duang mai bun mai bap*’. Within, at its centre, there is a deep black clear sphere. This is the ‘black *dhamma* [53]’ or ‘*duang bap*’. The third sphere within this sphere is a clear pure white sphere. This is the

---

<sup>318</sup> D2. pp. 33-5.

‘white *dhamma* [54]’ or ‘*duang bun*’. The sizes of these spheres are uncertain, depending on the karmic actions of each individual.

In regard to these spheres, each contains its *that* and *tham*. The outer appearance is the *tham*. The *tham* is in the space cavity of the *that* because it is more profound and refined. The meditator takes the *that* of ‘*duang bun*’ as the object of the *kasiṇa* practice and its *dhamma* as the object of the *samāpatti* performance. The meditator performs the *samāpatti* inside the *kasiṇa* to check the white *dhamma*. All should be observed until the meditator reaches the realm of *kusalādhamma*. He/she takes the *that* of the ‘*duang bap*’ as the object of the *kasiṇa* practice and its *tham* as the object of the *samāpatti* performance. He/she performs the *samāpatti* inside the *kasiṇa* to check the black *dhamma* (Pali: *akusalādhamma*). All should be observed until the meditator reaches the realm of *kusalādhamma*. The meditator takes the *that* of ‘*duang mai bun mai bap*’ to be the *kasiṇa* object and its *dhamma* to be the object of the *samāpatti* performance. The *samāpatti* is performed in the *kasiṇa* to check the middle *dhamma* (Pali: *abayākatādhamma* or *abyākṛit*). All should be observed until the meditator reaches the realm of *abayākatādhamma*. Within the white, black and grey *dhamma*, each *dhamma* has *nipphan*, *phopsam* and *lokan*. The meditator has to check these carefully.



**Illustration 10:**  
The structure of *Duang bun* (*pūṇa* sphere), *Duang bap* (*pāpa* sphere)  
and *Duang mai bun mai bap* (*abayākṛit* sphere)

When the meditator has seen these three spheres, he/she then keeps meditating in order to see his/her intensely wholesome spheres in different levels. These spheres are called the spheres of perfections (Pali: *pāramī*). The method for seeing these spheres are explained in the next step.

### **Step 12: Measuring of Perfections**<sup>319</sup>

The *duang bun* is the result of giving (Pali: *dāna*). When humans give often, the *bun* (ပုဂံ, Pali: *puṇa*) will be combined as the sphere. The diameter of its complete size is about one hand span (*khuep*). Then it will distill itself as a perfection sphere (*duang barami* [55]). This is called ‘perfection of giving (Pali: *dānapāramī*)’. Its size is one inch in diameter. When the perfection sphere of giving increases to the size of one hand span in diameter or the same size as the moon, it distills itself to be the higher perfection called the ‘superior perfection or *uppapāramī* [56] from giving’, one inch in diameter. When the amount of the superior perfection of giving increases, it will expand and reaches the size of one hand span in diameter or the same size as the moon. Then, it distills itself to be the highest perfection which is the ‘supreme perfection’ or ‘*paramattha-barami* (Pali: *paramatthapāramī*) [57]’ which is one inch in diameter.

The other kind of ‘*buns*’ can be accumulated from the practices of the precepts, avoiding sexual activity, gaining wisdom, persistence, patience, honesty, firm intention, kindness and equanimity.<sup>320</sup> As their amounts increase, their size of the sphere expands by the same process as in the perfection sphere of giving. They distill themselves to become the

---

<sup>319</sup> The perfection here refers to 1) *dasapāramī* (ten perfections), 2) *dasauppapāramī* (ten superior perfections) and 3) *dasaparamatthapāramī* (ten supreme perfections). See D2. pp. 35-8.

<sup>320</sup> Ten perfections: 1) giving (Pali: *dāna*), 2) precepts (Pali: *sīla*), 3) avoiding sexual activities (Pali: *nekkhamma*), 4) gaining wisdom (Pali: *paññā*), 5) persistence (Pali: *virīya*), 6) patience (Pali: *khanti*), 7) honesty firm (Pali: *sacca*), 8) intention (Pali: *adhitthāna*), 9) kindness (Pali: *mettā*), and 10) equanimity (Pali: *upekkhā*).

spheres of the perfection, the superior perfection and the supreme perfection respectively. The amount of three perfections produces different fruitions.<sup>321</sup>

These perfections exist in the centre of the *dmpts* of all bodies. The perfection sphere of giving contains its *spv* spheres. The meditator takes these spheres to be the object of *samāpatti*. He/she takes the perfection sphere of giving as the object of the ten *kaṣiṇas*. The *samāpatti* is performed inside the *kaṣiṇas*. Then, he/she has to perform the same process for the other perfection spheres<sup>322</sup>. For the superior perfection and the supreme perfection, the meditator performs the same process for all kinds of perfections and for all bodies, from the crudest body to most refined body.

After the meditator learns the method for seeing the perfections which are the factors supporting the *nibbāna* attainment, the text introduces the practice for attaining *nibbāna*. This is the most important practice introduced in this text.

### **Step 13: Seeing *Nibbānas* [58]** <sup>323</sup>

Firstly, the meditator focuses on the *dmpts* of *std*, *skd*, *angd* and *ahtd* in order to produce *pathamajhāna*, *dutiyajhāna*, *tatiyajhāna* and *catutthajhāna* respectively. Thereafter, he/she focuses in their hollow spheres<sup>324</sup> to produce the *arūpajhānas*. He/she then performs the eight *jhānasamāpattis* seven times; his/her mind will sink rapidly into *nibbāna* at the centre of *mnk*. This is called ‘*nipphan pen*’ of the human. When the

<sup>321</sup> The text mentions that when these wholesome factors expand and extract themselves to become the perfection, the superior perfection and the supreme perfection, with a size of one hand span in diameter, all have the same size, for those who wish to attain *nibbāna* by becoming noble disciples (Pali: *ariyasāvaka*). The amount of these *pāramī* is enough to become an ordinary noble disciple (Pali: *pakatisāvaka*). One who wishes to pursue the perfections to become one of the great eighty disciples (Pali: *asītisāvaka*) or the best disciples (Pali: *aggasāvaka*) or the Buddha, they have to have bigger perfection spheres than those of the ordinary noble disciples.

<sup>322</sup> Pali: *dānapāramī*, *sīlapāramī*, *nekkhamma pāramī*, *paññāpāramī*, *viriyapāramī*, *khantipāramī*, *saccapāramī*, *adhiṭṭhānapāramī*, *mettāpāramī* and *upekkhāpāramī*. They all contain the *spv* spheres within themselves.

<sup>323</sup> Ibid., pp. 39-40.

<sup>324</sup> Hollow spheres (ເຫຼັງຈາກ *het wang*).

*samāpatti* is performed seven times inside this *nipphan pen*, the *dhammakāya* will sink rapidly into the centre to enter *nibbāna* at the centre of the human realm (Pali; *manussabhava*). This is called the ‘*nipphan tai* of humans’. Then the *samāpatti* is performed seven times inside this *nipphan tai*, and the *dhammakāya* will sink to the centre rapidly to enter the *nibbāna* of the *dbk* at its centre. The meditator performs the *samāpatti* another seven times, and the *dhammakāya* sinks rapidly to the centre to enter the *nipphan tai* of the *dibba* realm located at the centre of the *dibba* realm. The meditator performs the same process in the bodies of the *rup* and *arupa*. Their *nipphan pen* and *tai*s will be attained accordingly. Thereafter, the meditator practices this process until he/she reaches the most refined body; then he/she uses the process again but in reverse order. When the meditator reaches the current human body, he/she keeps performing this until reaching the crudest body. This is called ‘entering *nipphan pen* and *nipphan tai*’<sup>325</sup> of the bodies from the crudest to most refined bodies’.

### Summary

This part introduces the method for changing the abilities of *āyatanas*; eyes, ears, nose and tongue to be supernatural. The next step presents the method for measuring the spheres of 1) *bun*, 2) *bap* and 3) *mi bun mi bap* inside the *dmp*. The twelfth step provides the understanding of the perfections or the intense merits in three different levels: 1) ordinary, 2) superior and 3) supreme perfections. Finally, the thirteenth step provides the practice for attaining two kinds of *nibbānas* 1) *saupādisesanibbāna* (*nipphan pen*) and 2) *anupādisesanibbāna* (*nipphan tai*).

### Conclusion

This chapter studies one of the most important texts of *Vd* called ‘*The Manual of the Abbot*’. This chapter has presented teachings relating to steps one to the thirteen in ‘*The Manual of the Abbot*’.

---

<sup>325</sup> Entering *nipphan pen* and *nipphan tai* (เข้านิพพานเป็น นิพพานตาย *khao nipphan pen kho nipphan tai*).

In summary:

A: Step 1-3

Steps 1-2 present the methods for attaining the *gtd*. Step 3 presents the method for developing the *dmpts* of the mundane bodies as the flat-disc *jhānas*. Thereafter, it presents 1) the method of the *jhāna* practice, 2) seeing the four noble truths and 3) attaining the *saupādisesanibbāna* within the bodies.

B: Steps 4-6

Step 4 presents the practice of seeing the realms by the means of *jhānas* and the inner *kaṣiṇa* spheres. Step 5 presents the practice of gaining the supernatural ability of recollection of one's own past existences. It is called '*pubbenivāsanusatiñāṇa*'. This practice can be extended to seeing the past existences of others. This is called '*cutūpapātañāṇa*'. In order to eliminate the doubts about the realms, with the potentiality of the *jhānas*, step 6 provides the method for seeing the various refined realms such as heavens and hells.

C: Steps 7-9

Steps 7-8 introduce the method for seeing and calculating the inner bodies. In this practice, the meditator keeps seeing the bodies within the body. Step 9, it introduces by the means of the *kaṣiṇa* and the *jhāna* practice, the method for expanding the spheres of the mind: seeing, memory, thought and cognition of all bodies, to be equal as the spheres of the mind of the *dhammakāya*. This supports the minds of all bodies to be clear about the status of the *dhammakāya*.

D: Steps 10-13

Step 10 presents the practice for making the eyes, the ears, the nose, the tongue, the body and the mind supernatural. In other words, this practice makes them celestial. This practice is also supported by the potentiality of the *jhāna* and *kaṣiṇa* practice. Steps 11-12 present the practices for seeing the spheres of the perfections (Pali: *pāramīs*) at different

levels: normal (Pali: *pāramī*), superior (Pali: *upapāramī*) and supreme (Pali: *paramatthapāramī*). Finally, in Step 13, the *jhāna* practice is used in the practice for attaining the *nibbānas*: *saupādisesanibbāna* and *anupādisesanibbāna*.

One can conclude that the cores doctrines are 1) stopping the mind, 2) the attainment of the *dhammakāya*, 3) the *jhāna* practice and 4) the *kaṣiṇa* practice. These elements support the development of the supernatural abilities such as seeing the realms, recollection of past existences and attaining *nibbāna*. Although some details of these practices are not found in the mainstream texts; we can see that the results of the *Vd* practices are connected to those of the mainstream tradition in so far as they lead to the acquirement of the three knowledges (Pali: *tevijjā*): 1) the recollections of one own (Pali: *pubbenivāsanusatiñāṇa*), 2) the other's past existences (Pali: *cutūpapātañāṇa*) and 3) the attainment of the *nibbāna* (Pali: *āsavakhayañāṇa*). Stopping the mind relates to the one-pointedness of the mind called '*ekagatācitta*' in the Pali text which often appears before the meditator obtains the *jhānas*. However, the process for attaining *dhammakāya* through the inner bodies does not appear in the mainstream texts. According to *Vd*, this practice was lost at around 500 years after the passing away of the historical Buddha.



**Chapter 5**  
***EXTRAORDINARY PATH AND RESULT***  
**(Volume One)**  
(วิชามรรคผลพิสดาร *Witcha Mak Phon Phitsadan*)

**Introduction**

This fifth chapter presents the core doctrines found in the ninety-seven page pedagogical text called ‘*Witcha Mak Phon Phitsadan; Lem Nueng* (literally: the knowledge of extraordinary path and result, volume 1)’. This text is divided into three sections. The first section [pp. I-IX] comprises:

- 1) The introduction of Phra-phawana-kosonthera, the senior monk and the head of the meditation department
- 2) The short biography of Sot Bhikkhu, the re-discoverer of *Vd*
- 3) The method for paying homage to the triple gem

The second section, the core of the text, [pp. 1-84] covers the forty-six esoteric doctrines called ‘*witcha-mak-phon*<sup>326</sup>’; while, the final section presents two elements as follows:

- 1) The dedication of merit<sup>327</sup>
- 2) The list of donors as well as the names of the publisher.

Due to the vast amount of material, this chapter presents a summary of the second section only. However, a full translation is provided in an appendix VII. The chapter, therefore

---

<sup>326</sup> The knowledge of the path and result or fruitions (วิชามรรคผล *witchamakphon*).

<sup>327</sup> Literally: the words for water pouring (บทกรวดน้ำ *bot-krot-nam*).

begins with a summary of the forty-six esoteric doctrines followed by a categorisation of doctrine well a conclusion.

### **Esoteric Doctrines**

The forty-six doctrines are divided into five parts: A, B, C, D and E by me. The first four parts contain ten doctrines and six doctrines are provided in the final.

#### **A: Doctrines 1-10**

1. The first is the practice of ‘establishment of the crudest to most refined bodies [1]<sup>328</sup>’. The meditator establishes the *pathamamagga* sphere (abbr., *pmg*) inside the *mnk* and all bodies arising afterwards until attaining all bodies of the crudest to most refined levels. The D3 advises:

Set the *pathamamagga* in the *mnk* in order to make the *dbk*, which is the body of a deva, appear, then set *pmg* in the *dbk* to produce the *rup*. Set the *pmg* in the *rup* and the *arup* will appear. Set the *pmg* in the *arup* and the *dhamma* body will appear. Set the *pmg* in the *dhamma* body and the refined *dhamma* body will appear.<sup>329</sup>

2. The second is the practice called ‘multiplication of the bodies [2]’. After finishing the first practice, establishment of the *pmg* sphere inside the primary five bodies: *mnk*, *dbk*, *rup*, *arup* and *dhammakāya*. In this practice, each body will generate the same type of body as its own. For example, having set establishes the *pmg* inside the *mnk*, the more refined *mnk* will appear. After reaching the most refined *mnk*, each of the other bodies will be performed in the same way.

3. The third is the practice called ‘*son kai* [3]’. It is the method of inserting the refined bodies inside the crudest body. That is, the crudest body, the *mnk*, is taken as an outermost and the more refined bodies: *dbk*, *rup*, *arup* and the *dhamma* body are inserted

---

<sup>328</sup> See D3. p. 1.

<sup>329</sup> Ibid.

one by one. Inserting the more refined bodies, beginning with the *dhammakāya*, within the cruder one causes all five bodies to be very clear.

4. The fourth practice is ‘*sap kai*’. It is the reverse performance of the former. The crudest body, the *mnk* is taken as the innermost one. The most refined body, *dhammakāya* is determined as the outermost. Respectively inserting the cruder bodies, beginning with the *mnk*, into the more refined body leads to a higher level of clarity and refinement of all bodies.

5. The fifth practice is the multiplication of third and fourth practices. It is a continuation of the three practices above by establishing the *pmg* sphere in the *mnk* which is inside the other four bodies. Establishing the *pmg* spheres inside each of the other bodies from the crudest to most refined bodies is accomplished afterwards. Thereafter, the third and fourth practices are performed continuously. These practices are called ‘*sonsapthaphawi* [5]’ causing all five bodies to be pure and clear without any flaws.

6. The sixth practice ‘the *jhānasamāpatti* practice’ [6] is different from the method mentioned in the D2. That is, in the D2, the first four *jhānas* emerge from the visualisation of the *dmps* of the bodies in the mundane status. The other four *jhānas* are developed from the first set. As mentioned in D3, the *jhānas* arise according to the practitioner’s wish. These *jhānas* are taken in the sense of vehicles to go to the *nipphan* and heavens etc.

7. The seventh practice is the purification of *dhātus* [7] inside the bodies. Each of the five bodies can be divided into the six *dhātus*: earth, water, fire, wind, space and cognition. Each *dhātu* can be separated into a set of six such *dhātus*. This practice causes all *dhātus* to become pure and can be performed endlessly.

8. The eighth is the introduction of five *khandha* spheres (aggregates) [8]: corporeality group (Pali: *rūpakhandha*), feeling group (Pali: *vedanākhandha*), perception group (Pali:

*saññākhandha*), Mental-Formation (Pali: *sañkhārakhandha*) and Consciousness group (Pali: *viññāṇakhandha*), located at the centre of the *dmp* of the *mnk*. The *khandha* spheres are spherical, clear and pure. The *rūpakhandha* is the biggest sphere and has the same size as a single seed of the Pipal or banyan tree, or as a drop of sesame oil left on the tip of a single yak hair after being shaken off by a man seven times. The other four spheres are clearer, smaller and exist inside *rūpakhandha*. Each of the five bodies possesses their own five *khandhas* in the same system and their sizes expand according to the size of each body.

9. The ninth is the explanation of the rise and extinction of the ‘five aggregates’ of each body [9]. The rise of the *khandhas* refers to the phenomenon when the five *khandhas* rise within the more refined bodies after their extinguishment within the cruder bodies.<sup>330</sup> The same phenomenon occurs in bodies from the crudest to most refined status.

10. The tenth involves consideration of the three universal characteristics [10]: impermanence, suffering and not self in the first four bodies: *mnk*, *dbk*, *rup* and *arup*. From *dhammakāya* upwards, the bodies have permanence, happiness and self. In this practice, consideration of all types of bodies<sup>331</sup> is included.

### Summary

The first ten doctrines emphasise the practices involving bodies within bodies. The text introduces the setting of the crudest body to the most refined body at the beginning. Thereafter, the inserting, shuffling and multiplication of the bodies is explained. Having attained the inner bodies, the text suggests the consideration of the temporary

---

<sup>330</sup> For example:

If the *mnk* is eradicated, the five *khandhas* in the refined form [spheres] of the *mnk* will abide in the original birth of the *dbk*. The five *khandhas* of the *dbk* will then overlap within the five *khandhas* of the *mnk*. The *mnk* will be eradicated [die immediately]. The five *khandhas* of the *mnk* will be refined to the same level as the five *khandhas* of the *dbk*. See D3, p. 7.

<sup>331</sup> This refers to the crude and refined bodies of all bodies.

characteristics: impermanence, suffering and not-self in the mundane bodies and the permanent characteristics: permanence, happiness and self in the supramundane bodies or *dhammakāyas*. In this text, *jhānasamāpatti* and the six *dhātus* play an important role in the purification of the bodies. The text also explains the five aggregates of the bodies as well as their rising and extinguishing at each level. Having introduced the practices of the bodies, it provides the explanations of the elements in the original birth of *dhātudhamma* such as the six sub-internal bases and the eighteen *dhātus* below.

## **B: Doctrines 11-20**

11. The eleventh doctrine focuses on the explanations of the ‘six sub-internal bases [11]’<sup>332</sup> (Pali: *ajjhattikāyatana*s) existing throughout the body. The text explains generally their features and locations. For example, the eye bases are spherical, clear and the same size as the seed of a Pipal or banyan tree and located at the centre of the light in one’s eyes<sup>333</sup>. The ear bases at the centre of the eardrums are spherical and have the same size as a single yak hair rolled into seven rounds. The clear nose bases have the same shape as the hoof of a deer<sup>334</sup> or the wings of a gnat,<sup>335</sup> located at the nasal septum<sup>336</sup> on both sides. The tongue bases located throughout the tongue have a lotus petal shape. The bodily bases have a lotus shape located in all pores of the body.<sup>337</sup> The mind is spherical and located at the centre of the physical heart.<sup>338</sup> These elements are called ‘the sub-internal bases’ because their primary spheres are located in the original birth of *dhātudhamma*.

12. The twelfth is the explanation of collaboration between the spheres of the six primary internal bases (Pali: *ajjhattikāyatana*) and the spheres of the five aggregates when they

<sup>332</sup> It is also translated as ‘internal sense fields’: 1) eyes, 2) ears, 3) nose, 4) tongue, 5) body and 6) mind.

<sup>333</sup> The light in one’s eyes (แวมตา *waeo ta*).

<sup>334</sup> The hoof of a deer (กีบควาง *kip kwang*).

<sup>335</sup> The wings of a gnat (ปีกลิ้น *pik lin*).

<sup>336</sup> The nasal septum (ห้องจมูก *khue chahmuk*).

<sup>337</sup> The pores of the body (รูขุมขน *ru khum khon*).

<sup>338</sup> The physical heart (เนื้อหัวใจ *nuea hua chai*).

are touched by the external sense fields [12] (Pali: *bāhirāyatana*): visible objects (Pali: *rūpa*), sound (Pali: *sadda*), odour (Pali: *gandha*), taste (Pali: *rasa*), touch (Pali: *phoṭṭhabba*) and mind object (Pali: *dhamma*)<sup>339</sup>. The six main internal spheres exist inside the spheres of five aggregates located at the centre of the original birth. They are connected with the sub-internal six bases mentioned above by the means of the white clear wires.<sup>340</sup>

13. The thirteenth is the introduction of the eighteen elements (*dhātu*) [13]<sup>341</sup> existing in the deeper layers, [12<sup>th</sup> to 29<sup>th</sup>] below the main six internal sense spheres above. *Cakkhudhātu* (eye element) is the seeing element<sup>342</sup> and is white, clear and spherical. It is used to see images. When the vision *dhātu* (Pali: *rūpadhātu*)<sup>343</sup> comes into touch with

<sup>339</sup> PBD, p. 203.

<sup>340</sup> The D3 says that;

What causes sight (seeing)? There is one type of wire, white, clear, clean and pure, connected from the centre of the five *khandhas* to the centre of the light of the eyes (*waeo ta*, แววดตา) on both sides. These are called ‘the nerve of the eyes (Pali: *cakkhupasāda*)’. When the internal and external *āyatana*s are touched, there is a white, clear, clean and pure dot (มดเล็ก, *mallet*) running through the wire to connect with the centre of the the nerve of the eyes (Pali: *cakkhupasāda*). It opens the door to receive the images and bring them down to the five *khandhas* in the original birth of the *dhātudhamma*. It is then the duty of the five *khandhas* to work with the transported images.

The other *āyatana*s: ears, nose, tongue, body and mind, also have the wires connected in a similar way from the centre of the five *khandhas* to their bases (Pali: *āyatana*s). See D3, p. 11.

<sup>341</sup> 18 elements (ธาตุ ๑๘ *that sip paet*). They are: 1) eye element (Pali: *cakkhu-dhātu*), 2) visible element (Pali: *rūpa-dhātu*), 3) eye-consciousness (Pali: *cakkhuvīññāna-dhātu*), 4) ear element (Pali: *sota-dhātu*), 5) sound element (Pali: *sadda-dhātu*), 6) ear-consciousness element (Pali: *sotaviññāna-dhātu*), 7) nose element (Pali: *ghāna-dhātu*), 8) odour element (Pali: *gandha-dhātu*), 9) nose-consciousness element (Pali: *ghānaviññāna-dhātu*), 10) tongue element (Pali: *jivhā-dhātu*), 11) flavour element (Pali: *rasa-dhātu*), 12) tongue-consciousness element (Pali: *jivhāvīññāna-dhātu*), 13) body element (Pali: *kāya-dhātu*), 14) tangible-data element (Pali: *phoṭṭhabba-dhātu*), 15) body-consciousness element (Pali: *kāyaviññāna-dhātu*), 16) mind element (Pali: *mano-dhātu*), 17) mental data element (Pali: *dhamma-dhātu*) and 18) mind-consciousness element (Pali: *manoviññāna-dhātu*) (PBD, pp. 266-7). In *Vd*, these elements are spherical and clear.

<sup>342</sup> The seeing element (ธาตุที่เห็น *that-hen*).

<sup>343</sup> Vision *dhātu* (รูปธาตุ *rupthat*).

*cakkhupasāda*<sup>344</sup>; *viññāṇadhātu* (cognition element) is sent through the wire to take any image from the door which is *cakkhupasāda*. Then, it comes back through the wire down to the centre of the five *khandhas* at the original birth of *dhātudhamma*. Then, the five *khandhas* do their work with the image. The other fifteen elements work in the same way as that of *cakkhudhātu*.

14. The fourteenth is the practice of seeing the twenty two faculties (*indriyas*) [14] which exist in the deeper layers below the layers of the eighteen *dhātus*. They exist in the respective layers according to the order of *indriyas*, from the 30<sup>th</sup> to the 51<sup>st</sup> layers.<sup>345</sup>

15. The fifteenth has the greatest content and explains the concepts of the refined spheres of the four noble truths [15]:<sup>346</sup> a) the truth of suffering (Pali: *dukkhasacca*), b) The truth of the cause of suffering (Pali: *samudaya*), c) the truth of extinguishing the cause of suffering (Pali: *nirodhasacca*) and d) the truth of the path (Pali: *maggasacca*). *Dukkha* is the result, *samudaya* is the cause, *nirodha* is the result, *maggā* is the cause. The content of this doctrine can be shortly summarised that:

a) The *dukkha* spheres<sup>347</sup> are spherical, black, unclear and impure. Within these spheres of suffering are four inner spheres of the mind of the *mnk*. That is, the first is seeing, the second is the memory, the third is thought and the fourth is cognition. After expanding to their crude state; they become the body, the heart, the mind and the cognition of the human [See: Illustration 01 below]. The *dukkha* spheres abide inside *aññātāvindriya* (Perfect-knower faculty), which is the *indriya* of the *arahattaphala* person<sup>348</sup>, at the

---

<sup>344</sup> The nerve of the eyes (ประสาทธา *prasatta*). It is white, round, clean, clear and pure and which lies at the centre of the five *khandhas* at the original birth of *dhātudhamma*.

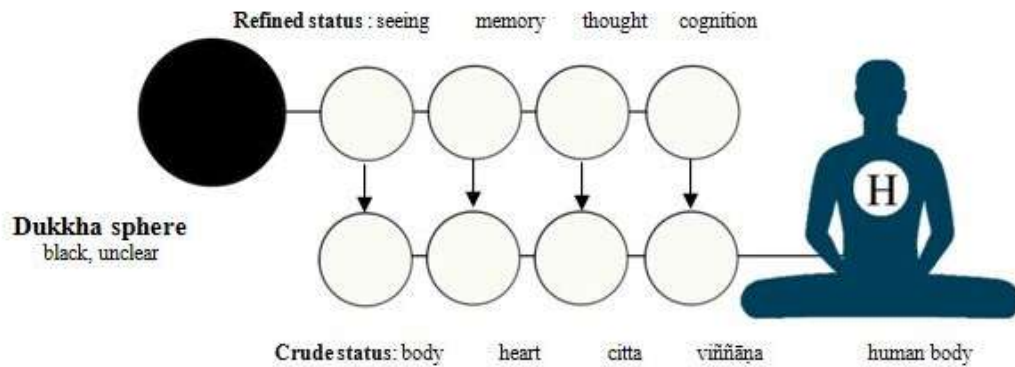
<sup>345</sup> D3., pp. 13-5.

<sup>346</sup> Ibid., pp. 15-25.

<sup>347</sup> The document ‘B’ explains that there are four suffering spheres; birth, ageing, illness and death [See Chapter IV].

<sup>348</sup> This is why the *mnk* of the Buddha and the arahatta persons still suffers from ageing, illness and death.

centre of the five *khandhas* inside the original birth of *dhātudhamma*. The *dukkhasacca* or the true suffering sphere contains four spheres; suffering of birth (Pali: *jātidukkha*), suffering of age (Pali: *jarādukkha*), suffering of illness (Pali: *byādhidukkha*) and suffering of death (Pali: *maraṇadukkha*). Two of them are categorised into two spheres of physical sufferings. *Jātidukkha* and *jarādukkha* are called ‘bodily sufferings (Pali: *kāyikadukkha*)’ because they cause the sufferings of the body. The two mental sufferings are *byādhidukkha* and *maraṇadukkha*. They are called ‘mental sufferings (Pali: *cetasikadukkha*)’ because they cause the suffering of the mind.<sup>349</sup>



**Illustration 01:**  
The structure of the *dukkha* sphere

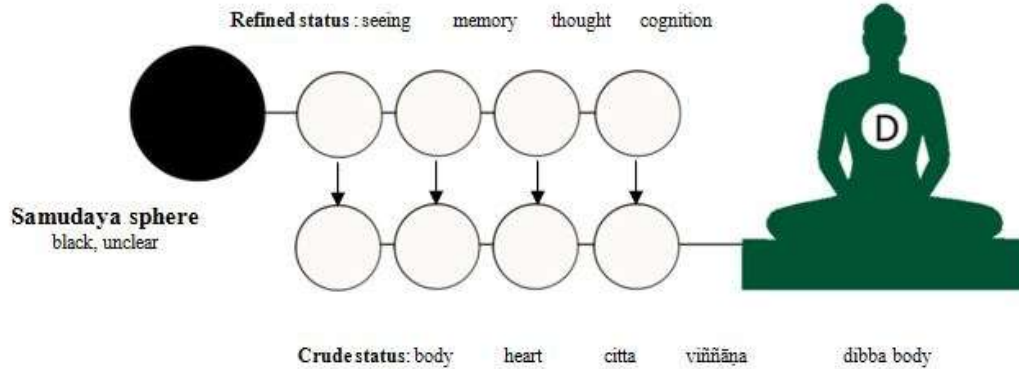
b) The cause-of-suffering spheres (Pali: *Samudaya*)<sup>350</sup> have a spherical shape and are black, unclear and impure. Inside these black spheres of *samudaya*, there are four layers. The first layer is seeing, the second is the memory, the third is thought and the fourth is cognition. When they are expanded to their crude state; they become the body, the heart,

<sup>349</sup> For further information. See D3 pp. 18-23.

<sup>350</sup> D2 mentions that there are three ‘*samudaya*’ spheres at the centre of the *dmp* of the *mnk*. The bigger size is the same as the moon and the smaller size is the same as the seed of the pipal tree. All spheres are the same size. They exist within each other in respective layers. The outer sphere has a dark black colour but the two other spheres inside are more refined and have an even darker colour. See Chapter 4.



the mind and the cognition of the *dbk* [See: Illustration 02 below]. The *samudaya* spheres exist as the inner layers of the *dukkha* spheres.<sup>351</sup>



**Illustration 02:**

The structure of the *samudaya* sphere

c) The *nirodha* sphere<sup>352</sup> is the result of *magga* (path). It has a spherical shape and is clean, clear and pure. In the sphere of *samudaya*, there are four spheres. The first layer is seeing, the second is the memory, the third is thought and the fourth is cognition. When they are expanded to their crude state, they are the body, heart, mind and cognition of the *rup* [See: Illustration 03 below].<sup>353</sup>

The *dukkha* and *samudaya* spheres exist in all four bodies. The *dukkha* sphere of the crude part is in the *mnk*; while, the refined part is in the *dbk*. The crude part of *samudaya* is in the *rup*; while, the refined part is in the *arup*. Due to this, all four bodies<sup>354</sup> are in the spheres of impermanence, suffering and not-self. This is called ‘The worldly bodies (Pali:

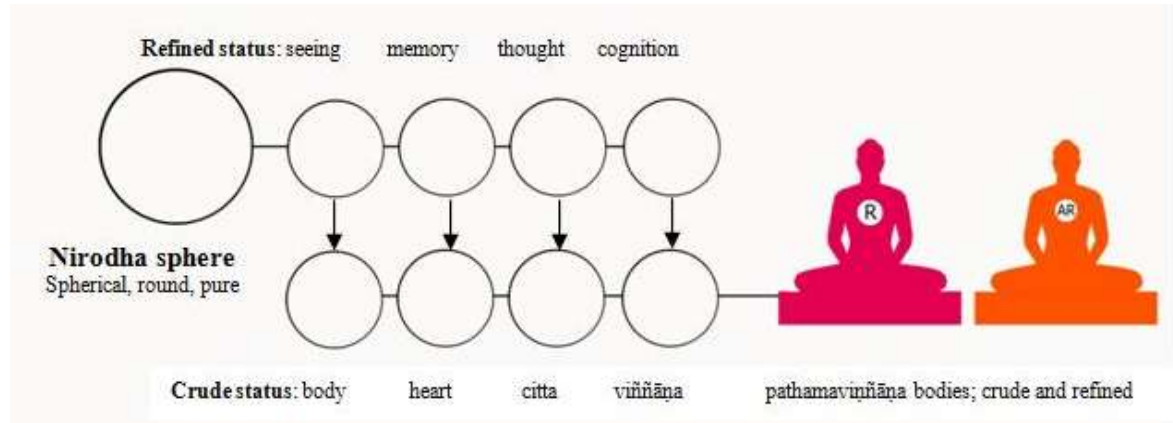
<sup>351</sup> For further information. See D3 pp. 18-23.

<sup>352</sup> D2 says that it is the clear sphere existing at the centre of the *dmp* of the *mnk*. Its diameter is five *wah*. See Chapter 4.

<sup>353</sup> For further information, see D3 pp. 18-19

<sup>354</sup> The text considers these bodies in relation to the three characteristics: *mnk*, *dbk*, *rup* and *arup*. These four bodies are in the sphere of impermanence, suffering and not-self because they are ‘*lokīyakāya*’ (the worldly bodies). They are in impurity, in circulation in the world, and they cannot cross the world. So, they are in the existence of impermanence, suffering and not-self. D3 p. 19.

*lokāyakāya*’. They are worldly or mundane are not the supramundane bodies (Pali: *lokutarakāya*) because they do not transcend their worldly status.



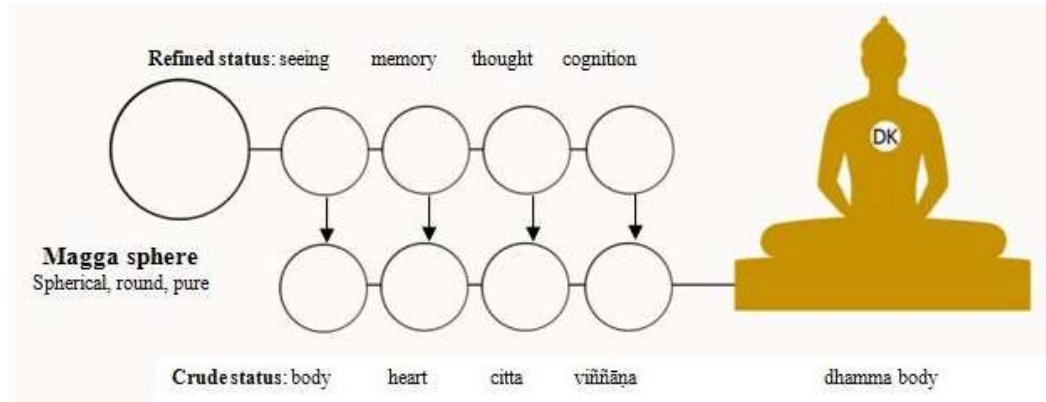
**Illustration 03:**  
The structure of the *nirodha* sphere

d) The spheres of *maggas*<sup>355</sup> are the path to extinguish sufferings. They<sup>356</sup> have a round shape but are clearer and purer than the *nirodha* sphere. In the round, clear, bright spheres of *magga*, there are four layers of spheres. That is, the first layer is seeing, the second is the memory, the third is thought and the fourth is cognition. When they expand to their crude state, they become the body, the heart, the mind and cognition layer of the body of *dhammakāya* [See: Illustration 04 below].<sup>357</sup>

<sup>355</sup> For further information, see D3 pp. 22-23.

<sup>356</sup> Document ‘B’ mentions that the *magga* consists of the *sīla*, *samādhi* and *paññā* spheres which exist at the centre of the *dmp* of the *mnk*. They are spherical, clear and very pure; they are the same size as the length of the lap of the *dhammakāya*.

<sup>357</sup> For *dhamma* bodies and the more refined *dhamma* bodies, all bodies are supramundane (*lokutara*) bodies, they have already crossed the world. They have no impurities. They are pure, clean and clear bodies without any impurities (*kilesa*). They are in the existence of permanence, happiness and self. They have truly gone beyond the world. D3 pp. 19.



**Illustration 04:**  
The structure of the *magga* sphere

The *magga* spheres abide inside the *nirodha* sphere at the centre of the five *khandhas* at the original birth of *dhātudhamma*. The body is *buddharatana*; the heart is the *dharmaratana*, and the mind is *sangharatana* and the cognition (Pali: *viññāṇa*) of *ñāṇaratana*.

The text mentions that all five bodies exist in the respective layers according to the pattern of the four noble truths. The *dukkha* is the *mnk* as it is the outermost layer. The crude status of *samudaya* is the *dbk*; it is the first inner layer. The refined status of *samudaya* is the *rup*; it exists as the inner layer of the *dbk*. When the refined part of *samudaya* existing in the *arup* is extinguished, it becomes the body of *nirodha*. The *magga* is the body of the *dhammakāya*; it exists in the *arup*. All five bodies originally abide at the centre of the five *khandhas* at the original birth of *dhātudhamma*. Inside, they exist as layers according to the order of the *ariyasaccas*.

The four noble truths involve twelfold intuitive insight sometimes called ‘the thrice-revolve knowledge (Pali: *parivaṭi*) and twelve conditions (Pali: *ākāra*)’ or ‘knowing and seeing under twelve modes’. That is, each element of the four noble truths involves the thrice-revolve knowledge<sup>358</sup> similarly. So, the total number of the thrice-revolve

<sup>358</sup> Knowledge of the Truths as they are (Pali: *saccañāṇa*), *kiccañāṇa* is knowledge of the functions with regard to the respective four noble truths) and *katañāṇa* is knowledge of what has been done with regard to the respective four noble truths.

knowledge in the four noble truths is the twelve. This is called ‘the circulation of the *parivaṭi* of the four noble truths in the three truths (Pali: *saccas*)’. The text summarises the concept of the four noble truths that:

In regard to the truth of suffering or *dukkhasacca*, the *mnk* is the result; *samudayasacca*, the *dbk* is the cause. In regard to the true cause of suffering or *samudayasacca*, the *dbk* is the result; *nirodhasacca* or the *rup* is the cause. In regard to the extinction of the cause of suffering or *nirodhasacca*, the *arup* is the result; *maggasacca* or the *dhamma* body is the cause. In regard to the true path of extinction of the cause of suffering or *maggasacca*, the *dhamma* body is the result; the refined *dhamma* body is the cause.<sup>359</sup>

In this practice, one must first remove the bodies that are the cause in order to extinguish the bodies that are the result. That is, after removing the refined *dhamma* body; the crude *dhamma* body will extinguish accordingly. After removing the crude *dhammakāya*; the refined *pathamaviññāṇa* (abbr. *rup*) which is the result will extinguish. After removing the refined *pathamaviññāṇa* (abbr. *arup*), which is the cause of the crude *pathamaviññāṇa*; the crude *pathamaviññāṇa*, which is the result, will extinguish. After removing the crude *pathamaviññāṇa*, which is the cause of the *dbk*, the *dbk* which is the result will extinguish. After removing the *dbk*, which is the cause of the *mnk*; the *mnk* which is the result will extinguish accordingly.

16. The sixteenth explains the importance of the four spheres of the mind; seeing, memory, thought and cognition. The D3 explains that they are necessary present in every movement of the mind [16]. Each *citta* sphere involves seeing, memory, thought and cognition. Within other types of spheres, the seeing, memory, thought and cognition are involved in the same way as in the *citta* sphere. For example, each sphere of the five *khandhas*, the six internal and external *āyatanas*, the eighteen *dhātus*, twenty two *indriyas*, four *ariyasaccas* of all five bodies and the bodies from the crudest to the most refined body of the five bodies, has seeing, memory, thought and cognition involved within it. These four elements are present in all conditions and they exist even within the

---

<sup>359</sup> D3 p. 24-5.

smallest moment of the mind. Importantly, these four factors are essential for enlightenment. The mind can be crude, refined or able to perform the practice from the crudest to the most refined status because of these spheres of mind.

17. The seventeenth is the explanation of the original birth of *dhātudhamma* (*kam noet thattham doem*).<sup>360</sup> The text notes that the original birth of *dhātudhamma* and the five *khandhas* are dissimilar. Metaphorically, the original birth of *dhātudhamma* is the original seed [17] causing the arising of the five *khandhas*. It is similar to the seed of the Pipal and the Banyan tree which is able to form the big Pipal or Bayan tree.<sup>361</sup> In the way that the Pipal and Banyan tree grow up from the original seed, so does the original birth of *dhātudhamma* causes the growth of the five *khandhas* in that way.

18. The eighteenth is the method for entering *nipphan pen* inside the *mnk*. The meditator uses the *dhamma* body to perform *jhānasamāpatti* seven times. The *dhammakāya* will sink into the centre. It then becomes a clear sphere. It has a spherical shape, white, clear, clean and pure as a dew diamond. The centre of *dhammakāya* is connected with the attainment of the absorption of neither perception nor non-perception (Pali: *nevasaññānāsaññāyatana samāpatti*). Suddenly, the centre<sup>362</sup> of *nipphan pen* within the original birth of *dhātudhamma* at the centre of the *mnk* will pull the centre of *dhammakāya* inside. When the *suns* of the *dhammakāya* and *nipphan pen* are completely coincident, the *dhammakāya* appears immediately. The *nipphan pen* has its crudest and most refined status. Within this *nipphan* in the middle is its centre. This is the gate that

---

<sup>360</sup> Ibid., pp. 27-9.

<sup>361</sup> The document says that it is similar to the seed of the Pipal and the Banyan tree that is able to form the trunk. The lower part becomes the roots in the earth to get the air and the six *dhātus* (elements) to feed the trunk. For the upper part is separated to be the trunk and the branches in order to receive the air in the upper level. They take the six elements (*dhātus*) to feed the trunk also.

<sup>362</sup> It has the round shape, white, clear, pure as same as dew diamond.

*dhammakāya* uses to enter the *nipphan*.<sup>363</sup> Inside deeper *nipphans*, the *dhammakāyas* that exit inside are more refined, purer and calmer than *dhammakāyas* which exist in outer *nipphans*. Also the space of the inner *nipphan* is more refined and brighter. The text says that the meditator keeps performing the *jhānasamāpatti* in order to attain more refined *nipphan pens*.

19. The nineteenth is the method for entering *nipphan pen* of the *mnk*.<sup>364</sup> The ‘human body’ refers to the physical body, not the refined *mnk*. It is the method that the Buddhas in the inner layers of the cosmic realms use to enter the *nipphan*. This method is similar to the method for entering *nipphans* of *dhammakāya* above. The difference is that it takes the *mnk* to enter the *nipphan*. Originally, the *mnk* is extremely powerful. It cannot be broken or destroyed [18]. This is similar to the *mnk* of the Buddhas in the ancient time. They attained *nibbāna* with their *mnk*. When their human bodies become older their human bodies become purer. Inside *nibbāna*, their human bodies are pure as a diamond. At the later time, ‘*Phayamans* [19]’<sup>365</sup> prevent humans from attaining *nibbāna* with the *mnk* due to its power. The Buddhas in later times have to remove their *mnk* before entering *nibbāna*. Consequently, their bodies are not as powerful as the Buddhas who attained *nibbāna* with the solid *mnk* at an earlier time.

---

<sup>363</sup> It is similar to inside the centres of all bodies where the original births of *dhātudhamma* that are used for the fertilisation of the mind are found.

<sup>364</sup> Ibid., pp. 32-4.

<sup>365</sup> In exoteric tradition, the *māra*, the tempter or destroyer is categorised into five groups.

- 1) The *Māra* of defilements (Pali: *kilesa-māra*).
- 2) The *Māra* of the aggregates (Pali: *khandha-māra*).
- 3) The *Māra* of Karma-formation (Pali: *abhisankhāra-māra*)
- 4) The *Māra* as son of the gods (Pali: *devaputta-māra*)
- 5) The *Māra* as death (Pali: *maccu-māra*) (PBD. pp. 174-5).

In *Vd*, the *māra* refers to the black beings who reside in the black super-cosmic realm (See Chapter 2). They are the senders of five *māra* mentioned above. Metaphorically, they are the one who uses the arrow which is the ignorance (Pali: *kilesa*) to hit the human beings of the white lineage.

20: The twentieth is the method for attaining *nipphan tai*. *Nipphan tai* is *nibbāna* where a countless number of *dhammakāyas* of all *arahantakhinasops*<sup>366</sup> including the Buddhas, *Patchaka*-Buddhas (Pali: *paccekabuddha*) and *arahant* disciples reside after their passing away in the three realms. It is different from the *nibbāna* in the body which is called ‘*nipphan pen*’. This *nibbāna* is the residential place of *arahants* located higher than the three realms. It is the *nipphan* after death of the *arahants*, it is therefore called ‘*nipphan tai*’.

### Summary

This group of the doctrine first introduces the elements of the *vipassanā* (insight meditation) such as twelve *āyatanas*, eighteen *dhātus* and the four noble truths. It then emphasises the importance of the spheres of the mind which are involved in every movement of the mind. In the seventeenth doctrine, the original birth and the five *khandhas* are differentiated. Importantly, the final three doctrines explain the methods for entering *nibbānas* inside and outside of the body with the *mnk* as well as *dhammakāya*. The following doctrines are also provided: the method for listening to the sermon of the Buddhas in *nibbāna*, the three noble practices such as recalling past existences and removing the impurities.

### C: Doctrines 21-30

21. The twenty-first is the method for listening to the sermon of the Buddha in the *nipphan tai*.<sup>367</sup> The *kai-manut-phiset* (the special human body [20])<sup>368</sup> is used to perform

---

<sup>366</sup> Enlightened one (อรหันตจิตตาสพ *arahantakhinasop*).

<sup>367</sup> *Ibid.*, pp. 36-7.

<sup>368</sup> กายมนุษย์พิเศษ; the special *mnk*, the D3 explains the method to obtain the special *mnk* in the 19<sup>th</sup> doctrine that 1) Firstly, the meditator has to establish *pathamamagga* sphere and contemplates on it until the *dbk*, the crude *pathamaviññāna* body, the refined *pathamaviññāna* body, the *dhamma* body and the more and more refined *dhamma* bodies are arisen. He/she concentrates until he attains all bodies of the crudest and most refined status. 2) He/she then reduces the size of all bodies of the crudest and most refined status into the *mnk*. The human now is clarified or purified by performing the *jhānasamāpatti* seven times. The *mnk* is therefore called ‘special human body’.

*jhānasamāpatti* for entering *nipphan pen* and *nipphan tai* and then to enter *nipphan tai* to see the field of *dhammakāyas* of Buddhas and their enlightened disciples inside the *nibbāna*. One must make a wish to see the real Buddha of the white super cosmic realm of *dhātudhamma*. After having met such a Buddha, the meditator requests him to give a sermon. In this practice, the meditator has to use the special *mnk* to perform some esoteric practices: *raboet*, *ai* [21], *kaet* [22], *krotkin* [23] and *lalai* [24]<sup>369</sup> to test the reality of the Buddha he/she has met.

22. The twenty-second is the doctrine of the dependent origination (Pali: *paṭiccasamuppādadhamma*).<sup>370</sup> It refers to the *dhammas* which are dependent on one another as are the links in a chain. They are the continuous factors<sup>371</sup> (*paccaya*) without disconnection. Thus it is called ‘*paṭiccasamuppāda*’. They arise in dependence on each other. In order to extinguish these *dhammas*, the meditator must extinguish the primary factor which is ‘*avijjā*’ first. He/she then is able in turn to eradicate all factors up to the final factor, which is *jāti* (birth).

23. The twenty-third is the practice for recollecting the past existences of oneself and others.<sup>372</sup> This practice increases disenchantment with birth and causes non-attachment to forms. The text says:

---

<sup>369</sup> Bombing (ระเบิด *raboet*), stream (น้ำ *ai*), 3) gas (แก๊ส *kaet*), be eaten by acid (กรดกิน *krotkin*) and melted (ละลาย *lalai*). Note: This is the literal translation only. The details of these esoteric practices are not explained in the texts. Based on context, these esoteric practices refer to the actions of destruction of the *māra* of the black lineage.

<sup>370</sup> Ibid., pp. 37-9.

<sup>371</sup> The factors of *paṭiccasamuppādadhamma* are: ignorance (Pali: *avijjā*), karma-formations (Pali: *saṃkhāra*), consciousness (Pali: *viññāṇa*), corporeality and mentality (Pali: *nāmarūpa*), six bases (Pali: *saḷāyatana*), impression (Pali: *phassa*), feeling (Pali: *vedanā*), craving (Pali: *taṇhā*), clinging (Pali: *upādāna*), process of becoming (Pali: *bhava*), birth (Pali: *jāti*), old age (Pali: *jarā*), death (Pali: *marāṇa*), sorrow (Pali: *soka*), lamentation (Pali: *parideva*), suffering (Pali: *dukkha*), grief (Pali: *domanassa*) and despair (Pali: *upāyāsa*) See PDB. pp.252-3.

<sup>372</sup> Ibid., pp. 39-41.



The practice (of recollecting) for past existences of oneself and other's causes regret that we have been circulating endlessly through death and birth in the three realms. We have been to the hells, we have been to the heavens, and we were happy, we were suffering and we were changed in various conditions. This is a great regret. We abandon wealth, child and wife. We have been circulating[in the circle of existence] according to the deceit and the desire as in a dream. This cannot be taken as permanent. It occurs in the same way to us as it does to other beings. It happens to all *rūpanāmas*<sup>373</sup> (corporeality and mentality) alike.<sup>374</sup>

Then, the meditator uses the ten knowledge of insight<sup>375</sup> to repeatedly consider these conditions in ones own body and also in that of the others, in forward and reverse order until regret [25] arises. His/her mind will be disenchanted and tired of forms (Pali: *saṃkhārarūpanāma*). This is called 'knowledge of equanimity regarding all formations (Pali: *saṃkhārupekkhāñāṇa*)'. The result of this knowledge is the desire to eradicate ignorance and impurities. His/her mind then will seek knowledge of the destruction of mental intoxication (Pali: *āsavakhayañāṇa*) which completely eliminates ignorance.

24. The twenty-fourth is the measurement of impurities (*āsavas*) in the mind. In this text, the testing of the mind with the desire on three kinds of craving: the five sensual pleasures (Pali: *pañcakāmaguṇas*)<sup>376</sup>, the craving for existence (Pali: *bhavataṇhā*) and

---

<sup>373</sup> *Rūpamanas* here refer to all kinds of beings.

<sup>374</sup> Ibid., p. 40-1.

<sup>375</sup> Ten insight knowledge (Pali: *dasavipassanāñāṇa*). They are:

- 1) Knowledge of contemplation on rise and fall (Pali: *udayabbayañāṇa*).
- 2) Knowledge of contemplation on dissolution (Pali: *Bhaṅgañāṇa*).
- 3) Knowledge of the appearance as terror (Pali: *bhayañāṇa*).
- 4) Knowledge of contemplation on disadvantages (Pali: *ādīnavañāṇa*).
- 5) Knowledge of contemplation on dispassion (Pali: *nibbidāñāṇa*).
- 6) Knowledge of the desire for deliverance (Pali: *muñcitukamyatāñāṇa*).
- 7) Knowledge of reflective contemplation (Pali: *paṭisaṅkhāñāṇa*).
- 8) Knowledge of equanimity regarding all formations (Pali: *saṅkhārupekkhāñāṇa*).
- 9) Conformity-knowledge; adaptation-knowledge (Pali: *anulomañāṇa*).
- 10) Comprehension-knowledge (Pali: *sammasanañāṇa*). See PBD. pp. 266-7.

<sup>376</sup> *Pañcakāmaguṇas* are: form, visual object (Pali: *rūpa*), sound (Pali: *sadda*), smell (Pali: *ganda*), taste (Pali: *rasa*) and touch (Pali: *phoṭṭhabba*).

the craving for non-existence<sup>377</sup> is presented. If the mind of the meditator still has all kinds of cravings, his mind is impure. If these cravings cease, his mind is pure.

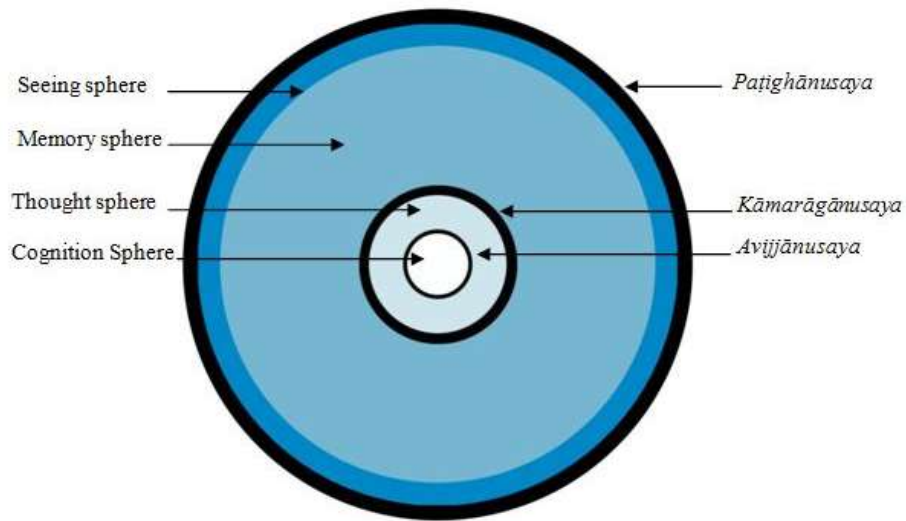
25. The twenty-fifth is the doctrine of impurity (Pali: *āsavas*).<sup>378</sup> The three *āsavas* or impurities are: The canker of the beings causes the desire of sense (Pali: *kāmasava*), the canker of the beings causes the desire of becoming (Pali: *bhavāsava*) and the canker of the beings causes ignorance (Pali: *avijjāsava*). They have an insipid flavour [26] and exist in seeing, memory, thought and cognition. Since they still have taste, they are not completely tasteless. Whenever one is able to release *āsavas* from seeing, memory, thought and cognition; ones body becomes the body of ‘the knowledge of the destruction of mental intoxication (Pali: *āsavakkhayañāṇa*)’ which it is tasteless, without the taste of impurities.

26. The twenty-sixth is the introduction of the spheres of *anusayas* (the latent tendencies). *Avijjānusaya* is spherical and the same size as a pepper seed. It is unclear black in colour and encloses the *viññāṇa* sphere. *Kāmarāgānusaya* is spherical and the same size as the iris of the eyes, unclear and white in colour. It encloses the thought sphere. *Paṭighānusaya* is spherical, the same size as the white of the eyes, unclear and black in colour. It covers the seeing sphere and the memory sphere as their outer layer [See: Illustration 05 below].

---

<sup>377</sup> Craving for non-existence.

<sup>378</sup> Ibid., pp. 42-4.

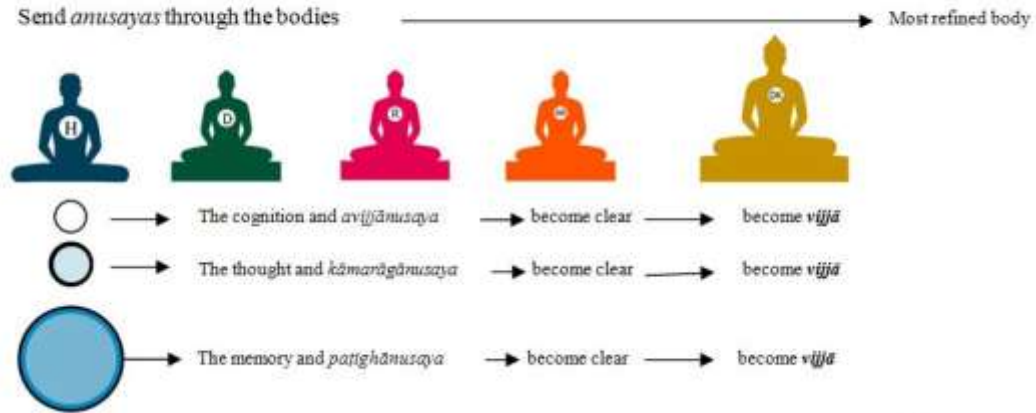


**Illustration 05:**  
The structure of the mind and *anusayas*

27. The twenty-seventh is the explanation of the rising place of the spheres of the mind and the three *anusayas* (the latent tendencies). These are arranged in nine layers. The first layer is the cognition sphere. It is the origin of other spheres. The cognitions of all types of bodies arise similarly from their original births. The cognition in the original birth of *dhātudhamma* of the body in the more refined status is purer and clearer than the cognition of the bodies in the cruder status. This is the criteria for the refinement of the cognition of bodies from the crudest to the most refined status.

28. The twenty-eighth is the method for removing *anusayas*<sup>379</sup> from the crudest to the most refined body. The spheres of *anusayas* wrap the spheres of the mind in the respective layers mentioned above. When the meditator inserts each sphere of mind and its wrapper into the supramundane bodies (*dhammakāyas*), the *anusaya* spheres become the *vijjā* spheres. He/she is then able to eliminate them [See: Illustration 06 below].

<sup>379</sup> Ibid., pp. 46-9.



**Illustration 06:** Elimination of *anusaya*

29. The twenty-ninth is the interpretation of the concept of the *son* (inserting) practice.<sup>380</sup> The text explains that the word ‘*son*’ has various esoteric meanings. However, here, it has only one meaning: ‘to insert something in the same place repeatedly’. For example, the meditator inserts the spheres inside the spot which has the same size as the tip of the needle. No matter how many items, whether ten thousand, a hundred thousand, a million, *kōṭi*, or *paṭikōṭi*, all can be inserted inside such a little spot. All bodies from the crudest to most refined status; all can be inserted inside such a spot as small as the tip of the needle.<sup>381</sup>

<sup>380</sup> Ibid., pp. 49-50.

<sup>381</sup> Moreover, the D3 mentions that there are many types of the insertion (overlapping).

- 1) The insertion of the bodies
- 2) The insertion of the seeing, memory, thought and cognition
- 3) The insertion of the original birth of the *dhātudhamma*
- 4) The insertion of the centres (*sun*)
- 5) The insertion of the *khandhas* (forms or bodies)
- 6) The insertion of the twenty-two faculties (Pali: *indriya*)
- 7) The insertion of the cognition spheres and its wrappers (เครื่องหุ้ม *khrueng-humru*, Pali: *avijjānusaya*) from the crudest to most refined status
- 8) The insertion of the thought spheres and its wrappers (Pali: *kāmarāgānusaya*) from the crudest to most refined status
- 9) The insertion of the seeing and memory spheres and their wrappers (Pali: *paṭighānusaya*) from the crudest to most refined status.

30. The thirtieth is the method for seeing *thattham pen* and *thattham tai*. The *thattham pen* refers to the forms constituted by elements which possess life or *viññāṇa* such as human, animal and *arūpabrahma* beings. The *thattham tai* refers to the forms constituted by elements which do not possess life or *viññāṇa* such as tree, mountain, flowers and realms.<sup>382</sup> All conditions of these two *thatthams* have a crude status at the beginning and refined status at the end. The text suggests the meditator should keep seeing both in each body from the crudest to most refined body respectively and endlessly. The number of the bodies is infinite. The number of the accommodating realm is infinite. This practice is called ‘multiplication of bodies and realms’[28]. The short term as ‘*yokai* [29]’ and ‘*yophop* [30]’ are used in short to designate the bodies and their realms from the crudest to the most refined states in each body.

### Summary

This group contains various esoteric doctrines. It introduces the method for listening to the sermon of the Buddha in *nibbāna*. Although the text says the Buddha in *nibbāna*, the Buddha in this case should be understood as his *dhammakāya*. Thereafter, the text provides the explanation of the final elements of the *vipassanā* meditation which is *paṭiccasamuppādadhamma*. It is clear that the idea of writing this text was influenced by the concept of the insight meditation in the mainstream tradition. Furthermore, the text explains the three supreme knowledge (Pali: *tevijjā*). It firstly introduces the practices for recalling past existences of oneself and others. These practices make up two of the three knowledges. They are called ‘*pubbenivāsānussatiñāṇa* (reminiscence of past lives)’ and ‘*cutūpapātañāṇa* (knowledge of the decease and rebirth of beings)’. Finally, this group explains the final knowledge which is ‘*āsavakkhayañāṇa* (the knowledge of the destruction of mental intoxication)’. The text first explains the method for testing the *āsavas* (impurities) in the mind. It then explains how they exist in the mind. Finally, it presents the practice of removing the impurities. The two final doctrines explain the method of inserting of the *dhātudhammas* and the concepts of *thattham pen* and *thattham*

---

<sup>382</sup> CS. pp. 159-71.

*tai*. This is the preparation for learning the esoteric doctrines in the higher level, which will be presented below.

## **D: Doctrines 31-40**

31. The thirty-first introduces the concept of the three treasures of humans, of heaven and of *nibbāna*. The D3 briefly states:

People highly desire to have these three treasures because they determine happiness and fulfil their wishes. Therefore, when humans perform meritorious deeds, in order to obtain these they often wish ‘may I obtain these three treasures of humans, of heaven and of *nibbāna*’.<sup>383</sup>

The human treasures are: *culacakka* (small wheel) crystal [31], *mahācakka* (great wheel) crystal [32] and *paramacakka* (supreme wheel) crystal [33].<sup>384</sup> The heaven or celestial treasures are: *culadibbacakka* crystal, *mahādibbacakka* crystal and *paramadibbacakka* crystal.<sup>385</sup> The *nibbāna* treasures are: *culabuddhacakka* crystal, *mahābuddhacakka* crystal and *paramabuddhacakka* crystal.<sup>386</sup> These three treasures are the superb treasures.<sup>387</sup>

32. The thirty-second is the explanation of the structure of the universe. It is called ‘*Mongkhon* universe [34]’ and is composed of the four main continents (*thawip*), 16 sub-

---

<sup>383</sup> D3. p. 53.

<sup>384</sup> Small wheel (จุลจักร *chunla-chak*), great wheel (มหาจักร *maha-chak*) and supreme wheel (บรมจักร *boromma-chak*). They are the names of the crystal balls in different levels existing in the human realms.

<sup>385</sup> Small celestial wheel (จุลทิพย์จักร *chunla-thipphayachak*), great celestial wheel (มหาทิพย์จักร *maha-thipphayachak*) and supreme celestial wheel (บรมทิพย์จักร *borom-thipphayachak*). They are the names of the crystal balls in different levels existing in the heavens, *rūpabrahma* and *arūpabrahma* realms.

<sup>386</sup> Small Buddha wheel (จุลพุทธจักร *chunla-phuttha-chak*), great Buddha wheel (มหาพุทธจักร *maha-phuttha-chak*) and supreme Buddha wheel (บรมพุทธจักร *borom-phuttha-chak*). They are the names of the crystal balls in different levels existing in the *āyatananibbāna*.

<sup>387</sup> *Ibid.*, pp. 53.

continents and 2,000 small continents.<sup>388</sup> The text provides the width for each type of continent in the measurement of *yojana*.<sup>389</sup> The word ‘universe’ here refers to a sub-realm inside the super cosmic realm which contains *nipphan*, *phopsam* and *lokan* inside. All sub-realms have the same structure. They cannot be dissimilar because the *phranipphans* are the creators of this plan.

33. The thirty-third is the practice of seeing the characteristics of *nipphan*, *phopsam* and *lokan* inside the universe.<sup>390</sup> The universe has a spherical shape and it has mountains as its boundary. Within the universe, there is the *nipphan* at the top, the *phopsam* in the middle and the *lokan* at the bottom. Additionally, the text stresses on the explanation of the characteristics of the *arūpabrahma* beings. They are the bodies existing inside the clear sphere. The size of their lap is 1 ‘*khuep*’ in width and 1 ‘*sok*’<sup>391</sup> in height. Each sits inside a crystal sphere in numberless and inestimable long lines. The other types of *arūpabrahma* beings in the lower levels look similar to the higher levels. However, their status is cruder.<sup>392</sup> The text recommends that meditator see the *phopsam* and *lokan* afterwards.

34. The thirty-fourth is the concept of the small and large realms [35].<sup>393</sup> The reason to call ‘the small or large realms’ is due to the size of the humans in them. The small realm means the realm in which the human body has a small size as in our realm. From the size of the current *mnk* to the smallest size of *mnk* in the most refined status, the realms of all

---

<sup>388</sup> This Mongkhon universe explained here refers to the structure of our realm which has Mount Sumeru as the centre of ‘*kammaphop*’. Ibid., pp.54-6. For other realms, the sizes of the continents and the distances between the continents can be different.

<sup>389</sup> Approximately, 16 km =1 *yojana*.

<sup>390</sup> Ibid., pp.56-8.

<sup>391</sup> Cubit (ศอก, *sok*). According to Thai traditional measurement, 1 *wah* (2 meters) is equal to 4 *soks* (1 *sok*=50 cm), 2 *kueps* is equal to 1 *sok*. So, 1 *kuep* is 25 cm.

<sup>392</sup> That is, *arūpabrahma* realm of *ākiñcaññāyatana* is cruder than *nevasaññānāsaññāyatana*, *viññānacāyatana* is cruder than *ākiñcaññāyatana*. *Ākāsānañcāyatana* is cruder than *viññānacāyatana*.

<sup>393</sup> Ibid., pp.58-9.

bodies are alternatively called ‘the small realms’. From the size of the current *mnk* to the biggest size of the *mnk* in the crudest status the realms of bodies are called ‘large realms’.<sup>394</sup>

35. The thirty-fifth is the method of performing the *vijjās*<sup>395</sup> without failure [36].<sup>396</sup> In short, the meditator condenses and unifies all refined conditions such as *dhātus* and *dhammas* of the crudest to the most refined status of small realms, large realms, the *nipphan*, *phopsam*, *lokan* and the five bodies of the small and large realms into one clear sphere. He/she then takes it to perform the practices of *son* and *sap* inside his/her *mnk*. He/she keeps performing these practices until attainment of all bodies from the crudest and the most refined status. The meditator performs these two practices repeatedly until the *mnk* and the clear sphere has the same flesh and becomes very clear and pure. Thereafter, the *mnk* becomes strong, solid, and firm. It is then indestructible. This body can be used to perform the *vijjās* (any kind of practices) effectively without failure because the *māra* or the black side cannot obstruct it.

36. The thirty-sixth is the method of seeing small realms, large realms, the *nipphan*, *phopsam*, *lokan* and five bodies from the crudest to most refined status.<sup>397</sup> In this practice, the text stresses the most important principle. That is, to be able to see whatever is appearing in this advanced meditation, the meditator must first see or concentrate on the original birth of his/her *mnk*. When he/she contemplates more deeply, he/she will be able to see such things within. For example, when the meditator wants to see the small

---

<sup>394</sup> The document later explains that the realm that we reside in is called ‘small realm’. Within this realm, there are the *nipphan*, *phopsam*, *lokan* and five bodies. Similarly, within other small and large realms, there are the *nipphan*, *phopsam*, *lokan* and five bodies. However, the difference between them is the sizes of the *nipphan*, *phopsam*, *lokan* and the five bodies. Their size is bigger or smaller according to the size of the realm. See D3 pp. 49-50.

<sup>395</sup> The *vijjā* refers to all performance such as the inserting, shuffling and multiplication as mentioned above.

<sup>396</sup> Literally, the method to conduct *vijjā* not to be busted (ระบิดไม่แตก *raoet mai taek*). This topic also refers to the method for preventing the failure during practicing high level of meditation. Ibid., pp. 59-60.

<sup>397</sup> Ibid., pp. 60-1.



realm, he/she has to look first at the original birth of his/her current *mnk*. When he/she has seen it and he/she wants again to see other small realms, he/she has to look again in the centre of that small realm. The methods for seeing large realms, the *nipphan*, *phopsam*, *lokan* and five bodies from the crudest to most refined status are similar. Importantly, their centres, are all coincident, no matter how many there are.

37. The thirty-seventh is the method for seeing the small realms, large realms, *nipphan*, *phopsam*, *lokan* and five bodies from the crudest to the most refined status of *kaiyasit*.<sup>398</sup> The method is the same as the method mentioned in the 36<sup>th</sup> topic. The difference is that the centres of the bodies and the human realms always wrap those of bodies and the realms of *kaiyasit*. They always exist in pairs from the crudest to the most refined status. The outer layer belongs to the human and the inner layer belongs to the *kaiyasit*. The refined states of the bodies and realms of *kaiyasit* are similar to those of the *mnk*. The number of the bodies and realms of the human and *kaiyasit* is the same.

38: The thirty-eighth is the method for making the *mnk* extremely powerful for performing *vijjās*.<sup>399</sup> This practice is called ‘*vijjāmaggaphala* [37]’. This is the core of this text. Due to the complexity of the practice, its practice is explained briefly in three steps.

Step 1: the meditator combines all *dhātudhammas* of the realms and bodies of the human and *kaiyasit* in the white and the middle lineage as a single sphere. He/she then separates it as *dhātu* and *dhamma* in order to perform *jhānasamāpatti* inside *kaṣiṇa*. This causes *dhātudhammas* to be clean without any flaws. Thereafter, they are used to create a powerful special *mnk*. The meditator uses it to enter through the *sai* (centre [38]) of all realms and bodies. He/she repeats the same process until he/she attains the crudest and most refined states of the special *mnk*.

---

<sup>398</sup> Ibid., pp. 61-5.

<sup>399</sup> Ibid., pp. 65-70.

Step 2: when the meditator is skillful in the above method, he/she creates the special *mnk* again. He/she establishes the first path sphere (Pali: *pathamamagga*), the sphere of the path of the mind (Pali: *maggacitta*) and the sphere of the path of the wisdom (Pali: *maggapaññā*) inside all bodies from the *mnk* to the *dhamma* body.

Step 3: he/she performs the *nirodha* practice by taking seeing, memory, thought and cognition into the centres of *nipphan pens* of the Buddha *dhammakāya*. When the meditator stills his/her mind at *sai-klang* [39] (the middle of the centre) of the seeing, memory, thought and cognition, he/she is enlightened [40] at the centre of the firm stillness [41] and extinguishes seeing, memory, thought and cognition in the respective layers eventually reaching the crudest and most refined status. While entering *nirodha*, the meditator experiences ‘*ru in ning*’ [42], ‘*ning in ru*’ [43] endlessly until he/she is unable to count the age and *pāramī* of *dhātudhamma*. The text then suggests that the meditator count the age and perfections of every *dhātudhamma*:

...all colours [44], all lines [45], all bodies [46], all members [47] and all lineages [48] are ‘*ru in nirodha*’ [49]. Entering *nirodha* endlessly without withdrawing is to count the age of *thatpen thattai* of everything since the arising of *dhātu*. Count one *asaṃkhaya* year within one second, two *asaṃkhayas* within two seconds. Count in reverse order from now to the day, the month and the year that the original *dhātu* [50] arose. To count the age of the *pāramī* is to count the day, the month, and the year of everything of *thatpen* since the first time that they started acting to accumulate the perfections (*pāramī*). Count all. Count one *asaṃkhaya* year within one second. Count two *asaṃkhaya* years in two seconds. Count in reverse order from now to the day, the month and the year that they started acting to collect the perfections (*pāramī*) of all colours, all lines, all bodies, all members and all lineages.<sup>400</sup>

39. The thirty-ninth is the practice for connecting *nirodhas* [51], enlightenment in *nirodhas* [52], the seeing, memory, thought and cognition [53], the sphere of lens [54], the sphere of scope [55], the realisation in *nirodha* [56] by the infinite multiplication until the age of *dhātu* and *pāramī* of all colours, all lines, all bodies, all members and all lineages is uncountable.<sup>401</sup>

<sup>400</sup> Ibid., p. 69.

<sup>401</sup> Ibid., pp. 70-1.

40. The practice consists of the methods for remaining still in the centre of the *ru* sphere, to refine the spheres of ‘*waen*’, ‘*klong*’, ‘*ñāṇa*’, ‘*nirodha*’ and ‘enlightenment in *nirodha*’ into the space.<sup>402</sup> To remain still in the centre of the *ru* is to enter *nirodha* in the *sai* of *ru* or the cognition sphere. The word ‘*klaṇ* [57]’<sup>403</sup> means to take the countless number of *dhātudhamma* from the crudest to most refined status, which has the uncountable age of *dhātu* and *pāramī*, of all colours, all lines, all bodies, all members and all lineages to be unified as one sphere. It then is refined as the same *dhātudhamma*.<sup>404</sup> The ‘*klaṇ*’ or ‘distilling’ must be performed in the ‘*het akat* (space cavity) [58]’ which is the emptiness in the emptiness [59], the emptiness in the emptiness in all *dhātudhammas* repeatedly and respectively.

### Summary

This group of the esoteric doctrines begins with the explanation of the structure of the universe or the sub-realm. It furthermore clarifies the term ‘small or large realm’. Thereafter, the most complicated practice called ‘*Vijjāmagga*’ is introduced. From the 35<sup>th</sup> to the 40<sup>th</sup> practice, they are considered as the most refined and profound practices in the high level of *Vd*. In Thai, they are called ‘*wittha thammakai chan sung* (*Vd* in the high level) [60]’. Moreover, the 41<sup>st</sup> to 46<sup>th</sup> practices are also recognised at the same level.

---

<sup>402</sup> Ibid., pp. 71-2.

<sup>403</sup> Refine or distill (နီနီ *klaṇ*).

<sup>404</sup> For example, in order to refine *waen*, the meditator has to gather all *waens* together and then refine them as one. In order to refine *klongs*, *ñāṇa*, *rus*, *nirodhas* and the enlightenment in *nirodha*, he has to gather all of *klongs*, *ñāṇas*, *rus*, *nirodhas* and the enlightenments in *nirodha*, then he/she refines them as the one. This is similar to the person who gathers the various medical ingredients to be distilled as one medicine or the chemist who gathers the ingredients required to be distilled as an alcohol or perfume. Gathering the requirements to be distilled as one thing to be clearer and brighter than its former status, it is called ‘*klaṇ*’.

## E: Doctrines 41-46

41. The forty-first is the method for taking the pure *dhātu* and *dhamma* [61]<sup>405</sup> of the small and large realms, the hidden and revealed realms, the white and the grey lineages of the human and *kaiyasit* to be distilled as ‘the special human body’, which is extremely powerful, for performing the *vijjās*.<sup>406</sup>

42. The forty-second is the practice of taking all ‘*maimi hets* (the ‘no cause’ sphere) [62]’, all ‘*maimi that maimi thams* (the sphere of nothingness of *dhātudhamma*)’ of all small and large realms, hidden realms and revealed realms of the white lineage and the grey lineage of the human and the ‘*phuliang*’ (*kaiyasit*) to be distilled as the powerful special *mnk* in order to perform *vijjās*.<sup>407</sup> The method mentioned in the topic 38 is the method of *thatthams* or *dhātudhamma* that have been mixed. In the topic 41 is the method of the pure *that* and *tham* that have not been mixed. In this topic 42 is the method of the nothingness [63] which refers to the nothingness of *dhātu* and *dhamma* [64]. [See: The concept of the nothingness of the *dhamma* in Chapter 2]

43. The forty-third is the method of knowing, seeing, memorising and thinking clearly and precisely.<sup>408</sup> The text presents four steps of esoteric practice in order to make knowing, seeing, memorising and thinking enlightened.

44. The forty-fourth answers the question why the small and large realms, the hidden and the revealed realms, *nipphan*, *phopsam*, *lokan* and all kinds of thing of the human and its *phuliangs*, all colours, all lines, all bodies, all members and all lineages, are able to gather

---

<sup>405</sup> The pure *dhātu* and *dhamma* (ธาตุล้วนธรรมล้วน *that luan tham luan*). *Thatthams* also are categorised as 1) the mixed *that*, the mixed *tham* and 2) the pure *that* and the pure *tham*. The mixed *that* and the mixed *tham* refer to *thatthams* that have been mixed with other things (conditions). The pure *that* and the pure *tham* refer to *thatthams* that have not been mixed with other things (conditions). In other words, they are the pure *that* and pure *tham* without the additional things.

<sup>406</sup> Ibid., pp. 72-76.

<sup>407</sup> Ibid., pp. 76-9.

<sup>408</sup> Ibid., pp. 79-80.

in the small original birth of *dhātudhamma*?<sup>409</sup> The text explains that the original birth of *dhātu* and the original birth of *dhamma* called ‘*phuetdoem*’ is most refined. All kinds of *dhātudhammas* in the refined part are gathered inside the original birth of *dhātudhamma* just as the seed of the Pipal or Banyan tree contains the refined part of its branches, leaves, roots and fruits. All are gathered in the *phuetdoem* of the seed. When the small refined part which exists in the original birth of *dhātudhamma*, expands to be the crude part, its size increases until it reaches the same size as the sizes of *dhātu* and *dhamma* [65]. When the meditator investigates from the complete crude part to most refined parts, it is seen that they are very small.<sup>410</sup>

45: The forty-fifth is the method called ‘*thoiphuet* [66]’ or the retreat of the original birth of *dhātudhamma*.<sup>411</sup> The method of *thoiphuet* is explained that the word ‘*phuet*’ refers to the original birth of *dhātudhamma* at the centre of the *mnk*. All the conditions of *dhātudhamma* are gathered in the original birth of *dhātudhamma*. They are the refined part. If they are expanded to be the crude part, their size will completely fit the size of *dhātudhamma*. The *phuetdoem* is divided into three parts; the beginning, the middle and the end. [See: Chapter 2] The method for retreating *phuet* is to retreat from the end to the middle and the middle to the beginning because the beginning causes the rise of the middle and the middle causes the rise of the end. The meditator takes the *dhātudhamma* of the crude part, which is the final part, into the middle part of *phuetdoem* or *kamnoetdoem*. He/she then takes all of *dhātudhammas* in the middle part into the beginning part of *phuetdoem* or *kamnoetdoem*, which is the refined part as when the

---

<sup>409</sup> Ibid., pp. 80-1.

<sup>410</sup> The text mentions that:

They are a thousands times finer than a spider's web. So, they are able to gather in the original birth of *dhātudhamma*. As the pipal and banyan trees, originally they come from the seeds in the refined part and then it expands its crude part to be the great tree with the offshoots. When a [scientist] traces back from the crude part into the refined part, it [the refined seed] is very small. It is a thousand times finer than the spider's web similarly (because big things come from small things and small things come from big things as well). This is similar in all kinds of things. Ibid.

<sup>411</sup> Ibid., pp. 81-2.

*dhammakāya* enters into the *arup*. The *arup* enters into the *rup*. The *rup* enters into the *dbk*. The *dbk* enters to the *mnk*. It is the same because the *mnk* is the *phuetdoem* or *kamnoetthatthamdoem*. Therefore, there is a need to retreat from the end to the middle and the middle to the beginning systematically.

46: The forty-sixth is the method for performing *vijjās* [67] and the extraordinary *vijjās* [68]. In this practice, the text first introduces the concept of *khruelang rap-song* in the body and inside the realms as explained in Chapter 2. Thereafter, the methods for entering *nipphan* are provided. It says that for *nipphan*, the meditator without releasing of the bodies uses all bodies from *mnk* to the most refined *dhammakāya* to perform *samāpatti* simultaneously. They then will all be released to enter the *nipphan* at the same time, without all bodies being extinguished. The meditator performs the *samāpatti* at the beginning, after entering *nipphan pen*, he/she performs *samāpatti* afterwards in the *nipphan pen* to enter the *nipphan tai*. He/she keeps performing the same process until reaching the final *nipphan* by removing the bodies. He/she then keeps entering the *nipphan pen* in *nipphan pen* and the *nipphan tai* in *nipphan tai*. After reaching the final *nipphan* by removing the bodies, he/she enters the *nipphan pen* and *nipphan tai* without the releasing the bodies. Finally the text states:

When you reach the end, then, enter *nibbāna* without the releasing the bodies, *nipphan pen* in *nipphan pen*, *nipphan tai* in *nipphan tai*. Multiply and insert extraordinarily *samāpatti* more and more, perform this fast; at the same time, the *mnk* will be inserted inside (all bodies) and refined. Perform the *vijjā* in these refined bodies, they will be clean as the (*dhamma*) bodies and perform the connections of seeing, memory, thought and cognition, and *waen* and *klong* to see in all directions. Perform the *vijjā* fully in these refined bodies in *nipphan*, *phopsam* and *lokan*. Perform [this] to enter *nibbāna* in the same way; (the cruder bodies) will be clean and have complete size as the refined bodies. Perform the *het*, *sai*, *wang* (empty) in *het*, *sai*, *wang* of the seeing, memory, thought and cognition more and more. This becomes *witcha pen* (living *vijjā*) [69] without withdrawing. Keep multiplying it repeatedly.<sup>412</sup>

---

<sup>412</sup> Ibid., pp. 84-5.

## Categorisation of the Doctrine

The answer to the question: ‘what is the knowledge of the extraordinary path and outcome?’ is apparent in the final practice. It is the practice of entering *nibbānas* with and without removing the bodies. The text provides basic understanding of this practice before revealing the answer. The esoteric doctrines found in this text can be categorised into eight groups [See: table 01 below].

No.	Categories:	Practices:
1	Bodies in Bodies	1. Setting of the crudest body to most refined body 2. Multiplication of the body 3. Inserting of the bodies 4. Shuffling the bodies 5. Inserting, shuffling, and multiplication of bodies 10. Three universal characteristics 29. The methods of ‘son’ (inserting) 30. <i>thattham pen</i> and <i>thattham tai</i> 34. The small and large realms
2	Purification of the bodies	6. <i>Jhānasamāpattis</i> 7. Six <i>dhātus</i>
3	Insight meditation	8. The five aggregates (Pali: <i>khandhas</i> ) 11. Six internal bases (Pali: <i>āyatanas</i> ) 12. Six external objects (Pali: <i>āyatanas</i> ) 13. The eighteen elements (Pali: <i>dhātus</i> ) 14. Twenty-two faculties (Pali: <i>Indriyas</i> ) 15. Four noble truths (Pali: <i>ariyasacca</i> ) 22. Dependent origination (Pali: <i>paṭiccasamuppādadhamma</i> )
4	Original Birth	9. The arising and the eradication of bodies 17. The original birth of the <i>dhātudhamma</i> 44. The capacity of the small original birth centre 45. The retreat of the original birth of the <i>dhātudhamma</i> .
5	Mind & its impurities	16. Seeing, memory, thought and cognition 24. Testing of the amount of impurity (Pali: <i>āsavas</i> ) contained in the mind 25. Impurity (Pali: <i>āsavas</i> ) 26. latent tendencies (Pali: <i>anusayas</i> ) 27. The birth place of the mind spheres and the three <i>anusayas</i> 28. Removing of <i>anusayas</i>
6	<i>Nibbāna</i>	18. Attaining <i>nibbānas</i> in the <i>mnk</i> with the <i>dhamma</i> body 19. Entering ‘ <i>nipphan pens</i> ’ with the <i>mnk</i> 20. Attaining ‘ <i>nipphan tais</i> ’ 21. Listening to the sermon of the Buddha in <i>nibbāna</i> 23. Recalling the past lives of oneself and of others
7	Cosmology	31. The three treasures: human, heaven and <i>nibbāna</i> treasures 32. Map of the Mongkhon universe 33. The characteristics of <i>nipphan</i> , <i>phopsam</i> and <i>lokan</i> in the universe
8	<i>Vijjāmaggaphala</i>	35. Performing of the unbreakable <i>vijjās</i> 36. Seeing the small realms and the bodies from the crudest to most refined form 37. Seeing the realms and the bodies from the crudest to most refined forms of the <i>kaiyasit</i> 38. Making the <i>mnk</i> powerful for performing of <i>vijjā</i> 39. Connecting of <i>nirodha</i> , enlightenment in <i>nirodha</i> ... 40. Remaining still at the centre of <i>ru</i> ... 41. Taking the pure <i>dhātu</i> and <i>dhamma</i> ... 42. Taking all the without-cause (ไม้มิเหตุ <i>maimi het</i> )... 43. The method to know, see, memorise and think clearly and precisely...

**Table 01:** Categories of the practices

1. The first category is the contemplating on the bodies within the bodies. It includes the practices found in the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 10<sup>th</sup>, 29<sup>th</sup>, 30<sup>th</sup> and 34<sup>th</sup> doctrines. At the beginning, the text introduces the practice of setting the crudest body to the most refined body. Thereafter, the multiplication, overlapping, shuffling of the bodies are provided. While contemplating the bodies, the meditator has to insert the examination of the three characteristics inside each body. As said in the 10<sup>th</sup> practice, from the *mnk* to the refined *pathamaviññāṇa* body are impermanent, suffering and non-self. From the *dhammakāyas* upwards, the bodies are permanent, happy and self. Importantly, as mentioned in the 29<sup>th</sup> doctrine, the centres of the bodies must be coincident. The 34<sup>th</sup> practice indicates that besides contemplating the bodies, the realms of each body must be seen. In the 30<sup>th</sup> practice, the bodies are recognised as *thattham pen* while the realms are *thattham tai*.

2. The second category is the practice of purifying the bodies. It includes the 6<sup>th</sup> and 7<sup>th</sup> doctrines. As explained in the previous chapter, *jhānasamāpatti* plays an important role in *Vd*. The D2 says that it causes *dhammakāyas* to become purer and clearer. Additionally in this text, it is used as the vehicle for visiting the refined realms such as hells and heavens. The second practice is the separation of *dhātus*. It helps the meditator to see purity or the impurity of the *dhātus* inside each body. When the *dhātus* are pure, it supports the practices of the higher level.

3. The third is the practices of the insight (Pali: *vipassanā*) meditation. It includes the practices found in the 8<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup> and 22<sup>nd</sup> doctrines. Based on the *Visuddhimagga*, this group introduces the esoteric concepts of the five aggregates (Pali: *khandhas*), six internal bases (Pali: *ajjhattikāyatanas*), six external objects (Pali: *bāhirāyatanas*), eighteen elements (Pali: *dhātus*), twenty-two faculties (Pali: *indriyas*), four noble truths (Pali: *ariyasacca*) and dependent origination (Pali: *paṭiccasamuppādadhamma*). These elements are the refined spheres existing in layers inside the original birth of the *dhātudhammas*.



4. The fourth is the group of doctrines with emphasis on the explanation of the significance of the original birth of the *dhātudhamma* which is the centre of the *dmp* of the *mnk*. This group includes the 9<sup>th</sup>, 17<sup>th</sup>, 44<sup>th</sup> and 45<sup>th</sup> doctrines. As mentioned in Chapter 2, this sphere functions as the storage place which contains the secret codes of life, such as the five aggregates and six internal bases etc. The capacity of this little sphere is enormous. It contains within it all kinds of refined spheres, the bodies and the true knowledge.

5. The fifth is the group of doctrines which explain the structure of the mind. It includes the practices found in the 16<sup>th</sup>, 24<sup>th</sup>, 25<sup>th</sup>, 26<sup>th</sup>, 27<sup>th</sup> and 28<sup>th</sup> doctrines. The text says that the mind is composed of the four spheres: seeing, memory, thought and cognition. They are wrapped in layers of the spheres of latent tendencies. This causes the mind to be unenlightened. In order to eliminate the latent tendencies of mind, the meditator must send them through the centres of the inner bodies. They become clearer and eventually when they are inside the *dhamma* bodies they become the spheres of *vijjā*. When *vijjā* arise, the mind is clear and without obstacle. The true knowledge (Pali: *vijjā*), wisdom (Pali: *paññā*) and *dhamma* eyes (Pali: *dhammacakkhu*) arise. This also allows the *dhamma* bodies to enter the *nibbāna* since this body has no impurity.

6. The sixth is the group of the doctrines dealing with the concepts of *nibbāna*. It includes the practices found in the 18<sup>th</sup>, 19<sup>th</sup>, 20<sup>th</sup>, 21<sup>st</sup> and 23<sup>rd</sup> doctrines. This group provides the methods for attaining the *nibbānas* with *dhammakāya* and with the *mnk* of the ancient Buddhas. Moreover, it presents the method for listening to the sermon of *dhammakāya* of the Buddha inside *nibbāna*. The 23<sup>rd</sup> practice is covered in this category because the recalling the past existences of one's own and others causes disenchantment with the cycle of life. It inspires the meditator to enter *nibbānas*.

7. The seventh is the group explaining the structure of the cosmos. It includes the 31<sup>st</sup>, 32<sup>nd</sup> and 33<sup>rd</sup> doctrines. The text presents the locations of the *nipphan*, *phopsam* and

*lokan* inside the sub-realm and the treasures in each level. The Mongkhon universe here clearly refers to the sub-realm [See: the concept of the sub-realm in Chapter 2].

8. The final category contains ten essential practices (35 - 46). The doctrines primarily involve the esoteric practice called ‘*Vijjāmaggaḥala*’ translated as ‘the knowledge of path and fruitions’. It is the core of the text. One of the most important elements found in this group of teachings is the creation of a special human body. This body is solid and unbreakable when it is used effectively to perform any kind of practice. The practices in this group are extremely complex and beyond the capacity of mundane bodies. The meditator uses all bodies and their realms. The final practice of the text is called ‘the method to practice *vijjās* and extraordinary *vijjās*’. It leads the meditator to enter *nipphan pen and tai*.

## **Conclusion**

As indicated, this dissertation aims to present the core doctrines found in five important texts of *Vd*. This chapter focuses on the forty-six esoteric doctrines as found in the D3. It is clear that the doctrines of the D3 relate to the teachings found in the D1 and D2. They involve the practices of stopping the mind, the systems of bodies and *jhānasamāpatti* etc. Clearly, this text is written for the meditator who attains the *dhammakāya*. The beginning practitioner is not capable of doing these practices. The practices in this text can be categorised into eight groups. The first is the practices of the bodies within the bodies. The second is the purification of the bodies and the *dhātus*. The *jhānasamāpatti* plays a significant role in this practice. The third group introduces the elements of the *vipassanā* (insight) meditation. As presented in the D1 that in *Vd*, the *samatha* and *vipassanā* meditations are differentiated by the means of the bodies. In other words, the practices involving with the mundane bodies are *samatha*. The practices involving all kinds of *dhammakāyas* are *vipassanā*. Moreover, this text presents seven elements of *vipassanā* meditation including the five aggregates, twelve *āyatanas* and eighteen *dhātus* which are commonly found in the mainstream tradition. Uniquely, this text indicates that these

elements of *vipassanā* are the spheres existing within the original birth of the *dhātudhamma*. The fourth is the doctrine emphasising on the importance of the centre of the *dmp* of the *mnk*. This centre is called ‘the original birth of the *dhātudhamma*’. This centre works as the storage place containing the secret codes of life such as the bodies and the refined spheres. In the fifth category, in addition to the explanation of the structure of the mind and its impurities, the text presents the method for eradicating the impurities through the collaborative practices of the bodies. This is called ‘*āsavakkhayañāṇa* (the knowledge of the destruction of mental intoxication)’. The sixth group discusses the ultimate goal of Buddhism which is the method for attaining *nibbāna*. The inspiration for attaining *nibbāna* comes from disenchantment with the cycle of the rebirth which arises after the practices of recalling of past existences of oneself and others. Thus, these practices are called ‘*pubbenivāsānussatiñāṇa* (reminiscence of past lives) and *cutūpapātañāṇa* (the knowledge of death and rebirth of beings)’. The seventh introduces the structure of the sub-realm which is called ‘Mongkhon universe’. The final group contains the critical practices called ‘*Vijjāmaggaḥala*’. These practices are extremely complicated and require understanding and practices of all the prior practices as found in the D1, D2 and D3.

**Chapter 6**  
***EXTRAORDINARY PATH AND RESULT***  
**(Volume Two)**  
(วิชามรรคผลพิสดาร *Witcha Mak Phon Phitsadan*)

## **Introduction**

This chapter presents the core doctrines of *Vd* as found in *the Extraordinary Path and Result Volume 2*. Most likely, this written text was compiled in order to provide further explanations for some teachings that are unclear in the former text. The text is divided into three sections. The first section (pp. [1]-[20]) presents:

1. The principles of Sot Bhikkhu
2. The homily of Sot Bhikkhu given on 7<sup>th</sup> October 2498 (1955)
3. The introduction of Phrathamthiraratmahamuni
4. The method for paying homage to the triple gem
5. The meanings of the esoteric terms used in this text
6. The list of the organising committee of ‘*dhammas* for people’ project

The second section (pp. 3-129) presents four sub-sections:

1. *Samatha-bhūmi*
2. *Vipassanā-bhūmi*
3. Extraordinary cleaning of *dhātu-dhamma*
4. Extraordinary cleaning of *dhātu-dhamma* (continuous section).

The final section provides:

1. The unique method for producing the Buddha amulet of Wat Paknam

2. The method of treating illness
3. The list of the publishing supporters

The content of this text is enormous; this chapter therefore will explore and briefly present the core doctrines found in the second section only. The translation of this section and the meanings of the esoteric terms of the first section will be presented in appendix VII.

## Esoteric Doctrines

### **A: *Samatha-bhūmi***

Although the D1 and D2 introduce some concepts of the *samatha* practice, their explanations are not comprehensive. Therefore, the D4 fulfils the gap by presenting the elements of the *samatha* as follows.

#### **1. Ten *Kasiṇas***

Ten kinds of *kasiṇas* [1]<sup>413</sup> are the tool for raising the *uggahanimitta*<sup>414</sup> as well as the *paṭibhāganimitta*<sup>415</sup>. They are visualised as the specific spheres and practiced with the potentiality of the ‘special *mnk*’ and the *jhānasamāpatti* for visiting the realms within the sub-cosmic realms.

#### **2. Ten *Asubhas* [2]<sup>416</sup>**

The word ‘*asubha*’ means ‘impurity’, loathsomeness or foulness. The method of practice is to consider the body as a truly impure object until the *nimittas* arise inside the body. The meditator considers all ten objects of the ‘*asubha*’, individually for the rise of the

---

<sup>413</sup> See D4, p. 3-4.

<sup>414</sup> Visualised image (อุคคหนิมิต *ukkhahanimit*).

<sup>415</sup> See D4, p. 4.

<sup>416</sup> Ibid., pp. 5-6.

*uggahanimitta* or *paṭibhāganimitta*. Also, considering the impurity inside the body of the others is a way to see their ten *asubhas*.

### 3. Ten *Anussatis* [3]<sup>417</sup>

The word ‘*anussati*’ means recollection, meditation or contemplation.<sup>418</sup> Ten kinds of *anussati* are mentioned in this text as same as in the *Visuddhimagga*.<sup>419</sup> Each object is used similarly to raise the *uggahanimitta* and *paṭibhāganimitta*.

### 4. Four *Brahmavihāras* [4]<sup>420</sup>

The four *brahmavihāras* are composed of: *mettā* (loving-kindness), *karuṇa* (compassion), *muditā* (sympathetic joy) and *upekkhā* (equanimity). Its practice can be performed by the means of the bodies and *jhānas*. The meditator focuses on the *dbk* and *pathamajhāna* (*rup* and *arup*) in order to use the web as *ñāṇa* [5] to gather all beings in the universe inside his/her body and spread *mettā* towards them. Afterwards, he/she performs the same practice, but uses the different bodies and *jhānas* in order to spread the other elements towards all beings.

### 5. Four *Arūpa-kammaṭhānas* [6]<sup>421</sup>

The four *arūpa-kammaṭhānas* are: *ākāsānañcāyatana*, *viññāṇañcāyatana*, *ākīñcaññāyatana* and *nevasaññānāsaññāyatana*. The meditator uses each element with specific *mantras* such as *mantras* ‘empty space (อากาศว่าง *akat-wang*)’ or ‘the emptiness is full of *viññāṇa* (วิญญูญาณเต็มว่าง *winyan tem wang*)’ for raising contemplation of the mind.

---

<sup>417</sup> D4. pp. 6-8.

<sup>418</sup> NBD mentions that there are six recollections often described in Suttas (e.g. A. VI, 10, 25; D. 33) which are 1) recollection of the Buddha, 2) his doctrine, 3) his community of noble disciples, 4) of morality, 5) liberality and 6) heavenly beings. See NBD. p. 43.

<sup>419</sup> See D4. p. 6.

<sup>420</sup> D4. pp. 8-9.

<sup>421</sup> D4. pp. 9-10.

### 6. *Āhārepaṭikulasaññā* [7]

The practice of the *āhārepaṭikulasaññā* can be performed to determine the impurities (Pali: *paṭikula*), the ugliness of the food and the difficulty to find the alms of offerings (Pali: *āhātapiṇḍapāda*) which are very pitiful, to be the feeling of meditation until the *upācārasamādhi*<sup>422</sup> arises.

### 7. *Catudhātuvatthāna* [8]<sup>423</sup>

The practice of the *catudhātuvatthāna*<sup>424</sup> can be performed by considering that the body is just composed of four *dhātus*: earth, water, fire and wind. The body is full of impurities and ugliness. The meditator precisely considers its colours and shapes without movement of the mind until the mind is contemplative.

## B. *Vipassanā-bhūmi*

In this section, only the concept of the five aggregates will be considered because other elements of the *vipassanā-bhūmi* have been covered in document ‘C’. The text first explains that ‘*vipassanā*’ means ‘to truly see, differently see, superbly see, superbly realise and truly see the different parts of the *paññattis* (concepts), namely, the five aggregates, twelve bases, eighteen elements, twenty-two faculties, four noble truths and twelve dependent originations. These elements must be seen with the eyes of the *dhammakāya*.

---

<sup>422</sup> Proximate concentration, approaching concentration, neighbourhood-concentration or access concentration. See PDB. p. 362.

<sup>423</sup> D4. p. 10.

<sup>424</sup> An analysis of the four elements, determining of the element, contemplation on the four essential qualities of which the body is composed. See PDB. p. 321.

### 1. Five *Khandhas*<sup>425</sup>

The five *khandhas* are kept by the escorts or *kaiyasits* [See concept of *kaiyasit* in Chapter 2] at different levels.<sup>426</sup> In the refined part of the five *khandhas*<sup>427</sup>, the *rūpakhandha* is smaller than the tip of the yak's hair. It dwells inside the original birth. It is clear, clean and spherical. The spheres of the *vedanākhandha*, *saññākhandha*, *saṅkhārakhandha* and *viññāṇakhandha* are more refined and smaller. They are also clear, clean and spherical and exist in layers. Inside the crude part of the five *khandhas*<sup>428</sup>, when the *rūpa* or form enlarges; *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* enlarge accordingly. If the *mnk* is enlarged to the size of the universe, the *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* will be enlarged accordingly. The spheres of five *khandhas* dwell inside each body in layers according to the order of the bodies from the crudest to most refined status.

## C. Extraordinary Cleaning of *Dhātu* and *Dhamma*

### 1. Spheres and Bodies<sup>429</sup>

This section explains the relation of the spheres and bodies in the practice of removing the bodies through the centre of the third base of the mind. The performance begins with establishing the sphere of the *pmg* at the centre each body. The meditator then keeps concentrating on the sphere until the bodies in different levels appear. The meditator then removes each body through the centre of the cavity of the nerve centre at the centre of the head or the third base. He/she then is able to visit the realm of each body in order to investigate the realm and to communicate with the beings. Importantly, the refined bodies have to enter the *mnk* through the centre of the third base as when they leave. The meditator keeps performing this until he/she succeeds from the crudest to the most refined body.

---

<sup>425</sup> Ibid., pp. 14-5.

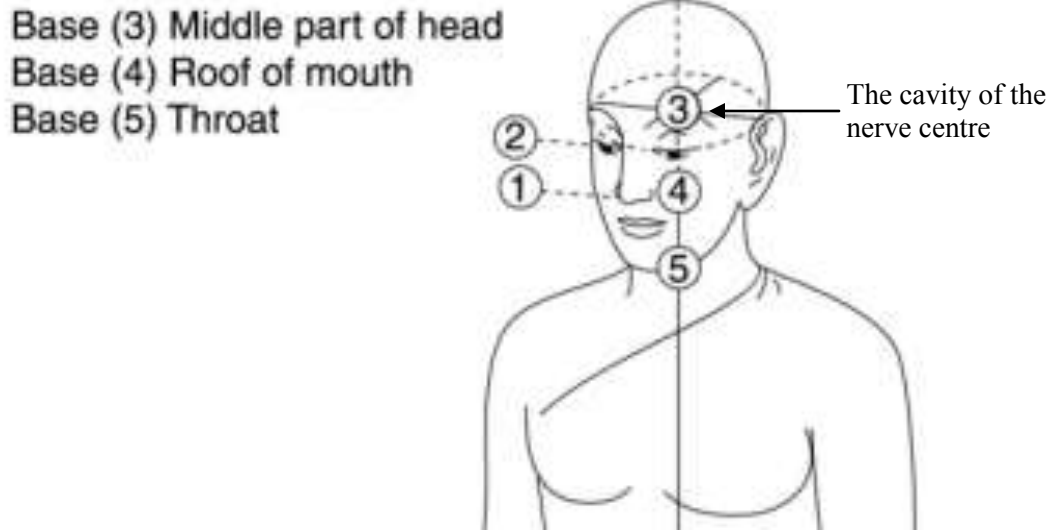
<sup>426</sup> See more information of the keeper (ผู้เก็บรักษา *phukep raksa*) of the five *khandhas* in D4.pp. 15-19.

<sup>427</sup> The refined parts refer to the refined bodies.

<sup>428</sup> The crude part refers to the crude bodies.

<sup>429</sup> Ibid., pp. 23-6.





**Illustration 01:**

The cavity of the nerve centre at the centre of the head

## 2. The ‘Going and Coming to Take Birth’ Bodies [9]<sup>430</sup>

This section provides the clarification of the terms ‘the going to take birth’ body, and the ‘coming to take birth’ body. The first is called ‘*sambhavesīkāya*’; while, the second is called ‘*dibbakāya*’. Both bodies are 8 cubits high.

### 2.1 The ‘coming to take birth’ body [10]

Initially, when the *dibbakāya* comes to take birth, it enters through the nostrils of the father to be<sup>431</sup> and dwells at the centre of his body.<sup>432</sup> While the father and the mother to be are having sexual intercourse (Pali: *kāmakicca*), their four spheres of mind: seeing, memory, thought and cognition<sup>433</sup> gather and merge at the same point. The *dibbakāya* abiding at the centre of the father will extinguish and enters *sun* (the centre of the 7<sup>th</sup>

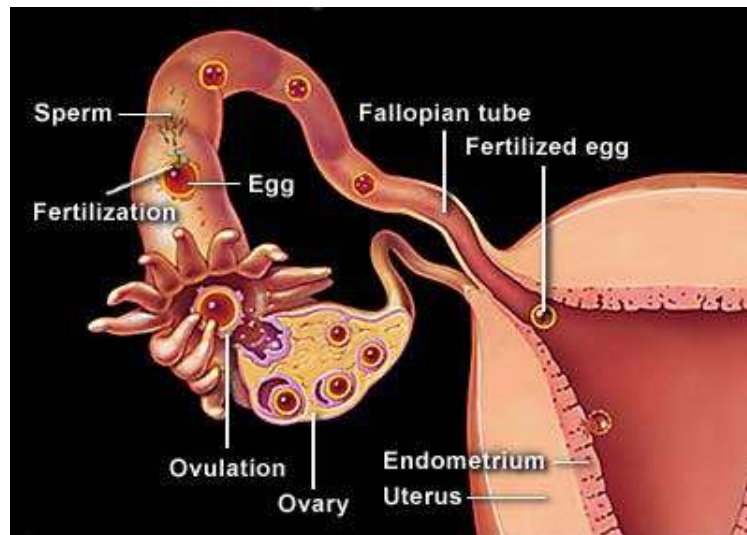
<sup>430</sup> Ibid., pp. 27-9.

<sup>431</sup> Right nostril for male and left nostril for female.

<sup>432</sup> The duration that it stays inside the father to be is uncertain. It could be many days or a few days. This process will motivate the ‘father to be’ to approach the mother for sexual intercourse.

<sup>433</sup> The four spheres of the father stay above, the four spheres of the *dibbakāya* of the child are in the middle and the four sphere of the mother stay below.

base). It will transform as the sphere, the same size of the yolk and abides at the 6<sup>th</sup> base of the father's body. Thereafter, when the twelve spheres of the mind; including those of the father, mother and child are being pulled more and more, it will enter the *sip* and *sun*. That is, it will float from the 6<sup>th</sup> base up to the 7<sup>th</sup> base located two finger breadths above. When the spheres are pulled more and more, it will immediately move from the 7<sup>th</sup> base of the father to the womb of the mother. It abides near the end of the fallopian tube [11] at the centre of the blood gland [12] of the mother. Inside the blood gland is the cavity or the hole which the blood of the menses goes through. It is similar to the hole in the nipple. When it abides at the blood gland, it closes the blood cavity. After that, the mother will not have the menses. At this stage, it is called '*kalarūpa*'.<sup>434</sup> It is a single drop of the sexual fluid distilled from the sexual desire of the father and mother. Sometimes; it is called the original birth of the *dhātudhamma* or original seed. After this the original birth of the *dhātudhamma* will grow step by step. For this reason, the *dibbakāya* is called the 'coming to birth body'.



**Illustration 02:** At the end of the fallopian tube, there is an egg, which the text calls 'blood gland'. It is the point at which the coming to birth body stays after moving from the centre of the 'father to be' body.

<sup>434</sup> Its size is equal to a drop of sesame oil left on the tip of the yak's hair after being shaken seven times. It is clear and clean as sesame oil.

## 2.2 The ‘going to take birth’ body [13]

While a human is dying, the spheres: seeing, memory, thought and cognition come back inside the body. They are pulled heavily.<sup>435</sup> As a result, the connected points of the *mnk* and the *dbk* are separated. While dying, a human twists the body or turns the face in all directions; and the *dbk* enters the *sun*. It then transforms as the sphere in the size of the egg yolk at the 6<sup>th</sup> base. When the four spheres are pulled more heavily, it enters the *sip* and *sun*. When the spheres are pulled more heavily, it moves from the seventh base to the centre of the sixth base and transform as the *dbk*. It then goes out of the *mnk* through the nostril of the individual; left for female and right for male. Thereafter, it seeks for other places to be reborn. This body is called ‘*sambhavesī*’.

## 3. The Rise of the *Pathamamagga*<sup>436</sup>

The *pathamamagga* (abbr., *pmg*) arises according to the attainment of the *sip* and *sun*. When the spheres of mind are still firmly and correctly at the same point at the seventh base the *pathamamagga* rises and sinks rapidly into the *sun*. The *pmg* is spherical, clear and is the same size as the yolk of the chicken’s egg. It abides in the sixth base of the body. When the spheres of the mind are firmly still and combined as one, the *pmg* enters the *sip* and *sun* or it floats two fingers breadths from the sixth base to the seventh base. When the spheres pull each other more and more it moves from the seventh base to the sixth base again. It becomes the bright *pmg*.

## 4. *Dhātu-Dhamma* (*thattham*)<sup>437</sup>

This part of the text emphasises the practice of ‘separating of *dhātudhamma* of the bodies and the realms’. In regards to the bodies, their bases<sup>438</sup>, *dhātus*<sup>439</sup> and spheres<sup>440</sup> of the

---

<sup>435</sup> It is pulled by the death sphere. See the concept of death sphere in Chapter 4 and 5.

<sup>436</sup> Ibid., p. 30.

<sup>437</sup> Ibid., pp. 30-3.

<sup>438</sup> The bases, the body is one *wah* high, one had span thick and one cubit wide. When its head, arms and legs are put back inside, it becomes the oval shape as the shape of the middle size egg of chicken. The whole body is the base of the seeing which abides at the centre of the body. The heart matter which is the

seeing, memory, thought and cognition are separated as a part of six *dhātus* and a part of six *dhammas* step by step. This practice can be performed inside all bodies from the crudest to the most refined status.

#### 4.1 Separation of *dhātu* and *dhamma*<sup>441</sup>

In *Vd*, the mind-attended *dhātu* is called ‘*that pen*’; while, the non-mind-attended *dhātu* is called ‘*that tai*’. The human and its escort (*kaiyasit* bodies) of the white, grey and black lineage possess two kinds of *dhātus*. In this practice, the meditator first separates both *dhātus* into six *dhātus* and six *dhammas*. He/she then separates and multiplies them all until reaching the (old) *dhātus* and *dhammas* which their age and *pāramī* is uncountable in order to purify them.<sup>442</sup> This is called ‘*phitsadan that phitsadan tham*’.<sup>443</sup>

---

same size as one own fist and looks like the lotus bud, is the base of the memory. The *citta* sphere is the base of the thought. The *viññāṇa* sphere is the base of the cognition.

<sup>439</sup> The base of the seeing *dhātu* is located at the centre of the body. It has the same size with the egg of the hen. The memory *dhātu* is located in the heart matter, and has the same size as the white of the eye ball. The thought *dhātu* is located at the centre of the *citta* sphere and has the same size as the pupil of the eyes or Canna (พุทธรักษา *puttharaksa*)’s seed. The cognition *dhātu* is located at the centre of the *viññāṇa* sphere and has the same size as the light spot on the pupil of the eye or the size of the head of a match.

<sup>440</sup> The sphere (ดวง, *duang*) or the flesh and skin (เนื้อหนัง, *nuea nang*) of the seeing has the spherical shape, clean and clear. It abides at the centre of the memory *dhātu*. The body or the ‘real flesh and skin’ of the thought is round in shape, clean, clear and pure, located at the centre of the thought *dhātu*. The body or the ‘real flesh and skin’ of the cognition is round, clean, clear and pure and is located at the centre of the cognition *dhātu*.

<sup>441</sup> Ibid., pp. 33-5.

<sup>442</sup> The multiplication (พิศดาร *phit-sa-dan*) of the *dhātudhamma* can be performed by separating the six *dhātus* and the six *dhammas* and taking both groups to be further separated, six for each. Consequently, there will be 36 *dhātus* and 36 *dhammas*. After this, the meditator takes them all to be separated again, six for each. Now, there are 216 *dhātus* and 216 *dhammas*. He takes them all to be further separated, six for each, now there are 1,296 *dhātus* and 1,296 *dhammas*. The meditator keeps taking them all to be separated more and more, six for each as mentioned until the number of them is countless.

<sup>443</sup> Multiplication of *dhātu* and *dhamma* (พิศดารธาตุ พิศดารธรรม *phitsadanthat phitsadantham*).

#### 4.2 Six *dhātus* and six *dhammas* [14]<sup>444</sup>

There are six *dhātus* and six *dhammas*: earth, water, wind, fire, space and *viññāṇa* inside each body. The method for separating the six *dhātus* and six *dhammas* of other bodies is similar to the method described above. Each body from the crudest body to most refined contains 72 *dhātus* and 72 *dhammas* inside.

#### 4.3 *Thatpen thampen* and *thattai thamtai*

There are two kinds of *dhātus* (*thats*); *that pen* and *that tai*. Similarly, there are two kinds of *dhammas* (*thams*); *tham pen* and *tham tai*. The *thatpen* and *thampen* refer to the beings possessing a mind such as animals or human. This is called ‘*sattavaloka* (generally translated as the world of beings)’. The *that tai* and *tham tai* refer to things that do not possess a mind such as trees, buildings, houses, earth, water, fire and wind. This is called ‘*saṃkhāraloka* (generally translated as ‘the world of formations)’. The mind-attended and non-mind-attended *dhātudhammas* always come together. They cannot be separated.

#### 4.4 The Original Birth of *Dhātudhamma*<sup>445</sup>

The original birth of the *dhātudhamma* of the human is the *namrak* (love fluid) distilled from the sexual desire of the father and the mother as a single drop. It is also called ‘*phuetdoem* (original seed)’ or *kamnoetdoem* (original birth). The original births of the *dhātudhamma* of the white, grey and black lineages exist in line at the centre of the sixth base. In other words, at the centre of the white lineage’s original birth, the most refined original births of all three lineages are gathered. It is similar to the tips of three needles being connected at the centre of the body. If the meditator performs any kind of the *vijjā* or practice at that original birth, his/her practice will connect with all *vijjās* of three lineages.

---

<sup>444</sup> Ibid., pp. 35-7.

<sup>445</sup> Ibid., pp. 37-8.

#### 4.5 Method for Seeing the Realms<sup>446</sup>

The meditator firstly focuses on the centre of the original birth of the *dhātudhamma*. Consequently, he/she is able to see the refined realms existing inside in the respective layers from the crudest to the most refined. He/she then separates the spheres of the seeing, memory, thought and cognition of the human's realm. Non-mind attended *dhātudhammas* also can possess the bases, *dhātus* and the spheres of the seeing, memory, thought and cognition. All together there are twelve factors. The meditator separates each of these twelve factors as six *dhātus* and six *dhammas* and multiplies them as 72 *dhātus* and 72 *dhammas*. Thereafter, he/she has to perform the same practice inside all realms of each body from the crudest to the most refined.

#### 4.6 Method for Seeing *Dhātu-dhamma*<sup>447</sup>

The method for seeing *dhātu-dhammas* of the white, grey and black lineage, which are deeply inserted [15] into the most refined *sai* (centre) of *ru* (cognition) and the enlightenment in *nirodha*, is performed in order to see the fighting for the power and the mightiness of the three lineages.<sup>448</sup> The aim of the fight is to govern the other. The text explains the advanced esoteric practice:

- 1) Be firmly and profoundly still. 2) Perform *son* (inserting) firmly, 3) *son* firmly and profoundly. 4) Perform *raboet* (bombing) in *ningnaen* (firm stillness). 5) Perform *lalai* (melting) with the [special] *mnk*, 6) *son-sap-thapthawi* in forward and reverse order. 7) *Doen* (operate) *khrueng* in the top status of *ru* (realisation) in *nirodha*. 8) Send the [special] *mnk* to melt *khwang* (obstacles) in the *sai* of the *khrueng*, 9) also in the controller of *khrueng* causing enlightenment in

<sup>446</sup> Ibid., p. 38.

<sup>447</sup> Ibid., pp. 39- 42.

<sup>448</sup> All the *dhātudhammas* of all three lineages have the spherical shape of a lime. The space between them is three times their size. All of 1) the small and big realms, 2) 'thatpen' and 'thattai', 3) the human and the escorts from the crudest to most refined of the human realm abide in the sphere of their lineage; white, black or grey. Importantly, the document says:

The current fighting place (สถานที่รบ *sathanthi-rop*) is in the centre of the centre but it has not reached the place of the black lineage yet. This means it [the black lineage] comes to attack our house (white lineage), but we do not go to attack them. See D4.p.41.

*nirodha*. 10) Operate *khrueng* in the heart of the controller of *khrueng*. The controller exists in the heart of *khrueng* and the *khrueng* is in the heart of the controller. 11) Operate such *khrueng* in the right-turning circulation and melt the [special] *mnk* to pitch into the *sai* of *ru* of *nirodha*. Fully operate *khrueng* of *sut-ton* [16], *sut-plai* [17], *sut-nok* [18] *sut-nai* [19], *sut-klang* [20], *sut-rawang-huato* [21], *sut-to* [22], *sut-lek* [23], *sut-aon* [24], *sut-kae* [25], *sut-hyap* [26], *sut-la-ait* [27], *sut-sai* [28], *sut-khwa* [29], *sut-na* [30] and *sut-lang* [31].

2) Multiply these from the crudest to the most refined status. Send the [special] *mnk* to be in the most refined status. Use the eyes of a [special] human in the most refined status to look around in order to see all kinds of *dhātudhammas*. Look at the centre of *sai* of the most refined [status], then, you will see that the *dhātudhammas* of the white, grey and black lineage have inserted their profound *dhātudhammas* in the *sai* to govern one another and fight for power and mightiness. It has been like this since the ancient time or the rising period of the *dhātu* and *dhamma*. Since then, they have been fighting. Whichever side is able to profoundly insert itself into [the *sai*]; will govern the *dhātudhammas* under its power and mightiness. Therefore, sometimes, human performs meritorious deeds, bad deeds and neither meritorious nor evil deeds. This depends on the side that takes control of the *dhātudhammas*. As a result, the *dhātudhammas* will belong to that side. The refinement of the *ru* in *nirodha* is extremely important because in order to perform the practice of the treatment for any illness, the practices of *vijjās* and the performances for seeing anything, [the *ru*] needs to be secured strictly and it must always be the white *dhātudhamma*. [Due to this,] when [you] see and perform anything [any kind of practices]; [you] will always see and obtain the real things [*dhātudhammas*].<sup>449</sup>

#### 4.7 Measurement of *Nipphan*, *Phopsam* and *Lokan*

The meditator takes the *lokan* as the base of the *kaṣiṇa* practice. He/she then measures from the *lokan* three times of its size upwards. At the edge of the top of the the *lokan* is the *phopsam*. He/she then takes the *phopsam* as the base of the *kaṣiṇa* practice again and then measures from the *phopsam* three times of its size upwards. At the edge of the top of the *phopsam* is the *āyatananibbāna* (*nipphan*). When they are reduced to the smallest size at the original birth of *dhātudhamma*, they are arranged in three layers.

#### 4.8 Investigation of the Cosmic Realms

The meditator then takes the part of *dhātu* as the object of the *kaṣiṇa* and the part of *dhamma* as the object of the *samāpatti*. He/she performs the *samāpatti* within the *kaṣiṇa* in order to see inside the sphere of *dhātu* or the primordial *dhātu* [32], the *dhamma* and

<sup>449</sup> Ibid., pp. 39-41.

the realms of the white lineage until he/she sees the *dhātudhammas* in *asaṃkhaya*<sup>450</sup> different colours. He/she then takes the whole spheres of the grey *dhātudhamma* as the object of the *samāpatti*. The part of the *dhātu* of the grey lineage is the object of the *kaṣiṇa*. The part of the *dhamma* is the object of the *samāpatti*. He/she performs the *samāpatti* inside the *kaṣiṇa* in order to see inside the sphere of *dhātudhamma* realm of the grey lineage in the forward and reverse order repeatedly until he/she sees *dhātudhammas* in *asaṃkhaya* different colours again. He/she afterwards uses the same performance in the different colours of *dhātudhammas* in order to see their *asaṃkhaya* colour *dhātudhammas*.

#### 4.9 Separation of *Dhātudhamma*

The meditator takes the *dhātudhammas* of both spheres of the white and the grey lineage containing: the small or big realms and *that pen* and *that tai* to be separated as *that pen* and *tham pen*. He/she takes the *that* or *dhātu* as the object of the *kaṣiṇa* and the *tham* or *dhamma* is the object of the *samāpatti*. He/she performs the *samāpatti* inside the *kaṣiṇa* in order to enter the centre of the sphere of the *dhātudhamma* of the black lineage. He/she melts the [special] *mnk* in order to perform: *raboet*, *salak* [33], *son*, *sap* and *thapthawi* inside all 12 *khruengs*.

He/she then turns all *dhātudhammas* of the black lineage to be white *dhātudhammas*. In other words, the white lineage brings the black lineage under its governance. The document explains the next step of the advanced *Vd*:

Be still firmly and profoundly in the original birth of *dhātudhamma*, remain within firmly and profoundly until it becomes *ai*, *kaet*, *krot* [34], *sut* [35], *mot* [36], *mairi* [37], *wang* [38], *plao* [39], *dap* [40], *lap* [41], *hai* [42], *sun* [43], *sinchuea* [44], *lo-liang* [45], *penyu* [46], *prasat* [47], *penrot* [48], *penchat* [49], *ai*, *kaet*, *kaet-krot*, *penthao* [50], *penchut* [51], *penchan* [52], *penton* [53], *penphak* [54], *penphuet* [55], *chongthanon*, *phitsadan*, *patihan*, *thapthawi* in the reverse and forward order repeatedly. Perform *son*, *sap* and *thapthawi* from the crudest to most refined status until the age and *pāramī* (perfection) of the

<sup>450</sup> See method for counting *asaṃkhaya* in Chapter 2.



*dhātudhamma* is uncountable. Perform this in all colours, all lines, all bodies, all members and all lineages.<sup>451</sup>

#### 4.10 The method for Counting *Asaṃkhaya*<sup>452</sup>

The method for counting *asaṃkhaya* has already been explained. See: Chapter 2.

#### 5. *Phuliang* [56]<sup>453</sup>

The *phuliangs* are the *kaiyasits* which have the duty to take care of and escort the *mnk*. There are three levels of *kaiyasits*: *culacakka*, *mahācakka* and *paramacakka*. All *kaiyasits* have many hundred thousand *koṭi* retinues. These *kaiyasits* take care of humans who possess the perfections at different levels. Each human has all kinds of *kaiyasits*. They will change their turn according to the occasion. When the *culacakka* is escorting the human, such human will have a low level of wealth and happiness. When the *mahācakka* is escorting the human, he/she will have a wealth and happiness in the *majjhimā* (middle) level. If the *paramacakka* is escorting, he/she will completely have a wealth and happiness in the high level. They do not only take care of humans, but also take care of the things that do not possess *viññāṇa* to be plenty. For example, they take care of the public wealth of the world in accord with its era.

The text explains the reason why these escorts are named as ‘*cakka*’. It is because these *kaiyasits* have bodies in the crystal sphere. The crystal sphere is their residential place like a house for a human. Within the crystal sphere, there are seven precious jewels (Pali: *ratana*);

The precious wheel (จักรแก้ว *chak-kaeo*) [57]

The precious elephant (ช้างแก้ว *chang kaeo*) [58]

The precious horse (ม้าแก้ว *ma kaeo*) [59]

The precious ball (ดวงแก้วมณี *duang kaeo mani*) [60]

<sup>451</sup> Ibid. D4. p. 42.

<sup>452</sup> Ibid., pp. 42-3.

<sup>453</sup> Ibid., pp. 44-5.

The precious lady (นางแก้ว *nang kaeo*) [61]

The precious wealth protector (กฤหบดีแก้ว *kharoehabodi kaeo*) [62]

The precious warlord (ขุนพลแก้ว *khunpon kaeo*) [63]



**Illustration 03:** The images of the seven *ratanas*<sup>454</sup>

The precious wheel is the chief of these crystals. It is the body of power and mightiness to ordain the completion of big or small business.

## 6. Nature of Three *Dhātu-Dhammas*<sup>455</sup>

The different characteristics of the three *dhātudhammas* are as follows:

1. If the level of refinement of the inner part of the white lineage's *dhātudhamma* increases, the outer part or the refined part will be accordingly enlarged and more refined. Importantly, the white emphasizes refinement.

<sup>454</sup> The image is distributed by Dhammakaya foundation.

<sup>455</sup> *Ibid.*, p. 49.

2. The *dhātudhamma* of the black lineage is the opposite. When its crudeness increases, the crude outer part will be enlarged and cruder. Furthermore, the very centre of deeper centre will be cruder and cruder. The black emphasises the crudeness.
3. The very centre of the deeper centre of the *dhātudhamma* of the grey lineage will be more and more centers endlessly.

## 7. The Primordial *Dhātu* of the Black Lineage [64]

### 1. Names of the primordial *dhātu* of the black lineage

The primordial *dhātu* of the black lineage is called three different names as follows: the lord of the world (เจ้าโลก *chaolok*), the lord of the primordial *dhātudhamma* (เจ้าต้นธาตุธรรม *chao ton thattham*) and the lord of *kamma* (เจ้ากรรม *chaokam*).

### 2. *Vijjās* of the black lineage performing inside the white lineage<sup>456</sup>

The *Vijjā* of the black lineage is performed inside the white lineage in order to take control and obtaining the power and mightiness. The black performs this *Vijjā* in steps as follows:

First, it will send ‘sound’. *Vijjās* of *laep* [65], *lan* [66], *raoet* and *pha* [67] then will be sent to control the meditator’s mind. This causes the mind to be shocked, weakened and alarmed. Thereafter, the black will take this opportunity to confiscate the most refined state of the meditator and bring it under its control. When it is able to confiscate [the most refined state] it controls the meditator or human.

Second, it will send *witcha pens* (living *vijjās*): *soem* [68], *toem* [69], *to* [70], *ro* [71], *pat* [72], *pit* [73], *dueng* [74], *dut* [75], *yoi* [76], *yaek* [77], *patha* [78], *khwangdan* [79] in

---

<sup>456</sup> Ibid., pp. 51-2.

order to cause the most refines status of the meditator to be wider or to float up. The meditator performs the *vijjās* for solving its *vijjās* [See Chapter 7] and causing it to be cruder. Consequently, the black's 'vijjās' will work ineffectively.

Third, in response to this, the black then will send the *vijjās* in the third step called *hum*, *khueap*, *aoep*, *aap*, *suam*, *sap*, *pon*, *pen*, *suam*, *son*, *roisai*, *dap*, *lap*, *khat*, *ton*, *son*, *hai*, *sut*, *mot*, *maimi*, *wang*, *plao*, *dap*, *lap*, *hai*, *sun*, *sinchuea*, *mailueaset* and *rong-that rong-tham* (See Glossary Index, Chapter 6, from [80] to [97]) to pretend that it has withdrawn its *dhātudhammas*. This causes the meditator to misunderstand that he has solved the black *vijjās* and the black centre is cleaned without any seed (สั้นเชื้อ *sin chuea*) and remnants (ไม่เหลือเศษ *mai luea set*). The meditator then sees his *dhātudhamma* as well cleaned and he/she believes that he/she has no more impurities. However, the black still sends its black *dhātudhammas* but they are invisible. Consequently, the meditator ceases performing the *vijjās* for solving the black *vijjās* because of his misunderstanding and unawareness.

Fourth,<sup>457</sup> the black sends its *vijjās*: *yuet* [98], *yai* [99], *yon* [100], *witthayu* [101] and *ayatana* [102] again.

### 3. The method for solving *Vijjās* of the black lineage<sup>458</sup>

In order to see *vijjās* of the black, the meditator performs the connection of *waens*, *klongs*, *ñāṇas* and all colours, all lines, all bodies, all members and all lineages. He/she then performs the multiplication causing the bodies to be many classes. He/she also

---

<sup>457</sup> P.S. The text notes that after the Sot Bhikkhu had discovered this knowledge, he spent 8 years considering that he should perform this *vijjā* to solve *vijjā* of the black lineage or not. In 2475 B.E. (1932) he decided to teach the monks and nuns to perform *vijjā* as mentioned above. Then, in 2491 B.E. (1948), he taught this knowledge to the masters who were the heads of *Vd* learning groups in particular *upāsikā* (nuns) and *gharāvāsa* (lay person). There were three people: *Upāsikā* Yani Siriwohan, Khunkru (teacher) Tritha Niamkham and Chaluai Suksombat. *Upāsikā* Somchit Cinthanom also received this knowledge in order to work as the head of the group of performing *vijjā*.

<sup>458</sup> Ibid., p. 52.

counts the age of the human, *dibba*, *rūpabrahma*, *arūpabrahma*, *dhammakāya*, *kappa*<sup>459</sup>, *mahākappa*<sup>460</sup>, *asamkhaya*, *dhātu* and *pāramī*. He/she enters into the enlightenment of the Buddha in the past and brings it to the present and to the future. After completing all performances, the meditator is able to see original *vijjās* (*ton witcha*) of the black lineage performed in the past, present and for the future. The black has done this for uncountable lives inside *sattaloka*, *khandhaloka*, *ākāsaloka*, *sep* [105], *phopsam*, *lokan*, *prasat*, *khrueng* of *dhātudhamma*, *khet-that* [106] and *khet-tham* [107].

When the meditator has found the original *vijjās* of the black, he/she then has to calculate number of the *vijjās* and bring all of them into the centre of the special *mnk*. He/she performs the multiplication of the bodies and *dhātudhamma*. He/she fells<sup>461</sup> the body causing the nineteen *vijjās* of the black: 1) *sut*, 2) *mot*, 3) *maimi*, 4) *wang*, 5) *plao*, 6) *dap*, 7) *lap*, 8) *hai*, 9) *sun*, 10) *sinchuea*, 11) *mailueaset*, 12) *loiang*, 13) *penyu*, 14) *prasat*, 15) *hetrot*, 16) *hetchat*, 17) *hetai*, 18) *hetkaet*, 19) *hetkaetkrot* to be the sets of the bodies called *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *chongthanon*, *phitsadan*, *patihan*, *thapthawi*. The meditator keeps performing this repeatedly in the forward and reverse order. He/she performs *son-sap-thapthawi* from the crudest body to the most refined body, until the age and *pāramī* is uncountable, in all colours, all lines, all bodies, all members and all lineages in order to distill *dhātudhamma* to be pure and clear, and to bring all *dhātudhammas* of the black under his control.

## **D. Extraordinary Cleaning of *Dhātu* and *Dhamma* (Continuous part)**

### **a. The Method<sup>462</sup> for Performing *Vijjā* with *Khrueng Samret* [108]**

The meditator establishes *pathamamagga* inside the *mnk*. He/she then keeps the four spheres of the mind standing still at the centre of the birth point or the centre of the sphere. As a result, the point will be clear as a mirror. He/she then is able to see the

<sup>459</sup> Aeon (อณัน *kan*).

<sup>460</sup> Areat aeon (มหาอณัน *mahakan*).

<sup>461</sup> Fall (ล้ม *lom*).

<sup>462</sup> *Ibid.*, 55-7.

spinning mechanism making the *pathamamagga* possible. There are countless mechanisms inside which are called ‘*huachai khruelang* (heart of mechanism)’. Each of them has its own countless controllers or operators. The meditator uses his special *mnk* to enter inside the mechanisms until he/she reaches the most refined ‘*sai*’ of the controllers. He/she then operates the mechanism by making it spin faster. In order to increase the clarity of *pathamamagga*, he/she has to increase the spinning speed of the mechanism so that it is a thousand and then ten thousand times per second.

The text briefly provides the practice for helping the other meditator to have a clear *pathamamagga*. First, the meditator uses his/her special *mnk* to control *khruelang* inside the sphere of the other. He/she then increases the spinning speed of the *pathamamagga*’s *khruelang* to countless rounds a second. As a result, the sphere will be clearer and brighter.

### **b. The Original Birth of the Body**<sup>463</sup>

The original birth of the refined *pathamaviññāṇa* body (or. *arup*) is a small clear spherical spot. Inside is the sphere of *dhātudhamma* of *maggapaññā* wrapped by the sphere of *avijjānusaya*. Its second layer is the sphere of *dhātudhamma* of *maggacitta* wrapped by the sphere of *kāmarāgānusaya*. Its third layer is the sphere of *dhātudhamma* of *pathamamagga* wrapped by the sphere of *paṭighānusaya*. The text explains the practice of removing the spheres of *avijjānusaya*, *kāmarāgānusaya* and *paṭighānusaya* by getting the mechanisms inside the original birth to spin in the opposite direction.

### **c. Phopsam**<sup>464</sup>

This section mainly explains the concepts of the mechanisms inside the three realms. The greatest mechanism which controls all sub-mechanisms exists inside the *phopsam* as well as inside the bodies. [See more detail in Chapter 2] The text explains that if the white

---

<sup>463</sup> Ibid., pp. 58-61.

<sup>464</sup> Ibid., pp. 63-71.

controls the mechanism, it will insert the merit or *pūña* to run within the centre of the mechanism. This causes the beings to receive different kinds of happiness and to perform good deeds. If the black takes control of the mechanism, it will force the beings to receive all kinds of suffering and perform bad deeds. If the grey controls the mechanism, the beings will perform neither good nor bad deeds.

### **1. *Apāyabhūmi* (unhappy existence)**

In this practice, the meditator sees the mechanisms inside the original birth of the beings living in the unhappy realms, animal, hungry ghost, demon and hell. He/she sees that the black sends its *dhātudhamma* causing them to receive different levels of suffering. When the meditator uses his special *mnk* to investigate inside and stops the operation of the mechanism the hell beings will be released from the sufferings. He/she then operates the mechanism controlled by the white in order to insert the meritorious *dhātudhamma* into the original centre of the merit [109] and operates the mechanism of seeing, memory, thought and cognition so that the hell beings can be reborn anywhere he/she wishes.

### **2. The administration of *dhātudhamma* in the *phopsam***

The method for seeing the *khrueng penyus* (mechanisms of existence) [110] of the *mnk*, *dbk*, *rup*, *arup* and the *dhammakāya* can be performed by entering the centre of such a body. Consequently, the meditator sees that there are the mechanisms operating connectedly from the biggest mechanism of this small realm to the sub-mechanisms inside the body. They are operating for the maintenance of all organs throughout such a body. Each of the five bodies has its own main mechanism. The primary mechanism (ศูนย์กลางใหญ่ *ton khrueng yai*) [111] abides in the centre of the small realm. The smallest mechanisms (ปลายเครื่อง *plai khrueng*) [112] exit in all organs and throughout the pores in the skin. This system is same in all bodies from the *mnk* to *dhammakāya*. The black often operates these mechanisms of existence. However, when the white is more refined than the black, it turns the mechanisms of existence to work in a positive way. It then demolishes and destroys the mechanism of the black. The meditator then performs *vijjā*

to reassemble and compound the new mechanism of the white. He/she always performs *vijjā* for solving, demolishing and destroying the mechanism of the black and assembles the mechanism of the white continuously from the major mechanism at the centre of the small realm to the mechanism of the *lokan* hell.

### **3. The Method for Helping the Hell beings**

The meditator performs the method for helping the hell beings to escape the sufferings in the hells by taking the hell being's refined *mnk* into his/her [special] *mnk* and the body of the Buddha of all small and big realms. He/she then distills it to be clear and inserts it to remain inside the bodies of the primordial *dhātu* of the human and *nibbāna* [113]. He/she operates all mechanisms to control all of black mechanisms from the first to the final one. He/she forces the mechanisms to work the opposite way and stops all mechanisms. He/she executes and destroys all mechanisms of the black. Thereafter, he/she performs *vijjā* for assembling the new mechanism of the white. He/she enters inside to operate the mechanism and controls it to spin in the right-turning direction. This is the direction of the white. Now he/she inserts the wealth, qualifications and holy merit. The being in the hell or in the *apāya* realms will be released from the sufferings because now all of its bodies are full of such holy merits. He/she then operates the mechanisms in order to establish the essential wealth of the white in all bodies of the being that is released from the hell. When such a being becomes the [refined] human, the meditator sends it to listen to the sermon of Gotama Buddha, founder of the religion. Thereafter, the person will achieve 'the paths and the fruitions of *nibbāna*' and will obtain the wealth of humans, of heaven and *nibbāna*.

#### **d. *Khrueangs***<sup>465</sup>

##### **1. *Khrueangs* of human**

---

<sup>465</sup> Mechanism (ကိရိယာ *khrueang*). Ibid., pp. 72-82.



Inside the original birth of *dhātudhamma* of humans are *khruueangs* or mechanisms existing in multi-layers such as *khruueangs* of seeing, memory, thought and cognition, *khruueangs* of controlling body, speech and mind, and *khruueangs* of controlling the sensual pleasure realm, *rūpabrahma*, *arūpabrahma* as well as *nibbāna*. *Khruueangs* in the deeper layers always exist in the heart of *khruueangs* in the outer layers. The text provides some examples of *khruueangs* however, the concept of *khruueang* can be further interpreted.

## 2. *Khruueang* of beings<sup>466</sup>

Each being has its own *khruueangs* inside.<sup>467</sup> All realms<sup>468</sup> have *khruueangs* inside their centres. Each of them such as hells, heavens and *āyatananibbāna*, contains three *khruueangs* similarly in all levels. They work connectedly like links in a chain. There is the biggest *khruueang* which is the gathering *khruueang* of all *khruueangs*. It is located in the centre of the sub-cosmic realm. It is the president of all *khruueangs* inside the realm. The controller of *khruueangs* is regularly the black. When the white performs *Vijjā* to be more refined than the black, it is able to enter the *sai* (centre) of *khruueang*. It will control all *khruueangs* to work in the white way. If the white, grey or black side is able to control the *sai*, it will use its *Tipitakas* to control the spheres of seeing, memory, thought and cognition, and body, speech and mind of the world beings to work according to its power and mightiness. Holy merit or holy evil can be inserted depending on the dominant side.

## 3. The controller of *khruueang*

---

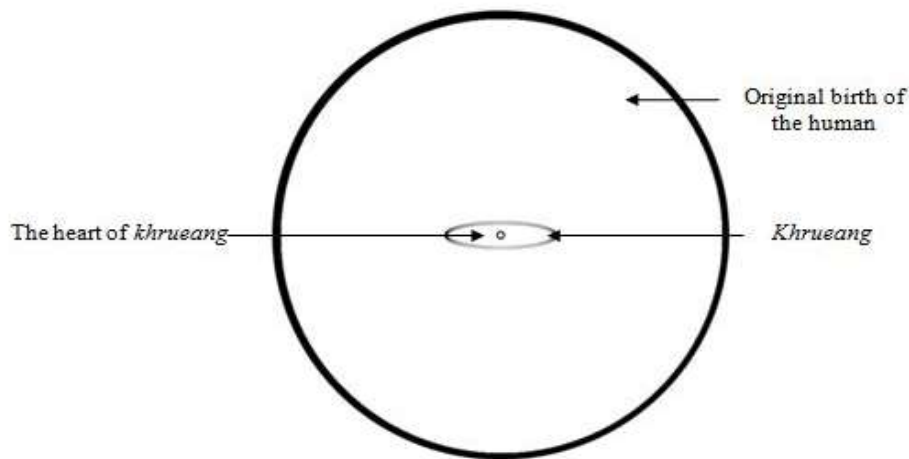
<sup>466</sup> Ibid., pp. 73.

<sup>467</sup> For example, inside the *mnk*, there are:

1. The main *khruueang* is inside the original birth of human.
2. *Khruueangs* of *ākāsaloka*, *khandhaloka*, *sattaloka* and the human world exist inside the heart of the previous *khruueang* of the human as mentioned in topic 1.
3. The major *khruueang* abiding at the centre of the realm of human overlaps in the heart of *khruueang* in the second topic. [D4. p. 73]

<sup>468</sup> World (Pali: *loka*).

If the black is more refined than the white, it will enter inside the most refined status of the *sai* of *khruelang*. It then will control *khruelangs* to work according to the black projects. If the white is more refined, it will enter inside the most refined status of the *sai* of *khruelang*, it will control *khruelangs* to work according to the white projects. This occurs similarly in all *khruelangs* whether it is the major or the small *khruelang*. In this practice, the meditator has to investigate *khruelangs* of the three realms. He/she then investigates *khruelang* that is being operated in *āyatananibbāna* located at the top edge of the realm as well as *khruelang* of the *lokan* hell located at the bottom edge of the realm.



**Illustration 04:**

*Khruelang* is inside the *mnk*'s original birth. The text mentions that *khruelang* has its own heart. In the heart of *khruelang* is the controller of *khruelang*. Within the heart of the controller of *khruelang* is *khruelang* again.

#### **4. The governor of *khruelang***

The governor of *khruelang*, the president of the realm, is the first *phranipphan* of each sub-cosmic realm. At a later time, the latter *phranipphans* such as the second, the third or the fourth Buddha arises in *āyatananibbāna*. The first *phranipphan* of the Buddha will teach them the knowledge for helping him to govern his realm. In the white lineage, all governors of *khruelangs* are Buddhas. However, sometimes, when the black comes to abide profoundly in the *sai* of the human, it will operate *khruelang* to work negatively. This causes human beings to act, speak and think wrongly. Consequently, all of their actions are bad, evil and cause suffering. When the white is more refined and abides

profoundly inside the *sai*, it operates the *khruelang* to be work positively. Consequently, the human beings act, speak and think rightly. All of their actions are right. This causes them to be happy. Sometimes when the grey operates the *khruelang*, the human beings do not act, speak, think positively or negatively as in showering, eating, standing, sitting, lying down, go to the toilet. These activities belong to the equanimous *dhamma*.

### **5. The Method for Seeing and Operating *Khruelang***

It is the same as the method for seeing and operating *khruelang* of the human mentioned above. However, the difference is to operate *khruelang* in *āyatananibbāna*. The white takes *nirodha*, which is extreme happiness, and inserts the happiness into the *sai* of *khruelang* and operates *khruelang*. In the opposite case, inside the *lokan* hell, the black inserts the heavy evil which is *miccādiṭṭhi* causing suffering inside *khruelang*. It then inserts the suffering into the *sai* of *khruelang* and operates it repeatedly. Inside *āyatananibbāna* and the *lokan* hell are the major and sub-*khruelangs*. The white, grey and black are able to be the *khruelang*'s controller as mentioned in *khruelang* of human. The major *khruelangs* which are the president of all sub-*khruelangs* in *āyatananibbāna*, the *phopsam* and the *lokan* hell are sub-*khruelang* of the biggest *khruelang* which is the supreme president *khruelang* of all. The meditator is able to see this biggest *khruelang* and its controller at the centre of this realm. The meditator operates this supreme president *khruelang* in order to control all of its sub-*khruelangs* in this small realm.

### **6. The Method for Making the Individual Person perform Good deeds**

This practice can be used for oneself or for others. It makes oneself or others perform good deeds and to avoid bad deeds bodily, vocally and mentally. In regards to this practice, the meditator distills his/her special *mnk* to be clear and pure and sends it into the most refined *sai*. He/she gets inside *khruelang* and controls it. He/she forces the black *khruelang* to work slowly and in the opposite way. The meditator then increases the spinning speed of *khruelang* of the white to be very fast and profound without

withdrawing. Thereafter, he/she inserts the white *dhammas* which are the good *dhamma* for the *mnk* into the black *khrueng* and cause it to spin in reverse to knock the black *dhamma*, existing inside the *mnk* out of the spheres of seeing, memory, thought and cognition. He/she operates the white *khrueng* repeatedly without withdrawing from the crudest to most refined status.

### **7. The Method for Checking Behavior of Human**<sup>469</sup>

When the meditator wants to check the behavior of other person; for example, what kind of person they are? Good or bad? Good mind or bad mind? Will they be able to obtain *pathamamagga* sphere or not? The meditator fully multiplies his/her special *mnk* and distills it to be clear. He/she sends it into the most refined *sai* inside the heart of *khrueng* of seeing, memory, thought and cognition of such person. He/she is then able to investigate inside *khrueng* to ascertain which side, good or bad, the person belong to? If he/she has found that the controller of *khrueng* inside the person is the white, the person is in the good side. If he/she has found that the controller of *khrueng* inside the person is the black, the person is in the bad side. If the controller of *khrueng* is the middle side, neither good nor bad, the meditator then performs *vijjā* in order to change the *khrueng* of that person to work in the good side. The body of the human is like a robot which can be controlled or led any direction depending on its controller.

### **8. The method for seeing anything**

The meditator can use his/her cognition sphere to be in the *sai* of the original birth of a thing, He/she then investigates deeply inside *sai* at the centre of that original birth without withdrawing. The cognition sphere has to be very still. He/she then is able to see anything he/she wishes.

---

<sup>469</sup> Ibid., p. 78.

## 9. The highest *khruengs* of Governance

The highest *khruengs* govern all other *khruengs*. They are more distinguished than the others. They are:

*Khrueng yuet sitthi* [114]

*Khrueng yuet amnat* [115]

*Khrueng bang khap hai pen bun* [116]

*Khrueng bang khap hai pen bap* [117]

*Khrueng bang khap hai pen barami* [118]

*Khrueng bang khap hai pen ratsami* [119]

*Khrueng bang khap hai pen kamlang* [120]

*Khrueng bang khap hai pen rit* [121]

These *khruengs* exist in all realms.<sup>470</sup> *Khruengs* of all realms work connectedly. In the higher status of the refinement, *khruengs* are bigger and more intense. The Buddhas in *āyatananibbāna* of such refined realms are bigger and also have the more intense perfections. However, no matter how many realms they are, their centres are coincident. No matter what sizes of *khruengs* and other conditions, no matter how many they are, their centres are coincident. All of these gather in the original birth sphere of the *mnk*.

---

<sup>470</sup> These include:

1) The major and sub-*khruengs* are operated to raise *pathamamagga*, *maggacitta*, *maggapaññā*, *gotrabhū*, *satāpanna*, *sakidāgāmī*, *anāgāmī*, *arahttā*, enlightened [body] to be the Buddha, the entering *nirodha*, the enlightenment in *nirodha*, the calculation<sup>470</sup> in *sai* of the enlightenment and the knowledge (Pali: *ñāṇa*) in the enlightenment.

2) The major and sub-*khruengs* which control the existences of the white, black and grey *Tipiṭaka*.

3) The major and sub-*khruengs* which control [*dhātudhamma*] to be free from the demerit *Tipiṭaka* which are *akusalādhamma*.

4) The *khruengs* of *khandhaloka*, *ākāsaloka*, *sattaloka* and other conditions in this world.

## 10. The Method for Operating *Khrueang*

The meditator has to enter inside the heart of *khrueang yuet sitthi* or *khrueang sitthi* before entering inside other *khrueangs* because it is the governor of other *khrueangs*. He/she then operates *khrueang yuet amnat*, *khrueang bang khap hai pen bun*, *khrueang bang khap hai pen bap*, *khrueang bang khap hai pen barami*, *khrueang bang khap hai pen ratsami*, *khrueang bang khap hai pen kamlang* and *khrueang bang khap hai pen rit*. Importantly, the meditator has to perform this every time before entering other *khrueangs*.

## 11. The Refinement of *Khrueangs*

*Khrueang sitthi* is more refined than *khrueang amnat*. *Khrueang amnat* is refined than *khrueang bun saksit* and *khrueang bap saksit*. The refinement of these *khrueangs* is almost the same; but, *khrueang bun saksit* is more powerful. It gives the result of merit endlessly because having attained *āyatananibbāna* for the first time, it does not end. There are other *āyatananibbānas* endlessly needing to be attained. This *khrueang* gives the unlimited result or merit. When there is more merit, there is more fruition. The merit is infinite. The holy demerit gives the result lighter than merit. It is finite. The result is ended at the *lokan* hell only. It only has the power to manage the highest bad deeds which is ‘immediacy deeds (Pali: *anantariyakamma*)’. This is just the peak of the holy demerit.<sup>471</sup>

---

<sup>471</sup> All of 1) *yuet sitthi khrueang*, 2) *yuet amnat khrueang*, 3) *khrueang bang khap hai pen bun*, 4) *khrueang bang khap hai pen bap*, 5) *khrueang bang khap hai pen barami*, 6) *khrueang bang khap hai pen ratsami*, 7) *khrueang bang khap hai pen kamlang* and 8) *khrueang bang khap hai pen rit* and 9) other conditions, each can be multiplied and counted their number into the sets of as *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* endlessly. This can be multiplied repeatedly.

1) *Yuet sitthi khrueang* is the mechanism of success of doing anything. So, this is called ‘*khrueang sitthi*’.  
 2) *Khrueang* for enlightening as the Buddha. When it is operated the enlightened knowledge (Pali: *ñāṇa*) of being the Buddha will arise.  
 3) *Khrueang of nirodha*. When it is operated, it causes the firm stillness without withdrawing.  
 4) *Khrueang of enlightenment in nirodha*. When it is operated, it causes the rise of *ñāṇa* of the realisation in any incident arisen within the firm stillness.  
 5) *Khrueang of calculation*. When it is operated, it causes the rise of *ñāṇa* (knowledge) to know the number of the enlightenments arisen in *nirodha* each time. [D4. pp. 80-2]

## 12. *Khrueang bun saksit* [123] and *khrueang bap saksit* [124]

‘*Khrueang bun saksit*’ belongs to the white and ‘*khrueang bap saksit*’ belongs to the black. *Khrueang bun saksit* of the white gives the powerful meritorious result as seen in many cases at the time of the Buddha. For example, the millionaire named ‘*Pūṇṇa*’ who plowed the field. The earth on his land became gold. The man *Mala* plucked the flowers of King *Bimbisāra* and the man *Cūlekasāṭaka* performed meritorious deeds and he saw the result immediately. In contrast, *khrueang bap saksit* also gives the powerful evil results as seen in the cases of Bhikkhu *Devadata*, King *Suppabhuddha* and lady *Ciñcamāvikā* who attacked Buddha. Due to these bad deeds, the primordial *dhātu* [of the black] profoundly inserted the holy demerit into their *khrueangs*; this caused the earth to separate and pulled them immediately into the *Avecī* hell. This holy demerit similarly causes an immediate result.

### e. *Tipiṭaka*<sup>472</sup>

#### 1. *Tipiṭaka* inside the body

The *mnk* is the gathering place of 84,000 *dhamma-khandhas* or the collection of *dhammas*.<sup>473</sup> Each can be multiplied endlessly as 84,000 more *dhamma-khandhas* and so on. No matter how many times of the multiplication, the *mnk* will be multiplied in the same number because the body is *dhamma-khandha*. 84,000 *dhamma-khandhas* can be summarised into the groups of *Tipiṭaka*.

#### 1) *Tipiṭakas* of the white lineage (meritorious *dhamma*, Pali: *kusalādhamma*)

- a. *Dāna*, *sīla* and *bhāvanā* are inside the *mnk*.
- b. *Sīla*, *samādhi* and *paññā* are inside *dbk*.
- c. *Adhisīla*, *adhicitta* and *adhipaññā* are inside *rup*.
- d. *Pathamamagga*, *maggacitta* and *maggapaññā* are inside the refined *pathamaviññāna*.<sup>474</sup>

<sup>472</sup> Ibid., pp. 83-89.

<sup>473</sup> 1) 21,000 *dhamma-khandhas* of *vinayaṭiṭaka*, 2) 21,000 *dhamma-khandhas* of *suttaṭiṭaka* and 3) 42,000 *dhamma-khandhas* of *paramatthapiṭaka* (or *abhidhamma*).

<sup>474</sup> This is *Tipiṭaka* of the white lineage. *Dhammakāya* is the body in the level of the supramundane. This body is the real flesh and skin of *vinayaṭiṭaka*, *suttaṭiṭaka* and *paramatthapiṭaka*. It is truly pure without

2) *Tipiṭakas* of the black lineage (demerit *dhamma*, Pali: *akusalādhamma*)

- a. *Abhijjhā*, *byāpāda* and *miccādiṭṭhi* are inside the *mnk*.
- b. *Lobha*, *dosa* and *moha* are inside *dbk*.
- c. *Rāga*, *dosa* and *moha* are inside *rup*.
- d. *Kāmarāgānusaya*, *paṭighānusaya* and *avijjānusaya* are inside the *arup*.<sup>475</sup>

Each of meritorious *dhamma* (Pali: *kusalādhamma*), demerit *dhamma* (Pali: *akusalādhamma*) and middle *dhamma* (Pali: *abyākatādhamma*) has its own three categories of 84,000 *dhamma-khandhas*:

<i>Suttantapiṭaka</i>	21,000 <i>dhamma-khandhas</i>
<i>Vinayapiṭaka</i>	21,000 <i>dhamma-khandhas</i>
<i>Abhidhamma</i>	42,000 <i>dhamma-khandhas</i>

These three categories of *Tipiṭaka* exist in bodies of 1) *mnk*, 2) *dbk*, 3) *rup*, 4) *arup*, 5) *dhammakāya*, 6) the refined bodies from the crudest to the most refined status, 7) the bodies in the sets of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *phuet* in *phuet* from the crudest to the most refined status of all colours, all lines, all bodies, all members, all lineages and 8) the human, the escorts of the human and the realms of the white and grey and black lineage. These three categories of *Tipiṭaka* abide inside the spheres of seeing, memory,

---

any impurities such as *abhijjhā*, *byāpāda*, *miccādiṭṭhi*, *lobha*, *dosa*, *moha*, *kāmarāgānusaya*, *paṭighānusaya* and *avijjānusaya*.

When the meditator increases refinement of *Tipiṭaka* by multiplying practice; the impurities which are the impure spheres wrapping the sphere of the mind loosens its binding in the same level of the refinement. Accordingly, each of the spheres of *dāna*, *sīla*, *bhāvanā*, *sīla*, *samādhi*, *paññā*, *adhisīla*, *adhicitta*, *adhīpaññā*, *pathamamagga*, *maggacitta*, *maggapaññā*, *gotrabhū*, *satāpanna*, *sakidāgāmī*, *anāgāmī*, *arahitā*, enlightened [body] to be the Buddha, the entering *nirodha* and enlightenment in *nirodha* expands and enlarges its size accordingly. [D4. pp. 83-4]

<sup>475</sup> The black inserts all of these impure spheres; *abhijjhā*, *byāpāda*, *miccādiṭṭhi*, *lobha*, *dosa*, *moha*, *rāga*, *dosa*, *moha*, *kāmarāgānusaya*, *paṭighānusaya* and *avijjānusaya* into the controlling *khruelang* at the centre of the original birth of human. [The sub-*khruelangs* are the cruder *khruelangs* existing as the shallow layers. However, the bigger *khruelangs* are more refined *khruelangs* existing in the deeper layers. *Khruelangs* in the deeper layer are the controllers of the sub-*khruelangs* in the shallower layers. The deeper *khruelangs* exist inside the hearts of the shallower *khruelang*. The controllers of *khruelang* abide inside the heart of the inner *khruelang* again.] [D4.pp. 84-5]



thought and cognition of each body. If the body is crude, *Tipiṭakas* of the three sides is accordingly crude. If the body is refined, *Tipiṭakas* of the three sides is accordingly refined because they are the wrapper of the spheres of seeing, memory, thought and cognition of each body. Each of the three sides of *Tipiṭaka* has 84,000 centres (*sun*) which is similar to the number of *dhamma-khandhas*.

#### f. The worlds in the body<sup>476</sup>

There are three worlds in the *mnk*: 1) *khandhaloka*, 2) *sattaloka* and 3) *ākāsaloka*.<sup>477</sup>

*Nipphan*, *phopsam* and *lokan* also exist inside the *mnk*. Each of all bodies of all realms has the five *khandhas* similarly. Even in the *arūpabrahma* realms, the beings also have the five *khandhas*. However, they are very refined. Inside the hells and the *lokan* hell, the beings also have the five *khandhas*. Even inside *nibbāna*, the beings also have the five *khandhas*; however, they are called ‘*dhamma-khandha*’.<sup>478</sup>

*Ākāsaloka*, *khandhaloka* and *sattaloka* outside of the body and inside the body of the realms are:

*Ākāsaloka* is the place for accommodating *khandhaloka*.

*Khandhaloka* is the place accommodating the existence of the world beings.

*Sattaloka* is able to exist because the accommodation of *khandhaloka* and *ākāsaloka*.

---

<sup>476</sup> Ibid., pp. 90-3.

<sup>477</sup>

1. *Khandhaloka* refers to the five *khandhas* in the part of *thattai* accommodating *thatpen* which are the spheres of seeing, memory, thought and cognition.

2. *Sattaloka* refer to *thatpen* or the spheres of seeing, memory, thought and cognition. They exist inside the five *khandhas* which is its accommodator.

3. *Ākāsaloka* is the space in the empty places inside the body such as the holes inside the ears or the nose. It is *thattai*. [D4. p. 90]

<sup>478</sup>

1. *Khandhaloka* inside the body of *Phranipphan* is called ‘*dhamma-khandha*’ instead of the five *khandhas*.

2. *Sattaloka* inside the body of *Phranipphan* is called ‘*ariyasacca-dhamma*’ instead of *sattaloka*.

3. *Ākāsaloka* inside the body of *Phranipphan* is called ‘*dhammadhātu*’ instead of *ākāsaloka*. The six *dhātus* are *ākāsa-dhātu* but they are very refined, profound and calm. [D4. pp. 90-1]

The world inside the body is the five *khandhas* or the base of seeing, memory, thought and cognition. It is *khandhaloka*. The spheres of seeing, memory, thought and cognition are the flesh and skin of seeing, memory, thought and cognition. *Ākāsaloka* and *khandhaloka* accommodate and maintain *sattaloka*.

### 1. Seeing the sphere inside the centre of the original birth

The method for seeing the sphere inside the centre of the original birth leads to the sight of 1) the centre of *nipphan*, 2) the centre of the *phopsam* and 3) the centre of the *lokan* where the full *sattaloka* resides. *Nipphan*, *phopsam* and *lokan* in the *mnk* are called ‘*nipphan*, *phopsam* and *lokan* within the body’ or ‘*phak-pen* (living part)’. The major *nipphan*, *phopsam* and *lokan* outside the *mnk* are called ‘*nipphan*, *phopsam* and *lokan* outside the body’ or ‘*phak-tai* (non-living part)’. There are *nipphan*, *phopsam* and *lokan* inside and outside existing in pairs of all bodies from the crudest to the most refined status. All centres of 1) *nipphan*, 2) *phopsam*, 3) *lokan*, and 4) the operating *khruengs* of *nipphan*, *phopsam* and *lokan* exist in the same point. The other bodies besides the *mnk*<sup>479</sup> have *nipphan*, *phopsam* and *lokan* inside and outside too. They also have the major and sub-*khruengs* working connectedly in all bodies from the crudest to the most refined status as in the *mnk*. The *mnk* is the base of all bodies.

### g. The bodies in the set of *thao* and *chut*<sup>480</sup>

The constitution of the bodies in the sets of *thao* and *chut* has been already mentioned in Chapter II. The detail of the concept is also provided in the appendix. In addition, this part of the text also presents the concept of the esoteric word called ‘*chongthanon*’.

### 1. The meaning of ‘*chongthanon*’

---

<sup>479</sup> The *dbk*, the crude and refined *pathamaviññāṇa* bodies, *dhamma* body and the more refined bodies from the crudest to the most refined status.

<sup>480</sup> Ibid., pp. 94-7.

The word ‘*chongthanon*’ in all colours, all lines, all bodies, all lineages, all members, the small and big realms of the lineages of the white, the middle and the black is used in the same sense. For example, when the 84,000 centres of *Tipiṭaka* are multiplied, all bodies in the lineages of the white, the middle and the black will work simultaneously. This is called ‘*chongthanon*’ because *vijjā* is connected to all lineages. When the same *vijjā* is being performed inside the white, the middle and the black lineages simultaneously, it is *chongthanon*. Also, it can also to be developed as *vijjās* of *phitsadan*, *patihan* and *thapthawi* endlessly. It is called ‘*witcha pen*’ (living knowledge) because it is immortal and it requires continuous performance without disconnection.

#### **h. The performance of ‘*witcha pen*’ without disconnection<sup>481</sup>**

The meditator can practice the performance of ‘*witcha pen*’ without disconnection by concentrating on [the bodies in] the first class of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet* and *phuet* in *phuet*. He/she then combines [the bodies in] the first class of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet* and *phuet* inside the *phuet* second class. Next, he/she combines all of the second class as *thao*, *chut*, *chan*, *ton*, *phak*, *phuet* and *phuet* in *phuet*; this constitutes the third class. The meditator keeps practicing this method in order to constitute the fourth-fifth-sixth class...the hundredth, ten thousandth, a hundred thousandth, millionth, *koṭi* class endlessly. This is called ‘*witcha pen*’ (living *vijjā*). It is immortal and cannot be disconnected and extinguished.

The performances of *chongthanon*, *phitsadan*, *patihan* and *thapthawi* are also called ‘*witcha pen*’. They are the multiplication of something in layers as mentioned above. It is combination of the objects such as bodies or realms as *chongthanon*, *phitsadan*, *patihan* and *thapthawi* of the first class, the second class, third class...the fourth, fifth, sixth, seventh, eighth, ninth, tenth... the hundredth, ten thousandth...*koṭi* class endlessly. It is

---

<sup>481</sup> Ibid., pp. 99-101.

called ‘*witcha pen*’ because it is the continuation of performances without disconnection.<sup>482</sup>

### 1. The method for ‘performing of *vijjā*<sup>483</sup>,

*Vijjā* always requires the long continuation or connection of all conditions and bodies from the crudest to the most refined status. For example, the connections of 1) the seeing, memory, thought and cognition, 2) *ñāṇa*, *pūṇa*, *pāramī*, *ratsami*, *kamlang*, *rit*, 3) the lines of *dhātu*<sup>484</sup>, *dhamma*<sup>485</sup>, wealth<sup>486</sup>, age<sup>487</sup> of the white lineage, all colours, all lines, all bodies, all lineages, all members, *mnk*, the escorts of the human, the living and death part, and the small and big realms<sup>488</sup>. After they all are connected as one, there is a need to perform the multiplication of the result of the connection mentioned as *chut*, *chan*, *ton*, small *phak*, middle *phak* and big *phak*. The practices of *soem* (adding) and *klan* (distilling) are performed in order to send the outcome of the practice above into the empty *sai* of the stable stillness at centre of the original birth of the white. The performances of *thapthawi*, *chongthanon*, *phitsadan*, *patihan* are also required. The multiplication is performed from the crudest to the most refined status and the age of *dhātu* and *pāramī* is uncountable and until such conditions of practice become the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*.

### 2. The method for creating ‘*waen*’ and ‘*klong*’

---

<sup>482</sup> In order to perform this practice, the meditator must enter the *sai* of the centre of the centre. This leads him to attain the true knowledge. If not, all knowledge will be completely mistaken. He cannot enter the right, left, front, back, inside or outside spots next to the centre. It needs to be the centre in the centre only or *sai* in *sai* without withdrawing. This leads him to acquire the true knowledge of the Buddha and the *arahant* disciples because their performance requires the performance of *nirodha* into the centre of the centre repeatedly and endlessly. In other word, if their performance is outside of the centre, it is *vijjā* of the black. [D4.p. 99]

<sup>483</sup> Performing of *vijjā* (ทำวิชา *tham witcha*).

<sup>484</sup> The line of *dhātu* (สายธาตุ *saithat*).

<sup>485</sup> The line of *dhamma* (สายธรรม *saitham*).

<sup>486</sup> The line of wealth (สายสมบัติ *sai-som-bat*).

<sup>487</sup> The line of age (สายอายุ *sai-a-yu*).

<sup>488</sup> Connecting (เชื่อม *chueam*).

The method for creating *waen* and *klong* is *Vijjā* that increases clarification of the insight. The *waen* and *klong* are the tools compounded by:

**The *dhātudhammas* of the seeing, memory, thought and cognition**

There are the *dhātudhammas* of the enlightenment of the Buddha, *nirodha*, the enlightenment in *nirodha* and the calculation inside the enlightenment in *nirodha*. In this practice, the meditator takes these two kinds of *dhātudhamma* to compound *waen* and *klong*. If these two *dhātudhammas* inside the body are refined, *waen* and *klong* of the body will be refined accordingly. *Waen* is clear, pure and spherical. It is used for looking through something. *Klong* is more refined than *waen* and abides at the centre of *waen*. It is used for clarification of insight. It is similar to a microscope used for seeing miniscule matter. If the insight is not clear, the meditator then uses the connection of both *waen* and *klong*.

**i. The primordial *dhātu* (*ton that*) of the human<sup>489</sup>**

The primordial *dhātu* inside the human has the spherical radiances, twenty *wah* in diameter. Its parameter is three *wah*. The radiance contains six colours.

The colour of the innermost layer is the yellow-white as same as the colour of the star.

The second layer is yellow-red.

The third layer is the soft-white.

The fourth layer is the red-yellow.

The fifth layer is the pink-yellow.

The sixth layer is the dark green as the colour of beetle's wings.

---

<sup>489</sup> Ibid., p. 102.

The six colour radiances of the primordial *dhātu* of the human are blocked by the *māra*. Therefore, the human is unable to see it. They can be seen and realised by the eyes of *dhammakāya*.



**Illustration 05:**

The six colour radiances of the primordial *dhātu* of human

**j. The right (*amnat*) and power (*sitthi*)**<sup>490</sup>

*Sitthi* is ‘the complete right’ in something such as the right of being the king, the emperor, father or housewife, the right in the possession of land or farm. *Amnat* (power) comes from *sitthi*. For example, the king has the right to the possession of land; his power includes possessing land. The man and his wife have the right to their farm; they have the power and authority to do anything on the land they possess.

---

<sup>490</sup> Ibid., pp. 103-8.

In this world, people have used many ways to obtain the right including the right to harm or kill people. However, in *dhamma*, the acquisition of the right to use weapons for killing people is unnecessary. *Dhamma* uses ‘the concentration of the mind (Pali: *samādhicitta*)’ or ‘the power of the mind (*chittanuphap*)’ which can be refined endlessly. This is called ‘*anattañāṇo* (infinite knowledge)’. It is the tool to acquire the *sitthi*.

### **1. The method for using seven crystals**

In order to gain clarity of inner vision, the meditator takes crystals inside the crystal ball and distills them inside *waen* and *klong*.

When he/she wishes to use the crystals as the vehicle, he/she takes the crystals inside the crystal elephant or the crystal horse.

When he/she wishes the crystals to produce wealth, he/she takes the crystals inside the crystal wealth protector. This causes the rising of the wealth.

When he/she wishes them to be powerful, he/she takes the crystals inside the crystal warlord protector. This causes the rise of power for any kind of businesses.

When he/she wishes to be comfortable or to be the beloved of others, he/she takes the crystals inside the crystal lady. This causes him/her to be comfortable and beloved of others.

When he/she wishes to raise the power and the might in order to be respected, he/she takes the crystals inside the *cakka* crystal.

When the right hand of the *mnk* is holding the *cakka* crystal, the left hand is holding the crystal ball and other five crystals are distilled inside the body until they are clear and pure, the meditator operates *khrueng* to enter the heart of *khrueng* of the *sitthi*. He/she

then performs the practice of the *roisai* deep inside the heart of *khruelang sitthi* in layers. He/she keeps performing this in the more refined and older status without the withdrawing. Afterwards, he/she enters the heart of *khruelang* of *tale sitthi* (ocean of right) of *het* (space cavity) of *tale sitthi* in the *het* of *tale sitthi*. He/she keeps performing this into more and more refined status without withdrawing. When he/she attains the older and more refined *dhātudhammas*, he/she performs the practice of the *roisai* inside *khruelang sitthi* deeper and deeper. He/she then is able to obtain such an amount of *dhātudhammas* as his right and power. In other words, he governs and is able to control them. Similarly the Great King has victory in the war. He/she obtains possession of the land. He/she then has the power to govern that land. The meditator keeps performing this continuously and respectively, until he/she is able to take a control of the entire right of *dhātudhamma*. When he/she has obtained all of them, he/she is able to take and use the supreme *cakka*. When he/she is able to use this *cakka*, he/she possesses the power to control ‘the holy merit’ and ‘the holy demerit’ as he/she wishes. Now, there is not any kind of obstacle. For example, he/she is able to destine someone to become the king or a millionaire. He/she is also able to destine any person and any realm to be anything positively and negatively as he/she wishes. The text significantly says:

Therefore, this *vijjā* (*vijjā* for cleaning up the *dhātudhamma*), the master [Phra Mongkhonthepmuni] of the recorder has tried diligently and tirelessly every day and night almost 11 years in order to obtain the right (*sitthi*) for creating peace for the world beings existing in all a hundred thousand *koṭi* and the uncountable number of universes without withdrawing.

The Buddhas, paccekabuddhas and *arahant* disciples also have accumulated for *asaṃkhaya* in order to obtain this *sitthi* (right) because it is the body of success. The worldly *sitthi* is obtained by the means of the weapons but the *sitthi* in *dhamma* is obtained by *pāramīs* (perfections) only. [D4.pp.105-6]

Besides the perfections, in order to obtain *sitthi*, the meditator also requires *ratsami*<sup>491</sup>, *kamlang*<sup>492</sup> and *rit*<sup>493</sup>. All beings are accumulating the perfections and *ratsami*, *kamlang* and *rit* in order to obtain *sitthi*.

---

<sup>491</sup> Radiance (รัชนี *ratsami*) comes from the thirty *pāramīs* which are distilled as the bright light as the bright radiance. [D4. p. 106]



‘*The true ultimate goal*’ is to form the power at an adequate level to possess *sitthi* completely as the people in the world prepare the force, soldiers, food and weapons to fight for the success of possession of the land. [D4.p.106]

## 2. *Khrueang Sitthi*

*Khrueang sitthi* is the major *khrueang* and is the gathering place of all *khrueangs*. It governs all the beings in each realm. It abides in the heart of *khrueang* of the primary *khrueang*. Therefore, *khrueang sitthi* is the foundation and the origin of the realm existing inside the original birth of all realms just as *kalarūpa* (zygote) is in the original birth of the human or the seed of the tree which is the gathering point of root, trunk and branches.

## 3. *Khrueang Amnat*

Inside ‘*khrueang sitthi*’ are 1) *khrueang amnat*, 2) *khrueang bun*, 3) *khrueang barami*, 4) *khrueang kamlang*, 5) *khrueang rit*, 6) *khrueang bun saksit*, 7) *khrueang bap saksit*, 8) *khrueang* of enlightenment to be the Buddha, 9) *khrueang* of entering *nirodha*, 10) *khrueang* of enlightenment in *nirodha* and 11) *khrueang* of calculator. This system is similar in all realms. They are bigger and more refined according to the levels of each realm. They also exist as the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* of 1,000,000<sup>th</sup>...*koṭi*...*asaṃkhaya* and more than *asaṃkhaya* class. Inside *khrueang sitthi* are the controlling *khrueangs* of 1) *phopsam*, 2) *lokan*, 3) *ākāsaloka*, 4) *khandhaloka*, 5) *sattaloka*, 6) the original birth, 7) the seeing, memory, thought and cognition, 9) the small and large organs throughout the body.

---

<sup>492</sup> Power or energy (กำลั่ง *kamlang*) is the force (เริง *raeng*) and intensity (เริงกำลั่ง *kaekla*) of *pāramī*. In other words, it is the more intense thirty *pāramī*. [D4. p. 106]

<sup>493</sup> Might (ฤทธิ *rit*) is the successful result of the thirty *pāramīs*. It is the controller of *sitthi*. [D4. p. 106]

## k. *Sep* and *Mak*<sup>494</sup>

### 1. The method for seeing *sep*

*Sep* is the prison. It is the restricted place for the prisoners who have made mistakes. The *dhātudhammas*<sup>495</sup> of the realm have a meeting and reach agreement that someone is treacherous by being a spy or a betrayer to the white lineage. He is called ‘*khabot*’ (rebellion). They will then operate the *sep* to pull the *dhātudhammas* of such a person into the destructive process.<sup>496</sup> It is similar to the judge who gives the death penalty. The primordial *dhātudhamma* is the commander that has the absolute power (*ayasit*). When it is ordered that someone is to be released from the *sep*, such a person will be released accordingly. It is similar to a king who has the power to take someone into prison as well as to release them out of prison. Within *sep* is the space but it is *kaet, krot, ai, krot, sut, mot, maimi, wang, plao, dap, lap, hai, sun, mailueaset, loliang, penyu, prasat, hetrot, hetchat, hetai, hetkaet* and *het-kaet-krot*. This space is refined the crudest to the most refined levels.

#### 1.1 The method to see the pulling of the *sep*

There is the *khrueng* inside the *sep*. When it is controlled, it will pull *dhātudhamma* of such person inside *sep*. *Kaet-krot* (gas and acid) inside the *sep* will destroy all layers of such *dhātudhamma* from the crudest to the most refined status.

---

<sup>494</sup> Ibid., pp. 109-111.

<sup>495</sup> *Phranipphans* of each lineage.

<sup>496</sup> When *dhātudhammas* or *Phranipphans* in the realm finished a meeting, they take some of their *dhātudhamma* from the bodies in the sets of *thao, chut, chan, ton, phak* and *phuet* to form *sep*. This *sep* has its own layers of *thao, chut, chan, ton, phak* and *phuet* endlessly and it is refined according to each body. *Sep* in each level will be refined according to the refinement of each body of each realm. Each realm has its own *sep* which is refined as that realm. *Seps* abide inside the hearts of ‘*khrueng sitthi*’. They are refined in the order dependent on the refinement of the bodies and realms. *Sep* of the *phopsam* is spherical and same size as the three realms. *Sep* of each realm has the same size as that realm. *Sep*’s duty is to pull *dhātudhamma* from the refined to the crude status of the betrayer into itself according to the degree of the offences. When the primordial *dhātudhamma* in *āyatananibbāna* and in the *mnk* order to take the *dhātudhamma* of someone into *sep*; it will pull the person in line with the order. [D4. p. 109]

## 2. The method for seeing ‘mak’ (*magga*)

‘*Mak*’ is the refined *dhātudhamma*. It abides in the heart of *khrueng* of *sep*. Its duty is to eat the seed of *dhātudhamma* and causes it to be completely extinguished, just as when the *magga* spheres of 1) *pathamamagga*, 2) *maggacitta* and 3) *maggapaññā* arise, the seeds of the impurities; 1) *kāmarāgānusaya*, 2) *paṭighānusaya* and 3) *avijjānusaya* will be completely burnt. *Magga* is spherical and the same size as *sep*. *Sep* of a realm has the same size as the *phopsam* of that realm. *Magga* is big as *sep* of the realm, but it exists within *sep*. It is more refined. It eats the seed of *dhātudhamma* from the crudest to the most refined status as the *sep*. *Sep* and *magga* of each realm also has their own sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*.

### I. The extraordinary *dhātudhamma*<sup>497</sup>

*Dhātus* depends on *dhammas* which are their abode. They are thereby able to exist. Otherwise, they cannot be gathered as *dhātus*. The six *dhātus* are spherical and exist in layers.<sup>498</sup> The six *dhātus* in the crude part can be seen with human eyes. However, the refined parts must be seen only by the eyes of *dhammakāya* through the connecting performance of *waen* and *klong* because some *dhātus* are very small like a spider’s web that has been broken into *asamkhaya* pieces.

---

<sup>497</sup> Ibid., pp. 112-6.

<sup>498</sup> Their sizes are arranged according the sizes of each *dhātu* as follows:

- The diameter of earth *dhātu* is 240,000 *yojana*.
- The diameter of water *dhātu* is 480,000 *yojana*.
- The diameter of fire *dhātu* is 960,000 *yojana*.
- The diameter of wind *dhātu* is 1,920,000 *yojana*.
- The diameter of *viññāṇa dhātu* is 3,840,000 *yojana*.

The diameter of space *dhātu* is infinite; it is called ‘*ananto ākāso*’. [D4. p. 112]

*Dhamma* is the controller and the abode of the six *dhātus*. It maintains the existence of *dhātus*; in other words, it keeps *dhātus* from breaking. *Dhamma* refers to 1) *kusalā-dhamma*, 2) *akusalā-dhamma* and 3) *abyākatā-dhamma*.<sup>499</sup>

The meditator separates each of six *dhammadhātus* by starting from the earth *dhātu*. Afterwards, the other five *dhātus* must be performed in the same way. In the process of the practice of the separation of the six *dhātus*, there is a need to separate only one type of *dhātu* at a time.

### 1. The original *dhātu* and *dhamma*

The original *dhātu* and *dhamma* comes from nothingness. In other words, the nothingness becomes the original *dhātu* and the original *dhamma*. The original *dhātu* is spherical, pure and clear without any additional matter. The original *dhamma* is also purer and clearer than *dhātu* without any additional matter. It is spherical like *dhātu* but better, purer and more refined. *Dhātu* which contains the additional matter is mixed *dhātu*. Similarly, *dhamma* which contains the additional matter is ‘mixed *dhamma*’. The earth, water, wind, fire and space are their *ākāsaloka* which simultaneously exist and are kept in the *khandhaloka*.

The world which is the realm and the world which is the *mnk* are located at the middle. They are accommodated by ‘crude *ākāsaloka*’ outside of *ākāsaloka*. The refined *ākāsaloka* abides within them. *Sattaloka* exists depending on the support of the refined *ākāsaloka*.

---

<sup>499</sup> *Dhātu* of the hell beings is supported by *akusalā-dhamma*. This allows to withstand the fire and the torturing tools in the hells. ‘*Dhātu*’ possesses ‘*viññāṇa*’ and does not possess ‘*viññāṇa*’; *dhammas* maintain them all. If *dhātu* is in the good side, *kusalā-dhamma* maintains it. If it is in the bad side, *akusalā-dhamma* maintains it. If it is neither in the good nor the bad side, *abyākatā-dhamma* maintains it. As the commentary says ‘*yasmim samaye khandhā tasmim samaye dhammā honti*’, ‘when *khandha dhātu* exists, *dhamma* exists’. *Dhamma* is the good *dhamma*, the bad *dhamma* and the neither good nor bad *dhamma*. There are both the crude and the refined status of *dhammas* according to the status of *dhātu*. *Dhamma* is refined and old according to the refinement of *dhātu*. [D4. p. 113]

Everything is, in summary, called *dhātudhamma* such as sour *dhātu*, salty *dhātu*, spicy *dhātu*, heat *dhātu*, cold *dhātu*, bitten *dhātu*, sweet *dhātu*. They are an uncountable number of *dhātus*. Also the colours are *dhātudhammas* such as green, red, yellow, white and black. Whatever the *dhātu*, *dhamma* is in the same condition.

The crude *dhātus*; earth, water, wind, fire and space are destroyable when the world is destroyed or when they are burnt by fire. The acid earth, the acid liquid, the acid fire, the acid wind and the acid space are able to destroy only *dhātu* that is cruder than their status. The more refined *dhātu* is beyond the sight of the human eyes such as the *thats* of 1) *son*, 2) *sut*, 3) *mot*, 4) *maimi*, 5) *wang*, 6) *plao*, 7) *dap*, 8) *lap*, 9) *hai*, 10) *sun*, 11) *sinchuea* and 12) *mailueaset*<sup>500</sup>. Also the refined *dhātus* of earth, water, wind and fire are indestructible. The refined *dhātudhamma* is countless.

## 2. Separation of *Dhātus* of Radiance

The six radiations are; 1) yellow-white, 2) yellow-red, 3) soft-white, 4) red-yellow, 5) pink-yellow and 6) dark green. Each of them can be separated as *dhātu* and afterwards can be separated as *dhammas* from the crudest to the most refined status.

## 3. Separation of *dhātu* and *dhamma*

Firstly, the meditator separates *dhātu* and *dhamma* of 1) the base (*thitang*) [125] of seeing, memory, thought and cognition, 2) *dhātus* of seeing, memory, thought and cognition and 3) the spheres of seeing, memory, thought and cognition from the crudest to the most refined status as the pure *dhātu* and *dhamma* of all bodies in the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*.

---

<sup>500</sup> 1) *dhātu* of overlapping (ธาตุซ้อน *thatson*), 2) *dhātu* of the end (ธาตุสุด *thatsut*), 3) *dhātu* of finishing (ธาตุหมด *thatmot*), 4) *dhātu* of nothingness (ธาตุไม่มี *thatmimi*), 5) *dhātu* of emptiness (ธาตุว่าง *thatwang*), 6) *dhātu* of emptiness (ธาตุเปล่า *thatplao*), 7) *dhātu* of extinction (ธาตุดับ *thatdap*), 8) hidden *dhātu* (ธาตุลับ *thatlap*) 9) *dhātu* of losing (ธาตุหาย *thathai*) 10) *dhātu* of disappearance (ธาตุสูญ *thatsun*), 11) *dhātu* of seedless (ธาตุสิ้นเชื้อ *thatsinchuea*) and 12) *dhātu* without any remainder (ธาตุไม่มีเหลือ *thatmailueaset*).

Secondly, he separates *dhammas* of the base and *dhātus* of *barami*, *ratsami*, *kamlang*, *rit*, *sitthi*, *amnat*, *bun saksit* and *bap saksit* from the crudest to the most refined status to be the pure *dhātu* and *dhamma* of all bodies in the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*.

The bases of the eight elements: 1) *barami*, 2) *ratsami*, 3) *kamlang*, 4) *rit*, 5) *sitthi*, 6) *amnat*, 7) *bun saksit* and 8) *bap saksit* are located at the heart of *khrueng sitthi* inside the most refined *sai*. They exist inside in layers. *Barami* is the outermost layer and *bap saksit* is the innermost layer.

#### 4. Separation of *dhātu* and *dhamma* of 84,000 *dhamma-khandhas*

Each *dhamma-khandha* of 1) 84,000 centres of *kusalā-tipiṭaka*, 2) 84,000 centres of *akusalā-tipiṭaka* and 3) 84,000 centres of *abyākatā-tipiṭaka*<sup>501</sup> is called a centre. Each centre can be multiplied as 84,000 centres. After the first multiplication of each centre, the meditator performs the multiplications of the centre in 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> time...100<sup>th</sup>...1000<sup>th</sup>...10,000...100,000<sup>th</sup>...1,000,000...*koṭi*...countless time from the crudest to the refined status. The meditator categorises them into the groups of past, present and future and into the three groups of 1) *ākāsaloka*, 2) *khandhaloka* and 3) *sattaloka*. Afterwards, he/she separates the entire *dhātu* and *dhamma* as one part of *dhātu* and one part of *dhamma* until they become ‘the pure *dhātu*’ and ‘the pure *dhamma*’.

The method of *dhātudhamma* multiplication must be performed one group at a time: 1) *kusalā*, 2) *akusalā* and 3) *abyākatā*. The meditator also has to keep separating *dhātu* and *dhamma* simultaneously while he/she is performing the multiplication in each part.

---

<sup>501</sup> The middle *dhātudhamma* or the neither merit nor demerit *dhātudhamma*.

### m. Extraordinary realms<sup>502</sup>

There are three kinds of realms; 1) the small and large realms, 2) the realms of the colours and the lines and 3) the hidden, revealed and movable realms.

#### 1) The small and large realms

##### 1.1 The foundation of the realms (*rakthan khong phop*)

The foundation of 1) the small and large realms, 2) the large and small *khruangs*<sup>503</sup> is the ‘governor’ of the realm. The foundation of all realms and their original birth has the same size as a Pipal seed or a Banyan seed. It is similar to the original *phuet* of the *mnk*. The original *phuet* of the *mnk* has the same size as a very small drop of the sesame oil. It is called ‘*kalarūpa*’ located at the mouth of the menses cavity. Within *kalarūpa* is *ākāsaloka* which is its support. *Khandhaloka* which is *rūpakhandha* is located in *ākāsaloka*. Inside *khandhaloka* are *sattalokas*, which are *nāmakhandhas* or seeing, memory, thought and cognition. The original birth, which has the same size as a Pipal seed or a banyan seeds keep its original size. However, *kalarūpa* located in the original *phuet* depends on wet, bathing, absorption and permeating or feeding of the menses’ blood at the mouth of the cavity. These will feed it to grow progressively as the seed of the tree which has roots, trunk and branches depends on the earth and water *dhātu* which absorb into the seed and cause it to grow or extend its root and branches.

This way is similar to the base and the original birth of the small and large realms. No matter how numerous, their original births are small as a Pipal seed or a banyan seed. They are the original births which arise, exist in layers and multiply continuously in *asaṃkhaya* or uncountable times. Their age of *dhātu* and *pāramī* are uncountable. They have countless classes. All of these come from only one original birth.

---

<sup>502</sup> Ibid., pp. 117-29.

<sup>503</sup> *Khruangs*’ in the multi-layers have existed for *asaṃkhaya* and countless age of *dhātu* and *pāramī* of all colours, all lines, all bodies, all lineages and all members. [D4. p. 117]

The realms, small or large, are arranged in numerous circle lines in a spherical form like the form of the flower of a Kadam tree. Metaphorically, each realm is a capsule surrounding the centre of the Kadam flower. They are the spheres of the realms arranged in *asamkhaya* or countless layers. The age of *dhātu* and *pāramī* of the realms is uncountable. The realm has the centre of the centre and the original birth in the original birth endlessly. The inner realms accommodate the outer realms. The inner realms are older, bigger and more refined. The Buddhas and his bodies in such realms are ancient, big and refined in accordance with each realm.

### 1.2 The features of the realm

The large realm is located at the centre. The small realms are located as its outer layers. The shape of the gathering of the small realms looks like the fruit of a Kadam tree. The large realm is the main centre of the fruit. The surrounding small realms exist in the countless layers as the pack of the fleshy capsules surrounding the main centre of the fruit. Each small realm is similar to a surrounding capsule. The realm in which the human beings in this world are living now is the small realm. It is located in ‘the outer layer’. The small realms are arranged in circle lines; 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup> and so on. When they are packed together, it creates numerous circle lines and the multi-layers. The deeper layers are bigger and more refined. The size of each realm is the same size of the *ñāṇa* of the first Buddha of each realm because he governs the area which has the same size with his *ñāṇa* only.<sup>504</sup> At a later time, when the second, the third and the fourth Buddha arises, the first Buddha will teach *Vijjās* (knowledge) for helping him to govern his realm. The realms located in the outer layers from our realm exist to the same extent as ‘the inner realms’. This can be measured by taking our realm as the centre, there are 100 *pakoṭiasamkhaya* rounds of the inner realms existing deeper. There are more and more

---

<sup>504</sup> The distance between the realms is equal to *ñāṇa* of the first Buddha of each realm. The gap between the realms in four directions is equal to *ñāṇa* of the first Buddha similarly. The method for counting the realms in the inner rounds of the ‘inner layers’ is to count from the realm that we are living to the inner rounds of the realms inwards. It can be counted 100 *pakoṭiasamkhaya* rounds at a time. The realms in the outer rounds after our realm can be counted from our realm to the outermost realm 100 *pakoṭiasamkhaya* rounds at a time similarly. [D4. p. 119-20]



100 *pakoṭiasamkhaya* inner circle rounds of the inner realms. They can be calculated as the amount of 100 *pakoṭiasamkhaya* repeatedly from the crudest to the most refined realm.

### 1.3 The method for counting the [refined and crude] realms

The meditator takes our realm as the centre. He/she then counts the refined realms of this realm in the deeper levels. The numbers of the refined and the cruder realms are similar. The refined realms in the deeper layers will be bigger, more refined and ancient. They exist in layers from the crudest and the most refined realms. However, there are some disconnections of the realms because the black side makes those realms to be: 1) *phopdap* 2), *phoplap*, 3) *phoptat*, 4) *phopton*, 5) *phopson*, 6) *phophai*, 7) *phopsut*, 8) *phopmot*, 9) *phopmaimi*, 10) *phopwang* and 11) *phopplao*.<sup>505</sup> After the disconnection of the realms, there is the beginning point of the connection of the realms. However, disconnections often appear.

### 1.4 *Khrueangs* of each realm

Each round of the realms has all eight primary *khrueangs*.<sup>506</sup> All *khrueangs* have the heart of *khrueang* and the controller of *khrueang*. Each *khrueang* has the main and sub-*khrueangs* which exist in countless layers. All of the *khrueangs* and the large, small, hidden, revealed realms of the bodies and the bodies of the escort of each body of all colours, all lines, all bodies, all members, all lineages of the white, the middle and the black lineage have a similar system.

---

<sup>505</sup>1) Extinguished realm (ภพดับ *phopdap*), 2) hidden realm (ภพลับ *phoplap*), 3) cutting realms (ภพตัด *phoptat*), 4) castrated realm (ภพตอน *phopton*), 5) hiding realm (ภพซ่อน *phopson*), 6) disappeared realm (ภพหาย *phophai*), 7) ended realm (ภพสุด *phopsut*), 8) being no more realm (ภพหมด *phopmot*), 9) none existed realm (ภพไม่มี *phopmaimi*), 10) empty realm (ภพว่าง *phopwang*), and 11) nothingness realm (ภพเปล่า *phopplao*).

<sup>506</sup> [D4. p. 121]

The main and sub-*khruengs* inside all realms of all colours, all lines, all bodies, all lineages, all members of the bodies and their escorts of all of the large, the small, the hidden, the revealed realms of the white, the middle and the black lineage; their *khruengs* work connectedly without disconnection. All *khruengs* are connected as one from the *khrueng* of the crudest status to the most refined status alike. However, a *khrueng* works depending on the side which takes control of *khruengs*. So, they will follow the commands of that side. In other words, that side will possess the right and the power for controlling them at will.

There are 100 *pakoṭiasaṃkhaya* layers of the outer realms from our realm. They all are the small realms. The Buddhas in these realms are the Buddhas who attained *nibbāna* by removing impure bodies. There are countless numbers of inner realms before our realm. The meditator counts 100 *pakoṭiasaṃkhaya* realms at a time in forward order from the crudest to the most refined status. Each round is arranged as the circle of the realms. There are 100 *pakoṭiasaṃkhaya* realms in each round of each layer in both outer and inner realms alike. In the inner realms which are more refined, their *Phranippans* are more ancient, more refined and greater. They are the Buddhas who attained *nibbāna* without removing their bodies.

### **1.5 The method for seeing the realms**

When mind remains still at the centre of the centre of the original birth of the realm located in the original birth of *dhātudhamma* of human. The realms and the main and sub-*khruengs* will be seen in the deeper and deeper layers. If the insight is not clear, the meditator must perform *vijjās* of *chueam* (connecting), *soem* (adding) and *klan* (distilling) for taking the special *mnk* and bodies of the white lineage to perform *vijjās* of 1) *thapthawi*, 2) *chongthanon*, 3) *phitsadan*, 4) *patihan*, 5) *thapthawi* without withdrawing as well as *vijjās* of inserting of 1) *nirodha*, 2) the enlightenment in *nirodha*, 3) the calculator, 3) *thapthawi*, 4) the firm stillness and 5) distilling of *waen* and *klong* repeatedly. This will make the insight much clearer. The realms, *khruengs* and other

conditions mentioned must belong to the white lineage only. Other lineages, middle and black, all colours, all lines, all bodies and all lineages, the human, the escorts of human, the small and large realms of the middle and the black lineage, are similar to the white lineage as mentioned above. In regards to the governors of the realms, the Buddha who arises as the first Buddha in each realm is the controller of *khruueangs*.

## 2) The realms of the colours and lines

As mentioned above, only the white lineage is described. The black and the middle lineages also have the same system. There are eight main colours in each direction. Each main colour has one *asamkhaya* of colours as its retinue. The black is ‘the defeated colour (สีถูกปราบ *si thuk prap*)’. The other seven colours belong to the white which are ‘the conqueror (สีผู้ปราบ *si phu prap*)’. Each colour has the countless number of 1) the small and large realms, 2) *nipphan, phopsam, lokan*, 3) *khandhaloka, sattaloka* and *ākāsaloka*, 4) the large and sub-*khruueangs* and 5) *khruueang yuet sitthi, khruueang yuet amnat, khruueang bang khap hai pen bun, khruueang bang khap hai pen bap, khruueang bang khap hai pen barami, khruueang bang khap hai pen ratsami, khruueang bang khap hai pen kamlang* and *khruueang bang khap hai pen rit* and 6) other conditions.

All of these are similar to the small and large realms, and other conditions of the *mnk* of the white lineage. It is explained that inside the body, the number of *nipphan, phopsam, lokan, khandhaloka, sattaloka* and *ākāsaloka*, the large and small *khruueangs*, and other conditions are similar to the number of the conditions outside of the body which are *thattham tai* accommodating *thattham pen*. In conclusion, the conditions inside and outside exist in pairs in all aspects.

The distance between the main eight colours of the great cosmic realm located in the eight directions is equal to *ñāṇa* of the Buddha who is the first *Phranipphan* similarly. Each colour has its own direction;

The East is white.  
 The Southeast is yellow.  
 The South is red.  
 The Southwest is green.  
 The West is black.  
 The Northwest is light purple.  
 The North is middle (grey)  
 The Northeast is dark red

The middle colour is neither white nor black and is the colour of the lead (ตะกั่วตัด, *takuatat*), mercury or the ashes (grey). Each of the eight main colours can be multiplied to be six colours, which is called '*chapphannarangsi* (ฉัพพรรณรังสี); 1) white, 2) yellow, 3) red, 4) green, 5) light yellow (ชาดหรรณุม *chatharakhun*), 6) the colour is called '*hongsabat* (หงสบาท.)' or '*lueampaphatson* (เลื่อมปกัสสร.)' which contains the green, the red, the white and the yellow. They mix like the sunlight in the early morning.

## 2.1 Method of practice

Each of these six colours can be multiplied as six colours. There then are 36 colours. Each of these 36 colours can be multiplied as six colours again. Each of these colours can be multiplied as six colours again and again. The multiplication of the colour can be performed in this way until the number of each colour becomes one *asamkhaya*. So, there are six *asamkhaya* colours. This is the low level of multiplication. The multiplication of the middle level can be performed by multiplying each of the six colours as 12 colours. The meditator keeps multiplying each colour as 12 colours again and again until the number of each colour of 12 colours becomes one *asamkhaya*. So, there are 12 *asamkhaya* colours. The multiplication of the high level can be performed by multiplying each of the six colours to be 108 colours. The meditator then keeps multiplying each of these colours as 108 colours again and again till the number of each colour becomes one *asamkhaya*. So, there are 108 *asamkhaya* colours.

### 3) The hidden, revealed and movable realms

The hidden realms are the realms that are hidden in the *sai* (centre) of *ākāsaloka*, *khandhaloka* and *sattaloka*. They are hidden in multi-layers from the crudest to the most refined status. Their number can be counted into the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* endlessly. The revealed realms are the realms that can be seen clearly. The movable realms are the realms that have no certain location. They are able to move in space. They are located in the *sai* of *ākāsaloka*, *khandhaloka* and *sattaloka*. The number of them can be counted into the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* of the realms repeatedly.

Each of these three kinds of the realms has the *nippahan*, *phopsam*, *lokan*, *sattaloka*, *khandhaloka*, *ākāsaloka* and the residents as beings. The number of beings in each realm is countless. The age of their *dhātu* and *pāramī* is uncountable. The sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* of bodies of the beings is countless. Each being has the great multiplication of [the realms and the bodies] inside the body which can be counted numerous *asaṃkhaya* of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*. This is in one being in one realm only. The explanation of the system of all beings in the realms is endless. Each of the beings has three kinds of *piṭaka*; meritorious, demeritorious and equanimous. Each *piṭaka* has 84, 000 centres. In the extraordinary way, the age of their *dhātu* and *pāramī* of the centres or *dhamma-khandha* is also uncountable. All beings of all realms must have the same system, it is unavoidable.

The meditator separates *dhātu* and *dhamma* of these bodies and realms from the crudest to the most refined status in the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* of the bodies and realms without withdrawing until the age of their *dhātu* and *pāramī* is also uncountable. He/she then separates *dhātudhamma* of *ākāsaloka*, *khandhaloka* and *sattaloka* of all bodies and realms. Thereafter, he/she establishes the three *piṭakas* of the three sides, white, black and middle, in the short and extraordinary way, and multiplies them all as the *dhātu* and *dhamma* from the crudest to the most refined status.

The hidden realms, the revealed realms and the movable realms existing in space are in a small place the same size as the tip of a needle. These three kinds of realms exist in the 10,000 or 100,000 or million *koṭi asaṃkhaya* layers as the system in the original births of *dhātudhamma* which is small as a seed of the Pipal tree or the Banyan tree. Inside this original birth, the realms in the countless *asaṃkhaya* numbers exist.

### 3.1 The governor of the realm

This realm is called ‘small realm’ which has the *nipphan*, *phopsam* and *lokan*. Originally, the governor is the Buddha who attained *nibbāna* without removing his *mnk*. He is called ‘the first primordial *dhātu* (ต้นธาตุ *ton that*)’ of the white lineage. He is the only governor of the small and the large realms. At a later time, when the first Buddha of any realm arises, the primordial Buddha of the white lineage will give him the right and the power to govern a such realm instead of him. The later Buddha of the realm after received the right and the power from the primordial Buddha, a second Buddha if one arises in his realm, he will teach him *vijjās* to help him in governing such realm. When the third Buddha arises, they will teach him *vijjās* again. When later Buddhas arise, they will teach them all *vijjās* to govern the realm in this way. No matter how many the Buddhas in *nibbāna*, all of them are the governors of this small realm. There is the same system in all small and large realms. It is similar to the way an emperor gives power for the governors to govern thier colonial countries.

The Buddhas only govern the realms in which they stay. The Buddhas in the inner rounds will govern the Buddhas in the outer rounds.<sup>507</sup> There are 100, 1000, 10,000, 100,000, 1,000,000, *koṭi* and *asaṃkhaya* rounds of the Buddhas. Their age of *dhātu* and *pāramī* is uncountable. They govern each other in the order from the first realm to the original

---

<sup>507</sup> [First round is the outermost round of the outer realms in the outer layer]. The Buddhas in the second round governs the Buddhas in the first round. The Buddhas in the third round governs the Buddhas in the second round. The Buddhas in the fourth round governs the Buddhas in the third round. The Buddhas in the fifth round governs the Buddhas in the fourth round. The Buddhas in the sixth round governs the Buddhas in the fifth round. [D4. p. 129]

realm and until there are no more realms. In other words, there is no realm that is more ancient and more refined than this original realm and there is no Buddha that is more original, ancient and refined than the primordial Buddha. This Buddha is called the primordial *dhātudhamma* Buddha [126] who governs the entire lineages of the white including its 1) all colours, all lines, all bodies, all lineages, 2) human, the escorts of the human and 3) all realms; large, small, hidden, revealed and movable.

## Conclusion

This chapter has explored all esoteric doctrines of *Vd* in the text ‘*Thang Mak Phon Phitsadan* volume 2’. It firstly presents the concepts of *samathabhūmi*. This section presents the esoteric explanation of practice for the elements of *samatha*: *kaṣiṇa* 10, *asubha* 10, *anussati* 10, *brahmavihāra* 4, *arūpakammaṭhāna* 4, *āhārepaṭikulasāññā* and *catudhātuvatthāna*. These are well known in the mainstream tradition. However, in *Vd*, the practice is used in the collaboration of *jhānasamāpatti* in order to travel to the realms. The second section presents the elements of *vipassanā*. The concept of five *khandhas* is mentioned only because other elements of *vipassanā* are introduced in the *Thang Mak Phon Phitsadan* volume one. Importantly, this section provides the meaning of *dhammakāya* as a body that collects all kinds of *Tipiṭakas* inside. The third part is called ‘extraordinary cleaning of *dhātudhamma*’. It provides the various esoteric practices which are categorised into seven sub-sections such as the sphere and body, the going to take birth and coming to take birth body, *dhātudhamma* and the nature of three *dhātudhammas*. The final section which continues from the previous one presents the largest esoteric practices separated into thirteen sub-sections. My study and the presentation of the esoteric doctrines found in the text, suggests that the doctrines of *Vd* found in this text are generally connected to those found in Theravada tradition. However, the practices, examined in detail, contain clear and unique methods not found previously.

**Chapter 7**  
***EXTRAORDINARY PATH AND RESULT***  
**(Volume Three)**

(วิชชามรรคผลพิสดารเล่ม ๓ *Witcha Mak Phon Phitsadan Lem Sam*)

**Introduction**

This dissertation provided the elements for understanding of *Vd* at the beginning. Thereafter, the study of four primary texts has been conducted in order to present the core doctrines of *Vd*. Furthermore, it also supports better understanding in the field of study. As mentioned in the previous chapter that *Vd* at this high level has never been revealed to an academic field before and it has been important to provide adequate information. This chapter aims to present the doctrines of *Vd* found in the final text called ‘*The Extraordinary Path and Result (Witcha Mak Phon Phitsadan), volume 3*’, published in 2520 (1977). The text consists of two main parts:

Introduction and the words of the Buddha  
49 questions and answers

The first part provides the meaning of the sub-name of the text which is called ‘*The tactics and strategies of the extraordinary cleaning of dhātudhamma (āsavakhayañāṇa) in the high level*’. Phrabhawanakosonthera (Wira Gaṇuttamo) compiled the introduction according to the *vijjās* of the black lineage performed inside the white lineage and also the method for solving *vijjās* of the black lineage as found in the extraordinary path and result volume 2, pages 51-2. The second part of the text presents 49 questions and answers concerning the esoteric practices. This clarifies some technical terms of *Vd* that meditators often do not understand.



## Tactics and Strategies

The tactics and strategies or ‘*witcha rops* [1]’ are for the purification of *dhātudhamma* found on all three sides; *kusalādhamma*, *abyākātādhamma* and *akusalādhamma*. They are all performed inside *dhātudhamma* at a very profound level and the most refined *dhātudhamma* in order to possess ‘the right (*sitthi*)’ and ‘the power (*amnat*)’ to govern *dhātudhammas* of beings. As mentioned in the previous chapter the black sends its *vijjās* inside the white in four steps [See: Chapter 6]. In order to solve *vijjās* of the black, the meditator should understand all principles of *vijjās* (See: the principles of *vijjās* in the topics: 5, 7, 12 and 13 in this document ‘D’) and perform the solving *vijjās*.

Firstly, when the meditator wants to see the black *vijjās*, he/she must perform the knowledge of connecting elements such as *waens*, *klongs* and *ñāṇas*.<sup>508</sup> He/she then enters the enlightenment of the Buddha in the past, the present and the future. After this, he/she will see the original *vijjās* [2] of the black lineage.

Secondly, when the meditator has seen all *vijjās*, he/she then has to calculate them all into the centre of his/her special human body and multiplies the bodies and *dhātudhammas* in order to fell the body of the black which is the cause of the nineteen *vijjās*.<sup>509</sup> The meditator thereafter performs the esoteric practices in order to control and eradicate the black *dhātudhamma*.<sup>510</sup> This is called ‘tactic of fighting *vijjā*’.

<sup>508</sup> He performs the multiplication (*thapthawi*) of them to be many classes (*chon-chan-thao*; ชนชั้นเท่า) until reaching the same number of age of the *mnk*, *dbk*, *rup*, *arup*, *dhammakāya*, *kappa* (aeon), *mahākappa* (the great aeon), *asamkhaya*, and *dhātu* and *pāramī*. [D5. p. b]

<sup>509</sup> 1) (สูต *sut*), 2) (หมอด *mot*), 3) (ไม่มี *maimi*), 4) (ว่าง *wang*), 5) (เปล่า *plao*), 6) (ดับ *dap*), 7) (ลับ *lap*), 8) (หาย *hai*), 9) (สูญ *sun*), 10) (สิ้นเชื้อ *sinchuea*), 11) (ไม่เหลือเศษ *mailuease t*), 12) (หล่อย่อย *loliang*), 13) (เป็นอยู่ *penyu*), 14) (ประสาท *prasat*), 15) (เหตุรส *hetrot*), 16) (เหตุชาติ *hetchat*), 17) (เหตุใจ *hetai*), 18) (เหตุแก๊ต *hetkaet*), 19) (เหตุกรด *hetkaetkot*). [D5. p. c]

<sup>510</sup> The text says that:

Keep performing this] as the sets of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *chongthanon*, *phitsadan*, *patihan* and *thapthawi*. [The meditator] should perform this in the forward and reverse order repeatedly and perform the practices of inserting, shuffling and multiplying from the crudest body to the most refined body until the age and *pāramī* is

Thirdly, the meditator invites Buddhas in the early periods and *chakkraphats* (emperors) of the meritorious side to establish and protect the following elements: living *dhātu* and *dhamma*, living plan [3], living bodies [4] and living *vijjā* [5]. He/she then invites them to perform ‘*witcha rop*’ or battling and other advanced esoteric practices.<sup>511</sup> This is the strategy.

Finally, the meditator performs the multiplication of the tactic and strategy *vijjās* for the purification<sup>512</sup> of his body without any defilement. This *vijjā* can be applied for the purification of the others too<sup>513</sup>. The text lastly mentions that:

---

uncountable. [He should keeps performing this in] all colours, all lines, all bodies, all members and all lineages in order to distill *dhātudhamma* to be pure and clear, and turn all of the black *dhātudhammas* to be under our control [or the control of the white lineage]. Then, use the special human body to perform *vijjās* of 1) *lalai* (ละลาย), 2) *laep* (แลบ) and 3) *rafoet* (ระเบิด) until [the meditator] is sure that *dhātudhammas* of the black are completely eradicated. There are the pure *dhātudhammas* of the white only. This is the tactics (ยุทธวิธี) of extraordinary purification of *dhātudhamma*. [D5. p. c]

<sup>511</sup> The text says that:

He/she then invites them to perform *vijjās* of *rop* (รบ, battling), *thamngan* (ทำงาน, working), *truatngan* (ตรวจงาน, work inspection) and perform *vijjās* of *sut* (สูด), *mot* (หมัด), *maimi* (ไม้มี่), *wang* (ว่าง), *plao* (ปล่า), *dap* (ด่า), *lap* (ลับ), *hai* (หาย), *sun* (สูญ), *sinchuea* (สิ้นเชื้อ), *mailueaset* (ไม่เหลือเศษ), *loliang* (หล่อเลี้ยง), *penyu* (เป็นอยู่), *rongthat* (รองธาตุ), *rongtham* (รองธรรม), *prasat* (ประสาท), *rot* (รส), *chat* (ชาติ), *ai* (ไอ), *kaet* (แก๊ส), *kaetkrot* (แก๊สกรด), *yuet* (ยึด), *yai* (ไข), *yon* (ยอน), *witthayu* (วิทย์), *ayataka* (อายตนะ), *lan* (ลั่น), *laep* (แลบ), *rafoet* (ระเบิด), 28) *chonchans* (หลายชนชั้น), *thapthawi* (ทับทวี) until their *asamkhaya* of age and *pāramī* is uncountable, until reaching the full size of *dhātudhammas* (เต็มธาตุเต็มธรรม) and all *dhātudhammas* (ตลอดธาตุตลอดธรรม), (all) *khruengs* of *dhātudhammas* (เครื่องธาตุเครื่องธรรม), *khet-that* and *khet-tham* (เขตธาตุเขตธรรม) etc. [D5. pp. c-d.]

<sup>512</sup> He/she performs ‘the multiplication of the path and fruitions’ in all bodies from the crudest to the most refined status and the bodies in the sets of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *chongthanon*, *phitsadan*, *patihan* and *thapthawi*. He/she calculates them all from the past, the present and the future to be many classes (หลายชนเหล่า) until *asamkhaya* and the age of *pāramī* is uncountable. [D5. p. d]

<sup>513</sup>

It does not only give the results for the purification of *dhātudhamma* in one own body without *āsava*, *kilesa*, *taṇhā* and *upādāna* which are the cause of sufferings. In other words, it does not give the results to completely destroy these impurities for being ‘*arahant*’ only. It also gives the results of the purification of *dhātudhammas* to be clean and be apart from the middle and the black *dhamma* or *māras*; *kilesamāra* (evil of defilement), *khandhamāra* (evil of the aggregates), *maccumāra* (evil of death),

The principles of the battling *vijjās*: ‘tactics and strategies of the purification of *dhātudhammas* in the profound level’ are created in the style of ‘question-answer’ for the understanding in all dimensions of *vijjā* of the meditator. Therefore, he is able to perform ‘*witcha rop* or *vijjās* for battling’ correctly and effectively or without errors.<sup>514</sup>

## Questions and Answers

This section contains 49 questions and answers in summary. The full translation can be seen in the appendix. In order to make them to be more systematic, they are arranged into 5 sub-sections. The first to the forth contains 10 questions and the final provides 9 questions.

### 1. Questions and answers 1-10

1. The first is about the location of the *citta*-sphere<sup>515</sup> when it sinks into ‘*bhavaṃ*’ [6]. The text answers that normally the mind sinks into the *bhavaṃ* at the seventh base of the mind. Naturally the *citta*-sphere abides in the resting water of the heart (น้ำเลี้ยงหัวใจ *nam liang hua chai*) [7]. It floats in the same level as the level of the resting water of the heart. Thereafter, the text explains the structure of the mind and its relation to the resting water when it is in various conditions such as sleeping, anger, lust, wandering and dreaming.

2. The second explains the advantage of counting the age and *pāramī* and the meaning of the esoteric word ‘*chon thao* [8]’. Counting the age and *pāramī* benefits the battling *vijjās* because it increases agility speed of the mind. In battling *vijjā*, the meditator has to reach the first one who thinks of governing of *dhātudhammas*. So, agility speed is beneficial. The word ‘*chon thao*’ refers to the distance or the duration of the time. Also, it means the one time multiplication of the distance or duration. Sometimes, it is called ‘*thapthawi*’

---

*devaputamāra* (evil of deity) and clinging (Pali: *upādāna*) which is the clinging in *abhisaṅkhāramāra* (evil of karma formation) inside oneself and the others. This depends on the level of practice [that the meditator] has reached. [D5. p. d]

<sup>514</sup> D5. p. d.

<sup>515</sup> The CS, sermon 45, explains that the *citta* sphere is *manāyatana*. When it sinks into *bhavaṃ*, it is clear as the water. This suggests that ‘*bhavaṃ*’ refers to the *sun* at the centre of the seventh base.

(multiplication) which is the increasing of distance. The word ‘*chon thao*’ is the calculation.

3. The third is the question of the meaning of ‘*hathaiyawatthu*’. It is the flesh of the heart located inside the human chest. It is apart from the sphere of memory or the heart accommodated the *citta*-sphere.

4. The fourth clarifies the differences of *phopsam*, *nipphan* and *lokan* of *thatpen* (living *dhātu*) and *thattai* (non-living *dhātu*). The answer is that a part of *thatpen* exists in the centre of bodies such as *mnk*, *dbk*, *rup*, *arup* and *dhamma* bodies. They are the hidden places inside the bodies. A part of non-living *dhātu* refers to the realms: *phopsam*, *nipphan* and *lokan* which are the abode of all beings.<sup>516</sup> They exist outside of the body. *Nipphan* is seen as a clear spherical realm at the top of the sub-cosmic realm; while, the unclear *phopsam* is located at the middle. The *lokan* hell at the bottom is black.

5. The fifth provides the meanings of six esoteric words: *yuet*, *yai*, *yon*, *witthayu*, *lan* and *laep*. *Yuet* is the expansion and reduction of the size of *dhātudhamma*. *Yai* is the web of cognition. It helps the meditator to recognise when someone comes to make contact with his cognition web. *Yon* is *dhātudhamma* that can be alive during performing *Vijjā*. *Witthayu* is the sending and receiving machine that report any matter to the human body. *Ayatana* is *dhātudhamma* that the meditator makes a contact. This causes the immediate feelings. *Lan* is like the sound of the thunder. The meditator must follow that sound in order to approach its original owner. *Laep* is like the flash of the lightning. The meditator must send the special human body into this flash in order to reach its origin and to approach its owner.

---

516

The *phopsam*, *nipphan* and *lokan* of *thattai* (non-mind attended *dhātu*) are *āyatanas* or giant realms as we have seen as usual. They are the gathering places of the *lokan* hell beings, the hell beings, animals, hungry ghosts (Pali: *peta*), demons (Pali: *asurakāya*), human, the *dibba* beings, the *rūpabrahma* beings, the *arūpabrahma* beings and the *dhamma* bodies, who live in these realms according to their merit (Pali: *puñña*) and demerit (Pali: *pāpa*). [D5. p. 5]

6. The sixth is about the meaning of ‘ten thousand *koṭi*-universes’ and ‘ananta-universes’. It refers to all kinds of realms existing in all sub-cosmic realms. The number of the realm is uncountable. In addition, the text also provides the explanation of the structure of the sub-realms here.

7. The seventh clarifies the necessary elements of the performance of fighting *vijjās*. In order to perform these, the meditator has to understand the principles of all *vijjās*. For example, he/she has to attain and understand the *pathamamagga* sphere to *dhammakāya*, the highest path and fruitions (*maggaphala*), the four noble truths, 40 practices (*vijjās*) in *Samatha*, six groups of practices of *Vipassanā*, the *nirodha* practice, the principles of calculation, the concept of the universe, the small and large realms, *barami* (Pali: *pāramī*, perfection), *ratsami* (radiance), *kamlang* (power), *rit* (mightiness), multiplication of the bodies, multiplication of *dhātudhamma*, composing of the body, composing of *dhātudhamma*, the real and the fake in *dhātudhamma*, the method for causing birth and death, and the method to hide the body and *dhātudhamma*. The other important practice is the skill of sagacity. Otherwise, one will err easily. One cannot be absent-minded and must always be conscious.<sup>517</sup>

8. The eighth describes the meanings of *sep*, *prasat*, *khrueng* of *dhātudhamma* and *khet*. The answer to this question only provides the meanings of *prasat* and *khet*. This may be because the meanings of *khrueng* and *sep* have been already explained in the previous texts. *Prasat* [10] is the receiver of the feelings that come from contact when something happens within the human body. *Khet* is the area of *dhātudhamma* or the boundary.

9. The ninth clarifies the levels of the practices taught by Master Sot. *Vijjās* of the path and fruitions which does not involve ‘*witcha rop*’ can be summarised as follows:

---

<sup>517</sup> The text notes that the other (*vijjās* or principles) need to be discovered always because *vijjās* do not stand still. They change according to what they discovered. They must always be able to solve sudden incidents. (As mentioned is the smallest part [of the required qualifications of the person who is able to practice ‘*witcha rop*’], it is really difficult to explain [all of them] in details.). [D5. p. 9]

1. The mundane level is divided as a) *pathamamagga* b) *maggacitta* c) *maggapaññā*.
2. The supramundane level is divided as a) *Gotrabhū* b) *Satāpanna* c) *Sakidāgāmī* d) *Anāgāmī* and e) *Arahant*.

The first of the mundane level is divided as the levels of a, b, c of the *mnk*, *dbk*, *rup* and *arup*. When the performance reaches the *dhamma* bodies, it is at the supramundane level.

10. The tenth differentiates the refined human body seen in dream and the special human body used to perform *vijjās*. The special human body is more refined because it contains many layers inside, whereas the refined human body in the dream contains only one layer. Also, seeing, memory, thought and cognition of the refined human body often exist outside of the body. So, it is not as refined as when they are in the process of performing of *vijjās* inside the body.

## 2. Questions and answers 11-20

11. The eleventh provides the metaphorical definition of 11 esoteric terms. *Hum* is similar to something wrapped with silver. *Khloeap* is similar to a ceramic earth jar varnished by chemical liquid. *Aoep* is like blood in the flesh. *Aap* is like pouring water on something. *Suem* is similar to the water in sand. *Sap* is similar to the water in sesame oil (or sesame). *Pon* is similar to silver which is mixed with gold. *Pen* is similar to lead which becomes gold. *Suam* is similar to when one wears cloth. *Son* is similar to the plates overlapped in layers. *Roi sai* is similar to threading string into the hole of a needle.

12. The twelfth explains the elevating and oppressing of *vijjās*. The former is the elevation of the level of *dhātudhamma* in order to increase the level of its cleanness, purity and refinement. However, when *dhātudhamma* is oppressed, it will be darker. Eventually, it obstructs performing of *vijjās*. The elevation of the level of *vijjās* depends critically on the mind.

13. The thirteenth describes the benefit of performing *het*<sup>518</sup> of *vijjā*. This practice benefits the searching of *vijjās* and *dhātudhamma*. The meditator performs this *vijjā* more and more inside the *sai* of the refinement. He/she then will see all *dhātudhammas* of the black. This is the automatic eradication of the black *vijjās* existing inside the meditator *dhātudhamma*. This is the direct battling *vijjā*.

14. The fourteenth mentions the method for performing *vijjā* of *phitsadan-makphon*. *Makphon* refers to the performances for rising *pathamamagga*, *maggacitta*, *maggapaññā*, *gotrabhū*, *satāpanna*, *sakidāgāmī*, *anāgāmī* and *arahant*, all bodies of the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*. All bodies perform the *vijjā* of path and fruition simultaneously in order to gain refinement. The meditator also should count all bodies in the sets of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *chongthanon*, *phitsadan*, *patihan* and *thapthawi* of the past, the present and the future existing in many ‘*chon thaos*’. This is *vijjā* of ‘*phitsadan-makphon*’.

15. The fifteenth explains the method for seeing the extinguishing of *rūpanāma*. In regard to *rūpa* (corporeality), The method is to see a being before it comes to take birth in the mother’s womb. This includes seeing the path of birth as well as the process of taking birth. *Nāma* is *vedanā* (feelings) of happiness, suffering and neither happiness nor suffering. The method for this is to see the rise and the extinguishing of *saññā* (perception) or memory of *sankhāra* (thought) and *viññāṇa* (cognition). It is important that the meditator see the causes of the rise of these elements too.

16. The sixteenth clarifies the benefit of the seven bases of the mind. The text mentions that they are the resting places of the mind when the meditator brings the mind into the inner path inside the body. This path helps the meditator know the process of birth and death.

---

<sup>518</sup> D5., p. 12.

17. The seventeenth explains the meanings of ‘original *dhātu*, original *dhamma*, an original plan and original body’. They are the pure and stable *dhātu*, *dhamma*, plan and body. They have not been mixed by ‘*witcha pon pen* (mixing knowledge) [11]’ of *māra*. They are truly original.

18. The eighteenth provides the definitions of the terms ‘*maggacitta*’ and ‘*maggapaññā*’. Originally, Master Sot calls the *sīla* sphere ‘*pathamamagga*’. Inside the *sīla* sphere is the *samādhi* sphere which is *maggacitta* (path of mind). Inside the *samādhi* sphere is the *paññā* sphere. It is *maggapaññā* (path of wisdom).

19. The nineteenth mentions the method for performing the cognition of the four noble truths. In this practice, the meditator has to see all spheres of suffering, cause of suffering, extinguishing of suffering and paths.

20. The twentieth explains how comprehension of the structure of the universe supports the performing of battling *vijjā*. The text says that it beneficially affects the battling *vijjā* for calculating of [all *dhātudhammas* of universes or take them] into the most refined status. Thereafter, we are able to know how many black centres there are inside. He/she then is able to perform *vijjā* for completely solving its government and to fully establish *vijjās* of the white. So, the black is unable to use any part [of our *dhātudhamma*] as the base for receiving and sending its *vijjās*.

### 3. Questions and answers 21-30

21. The twenty-first gives the explanation of the features of *barami*, *ratsami*, *kamlang rit* and their benefit of ‘*witcha rop*’. ‘*Barami* or *pāramī*’ is more refined than the merit (Pali: *puñña*). It exists in the *sai* (centre) of the merit because when the refinement or intensity of merit reaches the highest status, the merit then distills itself to be the sphere of *pāramī*. *Ratsami* exists in the centre of *pāramī*. When refinement of *pāramī* reaches the highest status, *pāramī* will distill itself to be *ratsami*. *Kamlang rit* exists in the centre of *ratsami*



because when the refinement of *ratsami* reaches the highest status, *ratsami* will distill itself to be *kamlang rit*. Moreover, *amnat-sitthi*<sup>519</sup> and *amnat-sitthi-chiap-khat*<sup>520</sup> spheres also have the same system of self distilling. They are supportive to the fight because when the meditator performs *vijjās* of *salak* (carving) into the *sai*, their power will push his/her most refined status to be more powerful. Their duty is to give success. It is opposite to *wibat* (failure) and *bapsaksit* (holy demerit).

22. The twenty-second presents the performance of ‘*phitsadan-thattham* (multiplication of *dhātudhamma*)’. The performance can be practiced by separating of all elements<sup>521</sup> that composing the body to be a part of *dhātu* and a part of *dhamma* as much as possible.<sup>522</sup> Thereafter, *vijjā* will be very refined and powerful.

23. The twenty-third describes the meaning of composing the body and *dhātudhamma*. It means after the meditator has extraordinarily separated the body and *dhātudhammas* to be well clean, he/she asks the primordial Buddha to give *barami*, *ratsami*, *kamlang rit*, *amnat*, *amnat-sitthi-chiap-khat*, cognition, *ñāṇa*, cognition of enlightenment in *nirodha* to make the body and *dhātudhamma* stronger. Also, this causes his/her seeing and knowledge to be broad.

24. The twenty-fourth explains the meaning of cognition of the real and false in *dhātudhamma*. It means that whatever the meditator knows and sees, they must be the same always. If they are not identical, it means he/she is deceived by the black. The meditator has to melt what he/she knows and sees to be always clear. So, he/she is able to see the real and receive the same cognition. Moreover, concerning what he/she knows and sees, there are the real one, the one which is arisen by wish and the one which is

---

<sup>519</sup> Mightiness and right (อำนาจสิทธิ *amnatsitthi*).

<sup>520</sup> Absolute mightiness and right (อำนาจสิทธิเต็มขนาด *amnat-sitthi-chiap-khat*).

<sup>521</sup> See D5. p. 22.

<sup>522</sup> See D5. pp. 22-3.

arisen by ‘*patihan*’ (multiplication) [of the black]. The meditators have to extinguish the wish (Pali: *adhiṭṭhāna*) and always withdraw ‘*patihan*’ in order to see the real one.

25. The twenty-fifth explains the concept of ‘knowing the method causes the rise and the extinction’. The text briefly says that it means the rise of the suffering and its extinguishing. This is the noble truths.

26. The twenty-sixth is about the performance of hiding the body and *dhātudhamma*. They are hidden in the top status of cognition, *ñāṇa* and cognition of enlightenment in the *nirodha* of the primordial Buddha. The meditator then performs *vijjā* of ‘*patihan*’ for making the [the false] body rise and *dhātudhamma* to replace the real one. When the black inserts its *vijjā* to eradicate or cut [his body or *dhātudhammas*], it is unable to eradicate or cut the real body and *dhātudhamma*. So, it eradicates and cuts the false *dhātudhamma* or body created from the wish or ‘*patihan* (multiplication)’ of the meditator.

27. The twenty-seventh provides the meaning for the phrase ‘going up to *prasat* (castle) for performing *vijjā* [13]’. The text says that the governors who abide in the sub-areas [14] and the main areas [15] have the castle as their living place. When the meditator performs *vijjā*, he/she has to pass these ‘sub and main areas’. He/she has to take the refined body to go up and perform *vijjā* in the castle. His/her *vijjā* then will be faster and stronger because the castle is the success things [16] that the primordial Buddha composes.

28. The twenty-eighth explains features of the initial *dhātu* [17], the middle *dhātu* [18], the final *dhātu* [19], the initial emperor [20], the middle emperor [21], the final emperor [22], the centre of emperor [23], the sub-centre [24], the main centre [25] as well as the meaning of ‘the primordial *dhātu*’ of human that the initial *dhātudhamma* is older, more refined and clearer than the middle *dhātu*, which is more refined and clearer than the final *dhātu*. The initial emperor is a counterpart of the initial *dhātu*. The middle emperor is a

counterpart of the middle *dhātu*. The final emperor is a counterpart of the final *dhātu*. The centre of the emperor is located at the centre of the realm. It is the birth place of emperors. The duty of the emperor (*kaiyasit* or escort) is to take care of humans. It is at the centre. The sub-centre is in the centre of the realm. There are many sub-centres that are governed by the emperor. So, they are called ‘main centre’. The primordial *dhātu* of humans refers to the part of primordial *dhātudhamma* that forms the human body.

29. The twenty-ninth explains the disadvantage of performing ‘*sun*’ and ‘*chan* [26]’ and the method to perform ‘passing’ the moon, the star, the sun and the dark sphere. The performances of ‘*sun*’ and ‘*chan*’ are negative. If these occur often, it means the black is able to perform many *vijjās*. While the *sun* and *chan* happen, it inserts the black sphere from inside its *het* (cause) in order to listen to the white plan. At the same time, it will be able to send disasters (*wibat*) to work inside *dhātudhamma* of the white. So, this causes war, drought and human diseases.

30. The thirtieth provides the meaning of the term ‘the loss of the cognition (*khat ru*) [27]’. This term is the ability to be still and obtain the refinement while performing *vijjā*. When the meditator has been contemplating inside for a long time in order to know whatever in the refined status until his/her cognition of the crude status or body is extinguished and not connected to the refined status. So, the human body loses the cognition of the outside world. This is called ‘the loss of the cognition’.

#### **4. Questions and answers 31-40**

31. The thirty-first explains the connection and operation of *khrueng* (mechanism) and *āyatana*. *Khrueng* abides in *āyatana*. If *khrueng* does not work, *āyatana* accordingly does not function. For example, the eye is *āyatana* which connects to the image. Inside the eye, there is *khrueng*. If it does not work, *āyatana* cannot attract to the image either. At the centre of the body, the realm and *nibbāna* is *khrueng*. The sub-area and the main area also have *khrueng*. *Khrueng* of the conqueror (or the white lineage) works by

spinning in the right direction; the *khrueng* of the black works by spinning in the left direction. When the meditator's mind is still and well refined, he/she sends his seeing, memory, thought and cognition to connect with the centre of *khrueng*. So, he will be able to control it to work slowly or quickly as his/her wishes.

32. The thirty-third describes that the multiplication of the body, *vijjā* and *dhātudhamma* needs to be always performed. During a fight, it is performed in order to purify the body and *dhātudhamma*. So, the black is unable to use it as the base. So, *vijjā* will be faster and stronger. After *dhātu* is clean, the meditator must perform the multiplication again in order to take his body, *dhātudhamma* and *vijjā* to completely govern all centres and the clean parts. Therefore, the black is unable to insert its *vijjās* inside again.

33. The thirty-fourth explains the method for 'calculating [28]<sup>523</sup> *vijjā* in *het* which contains *vijjā* of three sides' that when *vijjās* of all three sides are mixed, the meditator has to make a wish to make the [special] human body to be '*atsanithatkrot*' (the bolt of acid element) [29] for eradicating and melting *vijjās* that he/she has seen. All sides then will be separated; the white is seen as the white. The middle is seen as the grey. The black is seen as the black. The meditator then has to melt them again to eliminate *vijjās* of the black and middle so, only the *vijjā* of the white is left.

34. The thirty-fourth question concerns the meaning of 'repeatedly performing *vijjā* in the same place'? It is beneficial to perform *vijjā* without calculation and multiplication, only keeping the stillness. Do *vijjās* work or not? The text answers that 'to repeatedly perform *vijjā* in the same place' means the performing of *vijjā* does not progress. It stands still. To perform *vijjā* without calculation and multiplication is beneficial to the black lineage because it makes *vijjā* of the white to be tied to the same spot. The black then may use [the mind of meditator] as the base of receiving and sending its *vijjās*. If the meditator

---

<sup>523</sup> Calculating (คำนวณ *kham nuan*).

enters and stands still at the most refined of the primordial *dhātu*, it is detrimental for the black because the primordial *dhātu* will use his/her stillness to benefit the white lineage.

35. The thirty-fifth explains the meanings and features of many elements<sup>524</sup> such as the inserter, sender and commander. They exist inside each other and work connectedly.<sup>525</sup> Here, the text also describes the meanings of the battling *vijjā*, the working *vijjā*, the inspecting *vijjā*, past, present and future of the black.<sup>526</sup>

36. The thirty-sixth provides the reason why the meditator has to follow and retrieve the head of *kaet* (*hua kaet*), the body and *dhātudhamma* cut by the black. The text says that while performing *vijjā*, the meditator has to distill his *kaet* of *dhātudhamma* to be always clean. He/she also has to follow and retrieve the head of *kaet*, body and *dhātudhamma* that the black cut them in order to reduce his/her power. The black takes them to perform *vijjās* of *hum*, *khlueap*, *aoep*, *aap*, *suem*, *sap*, *pon* and *pen*. It then sends them to control the meditator again. The reason why he/she has to follow and retrieve them is to prevent the black, to cut his/her power and to control him. When he/she has retrieved the parts that have been cut, he/she has to distill them to be clean in order to prevent the black *vijjā* coming inside these parts again.

37. The thirty-seventh explains that the sub-gathering area and the main-gathering area refer to the establishment of *vijjā* of governing. For example, the *kāma* realm has the governor at the centre of the realm. It always governs and takes care of the realm. The *rūpabrahma* and *arūpabrahma* realms also have the governor at the centre of the realm. The one which establishes *vijjā* of governing abides in each realm is called ‘the sub-gathering area’. The governor of all three realms is called ‘the main-gathering area’. The governor of all three realms is also ‘the sub-gathering area’ because there is the governor

---

<sup>524</sup> The inserter, the sender, the commander, the controller, the governor, the great governor and the heart of the great mechanism (*khrueng*) of the great governor.

<sup>525</sup> See D5. p. 29.

<sup>526</sup> See D5. pp. 29-30..

of *nipphan*, *phopsam* and *lokan* which is called ‘the main-gathering area’ too. In other words, the bigger area of the government is the main gathering area. The smaller area of government is the sub-gathering area.

38. The thirty-eighth confirms that the human body is *dukkha*, the *dibba* body is *samudaya*, the *rūpabrahma* and *arūpabrahma* body are *nirodha*, and *dhammakāya* is *magga*. However, it also notes that the consideration of the four noble truths given by Master Sot, ‘*The Manual of the Abbot*’ indicates that all four elements exist in all bodies from human to *arūpabrahma*.

39. The thirty-ninth explains the features of *dhātudhamma* and the method for separating and multiplying them. *Dhātu* is composed of earth, water, wind, fire, *viññāna* and space. *Dhamma* is more refined than *dhātu* and exists inside *dhātu*. The separation of *dhātu* is to separate all *dhātus* to be earth, water, wind, fire, *viññāna* and space again and again. The multiplication of *dhātudhamma* is to separate them countless times. Thereafter, they must be distilled and melted to be clean. The meditator is able then to gain the benefit from the separation and multiplication of *dhātudhamma*.

40. The fortieth mentions that the merit and demerit is one kind of *dhātudhamma*. The white comprises the merit and the black comprises demerit. However, the meditators at that time in the Paknam temple did not reach their original source yet. So, the text says the *Vd* practitioners now are trying to reach the origin of the merit and the demerit.

## 5. Questions and answers 41-49

41. The forty-first provides the method for preventing the black to extinguish, control and lead the meditator’s cognition and *ñāna*. The meditator has to perform *vijjā* at the top status of cognition, *ñāna*, cognition of enlightenment in *nirodha* of the primordial *dhātu*. When he (the primordial *dhātu* Buddha) knows, he will help him/her sending the [special] human body to pass more quickly than *vijjā*, the black inserts in order to

extinguish, control and lead his/her cognition and *ñāṇa*. Also he/she has to distill them to be always clean. This prevents the black leading.

42. The forty-second explains the method for making the centre of the primordial *dhātu* clean when the meditator requires it to do something. When the centre of the primordial *dhātu* is unclean, the mediator wishes the special human body to be the *atsanithatkrot* (the bolt of acid element) in order to eradicate and melt it so that it becomes clean. Thereafter, he/she asks the primordial *dhātu* and asks the next primordial *dhātu* to do such a thing again and again until reaching the primordial *dhātu* which is clean without being distilled. As a result, this method is effective.

43. The forty-third is about the method for performing *jhānasamāpatti* in *vijjā*. Firstly, the meditator performs the *jhāna* practice in order to perform the practice of extinguishing from the crude to the most refined status. The aim is to know and to see in the refined status. Thereafter, he/she uses his/her *dhātudhamma*, with which he/she has performed *vijjā* to pass it, to perform *jhāna* because he/she has to pass through the crude status in order to know and see the refined status. Thus, he/she will be able to destroy the refined *vijjā* of the black.

44. The forty-fourth explains the reason and the purpose of counting the age of *dhātu* and *pāramī*. The text says that it causes the meditator to increase the ability of calculating *vijjās* more quickly and powerfully. The meditator cannot count other things because it causes him/her to be slower and weaker than the black.

45. The forty-fifth addresses the long question:

While performing *vijjā*, we have to distill the *dhamma* sphere, seeing, memory, thought and cognition, *dhātudhamma*, the bodies from the crudest to the most refined status, [the bodies in ] the sets of *thao*, *ton*, *chut* and *chan* etc. to be clean. After they are clean, do we have to distill the crude body to be clean or calculate

it until reaching the most refined status of *dhātudhamma* or not? Do we have to completely establish the plan of *vijjā*<sup>527</sup> of the white lineage?<sup>528</sup>

The answer is that when the meditator is distilling them to be totally clean, he/she has to completely establish the ‘plan of *vijjā*’ of the white into all centres, all parts, all *āyatana*s and all *dhātudhammas* in order to eliminate the opportunity that the black might use in order come inside the white and establish its plan.

46. The forty-sixth confirms that the connecting of all colours, lines, lineages and members should be performed after the *het* is clean. After the meditators distilled (*het*) to be clean thoroughly, the meditator enters inside to perform the refinement at the top status of cognition, *ñāṇa* and cognition of enlightenment in *nirodha* of the primordial *dhātu*. Thereafter, he connects all colours, lines, lineages and members. This makes their refinement reach the same level. Their cognition and seeing are quickly identical and stronger. This protects all parts of [*dhātudhamma* of the meditator] to be the base of the black.

47. The forty-seventh describes the difference of the head of *amnat-sitthi*’ and ‘the head of *kaet*’. *Kaet* is more refined than the head of *amnat-sitthi*. It exists inside the head of *amnat-sitthi*. It is more holy than *amnat-sitthi*.

48. The forty-eighth clarifies the meaning of the phrase ‘*thoiphuet-makoet* [30]’ that it means to share some part of *dhātudhamma* to be reborn. It does not use all parts of crude and refined status. Some of the crude part and the refined part are separated. This is called ‘full retreat (*thoi phuet*)’ or ‘the separation of the parts (*baeng phak*)’.

49. The fourth-ninth explain the meaning of the primordial *dhātu* and *dhamma*. It refers to the part composed to be ‘the primordial *dhātu*’. That part is called ‘*dhātudhamma*’.

---

<sup>527</sup> The plan of *vijjā* (แผนผังวิชา *phaen phang wicha*).

<sup>528</sup> D5. p. 35.



Saying *dhātudhamma* of the primordial *dhātu* refers to *dhātudhamma* which is very old and more refined than *dhātudhammas* of the middle *dhātu* and final *dhātu*.

## **Conclusion**

This chapter studies the concepts of *Vd* found in *The Extraordinary Path and Result Volume 3*. The text importantly presents the tactics and strategies for performing *Vd* at the advanced level at the beginning. Thereafter, the forty-nine questions and answers of the *Vd* are presented. These questions are answered and written by Phrabhawanakosonthera (Wira Guttamo Bhikkhu), the Vice Abbot and the head of meditation department, based on his study of *Vd* from Master Sot. Clearly, the questions and answers aim to eliminate doubts in the advanced meditation practice primarily presented in *The Extraordinary Path and Result Volume 1* and *2*. The text presents many esoteric teachings which are not found in other meditations including the esoteric language and unique technique of practices. However, its content still relates to doctrines as found in the mainstream tradition such as the structure of the universe. The greatest difference between the teachings of *Vd* in this text and those of the mainstream tradition relate to the ultimate aim of the practice. That is, in the mainstream tradition, the practices aim to eliminate self impurities; while, *Vd* aims to eradicate the one who creates impurities such as *avijjā* and *kilesas*. This is believed to be the permanent solution for human beings and other beings existing in the super cosmic realm.

## Chapter 8

### CONCLUSION

This research focuses on presenting the essential elements and the core doctrines of *Vd*. This has been carried out with reference to the particular academic questions raised in the introductory chapter. They are: the exploration of *Vd* elements and doctrines mainly relying on the translation and analysis of the doctrines found in the five primary pedagogical texts translated into English and included in the appendices of this dissertation.

Having identified the omissions in the previous scholarship in the first chapter, the second chapter presented the essential elements of *Vd* taking account of the complexity and profundity of its doctrines. This is essential for a proper comprehension and to provide a complete picture of *Vd*.

The third chapter is a presentation of the core doctrines found in the elementary text called '*The Path and Result (D1)*' or '*Thang Mak Phon*' compiled by Phrakhru Samana Samathan (Thira Khlosuwan) in 1966 C.E., October, 23<sup>rd</sup>. This pedagogical text was written for practitioners to use when they are training to be masters of meditation. This can be seen in the doctrines it presents such as the initial ritual of the practice and the method to pay homage to the Triple Gem, the concepts of *samatha* and *vipassanā* meditation, and the meditation technique, uniquely explained by the esoteric interpretation of *Vd*. My translation of the text is provided in appendix V.

The fourth chapter is a presentation of the core doctrines found in the intermediate text called '*The Manual of the Abbot (D2)*' or '*Khumue Somphan*' (2492 B.E., 1949 C.E.). My translation of this text is presented in appendix VI. This chapter focuses principally on esoteric doctrines divided into thirteen steps. To make the teachings more systematic, I

have grouped these thirteen steps into four sections. This text was not designed for beginners in meditation, but for the masters who were already qualified in the systems of *Vd*. The most important doctrines presented in this text relate to the practice to obtain ‘*jhānasamāpatti*’ after attaining *dhammakāya*. By the means of this, the meditator is able to see the four noble truths and to attain *nibbāna*.

The fifth chapter is a presentation of the core doctrines found in the third text ‘*The Extraordinary Path and Result Volume 01 (D3)*’ or ‘*Witcha Mak Phon Phitsadan Lem Nueng*’ that focuses on advanced esoteric doctrines. There are forty-six different doctrines arranged into five groups from A to E. An English version of the doctrines has never before been revealed in the public domain or even in the academic field. This text was designed for masters in *Vd* only. The text contains a number of esoteric practices which have never been seen before in other Buddhist meditations. The final group contains the most important practices called ‘*Vijjāmaggaphala* or *witcha makphon*’. These practices are highly complicated and require all practices and understandings of the prior practices as found in D1, D2 and D3. My translation of this text is given in an appendix VII.

The sixth chapter a presentation of the core doctrines found in the fourth text ‘*The Extraordinary Path and Result Volume 2 (D4)*’ or ‘*Witcha Mak Phon Phitsadan Lem Song*’. It principally focuses on the most complicated esoteric doctrines containing both intermediate and advanced teachings. Most likely, this text is compiled in order to provide further clarification of some teachings that are unclear in the former text. The doctrines are categorised into four parts: 1) *samathabhūmi*, 2) *vipassanābhūmi*, 3) extraordinary cleaning of *dhātu* and *dhamma*, and 4) extraordinary cleaning of *dhātu* and *dhamma* (continued). The first two parts are clearly presented to discuss some further elements of *samatha* and *vipassanā* not included in the former text. The subsequent two parts present the core of high level practices. The most important doctrine of this text relates to the composition of ‘the special human body’ which is the most important body

used to perform the *vijjās* or practices to battle the *māra* or black lineage. My translation is provided in an appendix VIII.

The seventh chapter is a presentation of the core doctrines found in the final text ‘*The Extraordinary Path and Result Volume 3*’ or ‘*Witcha Mak Phon Phitsadan Lem Sam*’ (2481 B.E., 1938 C.E.). This text is considered to be a text lost after the passing of Sot Bhikkhu. However, it is uncertain whether it is the lost text because the doctrines found in the text are presented in the form of ‘questions and answers’. This is different from the presentation seen in previous texts. The writing style and contents of practices are also different from *The Extraordinary Path and Result Volume 1* and 2. This chapter firstly presents the esoteric doctrines called ‘Tactics and Strategies’ at a high level. Subsequently, forty-nine questions and answers are explained in brief. The full translation of the text is also presented in an appendix IX.

With respects to the two academic questions: 1) what are the essential elements of *Vd* and 2) what are the core doctrines found in its five primary texts?, raised in the introductory chapter of this dissertation, the answers can be provided as follows:

1) The essential elements of *Vd* obtained from the texts studied are composed of at least four important aspects. The first aspect relates to the origin of *dhātudhamma* which provides an understanding of origination of the primary elements: *dhātu* and *dhamma* of beings and everything existing in the universe. The second aspect relates to the cosmological concepts of *Vd*. It provides an understanding of the structure of the realms existing in the super cosmic realms. The third aspect involves with the levels of *Vd* practices. The beginning level aims to attain the *dhammakāya*. The intermediate level aims to realise the truths of life and the advanced level aims to use the ability of the *dhammakāya* to perform the practices for battling *māra*. The final aspect relates to the key elements used to achieve the aims in each level of practice as mentioned. These elements are important for obtaining a proper comprehension of *Vd*. Many of elements

are connected to those existing in Theravada tradition but are interpreted according to the belief of *Vd*.

2) Based on the study and analysis of *Vd*'s five primary texts through the translation process, the core doctrines found in D1 as presented in Chapter 3 are related to the basic practices of *Vd* at the beginning level. This text introduces the ritual method for paying homage to the triple gem, presents the esoteric teaching on distinguishing the *samatha* and *vipassanā* meditation in accordance with the eighteen internal bodies and provides the special technique of meditation. The core doctrines found in D2 as presented in Chapter 4 involve the higher practices for those who have already attained the *dhammakāya*. It introduces 13 steps of practices such as the short path to attainment of the *dhammakāya*, *kaṣiṇa* practice of seeing the realms, *jhānasamāpatti* of seeing the four noble truths and the crudest body to most refined bodies for earning skillfulness of practice as a foundation for performing the practices in the higher level. In the final part of this text, there is an introduction of *Vd* concepts on the characteristics of *nibbāna*. The core doctrines of D3 and D4 as presented in Chapters 5-6 relate to the esoteric practices of *Vd* rooted in the concepts of *samatha* and *vipassanā* meditation but they are interpreted in the ways of the *Vd* practices. Importantly, these texts provide the highest practices by using the ability of the *dhammakāya* to perform the practices for battling with *māra*. Throughout the texts also presented the doctrines which explain the nature of *Vd* such as the origin of the *dhātudhamma* and the structure of the universe. These texts play an essential role for giving the entire picture of *Vd*. The core doctrines found in D5 most likely is a commentary on the doctrines as found in the former texts provided in the form of questions and answers. The doctrines in this text are very helpful for understanding the doctrines of *Vd* in detail.

A complete picture of *Vd* in terms of practice can be summarised as follows. After the meditator has an understanding of the elements of the basic practices, he/she has to attain the *dhammakāya*. Without this, it is impossible to practice higher levels of *Vd*. That is, the meditator has to unify the spheres of mind as one or to stop the mind on a single point

until attaining the *pathamamagga* sphere. It is then necessary to see the inner spheres and 18 bodies in both mundane and supra-mundane states. By the means of this attainment, the meditator will be able to practice the *jhānasamāpatti* and *kaṣiṇa* which are the basic performance of higher *vijjās* or practices presented in D2-5. This process is uniquely interpreted and cannot be found in any other tradition. Nevertheless, many doctrines of *Vd* are partly connected to those found in Theravada tradition such as the practices of the 5 *khandhas*, 12 *āyatanas*, 18 *dhātus* and so on. Although their interpretation is different, it can be said that the *Vd* is ‘the esoteric Theravada meditation’ discovered by Sot Bhikkhu.

There are some difficulties concerning the translation that should be noted. First, as the texts, particularly D3, D4 and D5 contain a number of Thai esoteric terms or words used in advanced meditation practices such as *kaetkrot* or *lalai* etc., the clear meanings of these terms or words are not provided in the text. Based on my consultation with some *Vd* masters in my fieldwork, these terms or words are not allowed to be revealed because it may cause misunderstanding for beginners. It is said that it is better for the practitioners to see and understand them for themselves. I hope future research will illuminate this area.

Second, in regards to my translation of the five primary texts, it has been done in the English language version only due to the limited time. Undoubtedly, the translation can be further improved in the aspects of its quality and accuracy. I therefore propose to conduct the project for improving the translation of the texts into two languages: Thai and English, and three scripts: Thai, English and Thai in Roman scripts in the coming academic years.

Third, this dissertation presents the core doctrines mostly found in five primary texts of *Vd* through the translation process of the texts as mentioned above. However, there is another text called ‘*The 69 sermons of Phra Mongkhonthepmuni (Sot Chanthasaro Bhikkhu)*’ which contains a vast amount of doctrines regarding to *Vd*. This text is a useful

resource for understanding the relationship of *Vd* and the teachings found in the mainstream tradition. However, it has not been completely translated from Thai to English. I hope future research will illuminate this area.

Finally, as this dissertation focuses primarily on the study of the elements and core doctrines of *Vd* in the light of the five primary texts it is desirable that, in future, more support be gathered from the study of the traditional Theravada *tipiṭaka* and its commentaries and from relevant evidence existing in other traditions.

## **Appendices**



## Appendix I

### The Royal Thai General System of Transcription (RTGS)

Consonants			Vowels	
Letters	Initial position	Final Position	Letter	Romanization
ก	<i>k</i>	<i>k</i>	-ะ, -็, ร์ (with final), -า	<i>a</i>
ข ขก กข	<i>kh</i>	<i>k</i>	ร์ (without final)	<i>an</i>
ง	<i>ng</i>	<i>ng</i>	-งา	<i>am</i>
จ	<i>ch</i>	<i>t</i>	-ฉิ, -ฉี	<i>i</i>
ฉ ช	<i>ch</i>	<i>t</i>	-ฉี, -ฉี	<i>ue</i>
ซ	<i>s</i>	<i>t</i>	-ซุ, -ซุ	<i>u</i>
ฌ	<i>ch</i>	-	เ-ะ, เ-็, เ-	<i>e</i>
ญ	<i>y</i>	<i>n</i>	เ-ะ, เ-	<i>ae</i>
ฎ	<i>d</i>	<i>t</i>	โ-ะ, -, โ-, เ-าะ, -อ	<i>o</i>
ฏ	<i>t</i>	<i>t</i>	เ-อะ, เ-ฉิ, เ-อ	<i>oe</i>
ฐ ฑ ฒ	<i>th</i>	<i>t</i>	เ-็ช, เ-็ช	<i>ia</i>
ณ	<i>n</i>	<i>n</i>	เ-็ช, เ-็ช	<i>uea</i>
ด	<i>d</i>	<i>t</i>	-อ่า, -อ่า, -า-	<i>ua</i>

ด	<i>t</i>	<i>t</i>	ไ-, ใ-, -อื, ใ-อ, -าอ	<i>ai</i>
ถ ท ฐ	<i>th</i>	<i>t</i>	ไ-, -าอ	<i>ao</i>
น	<i>n</i>	<i>n</i>	-อื	<i>ui</i>
บ	<i>b</i>	<i>p</i>	ไ-อ, -ออ	<i>oi</i>
ป	<i>p</i>	<i>p</i>	ไ-อ	<i>oei</i>
ผ	<i>ph</i>	-	ไ-อื	<i>ueai</i>
ฝ	<i>f</i>	-	-าอ	<i>uai</i>
พ	<i>ph</i>	<i>p</i>	-อื	<i>io</i>
ฟ	<i>f</i>	<i>p</i>	ไ-อื, ไ-อ	<i>eo</i>
ภ	<i>ph</i>	<i>p</i>	แ-อื, แ-อ	<i>aeo</i>
ม	<i>m</i>	<i>m</i>	ไ-อื	<i>iao</i>
ย	<i>y</i>	-		
ร	<i>r</i>	<i>n</i>		
ฤ	<i>rue, ri, roe</i>	-		
ฤๅ	<i>rue</i>	-		
ล	<i>l</i>	<i>n</i>		
ฤๅ	<i>lue</i>	-		

ก	<i>lue</i>	-		
ว	<i>w</i>	-		
ศ, ษ, ส	<i>s</i>	<i>t</i>		
ห	<i>h</i>	-		
พ	<i>l</i>	<i>n</i>		
ธ	<i>h</i>	-		

## Appendix II

### Pali transcription of the dictionary of Buddhism by P.A. Payutto

อ	อา	อิ	อี	อุ	อู	เอ	โ		a	ā	i	ī	u	ū	e	o
ก	ข	ค	ฆ	ง					k	kh	g	gh	ṅ			
จ	ฉ	ช	ฌ	ญ					c	ch	j	jh	ñ			
ฎ	ฐ	ฑ	ฒ	ณ					ṭ	ṭh	ḍ	ḍh	ṇ			
ด	ถ	ท	ธ	น					t	th	d	dh	n			
ป	ผ	พ	ภ	ม					p	ph	b	bh	m			
ย	ร	ล	ว	ส	ห	ฬ	อ์		y	r	l	v	s	h	l	ṃ,ṃ,ṇ

## Appendix III

### Lists of Illustrations

#### Chapter 1:

- Illustration 01      The front page of “*The Path and Result*” / p. 21
- Illustration 02      The front page of “*The Manual of the Abbot*” / p. 22
- Illustration 03      The front page of “the Extraordinary Path and Result V. 1” / p. 23
- Illustration 04      Illustration of ‘*Thattham*’ (*dhammadhātu*) Origin / p. 24
- Illustration 05      The front page of “the Extraordinary Path and Result V. 2” / p. 25

#### Chapter 2:

- Illustration 01      The rise of *thattham* / pp.39-40
- Illustration 02      The structure of *thattham* / p. 41
- Illustration 03      The super-cosmic realms of ‘*thattham*’ / p. 43
- Illustration 04      Flower of Kadam tree / p. 44
- Illustration 05      The structure of ‘the Super Comic Realm’ / p. 45
- Illustration 06      Structure of the Sub-Realm / p. 49
- Illustration 07      Structure of the ‘*Phopsam*’ / p. 50
- Illustration 08      The structure of the ‘*Kammaphop*’ / p. 50
- Illustration 09      Location of the our world inside the ‘*Kammaphop*’ / p. 51
- Illustration 10      The ‘*khruelang rap songs*’ in each realm / p. 52
- Illustration 11      The *khruelang* in the human body’s original birth sphere (or the sphere of origination of birth), the text states that the ‘*khruelang*’ has its own heart. In the heart of the ‘*khruelang*’, there is the controller of the ‘*khruelang*’. Within the heart of the controller of the ‘*khruelang*’, there is the ‘*khruelang*’ again. / p. 53
- Illustration 12      Levels of *Vd* / p. 59
- Illustration 13      The vertical line from the Adam’s apple to the lateral malleolus / p. 61
- Illustration 14      ‘*Khubanlang*’ meditation posture / p. 62

Illustration 15	The seven bases of the mind / p. 63
Illustration 16	The five centres at the 7 <sup>th</sup> base of the mind / p. 65
Illustration 17	The size of the Canna's seed is used to compare the size of the mind fitting into in <i>parikammanimitta</i> . It has the same size as the crystalline lens of the eye. / p. 67
Illustration 18	Comparison of the sizes of the parts of the eye to the sizes of seeing ( <i>hen</i> ), memory ( <i>cham</i> ), thought ( <i>khit</i> ) and cognition ( <i>ru</i> ) spheres / p. 73
Illustration 19	The spheres of the cognition and the thought floating in the water pad inside the memory sphere. These spheres are in the physical heart and they can be seen by the refined eyes only. / p. 74
Illustration 20	The locations of the four spheres; seeing, memory, thought and cognition of the mind / p. 76
Illustration 21	The image indicates the moment when the <i>dhamma</i> sphere making the human body possible floats from 'sip' at the sixth base up to the <i>sun</i> at the centre of the seventh base. This is called 'entering the <i>sip</i> and <i>sun</i> '. / p. 77
Illustration 22	The diagram of eighteen bodies / p. 79
Illustration 23	The crude human body / p. 80
Illustration 24	The refined human bodies / p. 81
Illustration 25	The crude <i>dibba</i> bodies / p. 81
Illustration 26	The refined <i>dibba</i> bodies / p. 82
Illustration 27	The crude <i>rūpabrahma</i> body / p. 83
Illustration 28	The refined <i>rūpabrahma</i> body / p. 83
Illustration 29	The crude <i>arūpabrahma</i> body / p. 84
Illustration 30	The refined <i>arūpabrahma</i> body / p. 84
Illustration 31	The <i>dhamma</i> body / p. 85
Illustration 32	The image of the <i>dhammakāya</i> as found in the D5 / p. 85
Illustration 33	The structure of the original birth of <i>dhātudhamma</i> / p. 96
Illustration 34	Systems of bodies / p.97
Illustration 35	The method for counting of the inner bodies / p. 99
Table 01	18 bodies of the Dhammakaya Meditation / p. 88
Table 02	The table indicates the elements existing in the original birth at the centre of the <i>dhamma</i> sphere that makes human body possible. / p. 93

**Chapter 3:**

Table 01 Levels of *Samatha* and *Vipassanā* meditation in *Vd* / p. 118

**Chapter 4:**

- Illustration 01 The process for attaining the *dhammakāya* through four *dhammānupassanāsati* spheres / p. 121
- Illustration 02 The image of *jhāna* / p. 124
- Illustration 03 The diagram of eight *jhānasamāpattis* / p. 125
- Illustration 04 The rise of *arūpajhāna* / p. 126
- Illustration 05 The spheres of birth, ageing, illness and death / p. 128
- Illustration 06 The spheres of *samudaya* / p. 130
- Illustration 07 When the sphere of *nirodha* appears, the *samudaya* sphere gradually disappears. / p. 131
- Illustration 08 The spheres of the path (*magga*) / p. 133
- Illustration 09 The inner ten *kaṣiṇas* / p. 138
- Illustration 10 The structure of *duang bun*, *duang bap* and *duang mai bun mai bap* / p. 148

**Chapter 5:**

- Illustration 01 The structure of the *dukkha* sphere / p. 161
- Illustration 02 The structure of the *samudaya* sphere / p. 162
- Illustration 03 The structure of the *nirodha* sphere / p. 163
- Illustration 04 The structure of the *magga* sphere / p. 164
- Illustration 05 The structure of the mind and *anusayas* / p. 172
- Illustration 06 Elimination of *anusayas* / p. 173
- Table 01 Categories of the practices / p. 184

**Chapter 6:**

- Illustration 01 The cavity of the nerve centre at the centre of the head / p. 194
- Illustration 02 At the end of the fallopian tube, there is the egg, which the text calls 'blood gland'. It is the point that the coming to take birth body stays after moving from the centre of the 'father to be' body. / p. 195

Illustration 03	The images of the seven <i>ratanas</i> / p. 203
Illustration 04	<i>Khrueang</i> is inside the <i>mnk</i> 's original birth. The text mentions that <i>khrueang</i> has its own heart. In the heart of <i>khrueang</i> is the controller of <i>khrueang</i> . Within the heart of the controller of <i>khrueang</i> is <i>khrueang</i> again. / p. 211
Illustration 05	The six colour radiances of the primordial <i>dhātu</i> of human / p. 223
<b>Appendix IV:</b>	
Illustration 01	Images obtained from Newell's work, page 257/ p. 276
Illustration 02	The Image from Sritongon's thesis 'คำสอนเรื่องการสร้างบารมีของวัดพระธรรมกาย ( <i>Kham son rueang kan sang barami khong wat thammakai</i> , page 86) / p. 278
Illustration 03	The picture used by Newell [Left] does not come from the dissertation of Sritongon because the original picture in Sritongon's thesis [Right] looks different from the one used by Newell. For example, it can be seen by noticing the line pointing to the fourth base in both pictures: in both Sritongon's and Newell's versions. Also, close examination of the face of the Buddha image reveals subtle differences in both figures. / p. 280
Illustration 04	The sixth illustration from Sritongon's thesis on the same page [p.86] which clearly shows that the bases of the mind in <i>Dhammakāya</i> meditations [Left] and Suk meditation [Right] are different. / p. 280
Table 01	Comparison between the nine bases of Suk's meditation system and the seven bases of Sot's system / p. 281



## Appendix IV

### Identifying the academic problem in Newell's work

This section is a discussion of the academic problem found in Newell's work. The argument found in Newell's work critically claims that a discovery of *Vd* is an adaptation of what was once a dominant meditation tradition, preserved by the forest order. That is to say, that it is not one rediscovered as *Vd* by Sot Bhikkhu.<sup>529</sup> Newell's work presents two important pieces of evidence: 1) historical connection and 2) an analysis of the similarities in meditation practices.

In regard to the historical link between the former Tantric Theravada tradition and the founder of *Vd*, Newell mentions in her fieldwork, 2005-2006, that she had approached a 93 year-old monk who, at that time, was living in Wat Ratchasiththaram where Sot Bhikkhu used to live, and where he studied the meditation before his reported discovery of *Vd*. In order to support this hypothesis, the work presents the outcome of its fieldwork investigation that:

I soon established that this monk had arrived at the temple about 20 years after Sot announced his "rediscovery", at the time in which Sot was an abbot of Wat Paknam and building his reputation there. The monk confirmed that Sot had studied and visited the temple, explaining that he had rowed there along the *klong* (river). It was the opinion of this monk that Sot had adapted Suk Kai Theuan's method in terms of the bases in the body, the use of visualisation, *kasiṇa*, *nimitta* and the *mantra sammā araham*. Sot had, I was told, made two errors, and though he studied at the temple for a number of years, he had not understood the system properly...<sup>530</sup>

However, the testimony of this monk is unclear. That is, in the content of Newell's dissertation, he does not present adequate evidence to support his opinion. This leads to a number of questions. For example, coming to the temple *20 years* after the Sot's

---

<sup>529</sup> Newell. *op.cit.*, p. 15.

<sup>530</sup> *Ibid.*, pp. 261-2.

announcement of his meditation technique, the monk may not be able to confirm an incident which happened over the learning period of Sot. There are also no reports of Sot's meeting and no referred sources. There is also a question of bias. According to the work, the monk further criticises Sot by stating that:

His understanding of *nibbāna* as *attā*, non-conditioned, was incorrect and not the teaching of Wat Ratchasittharam of the broader tradition. Sot had also taken only the lower levels of Suk's teaching, using only the *samatha* and lower levels of *vipassanā*. Sot had left before his training was complete. Sot, then, was teaching a simplified version of a tradition he did not even fully understand, and which was not effective as Suk's method.<sup>531</sup>

Again, the monk here does not provide reasons why Sot's meditation is oriented around *samatha* and only covers the lower levels of *vipassanā*, or, when Sot left without finishing his training.

After a study of Mettanando's work "Meditation and Healing in the Theravada Buddhist Order of Thailand and Laos", Newell determines that Tantric Theravada meditation or *yogāvacara* tradition, in particular Suk Kai Thuean's meditation system, is the origin of *Vd*. Also, by simply referring to the same points made by the old monk at Wat Rachasittharam, Newell concludes that:

Yet I have shown he [Sot Bhikkhu] adapted a form of traditional Thai meditation teaching and effectively re-branded it with the impersonal title "*Vijjādhammakāya*"<sup>532</sup>

She explains that both meditation practices are similar due to their agreement about the bodily bases, using the *mantra* '*sammā araham*' and *nimittas* or visualising an object.<sup>533</sup>

Both recognise the location of the same bases in the body. Both make use of the *sammā araham* *mantra*. They also share the use of *nimittas*.<sup>534</sup>

---

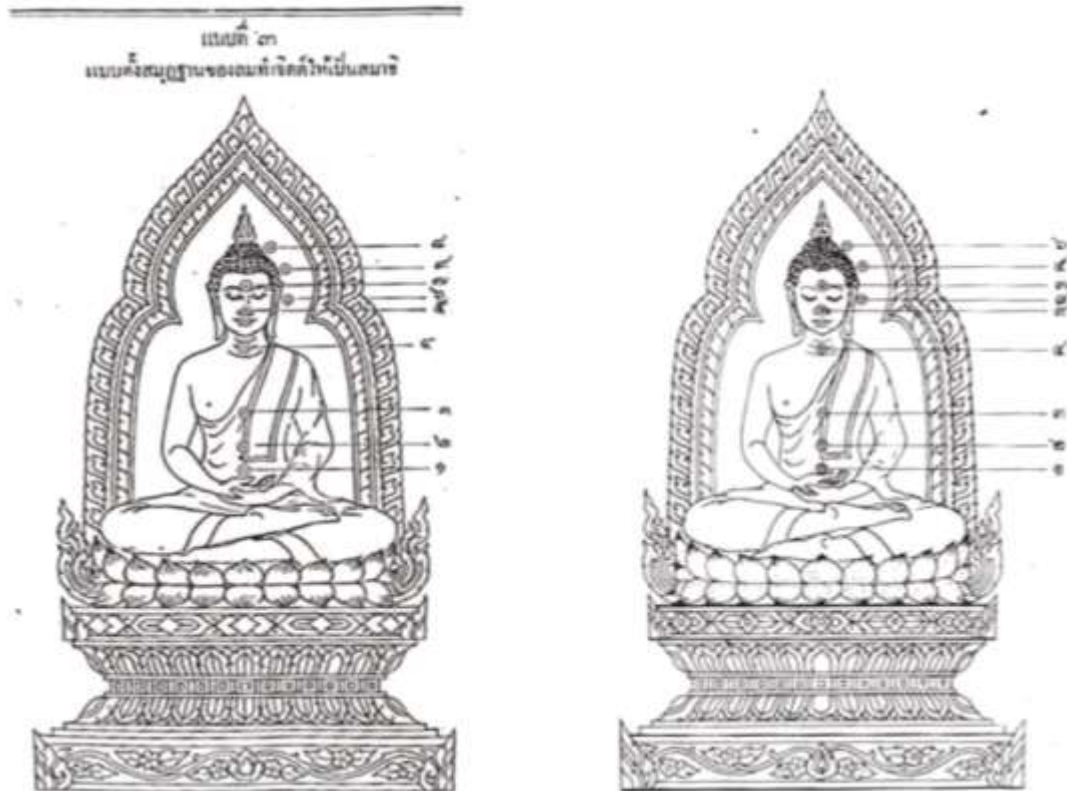
<sup>531</sup> Ibid., p. 262.

<sup>532</sup> Ibid., p. 270.

<sup>533</sup> Ibid., pp. 256-7.

<sup>534</sup> Ibid., p. 256.

In order to confirm this argument, Newell presents a comparison between the two illustrations explaining the bases of the mind in Suk's and Sot's meditation. [See the illustration 01 below]



**Illustration 01:**

Images obtained from Newell's work, page 257

By referring to Sritongon's thesis, Newell explains that:

Left: map of the bodily bases as found in the Suk Kai Theuan system (as reproduced in Chai Yasotharat text) Right: map of the bodily bases as found in the Dhammakaya system, here represented by Wat Dhammakaya's คำสอนเรื่องการสร้างบารมีของวัดพระธรรมกาย (*Kham son rūang kām sāng bāramī khōng wat thammakāi*)<sup>535</sup> (page 86). The correspondences are clear.<sup>536</sup>

Then, she concludes that:

<sup>535</sup> This Thai to Latin alphabet transcription system is directly quoted from Newell's work.

<sup>536</sup> Ibid., p. 257.

... I show two different illustrations of the bodily bases, one from Suk's system (from the *Yasōtharat* text) and from Sot's, which shows clearly the borrowing of Sot's Dhammakaya from Suk's system.<sup>537</sup>

Based on the literature review of this dissertation, the two illustrations referred to above by Newell are the same illustrations found in the Suk meditation text.

Firstly, Newell correctly says that the left illustration is a map of the bodily bases found in Suk Kai Thuean system reproduced in Chai Yasotharat text. Secondly, she incorrectly states that the right illustration is a map of the bodily bases found in the Dhammakaya system [See quotation above]. This explanation is erroneous. Indeed, the left illustration is the one used in the Suk Kai Thuean system as reproduced in the Chai Yasotharat text on page 384.<sup>538</sup> However, the right picture which Newell insists that it is used in Dhammakaya meditation is false. Sritong-on's thesis, published by Dhammakaya temple 'คำสอนเรื่องการสร้างบารมีของวัดพระธรรมกาย (*Kham son rueang kan sang barami khong wat thammakai*)<sup>539</sup>, (page 85), states

<sup>537</sup> Ibid., p. 257.

<sup>538</sup> "หนังสือพระสมถวิปัสสนาแบบโบราณ." edited by พระมหาโชติปิฎโก (ชัย ชัยธรรมรัตน์). กรุงเทพฯ: วัดบวรนิเวศ, 1936, p. 384.

<sup>539</sup> The translation of its Thai title of Sritong-on's work is 'Wat Phra thammakai's Teachings on Perfection [Pali: *pāramī*] fulfilment'. Its purpose is to look into *Wat Phrathammakai's* teachings on perfection fulfilment in terms of concepts, approaches and related activities in order to analyse and determine that whether or not they correspond to the teachings in *Theravāda* Buddhist texts. The analysis is also carried out in relation to the conceptual scope of sociological religion. The documents used in this study are: the Wat [temple]'s teachings on *pāramī*, Buddhist teachings about *pāramī* in the *Tipiṭaka* and commentaries and writings of various personal views about *pāramī*, especially views that disagree with the teachings of the Wat. The thesis is divided into five chapters. Chapter 01 introduces the outline, purposes, scope and significances of the thesis. Chapter 02 presents concepts of *pāramī* fulfilment in *Theravāda* Buddhist tradition such as meaning of *pāramī*, *pāramī* in *Tipiṭaka* and *pāramī* in commentaries. Chapter 03 introduces the concepts of *pāramī* fulfilment according to the teachings of Wat Phra *Dhammakaya*. It firstly presents an introduction of the history of the temple, its understanding of *pāramī*, *pāramī* fulfilment, activities involving *pāramī* fulfilment, problems and difficulties of the temple. Chapter 04 presents an analysis of the teachings and activities involving the temple's approach to *pāramī* fulfilment. An analysis is carried out by referring to *Tipiṭaka*, its commentaries and associated socio-religious perspectives. In this chapter, there is also a small paragraph that mentions similarities between Dhammakaya meditation system and 'Book of Buddha's Radiated Light Theory of Supreme Knowledge in regards to *Samatha* and *Vipassanā* Meditation over Four Eras' edited by Phramaha Chai Yasotharat (pages 85-86). Chapter 05 provides a conclusion to the research, which suggests that the teachings on *pāramī* fulfilment of Wat Phra *Dhammakaya* are corresponded to *Theravāda* Buddhist teachings.

สำหรับฐานที่ตั้งของใจ ของสำนักวัดพระธรรมกาย ดังภาพที่ ๔ ในบทที่ ๓ นั้น ก็มีใช้ของใหม่ในพุทธศาสนาเถรวาท เพราะมีคัมภีร์โบราณเกี่ยวกับการทำกาวานาคัมภีร์หนึ่ง ชื่อ “แบบตั้งสมุฏฐานของลมทำจิตศึให้เป็นสมาธิ” ก็สอนถึงฐานที่ตั้งของใจเช่นกัน ดังภาพที่ ๕<sup>540</sup>

In regard to the bases of the mind of *Phra Thammakai* temple shown in picture 04, chapter 3, it is not new in Theravada Buddhism because there is an old text on meditation called “the pattern of the bases of the respiration causing the mind to concentrate” which also teaches the bases of the mind as shown in picture 05.

Thereafter, Sritong-on’s thesis provides the following illustrations on page 86:



#### Illustration 02:

The Image from Sritongon’s thesis ‘คำสอนเรื่องการสร้างบารมีของวัดพระธรรมกาย (*Kham son rueang kan sang barami khong wat thammakai*, page 86)<sup>541</sup>

Sritongon, Sorakan. “*Kham son rueang kan sang barami khong Wat Phrathammakai* (Thai).” Master Degree Thesis, Chulalongkorn University, 2005.

<sup>540</sup> Ibid., p. 85.

<sup>541</sup> Originally, on page 86 of Sritong-on’s thesis there is no English translation of the Thai sentences. I have provided the English translation.

The description under image 05<sup>542</sup> of Sritongon's thesis [see the first picture in Illustration 02 above] mentions that “ภาพที่ ๕ ฐานที่ตั้งของใจ ตามแบบคัมภีร์โบราณ.”<sup>543</sup> This is translated as “image 05: bases of the mind according to the old text”. The expression ‘old text’ in Sritong-on's thesis clearly refers to the work of Phramaha Chai Yasotharat “*Nangsue Phuttha-rangsi-Thrisadi-Yan wa duai Samatha lae Wipassana-Kammathan Siyuk*”.<sup>544</sup> It is obvious that the right hand picture does not belong to Dhammakaya system, but is the same illustration as the one on the left side, which is obtained from the Suk meditation system. Accordingly, Newell presents the wrong evidence to support her argument by basing it on the illustrations from the Suk meditation and wrongly concludes, on the strength of this, that Dhammakaya meditation borrows the bodily bases from the Suk meditation system.

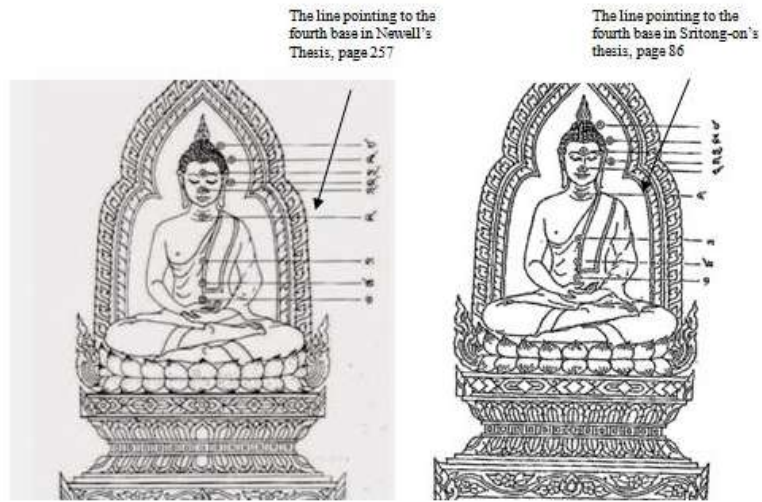
The picture used by Newell does not come from the thesis of Sritongon because the original picture in Sritongon's work is different such as the lines pointing to the fourth base in both pictures: in both Sritong-on's and Newell's versions. The length of the line is not equal. Both images generally are similar. However, having looked closely at the details, there are differences in the figures of the Buddha as well as in the decorations of the bases. Alternatively, the picture may have been edited before its inclusion in Newell's work. [See: Illustration 03 below]

---

<sup>542</sup> Ibid., p.86.

<sup>543</sup> Ibid.

<sup>544</sup> Ibid., p. 85: See the footnote where Sritong-on refers to the work of Phramaha Chai Yasotharat “*Nangsue Phuttha-rangsi-Thrisadi-Yan wa duai Samatha lae Wipassana-Kammathan Siyuk*”, page 293-295.



**Illustration 03:**

The picture used by Newell [Left] does not come from the thesis of Sritongon because the original picture in Sritongon's thesis [Right] looks different from the one used by Newell. For example, it can be seen by noticing the line pointing to the fourth base in both pictures: in both Sritongon's and Newell's versions. Also, close examination of the face of the Buddha image reveals subtle differences in both figures.

Besides, Newell does not use the sixth image from Sritongon's thesis on the same page [page 86] which clearly shows that the bases of the mind in both meditations; Dhammakaya and Suk, are different. [See: Illustration 04 below]



**Illustration 04:**

The sixth illustration from Sritongon's thesis on the same page [p.86] which clearly shows that the bases of the mind in Dhammakaya meditation [Left] and Suk meditation [Right] are different.

Sot mentions seven bases of the mind [Left aspects, illustration 06], while Suk presents nine bases in the body [Right aspects, illustration 06]. This could be because it was Newell's intention to hide the point that the bases of the mind used in both Suk's and Sot's systems are different, or overlook this critical point of view. The differences in the two meditations can be seen in the table below:

Base	Nine bases of Suk meditation system <sup>545</sup>	Seven bases of Sot meditation system <sup>546</sup>
1	Lower space surface ( <i>atsadākāt bueang tam</i> )	Nostril (Right for male and left for female)
2	A finger-breath above navel ( <i>bōn nābhī niw nueng</i> )	Corner of the eye
3	Chamber of the heart ( <i>hōng hathai watthu</i> )	Centre of the head
4	Chamber of the throat ( <i>hōng samut khō klouang</i> )	Roof of the mouth
5	Lower back of the head ( <i>khōtraphū thai thōi</i> )	Centre of the throat
6	Upper space surface ( <i>atsadākāt bueang bōn</i> )	The middle of the stomach at the level of the navel
7	Divine centre between the brows ( <i>thippa sūn wāng kiw</i> )	Two finger breadths above the previous point
8	Divine centre between the eyes ( <i>mahā sūn wāng caksu</i> )	-
9	Minor centre, nose-tip ( <i>cunla sūn plāi nāsik</i> )	-

**Table 01:**  
Comparison between the nine bases of Suk's meditation system  
and the seven bases of Sot's system

Furthermore, based on my reading of Mettanando's work and the '*Nangsue Phuttharangsi-Thrisadi-Yan wa duai Samatha lae Wipassana-Kammathan Siyuk*', Suk's meditation has a different aim. It is mainly used for self treatments<sup>547</sup> and for attaining the various stages of meditation. However, it has nothing to do with attaining the enlightened body (*dhammakāya*)<sup>548</sup> as in the Sot's system. Although the text mentions a few notions of '*dhammakāya*', it does not state the clear definitions of '*dhammakāya*' such as its attainment, soteriological purposes and nature.

<sup>545</sup> พระมหาโชติปาณีย์ (ชัช ชลวรรัตน์). *op. cit.*, p. 275.

<sup>546</sup> Newell. *op.cit.*, p. 238.

<sup>547</sup> Mettanando. *op.cit.*, p. 54.

<sup>548</sup> Newell. *op.cit.*, pp. 238-41.



พระโยคาวจรผู้รู้ว่าธรรมกาย ดำรงอยู่ในหทัยประเทศ แห่งสรรพภูต...ท่านจึงตั้งใจเจริญพระวิปัสสนาญาณ เพื่อให้เข้าถึง ธรรมกายเป็นที่พึ่งอันยอดเยี่ยมโดยสิ้นเชิง ถึงสถานอันสงบระงับประเสริฐเที่ยงแท้ เพราะความอเนกของธรรมกายนั้นเป็น “อมตะ”<sup>549</sup>

Phrayokhawachon (Pali: *Yogāvacara*) monk who knows that *Thammakai* exists in the mind of sentient beings...he so intends to practice Wipatsana (Pali: *vipassanā*) knowledge in order to attain *Thammakai* which is the excellent refuge; [he] reaches the true tranquil place because the significance of *Thammakai* is immortal.

Although Newell studied both meditation systems: *dhammakāya* meditation in Chapter 6<sup>550</sup> and the Suk meditation in Chapter 5,<sup>551</sup> the work does not analyse their possible relationship such as similarities of the bodily bases, their usage and positions, and clarification of adopted bases.

Newell claims that the two systems are similar because they use the same ‘*sammā arahamī*’ mantra.<sup>552</sup> However, in Suk’s meditation system, the mantra ‘*sammā arahamī*’ does not appear to be used in the meditation itself. It is presented in the last sentence at the end of the initial chanting.<sup>553</sup> The text mentions slightly different mantras such as “*arahamī*” and “*sammā-samphuttho*” in the section on the ten techniques of recollection (Pali: *anussati*, Recollection, Constant mindfulness).<sup>554</sup>

Let us now turn to the use of in regard to the use of *nimittas* in Mettanando’s work. The Suk’s system as presented in Mettanando’s work does not use the light *kaṣiṇa* in particular; rather, it produces a general diversity of *nimittas* including earth (*paṭhawī*), water (*āpo*), fire (*tejo*), wind (*vāyo*) and the blue (*nīla*).<sup>555</sup> Mettanando does not suggest that the *kaṣiṇa* of light is the only object used with the nine bases of the body; it uses the image of Buddha’s relic instead. Mettanando points out:

<sup>549</sup> พระมหาโศตธิปัญญา (ชัย โสธรรัตน์). *op. cit.*, p. 370.

<sup>550</sup> Newell. *op.cit.*, pp. 238-41.

<sup>551</sup> *Ibid.*, pp. 199-208.

<sup>552</sup> *Ibid.*, p. 256.

<sup>553</sup> พระมหาโศตธิปัญญา. *op.cit.*, p. 252.

<sup>554</sup> Mettanando. *op.cit.*, p. 28 and p. 179.

<sup>555</sup> *Ibid.*, p. 28.

The meditator who has mastered the technique of cultivation of inner peace (*śamatha*) and insight (*wipassanā*) can transfer a well established visualised image which he has cultivated, or any number of the five joys (*pīti*) which he has well cultivated, or the visualised image of the relic of the Buddha (*ong-phra-thāt*) to one of the nine Bases and work according to the specific purpose, for example, for warding off pain and curing diseases.<sup>556</sup>

Moreover, Suk's teaching is not the first in Theravada tradition to include the use of *nimitta* and the light *kaṣiṇa*. Mettanando suggests that this *nimitta* comes from ten *kaṣiṇas* in the *Visuddhimagga* text.<sup>557</sup>

---

<sup>556</sup> Ibid., p. 51.

<sup>557</sup> Ibid., pp. 27-30.

## Appendix V

### TRANSLATION OF THE PATH AND RESULT (D1)

#### Short Method of Meditation

[Page: I]

Sit in the *khubanlang*<sup>558</sup> meditation posture by putting the right leg over the left leg<sup>559</sup>. Put the right hand over the left hand. Make a two *aṅgulī*<sup>560</sup> gap between both of the thumbs by connecting the tip of the left thumb to that of the right index finger, then straighten the body. Measure from the tip of the second toe of the right foot in the middle of the right kneecap<sup>561</sup> and take the lateral malleolus<sup>562</sup> of the right leg as a measuring point. Adjust it to intersect with the vertical line of the Adam's apple<sup>563</sup>.<sup>564</sup> This is the method to straighten the body called *ujukāyaṃ paṇidhāya* [translated as] to straighten the body. *Parimukkhāṃ satīṃ upatṭhapetavā*, be conscious [sati] as if you were facing in all directions. Be conscious, do not be absent-minded. (Similarly to the awakened noble disciples<sup>565</sup>) This is the path<sup>566</sup> of the Buddha and his emancipated disciples [*arahant*]. The consciousness must not lose its focus on the *mantra* [*parikammabhāvanā*] and on the object of meditation [*parikammanimitta*]. They are always connected and are not separated. This greatly affects the capacity or incapacity to meditate. Keep your consciousness to focus on both *parikammas* by mentally chanting *sammā araham*. This is

<sup>558</sup> *Khubanlang* meditation posture (กฐันปลั่ง *khubanlang*).

<sup>559</sup> In the text says ‘เท้าขวาทับเท้าซ้าย *thao sai thap thao khwa*’ which is literally translated as ‘put the right feet over the left feet’. However, based on the meditation posture as shown in the text, no doubt, this expression refers to ‘put the right leg over the left leg.’

<sup>560</sup> Finger (องคุลี *ongkhuli*, Pali: *aṅgulī*), here refers to a phalange. So the word ‘two *aṅgulīs*’ is the length from the distal phalange to the end of the middle phalange.

<sup>561</sup> Kneecap (ลูกสะบ้า *luk-sa-ba*).

<sup>562</sup> Lateral malleolus (ตาตุ่ม *ta-tum*).

<sup>563</sup> Adam's apple (ลูกคาง *luk-khang*).

<sup>564</sup> The vertical line of the Adam's apple is the 90 degree line from the Adam's apple vertically down to the lateral malleolus of the right leg.

<sup>565</sup> The awakened noble disciples (วิชิตาสพ *khi-na-sop*).

<sup>566</sup> The path (ทางไป *thang-pai*).

called *parikammabhāvanā*. Imagine the crystal sign like a clear diamond ball perfectly cut without a cat hair flaw<sup>567</sup>, the same size as the crystalline lens of the eyes, or the same size as the pupil of the eyes, white and as clear-

**[Page: II]**

- as a mirror. Its form is round like a ball which does not contain any flaw. Its surface is perfectly smooth like a *kaiyasit* crystal<sup>568</sup>. This is called *parikammanimitta*. These two *parikammas* cannot be separated. They must be connected in four actions always: standing, walking, sitting and lying down. Do not be absent-minded and keep your focus. When you see the *nimitta* as a clear sphere, stop performing *parikammabhāvanā* and firmly focus at the centre of that sphere. Stop the mind repeatedly<sup>569</sup> at the centre of this sphere. At the centre of that sphere, there is a spot which is clearer than the sphere outside. It has radial light. If the mind does not stop, mentally recite the *mantra sammā araham* a hundred times, a thousand times, and the mind must remain in this spot only. This will be explained later.

*Samatha and Vipassanā* Meditation Teaching  
of Phra Mongkhonthepmuni

(Transcription)

**[Page: 01]**

Now, you all, both ladies and gentlemen, who have devoted your valuable time and come to study [knowledge, practices] in Buddhism. It is the personal important business of Buddhists. Buddhism means the teaching of the Buddha. He teaches worldly beings to

---

<sup>567</sup> The hair of the cat (ขนแมว *khon maeo*). The text uses this word to refer to the flaw of the crystal diamond ball that looks like the hair of the cat.

<sup>568</sup> Holy crystal (ดวงแก้วกายสิทธิ์ *duangkaeo kaiyasit*).

<sup>569</sup> The repetition of stopping of the mind (หยุดโนหยุด *hyut nai hyut*).

avoid bad deeds and to perform good deeds physically, verbally and mentally, and to purify the mind. These three factors are the teaching of all Buddhas in the past, present and future. [They all] similarly insist this principle. Due to this, when you have faith in Buddhism, [you should develop] a good mind according to the goal of Buddhism. As the Pali text says: *dve me bhikkhve vijjābhāgiyā*. Oh Monks, there are two practices. *Katame dve*. What are the two?

**[Page: 02]**

Samatho ca. One is *samatha*, which is calmness [or tranquility]. *Vipassanā ca*, [The other] one is *vipassanā*, which is spiritual insight. *Samatho bhāvito kimatthamanubhoti*. What is the purpose of *samatha* meditation? *Cittaṃ bhāviyati*. [Answer] to make the mind arise. *Cittaṃ bhāvitaṃ kimatthamanubhoti*, what is the purpose of the arising of the mind? *Yo rāgo so pahiyati*. When sexual desire<sup>570</sup> exists in the mind, it is extinguished by *samatha*, (calmness). *Vipassanā bhāvita kimatthamanubhoti*. What is the purpose of insight meditation (*vipassanā*)? *Paññā bhāviyati*. [The answer is] to cause the arising of wisdom. *Yā avijjā sā pahiyati*. When ignorance (*avijjā*) exists in the mind; it is extinguished by the wisdom of *vipassanā*. In Buddhism, these two factors are very important. Now, you have devoted your time to study these two practices: *samatha* and *vipassanā* meditation. *Samatha* is the basic knowledge. All Buddhists must develop the calmness called *samatha*. *Vipassanā* is higher *dhamma*, which means enlightened insight<sup>571</sup>. [So, it is] called *vipassanā*. These two meditations are very profound Buddhist teachings.

**[Page: 03]**

The speaker [Sot Bhikkhu] has studied since his ordination. Since the day after finishing my ordination ceremony in the chapel (*uposatha*), I have studied *samatha* meditation up

---

<sup>570</sup> Clinging to sexual desire (กำหนดอินดี *kam-hnat yin-dī*).

<sup>571</sup> True vision (เห็นแจ้ง *hen chang*).

to the present. Now, I am studying and teaching both *samatha* and *vipassanā*. How many types of *samatha* are there? There are the 40 *samathabhūmis*;<sup>572</sup> 10 *kaṣiṇas*, 10 *asubhas*, 10 *anussatis*, 10 *brahmavihāras*, *āhārepaṭikulasaññā*, *catudhātuvaṭṭhāna* and 4 *arūpajhānas*. These forty [factors] are *samatha* levels. There are 6 factors of *vipassanābhūmi*: 5 *khandhas* (aggregates), 10 *āyatanas* (sense spheres), 18 *dhātus* (elements), 22 *indrīyas* (spiritual faculties), 4 *ariyasaccas* (noble truths) and *paṭiccasamuppada* (dependent origination). These are the [practices] in the levels of *vipassanābhūmi*, therefore, both meditations are called *samathavipassanā*. This is the treatise<sup>573</sup> of Buddhism, which has been used for a long time, yet the *samatha* level that we will study later begins with stopping the mind. If the mind is not stopped, [the practitioner] cannot attain this level. *Samatha* can be translated as calm, stop, still, so we must stop our mind. What is the mind then? The seeing<sup>574</sup>, memory<sup>575</sup>, thought<sup>576</sup> and cognition<sup>577</sup> are combined into a single point. This is called the mind. Where is the mind? It is mentally in the water pad<sup>578</sup> of the heart.

---

<sup>572</sup>*Visuddhimagga* III-XI, gives full direction how to attain full concentration and absorptions (*jhāna* q.v.) by means of the following 40 meditation subjects (*kammaṭṭhāna*):

10 *kaṣiṇa* exercise- these produce the 4 absorptions.

10 *asubha* exercise (loathsome subjects)-these produce the first absorption.

10 *anussati* exercise (Recollections): recollection of the Buddha, *dhamma* and Sangha.

4 *brahma-vihāra* (Sublime Abodes): loving kindness, compassion, altruistic joy and equanimity (*mettā*, *karuṇā*, *muditā*, *upekkhā*).

4 *arūpajhāna*: Immaterial Spheres of Unbounded Space, Unbounded Consciousness, Nothingness, Neither-Perception-Nor Non-perception.

1 *āhārepaṭikulasaññā*: Perception of the Loathsomeness of Food.

1 *catudhātuvaṭṭhāna*: Analysis of the 4 elements.

See Nyanatiloka. "Buddhist Dictionary: Manual of Buddhist Terms and Doctrines." Taiwan: Singapore Buddhist Meditation Centre, 1991. p. 32.

<sup>573</sup> Texts (ตำหรับตำรา *tam-hrap tam-ra*).

<sup>574</sup> Seeing (เห็น *hen*).

<sup>575</sup> Memory (จำ *cham*).

<sup>576</sup> Thought (คิด *khit*).

<sup>577</sup> Cognition (รู้ *ru*).

<sup>578</sup> Water pad (เบาะน้ำเสียง *bo-nam-liang*).

**[Page: 04]**

The seeing is in the middle of the body. The memory is in the middle of the heart matter<sup>579</sup>. The thought is in the middle of the *citta* sphere<sup>580</sup>. The cognition is in the middle of the *viññāṇa* sphere. These four elements are in the body. The seeing is the origin of the cognition. The memory is the origin of the heart matter. The thought is the origin of the *citta* sphere. The cognition is the origin of the *viññāṇa* sphere. The *viññāṇa* sphere is the same size as the crystalline lens of the eyes<sup>581</sup> and exists in the middle of the *citta* sphere. The size of the *citta* sphere is equal to the size of the iris of the eye<sup>582</sup>. It exists in the middle of the heart matter. The memory sphere is larger than [the *citta* sphere]. It is the same size as the eyeball. The seeing sphere is in the middle of the body and is bigger in size than the eyeball. This is the seeing sphere. The seeing element<sup>583</sup> exists in the middle of the seeing sphere. This is called seeing. In other words, seeing is in the seeing element. The memory element is in the centre of the memory sphere. There is memory inside. The thought elements<sup>584</sup> are in the centre of the thought sphere. There are cognitive elements inside the cognitive sphere. When these four factors; seeing, memory, thought and cognition are merged into a single point, it is called the mind<sup>585</sup>. It is difficult. You see this? This is the word called *chai* (Pali: *citta*, mind). Even when we are sitting here, [we are able] to send our mind to our home, the hells, the heavens and *nibbāna* (using imagination). Sending the mind is profound. You see? The mind is profound. If realisation is narrow, sending of the mind is narrow.

**[Page: 05]**

If your cognition is wide, the sending of the mind is wide. If your cognition is profound, the sending of the mind can be profound. If your cognition is crude, the sending of the

---

<sup>579</sup> The heart (เนื้อหัวใจ *nuea hua chai*).

<sup>580</sup> *Citta* sphere (ดวงจิต *duang chit*).

<sup>581</sup> The crystalline lens of the eyes (ตาต้างใน *tadam khangnai*).

<sup>582</sup> The iris of the eye (ดวงตาต้างนอก *duangtadam khangnok*).

<sup>583</sup> Seeing *dhātu* (ธาตุเห็น *that hen*).

<sup>584</sup> Thought *dhātu* (ธาตุคิด *that khit*).

<sup>585</sup> Mind (ใจ *chai*).

mind is crude. It depends on knowing. It depends on cognition. This is important! This word is called mind. We must force it<sup>586</sup> to stop at a single point. Seeing, memory, thought and cognition must be unified into a single point at the centre of the human body. Its location is at the level of the navel horizontally straight from front to back and at the same level from the right side of the trunk horizontally across to the left side. Determine the intersection by imagining that there is a string tightly pulled at the level of the navel to the back. Another string is pulled from the right side of the trunk to the left side. In the middle the strings are intersected. This point is called *klang kak*<sup>587</sup>. It is the centre of the *dmp* of the *mnk* which is pure, clear and is the same size as the egg yolk of a hen. This centre, where I used to teach you to place the Buddha amulet<sup>588</sup> is *klang kak*. We have to take our mind to the connection at this intersection. The four factors: seeing, memory, thought and cognition must be connected at this point. At the centre of the *dmp*, is the base of the mind. People say *tang chai*<sup>589</sup>. We must place our mind at this point and then we will hit the target<sup>590</sup>. They say that we must place our mind when we are performing merit (*puñña*) or good deeds (*kusalakammas*). We must place the mind there. Now, when we want to practice the precepts, the mind must place there. Now, when we want to meditate, the mind must place there also.

**[Page: 06]**

Keep the mind stopped at that centre. When the mind stops at the centre, use perception (*saññā*) to memorise the point firmly. Stop the mind there firmly, control it to keep it still. If it does not stay still, you must use *parikammabhāvanā* [*sammā araham*] to control the [mind]. Force it to stop, force it repeatedly. When [the mind] is properly still<sup>591</sup> at this point, it will stop firmly. When the mind stops, [the meditator] attains the level of

<sup>586</sup> Control (บังคับ *bang khap*).

<sup>587</sup> Literally, intersection (กลางก๊ก *klngkak*).

<sup>588</sup> Buddha amulet (พระของขวัญ *phra khong khwan*).

<sup>589</sup> Literally, pay attention (ตั้งใจ *tangchai*).

<sup>590</sup> Literally, black mind (ใจดำ *chai dam*). Here refers to the target.

<sup>591</sup> Properly (ถูกส่วน *thuk suan*), the mental action when the mind has been placed in the right place; the complete stillness of the mind.



*samatha*<sup>592</sup>. Stopping is the body of *samatha*. Stopping is the body of success in both worldly and *dhamma* [phenomena]. The world will receive happiness. The mind has to stop at the level of the world<sup>593</sup>. In *dhamma*, people will receive happiness when the mind stops at the same level as *dhamma*<sup>594</sup>. As [the Buddha] stated in the Pali text *natthi santi param sukham*, there is no other happiness beyond stopping or stilling [of the mind]. The stopping of the mind is the body of success. It is essential. Because of this, one must stop the mind. When our mind stops, we must stop it repeatedly without withdrawing. Stop within the previous stopping repeatedly. The mind must stop at the centre. If it does not stop at the centre, it is incorrect. The mind must stop until it attains ‘*sip*’<sup>595</sup>, ‘*sun*’<sup>596</sup> and ‘*suan*’<sup>597</sup>. [In other words], it hits *sip*, *sun* and *suan*. If the meditator stops the mind at the centre of the body with the hitting of the *sip*, he will soon enter *sun*. When he enters *sip*, he will enter the *sun* immediately. The elders say that:

Seeing the *sip* and seeing the *sun* is the ancient doctrine [of practice].<sup>598</sup>

This [truth] is absolutely permanent, Always determine [this] impermanence.<sup>599</sup>

Dying and being reborn cyclically and endlessly.<sup>600</sup>

### [Page: 07]

The body is impermanent, when desire is extinguished, the self has come.<sup>601</sup>

<sup>592</sup> The body of calmness (ตัวสมณะ *tua Samatha*).

<sup>593</sup> Worldly (ส่วนของโลก *suan khong lok*).

<sup>594</sup> *Dhamma* world (ส่วนของธรรม *suan khong tham*).

<sup>595</sup> Literally, ten (สิบ (*sip*), Based on this research, this spot is the centre of the *dhamma* sphere making the human body possible. This point is located at the centre of the body in the sixth base of the mind.

<sup>596</sup> Literally, center (ศูนย์ *sun*), According to the texts, this spot is the centre of the body located at the middle of the seventh base of the mind.

<sup>597</sup> Literally, part, (ส่วน *suan*), this word in Thai means a part but herein it refers to the word ‘ถูกส่วน (*thuk suan*)’ which is the condition of the mind when it stops properly.

<sup>598</sup> Seeing the *sip* and seeing the *sun* is the ancient doctrine [of practice] (เห็นสิบแล้วเห็นศูนย์เป็นแก่นุสสืบกันมา *hen sip leao hen sun pen khao mun suep to kan ma*).

<sup>599</sup> This [truth] is absolutely permanent, Always determine [this] impermanence (เที่ยงแท้เป็นหนักหนา ตั้งอนิจจาเป็นอาจิม *thiang thea pen hnak-hna tang anitcha pen achin*).

<sup>600</sup> Dying and being reborn cyclically and endlessly (จุดแล้วปฏิสนธิ ข้อมเวียนวนอยู่ทั้งสิ้น *chuti leao patisonthi yom wonwian mai hyut sin*).

The *sip* is important. Worldly beings will be able to take a birth, depending on entering *sip*. If on entering *sip*, the mind does not sink rapidly<sup>602</sup> [or fall rapidly] into the centre [of the *dmp* of the human], they cannot take birth. The worldly and *dhamma* [phenomena] are interdependent in this way. The *dhamma* [phenomenon] must enter *sip*. When the mind has already entered *sip*, it will fall suddenly [in the *sip*]. The rapid fall of the mind [tok sun] is the stopping of the mind<sup>603</sup>. When the mind stops, this is called *khao sip*<sup>604</sup>, then the meditator will see the clear sphere<sup>605</sup>, the same size as the moon or the sun. It will arise at the [centre], where the mind stops. These conditions are called the entry of *sip* then seeing the *sun*<sup>606</sup>. When [the meditator] sees the centre<sup>607</sup>, the mind stops in the middle of such centre or at the centre of the clear sphere, which is the same size as the moon or the sun. This sphere is called *dhammānupassanāsatiṭṭhāna*, or another name is the *pathamamagga* sphere, the primary gate on the path to *nibbāna*. If the meditator wants to go to *nibbāna*, he must attain the centre of this sphere only. It is the only path; there is no other path. When he has attained the centre of the *sun* sphere, it is known as *pathamamagga*. Another name is *ekāyanamagga* which is translated as one way; there is no second separate way. This sphere is the one way called *dhammānupassanāsatiṭṭhāna*. This is the path of the Buddha and all *arahant* disciples in the universal worlds<sup>608</sup> and universal *dhamma*<sup>609</sup>. The Buddha and *arahant* disciples attained *nibbāna*-

---

<sup>601</sup> The body is impermanent, when desire is extinguished, the self has come (สังขารามิสิ้นอิน ราหิสิ้น เป็นตัวมา *sangkhan mai yuenyin rakhi sin pen tua ma*).

<sup>602</sup> Sink rapidly to the center (ตกศูนย์ *tok sun*), the condition of the mind after the mind stops correctly at the centre of the body. The meditator will have absolutely no thought. The meditator will experience a feeling of suddenly falling down. It is the same feeling as someone falling down from the sky at high speed. This could be the result of the three spheres; memory, thought and cognition located at the heart matter, falling rapidly to combine with the seeing sphere at the centre of the body at the navel level. Or it is the result of seeing, memory, thought and cognition being instantly unified.

<sup>603</sup> Stopping of the mind (ใจหยุด *chai hyut*).

<sup>604</sup> Entering the *sip* (เข้าสัพ *khao sip*).

<sup>605</sup> Clear sphere (ดวงใส *duang sai*).

<sup>606</sup> Entering the *sip* and then the *sun* (เข้าสัพแล้วเห็นศูนย์ *khao sip leaw hen sun*).

<sup>607</sup> This centre here refers to the *pathamamagga* sphere which arises after the mind has fallen suddenly. It will float from the sixth base of the mind up to the seventh base.

<sup>608</sup> Universal worlds (สากลโลก *sa-kon-la-lok*).

**[Page: 08]**

-, they must go this way only. There is no other separate way. [They all] took the same way, yet the amount of time needed by each one to attain *nibbāna* was different; some attained it quickly and some attained it more slowly. Because of this difference, their paths are said to be no repeated<sup>610</sup>. The words [term] ‘no repeat’ refer to the sudden or gradual attainment. This depends on their *wat-sa-na*<sup>611</sup> accumulated in the past, however, they all travelled the same way called *ekāyanamagga*. [In order to go through] this way, the mind must stop. It sounds strange. In worldly activities, people must catch an airplane<sup>612</sup>, a boat<sup>613</sup> or a car to go faster or to reach [their destination] quickly. In *dhamma* activities, it is different. When we want to go faster, we must stop the mind. Therefore, the mind must stop and then you will go fast and reach your destination quickly. Stop at the centre of the *dmp* of the *mnk*. When it stops correctly, you will see the clear ball<sup>614</sup> which is called *pathamamagga* or *dhammānupassanāsatiṭṭhāna*, which is the same size as the moon or the sun. Our mind must still stop at the centre of the sphere. When it stops correctly, you must stop repeatedly at the centre of the centre. When the mind stops correctly, you will see another sphere, the same size as the *dhammānupassanāsatiṭṭhāna* sphere. This sphere is called *sīla* (the virtue sphere). Stop at the centre of this sphere. When it stops correctly-

**[Page: 09]**

-, you will see another sphere called *samādhi*, the same size [as the previous sphere]. Stop at the centre of the *samādhi* sphere. When [the mind] stops correctly, [you will] see another sphere, the same size, called *paññā*. Stop at the centre of the *paññā* sphere. When the mind stops correctly, [you] will see another sphere called *vimutti*, which is clearer

---

<sup>609</sup> Universal *dhamma* (สากลธรรม *sa-kon-la-tham*).

<sup>610</sup> No repeat (ไม่ซ้ำกัน *mi sam kan*).

<sup>611</sup> Perfection; luck (วาสนา *watsana*).

<sup>612</sup> Airplane (เครื่องบิน *ruea bin*).

<sup>613</sup> Boat (เรือยนต์ *ruea yon*).

<sup>614</sup> Clear round sphere (ดวงกลมใส *duang klom sai*).

than the previous spheres. Stop at the centre of the *vimutti* sphere. After the mind stops correctly, you will see another sphere called *vimuttiñāṇadassana*. Stop correctly at the centre of this sphere. You will then see the [refined] *mnk* or the body that we see in a dream which we use to take birth<sup>615</sup> or come to be reborn<sup>616</sup>. It is called the refined human body<sup>617</sup>.<sup>618</sup> When we see it, we immediately realise that Oh! I have seen this body in a dream. I used to go with it when it did activities and duties<sup>619</sup> in the dream. When we wake up, we do not know where it is. Now, we can see it. It exists in the *vimuttiñāṇadassana* sphere. When it is seen, adjust the refined *mnk* to sit in the same posture as the crude *mnk* outside. When he sits properly, he keeps the mind of the refined *mnk* stopped at the centre of this body located at the centre of the *dmp* of the refined *mnk*. When the mind stops correctly, [the meditator] will see the *dhammānupassanāsatiṭṭhāna* sphere [of the refined *mnk*]. When [the mind] stops correctly, [the meditator] sees the *sīla* sphere. When [the mind] stops correctly at the centre of the *sīla* sphere, [the meditator] then sees the *samādhi* sphere. Stop the mind at the centre of the *samādhi* sphere.

**[Page: 10]**

When [the mind] stops correctly, [the meditator] sees the *paññā* sphere. Stop at the centre of the *paññā* sphere. When [the mind] stops correctly, [the meditator] sees the *vimutti* sphere. Stop at the centre of the *vimutti* sphere. When it stops correctly, [he] will see the *vimuttiñāṇadassana* sphere. Stop at the centre of *vimuttiñāṇadassana* sphere. When the

---

<sup>615</sup> This birth does not specifically refer to a birth in the world, it also refers to birth in other realms such as the heavens, the hells, the *rūpabrahma* realms and *arūpabrahma* realms. The refined human leaving the crude human body to take a birth is called ‘*sambhavesikāya*’.

<sup>616</sup>The refined body left the human body and was reborn in other realms. When it comes to take a birth, it is called the *dibba* body.

<sup>617</sup> The refined human body (กายนมนุษย์ละเอียด *kaimanutlaaiat*, Pali: *pañña manussakāya*), Abbr. the Refined *mnk*.

<sup>618</sup> The refined human body looks like the crude human body, yet it is at the age of 25 years. For both adults and children, when they meditate and See this body, their refined human bodies look as they would be at 25 years old. They will realise that this is their refined human body. The gender of the refined human body is the same as the gender of the meditator.

<sup>619</sup> Businesses or duties (กิจการหน้าที่ *kit-hna-thi*).

mind stops correctly, the meditator will see the crude *dibba* body<sup>620</sup>.<sup>621</sup> This body sits in the same posture as the refined *mnk*. The mind of the *dbk* must stop at its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatiṭṭhāna* sphere [of the *dbk*]. Stop at the centre of this sphere...--[then sees the rest of the *spv* spheres]--<sup>622</sup> ...Stop at the centre of the *vimuttiñāḍassana* sphere. When the mind stops correctly, the meditator will see the refined *dibba* body<sup>623</sup>. The mind of the refined *dbk* must be still at the centre of its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatiṭṭhāna* sphere [of the refined *dbk*]...--[then sees the rest of the *spv* spheres]—

[Page: 11]

...Stop at the centre of the *vimuttiñāḍassana* sphere. When the mind stops correctly, the meditator will see the crude *rūpabrahma* body<sup>624</sup>.<sup>625</sup> The mind of the crude *rup* must stop at the centre of its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatiṭṭhāna* sphere [of the crude *rup*]...--[then sees the rest of the *spv*

<sup>620</sup> The *dibba* body is the body of the gods in the heavens. They appear as if the human body of each individual is at the age of 16 years. They have much more beautiful skin and other characteristics. They wear the refined beautiful clothes and decorations of the heavens. The gender of this body is the same as the gender of the crude human body.

<sup>621</sup> The crude celestial body (กายทิพย์หยาบ *kaithip-hyap*, Pali: *hīna dibbakāya*), Abbr: the crude *dbk*.

<sup>622</sup> Due to the repetition of below passage appearing when the text mentions the process to attain each body in the system of 18 bodies, it would be better to provide the abbreviation of the passage; --[then See the rest of the *spv* spheres]--. Its full translation is:

When the mind stops correctly, the meditator sees the *sīla* sphere. When the mind stops correctly at the centre of the *sīla* sphere, the meditator sees the *samādhi* sphere. Stop the mind at the centre of the *samādhi* sphere. When the mind stops correctly, the meditator then sees the *paññā* sphere. Stop at the centre of the *paññā* sphere. When the mind stops correctly, the meditator sees the *vimutti* sphere. Stop at the centre of the *vimutti* sphere. When it stops correctly, [he] will see the *vimuttiñāḍassana* sphere.

<sup>623</sup> The refined celestial body (กายทิพย์ละเอียด *kaithip-laiiat*, Pali: *pañña dibbakāya*), Abbr: the Refined *dbk*.

<sup>624</sup> The crude *rūpabrahma* body is the body at the level of the *rūpabrahma* realms. It has no gender. It is neither male nor female. It is not a hermaphrodite.

<sup>625</sup> The crude *Brahma* body (กายรูปพรหมหยาบ *kai-ruppaphom-hyap*, Pali: *hīna rūpabrahmakāya*), Abbr: the Crude *rup*.

spheres]-...Stop at the centre of the *vimuttiñāṇadassana* sphere. When the mind stops correctly, the meditator will see the refined *rūpabrahma* body<sup>626</sup>. The mind of the refined *rup* must stop at the centre of its *dmp*. When the mind stops correctly; the meditator will see the *dhammānupassanāsatiṭṭhāna* sphere [of this body]...-[then sees the rest of the *spv* spheres]-

[Page: 12]

...Stop at the centre of the *vimuttiñāṇadassana* sphere. When the mind stops correctly, the meditator will see the crude *arūpabrahma* body<sup>627, 628</sup>. The mind of the *arup* must stop at the centre of its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatiṭṭhāna* sphere [of this body]. ...-[then sees the rest of the *spv* spheres]-...When it stops correctly, he will see the *vimuttiñāṇadassana* sphere. When the mind stops correctly, the meditator will see the refined *arūpabrahma* body<sup>629</sup>. The mind of the *arup* must stop at the centre of its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatiṭṭhāna* sphere [of this body]...-[then sees the rest of the *spv* spheres]-...When it stops correctly, he will see the *vimuttiñāṇadassana* sphere.

[Page: 13]

When the mind stops correctly, the meditator will see the *dhamma* body<sup>630</sup>. It looks similar to the Buddha image [which has] a clear lotus bud. [His body is clear] as a mirror. The size of his lap is equal to the size of its *dmp* that is completely spherical and exits at

<sup>626</sup> The refined *Brahma* body (กายรูปพรหมละเอียด *kai-ruppaphom-laaiat*, Pali: *panīta rūpabrahmakāya*), Abbr: the Refined *rup*.

<sup>627</sup> The crude *arūpabrahma* body is the body at the level of the *arūpabrahma* realms. It also has no gender. Its body is much more beautiful than the previous body with the refinement of the body and its decoration.

<sup>628</sup> The crude *arūpabrahma* body (กายรูปพรหมหยาบ *kai-ruppaphom-hyap*, Pali: *hīna arūpabrahmakāya*), Abbr: the Crude *arup*.

<sup>629</sup> The refined *arūpabrahma* body (กายรูปพรหมละเอียด *kai-aruppaphom-laaiat*, Pali: *panīta arūpabrahmakāya*), Abbr: the Refined *arup*.

<sup>630</sup> This *dhammakāya* refers to the crude *gotrabhū dhammakāya* (ธรรมกายพระโคตมกุhyาย *thammakai-phra-khottaphu hyap*), Abbr: the Crude *gtd*.

the centre of such *dhamma* body. The *dhammakāya* is the *buddharatana* (the crystal Buddha). Its *dmp* is the *dhammaratana* (the crystal *dhamma*). The mind of the *buddharatana* must stop at the centre of its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatiṭṭhāna* sphere [of this body]...--[then sees the rest of the *spv* spheres]--...When it stops correctly, he will see the *vimuttiñāṇadassana* sphere. When the mind stops correctly, the meditator will see the refined *dhammakāya*<sup>631</sup>. It is five times bigger than the previous *dhammakāya* seen. The mind of the refined *dhammakāya* must stop at the centre of its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatiṭṭhāna* sphere [of this body] which is bigger [than the previous *dhamma* spheres]...--[then sees the rest of the *spv* spheres]--

**[Page: 14]**

...When it stops correctly, he will see the *vimuttiñāṇadassana* sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the *satāpanna dhammakāya*.<sup>632</sup> The size of his lap is five *wah*<sup>633</sup>. His height is also five *wah*. He has a clear lotus bud and his entire body is clearer than [the previous body]. The mind of the *std* must stand still and stopped at the centre of its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatiṭṭhāna* sphere [of this body]...--[then sees the rest of the *spv* spheres]--...When it stops correctly, he will see the *vimuttiñāṇadassana* sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the refined *satāpanna dhammakāya*<sup>634</sup> inside this sphere of this crude *std*. The size of his lap is five *wah*. The mind of the refined *std* must stop at the

<sup>631</sup> This refers to the refined *gotrabhū dhammakāya* (ธรรมกายพระโคตมกุลละเจียด *thammakai phrakhottaphu aait*), Abbr: the Refined *gtd*.

<sup>632</sup> The crude ‘stream-enterer’ form (ธรรมกายพระโสดาบันหยาบ *thammakai-phra-sodaban-hyap*), Abbr: the Crude *std*.

<sup>633</sup> *Wah* (๗) is a measurement of length dependent on the individual’s dimensions; it is the span of both outstretched arms measuring from finger-tip to finger-tip.

<sup>634</sup> The refined ‘stream-enterer’ form (ธรรมกายพระโสดาบันละเจียด *thammakai-phra-sodaban-laaiat*), Abbr: the Refined *std*.

centre of its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatipaṭṭhāna* sphere [of this body].

**[Page: 15]**

...-[then sees the rest of the *spv* spheres]-...When it stops correctly, he will see the *vimuttiñāṇadassana* sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the crude body of the *sakidāgāmī* person<sup>635</sup>. The size of his lap is ten *wah*. His height is also ten *wah*. His lotus bud is clear. His body is much clearer [than the previous body]. The mind of the *skd* must stop at the centre of its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatipaṭṭhāna* sphere [of this body]. ...-[then sees the rest of the *spv* spheres]-...When it stops correctly, he will see the *vimuttiñāṇadassana* sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the refined body of the *sakidāgāmī* person<sup>636</sup>. The size of his lap is ten *wah*. His height is also ten *wah*. His lotus bud is clear. His body is much clearer than [the previous body]. The mind of the refined *skd* must stop at the centre of his *dmp*.

**[Page: 16]**

When the mind stops correctly, the meditator will see the *dhammānupassanāsatipaṭṭhāna* sphere [of this body]. ...--[then sees the rest of the *spv* spheres]--...When it stops correctly, he will see the *vimuttiñāṇadassana* sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the crude body of an *anāgāmī*<sup>637</sup>. The size of his lap is fifteen *wah*. His height is also fifteen *wah*. His lotus bud is clear. His body is much clearer than the previous body. The mind of the crude *angd* must stop at the centre

---

<sup>635</sup> The crude ‘once-returner’ form (ธรรมกายพระสัทธาคามิหยาบ *thammakai phra sakithakhami hyap*);, Abbr: the Crude *skd*.

<sup>636</sup> The refined ‘once-returner’ form (ธรรมกายพระสัทธาคามิละเอียด *thammakai phra sakithakhami laaiat*), Abbr: the Refined *skd*.

<sup>637</sup> The crude ‘non-returner’ form (ธรรมกายพระอนาคามีหยาบ *thammakai phra anakhami hyap*), Abbr: the Crude *angd*.



of the *dmp* inside. When the mind stops correctly, the meditator will see the *dhammānupassanāsatiṭṭhāna* sphere [of this body]...--[then sees the rest of the *spv* spheres]--...When it stops correctly, he will see the *vimuttiñāṇadassana* sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the refined body of an *anāgāmī* person<sup>638</sup>. The size of his lap is fifteen *wah*. His height is also fifteen *wah*. His lotus bud is clear. His body is much clearer than the previous body. The mind of the refined *angd* must stop still at the centre of his *dmp*.

[Page: 17]

When the mind stops correctly, the meditator will see the *dhammānupassanāsatiṭṭhāna* sphere [of this body]...--[then sees the rest of the *spv* spheres]--...When it stops correctly, he will see the *vimuttiñāṇadassana* sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the crude body of an *arahant* person<sup>639</sup>. The size of his lap is twenty *wah*. His height is also twenty *wah*. He also has a lotus bud. The size of his *dmp* is twenty *wah*. It is completely spherical. The mind of the crude *ahtd* must stop at the centre of his *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatiṭṭhāna* sphere [of this body]. Its diameter is twenty *wah*. It is completely spherical. ]...--[then sees the rest of the *spv* spheres]--

[Page: 18]

...When it stops correctly, he will see the *vimuttiñāṇadassana* sphere. Its diameter is twenty *wah*. It is also perfectly spherical. When the mind stops correctly at the centre of this sphere, the meditator will see the refined body of the *arahant* person.<sup>640</sup> It is perfectly beautiful. This is the eighteenth body. When the meditator reaches the body of the *arahant* person, he has no impurities (*kilesas*). He has finished his work in Buddhism in

<sup>638</sup> The refined ‘non-returner’ form (ธรรมกายพระอนาคามีละเอียด *thammakai phra anakhami laaiat*), Abbr: the Refined *angd*.

<sup>639</sup> The crude ‘emancipated’ form (ธรรมกายพระอรหันต์หยาบ *thammakai phra arahan hyap*), Abbr: the Crude *ahtd*.

<sup>640</sup> The refined ‘emancipated’ form (ธรรมกายพระอรหันต์ละเอียด *thammakai phra arahan laaiat*), Abbr: the Refined *ahtd*.

both *samatha* and *vipassanā*. From the crude *mnk* to the refined *aru* is the *samatha* level. From the *gtd*, both crude and refined bodies, to the refined *ahtd* is the *vipassanā* level. We have learned *samatha* and *vipassanā* meditation up until today and we must follow this way. You cannot go outside of this way. It must be this way. It cannot be outside of this. Outside of this way is blemished. It must be this way. We have to keep to this method. We use the *mnk*'s appearance as a pattern<sup>641</sup> for the bodily meditation to follow. When we enter the refined *mnk*, we have to use it as a pattern. When we enter the *dbk*, we have to use it as a pattern. When we enter the refined *dbk*, we have to use it as a pattern. It must be made firm. When we enter the crude *rup*, we have to use it as a pattern. When we enter the refined *rup*, we have to use it as a pattern.

**[Page: 19]**

When we enter the crude *arup*, we have to use it as a pattern. When we enter the refined *arup*, we have to use it as a pattern. When we enter the crude *dhamma* body, we have to use it as a pattern. The *dhamma* body (*gtd*) is similar to the physical form of the Buddha as he [the artist] modeled and enshrined it in the chapel or monastic building (*vihāra*). He did it as an example.

When we enter the refined *gtd*, we have to use it as a pattern. When we enter the crude *std*, we have to use it as a pattern. When we enter the refined *std*, we have to use it as a pattern. When we enter the crude *skd*, we have to use it as a pattern. When we enter the refined *skd*, we have to use it as a pattern. When we enter the crude *angd* body, we have to use it as a pattern. When we enter the refined *angd*, we have to use it as a pattern. When we enter the crude *ahtd*, we have to use it as a pattern. When we enter the refined *ahtd*, we have to use it as a pattern. This is the foundation of Buddhism. There are 18 images on the cover of the book that [you all] receive. You can count (the number of the images); 1) the crude *mnk*; 2) the refined *mnk*;-

---

<sup>641</sup> Standard pattern (ပုံစံစံစံ *pen baep*).

**[Page: 20]**

-3) the crude *dbk*; 4) the refined *dbk*; 5) the crude *rup*; 6) the refined *rup*; 7) the crude *arup*; 8) the refined *arup*; 9) the *dhamma* body [*gtd*]; 10) the refined *dhamma* body [*gtd*]; 11) the crude *std*; 12) the refined *std*; 13) the crude *skd*; 14) the refined *skd*; 15) the crude *angd*; 16) the refined *angd*; 17) the crude *ahtd*; and 18) the refined *ahtd*. This is the principal practice of Buddhism. This is certain and unchangeable. If you follow this with certainty, it is not blemished. Yet to follow this path, the mind must stop. In *dhamma* activities, the practitioner must stop the mind from the very beginning, up until becoming an *arahant* person. Clearly, if the mind does not stop, they cannot follow this path. Is this strange? In worldly activities, people must go quickly and agilely. People have to learn a lot to know all the tricks<sup>642</sup> of others and to govern the world so it may be prosperous, but in *dhamma* activities it is different; the mind only must stop. Is this just my thought or is there any supportive treatise? There is a treatise which mentions that when the Buddha was living at Sāvathī city, there were the Brahman minister<sup>643</sup> and his wife who worked for King Prasenajit [Pali: *Pasendikosala*]<sup>644</sup>. They gave birth to a son.

**[Page: 21]**

On the night of the boy's birth, all the weapons in his house were on fire. The old Brahman minister, who was a teacher of the king, was in a panic. 'What is this matter?' [He said]. He rushed to consult the astrological treatise<sup>645</sup> in order to read the implication of this incident. He quickly learned that his son was born to be a really bad person or a serial criminal<sup>646</sup>. He would kill a lot of people, according to this astrological treatise. As soon as he had the opportunity, he reported to the king "Oh King, my new son will be a serial killer. He will kill a lot of people. Should we kill him? Please consider this. I give his life to your majesty". The King thought "he is just a little baby. How could that be

<sup>642</sup> Tricks (เล่นเหลี่ยม *le-liam*).

<sup>643</sup> Brahman minister (ปุโรหิต *purohit*, Pali: *purohitabrahman*).

<sup>644</sup> King Prasenajit, the ruler of Kosala (which was located on the northeast of modern Uttar Pradesh, India), was a disciple of Buddha. *Savatthi* was his capital.

<sup>645</sup> Astrological treatise (ตำราโหรา *tamrahora*).

<sup>646</sup> Serial criminal (โจรร้าย *chon rai*).

possible?” Because of his great respect and honor for the purohitabrahman, he thought that he would satisfy the Brahman, although he knew that this Brahman’s prediction has never been incorrect. He therefore said “Oh Brahman, let us keep him alive. He is a little boy. If he changes [to be a real killer in the future]; I will kill him then. He cannot escape!” [The king thought] “I am the ruler of this country; I must say this to satisfy the Brahman”. The Brahman followed the King’s decision, but thought my son would kill a lot of people and harm a lot of beings.

**[Page: 22]**

What should I do?” He therefore gave the name *Ahiṃsakumāra* to his son meaning the boy who does not harm others. And he was that too! From when he was a little boy [until he grew up], he was a really good person. He was the beloved son of his parents. The King loved him too. He was the best student in administration and political studies. He was intelligent and the fastest learner in weapon studies and boxing. He had never lost [in learning to fight] because of his intelligence. After his graduation, he would work for the King’s order like his father, so he had to go to study the higher level knowledges known as the administration of the country. He was sent to a great teacher [*disāpāmokkha*]. The teacher accepted him to be one of his students. The teacher tried his best to teach him as if he was his own son. *Ahiṃsakakumāra* was very intelligent and satisfied his teacher by showing his respect in all his actions: physical, verbal and mental. He made no mistakes, therefore, the teacher loved him. He was the best in all his studies. He was intelligent, physically strong and good looking, so he was the most famous student among his teachers. Of his 500 students, the teacher loved him the most. The other 499 students recognised their situation and [thought] “we must kill *Ahiṃsakakumāra*; otherwise our position will become worse. He puts us down. We must kill him.

**[Page: 23]**

We cannot keep him.” Those [students] began to accuse and provoke him to make him angry. When *Ahiṃsakakumāra* responded angrily, they reported to the teacher that

*Ahiṃsakakumāra* was a hoodlum. [When they reported this] frequently, the teacher thought that “being in front of me, *Ahiṃsakakumāra* pretends to be a good boy. But when he is out of my sight, he harms other students!” [The teacher did not know that] *Ahiṃsakakumāra* was accused so that he would lose his reputation of good behavior. [Thereafter], these students reported this to the teacher more and more. Eventually, the teacher thought “I cannot make the effort needed to keep such bad student any more. He destroys the peace of this community! I must kill him”. He then planned to kill *Ahiṃsakakumāra* without destroying his own reputation as the King’s teacher. If he killed this student, his reputation would definitely be ruined. [He thought] “How can I do this? I cannot kill him directly, but I can kill him indirectly!”, so he kept teaching *Ahiṃsakakumāra* as usual. One day, when the teacher started to teach a new lesson, he immediately closed the book. *Ahiṃsakakumāra* asked “[Master!] Why do you close the book? I want to keep learning this”. [The teacher said] “You cannot learn this. This lesson contains the great knowledge. When you graduate, you will become a world conqueror<sup>647</sup>. If you want to learn this, you must collect a thousand fingers”. This was his plan to kill his student. *Ahiṃsakakumāra* was very disappointed. He had to stop learning this lesson. [The teacher thought] “If he wants to learn this...

**[Page: 24]**

..., he must kill humans. He definitely could not kill one thousand people as someone else must kill him first. [They had no reason] to keep him alive. This plan must be successful!” The teacher further thought “This student must surely be killed. It is a good plan to borrow the hands of the others to kill him”. That was the wicked plan of the teacher. The upset *Ahiṃsakakumāra* thought “I was born into a Brahman family which teaches morality. I have not done any evil (*pāpakamma*) before now. From the day I was born up until now, my precepts (*sīla*) have always been pure. I have not done a single bad deed. Now, I have to kill people. If I do not kill, the great lesson cannot be completed”.

---

<sup>647</sup> World conqueror (世界征服 *chao lok*).

However, he told the teacher “Very well, I will kill people to get a thousand fingers for you in order to study this lesson”

After giving this promise to the teacher, *Ahiṃsakakumāra* cried due to his sorrow at becoming a serial killer and having a bad mind. He cried bitterly. Then this thought occurred to him that “ furthermore, if I cannot get a thousand fingers for my teacher, he will not tell me this great knowledge. If I cannot complete this lesson, I cannot stay in high society. In other words, I cannot be a world conqueror. I must complete this in order to be a world conqueror. I must do this. Therefore, whatever knowledge I have learned, I must be able to use. If I cannot use it, it wastes my time and energy.<sup>648</sup> Whatever subject have I learned, I must be able to use.

**[Page: 25]**

I must learn this great subject with seriousness. It will be my refuge in the future. If my teacher can use it, I could too. The student must be able to use it as the teacher does. This is called the wise man and the intelligent man”. He thought as though he had already become the serial killer called *Aṃgulimāracora* (The Killer for fingers). When *Ahiṃsakakumāra* confirmed that he would learn [this lesson], and promised the teacher that he would give him a thousand fingers, the teacher gave him a great sword called *fa-fuen*<sup>649</sup>. *Ahiṃsakakumāra* set himself to be ready [for the task]. After he left his teacher, he found the finger collector [like a necklace], then whoever he met, he cut their throats, arms and bodies in order to get a finger. No one could stop him. He killed every single person he met. No matter what social class they were: low, middle or high, all were killed. His serious crimes quickly became widely known throughout *Sāvattihī* city and he was known as the serial killer for fingers called *Aṃgulimāracora* because he killed for fingers. When he obtained a hundred fingers, he dried them and made them into a necklace. Then, when he had obtained nine hundred and ninety-nine fingers, King

<sup>648</sup> Literally, cooked rice (ข้าวสุก *khao suk*).

<sup>649</sup> The awakening sky sword (ฟ้าฟื้น *dapfafuen*).

Prasenajit decided to send his great army to subdue his crimes. However, according to the ancient tradition of the King-

**[Page: 26]**

-, the King must fight against his enemy King with a sword or a lance himself. The better King will overcome and the other must lose his head. It is not the same as a low rank soldier fighting. The King must confront the enemy face to face. The king always uses his fighting skill. King Prasenajit was discouraged and thought “Oh! Now, I have to go to subdue the great serial killer myself, fighting with the sword or lance. At the birth of *Aṅgulimāracora*, all the weapons were on fire. I have no such miracle. During the fight, I am not sure whether my head or his head will be cut off”. He really felt discouraged. In the early morning of the day that he decided to march his army, he thought “I will not directly approach [*Aṅgulimāracora*]. I will go to the Jetavana temple first and will tell this to the Buddha.” The *Brahmanī* who was the mother of the serial killer knew that the King would go to kill her son. She decided to go and tell her son to leave before the King came to get him. The Buddha had foreseen the future incident in which the *Brahmanī* would meet her son, [who now is the serial killer]. Her son would kill her to get his final finger in order to complete his task. He would not think of anything else. The Buddha-

**[Page: 27]**

- knew “This *Aṅgulimāracora* will become my final great disciple of 80 great disciples (*asītisāvaka*). If he kills his mother, he will be an unfortunate being (*abhabbasatta*) who cannot achieve the path and fruits in this life. If so, I have only 79, not 80 great disciples. It is necessary to have him. I will go to discompose him” He absolutely knew this before anyone else. He immediately approached *Aṅgulimāracora*. When the serial killer saw him, he suddenly thought “Oh! His fingers are so beautiful. I will definitely be a world conqueror. The task will be completed.” Even though he recognised the faithful perfect body [of the Buddha] endowed with the beautiful radiation of light, to complete his task, he ran quickly to attack the Buddha with the ‘*fa fuen*’ sword in his hand. Before he could

hit the Buddha, the Buddha moved far away from him to a distance of 20-30 *wah*. *Aṅgulimāracora* did not give up. He quickly ran after the Buddha again and jumped to hit the Buddha with his sword. At that moment, the Buddha again moved far away from him to a distance of 40-50 *wah*. He ran faster, but before he could reach the Buddha, the Buddha quickly moved far away from him again and again. He ran slowly to attack the Buddha, but got the same result. When he felt absolutely and completely exhausted, he thought “This is the world conqueror. I am definitely not a world conqueror. I cannot reach [this position]. My merit (*pūñña*) is less than his.” When he felt discouraged and his mind reduced-

**[Page: 28]**

- his ego [*diṭṭhi māna*], he surrendered and shouted to the Buddha “Stop Ascetic! Stop Ascetic! (*samaṇa*).” The Buddha turned his face back to the killer and said “The Ascetic has already stopped. You have not stopped.” This word ‘stop’ is true from the very beginning up until becoming enlightened. It is a single word which is true according to the *samatha* path, from the beginning until becoming enlightened. It is the true body of religion. Therefore, the word stop means to stop the mind at the centre of the sphere making the *mnk* possible. This is the core truth of the teaching of the Buddha. If [the mind] does not stop, even you have been practicing Buddhism for 40-50 years; even you are a hundred years old or 120-130 years old, but cannot stop the mind, your practice of Buddhism is not correct. If you cannot stop the mind to enter *sip* and *sun*, it is not correct according to the Buddha’s Teaching. When your mind stops, it is correct according to the Buddha teaching. Remember this! Your previous practices have not been correct according to Buddhism properly. Today, it will be the right path, if [You] learn *samatha* [meditation]. You must stop the mind [If you want to] enter that space [of the centre of the body]. Your mind must stop as I have explained. To stop is correct from the beginning until becoming enlightened. This is the path of Buddhism to follow. The Buddha taught *Aṅgulimāracora* until he successfully attained-



**[Page: 29]**

- the path and fruition (*maggaphala*). He then ordained him as a monk and took him to stay at the Jetavana temple. In the morning, King Prasenajit marched his army to the *Jetavana* temple. He went inside the temple to meet the Buddha. He told the Buddha “ Oh! Enlightened one, I have come to say goodbye to you. I am going to subdue the serial killer named *Aṅgulimāracora*. The Buddha invited *Aṅgulimāracora*, the monk, to appear and asked “Is this the serial killer you are looking for?” The King saw the killer who had already been ordained, happily laughed and answered “He is, Sir! I surely do not have to go to subdue him. You have defeated him,” yet the King was still afraid he would lose his life at that moment. Therefore, this is an implicit teaching of the Buddha. One word can be used from the beginning until becoming enlightened. It is not idle speech. There is evidence. Remember this precisely. From now on, give lighted *khrueng bucha*<sup>650</sup> to him [his disciple]. After lighting the offerings, [we] will pay homage [to the Triple Gem]. I will teach you how to practice this.

**[Page: 30-35]**

[These pages contain the same contents of the Pre-Meditation Chant as shown in Chapter 2.]

**Method of Meditation**

Now, listen carefully. After we have finished the chanting<sup>651</sup>, I will teach you the method [of meditation]. The method of *samatha* and *vipassanā* meditation must have both the *parikammabhāvanā* (*mantra*) and the *parikammanimitta*. For the *parikammanimitta*, imagine a sphere, round as a ball, clear as a round cut diamond, the same size as the crystalline lens of the eye. For a woman, set it at the rim of the nostril on the left side. For a man, set it at the rim of the nostril on the right side. This must be accurate. Set the mind, which is always wandering, inside the *parikammanimitta* (crystal sphere) at the rim of the nostril on the left side for a woman and the right side for a man. The outer (the

<sup>650</sup> Offerings (เครื่องบูชา *khrueng bucha*), in Thailand, the offerings used to pay homage to the Triple Gem commonly are candles, joss sticks and flowers.

<sup>651</sup> Chanting (ทำวัตรอาราธนา *tham wat aratthana*).

diameter of the *parikammanimitta*) is the same size as the crystalline lens of the eye. The inner (the diameter of the imaginary mind) is the same size as the Canna seed<sup>652</sup>, white and as clear as a mirror. While maintaining the crystal ball at the nostril base, recite the *parikammabhāvanā* which is *sammā araham* (Thrice).

**[Page: 36]**

Keep the sphere still at that point. This is the first base (Nostril Aperture). The second base is at the spot around the medial angle of the eye<sup>653</sup>, the left side for a woman and the right side for a man. This is the point of the eye's excretion. Move the sphere through the nasal cavity slowly until reaching the second base. Recite the *parikammabhāvanā*, *sammā araham*, three times in order to keep the sphere at the third base, then horizontally move the sphere at the level of the medial angle of the eyes to the middle of the head. It needs to be accurate and not be staggered. This is the third base. Recite the *parikammabhāvanā*, *sammā araham*, three times in order to keep the sphere at the centre of the head. There is a trick to this<sup>654</sup>. You have to vertically rotate the eyes up until they reach their limit. It is similar to the eyes of one who is struggling before death. [In other words] slowly close the eyes and vertically rotate them up until they reach the top of the eyes firmly, then, turn your vision<sup>655</sup> towards the back [of your head] and move it vertically down inside [of the body]. While the eyes are being rotated upwards, move the sphere from the third base vertically down to the fourth base above the uvula [or at the soft palate] in the mouth, the point where food can make you gag. It needs to be accurate and not be staggered. Recite the *parikammabhāvanā*, *sammā araham*, three times in order to keep the sphere at the fourth base, then, vertically move the sphere from the fourth base down to the fifth base at the centre of the throat above the Adam's apple [throat aperture].

<sup>652</sup> The size of the Canna seed (เมล็ดพุทธรักษา *malet puttha raksa*) is about four millimeters in diameter. It is nearly the same size as the crystalline of the eye.

<sup>653</sup> The same point is called 'caruncula lacrimalis' in the eye anatomy system.

<sup>654</sup> Trick (ลัทธิวิธี *lat-thi wi-thi*).

<sup>655</sup> Seeing (ความเห็น *kham hen*).

**[Page: 37]**

It is similar to the central point of the rim of a glass. Maintain the sphere at this point and recite the *parikammabhāvanā*, *sammā araham* thrice at the centre of the throat, then vertically move the sphere down to the sixth base, the centre of the body at the end of the breath. [The intersected point of the two imaginary lines] between the navel through to the back and two sides: right and left. The intersection point of [the lines] is the centre (*sip*) of the *dmp* of the *mnk*. Stop the mind at that point. Fix the mind at that point. Connect the mind with that clear sphere and mentally recite the *parikammabhāvanā*, *sammā araham*, thrice. Then, move the sphere upwards from the sixth base about the breadth of two fingers. This base is called the seventh base. Within this base, there are five centres; middle, front, right, back and left. The middle centre is the *ākāsa dhātu*<sup>656</sup>. The front centre is the *āpo dhātu*<sup>657</sup>. The right centre is the *pathavī dhātu*<sup>658</sup>. The left centre is the *vāyo dhātu*<sup>659</sup>. The back centre is the *tejo dhātu*<sup>660</sup>. The clear and clean sign<sup>661</sup> at the middle centre is the space cavity<sup>662</sup>. The centre is called the *sun*<sup>663</sup>. Why is it called *sun*? It is the central point that beings use to take a birth.<sup>664</sup> When beings are going to take birth, they come to stay at *sip*<sup>665</sup>. The refined *mnk* will stay inside that *dhamma* sphere. While the father and mother are assembling the elements properly<sup>666</sup>, [the mind of beings] will gravitate quickly [towards the *sip* at the centre of the *dmp* of the *mnk*]. After that phenomenon, it will float upwards to the centre of the body two finger breadths [the seventh base]. [The *dhamma* sphere] is the same size as the egg yolk of a hen.

---

<sup>656</sup> Vacuous element, space.

<sup>657</sup> Cohesive element, water or fluidity.

<sup>658</sup> Solid element, earth or solidity.

<sup>659</sup> Mobile element, air gaseousness, wind.

<sup>660</sup> Combustive element, fire, heat or temperature.

<sup>661</sup> Clean sign (เครื่องหมายใส *khrueng mai-sai*).

<sup>662</sup> Space cavity (ช่องอากาศ *chong a-kat*).

<sup>663</sup> Centre (ศูนย์กลาง *sun*)

<sup>664</sup> At the middle of this centre, there is the original birth, round, clear and pure, the same size as the pipal seed. Within the original birth, there is the refined transmitting and receiving machine of the human. It works in cooperation with the transmitting and receiving machine of the realms in order to send and receive the mind of the being to be reborn in the realms.

<sup>665</sup> The centre of the *dhamma* sphere located at the sixth base of the mind.

<sup>666</sup> The father and the mother are having sexual intercourse, in order that the egg and the sperm are properly fertilised.

**[Page: 38]**

It is as clear as a mirror. It [the being] will be born like this. The point called *sun* is very important. [The beings] will be born in the World; [they] must take birth at this point. Similarly [they] will go to *nibbāna* through this point. They will attain the path and fruition of *nibbāna* through this point too. It is similar. [Yet] in regard to death and birth, [beings] must go different ways. If [you] want to be reborn, [you] must walk out [do not enter the centre]. If you do not want to be reborn, [you] must walk in<sup>667</sup> [enter the centre]. You must walk in at the centre. Stop firmly. This is the method of death and birth. This is the principle. When you realise this, you must clearly realise it, because tomorrow your mind will have wandered. Why? It is because it wants to be reborn again and again. We know ourselves. Do not rely on others. We know and have learned [about this]. We understand, then, that we must stop the mind still at that centre. Stop at the centre of the centre repeatedly. It must not be left, right, front, back, down, up, outside or inside staggered. The mind must enter at the centre of the centre repeatedly, and must become stiller and stiller. When it stops correctly, [you] will see the sphere [*dhamma* sphere], the same size as the moon or the sun. Stop at the centre of that sphere...--[then sees the rest of the *spv* spheres]--

**[Page: 39]**

...When it stops correctly, [we] will see the [refined] *mnk* that we use to take birth. [We recognise that] This body is able to be reborn. [We attain] the right pattern. [You] must know this principle. It cannot be other than this. This is the standard principle. When you know this, from now on I will teach you. After we have finished chanting, then we must meditate. The Pali text says *nisīditi pallamkam ābujjhitavā*. Sit in the *khubanlang* meditation posture by putting the right leg on the left leg. Put the right hand over the left hand. You all need to straighten your body. Now, listen to my instruction. The right method is to connect the tip of the index finger of the right hand to the tip of the left thumb. Place your hands on your lap, then straighten the body for comfort and proper air

---

<sup>667</sup> Walk in (เดินเข้า *doen-khao*).

circulation during meditation. This is called *ujuṃ kāyaṃ panidhāya*, straightening the body for meditation. When it is well straightened, we must stop the mind. If the mind stops in one moment like the eye's blinking<sup>668</sup>-

**[Page: 40]**

-, we get huge merit. It is important. The merit [that we] receive from meditation (*bhāvanā*) is huge (*mahākusala*). We can even build a chapel (*uposatha*), temple (*vihāra*) or a hundred monastic schools<sup>669</sup>. The merit that we get is less than the merit received from *samatha* and *vipassanā* meditation. When we seek to make merit in Buddhism, we must practice *samatha* and *vipassanā* meditation. We stop our mind firmly. It must stop. The stopping is very important. The stopping is the way to the path and fruition of *nibbāna*. Those who practice only *dāna* (generosity) and *sīla* (precepts) are still far away from [*nibbāna*]. This stopping is close to *nibbāna*, [if you are able] to stop the mind. This is correct according to the Buddha's teaching. It is certain and unchangeable.

When you are sitting with a well straightened body, close your eyes, with eyelids<sup>670</sup> gently touching. *Parimukhaṃ satim uṭṭhapetavā*, maintain your consciousness (*sati*) and do not lose your concentration. Set the sphere, clear as a smoothly cut diamond ball, the same size as the crystalline lens of the eye. For a woman, set it at the rim of the nostril on the left side. For a man, set it at the rim of the nostril on the right side. This must be accurate. It needs to be properly still. Keep the *parikammabhāvanā* and maintain the clear sign by saying *sammā araham* thrice, then, move the sphere up to the medial angle of the eye, on the right side for a woman and on the left side for a man. It is the point where the excretions of the eyes are released.

<sup>668</sup> Eye's blinking (กระพริบตาเฉียว *kra-phrip ta-diao*).

<sup>669</sup> Monastic schools (การเปรียญ *kan-pa-rian*).

<sup>670</sup> Eyelids (ประตูดตา *pratu ta*).

**[Page: 41]**

[Move the sphere through] the nasal cavity the breath goes through, in and out. Recite the *parikammabhāvanā, sammā araham*, three times in order to fix the sphere at that point, then horizontally move the sign at the same level of the medial angle of the eyes to the middle of the head. This is the third base. It needs to be accurate and not staggered: left, right, front, back, below and above. [It needs to be] at the centre. Recite the *parikammabhāvanā, sammā araham*, three times in order to keep the sign at the centre of the head. There is a trick to this. We have to vertically rotate the eyes up until they reach their limit. It is similar to the eyes of one who is struggling before death. Close the eyes and vertically rotate them up until they reach the top of the eyes firmly, then turn your seeing inside. Move the sphere from the third base down to the fourth base above the uvula in the mouth, the point where [sometimes], food can make you gag. It needs to be accurate and not staggered. Recite the *parikammabhāvanā, sammā araham* three times in order to fix the sign at the fourth base, then vertically move the sphere from the fourth base down to the fifth base at the centre of the throat above the Adam's apple. It is similar to the central point of the rim of a glass. Maintain [the sphere] at this point and recite the *parikammabhāvanā, sammā araham* three times at the centre of the throat, then move the sphere down to the sixth base at the centre of the body at the end of your breath. Recite the *parikammabhāvanā, sammā araham* three times at that centre.

**[Page: 42]**

Vertically move the sphere upward from the centre of the body two fingers breadth. It is called a centre (*sun*). [Within the centre], there are five centres; middle, front, right, back and left. The middle centre is the *ākāsa dhātu*. The front centre is the *āpo dhātu*. The right centre is the *pathavī dhātu*. The back centre is the *tejo dhātu*. The left centre is the *vāyo*. Insert the clear sphere at the [space] cavity. Use the *parikammabhāvanā, sammā araham* [thrice] to maintain the sphere at that point. At the centre of the space cavity, [you] will see a clear sphere, the same size as the crystalline of the lens of the eyes. Stop your mind within the centre of that sphere. Keep trying until the mind is stopped. Chant

*parikammabhāvanā*, *sammā araham* [thrice]. [The reason for doing this is] because the *parikammabhāvanā* will support the mind to stop. Chant *sammā araham* [five times]. When the mind stops correctly at the centre of that sphere, [you will see] darkness; it will stop there. Even when you see the light, it will stop there. Do not move [the sign] backwards or forwards. Keep the mind still at that point. When it is correctly still, you will see the darkness become darker and darker, and you will see the clear sphere. When you see the light become lighter and lighter, you will see the clear sphere. Stop the mind at the centre of the clear sphere. If your mind does not stop, use the *mantra* form *sammā araham* [five times]. When the mind stops correctly, stop the *parikammabhāvanā* and keep your concentration [or focus on the clear sphere]. Be still; do not move. If [your mind] moves, then use the *mantra* form *sammā araham* [five times].

**[Page: 43]**

When the mind stops correctly, cease the *parikammabhāvanā*. Keep the mind still by focusing on the clear sphere. Keep your emotion still. Stop [the mind] only. Do not think of the light or dark. The stopping is the body of success. I previously told you about *Aṅgulimāracora* calling out “Ascetic Stop! Please stop!” when the Buddha gave the reply that “The Ascetic has already stopped. You have not!” This is stop. Before we practice *samatha* and *vipassanā* meditation, we must first do this. Do not think of anything else because it is too much. We must stop the mind first. If we can stop the mind, we will be able to do anything. Here at this Paknamphasicharoen temple, Thonburi province, many people [his disciples] can do this. We must be able to do it like them. If the mind does not stop, one cannot attain the *dhammakāya*. If the mind is able to stop, then one can attain the *dhammakāya*.

We are human beings. We practice [the same meditation] in Buddhism. Why can we not attain the *dhammakāya* like them? We must practice and become a real practitioner. If we seriously practice, we will be able to [attain the *dhammakāya*]. If we do not take it seriously, we can surely not attain this. How much [practice] do I call real practice? Just

die! Even if your flesh and blood dry up, leaving only the skin, tendons and bones, if [you] cannot attain this, do not stand up! Just this is real. You will then be able to attain this. I (Luangpho Phra Mongkhonthepmuni, the teacher of *samatha* and *vipassanā* meditation Paknamphasicharoen temple) experienced that serious practice twice.

**[Page: 44]**

At the beginning of my practice when I started practicing *samatha* and *vipassanā* meditation, I sat with the intention that ‘If I cannot attain [even the smallest part of enlightenment], let my life be ended’. When the time came, I did not die. The Buddha did the same. He had practiced with the ‘*caturamgaviriya*’ (Four-factored energy). He practiced with the extreme four factors by wishing that even if his flesh and blood dried up, leaving only the skin, tendons and bones, he would not give up his persistence. [When his mind stopped] fully, in the early evening, he attained *pubbenivāsānussatiñāṇa* (the remembrance of past lives). In the second period, he attained *cutūppātañāṇa* (the knowledge of the death and birth of beings; clairvoyance). In the third period, he attained *āsavakhayañāṇa* (the knowledge of the destruction of mental intoxication). He is the real teacher. We are his disciples. We must do the same thing. If we cannot attain this, let our life be ended. If our mind really stops, we will attain the body of Buddhism. This is so. We must remember accurately and firmly. Keep the *parikammabhāvanā*, *sammā araham* to stop the mind firmly.

Transcription of the record

By

Phrakrusamanatham Samathan (Thira Khlosuwan)

23<sup>rd</sup> October 2509 [B.E.]



## Appendix VI

### TRANSLATION OF THE MANUAL OF THE ABBOT (D2)

[Page: 1]

#### Beginning of Meditation

To meditate, it is necessary for the practitioner to completely clear the mind of all feelings and thoughts and to be free of all worries. If there is any anxiousness, this might cause concentration irresolute. Thereupon, if it is intended to do meditation, a complete avoidance of all minor and major worries should be made. Focus only on *dhammas*<sup>671</sup>. Despite any knowledge of religion already learned, all should be entirely released from thought before meditating. Failure to do so will cause the rise of doubts<sup>672</sup> causing the practitioner to be unable to see the desirable *dhammas*. Having realised this, the meditation method will be mentioned henceforward.

After the prayers in worship of the Triple Gem, sit in a *khubanlang* posture by placing the right leg over the left leg.

[Page: 2]

Then, make the tip of the right hand index finger come in contact with that of the thumb of the left hand. Close the eyes just enough so that the eyelids are comfortably in touch. Straighten the body until reaching its stretching limit called *ujukāyaṃ paṇidhāya*, [meaning] straighten the body, *parimukkhāṃ satim upaṭṭhapetavā* [meaning], to establish the conscious mind facing all directions without unconsciousness (as same as the noble disciples having consciousness as their monastic discipline). Being conscious all the time is the path of the Buddha and *arahant* disciples. Without carelessness, the awareness is

---

<sup>671</sup> Religious practices.

<sup>672</sup> Pali: *vicikicchā*.

continuously placed upon *parikammanitta* and *parikammabhāvanā*. The *parikammabhāvana* is *sammā araham*. The *parikammanimitta* is the determination of a clear sign as pure as a perfectly [round] cut diamond or a spherical transparent crystal ball without any of dimness or flaw. These two *parikammas* should be always reflected in four actions: namely, sitting, lying down, standing and walking, in absence of losing concentration. And, this is an important thing [factor] of practice achievement and failure.

**[Page: 3]**

At the beginning stage of the beginners, the bases of the *nimitta* placement should be determined first in order to know the path of taking birth of oneself,<sup>673</sup> the bases are divided into seven bases:

The first base is at the rim of the nostril. The left hand side one is used for women and that of the right hand side is used for men. [It needs to be] at the centre inward in or outward inclination.

The second base is at the medial angle of the eyes, the left one is used for women and the right is used for men.

The third base is at the centre of the head, the same point as the central point of the nerve<sup>674</sup> at the same level as that of the eyes but in the middle inside [the head]. That is, [there are two imaginary lines, one is drawn] from the level of the medial angle of the eyes directly to the occipital part, [the other is drawn] from the level above the left ear to the right ear. The intersection point of these [lines] is the third base.

The fourth base is at the roof of the mouth above the uvula where the food stifle occurs.

---

<sup>673</sup> Literally, the path of coming and going to be born (ทางไปเกิดมาเกิด *thang pai koet ma koet*).

<sup>674</sup> The central point of the nerve (จอมประสาท *chom-pra-sat*).

The fifth base is at the centre of the throat above the Adam's apple.

**[Page: 4]**

The sixth base is at the end of [refined] inhaled and exhaled breathe which is the centre of the body, at the level of the navel but is inside [in the middle].

The seventh base is the point located about two finger breadths above the navel [or the previous point] at the centre of the body.

Determine the sign along with these bases as well as mentally recite *sammā araham* thrice. Then, move the sign [to each base respectively]. At the third base, while the sign is being moved [downwards to the fourth base], the eyes must be inwards rotated [to the roof of the eyes] as similarly as those who are nearly sleeping. Then, let them be as usual [or rotate downwards naturally]. This causes the seeing, memory, thought and cognition to turn inside because after this the [inner] vision will be seen by the refined eyes only. Having moved the sign downwards to the seventh base, within such base, there are five centre's: middle, front, right, left and back. The front is the *āpo dhātu* (cohesive element, water or fluidity). The right is the *pathavī dhātu* (solid element, earth or solidity). The back is the *tejo dhātu* (combustive element, fire, heat or temperature). The left is the *vāyo dhātu* (mobile element, air gaseousness, wind). The middle is the *ākāsa dhātu* (vacuous element, space). In the middle of the space element, there is the *viññāṇa dhātu* (consciousness element). These elements-

**[Page: 5]**

-are assembled to form the human body and the centre of this body is the birth centre<sup>675</sup> of such human body. Having already recognised the path which is these bases, in the later practices, the mind can be directly placed at the birth point of the human body.

---

<sup>675</sup> The birth centre (ศูนย์กำเนิด *sun kam-noet*).

[Page: 6]

**Method of Seeing *Dhammakāya*****Step: 1**

Stop the mind at the central point of the birth centre<sup>676</sup> of the *mnk*. This is the centre of going and coming to take the birth of beings, located at the centre of the body. At that point, the mind of the baby is always in the contact with; therefore, breathing is not needed because it is located in the right path of birth. The mind of all stops there similarly. If it stops incorrectly, it is not the right path of the Buddha [and] *arahant* disciples. When the mind stands still at that point properly, the *dhamma* sphere called *dhammānupassanāsatiṭṭhāna* will be seen as it is the *dhamma* sphere constituting the body. The size of such appearing sphere is equal to that of a star, the smallest one, [and] the sun or moon, the biggest one. Its configuration is absolutely spherical, clear and pure. Having visualised it clearly-

[Page: 7]

-, stand the mind still at the centre of such clear sphere. When the mind stops properly, the *dbk* will be the vision in the centre of such seen sphere's luminosity. Next, stand the mind still at the birth centre of such celestial body in the right manner, there is the rise of the *dhamma* sphere (which is the clear sphere) called *dutiyamagga*. Once its complete expansion and perfect vision occur, keep the mind motionlessly at its centre. After achieving the right mental action, an appearance of the *rup* occurs in the space cavity<sup>677</sup> of such *dutiyamagga* sphere. Then, keep the mind still at the birth centre of the *rup*. When there is its perfect mental stability, the *dhamma* sphere, the *tatiyamagga*, rises at the birth centre of such body. Once its complete expansion and perfect vision occur, rest

---

<sup>676</sup> The birth centre refers to the seventh base of the mind. This process of the meditation is the process to attain the *dhammakāya* after the meditator attained the *pathamamagga* sphere.

<sup>677</sup> Space cavity (ເຫຼັງ *het wang*).

the mind at its centre, the *arup* appears in the vision at the *tatiyamagga*'s space cavity. The mind should then be stood still in the birth centre of such *arup*. After the perfection of mind stopping, another *dhamma* sphere rises in its birth centre-

**[Page: 8]**

-of the *arup*. This is the *catutthamagga*. When it has been expanded to its full size and seen clearly, keep the mind still at its centre in the perfect manner, the *dhammakāya* will be in the inner vision at *catutthamagga*'s space cavity.

**Step: 2**

The mind must be kept with the complete stillness at the centre of such *dhammakāya* body. The eyes of the *dhammakāya* are utilised to see the *sīla* sphere in the centre of the *dmp* of the *mnk* and is round, clear, pure, and has the same size as an egg yolk of a hen. This is the *sīla* sphere of the human. The *samādhi* sphere exists in the *sīla* sphere, completely round, clear, pure and the same size as the *sīla* sphere. The *paññā* sphere is in the *samādhi* sphere which is completely round, clear, pure and the same size. The *vimutti* sphere is in the *paññā* sphere which is completely round, clear, pure and the same size. The *vimuttiñānadassana* sphere is in the *vimutti* sphere-

**[Page: 9]**

-which is completely round, clear, pure and the same size. These are the *sīla*, *samādhi*, *paññā*, *vimutti*, *vimuttiñānadassana* of the human. What I have said is the size of a small [egg yolk], but the big size is the same as the moon. Then, continuously keep the complete stillness of the mind at the centre of the *vimuttiñānadassana* sphere of the human. The *dbk* will be seen afterwards. At the centre of this body, there is its *dmp*. The small size is the same as the egg yolk of a hen. The big size is the same as the

moon...[then see the rest of the *spv* spheres]...<sup>678</sup> The *sīla*, *samādhi*, *paññā*, *vimutti* and *vimuttiñāṇadassana* of the *dbk* have the same size as those of *mnk*. The difference is that they are clearer and more refined. Then, keep the mind still at the centre of the *vimuttiñāṇadassana* sphere of the *dbk*. The *rup* will be in the vision. At the centre of this body, there is its *dmp*.

**[Page: 10]**

...[then see the rest of the *spv* spheres]...The *sīla*, *samādhi*, *paññā*, *vimutti* and *vimuttiñāṇadassana* of the *rup*, are completely round and nearly have the same size as those of the *mnk* and the *dbk*. Yet they are clearer and more refined. Then, keep the mind still at the centre of the *vimuttiñāṇadassana* sphere of the *rup*. The *arup* will then be seen then. At the centre of this body, there is its *dmp*...[then see the rest of the *spv* spheres]...These are the *sīla*, *samādhi*, *paññā*, *vimutti*, *vimuttiñāṇadassana* spheres of the *arup*, all are round in all dimensions and are nearly have the same size as those of the *rup*. Yet they are clearer and more refined. Then, keep the mind still at the centre of the *vimuttiñāṇadassana* sphere of the *arup*.

**[Page: 11]**

You will see the *dhamma* body. At the centre of the *dhamma* body, there is its *dmp*...[then see the rest of the *spv* spheres]...These are the *sīla*, *samādhi*, *paññā*, *vimutti* and *vimuttiñāṇadassana* spheres of such *dhamma* body. They are all round completely. Yet, the length of their diameters is the same as the size of the *dhamma* body's lap. There is one size only. The size of the *dhammakāya*'s lap is its measurer of their diameter. Their purity and clarity is much more than [the spheres] of the previous bodies. They are clear until their radiance appears.

---

<sup>678</sup>At its centre, there is the *sīla* sphere. At the centre of the *sīla* sphere, there is the *samādhi* sphere. At the centre of the *samādhi* sphere, there is the *paññā* sphere. At the centre of the *paññā* sphere, there is the *vimutti* sphere. At the centre of the *vimutti* sphere, there is *vimuttiñāṇadassana* sphere.

**Step: 3**

Afterwards, see the *dmp* of the *mnk* at its centre; the clear sphere will be seen. Then expand it until reaching the size of 2 *wah* in diameter and thick 2 *kueps* in depth. Its perimeter is now 6 *wah*.

**[Page: 12]**

It is clear as the mirror. This is called *pathamajhāna*. The *dhamma* body, then, sits on it. This thus is called entering *jhāna*. Then use the eyes of such *dhamma* body sitting on that *jhāna* look at the centre of the *dmp* of the *dbk*, the clear sphere will be seen again. Then expand it to the same size [as the previous *jhāna*]. Invite the *dhammakāya* to enter on the *dutiyajhāna*, at the same time, the first *pathamajhāna* will slowly disappear. The *dutiyajhāna* will replace it. The moment that the *dhammakāya* sits on that *jhāna* is called the *dhammakāya* enters the *jhāna*. Then use the eyes of such *dhammakāya* sitting on that *jhāna* to see at the centre of the *rup*, a clear sphere will be in the vision. Then expand it to the same size [as the previous *jhāna*]. This is the *tatiyajhāna*. Invite the *dhammakāya* to sit on that *jhāna*. This is called the *dhammakāya* enters the *tatiyajhāna*. Then use the eyes of this *dhammakāya* sitting on the *jhāna* to see the *dmp* at the centre of the *arup*, a clear sphere will be seen. Then expand it to the same size as the previous *jhāna*. This is the *catutthajhāna*. Invite the *dhammakāya* to sit on the *jhāna*. The *tatiyajhāna* will slowly disappear.

**[Page: 13]**

The *catutthajhāna* will replace it. When the *dhammakāya* sits on this *jhāna*, this is called the *dhammakāya* enters the *catutthajhāna*. (These *jhānas* are the *rūpajhāna*). Then, place the mind of the *dhammakāya* into the space cavity of the *pathamajhāna*. The *ākāsānañcāyatanajhāna*, being the same size as that of the *catutthajhāna* will be in the vision. When the *ākāsānañcāyatanajhāna* is clearly seen, invite the mind of the *dhammakāya* into the cognition in the space cavity of the *tatiyajhāna*. The *ākāsānañcāyatanajhāna* will slowly disappear. The *viññāṇañcāyatanajhāna* (clearer than the previous *jhāna*) will appear. The *dhammakāya* sits on that *jhāna*. Invite the mind of

the *dhammakāya* into the refined cognition in the space cavity of such *tatiyajhāna*. The *viññāṇañcāyatanajhāna* will slowly disappear. The *ākiñcaññāyatanajhāna* will appear (clearer than the previous *jhāna*). The *dhammakāya* will sit on that *jhāna*. Invite the mind of such *dhammakāya* into the either cognition or non-cognition<sup>679</sup> in the space cavity of such *catutthajhāna*. The *ākiñcaññāyatanajhāna* will slowly disappear. The *nevasaññānāsaññāyatana* will replace it. [The practitioner] feels that it is really refined. The *dhammakāya* sits on that *jhāna*.

### [Page: 14]

(These *jhānas* are in the *arūpajhāna* level). This is called entering the first to the eighth *jhāna* by respective order. The reverse from the eighth *jhāna* to the seventh, sixth, fifth, fourth, third, second and first *jhāna* is called reverse order. Truly see the *ariyasaccas* (the noble truth) of the human body that the birth, age, illness and death of humans are suffering. What is called birth has its attribute as the clear round sphere. The small size is the same as the seed of the pipal tree. The big size is the same as the moon, white, clear and pure. The birth sphere will be in contact at the *dmp* of the *mnk* at about years of the age<sup>680</sup>. This sphere is the sphere of the beginning birth of all human. If this sphere does not make a contact with the *dmp* of the *mnk*, [the refined] human [body]<sup>681</sup> is unable to take birth. After, the *dhamma* body clearly sees the birth and the cause of birth, see the ageing. The ageing is in the middle of the birth sphere. It is the round sphere, the same size as that of the moon or its small size as equal as that of the egg yolk of a hen. The colour is sequin black but it is not clear. When this ageing sphere-

### [Page: 15]

-is small, it is in the duration in which the human is starting to age. If its size is bigger, the body of such human becomes older and older accordingly. This ageing sphere is the

<sup>679</sup> The either cognition or non-cognition (ရူပာဓိပ္ပါယ်ကမ္မာ ru ko chai mai ru ko chai).

<sup>680</sup> This will cause human beings be able to give a birth for their children.

<sup>681</sup> Human here refers to the *dibba* body that comes to take a birth.



cause of the human body's deterioration. When human beings become older, they become ill because there is the illness sphere within the ageing sphere. It is round, the same size as the ageing sphere. Its colour is darker than the ageing sphere. When this illness sphere comes to make a contact with the centre of the ageing sphere, the human body is ill immediately. When the illness sphere connects to the centre of the ageing sphere more and more, the death sphere will be at the centre of the illness sphere. It is the round sphere, has small or big sizes, the same as the illness sphere. Its colour is clear sequin black. When this sphere comes to connect with the centre of the ill sphere, [it will] connect at the connecting points between the *mnk* and the *dbk*. When the death sphere immediately connects to the connecting points of the bodies, they will be separated. When the *mnk* and *dbk* are disconnected, the human will die immediately. When these have been truly seen this with the eye of the *dhammakāya* and its supreme knowledge (Pali: *ñāṇadassana*) that birth, age, illness and death are impermanent, this knowledge is called *saccañāṇa* (the knowledge of the truth). When the eyes-

**[Page: 16]**

-of the *dhammakāya* see that birth, age, illness and death are the true suffering. These things should be known. This is called *kiccañāṇa* attainment. And, all of these sufferings that have been considered and truly seen is called *katañāṇa* attainment. So this is called consideration of *dukkhasacca* in the three *ñāṇas*.

There are three *samudaya* spheres at the centre of the *dmp* of the human body, the big size is the same as the moon and the small size is the same as the seed of the Pipal tree. All spheres have the same size. They exist in layers. The outer sphere has a dark black colour but the two other spheres inside are more refined and darker in colour respectively according to their layers. When you see with the eyes [of the *dhammakāya*] and supreme knowledge (Pali: *ñāṇadassana*) of the *dhammakāya*, you realise that the *samudaya* truly causes the suffering. This is called *saccañāṇa*.

When you know this, you will have the persistence and vigilance to avoid it because you realise that this thing should be avoided. This is called *kiccañāṇa*. When you completely avoid the *samudaya*, this is-

**[Page: 17]**

- called *katañāṇa*. These are called the consideration of the *samudaya* with the three *ñāṇas*.

When there is a rise of the *samudaya*, the methods to extinguish the cause of the suffering must be known. This is called *nirodha*. It is the clear round sphere existing at the centre of the *dmp* of the *mnk*. Its diameter is five *wah*. When there is a rise of the *nirodha* sphere, the *samudaya* sphere disappears. It is similar to when the sunlight completely eliminates the darkness. Having seen this with the eyes and knowledge of the *dhammakāya* that the extinguishing of the *samudaya* truly is the *nirodha*, this is called *saccañāṇa*. This *nirodha* should be completely realised. This is called *kiccañāṇa*. Knowing all of this is called the complete realisation of the *nirodha*. This is the *katañāṇa* called the consideration of the *nirodha* with the three *ñāṇas*.

Having completely realised the *nirodha* extinguishing, then the appearance of *magga* should be made. The *magga* is the *sīla*, *samādhi* and *paññā* spheres which exist at the centre of the *dmp* of the *mnk*.

**[Page: 18]**

It is round, clear and very pure, the same size as the length of the lap of the *dhammakāya*. After truly seeing this with the eyes and the superb knowledge of the *dhammakāya*, it is surely known that it is the *magga*. This is called *saccañāṇa*. When the *magga* is seen as real, it should be developed. This is called *kiccañāṇa*. Having known that the *magga* with the eyes and knowledge of the *dhammakāya* that it should be developed is called *katañāṇa*. This is seeing *magga* and knowing through the three *ñāṇas*.

Seeing these *ariyasaccas* and conducting of the *samāpatti* have been done properly, the *dhammakāya* will sink rapidly into the space cavity and becomes the clear sphere. Its diameter is five *wah*. Soon after that sphere [*sun*] will turn back to be the *dhammakāya* again. With a lotus bud, its length of the lap and height is still five *wah*. This is the *std*. Invite it to enter the *jhāna* in order to truly see the noble truth of the *dbk*; truly see the truth in the *dukkha*, *samudaya*, *nirodha* and *magga* in the same method [that has done in the *mnk*] as mentioned. When it has been done properly-

**[Page: 19]**

- ,the *std* will be gravitated rapidly at the centre and becomes a clear sphere. Its diameter is now ten *wah*. Soon after it becomes the *dhammakāya* again, the length of its lap and height is ten *wah* and has a lotus bud. This is the *skd*. Invite it to enter the *jhāna* and truly see the *ariyasacca* of the *rup* in the *dukkha*, *samudaya*, *nirodha* and *magga*. When it has been done properly, the *skd* will be gravitated rapidly into the centre and becomes the clear sphere. Its diameter is fifteen *wah*. Soon after it becomes the *dhammakāya* again, the length of its lap and height is fifteen *wah* and has a lotus bud. This is the *angd*. Invite him to enter the *jhāna* and truly see the noble truth of the *arup* in the *dukkha*, *samudaya*, *nirodha* and *magga*. When it has been done properly, the *angd* will be gravitated rapidly at the centre and becomes the clear sphere. Its diameter is twenty *wah*. Soon after it becomes the *dhammakāya* again, the length of its lap and height is twenty *wah* and has a lotus bud. This is the *arahant dhammakāya*.

Conduct the *dmp* of the *std* as the *pathamajhāna* (similar to the process you have done in the *jhāna* [Page: 11-12]).

**[Page: 20]**

[Expand] the *dmp* of *skd* as the *dutiyaajhāna*. [Expand] the *dmp* of the *angd* as the *tatiyaajhāna*. [Expand] the *dmp* of the *ahtd* as the *catutthajhāna*. The cognition in space cavity of the *pathamajhāna* then it will become the *ākāsānañcāyatanajhāna*. The

cognition in the space cavity of *dutiyajhāna* becomes the *viññāṇaṅcāyatana*. The refined cognition in the space cavity of the *tatiyajhāna* becomes the *ākiñcaññāyatana*. Neither cognition nor non-cognition in the spacious cavity of the *catutthajhāna* becomes the *nevasaññāṇāsaññāyatana*. Enter these eight *samāpattis* in forward order and reverse order seven times. Then, the *dhammakāya* will sink rapidly to enter the *nibbāna*<sup>682</sup> of the *mnk*. Then, conduct the *samāpatti* in the *nibbāna* of the *mnk* seven times. The *dhamma* body will sink rapidly into the centre to enter the *nibbāna* of the *dbk*. Then, conduct the *samāpatti* in the *nibbāna* of the *dbk* seven times. The *dhamma* body will sink rapidly into the centre to enter the *nibbāna* of the *rup*. Then, conduct the *samāpatti* in the *nibbāna* of the *rup* seven times.

**[Page: 21]**

The *dhamma* body will sink rapidly into the centre to enter the *nibbāna* of the *arup*. Then, conduct the *samāpatti* such the *nibbāna* seven times. The *dhamma* body will sink rapidly into the centre to enter the *nibbāna* of the *dhamma* body.

In order to exit the *nibbāna* of the *dhamma* body, conduct the *samāpatti* again seven times. [The *dhammakāya*] will sink into the centre to exit [from the *nibbāna* of such *dhammakāya*] to the *nibbāna* of the *arup*. Conduct the *samāpatti* again seven times. It will sink rapidly into the centre to exit from [the *nibbāna* of the *arup*] to the *nibbāna* of the *rup*. Conduct the *samāpatti* again seven times. It will sink rapidly into the centre to exit [the *nibbāna* of the *rup*] to the *nibbāna* of the *dbk*. Conduct the *samāpatti* again seven times. It will be gravitated rapidly at the centre to exit from the *nibbāna* of the *dbk* to the *nibbāna* of the *mnk*. Conduct the same process as that of entering.

(For the size of the *jhāna* as mentioned is 2 *wah* in diameter and 2 *kueps* for the thickness. Its perimeter is 6 *wah*. This is the natural size. Yet, after reaching the

---

<sup>682</sup> This refers to *nipphan pen*.

*dhammakāya* levels, it should be recognised that, the *jhāna* will expand accordingly to the *dhammakāya* expansion.)

**[Page: 22]**

**Step: 4**

Conduct the *samāpatti* in the *dmp* of the *mnk*. The base of the *dmp* is the centre of the *kaṣiṇa*. There are 10 *kaṣiṇas*; earth, water, fire, wind, green, yellow, red colour, white, light and space. The *kaṣiṇas* are the spheres. To conduct the *samāpatti* in these *kaṣiṇas*, they have to be merged as one. The earth sphere is the beginning. The water sphere is in the earth sphere. The fire is in the water. The wind is in the fire. The green is in the wind. The yellow is in the green. The red is in the yellow. The white is in the red. The light is in the white. The space is in the light. They exist in layers in this way. Then, conduct the *samāpatti* in the *kaṣiṇa* to see the realm of human; [because of this, the practitioner will] see all. The method to conduct the *samāpatti* must be performed by the *dhammakāya*.

Conduct the *samāpatti* in the *dmp* of the *asurakāya*. The base of the *dmp* is the *kaṣiṇa*. Then, conduct the *samāpatti* in the *kaṣiṇa* to clearly inspect-

**[Page: 23]**

- the realm of such *asura*.

Conduct the *samāpatti* in the *dmp* of the *peta*. The base of the *dmp* is the *kaṣiṇa*. Then, conduct the *samāpatti* in the *kaṣiṇa* to clearly inspect the realm of such *peta*.

Conduct the *samāpatti* in the *dmp* of the animal (Pali: *tiracchāna*) body. The base of the *dmp* is the *kaṣiṇa*. Then, conduct the *samāpatti* in the *kaṣiṇa* to clearly inspect the realm of such animal.

Conduct the *samāpatti* in the *dmp* of the hell (Pali: *naraka*) being. The base of the *dmp* is the *kaṣiṇa*. Then, conduct the *samāpatti* in the *kaṣiṇa* to clearly inspect such hell being's realms.

Conduct the *samāpatti* in the *dmp* of the *lokanta* being. The base of the *dmp* is the *kaṣiṇa*. Then, conduct the *samāpatti* in the *kaṣiṇa* to clearly inspect the realm of such *lokanta* being.

Conduct the *samāpatti* in the *dmp* of the *dbk*. The base of the *dmp* is the *kaṣiṇa*. Then, conduct the *samāpatti* in the *kaṣiṇa* to clearly inspect the realms of such *dbk* [or the heavens].

**[Page: 24]**

Conduct the *samāpatti* in the *dmp* of the *rup*. The base of the *dmp* is the *kaṣiṇa*. Then, conduct the *samāpatti* in the *kaṣiṇa* to clearly inspect the realms of such *rup*.

Conduct the *samāpatti* in the *dmp* of the *arup*. The base of the *dmp* is the *kaṣiṇa*. Then, conduct the *samāpatti* in the *kaṣiṇa* to clearly inspect the realm of such *arup*.

Use the *dhammakāya* to conduct the *samāpatti* to see, to know, to ask [the beings in each realm] that how do they live? What do they eat? Etc.

**Step: 5**

Conduct the *rūpajhāna* and *arūpajhāna* in the *dmps* of the human, *dibba*, *rūpabrahma*, *arūpabrahma*. Then conduct the *samāpatti* to see [investigate] your births (Pali: *jāti*) (Use the *dhammakāya* to conduct the *samāpatti*). Still at the centre [of the *dmp*] and see the existences from this present life back to the previous existences of yesterday, the day before yesterday etc. and back to-

**[Page: 25]**

- the moment that [the meditator] you were born, back to when you were in the womb of the mother, when you were the embryo (Pali: *kalalarūpa*), before entering the mother's womb, before you came to be in the body of the father, back to the previous life, keep seeing [the previous lives] backwards like this until you see the first life that you get the *pathamaviñā* (the first consciousness). Then see in the reverse order from the past to present lives (similar to when to see from the present to the previous lives.). Then, see the next lives, see all of them. This is called '*pubbenivāsañāna*'.

In this way [the meditator] sees [the existences], when [he] would like to see the existences of others; take their *dmps* to conduct the *samāpatti* in order to investigate. Conduct in the same way that [he] sees [his own] past existences. This is called '*cutūpapātañāna*'.

**Step: 6**

Conduct the *rūpasamāpatti* in the *dmp* of the *phopsam*. Take the space cavity of such *dmp* as the *arūpasamāpatti*. The base of such *dmp* of the *phopsam* (which is its centre) is the *kasiṇa*. Conduct the *samāpatti* in the *kasiṇa* (the *dhammakāya* conducts the *samāpatti*) to inspect-

**[Page: 26]**

- the *phopsam* inside and outside. See their existences clearly. The demon (*asura*), hungry ghost (Pali: *peta*), animal, 8 [major] hells, human, 6 heavens, 16 *rūpabrahma* and 4 *arūpabrahma* realms, all together are called *phopsam*.

Conduct the *rūpasamāpatti* in the *dmp* of the *lokanta* realm. Conduct the cause of space cavity of such *dmp* as the *arūpasamāpatti*. The base of the *dmp* of the lokan is the *kasiṇa*. [Invite] the *dhammakāya* to conduct the *samāpatti* in the *kasiṇa* to see the *lokanta* realm

outside and inside. It is apart from the *phopsam* located underneath the *avecī* hell in the beyond estimated distance. It is the *āyatana* [realm] called *lokanta* (Thai: *lokan*).

Conduct the *rūpasamāpatti* in the *dmp* of the *āyatananibbāna*. Conduct the space cavity of such *dmp* as the *arūpasamāpatti*. The base of the *dmp* is the *kaṣiṇa*. [Invite] the *dhammakāya* to conduct the *samāpatti* in the *kaṣiṇa* to clearly inspect the *āyatananibbāna*-

**[Page: 27]**

- outside and inside until there is no doubt. The *nibbāna* is the *āyatana* (realm) located above the *phopsam* from the *nevasaññānāsaññāyatana* beyond estimated distance. This is called *nibbāna*.

**Step: 7**

Look at the *dmp* of the *dhammakāya*. Within the *dmp*, there are the *spv* spheres. In the *vimuttiñāṇadassana* sphere, there is the refined *mnk*. Look at its *dmp*. Within it, there are other *spv* spheres. After that [in the *vimuttiñāṇadassana* sphere], there is the refined *dbk*. Look at its *dmp*. [Within it,] there are other *spv* spheres. Thereafter, there is the refined *rup*. It has a *dmp*. Within it, there are other *spv* spheres. [In the *vimuttiñāṇadassana* sphere,] there is the refined *arup*. It has a *dmp*.

**[Page: 28]**

Within it, there are other *spv* spheres. [In the *vimuttiñāṇadassana* sphere,] there is the *dhammakāya*, which is refined. It has its *dmp*. Within it, there are other *spv* spheres. After this, it will reach the more refined bodies; conduct the same process as mentioned. Conduct this until you reach the most refined body called ‘the most refined body’<sup>683</sup>. Then, conduct the same process, but in the reverse order. See [the bodies] in reverse until

---

<sup>683</sup> The most refined body (กายสุกละเอียต *kai sut la ait*).



exceeding of the crude *mnk*, until reaching the biggest body which has the very crude skin, giant hair of the body and huge hairs.<sup>684</sup> This is the crudest body<sup>685</sup>. (These spheres exist within one another as having seen [in the above process]).

**Step: 8**

Count the number from the crudest to most refined bodies and the total number of the bodies, according to the numeral system in *asamkhaya*. That is, to count from the rise of the earth to the time it is destroyed from the ground to the level of the head, and count further to the time that earth arises again. Within this duration, count one to ten - a hundred - a thousand - ten thousand - a hundred thousand.

Ten million is *koṭi*.

**[Page: 29]**

Ten million <i>koṭi</i>	is	<i>pakoṭi</i> .
Ten million <i>pakoṭi</i>	is	<i>koṭipakoṭi</i> .
Ten million <i>koṭipakoṭi</i>	is	<i>nahut</i> .
Ten million <i>nahut</i>	is	<i>ninnahut</i> .
Ten million <i>ninnahut</i>	is	<i>akkhobhinī</i> .
Ten million <i>akkhobhinī</i>	is	<i>bindu</i>
Ten million <i>bindu</i>	is	<i>abbhuda</i> .
Ten million <i>abbhuda</i>	is	<i>nirabuda</i> .
Ten million <i>nirabuda</i>	is	<i>ahaha</i> .
Ten million <i>ahaha</i>	is	<i>abba</i> .
Ten million <i>abba</i>	is	<i>aṭaṭa</i> .
Ten million <i>aṭaṭa</i>	is	<i>sogandhika</i> .
Ten million <i>sogandhika</i>	is	<i>upala</i> .
Ten million <i>upala</i>	is	<i>kamuda</i> .

<sup>684</sup> This means that all parts of this body is enlarged according to the size of the crudest body.

<sup>685</sup> The crudest body (กายสุทธหยาบ *kai sut hyap*).

Ten million *kamuda* is *paduma*.

Ten million *paduma* is *puṇḍika*.

**[Page: 30]**

Ten million *puṇḍika* is *akathāna*.

Ten million *akathāna* is *mahākathāna*.

Ten million *mahākathāna* is one *asaṃkhaya*.

**Step 9**

**Expanding the seeing, memory, thought, cognition [spheres] of  
all bodies from the crudest and most refined bodies**

The seeing sphere of the *mnk* abides in the centre of the *mnk*. It is clear, pure and spherical, the same size as that of the egg yolk of a hen. Conduct the *samāpatti* in this sphere. The base of the seeing sphere which is the centre of the body is the *kaṣiṇa*. Conduct the *samāpatti* in this *kaṣiṇa* until it is clear. Expand the seeing sphere of the *mnk* to be the same size as the seeing sphere of the *dhamma* body.

The memory sphere of the *mnk* is in the centre of the seeing sphere. It is clear, pure, round, the same size as that of the white of the eyeball. Conduct the memory sphere to be the *samāpatti*. The base of the memory sphere, which is the space cavity at the centre of the seeing sphere, is the *kaṣiṇa*. Conduct the *samāpatti* in this *kaṣiṇa* until it is clear. Expand the memory sphere of the *mnk* to be the same size as that of the memory sphere of the *dhamma* body.

**[Page: 31]**

The thought sphere of the human is in the space cavity of the memory sphere. It is round, clear and pure, the same size as that of the iris of the eye. Conduct the *samāpatti* in this sphere. The base of the thought sphere which is the space cavity of the memory sphere is

the *kaṣiṇa*. Conduct the *samāpatti* in this *kaṣiṇa* until it is clear. Expand the memory sphere of the human body to be the same size as that of the thought sphere of the *dhamma* body.

The cognition sphere of the human is in the space cavity of the thought sphere. It is round, clear and pure, the same size as the pupil of the eyes. Conduct the *samāpatti* in this sphere. The base of cognition sphere which is the space cavity of the thought sphere is the *kaṣiṇa*. Conduct the *samāpatti* in this *kaṣiṇa* until it is clear. Expand the cognition sphere of the *mnk* to be the same size as that of the cognition sphere of the *dhamma* body.

As mentioned, this is just the method to conduct in the seeing, memory, thought and cognition spheres of the *mnk*. For the seeing, memory, thought and cognition spheres of the *dbk*, *rup*, *arup* and *dhammakāya* in both crude and refined status. We must conduct the same process as mentioned in the *mnk*.

[Page: 32]

### Step: 10

#### Making the *āyatana*s to be *dibba* in the *dhamma*

Conduct all *kaeo-tas*<sup>686</sup> to be the *samāpatti*. The base of the *kaeo-ta* is the *kaṣiṇa*. Conduct the *samāpatti* in the *kaṣiṇa*. Use the *mnk*'s eyes to see all kinds of things, even if they are hidden or in close or remote areas. All kinds of things of the human, *dibba* and the *dhamma* [beings], see all of them. This is called '*dibba* eyes in the *dhamma*'.

Conduct all *kaeo-hu*<sup>687</sup> to be the *samāpatti*. The base of the *kaeo-hu* is the *kaṣiṇa*. Conduct the *samāpatti* in the *kaṣiṇa*. Use the human ear to hear all kinds of sound, even

<sup>686</sup> Eye crystal (แก้วตา *kaeo-ta*, Pali; *cakkhurātana*).

<sup>687</sup> Ear crystal (แก้วหู *kaeo-hu*, Pali; *abāyākatā*).

if they are hidden or in the remote area. The sounds of the human, the *dibba* and the *dhamma*, we are able to hear all. This is called *dibba* ear in the *dhamma*.

Conduct all *kaeo-cha-hmuks*<sup>688</sup> to be the *samāpatti*. The base of the *kaeo-cha-hmuk* is the *kaṣiṇa*. Conduct the *samāpatti* in the *kaṣiṇa*. Use the human nose to smell all kinds of smell, even if they are hidden or far away. All kinds of smells of the human, the *dibba* and the *dhamma*, we are able to smell them all. This is called *dibba* nose in the *dhamma*.

Conduct all *kaeo-lins*<sup>689</sup> to be the *samāpatti*. The base of the *kaeolin* is the *kaṣiṇa*. Conduct the *samāpatti* in the *kaṣiṇa*. Use the human tongue to taste all kinds of flavours,-

**[Page: 33]**

- even if they are hidden or revealed. The tongue of human, *dibba* and the *dhamma* are able to taste. This is called *dibba* tongue in the *dhamma*.

Conduct all *kaeo-kais*<sup>690</sup> to be the *samāpatti*. The base of the *kaeo-kai* is the *kaṣiṇa*. Conduct the *samāpatti* in the *kaṣiṇa*. Use the human body to touch the refined impression (Pali: *phassa*) of human, the *dibba* and the *dhamma*. This is called the *dibba* body in the *dhamma*.

**Step: 11**

**Seeing the *bun, bap* and *mai bun mai bap*<sup>691</sup> spheres in all bodies.**

At the centre of the *dmeps* of the bodies in each level, there are three spheres. Firstly, the outer sphere which is the *abayākrit*<sup>692</sup> or the middle *dhamma*<sup>693</sup> is grey.

<sup>688</sup> Nose crystal (แก้วจมูก *kaeo-cha-hmuk*, Pali; *ghānaratana*).

<sup>689</sup> Tongue crystal (แก้วลิ้น *kaeo-lin*, Pali; *jivhāratana*).

<sup>690</sup> Body crystal (แก้วกาย *kaeo-kai*, Pali; *kāyaratana*).

<sup>691</sup> The spheres of wholesome, unwholesome and neither wholesome nor unwholesome (ดวงบุญดวงบาปดวงไม่บุญไม่บาป *duang bun- duang bap- duang mai bun mai bap*).

<sup>692</sup> The sphere of neither wholesome nor unwholesome (อพยาคฤต; Pali: *abayākatā*).

<sup>693</sup> Middle *dhamma* (ธรรมกลาง *tham-klang*).

**[Page: 34]**

Within at the centre of the middle *dhamma*, there is the deep black clear sphere. This is the *tham-dam* or the *akusalādhamma*. The third sphere is in the black sphere. There is the clear pure white sphere. This is the *tham-khao* or *kusalādhamma*. This white *dhamma* is the wholesome sphere (Pali: *puñña*). The black *dhamma* is the unwholesome sphere (Pali: *pāpa*). The middle *dhamma* (Pali: *abayākatā*) is the neither wholesome nor unwholesome sphere. The sizes of these spheres are uncertain. Some may have a big unwholesome sphere. Some have a big wholesome sphere. Yet some who like doing the neither wholesome nor unwholesome actions, they have a big neither wholesome nor unwholesome. Some have a lot of wholesome, they have a small unwholesome and the neither wholesome nor unwholesome. Some have a lot of unwholesome, they have a small wholesome and the neither wholesome nor unwholesome.

In regards to these wholesome, unwholesome and the neither wholesome nor unwholesome spheres, each contains its element (Pali: *dhātu*) and *dhamma*. The appearance is the *dhātu*. The *dhamma* is in the space cavity of the *dhātu* because it is more profound and refined. Take the *dhātu* of the *puñña* sphere to be the *kasiṇa*. The *dhamma* of-

**[Page: 35]**

- the *puñña* sphere is the *samāpatti*. Conduct the *samāpatti* in the *kasiṇa* to check the white *dhamma* (Pali: *kusalādhamma*). See all until you reach its realm.

Take the *dhātu* of the *pāpa* sphere to be the *kasiṇa*. The *dhamma* of the *pāpa* sphere is the *samāpatti*. Conduct the *samāpatti* in the *kasiṇa* to check the black *dhamma* (Pali: *akusalādhamma*). See all until you reach its realm.

Take the *dhātu* of the *abayākata* sphere to be the *kasiṇa*. The *dhamma* of *abayākata* sphere is the *samāpatti*. Conduct the *samāpatti* in the *kasiṇa* to check the grey *dhamma* (Pali: *abayākatādhamma*). See all until you reach its realm.

Within the white, black and grey *dhamma*, each *dhamma* has [its own] the *nibbāna*, *phopsam* and the *lokan*. You have to check these carefully.

### Step: 12

#### Checking ten *pāramīs*, the ten *upapāramīs* and the ten *paramatthapāramīs*

The wholesome (Pali: *puñña*) that comes from the giving (Pali: *dāna*). Having performed giving often,-

#### [Page: 36]

- it will be accumulated as the sphere; its diameter is about one hand span or the same size as the moon. Then, it will distill itself as a *pāramī* sphere. This is called *dānapāramī*. The size of the *dānapāramī* sphere is one inch in diameter. When *dānapāramī* sphere is bigger until it reaches the size of one hand span in diameter or the same size as that of the moon, it will distill itself as a higher *pāramī* called the *dānaupapāramī* in the size of one inch. When the amount of the *upapāramī* increases, it will expand its size until reaching the size of one hand span in diameter or the same size as that of the moon. It then will extract to be the highest *pāramī* called *dānaparamatthapāramī* in the size of one inch in its diameter.

The wholesome comes from the practices of holding the precepts, avoiding sexual activities, gaining wisdom, persistence, patience, honesty, firm intension, kindness and equanimity.

**[Page: 37]**

When the amount of each wholesome sphere is increased, its size will expand in the same process as that mentioned of the *dānapāramī*. Then it will extract to be the *pāramī*, the *upapāramī* and the *paramatthapāramī* respectively. The three kinds of the *pūñās* and *pāramīs* will give the fruitions as follows:

When these wholesome expand and extract themselves to be the *pāramī*, the *upapāramī* and the *paramatthapāramī* in the size of one hand span in diameter, all have the same size, for the one who wishes to attain the *nibbāna* by being the noble disciples (Pali: *ariyasavaka*). The amount of these *pāramīs* is enough to be the ordinary noble disciple (Pali: *pakatisāvaka*). Yet, the one who wishes to pursue the perfections to be the great eighty disciples (Pali: *asītisāvaka*), the best disciples (Pali: *aggasāvaka*) or the Buddha, they have to have the bigger *pāramī* spheres than those of the the ordinary noble disciple respectively.

These *pāramīs* exist in the centre of the *dmps* of all bodies.

In the *dānapāramī*, there are the *svp*<sup>694</sup> -

**[Page: 38]**

- spheres. Conduct these spheres to be the *samāpatti*. Conduct the *dānapāramī* sphere to be the ten *kaṣiṇas*. Conduct the *samāpatti* in the *kaṣiṇa*. Having conducted this inside the *dānapāramī*, for other *pāramī* spheres; *dānapāramī*, *sīlapāramī*, *nekkhammapāramī*, *paññāpāramī*, *viriyapāramī*, *khantipāramī*, *saccapāramī*, *adhitthānapāramī*, *mettāpāramī* and *upekkhāpāramī*, conduct the same ways. They all have the *svp* sphere inside. Similarly, conduct the *samāpatti* and the ten *kaṣiṇa*. Conduct the *samāpatti* in the *kaṣiṇa* one at a time until all of them have been done.

<sup>694</sup> The 'svp' is the abbreviation of five spheres: *sīla*, *samādhi*, *paññā*, *vimutti* and *vimuttiñāṇadassana*.

For the *upapāramī* and the *paramatthapāramī*, conduct the same process in all *pāramī* and in all bodies from the crudest body to the most refined body.

### Step: 13

#### Entering *nipphan pen* and *nipphan tai* in all bodies from the crudest to most refined bodies.

#### [Page: 39]

Conduct the *dmp* of the *std* as the *pathamajhāna*. Conduct the *dmp* of the *skd* as the *dutiyajhāna*. Conduct the *dmp* of the *angd* as the *tatiyajhāna*. Conduct the *dmp* of the *ahtd* as the *catutthajhāna*. Conduct the *het wang* (space cavity) of the *pathamajhāna* as the *ākāsāṇañcāyatanajhāna*. Conduct the *het wang* of the *dutiyajhāna* as the *viññāṇañcāyatanajhāna*. Conduct the *het wang* of the *tatiyajhāna* as the *ākiñcaññāyatanajhāna*. Conduct the *het wang* of the *catutthajhāna* as the *nevasaññānāsaññāyatanajhāna*.

#### [Page: 40]

Conduct the eight *samāpattis* seven times, [the mind will] sink rapidly into the *nibbāna* in the centre of the *mnk*. This is called *nipphan pen* of the human. Conduct the *samāpatti* in the *nipphan pen* of human seven times, [the *dhammakāya* will] be sink rapidly into the centre to enter the *nibbāna* in the centre of the human realm (Pali: *manussabhava*). This is called *nipphan tai* of human. Conduct the *samāpatti* in the *nipphan tai* of human seven times, it will sink at the centre rapidly to enter the *nibbāna* of the *dbk* at the centre of the *dbk*. Conduct the *samāpatti* seven times; it will be gravitated at the centre rapidly to enter the *nipphan tai* of the *dbk* located at the centre of the *dibba* realm (Pali: *dibbabhava*).

Conduct the *samāpatti* more seven times and enter the *nipphan pen* of the *rup* at the centre of the *rup*. Conduct the eight *samāpattis* seven times more. It will be gravitated at the centre rapidly to enter the *nipphan tai* at the centre of the *rūpabrahma* realm. Conduct the eight *samāpattis* more seven times; it will be gravitated at the centre rapidly to enter



the *nipphan pen* in the centre of the *arup*. Conduct the eight *samāpattis* seven times; it will be gravitated at the centre rapidly to enter the *nipphan tai* in the centre of *arūpabrahma* realm. Conduct the same process until you reach the most refined body. Then, conduct the same process as when you enter but conduct it in the reverse order.

**[Page: 41]**

After reaching the human body, keep conducting [this] until reaching the crudest body. This is called entering the *nipphan pen* and *nipphan tai* of the bodies from the crudest to most refined bodies.

**Step: 14**

**Seeing the *kaiyasit*<sup>695</sup> in the crystal ball (additional)**

Take the crystal ball being held into the most refined [point] (centre of the body). Stop [the mind] still at the centre of the crystal ball and enlarge it. Then, the body existing will be seen clearly in the crystal ball. When you want to know something, then ask this body in that crystal. This body is called *kai-ya-sit*.

**Step: 15**

**The Escort<sup>696</sup>**

At the centre of the *dmp* of the *mnk*, there is the escort who always takes care of the existence of the human. (It is not the *dibba* body). Keep [the mind] still at the centre of this body, there is its *dmp*. In such sphere

**[Page: 42]**

- there are the *spv* spheres existing within one another respectively. It is similar [as the spheres in the *mnk*] seen.

---

<sup>695</sup> Holy body (ภพสิทธิ์ *kaiyasit*).

<sup>696</sup> Escort (ภพผู้เลี้ยง *phak-phu-liang*).

Within the final sphere, *vimuttiñāṇadassana*, there is the *dbk* of the *kai-phu-liang*. Within it, there is its *dmp*. In this sphere, there are the *spv* spheres.

Within the final sphere *vimuttiñāṇadassana*, there is the *rup* of the *kai-phu-liang*. Within it, there is the *dmp*. In this sphere, there are the *spv* spheres.

Within the final sphere *vimuttiñāṇadassana*, there is the *arup* of the *kai-phu-liang*. Within it, there is its *dmp*. In this sphere, there are the *spv* spheres.

At the end of the *vimuttiñāṇadassana* sphere, there is-

**[Page: 43]**

- the *dhammakāya* of the *kai-phu-liang*. Within it, there is the *dmp*. In this *dhamma* sphere, there are the *spv* spheres.

Conduct the same process until you reach the most refined body. Then, conduct the same process in reverse order until reaching the crudest body. See the bodies of the *kai-phu-liang* until seeing its crudest and most refined bodies in the same way.

All kinds of knowledge of this *phak-phu-liang* are similar to those having learned of the *mnk*.

**[Page: 44]**

***Nibbāna***

*Nibbāna* is the *āyatana* [sphere] which is different from the *lokāyatana*, the six and twelve *āyatanas*. It is the higher, more excellent and more profound than other *āyatanas*.

However, they work in the same way. That is, the duty of the *lokāyatana* is to pull the world beings, to attract them in this world, and keep them in this world, does not let them go beyond. The *āyatanas*: eye, ear, nose, tongue, body and mind work to attract the picture [visual], sound, smell, taste, touch and mind object accordingly. In the same way, the *āyatananibbāna* works to attract the Buddha and the *arahants* to its *āyatana*. The place to be of the Buddha is called *āyatananibbāna*. Yet the Buddha who stays in the *āyatananibbāna* is called *phranipphan*.

The characteristic of the *āyatananibbāna* is round, white, clear-

**[Page: 45]**

- and pure until its radiance appears. The size of the *āyatananibbāna* is 141,330,000 *yojana* in diameter. The thickness of its edge each side is 15,320,000 *yojana*. The total number of the thickness of both sides is 30,240,000 *yojana*. This edge is completely round. The inner space next through the edge is the place to stay of the Buddhas. *Nibbāna* is the huge place without anything. It is brightly illuminated by the *dhamma* radiance without the radiance of the other things. Yet it is the *dhamma* radiance (Pali: *dhammarasamī*) originated from the purity without any defilements and ignorance.

In the *Pāṭaligāmivaggaudāna* says that ‘*atthi bhikkhave tadāyatanaṃ* etc.’

Oh Monks, there is *āyatana* (sphere) where is no earth, water, fire and wind. It is neither *ākasañcāyatana* (the sphere of infinity of space), *viññāṇañcāyatana* (the sphere of infinity of consciousness ), *ākiñcaññāyatana* (the sphere of nothingness) nor *nevasaññānāsaññāyatana* (the sphere of neither perception nor non-perception).

**[Page: 46]**

Also it is not this world or other worlds. It is neither the moon nor the sun. Indeed, monks, I do not say that this sphere (Pali: *āyatana*) is the coming, going, remaining, and

dying (Pali: *cuti*) or birth. That *āyatana* cannot find its location. It is not. There is no object of condition. This is the end of suffering.

The *āyatana* here means *āyatananibbāna*. As mentioned that the *āyatananibbāna* is apart from the other *āyatanas*. The *āyatananibbāna* is located higher than the *phopsam*. Its location is far away from the edge of the *nevasaññānāsaññāyatana* realm in the vertical direction. The distance is countless. There is no earth, water, fire and wind in the *nibbāna*. It is not in the four *arūpabrahma* realms. It does not have any characteristic of the four *arūpabrahma* realms. It is neither this world nor other worlds because it is beyond the world and the *phopsam*; *kammaphop*, *ruppaphop* and-

**[Page: 47]**

- *aruppaphop*. The *nibbāna* is not these things. It is not neither the moon nor the sun in this realm. The *nibbāna* is not both of them. Both of them do not exist in the *nibbāna*. There is no coming, going, remaining, and dying (Pali: *cuti*) or birth. This means there is no the communication in the common manner to the *nibbāna*. Even the highest power of the *arūpajhāna* cannot reach the *nibbāna* because it is high beyond the power of the one who exists in the three realms to reach. Also, its location cannot be found. There is not any objects or dependent conditional feelings. This confirms that there is the *āyatananibbāna* and it is not related to other realms. It is separated from them.

Indeed, there are three kinds of *nibbānas*; *kilesanibbāna*, *khandhanibbāna* and *dhātunibbāna*. Their meanings are:-

On the full moon day of Vesak (the middle of the sixth month), before the Buddhist era 45 years, Siddhattha, the prince, mentally practiced-

**[Page: 48]**

- and eliminated defilement from his mind completely. He attained the *bhuddhañāṇa* underneath the great Pipal tree at that time. All impurities and ignorance, which had been his obstacle causing him to be reborn in the circle of existence in the ten thousand or a hundred thousand lifetimes, cannot return to him again. The extinguishing of these harmful impurities is called *kilesanibbāna*.

The elimination of *khandhas* of the Buddha in any lifetimes, including the bodies in the *phopsam*, he has to wear them; the bodies in the last life cannot force him to wear them again because he goes beyond. The extinguishing of these bodies is called *khandhanibbāna*.

The current Buddha is *Samanakhodom* (Pali: *Samaṇagotama*). Now, his relics still exist and have not been extinguished yet.

**[Page: 49]**

It is not yet called *dhātunibbāna*. When the Buddha's missions are finished in this realm, his *dhātu* will be extinguished from this realm. The extinguishing of the *dhātu* is called *dhātunibbāna*.

Some say there are two types of *nibbāna*; *saupādisesanibbāna* and *anupādisesanibbāna*. For the technical terms used in the current meditation, the *nipphan pen* refers to *saupādisesanibbāna*; while, *nipphan tai* is *anupādisesanibbāna*.

The *nibbāna*, which is the residential place of the *dhammakāya*, is in the centre of the *dhammakāya*. This means that when the human bodies of the Buddha and *arahant* disciples are alive. They use the *dhammakāya* to conduct the *samāpatti* seven times as the process mentioned above. The *dhammakāya* will sink rapidly at the centre and enters the *nibbāna* through the centre of the *dhammakāya*. This is called *nipphan pen* or *saupādisesanibbāna* because-

**[Page: 50]**

- it is the *nibbāna* existing at the centre of the *dhammakāya*, and internally existing in the centre of the *aru*, *rup*, *dbk*, and *mnk* respectively. It still exists in the defiled bodies due to the status of each body. The purity of the *nibbāna* existing in the middle of the impurities is called *saupādisesanibbāna*. Its status is pure, round in all dimensions and very clear. Yet that *nibbāna* is the *nibbāna* in the body of the *dhammakāya*. Therefore, there is only one Buddha or *phranipphan*. Indeed, the size, characteristic, including the base, it can be seen that the *nibbāna* or the *saupādisesanibbāna* is a hidden place of the *dhammakāya* particularly when the body still exists. Moreover, the *saupādisesanibbāna* also leads to the *anupādisesanibbāna* or *nipphan tai* attainment. That is, when the body accommodating the *dhammakāya* nearly dies, the Buddha or the *arahant* disciples will-

**[Page: 51]**

- conduct the eight *samāpatti* and enter the *saññāvedayitanirodhasamāpatti* (the *samāpatti* practice to illuminate perception and sensation). At that moment, while the *dhammakāya* enter to the *saupādisesanibbāna*, it will completely extinguish the *saññā* (perception) and *vedanā* (sensation). Then conduct the *samāpatti* in reverse again. This time the *dhammakāya* will sink at the centre rapidly to enter the *anupādisesanibbāna* which has the size, characteristic and base as mentioned above.

The *phranipphan* is the *dhammakāya* that already attained the *arahattapala* (the *samāpatti* practice to illuminate perception and sensation). They have *kai* (body), *hua-chai* (heart), *duang-chit* (mind) and *duang-winyan* (soul). They all have the same size, 20 *wah* in diameter. The width of the lap is 20 *wah* and 20 *wah* for the height. It has a lotus bud. They are white, clear and pure until their brightness occurs. The *phranipphan* stays in the *āyatananibbāna*. [If they] are the Buddha, they stay in the middle among his disciples. If they are the *paccekabuddha*, who never taught anyone when they were alive [in the human realm], they stayed alone. They had no disciples.

[Page: 52]

For the radiance, it is the sign of perfections recognition of the Buddha or the *arahant* disciples. Even if the amounts of radiance are different, their height and all characteristics are similar. The *phra-nipphans* all stay calm and conduct the *nirodha* because entering *nirodha* is the supreme happiness. Because of being in the *nibbāna* is permanent, therefore, he [Master] says ‘*nibbānaṃ paramaṃ sukhaṃ*’.



[Page: 53]



These images are created to compare the characteristics and the locations of the *phopsam*, *nipphan* and *lokan* (in the half splitting perspective in order to provide the clear explanation. Actually, they are round [like the ball] and have the round edge as the outer part.) The *phopsam* is the place to attract the beings that-

**[Page: 54]**

- have done the good and bad deeds in the middle level. The best beings of the *phopsam* will be in the *aruppaphop*. They will be pulled to stay in this world by its *āyatana*. The worst person will be pulled to stay in the *avecī* hell. Some are better than to stay in the *aruppaphop*, they would be pulled to stay in the *āyatananibbāna* above the three realms in the countless distance. Out of the contact with the *phopsam* in any way, it is completely round and truly pure. This is the *nibbāna*. You should understand that in the *nibbāna*, there are no residential places [like a house] as mentioned. So, in there, there is only space and lightness. This makes the *phranipphans* are able to stay with the lightness, purity of the bodies as if the cotton wool in the sky. This is dissimilar to the people staying on earth. The problem is when the shape of the *nibbāna* is round in all dimensions, how can the *phranipphans* stay in there. This problem is unthinkable, the defiled person should not think of. When-

**[Page: 55]**

- there is a place to stay for the one who have done the highest wholesome deeds. It is noted that the opposite status of the one doing good deeds most is the one doing bad deeds most. They will also have the place to stay or the *āyatana* to attract them. It is apart from the *nibbāna* and the *phopsam*. It is lower from the *phopsam* in the countless distance. It is beyond the contact of the *phopsam* in any case. It is round in all dimensions, and completely dark. This is the *lokan*, the place for the one who has done the worst deeds. (It does not exist between the universes as some understand). For *lokan* beings, when their minds are higher. That is, existing badness is decreased. They are beyond the status of *lokan*. They will be able to come back to the *phopsam* . Some may pursue the perfections until they attain the Buddhahood or arahanthood. However, they have to stay in the *lokan* for an incalculable amount of time first. Eventually,-



**[Page: 56]**

- they will return to the *phopsam* again. But, this does not mean that during the time they are in the lokan, they would be able to make a contact with the *phopsam*. This is not common. Indeed, there is the doubt as to why the shape of the *phopsam*, *nipphan* and *lokan* are round. They are the natural things originally arisen without the creator; so, they are round such as the embryo or the egg yolk of the duck, or hen etc. Even the sun, the moon or the star and the realms as studied by scientists; it appears that they are all round. Therefore, roundness of the *phopsam*, *nipphan* and *lokan* is common.

(The reason to explain the concept of the *phopsam*, *nipphan* and *lokan* is to provide the solution for the doubt that may occur. In conclusion, the concept of the *phopsam*, *nipphan* and *lokan*-

**[Page: 57]**

- mentioned is summarised in the shortest way to be the guideline for the *dhamma* practitioners to study. Indeed, to study in detail, [the practitioner] should practice to see and realise themselves. Having practiced and clearly seen by oneself, there will not be any doubt. If there is further explanation, it may create a more confusion because the noble knowledge of the noble ones is very profound, refined and beyond the vision of the defiled person to understand clearly.

## Appendix VII

### TRANSLATION OF THE EXTRAORDINARY PATH AND OUTCOMES VOLUME 01 (D3)

[Page: 1]

#### 1. Setting of the Crudest Body to Most Refined Body

Set the *pathamamagga* (abbr. *pmg*) in the *mnk* in order to make the *dbk*, which is the body of a god (ဧကရာဇာ *the-wa-da*, Pali: *deva*), appear and then set *pmg* in the *dbk* to produce the *rup* (the crude *pathamaviññāṇa* body). Set *pmg* in the *rup* and the *arup* (the refined *pathamaviññāṇa*) will appear. Set *pmg* in the *arup* and the *dhamma* body will appear. Set *pmg* in the *dhamma* body and the refined *dhamma* body will appear. Set *pmg* in the refined *dhamma* body and the more refined *dhamma* body will appear. Set *pmg* in all refined *dhamma* bodies and the more refined bodies will appear. [Keep performing this] until all bodies from the crudest body to the most refined body are attained. The reason why they are named the crudest and most refined body is that the bodies which previously appeared are all known as the crude bodies. They are the bodies of the past. The body which now appears is called the most refined body.

#### 2. Multiplication of the Bodies

Separate the five bodies and perform the setting of the crudest to most refined body in each. After this practice in all five bodies has been performed, that is, having isolated the human body apart and then set *pmg* in the *mnk* so that the *mnk* will appear, then set *pmg* in that *mnk* again and the other *mnks* will reappear. Set *pmg* in the *mnk* only, and the *mnk* will appear again and again. Perform this in the same way from the crudest body to the most refined body of the *mnk*.

**[Page: 2]**

After completing this practice from the crudest to most refined bodies of the *mnk*, perform the same practice in the *dbk*, and the *dbk* will appear. Then set *pmg* in the *dbk* and the *dbk* will reappear. Set *pmg* in the *dbk* again and the *dbk* will appear again. Perform this in the same way from the crudest body to the most refined body of the *dbk*. Perform the same practice in the *rup*, the *arup* and the *dhamma* body. These three bodies need to be produced respectively. In each body, [the meditator] must set *pmg* in all of its inner bodies repeatedly, then, keep performing this from the crudest to most refined body by using the same practice as that of the *mnk* and *dbk*. The reason for calling them a crude or refined body is because the colour and the skin of the more refined bodies are more beautiful than that of the cruder body.

**3. Inserting of the Bodies**

Take all five bodies and insert one into another by placing the crude *mnk* on the outside. Place the refined bodies: the *dbk*, the *rup* and the *arup* and the *dhamma* bodies inside. The method [the meditator] must use is to insert from the tip to the beginning that is, place *dhammakāya* inside the *arup*; place the *arup* inside the *rup*; place the *rup* inside the *dbk*, and place the *dbk* inside the *mnk*. All five bodies will be aligned. All inserted bodies must be clear.

**4. Shuffling of the Bodies**

Take all five bodies and shuffle them. Fix the crude *mnk* as the innermost body and fix the refined *dhammakāya* body as the outermost body. The method of shuffling these bodies is to start from the beginning and move to the tip.

**[Page: 3]**

That is, place the *mnk* inside the *dbk*; the *dbk* inside the *rup*; the *rup* inside the *arup* and the *arup* inside the *dhamma* body. Place the refined *dhammakāya* body outside. The crude bodies are inside. The centres and the heart pad of the five bodies must be at the same point and be aligned. Focus so the inside bodies are clear and refined respectively in

the same way as the outer body. Contemplate and multiply the clarity and refinement of all bodies.

### 5. Inserting, Shuffling and Multiplying of the Bodies

Set *pmg* again in the *mnk* which is inserted within the [four] bodies as mentioned in the fourth topic and the *dbk* will appear. Set *pmg* in the *dbk* and the *rup* will appear. Set *pmg* in the *rup* and the *arup* will appear. Set *pmg* in the *arup* and the *dhamma* body will appear. Set *pmg* in the *dhamma* body and the refined *dhamma* body will appear. Set *pmg* in the refined *dhamma* body again and the refined *dhamma* body will reappear. Set *pmg* in the refined *dhamma* body again and again and the refined *dhamma* body will appear again and again. When we set *pmg* in all the refined bodies, the refined bodies will become more refined. Keep practicing in this way from the crudest body to the most refined body as mentioned above in the first topic, then perform the inserting of the bodies and the shuffling of the bodies as mentioned in Topics 3 and 4. Practice this continuously inside like a link in a chain without withdrawing. Multiply the bodies more and more. This is called inserting, shuffling, replacing and multiplying. Keep practicing this until all five bodies are pure and clear without any blemishes.

[Page: 4]

### 6. *Jhānasamāpatti*

When all five bodies are clear and pure, invite the *dhammakāya* to enter the *jhānasamāpatti* to go to *nibbāna*, heavens and hells. See these [realms] clearly. The reason it is called *jhāna* is because the characteristic of *jhāna* is clear as a mirror. Its diameter is 2 *wah* in width and 1 hand span in thickness. Its parameter is 6 *wah*. This becomes a sitting base for the *dhammakāya* in the same way as a cushion becomes the sitting base for a meditator, yet this will change in the more refined forms, that is:

*Pathamajhāna*: The first *jhāna* becomes a base like a clear mirror plate, 2 *wah* in width, 2 hand span in thickness and 6 *wah* in parameter, [when] it becomes clearer.

*Dutiyajhāna*: The *jhāna* then changes to become clearer and more refined. This is a more refined and clearer *jhāna*. Then contemplate in order to leave the old *jhāna* and enter the new *jhāna*. The clear first *jhāna* plate will disappear. The clearer and purer second *jhāna* will become the base by replacing the first *jhāna*. *Dhammakāya* will become clearer than in the *pathamajhāna*.

*Tatiyajhāna*: Contemplate that there is a more refined and clearer *jhāna* than the second *jhāna*, then request [wish] to leave the old *jhāna* and enter the new *jhāna*. The clear plate of the old *jhāna* will disappear. The clearer and purer third *jhāna* will then become the base by replacing the second *jhāna*. *Dhammakāya* will become clearer.

*Catutthajhāna*: Now contemplate that there is a more refined and clearer *jhāna* than the third *jhāna*, and request to leave the old *jhāna* and enter the new *jhāna*. The clear plate of the old *jhāna* will disappear. The clearer and purer plate of-

**[Page: 5]**

-the fourth *jhāna*, which is clearer and more refined than the third *jhāna*, will become the base by replacing the third *jhāna*. *Dhammakāya* will become clearer than that of the third *jhāna*.

*Ākāsānañcāyatanajhāna*: the fifth *jhāna*, when the fourth *jhāna* is left behind, the clear and pure mirror plate basing *dhammakāya* will disappear. There is only an empty round space, the same size as the *jhāna* which has disappeared. This becomes the base of the *dhammakāya*. Now contemplate this empty space as feeling.

*Viññāṇañcāyatanajhāna*: the sixth *jhāna*, then focus or contemplate on the empty space again with the feeling that this space (Pali: *ākāsa*) which is empty, neither has *viññāṇa* nor does not have *viññāṇa*. It is very profound and refined. After having considered like

this, the empty space base of a crude form will disappear. The refined space comes to replace it. *Dhammakāya* becomes extremely refined.

*Ākiñcaññātanajhāna*: the seventh *jhāna*, then focus and contemplate this feeling of nothingness in the sixth *jhāna* as the feeling that there is nothing left. Not even the smallest thing remains. When focusing and contemplating like this, the *jhāna* basing the crude form disappears. The refined one comes to replace it. *Dhammakāya* becomes even more extremely refined.

*Nevasaññānāsaññāyatana-jhāna*: the eighth *jhāna*, then focus and contemplate this feeling of nothingness which is empty, which neither has a perception (Pali: *saññā*) nor does not have perception. Having focused and contemplated like this, the *jhāna* basing the crude form disappears and the *jhāna* basing the refined form comes to replace it. *Dhammakāya* is even more extremely refined.

### [Page: 6]

When you have obtained these eight *jhānasamāpattis*, perform *jhānas* in a reverse order, that is, reverse from the top back to the beginning, [or] from the eighth *jhāna* to the first *jhāna*, then perform this in a forward order from the first *jhāna* to the eighth *jhāna*. Perform both this forward and reverse order seven times. Having completed this, be steadfastly still and *dhammakāya* will rapidly sink and disappear. The *nibbāna* will pull it up to *nibbāna* automatically.

If there is a wish to visit heavens or hells, perform *jhānasamāpatti* in forward and reverse orders seven times and invite *dhammakāya* to go such places. But on this way, perform *jhānasamāpatti* in reverse and forward order, and then enter *jhāna*, as if it is the vehicle to the heavens and hells according to one's wish.

## 7. Six Dhātus

Each of the five bodies is divided into six *dhātus*: earth, water, fire, wind, space and cognition. Each of these six elements can be separated into six, and then six and six *dhātus* into infinity. For example, the earth element contains all six elements. Take the earth element [from the first set of the *dhātu*] and separate it into the six *dhātus* again. This then becomes the second set. The second set also contains the six elements. Take the earth element of the six elements [of the second set] and separate it again into the six *dhātus*. This then becomes the third set. No matter how many times [the meditator] separates such earth element, the result is the same, but their form becomes more refined respectively. It is the same for the water, wind and fire elements. In order to see the refinement of the elements, they must be separated like this in all five bodies.

### 8. Five Aggregates (*Khandhas*)

All five bodies have the five aggregates as the origin of each body. The characteristics of the five aggregates are:

a) *Rūpakhandha*: [which] is round, clear, pure and clean. It is the size of the seed of the Pipal or Banyan trees or a drop of sesame oil left on the tip of-

[Page: 7]

-a single yak's hair that a man in middle age has thrown it off seven times. It abides in the original birth of *dhātudhamma*.

b) *Vedanākhandha*: [which] is round, clearer, purer and cleaner, but smaller than *rūpakhandha*. It exists inside as the second layer of such *rūpakhandha*.

c) *Saññākhandha*: [which] is round, clearer, purer and cleaner, but smaller than *vedanākhandha*. It exists inside as the third layer of the *rūpakhandha*.

d) *Saṅkhārakhandha*: [which] is round, clearer, purer and cleaner, but smaller than *vedanākhandha*. It exists inside as the fourth layer of the *rūpakhandha*.

e) *Viññāṇakhandha*: [which] is round, clearer, purer and cleaner, but smaller than *saṅkhārakhandha*. It exists inside as the fifth layer of the *rūpakhandha*.

All five *khandhas* exist in layers, that is, the smaller sphere is inside the larger. It is not like the overlapping of bowls or plates - it is like the overlapping in layers of a hen's egg. Similarly, the layers co-exist in all five bodies; however, they expand in accordance with the size of each body.

### 9. Arising and Eradication of the Bodies

The base of the five *khandhas* is in the original birth of *dhātudhamma*. All five *khandhas* exist at that same place and in the same way in all five bodies. If the *mnk* is eradicated, the five *khandhas* in the refined form of the *mnk* will abide in the original birth of the *dbk*. The five *khandhas* of the *dbk* will then overlap within the five *khandhas* of such *mnk*. The *mnk* will be eradicated [dead]. The five *khandhas* of the *mnk* will be refined to the same level as the five *khandhas* of the *dbk*.

#### [Page: 8]

If the *dbk* is eradicated, the refined five *khandhas* of the *dbk* will overlap in the centre of the original birth of the *rup*. The five *khandhas* in the crude form of the *dbk* will then be eradicated. The five *khandhas* of the *rup* will overlap as the third layer. The five *khandhas* of the *dbk* which exist as the second layer and the five *khandhas* of the *mnk* which overlap as the first layer will all accordingly be refined as the five *khandhas* of the *rup*. For the *arup* and *dhamma* bodies, the method of eradication and arising of [the five *khandhas*] is the same as that used for the three bodies as previously mentioned. For the other bodies, from the crudest to most refined forms, the same method of arising and eradication mentioned in the three bodies must be used.



### 10. Consideration of Three Universal Characteristics

The four beginning bodies: *mnk*, *dbk*, *rup* and *arup* are the bodies of *aniccam*, *dukkham* and *anattā*. The real bodies of *niccam*, *sukkham* and *attā* are found in those bodies from the *dhammakāya* to the more and more refined bodies. From the [*gotrabhū*] *dhammakāya* to *arahant-dhammakāya*, they are the one who said that the four beginning bodies are *aniccam*, *dukkham* and *anattā*. Contemplate on the three characteristics and then the opposite *dhammas* of *niccam*, *sukkham* and *attā*. Insert this [contemplation] into all types of bodies within the body. The bodies in the category of *aniccam*, *dukkham* and *anattā* are the four beginning bodies mentioned above, contemplate on the three characteristics. For those bodies which are in the opposite category of *niccam*, *sukkham* and *attā*, from the *dhammakāya* to the higher bodies, contemplate on *niccam*, *sukkham* and *attā*.

[Page: 9]

### 11. Six Internal Bases

All bodies contain the same six internal *āyatanas*: eyes, ears, nose, tongue, body and mind.

a) The eyes are called *cakkhāyatana*. Each is round, clear and pure and has the size as that of a seed of the Pipal or Banyan tree, or a head of a louse (Lice). It is located at the centre of the pupil in one's eyes: both left and right. This is called the nerve of the eyes [or *cakkhupasāda*]. There is *cakkhudhātu*, a little bit clearer and purer [than the *cakkhupasāda*]. It exists within and is used for seeing visible objects. There is *cakkhuvīññādhātu*, clearer, purer and smaller than *cakkhudhātu*. It overlaps inside [the *cakkhudhātu*]. It is used to clearly identify the visible objects that [one] has seen. There are long lines linked from [the eyes] to the brain. They then link into the tissue at the back. These lines are linked and combined with the five *khandhas* at the original birth of *dhātudhamma*.

b) The ears are called *sotāyatana*. Each is round, clear, clean and pure. It is the same size as a single yak hair rolled in seven rounds, located at the centre of the eardrum in both right and left ears. These are called *sotapasāda*. There is *sotadhātu*, clearer, cleaner and purer, but smaller than [*sotapasāda*], overlapping inside, used for listening to sounds. There is *sotaviññāṇadhātu*, clearer, cleaner and purer, but smaller [than *sotadhātu*], overlapping inside *sotadhātu* used to identify the sounds. There are two lines linking the *sotapasādas* of both ears to the brain. The lines are then linked to the tissue at the back. These lines are linked and combined with the five *khandhas* at the original birth of *dhātudhamma*.

c) The nose is called *ghānāyatana*. This has the shape of the hoof of a deer or the wings of a gnat, clear, clean and pure. Its location is at the nasal septum on both sides and is called the *ghānapasāda*. These are *ghānadhātus*, clearer, cleaner and purer, but smaller than-

**[Page: 10]**

-[*ghānāpasāda*], overlapping inside to sense odour. There are *ghānaviññāṇadhātus*, clearer, cleaner and purer but smaller than the *ghānadhātu*, which exist inside [*ghānadhātu*]. These are used for clearly identifying the smells. There are lines connecting them to the brain on both sides and to the tissue at the back. These are linked and combined with the five *khandhas* at the original birth of *dhātudhamma*.

d) The tongue is called *jivhāyatana*. Each has the shape of a lotus or a lotus petal, clear, clean and pure. It is located throughout the tongue. This is called *jivhāpasāda*. There is the *jivhādhātu*, clear, clean and pure, but smaller than [*jivhāpasāda*]. This overlaps inside and is used for receiving tastes. There are *jivhāviññāṇadhātus*, clearer, cleaner and purer, but smaller than the *jivhādhātu*. These overlap deep inside and are used for clearly identifying the tastes. There is a line linking to the brain and down to the tissue at the

back. It is linked and combined with the five *khandhas* at the original birth of *dhātudhamma*.

e) The body is called *kāyāyatana*. Each has the shape of a lotus, clear, clean and pure. It is located in all pores of the body. This is called *kayapasāda*. There is also *kāyadhātu*, clear, clean and pure, but smaller than [*kayapasāda*]. These exist inside and are used to sense the body-sensations. There are *kāyaviññāṇadhātus*, clearer, cleaner and purer, but smaller than the *kāyadhātu*. These exist deeper inside and are used for clearly identifying the touched objects. There are lines throughout the body, and all come to connect with the five *khandhas* at the original birth of *dhātudhamma*.

f) The mind is called *manāyatana*. Its character is to follow feelings. This is called *pakatimano*. (The commentator calls this *manāyatana*.) It is round, clear, clean and pure and is located at the centre of the heart's flesh. This is called *manodavāra*. There are the *manodhātus*-

**[Page: 11]**

-, clear, clean and pure, but smaller than [*manodavāra*]. Each exists inside and is used for receiving mind-objects. There are also *manoviññāṇadhātu*, clearer, cleaner and purer but smaller than *manodhātu* which exist deeper inside. These are used for clearly identifying the objects touching the mind. There are lines connecting it with the five *khandhas* at the original birth of *dhātudhamma*. The line of *manāyatana* does not pass the brain as do the previous five lines.

**12. Six External Objects**

The six internal *āyatanas*; eyes, ears, nose, tongue, body and mind are white in colour, clear, clean and pure. They exist in the five *khandhas* as follows:

The first layer is *rūpa*. The second layer is *vedanā*. In the third layer is *saññā*. The fourth layer is *saṃkhāra*. The fifth layer is *viññāṇa*. The sixth layer is the eye. The seventh layer is the ears. The eighth layer is the nose. The ninth layer is the tongue. The tenth layer is the body and the eleventh layer is the mind. These eleven factors as mentioned exist in the original birth of *dhātudhamma*.

What causes sight (seeing)? There is one type of wire, white, clear, clean and pure, connected from the centre of the five *khandhas* to the centre of the pupils of the eyes on both sides called *cakkhupasādas*. When the internal and external *āyatanas* are touched, there is a white, clear, clean and pure dot that will through such wire to connect with the centre of the *cakkhupasāda*. It then opens the door to receive the images and bring them to the five *khandhas* in the original birth of *dhātudhamma*. It is then the duty of the five *khandhas* to work with the transported images.

The other *āyatanas*: ears, nose, tongue, body and mind also have the wires connected in a similar way from the centre of the five *khandhas* to their bases [*āyatanas*].

**[Page: 12]**

Why are the six internal *āyatanas* impermanent, suffering and not-self? Because the fifth body, the *dhamma* body, is permanent, happy and self. The four beginning bodies; *mnk*, *dbk*, *rup* and *arup* are in the mire of impurity. So, they are impermanent, suffering and not-self.

The eyes are *āyatanas*, that is, they are the place of the arising of the images because the image will unite at the eyes. The image is the birthplace of the eyes because the eyes will unite at the image, that is, *cakkhāyatana* and *rūpāyatana* touch like two sheep which are fighting. The image will then be pulled inside the wire of the eye and taken to the centre of the five *khandhas* at the original birth of *dhātudhamma*. The five *khandhas* will then do their work with such image.

The other *āyatanas*: ear, ears, nose, tongue, body and mind, all have the same process [as that of the eyes]. Similarly, [they must be] considered as having the three characteristics.

### 13. Eighteen Elements

After the layers of the six internal *āyatanas*, the 18 elements are in the deeper layers, from the 12<sup>th</sup> to 29<sup>th</sup> layers. They occur in the forward order of the elements. The *cakkhudhātu* [eye element] is the seeing element, white, round, clean, clear and pure. It is used to see images. When the image *dhātu* touches the *cakkhupasāda*, the *viññāṇadhātu* [or cognition element], white, round, clean, clear and pure in the centre of the five *khandhas* at the original birth of *dhātudhamma*, is sent through the wire to take the image from the door which is *cakkhupasāda*. It then comes back through the wire down to the centre of the five *khandhas* at the original birth of *dhātudhamma*. The five *khandhas* will do their work with the image.

#### [Page: 13]

Another fifteen elements work in the same way as mentioned in the process of *cakkhudhātu*, *rūpadhātu* and *viññāṇadhātu*. Some of their characteristics may be different as mentioned in Topic 11.

### 14. Twenty-two *Indriyas*

The twenty two *indriyas* overlap in deeper layers than the 18 *dhātus*. They exist in respective layers according to the order of the *indriyas* from the 30<sup>th</sup> to 51<sup>st</sup> layers. Seeing is chief of *cakkhudriya*. Hearing is chief of *sotindriya*. Smelling is chief of *ghānindriya*. Receiving tastes is chief of *jivhindriya*. Touching is chief of *kāyindriya*. All five factors are round, clean, clear and pure and occur in the five *khandhas* at the original birth of *dhātudhamma*.

The mind is chief of *manindriya*, round, clean, clear and pure and occurs in the five *khandhas* at the original birth of *dhātudhamma*.

Femininity is chief of *itthindriya*. Masculinity is chief of *purisindriya*. Both are round, clean, clear, pure and overlap each other in the forward order in *indriyas* in the five *khandhas* at the original birth of *dhātudhamma*. For that of females, it is spherical, clean, clear and pure, and pulses and moves slowly. For a male, it pulses more frequently and strenuously than that of the female. [That of] male pulses strongly 100 times in one minute; while, [that of] a female pulses 50 times; 50 percent of the male. That of the female pulses more gently, unlike the pulsing of the male.

Existence is chief of *jīvitindriya*, round, clean, clear and pure. It exists as the inner layer of *purisindriya* due to the respective order-

**[Page: 14]**

-of *indriyas*. It abides in the five *khandhas* at the original birth of *dhātudhamma*. It maintains the other conditions; so all parts of the body may exist. If the life is extinguished, all parts of the body are extinguished accordingly.

Happiness is chief of *sukhindriya*, round, clean, clear and pure. It overlaps as the inner layer of *jīvitindriya* according to the forward order of *indriyas* in the five *khandhas* at the original birth of *dhātudhamma*.

Suffering is chief of *dukkhindriya*, round, black, unclean, unclear and impure. It exists as the inner layer of *sukhindriya* according to the forward order of *indriyas* in the five *khandhas* at the original birth of *dhātudhamma*.

Gladness is chief of *somanassindriya*, round, clean, clear and pure. It exists as the inner layer of *dukkhindriya* according to the forward order of *indriyas* in the five *khandhas* at the original birth of *dhātudhamma*.

Grief is chief of *domanassindriya*, round, black, unclean, unclear and impure. It exists as the inner layer of *somanassindriya* according to the forward order of *indriyas* in the five *khandhas* at the original birth of *dhātudhamma*.

Equanimity is chief of *upekkhindriya*, round, clean, clear and pure. It exists as the inner layer of *domanassindriya* according to the forward order of *indriyas* in the five *khandhas* at the original birth of *dhātudhamma*.

Faith is chief of *saddhindriya*. Persistence is chief of *viriyindriya*. Mindfulness is chief of *satindriya*. Concentration is chief of *samādhindriya*. These five [items] are similarly round, white-

**[Page: 15]**

-clean, clear and pure, and exist as the inner layer of *upekkhindriya* according to the forward order of *indriyas*.

Wisdom is chief of *paññindriya*. It is round, clean, clear and pure. It has radiance like a shining star and exists as the inner layer of *satindriya* according to the forward order of *indriyas* in the five *khandhas* at the original birth of *dhātudhamma*.

*Anaññataññassāmitindriya*, the *indriya* is chief of knowing the unknown. That is, it is the *indriya* of *sotāpattimagga*. *Aññindriya* is chief of already knowing: *sotāpattiphala*, *sakidāgāmīphala*, *anāgāmīmagga*, *anāgāmīphala* and *arahattamagga*.

*Aññātāvindriya* is chief of the enlightened one. It is the *indriya* of *arahattaphala*. All eight [*indriyas*] are round, clean, clear and pure. They have their radiance like a shining star and exist as the inner layer of *paññindriya* according to the forward order of *indriyas*.

From the *sotāpattimagga* to *arahattaphala*, they are clearer and brighter than one another. All exist in the five *khandhas* at the original birth of *dhātudhamma*.

### 15. Four Noble Truths

The four *ariyasaccas* are: *dukkha-sacca*, *samudaya*, *nirodha-sacca*, and *magga-sacca*.

*Dukkha* [suffering] is the result; *samudaya* is the cause.

*Nirodha* is the result; *magga* is the cause.

#### [Page: 16]

a) The *dukkha* is round, black, unclear and impure. Within this sphere, there are four inner spheres; the first layer is seeing, the second is a memory, the third is thought and the fourth is cognition. When they expand into their crude forms, they become the body, the heart, the mind and the cognition layers of the *mnk*. The *dukkha* overlaps inside the *aññātāvindriya*, which is *indriya* of the *arahattaphala* person, in the centre of the five *khandhas* at the original birth of *dhātudhamma*.

The *dukkhasacca* contains four layers: *jātidukkha*, *jarādukkha*, *bayādhidukkha*, *maraṇadukkha*. Two of these are categorized into two physical sufferings: *jātidukkha* and *jarādukkha* called *kāyikadukkha* because they are the suffering of the body. The two mental sufferings are: *bayādhidukkha* and *maraṇadukkha* called *cetasikadukkha* because they are the suffering of the mind.

b) The *samudaya*, the cause of suffering, is round, black, unclear and impure. In this black sphere of *samudaya*, there are four layers: Within this sphere, there are four inner spheres; the first layer is seeing, the second is a memory, the third is thought and the fourth is cognition. When they expand into crude forms, they become the body, the heart, the mind and the cognition of the *dbk*. The *samudaya* exists as the inner layer of *dukkha* [sphere].



c) *Nirodha* is the result of *magga* [path]. It is round, clean, clear and pure. In this white pure and clear sphere of *samudaya* are four layered spheres: there are four inner spheres; the first layer is seeing, the second is a memory, the third is thought and the fourth is cognition. When they expand into crude forms; they become the body, the heart, the mind and the cognition.

[Page: 17]

Both *dukkha* and *samudaya* exist in all five bodies. That is, *dukkha* in the crude part is in the *mnk*; while its refined part is in the *dbk*. The crude part of *samudaya* is in the *rup*, while its refined part is in the *arup*. Due to this, all four bodies are in [the sphere] of impermanence, suffering and not-self. This is called *lokīyakāya*. They are worldly [or mundane] and are not the supra-mundane bodies (Pali: *lokutara*) and do not transcend their worldly forms.

d) The *magga*, the path to eradication of suffering, is round, but clearer and purer than the *nirodha* sphere. In the round, clear, bright sphere of *magga*, there are four layered spheres: the first layer is seeing, the second is a memory, the third is thought and the fourth is cognition. When they expand into crude forms; they become the body, the heart, the mind and the cognition of the body of *dhammakāya*.

The *magga* overlaps inside the *nirodha* sphere in the centre of the five *khandhas* at the original birth of *dhātudhamma*. That is, it is the body of *buddharatana*, it is the heart of *dhammaratana*, it is the mind sphere of *sangharatana*. It is the cognition sphere of *ñāṇaratana*.

Originally, all five bodies overlap according to the pattern of the *ariyasaccas* as previously mentioned. That is, the *dukkha* is the *mnk* and exists as the outermost layer. A crude form of the *samudaya* is the *dbk* and overlaps as the inner layer. The refined form of the *samudaya* is the *rup* and exists as the inner layer of the *dbk*. When the refined part

of the *samudaya* disappears and the *samudaya* becomes the body of the *nirodha*. The *magga* is the body of *dhammakāya* and exists in the *arup*. All five bodies originally overlap in the centre of the five *khandhas* at the original birth of *dhātudhamma*. Inside, they occur in their forward order according to the order of *ariyasaccas*. Due to this, the crude bodies outside overlap according to the inner pattern of the refined bodies.

**[Page: 18]**

*Dukkha*, the whole of the *mnk* suffers in three aspects. That is, the first aspect, in the beginning period, the *mnk* was born with the round sphere of *dukkhasacca* which overlaps in the centre of *aññātāvindriya*. These are suffering sections overlapping in four layers. The second aspect, in the middle period, when the *mnk* is fertilised for the first time to become the original birth of *dhātudhamma*, its size is equal to the drop of sesame oil left on the tip of a single yak hair after being thrown off by a strong man seven times. It arose with the suffering sections overlapping in four layers. The third aspect; in the final period, the *mnk* has matured with the suffering sections overlapping in four layers since its fertilisation. That is, the body is suffering, the mind is suffering, the *citta*-sphere is suffering and the *viññāṇa* sphere is suffering.

*Samudaya*, the *dbk*, is the cause of the suffering. It causes suffering in three aspects. The first aspect; in the beginning period, the *dbk* was born with the sphere of *samudaya* which is the cause of suffering. It overlaps inside the suffering sphere. There are four spheres of *samudaya* overlapping one another in four layers; the body, the heart matter, the *citta* sphere and the *viññāṇa* sphere. The second aspect; in the middle period, when the *dbk* is fertilised for the first time to become the original birth of *dhātudhamma*, it is the cause of the arising of suffering. The third aspect; in the final period, the *dbk* has matured since its fertilisation and has been the cause of suffering respectively. It has grown with the *samudaya* sections. That is, the body is *samudaya*. The heart matter is *samudaya*. The *citta*-sphere is *samudaya* and the *viññāṇa* sphere is *samudaya*.

*Nirodha*, the *rup*, is the cause of the *dbk*. The *dbk* is the result. The *rup* is the cause of the result in three aspects; the first aspect; in the beginning period, the *rup* arises with the clear, pure sphere-

**[Page: 19]**

-of *nirodha*. It is the cause, with the result that the *samudaya* of the *dbk* overlaps inside the round sphere of such *samudaya*. The clear spheres of *nirodha* are overlapped in four layers; body, heart matter, mind and cognition. The second aspect; in the middle period, when the *rup* is fertilised for the first time to become the original birth of *dhātudhamma*, it is the cause for the arising of *samudaya* of the *dbk*. The third aspect; in the final period, when the *rup* has matured since its fertilisation, it has become the cause for the arising of *samudaya* of the *dbk* respectively. It has matured with the four sections of *nirodha*; the body is *nirodha*, the heart matter is *nirodha*, the mind is *nirodha*, the cognition is *nirodha*.

Consider, then, these bodies to have the three characteristics: *mnk*, *dbk*, *rup* and *arup*. these four bodies are in the sphere of impermanence, suffering and not-self because they are *lokāyakāyas* [worldly bodies]. They are impure (*kilesa*), they circulate in the worlds, and they cannot transcend such worlds. Therefore, they abide in [the sphere of] impermanence, suffering and not-self.

*Dhammakāya* and the more refined bodies are all supra-mundane bodies. They have already transcended the world. They have no impurities. They are pure, clean and clear bodies without any impurities called *kilesas*. They exist in [the sphere of] permanence, happiness and self. They have truly transcended the worlds.

Why is this *mnk* suffering? Because of the *upadāna* (clinging); it is clinging to *khandhas* that ‘this is me, this belongs to me’. Therefore, it is called ‘*rūpūpānanakkhandho*,

*vedanūpādānakkhandho, saññūpādānakkhandho saṃkhārūpādānakkhandho and viññāṇūpādānakkhadho’.*

**[Page: 20]**

That is, in the *rup*, there is seeing, memory, thought and cognition. In *vedanā*, there is seeing, memory, thought and cognition. In *saññā*, there is seeing, memory, thought and cognition. In *saṃkhāra* (mental formation), there is seeing, memory, thought and cognition. In *viññāṇa*, there is seeing, memory, thought and cognition. The upādana is the body of suffering or the five *khandhas* are the body of suffering, or the seeing, memory, thought and cognition is the body of suffering.

These four [factors]: seeing, memory, thought and cognition, are the body of suffering. This can be explained in that these four [factors]: seeing, memory, thought and cognition, arise, develop and are able to be maintained because of their dependence on *samudaya*. That is, these four factors: seeing, memory, thought and cognition are the body of suffering, wrapping and overlapping as the outer layer. The *samudaya* overlaps inside as the inner layer to maintain the outer layer in order to be developed and to abide in the centre of the five *khandhas*. The five *khandhas* are like a house and the seeing, memory, thought and cognition are the residents. The upādana is the one who clings to the five *khandhas*. That is, ‘this house is mine, it is mine’. When something happens to this house which is the five *khandhas*, the residents that are seeing, memory, thought and cognition, are affected accordingly. It is said that suffering arises immediately because holding the upādana thought that this house is mine causes the suffering, yet, the suffering that arises is just the realisation of suffering. It is unable to eradicate the suffering. It is just to know about suffering. If one wants to eradicate suffering, one must first avoid the *samudaya*; then, the *dukkha* is eradicated, because *dukkha* arises and is maintained due to its dependence on such *samudaya*, which is the cause. The *dukkha* exists as the outer layer. The *samudaya* exists inside as the inner layer. The outer layer is able to exist because of the maintenance of the inner layer. If the inner layer which is-

**[Page: 21]**

-the core is eradicated, the outer layer, which is the shell will be eradicated accordingly. Therefore, to eradicate the *dukkha*, one must first eradicate the *samudaya* which is the cause, then the *dukkha*, its result, will be eradicated accordingly.

The refined suffering bodies are the four spheres which wrap the *samudaya* sphere as its outer layer. When such suffering spheres expand to become the crude part in the middle period, they will be fertilised as the original birth of *dhātudhamma* of the *mnk* in four layers: body, heart matter, mind and cognition. This occurs at the centre of the five *khandhas* in the original seed (พืชเดิม, *phuet doem*) or the original birth of *dhātudhamma*. These four layers are not other things; they are: seeing, memory, thought and cognition.

When the refined suffering spheres in that original birth expand to become the crude part during the final period, they become a large body. Since leaving the mother's womb, they have been a *mnk* in layers of seeing, memory, thought and cognition. They have expanded to become a body, heart matter, mind and cognition. The refined body of the *samudaya* in the beginning period is a clear sphere existing in four layers as the inner layers of the *dukkha* in the centre of the five *khandhas* at the original birth of *dhātudhamma*.

The *samudaya* spheres in the refined part at the beginning period are the clear four layer spheres overlapping as the inner layers of the *dukkha* sphere in the centre of the five *khandhas* at the original birth of *dhātudhamma*.

When the refined four layer spheres of the *samudaya* expand to become the crude part in the middle period, they become the origin of the fertilisation which becomes the original birth of *dhātudhamma* of the *dbk* in four layers. These four layers are not other things; they are: seeing, memory, thought and cognition. That is,-

[Page: 22]

-the seeing is part of the body. The memory is part of the heart matter. The thought is part of the mind. The cognition is part of *viññāṇa*.

The four layered *samudaya* spheres in the refined part expand to become the crude part in the final period; they have grown since fertilisation. They then become the four layers of the *dbk*: seeing, memory, thought and cognition. That is, the seeing is part of the body.

The memory is part of the heart matter. The thought is part of the mind. The cognition is part of *viññāṇa*.

*Rūpa, rasa, ghadha, sadda, phoṭṭhabba* and *dhammāramaṇa* are celestial [*dibba*] because they occur, disappear and leave only gladness or unhappiness.

The desire to obtain [something] or to transcend [the world] is called anxious craving (Pali: *taṇhā*). The craving to obtain *vatthukāmas* and *kilesakāmas* that [one] has not yet obtained, and being preoccupied by such *vatthukāma* and *kilesakāma* that [one] has already obtained, is categorised as *kāmatāṇhā*. The desire to have, to be, and to be this and that is categorised as *bhavataṇhā*. The desire to keep the objects one has obtained and the desire to keep the existing objects and to deny their disappearance is categorized as *vibhavataṇhā*.

These three cravings occur in the *dbk*. Therefore, the celestial objects: *rūpa, rasa, ghadha, sadda, phoṭṭhabba* and *dhammāramaṇa* are full of *taṇhās* and are completely absorbed by *taṇhās*.

*Dukkha*: the seeing, memory, thought and cognition of the *dbk* are the body of *taṇhās* and the body of cause. The seeing, memory, thought and cognition of the *mnk*, which is the body of suffering, becomes the body of result.

**[Page: 23]**

When [one] wants to eradicate the *dukkha*, [he] must eradicate the *samudaya* of the *dbk* which overlaps as the inner layer of the *dukkha* sphere. The *dukkha* sphere, which is the outer layer like a shell, will then be eradicated accordingly.

The *samudaya* is the *dbk* and is the cause of *dukkha* that is the *mnk*. The human body is the result.

The *nirodha* is the *pathamaviññāṇa* (both *rup* and *arup* bodies), the cause of the arising of the *dbk*. The *dbk* is the result.

When such *pathamaviññāṇa*, the cause, is eradicated, the *dbk*, the result, will accordingly be eradicated.

The *dbk*, the cause of the suffering, is eradicated and the *mnk*, the result, will accordingly be eradicated.

The *magga* is the *dhamma* body. It is the cause of concentration for burning the previous four bodies to be eradicated respectively. That is, when the fourth body is eradicated, the third body is eradicated accordingly, and when the third body is eradicated, the second body is eradicated accordingly. When the second body is eradicated, the first body is eradicated accordingly.

It is the cause of concentration of burning the three bodies in all three aspects. That is, the first aspect: the beginning period; the *dhammakāya* arises with the clear, clean, pure sphere of the *magga* existing in the centre of *nirodha* [sphere]. Within this sphere, there are four spheres occurring respectively: body, heart matter, mind and cognition. It is used to perform the complete burning concentration (destroying) of the *rup* as *nirodha* [is

eradicated] without any remainder. The second aspect: the middle period; from its first fertilisation the *dhamma* body becomes the original birth of *dhātudhamma* and is the cause for completely destroying the *rup* as *nirodha* without leaving any remainder. The third aspect: the final period; from its first fertilisation, the *dhamma* body is the cause of the complete burning concentration which destroys and eradicates the *rup*-

**[Page: 24]**

-without leaving any remainder as the *nirodha* respectively. The *dhammakāya* will mature with the four sections of *maggā*. That is, the body is *maggā*, the heart matter is *maggā*, the mind sphere is *maggā* and cognition (*viññāṇa*) is *maggā*. The true realisation is that *dukkhasacca* is truly suffering, that *samudaya* is the true cause of suffering, that *nirodha* is truly able to eradicate suffering and that *maggasacca* is the practice which truly eradicates suffering. The true realisation (of the four *ariyasacca*) in this way is called *saccañāṇa*.

The *dukkhasacca* is the factor which should be realised as this is suffering. The *samudayasacca* is the factor that should be avoided. The *nirodhasacca* is the factor which should be truly known. The *maggasacca* is the factor that should be practiced repeatedly. To realise *ariyasacca* in this way is called *kiccañāṇa*.

The *dukkhasacca* is the factor that already has been realised as suffering. The *samudayasacca* is the factor that already has been avoided. The *nirodhasacca* is the factor that has already been truly known. The *maggasacca* is the factor that has already been practiced repeatedly. To realise *ariyasacca* in this way is called *katañāṇa*.

The four noble truths (Pali: *ariyasacca*) consist of the thrice-revolve knowledge and twelve conditions. That is, each revolves knowledge or *parivaṭṭi* consists of *saccañāṇa*, *kiccañāṇa* and *katañāṇa*, similarly to those in the four noble truths. Perform this in the four noble truths thrice. Therefore, the total number of the thrice-revolve knowledge in



the four noble truths is twelve. This is called the three cycles of parivatti in the three *saccas*. This becomes the twelve conditions as follows:

The *dukkhasacca*; the *mnk* is the result. The *samudayasacca*; the *dbk*, is the cause.

The *samudayasacca*; the *dbk* is the result; *Nirodhasacca*; the *pathamaviññāṇas* are the cause.

**[Page: 25]**

The *nirodhasacca*; the *pathamaviññāṇa* is the result. The *maggasacca*; the *dhamma* body is the cause.

The *maggasacca*; the *dhamma* body is the result. The refined *dhamma* body is the cause.

Having removed the cause bodies, the result bodies will be eradicated. That is, after removing of the refined *dhamma* body, the *dhamma* body will be eradicated accordingly. Having removed *dhammakāya*, the *arup*, the result, will be eradicated accordingly. Having removed the *arup*, the cause of the *rup*, the *rup*, the result, will be eradicated accordingly.

After removing the *rup*, the cause of the *dbk*, the *dbk*, the result, will be eradicated accordingly.

After removing the *dbk*, the cause of the *mnk*, the *mnk*, the result, will be eradicated accordingly.

### **16. Seeing, Memory, Thought and Cognition**

The seeing, memory, thought and cognition are very important in all bodies. Anything can be achieved by them.

All bodies have: eyes, a nose, ears, a tongue, a body and mind as well as the seeing, memory, thought, cognition and a centre of the body. The original births of *dhātudhamma* of these are at the same point from the clear spheres located in the centre of the original birth of *dhātudhamma* of all bodies. Therefore, when they are extended to be the crude part [the gross body] at fertilisation [middle period] or the final period where they become a mature body, seeing, memory, thought, cognition, eyes, nose, ears, tongue, body and mind, the centre of the body and everything abiding in the original birth of *dhātudhamma* are at the same point due to the pattern of the original birth of *dhātudhamma*. This is the original pattern similarly abiding in the original birth of *dhātudhamma* of all bodies.

**[Page: 26]**

All bodies have the five *khandhas*, seeing, memory, thought and cognition, and the 12 *āyatanas*, 18 elements and 22 *indriyas* similar to the *mnk*. From the crudest body to most refined bodies of these five bodies, all have [these factors] the same as in the *mnk*.

The four: seeing, memory, thought and cognition, absorb every movement of the mind in all spheres. It is unavoidable. Each *citta* sphere has: seeing, memory, thought and cognition within. Within each sphere in other statuses, there are also: seeing, memory, thought and cognition absorbing within in the same way as in the *citta* sphere. That is, the *khandha* sphere has: seeing, memory, thought and cognition. The *vedanā* sphere has: seeing, memory, thought and cognition. The *saññā* (perception) sphere has: seeing, memory, thought and cognition. The *saṅkhāra* sphere has: seeing, memory, thought and cognition. The *viññāṇa* sphere has: seeing, memory, thought and cognition.

In the six internal and external *āyatanas* (bases), each sphere has: seeing, memory, thought and cognition absorbed within. In the 18 *dhātus*, 22 *indriyas* and four *ariyasaccas* of all five bodies, or the bodies from the crudest to the most refined of the five bodies, all have: seeing, memory, thought and cognition absorbed within. All bodies

must have this, it is unavoidable. These four spheres: seeing, memory, thought and cognition are very important. They must absorb in all conditions and they absorb even the smallest moment of the mind. This is unavoidable. [One] will become enlightened because of these factors. The mind will be crude and refined or the mind will absorb into the crudest and most refined forms because of these factors.

The seeing *dhātu* has: seeing, memory, thought and cognition *dhātus* absorbing within. The memory *dhātu* also has: seeing, memory, thought and cognition *dhātu* absorbing within. The thought *dhātu* also has: seeing, memory, thought and cognition *dhātu* absorbing within. In the same way, the cognition *dhātu* also has: seeing, memory, thought and cognition *dhātu* absorbing within.

Remember that these four factors: seeing, memory, thought and cognition are the primary principle in both *samatha* and *vipassanā* meditation studies of training and purifying the mind. The mind will be impure or pure, wholesome or unwholesome-

**[Page: 27]**

-because of them. The mind will be still, stop or be concentrated as *uppanāsamādhi* because of them. These four factors are very important.

### **17. The Original Birth of *Dhātudhamma***

The original births of *dhātudhamma* and the five *khandhas* are different. They are dissimilar in that the original birth of *dhātudhamma* is the original seed causing the arising of the five *khandhas*. It is similar in the way that the seed of the Pipal and the Banyan trees form a trunk. The lower part becomes the roots in the earth to obtain water and the six *dhātus* (elements) to feed the trunk. The upper part separates to become the trunk and the branches in order to receive air in the upper level. They then take the six elements to feed the trunk. In this way, the Pipal and Banyan trees mature, and the original births of *dhātudhamma* and the five *khandhas* mature in a similar way.

The original birth of *dhātudhamma* of a human is located at the centre of the sixth base at the level of the navel. It is a clear and pure sphere, the same size as the tip of a needle or the seed of the Pipal and Banyan trees. The original *phuet* (seed) which is the original *dhātu* and the original *dhamma* arises before the fertilisation of the birth. This is the beginning period and is in the refined form [of the original seed]. When the original birth of *dhātudhamma* expands to become the crude form in the middle period, it will be a clear and pure sphere [the crude sphere] covering the original birth of *dhātudhamma* occurring in the refined form. This crude sphere at the centre [of the body] will be fertilised to become the five *khandhas* in the body of a human at the beginning period. It is [the size of] a clear drop of sesame oil left on the tip of a single yak hair-

**[Page: 28]**

-after being thrown off by a man seven times, and has the power in the middle level, to become *kalalarūpa*. Within this [crude] sphere are the four spheres of seeing, memory, thought and cognition which are: the body, heart matter, mind and cognition. This is fixed from its fertilisation until the development of the five *khandhas*, 12 *āyatanas* and 32 characteristics (Pali: *ākāras*).

When the crude part of the sphere of the original birth of *dhātudhamma* expands further in the final period, it will be the pure sphere that covers the crude sphere as its outer layer in the middle period. It will then develop into the body of a human until it is old. Within this [crudest] sphere, there are four spheres of seeing, memory, thought and cognition. They are: the body, heart matter, mind layer and cognition layers. This is fixed from fertilisation until the development of the five *khandhas*, 12 *āyatanas* and 32 characteristics.

The original births of *dhātudhamma* of the *dbk*, *rup* and *arup* are the clear and pure spheres which overlap inside the original birth of *dhātudhamma* of a human in their

respective orders according to the levels of the bodies. In the same way, all bodies have the centre [original birth] at the sixth base at the level of the navel.

Each body has the same three aspects as mentioned in the *mnk*, that is, the beginning aspect, the middle aspect and the final aspect. The bodies also form the crudest and most refined forms of all five bodies. Each has these three aspects overlapping inside as same as that mentioned in the *mnk*. The first four bodies have the conditions of *aniccam*, *dukkham* and *anattā*. Only one body-

**[Page: 29]**

- which is the *dhamma* body, has the supra-mundane condition which is *niccam*, *sukkham* and *attā*.

[All] of seeing, memory, thought and cognition is in the intangible condition. Their base is *rūpa* (form). All together they are known as the one *rūpa* and four *nāmas* of all bodies. The seeing is the body of *vedanā*. The memory is the body of *saññā*. The thought is the body of *saṃkhāra* and the cognition is the body of *viññāṇa*.

Calling this the original birth of *dhātudhamma* refers to the birth from the origin. That is, it arises while [the spiritual being is coming to take a birth] enters *sip* and *sun*, which is the same size as the yolk of a chicken's egg, when it abides in the abdomen of the father. The original birth of *dhātudhamma* is the clear and pure sphere. When the four conditions of seeing, memory, thought and cognition of the father, mother and child are merged as one, this condition will pull the original birth of *dhātudhamma* in the abdomen of the father to the womb of the mother. It will then be connected with *kamnoet* (cell) of the human which is as small as a drop of sesame oil left on the tip of a single yak hair thrown off by a powerful man seven times. This then becomes *kalalarūpa*. There are four layers of the refined original birth of *dhātudhamma* which occur within fertilisation. An alternative name for *kamnoet* of the fertilisation is the crude original birth of a human. There are also four layers of crude original birth covering [the refined original birth].

Such *kamnoet* of the fertilisation (Oocyte) is then ready to be fertilised in the womb of the mother. Thereafter, the crude original birth will expand its crude part in the final period. It becomes the final set of the four clear spheres covering the previous sets: [the first set and the second set]. It is ready to develop as the gross body in the three periods: [infant, child and adult] until it is old and finally dies.

[Page: 30]

### 18. Method to Attain *Nibbāna* in the Human Body with the *Dhammakāya*

The method used to attain *nibbāna* in the *mnk* is to invite the *dhamma* body to perform the *jhānasamāpatti* seven times. When this is completed, such *dhammakāya* will sink rapidly into the centre, [it becomes a clear sphere]. Seen in a crude form, it is a sphere, the same size as the yolk of a chicken's egg. Seen in the refined form, it is a sphere, the same size as the original birth of *dhātudhamma*, the same size as a drop of sesame oil left on the tip of a single yak hair thrown off by a powerful man seven times. It is round, white, clear, clean and pure as a dew diamond. The centre (*sun*) of such *dhammakāya* is connected with *nevasaññānāsaññāyatanasamāpatti*.

Suddenly, the centre of *nibbāna* (*nipphan pen*) within the original birth of *dhātudhamma* at the centre of the *mnk*, round, white, clear and pure, the same as a dew diamond, will pull the centre of such *dhammakāya*, connected with *nevasaññānāsaññāyatanasamāpatti*, to be inside it. This can be from various directions: from the top down to inside the centre, or from the left, right, front or back directions, because the centre of the *dhammakāya* and the centre of *nibbāna* are both spherical. Because they are spherical, they can overlap in any direction.

While the centre of the *dhammakāya* and the centre of *nibbāna* [*pen*] completely overlap, such *dhammakāya* arises immediately at the same time, not before, not after, and not slower or faster. When the *dhammakāya* arises, use the eyes of the *dhammakāya* to see in all directions: inside the centre of *nibbāna* [*pen*] in the original birth of *dhātudhamma*, a

huge empty space appears. It is a refined space, clean, pure, bright and spacious. The mind [of the meditator] will brighten and be completely calm.

**[Page: 31]**

Having *nibbāna* as feeling is different from the feeling previous to abiding in *nibbāna*. The body of the *dhammakāya* is brighter, clearer and purer than its previous form.

Commentary on *nibbāna*: in the same way, the *nibbāna* has its crudest and most refined forms into infinity.

All *nibbānas*, the centre of *nibbāna* is located at the middle of *nibbāna*. This enables the *dhammakāyas* to enter the *nibbāna*. It is similar to the centre of the body in all bodies, where there is the original birth of *dhātudhamma*, which is used for fertilisation. In the deeper forms, the *dhammakāya* in *nibbāna* is more refined, purer and calmer. The space is more refined and brighter. The *dhammakāya* enlarges its size accordingly.

Therefore, after entering *nibbāna* [*pen*], invite the *dhammakāya* to perform *jhānasamāpatti* seven times and it will sink rapidly into the centre abiding in *jhānasamāpatti* of *nevasaññānāsaññāyatana*, then the centre of *nibbāna* [*pen*] in the second *nibbāna* will pull [the *dhammakāya*] into its centre. The *dhammakāya* arises in the second *nibbāna*.

Invite such *dhammakāya* to perform *jhānasamāpatti* in the second *nibbāna* again. After performing this seven times, [the *dhammakāya* will] sink rapidly into its centre. The centre of the third *nibbāna* will pull the centre of such *dhammakāya* into its centre. The *dhammakāya* then arises in the third *nibbāna*.

Invite [such *dhammakāya*] in the third *nibbāna* to again perform *jhānasamāpatti*, without withdrawing. After performing this seven times, [the *dhammakāya* will] sink rapidly into

its centre. The centre of the fourth *nibbāna* will pull the centre of the *dhammakāya* into its centre. The *dhammakāya* arises in the fourth *nibbāna*.

**[Page: 32]**

Invite [the *dhammakāya*] in the fourth *nibbāna* to perform *jhānasamāpatti* again without withdrawing. After performing this seven times, [the *dhammakāya* will] sink rapidly into the centre. The centre of the fifth *nibbāna* will pull the centre of such *dhammakāya* into its centre. The *dhammakāya* arises in the fifth *nibbāna*.

Continue by inviting such *dhammakāya* in the fifth, sixth, seventh, eighth, ninth, tenth...hundredth, thousandth, ten thousandth, hundred thousandth, millionth and *koṭi* (ten millionth) *nibbāna* to perform the eight *samāpattis* without withdrawing seven times. The *dhammakāya* will sink rapidly. Then the centre of the sixth, seventh, eighth, ninth, tenth... hundredth, thousandth, ten thousandth, hundred thousandth, millionth, and *koṭi nibbāna* will pull the centre of such *dhammakāya* into the centre of the sixth, seventh, eighth, ninth, tenth...hundredth, thousandth, ten thousandth, hundred thousandth, millionth and *koṭi nibbāna*. The *dhammakāya* of the sixth, seventh, eighth, ninth, tenth...hundredth, thousandth, ten thousandth, hundred thousandth, millionth and *koṭi nibbāna* will sink rapidly into the centre. Then the *dhammakāya* arises in the fifth, sixth, seventh, eighth, ninth, tenth...hundredth, thousandth, ten thousandth, hundred thousandth, millionth and *koṭi nibbāna* respectively. This [practice] can be performed into infinity. This is called *nipphan pen*, abiding in the *mnk*.

**19. Method to Enter *Nipphan Pen* with the Human Body**

This is the method used to take the *mnk*, a current body sitting at this moment, to enter *nipphan pen* in our body.

This method is similar to the method used to enter *nibbāna* with the *dhammakāya* as previously mentioned, however, the method is different from the previous method in that



this method takes the *mnk* to enter *nibbāna*, because this *mnk* contains numerous potentialities and is more powerful than the *dhamma* body. It cannot be broken. It is similar to the Buddhas in ancient times. They all attained *nibbāna* with their *mnks*. That is, when their *mnks* became older, they became purer accordingly. They therefore attained *nibbāna* with their *mnks* which were completely pure the same as a diamond. In later times, Phrayamans (Pali: *māra*) did not allow [them] to attain *nibbāna* with the *mnks*.

This is the method used to take the *mnk*, which is our body sitting now, to enter *nibbāna*. He [the Master] taught that, set the *pmg* first, and contemplate until the *dbk*, *rup*, *arup*, the *dhamma* body and the more and more refined *dhamma* bodies arise. Concentrate until attaining of all bodies of the crudest and most refined forms, then, reduce the size of the bodies of the crudest and most refined forms in the *mnk*. Clarify them and perform *jhānasamāpatti* seven times until the *mnk* is very clear. The *mnk* will then sink rapidly at the original birth at the centre of the body. The centre of *nibbāna* inside the centre of the original birth will pull the birth centre of the human into the centre of *nibbāna*.

When the original birth of the human and the centre of *nibbāna* completely overlap, the *mnk* will rise simultaneously in *nibbāna*. It is not lower, faster, before or after. At the centres of all *nibbānas* are the centres of *nibbāna* in the same way as was mentioned in the topic; the *dhammakāya* enters *nibbāna*.

Therefore, when the *mnk* has entered such *nibbāna*, perform *jhānasamāpatti* in *nibbāna* seven times. After performing this, the special human body will be clear as a crystal, and will sink rapidly again at the original birth of the human. The centre of *nibbāna* in the second *nibbāna* will pull the centre of the human body into its centre. The *mnk* accordingly arises in the second *nibbāna*.

[Page: 34]

Use the special crystal human body in the second *nibbāna* to perform *jhānasamāpatti* seven times. The special human body will then sink rapidly at the original birth of the human. The centre of *nibbāna* in the third *nibbāna* will pull the original birth of the human in itself. The special *mnk* will arise in the third *nibbāna*. Then use such special crystal human body to perform *jhānasamāpatti* to enter *nibbāna*, *nibbāna* in *nibbāna* and *nibbāna* in *nibbāna* repeatedly, respectively into infinity as previously mentioned in the method of taking the *dhammakāya* to enter *nibbāna*. The only difference here is using the special human body to enter *nibbānas*. For the rest [method], use the same method of taking the *dhammakāya* to enter *nibbānas*. The reason for calling this the special human body is that all the bodies of the crudest and most refined forms are all resized and gathered in this *mnk*. This causes this human body to be clear as a crystal, and to become a special body, extremely powerful.

## 20. Method to Attain *Nipphan Tai*

*Nipphan tai* is the *nibbāna* where all noble ones such as Buddhas [and Paccekabuddhas and the *arahant* disciples] abide.

The *nibbāna* in our body is called *nipphan pen*; for this *nibbāna* is the residential place of the noble ones such as the Buddha. It is located above the *phopsam*. This is called *nipphan tai*. The method for entering this is the same as that used to enter *nipphan pen*. Use either the *dhammakāya* or the special human body to enter as mentioned in topics 18 and 19. [The meditator] will need to study them as only a short explanation is provided here.

[Page: 35]

If there is a desire to enter *nipphan tai* with this special *mnk*, set the *pmg* first, then focus until the *dbk*, *rup*, *arup*, the *dhamma* body and the more and more refined *dhamma* bodies arise. Contemplate until all bodies are attained, from the crudest to most refined

forms, then, reduce the size of all the bodies of the crudest and most refined forms into the *mnk*. Clarify and purify this body perfectly. Perform the *jhānasamāpatti* seven times. [The mind] of the special human body will sink rapidly in its original birth of the human at the centre of the body. The centre of *nibbāna* located at the centre of the original birth of *dhātudhamma* will pull the original birth of such human body into the centre of *nibbāna*. The special human body will suddenly arise in *nipphan* [*pen*].

Thereafter, take this special human body, as clear as crystal, arising in *nipphan pen* to perform *jhānasamāpatti* in that *nibbāna* seven times. After completing this seven times, it will sink rapidly at the original birth at the centre of the body. The centre of *nipphan tai* will pull it into *nipphan tai*.

Then perform *jhānasamāpatti* seven times and it will sink rapidly to enter *nipphan pen* again. When *nipphan pen* has been entered, perform *jhānasamāpatti* seven more times and it will then sink rapidly to enter *nipphan tai*.

Perform *jhānasamāpatti* seven more times and it will sink rapidly to enter *nipphan pen* again. When such *nipphan pen* has been entered, perform *jhānasamāpatti* seven more times and it will then sink rapidly to enter *nipphan tai*.

Enter *nipphan pen* at the centre of the *mnk* one more time and then enter *nipphan tai* one more time. Alternate the one-time entering of *nipphan pen* with the one-time entering of *nipphan tai* again. Conduct this alternation of the one-time entering *nipphan pen* with the one-time entering *nipphan tai*-

**[Page: 36]**

- continuously, without withdrawing, until the crudest and most refined forms have been attained. Try to reach the most refined form as much as possible, but keep the alternation of entering *nipphan pen* and *nipphan tai* at that *nibbāna*. Enter *nipphan tai* and *nipphan*

*pen*. Enter *nipphan pen* and *nipphan tai* again. Continue performing this in pairs more and more without withdrawing.

All *nibbānas*: *nipphan tai* and *nipphan pen* have their centres within for pulling the original birth of *dhātudhamma* into the *nibbānas*. This is similar to the centre in the womb [of the mother] pulling the original *dhātudhamma* to be born.

### **21. Method to Listen to the Buddha Sermon in *Nibbāna***

Use the special human body to perform *jhānasamāpatti* to enter *nipphan pen* and *nipphan tai* as mentioned above in the 20<sup>th</sup> topic. Enter *nipphan tai* to meet [the field of] Buddhas and *arahants*. Make a request to ask them which one is my Buddha? After knowing [the answer] with your mind precisely, approach the front of this Buddha, then use the special human body to make a request in order to multiply [its own body] to become numerous bodies. Then perform [the practices of] *rahoet*, which will cause him to be *ai*, *kaet*, *krot-kin* and *la-lai* to the body of that Buddha. Request that if he is the Buddha of a pure white lineage, may his body not be broken, dangerous and melted. If he is the Buddha of the black lineage, may his body be broken and melted. [May his body become] *ai*,-

#### **[Page: 37]**

*kaet*, *krot*, *kin* and enter *sep* and enter *mak*. Use the special human body to perform *samāpatti* to enter *nipphan pen* and *nipphan tai* again. Enter *nipphan tai*, then ask for the Buddha again. If [you] meet him, make a request that if he is the Buddha of our white lineage, may his [body] not be broken. After making a wish, make a wish to multiply the *mnk* to become numerous [as many as possible] in *sai* of this Buddha. Then perform *rahoet*. If his body is broken, then use the special human body to perform *jhānasamāpatti* to enter *nipphan pen* and *nipphan tai* again without withdrawing. Enter *nipphan tai* to meet the Buddha, then make a wish to know whether this Buddha is real or fake. Then,

enter his *sai* to perform *raboet* again. If he is not our real Buddha, enter *nippahan pen* and *nippahan tai* again and keep performing this until you meet the Buddha, as clear as a crystal, whose body cannot be injured or broken. Use *ai*, *krot* and *kaet-krot* to consume his body more and more, if he is not melted. This is so [you] may know that [you] have met our real Buddha. Notice this, then, invite him to give a sermon, you will truly listen to his beautiful voice and the real sermon. If you cannot hear, be steadfastly still and sink rapidly in the centre of *nibbāna* at the original birth of *dhātudhamma* of the *mnk* at the level of the navel. At that point, [you] will feel the beating of an artery. The mind must be still at the centre of *nibbāna*, it must ding. If [the mind] moves even slightly, [you] will be unable to hear [the sermon of the Buddha].

## 22. Method to Consider *Paṭiccasamuppādadhamma*

The reason for calling this *paṭiccasamuppāda dhamma* is because this *dhamma* refers to *dhammas* which are dependent on each other like the links of a chain. They are continuous factors without a disconnected point: *avijjā*, *saṃkhāra*, -

[Page: 38]

-*viññāṇa*, *nāmarūpa*, *saḷāyatana*, *phassa*, *vedanā*, *taṇhā*, *upādāna*, *bhava*, *jāti*, *jarā*, *maraṇa*, *soka*, *parideva*, *dukkha*, *domanassa* and *upāyāsa*.

*Avijjā* is round, unclear, not bright, and the same size as the seed of the Pipal and Banyan trees. It is the cause of the arising of *saṃkhāra*.

*Saṃkhāra* is round, white, clear, pure, and overlaps inside as the inner layer of the *avijjā* sphere. It is the cause of the arising of *viññāṇa*.

*Viññāṇa* is round, white, clear, pure, and overlaps inside as the inner layer of the *saṃkhāra* sphere. It is the cause of the arising of *nāmarūpa*.

*Nāmarūpa* is round, white, clear, pure, and overlaps inside as the inner layer of the *viññāṇa* sphere. It is the cause of the arising of *saḷāyatana*.

*Saḷāyatana* is round, white, clear, pure and overlaps as the inner layer of the *nāmarūpa* sphere. It is the cause of the arising of *phassa*.

*Phassa* is round, white, clear, pure and overlaps inside as the inner layer of the *saḷāyatana* sphere. It is the cause of the arising of *vedanā*.

*Vedanā* is round, white, clear, pure and overlaps inside as the inner layer of the *phassa* sphere. It is the cause of the arising of *taṇhā*.

*Taṇhā* is round, white, clear, pure and overlaps inside as the inner layer of the *vedanā* sphere. It is the cause of the arising of *upādāna*.

*Upādāna* is round, white, clear, pure and overlaps inside as the inner layer of the *taṇhā* sphere. It is the cause of the arising of the *bhava*.

*Bhava* is round, white, clear, pure and overlaps inside as the inner layer of the *upādāna* sphere. It is the cause of the arising of *jāti*.

**[Page: 39]**

*Jāti* is round, white, clear, pure and overlaps inside as the inner layer of the *bhava* sphere. It is the cause of the arising of *jarā*, *marāṇa*, *soka*, *parideva*, *dukkha*, *domanassa* and *upāyāsa*.

These *dhammas* are dependently connected as the supportive factor of one another, without disconnection of the links of the chain, so it is called *paṭiccasamuppāda*. They arise because they are the dependent causative factor for one another. To eradicate these *dhammas*, one must eradicate them from the primary factor first, which is *avijjā*, then

eradicate these factors respectively until reaching the final factor, which is *jāti*. After this, these *dhammas* will be completely eradicated.

### 23. Method of Recalling Past Lives of Oneself and Others

*Avijjā* means darkness, an obstacle and that which blinds. It is explained in this way: the person who stays at places at night, or which are dark, is startled and afraid because of the dangers. The person who is controlled by *avijjā* must be startled and afraid of the dangers, old age, illness and death, in that way. This type of person is afraid of death, but is not afraid of birth.

*Vijjā* means the light which is the opposite of *avijjā*, darkness. This is explained in this way: the person who stays at a place which is light or stays in the daytime, is not startled and afraid of the dangers. The person who has attained the three *Vijjās* is not startled and afraid of the dangers which are: birth, ageing, illness and death in that way. This kind of person that is afraid of birth, but is not afraid of death, then [they] go to *nibbāna*.

#### [Page: 40]

The recollection of the previous lives must be conducted according to the principles of the three *Vijjās*. (1) *Pubbenivāsānussatiññāṇa*; the recollection of the past lives. The method to recall one's past existence is to recall our life from the moment of the present time such as sitting, lying down, standing or walking and going back from this moment to [the incidents in] the past. That is, where did we come from before being here? And, where were we before arriving here? We are at this [adult] age; where did we come from? We came from being a teenager. Before being a teenager, where did we come from? We came from being a child. Before being a child, where did we come from? We came from being a baby. Before being a baby, where did we come from? We came from being a new born baby. Before being a new born baby, where did we come from? We came from being in our mother's womb. Before being in our mother's womb, where did we come from? We came from the fertilisation of *viññāṇa* (consciousness). Keep the seeing,

memory, thought and cognition firmly still at the original birth of *dhātudhamma* and recall the past existences backwards for one lifetime, two lifetimes, until reaching a hundred lifetimes or a thousand lifetimes etc. Note in each of lifetime that [you] were born to be such a being, happy, suffering, wealthy or poor etc. Recall these existences in order to know the happiness and sorrow of all lifetimes. When [you] conduct this with other persons, the same process must be used.

2) *Cutūpapātañāṇa*; the realisation of the birth and fertilisation of others, the recollection of the past existences of the others is shown to be similar to the process of the recollection of one's own past existences. It is the same as a person who stands at the shore of a river and is able to see a diver moving from one place to another place. The deeds to recall one's own and other's past existences brings regret that we have been cycling endlessly in death and birth in the three realms. We went to the hells, we went to the heavens, and we were happy-

**[Page: 41]**

-, were suffering and were changed in various conditions. This is great regret. We abandoned wealth, children and wife. We have been circulating [in the cycle of existence] according to deceit and desire as in a dream. This cannot be taken as permanence. It occurs in the same way to us and other beings. It happens to all *rūpanāma* (corporeality and mentality) similarly. Then, use ten *vippassanāñāṇas* to repeatedly consider these [conditions] in one's own and others' bodies, in forward and reverse order until the *dhammas* of regret happens. The mind will become weary and tired of *saṃkhāra* (form) and *rūpanāma*. This is called *saṃkhārupekkhāñāṇa*, equanimity towards *saṃkhāra* (form or body). There is no love, desire or deploring the loss of the body. There is a desire to leave it, in the same way as a bird which is in a cage, or a fish which is caught on a fishhook, want to release themselves from such cage and the fishhook. Lift the mind to become pure and clear without any ignorance or impurity. The mind will seek for (3) *āsavakkhayañāṇa* which will eliminate ignorance completely without any



remainder. This is called *khīṇāsavo*, the one who has no ignorance because of inviting these two *ñāṇas*: *pubbenivāsānussatiñāṇa* and *cutūpapātañāṇa* at the beginning to consider and to support the elimination of *āsava* (impurity).

#### 24. Method of Testing the Amount of Impurity in the Mind

There are many methods to test the amount of impurity in the mind:

1) Take the five *kāmaguṇas* (sensual pleasures) of a human and ask the mind if it still desires to have them or not? If it still wants to have them, it is said that there still is the flavour of karma. If it does not want them, it is said ‘it is extinguished’.

#### [Page: 42]

If there is not desire to have *kāmaguṇas* at the human level, is there a not desire to have *kāmaguṇas* at the *dibba* level? If there is not desire to have them in either level; human or *dibba*, this is called the real eradication of impurity [*āsava*]. If there is still a little desire to have them, it cannot be called the eradication of impurity.

2) Ask the mind about its desire for *bhavataṇhā* (craving for existence). If someone wants to give a high position or the existence of a devadā (god), indra (Indra god), brahma, or a great king, is there a desire to have them? Or if someone wants to give you wealth, good fortune (Pali: *lābha*), admiration, or happiness that has not yet happened, is there a desire to have them? If there is a desire, there is the flavour of *bhavataṇhā*. If there is no desire to have them, it is the eradication of impurity.

3) Whatever *vatthukāmas* (objective sensuality) and *kilesakāmas* (subjective sensuality) that are enjoyable, do you want them to stay as they are? Do you not want them to disappear? Do you want *saṃkhāra* (body) in which you reside to stay the same? Do you not want it to be aged, old, decayed or to disappear? If you want it to exist and to be

unchanged, it is said there is the flavour of *vibhavataṇhā* (craving for non-existence). If there is not, it is called the real eradication of *āsava*.

### 25. *Āsava*

The most important four factors are: seeing, memory, thought and cognition. These four factors must have feelings at the same, single point. They also have the same centre and must not be separated, that is, when feeling, the seeing feels, and the memory, thought and cognition must profoundly participate in that feeling. The feelings cannot be separated. This is called *ekataḡatāramaṇa* which is translated as the gathering of the feelings to one point.

The three *āsavas* are:

*Kāmasava*; the canker of beings causes the desire of *kāma* (sense)

[Page: 43]

*Bhavāsava*; the canker of beings causes the desire of becoming.

*Avijjāsava*; the canker of beings causes the ignorance.

These three *āsavas* have an insipid flavour in seeing, memory, thought and cognition, so they still have taste and are not completely tasteless. Whenever one is able to release the *āsavas* from seeing, memory, thought and cognition, then the seeing, memory, thought and cognition become the body of *āsavakkhayaṇṇa* which is completely without taste and can no longer taste a salty or sour flavour. There is no rising of any flavour.

All *kilesas* such as *upādāna* and *samudaya* etc. are gathering the place of the four factors; seeing, memory, thought and cognition. To eliminate them, one must withdraw the seeing, memory, thought and cognition accordingly, so *kilesas* will be completely eradicated and the *dhammakāya* is able to enlarge to the full size of *dhātudhamma*. It will

never become unclear or be reduced to a small size again because it completely enlarges like a bloomed lotus. It will brighten all the time.

To contemplate *pubbenivāsānussatiñāṇa* and *cutūpapātañāṇa* is to recall the past existences of oneself and others in order to know birth and fertilisation. The purpose of this is to arouse compassion and the weariness of the cycle of birth and death. This is called *paṭisaṃkhānupassanāñāṇa* and *nibbidāñāṇa*. This will completely release *kilesas* inside the seeing, memory, thought and cognition (the mind). They will be completely tasteless. It will be equanimous and not accompanied by happiness or sorrow. Henceforth it does not attract anything and it does not interfere with *saṃkhāra* (body). This is called *saṃkhārupekkhāñāṇa*. Withdraw classes out of the mind, according to the principles of the ten *vipassanāñāṇas*, the mind: seeing, memory, thought and cognition-

**[Page: 44]**

-may be completely tasteless. This arouses *āsavakkhayañāṇa*. Be diligent in contemplating such ten *vipassanāñāṇas* repeatedly as much as possible.

## **26. Anusayas**

*Avijjānusaya*, *kāmarāgānusaya* and *paṭighānusaya* wrap the seeing, memory, thought and cognition.

*Avijjānusaya* is round, the same size as a pepper seed and has an unclear black colour. If having a greater amount of *kilesas*, it will be much more unclear. If some have only a little *kilesa*, [it is seen] as a white blemished sphere wrapping the *viññāṇa* sphere. Its thickness is a quarter of an inch. The *viññāṇa* sphere exists in the covering envelope of *avijjā* like an egg yolk is covered by the white of an egg.

*Kāmarāgānusaya* is round, the same size as the iris of the eye and has an unclear white colour, wrapping around the thought sphere. Its thickness is a quarter of an inch.

*Paṭighānusaya* is round, the same size as the white of the eyes and has an unclear black colour, covering the seeing *dhātu* (element) and the memory *dhātu* as their outer layer. Its thickness is a quarter of an inch.

This explanation above is called speaking of the refined form to the crude form. That is, from the *viññāṇa* sphere to the seeing sphere or from the top to the bottom. Speaking of the crude form to the refined form must start from the bottom to the top. That is, from the seeing sphere to the cognition (*viññāṇa*) sphere. This is called *anulom* (forward order). The former method is called *patilom* (reverse order), to count from the top to the bottom.

As previously mentioned, [we] clearly see that *paṭighānusaya* wraps [the seeing *dhātu* and memory *dhātu*] outside as does the white of the eyes. *Kāmarāgānusaya* wraps [the thought sphere] in the middle layer as the iris of the eyes. *Avijjānusaya* exists as the innermost layer like the pupil of the eyes.

**[Page: 45]**

The *kāmanusaya* is *sai-klang* (centre) of the *paṭighānusaya*. The *avijjānusaya* is *sai-klang* of the *kāmanusaya* in the same way as the iris is *sai-klang* of the white of the eyes. The pupil of the eye is the *sai-klang* of the iris of the eyes. When they are *sai-klang* of one another like this, the three *anusayas* are absorbed and mixed in the same way as straw papers overlap in numerous layers. When water is poured over them, the water will absorb into every layer.

**27. The Birth Place of *Hen*, *Cham*, *Khit* and *Ru*, and That of Three *Anusayas***

1. *Ru* arises from the space element. The crude part of cognition is the body, matter and skin of *avijjā* which wraps *ru* as the second layer.

2. *Khit* is the third layer of the crude part of *ru* . It is the body, matter and skin of *khit* . The fourth layer of the crude part of *ru* is the body, matter and skin of *rāgānusaya* which wraps *khit* as the outer layer.

3. *Cham* is the distilled part of the crude part of *ru* . It is the fifth layer which is the body, matter and skin of *ru* . The distilled part of the crude part of *ru* is the sixth layer. It is the body, matter and skin of *paṭighānusaya* which wraps as the outer layer of *cham*.

4. *Hen* is the distilled part of the crude part of *ru*. It is the seventh layer that is the body, matter and skin of *hen*. The distilled part of the crude part of *ru* is the eighth layer. It is the matter and skin of *paṭighānusaya* which wraps as the outer layer of *ru*. The distilled part of the crude part of *ru* is the ninth layer; it is the body of the human which wraps *paṭighānusaya* and then matures to be the grown body respectively.

The birth place of *ru* arises from the original birth centre of *dhātudhamma* of each body. That is, the *ru* in a human arises from the original birth centre of the human.

**[Page: 46]**

The *ru* of the *dbk*, *rup*, *arup*, *dhammakāya* and the more and more refined bodies arise from their original births, but the refined form is purer and clearer than the lower forms respectively until reaching the crudest and most refined forms.

**28. Method to Remove *Anusayas***

This is the method to remove *anusayas*; *avijjā*, *kāmarāga* and *paṭigha* from all bodies from the crudest to most refined forms.

The three *anusayas* wrap the seeing, memory, thought and cognition as *sai* (centre) of one another in their respective layers as mentioned in Topic 27.

Remove the *ru* and its wrapper, which is the body of *avijjā* from the *mnk*. Place them into the *dbk*. The *ru* and its wrapper will become more refined than when they existed in the *mnk*.

Remove the *ru* and its wrapper, which is *avijjā*, from the socket of the *dbk*. Place them in the *rup*, then the *ru* and its wrapper will become more refined and cleaner than when they existed in the *dbk*.

Remove the *ru* and its wrapper from the socket of the *rup* into the *arup*, then the *ru* and its wrapper will become more refined and cleaner than when they existed in the *rup*. The wrappers of *ru* in these three bodies as mentioned are called *avijjā* existing in the *mnk*. If the amount of *kilesa* is great, their colour is dim black. If the amount of *kilesa* is less, their colour is dim white. When moving them into the *arup*, they become a paler dim white but not clear. All [*anusayas* in] four bodies are called *avijjā*.

Remove the *ru* and its wrapper from the socket of the *arup* into the *dhamma* body. When moving the *ru* and its wrapper into the *dhamma* body,-

**[Page: 47]**

-the wrapper which is *avijjā* changes itself to become *vijjā*. Enlightened knowledge then arises immediately. Now the wrapper which is the body of *vijjā* instantaneously becomes clear, clean, refined and pure.

Remove the *ru* and its wrapper, which is *vijjā*, and put them into the *dhamma* body and the more and more refined *dhamma* bodies until reaching the crudest and most refined forms of the enlightened body.

From the crudest to most refined forms, in the higher forms, the wrapper of *ru*, which is *vijjā*, will be clearer, cleaner, more refined and pure, and without any blemish than that of the lower forms respectively.

In this way, the method used to remove the *ru* and its wrapper from the *mnk* and from the crudest to the most refined body is the method used to remove *khit* and its wrapper which is *kāmarāgānusaya*. This is also the method used to remove *hen* and *cham* and their wrappers which are *paṭighānusaya*. This must be done respectively as used in the method to remove the *ru* and its wrapper which is *avijjānusaya*.

When *kāmarāgānusaya* exists in the four bodies, at the beginning it is called *sammutti*, which is translated as mundane by oneself. From the *dhamma* body, then to all of its bodies from the crudest to most refined forms; it is called *vimutti* which is liberation from *kilesas*.

When *paṭighānusaya* exists in the four bodies, at the beginning it is called *lokīyasīla* (worldly virtue). From the *dhamma* body [upwards], it is called *ariyakatasīla* translated as the virtue of the noble ones. It is *lokutarasīla* and *vimokkha*. The four bodies at the beginning are involved with the three *anusayas*. [Their] *sīla*, *samādhi*, *paññā* and all *dhamma* practices which are under *lokīya*. From the fifth body, which is *dhammakāya* [to the more refined bodies], [their] *sīla*, *samādhi*, *paññā* and all *dhamma* practices are in *lokutara*. From the fifth body which is *dhammakāya* [to the more refined bodies],-

**[Page: 48]**

-[if they] abandon *paṭighānusaya*, they are the real body of *Vinayapīṭaka*. If they abandon *rāgānusaya*, they are the real body of *Suttantapīṭaka*. If they abandon *avijjānusaya*, they are the real body of *paramatthapīṭaka*.

From the *dhamma* body [to the crudest and most refined bodies], they can be categorised into the eight *maggas* (paths);

1. [If the practitioners are able to] abandon *paṭighānusaya*, they have *ariyakantasīla* and *vimokkha*. They will practice right speech, right action and right livelihood. This is *adhisīla* (high virtue) which is the real body of the *Vinayapiṭaka*.

2. [If they are able to] abandon *kāmarāgānusaya*, they have *vimutti*. They will practice right effort, right mindfulness and right concentration. This is the *adhicitta* which is the real body of the *Suttantapiṭaka*.

3. [If they are able to] abandon *avijjānusaya*, *Vijjā* arises. They will practice right view and right thought. This is *adhipaññā* which is the real body of the *paramatthapiṭaka*.

This is the summary of the explanation. For further commentary, there are numerous explanations, 84000 *dhammakhandhas* (groups of the *dhammas*).

These are categorized into the eight wrong paths as follows;

1. In the four bodies at the beginning, if the *paṭighānusaya* arises, they will practice wrong speech, wrong action and wrong livelihood.

**[Page: 49]**

2. In the four bodies at the beginning, if the *kāmarāgānusaya* arises, they will practice wrong effort, wrong mindfulness and wrong concentration. These are all completely wrong.

3. In the four bodies at the beginning, if the *avijjānusaya* arises, they will practice wrong view and wrong thought.

## **29. Method of *Son***



The word *son* has various meanings. Here, it should be understood to have one meaning only, which is that *son* here means to insert [something] into the same place repeatedly. For example, [one] takes [something] to insert into the tip of a needle. No matter how many of these objects, it could be ten thousand, a hundred thousand or a million, a *kōṭi*, a *paṭikōṭi*, all can be inserted into such tip of a needle. The tip of a needle can contain all of such things. All bodies, from the crudest to most refined forms; all can be inserted into the tip of a needle.

As [the elder monk] said when the Buddha was about to pass away, there was a gathering of the gods from ten thousand and a hundred thousand universes. Inside a small area like the tip of a single hair of a cervus porcinus, there were ten thousand or one hundred thousand gods. This concept is similar to the concept of *son-thap-thawi* [of something] into the tip of a needle. The number of such things could be a hundred thousand *kōṭi* or *paṭikōṭi*. However, there are many types of *son* practices.

*Son* of the bodies.

*Son* of seeing, memory, thought and cognition.

*Son* of the original birth of the *dhātudhamma*.

*Son* of the centres (*sun*).

*Son* of the *khandhas* (forms).

**[Page: 50]**

*Son* of the 22 *indriyas*.

*Son* of *ru* and its wrapper called *anusayas* from the crudest to the most refined forms.

*Son* of *khit* and *kāmanusaya*, wrapping *khit* from the crudest to the most refined forms.

*Son* of *hen*, *cham* and *paṭighānusaya* wrapping them from the crudest to the most refined forms.

There are also other kinds of *son* that are not mentioned here. They have to perform *son* in the same place from the crudest to most refined forms. The number of these could be a hundred thousand or a million, a *kōṭi*, a *paṭikōṭi*, and all must be inserted at the same point as mentioned above in the method to insert [something] into the tip of a needle. It is the same process; from the crudest to most refined forms, without withdrawing.

The word *sai* refers to the middle of such things. For example, the tip of a needle has its *sai klang* (middle point) or the original birth centre of *dhātudhamma* has a round shape. At the centre of the round shape is *sai klang*, similar to the tip of a needle. In conclusion, the nature of everything must have its *sai klang*, no matter how small or large it is.

He [the master] says *klang khong klang* (middle of the middle), *klang khong klang*, *klang khong klang* repeatedly and left, right, front, outside or [also] inside, do not go. This means to enter the *sai* of the *sai*, *sai* of the *sai* repeatedly from the crudest to most refined forms continuously and into infinity.

### **30. Thattham Pen and Thattham Tai**

*Thattham pen* and *thattham tai*; all conditions have the crude form at the beginning and the refined form at the end. This is called the crudest and the most refined forms. For example, the realm of beings has the crudest and the most refined forms. The *lokan* hell is the crudest. The hells are more refined than-

**[Page: 51]**

-the *lokan*. The realms of the animals, demons and hungry ghosts are more refined than the hells. The human realm is more refined than the realms of the animals, demons and hungry ghosts. The six heavens are more refined than the realm of humans. The *rūpabrahma* realms are more refined than the six heavens. The realms of *arūpabrahma* are more refined than the *rūpabrahma* realms. The realm of *nibbāna* is more refined than the *arūpabrahma* realm.

In all bodies, each has a realm to accommodate it. Whether the bodies, *thattham pen* (the living *dhātudhamma*), are crude or refined, they have the realms of *thattham tai* (the non-living *dhātudhamma*) to accommodate. It is similar to the bowl which always has the tray as its cushion. They exist in pairs. In reality, they must be a genuine pair.

The *mnk* has the *dbk*, *rup*, *arup*, *dhammakāya*, the more and more refined bodies and all bodies from the crudest to most refined forms, including the accommodating realms of each body. The *mnks* in the cruder forms will enlarge accordingly. [In some forms], the size of the *mnk* is extremely enormous. A single hair of such crude *mnk*, when it is put into the universe of humans, perfectly fits inside the universe. The bodies in the cruder forms always have realms to accommodate them, because when there are bodies which are *thattham pen*, the realms which are *thattham tai* will accommodate *thattham pen*.

The *dbk* has its *rup*, *arup*, its *dhammakāya*, its more and more refined bodies and its bodies from the crudest to most refined forms, including the realms of each body to accommodate them. The realms and the bodies of the *dbk* are different from those of the *mnk* respectively from the crudest to most refined forms.

**[Page: 52]**

The *rup* has its *arup*, *dhammakāya*, its more and more refined bodies and its bodies from the crudest to most refined forms, including the realms of each body to accommodate them. The realms and the bodies of the *rup* are separated from those of the *mnk* and the *dbk* respectively, from the crudest to the most refined forms similarly.

The *arup* has its *dhammakāya*, more and more refined bodies and its bodies from the crudest to most refined forms including the realms of each body to accommodate them. The realms and the bodies of the *arup* are apart from those of the *mnk*, *dbk*, *rup* and the *dhamma* body respectively from the crudest to most refined forms.

The *dhammakāya* has a more refined *dhamma* body and the more and more refined bodies of the *dhamma* body, and more *dhamma* bodies from the crudest to most refined forms including the realm of each body to accommodate them. The realms and bodies of such *dhammakāya* are separated from those of the *mnk*, *dbk*, *rup* and *arup* respectively from the crudest to most refined forms.

**[Page: 53]**

Keep seeing [*thattham pen* and *tai*] in each body from the crudest to most refined body respectively into infinity. As mentioned above, it can be seen that the body is infinite. Its accommodating realm is infinite. This is called *phit-sa-dan-kai* (multiplication of the bodies) and *phit-sa-dan-phop* (multiplication of the realms).

To speak specifically of the *mnk* and its bodies from the crudest to most refined forms: its *mnk*, *dbk*, *rup*, *arup* and *dhammakāya*, the more and more refined bodies and all bodies from its crudest to most refined forms only is called in the short term *yo-kai* (reduction of the bodies) and *yo-phop* (reduction of the realms) respectively.

**31. Three Treasures of human, heaven and *nibbāna***

People greatly desire to have these three treasures because they then attain happiness and fulfill their wishes, therefore, when humans perform meritorious deeds, they wish ‘may I obtain these three treasures of the human, heaven and *nibbāna*’.

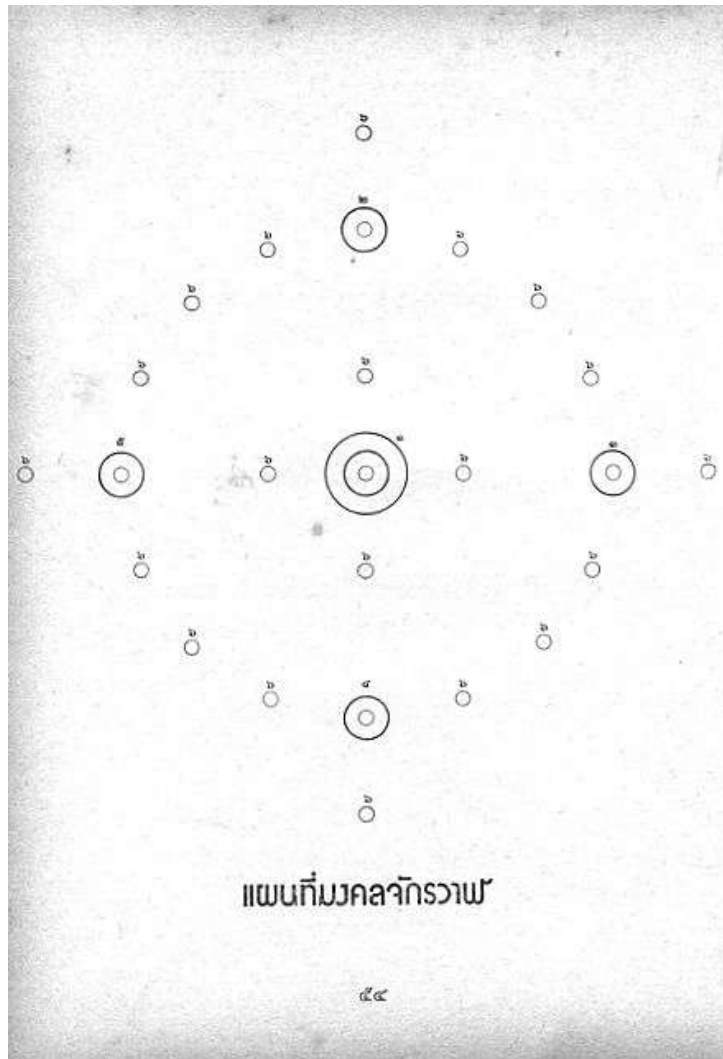
What are the human treasures? They are: 1. *culacakka* crystal, 2. *mahācakka* crystal and 3. *paramacakka* crystal.

What are the heavenly treasures? They are: 1. *culadibbacakka* crystal, 2. *mahādibbacakka* crystal and 3. *paramadibbacakka* crystal.

What are the *nibbāna* treasures? They are: 1. *culabuddhacakka* crystal, 2. *mahābuddhacakka* crystal and 3. paramabuddhacakra crystal.

These three treasures are the most superlative treasures of all.

[Page: 54]



[Page: 55]

### 32. Map of Mongkhon Universe

The map of Mongkhon universe is composed of:

1. The main centre, which is Sumeru Mountain, height; 84,000 *yojana* [16 km =1 *yojana*], width; 84,000 *yojana*.
2. The main continent, which is in front of Sumeru Mountain, width; 2,740,000 *yojana*.
3. The main continent, which is in the south of Sumeru Mountain, width; 2,740,000 *yojana*.
4. The main continent, which is in the back of Sumeru Mountain, width; 2,740,000 *yojana*.
5. The main continent, which is in the north of Sumeru Mountain, width; 2,740,000 *yojana*.
6. The small circles, which are the satellite continents of the four main continents. On each side of the satellite continents are 125 small continents. On four sides, there are 500 small continents. [This means] that on each side of the main continent, there are 500 small continents. All together, [in four directions] there are 2,000 small continents.
7. Each small continent is 270, 000 *yojana* in width.
8. The distance from Sumeru Mountain to small continents is 84,000 *yojana*. All have the same distance of separation.
9. The distance between the small continents and the main continent is 84, 000 *yojana*. All have the same distance of separation.
10. The diameter of the universe when split like a half piece of lemon is 700 *asamkhaya yojana*.
11. The number of Sumeru Mountains in each direction is 700 *asamkhaya*. The number of peaks to the front, back, right and left side of Sumeru Mountain of this universe is 2,800 *asamkhaya*.

**[Page: 56]**

12. Sumeru Mountains are located in long straight lines in four directions. Each direction has one line. Each line has 700 *asaṃkhaya* Sumeru Mountains. Take Sumeru Mountain of this universe as the centre.

13. In this way, the map of this universe is the map of all the other universes, [including] the plans of *nibbāna*, the *kāma* realm (Pali: *kāmabhava*), form realm (Pali: *rūpabhava*), not-form realm (Pali: *arūpabhava*), the *apāya* realm (Pali: *apāyabhava*), the hells and the *lokan* hell, [of each universe]: they all have the same plan. They cannot be dissimilar because *Phranipphans* are the creators of this plan, so they all are same.

14. In each universe, there are the surrounding mountains as the boundary of each universe. The gap between them can be close or far away. The space between each universe is full of fog.

15. Within each universe, there are the human [realm], heavens, *nibbāna*, *kāmabhava*, *rūpabhava*, *arūpabhava*, *apāyabhava*, hells and the *lokan* hell. There is the Buddha who comes to teach the beings of each universe so they may go to the heavens and to *nibbāna*. They are similar to our universe in all aspects.

### **33. Seeing the Characteristics of *Nipphan*, *Phopsam* and *Lokan***

The universe is round and has the mountains as its boundary. Within [the universe] there is *nipphan* at the top, the *phopsam* in the middle and the *lokan* at the bottom as the root.

*Nipphan* is composed of *dhātudhamma-kāyasiddhiratana*. It is clear, bright and pure with the *kaiyasit* crystal. The ground and space in the upper parts, right and left in *nipphan*, are all made of the *kaiyasit* crystal. *Nipphan*-

**[Page: 57]**

-is round like a bullet. The periphery of the sphere is empty space, clean, refined and pure. Inside the sphere is the city of *nipphan*. The Buddhas and *arahantkhīnasabba* (the enlightened disciples) reside in that area. The number of them is greater than the number of the grains of sand in the great four oceans. The empty place and space which is the upper ground, and the space which is also the right and left ground inside this sphere, are all made of *kaiyasit* crystal. There are countless Buddhas sitting in countless lines. They are the same size and have a white clear lotus bud. The size of their lap is 20 *wah*. Their height is also 20 *wah*. The *dhammakāyas* of the Buddhas have the pure and clear crystal of their bodies. The crystal is excellent and refined like a first class diamond. There are less clear crystal bodies belonging to the *sāvakas* and *sāvikās*. The crystal is less refined and not as clear as that of the Buddha, like a lower grade of diamond. The level of clarity and purity depends on the level of their perfections; low or high or depending on the levels; low or high, depending on the antiquity of *dhātudhamma* [of *dhammakāya*].

The *phopsam* is composed of *arūpabhava*, *rūpabhava* and *kāmabhava*. The *arūpa* realm is at the top and the *avecī* hell at the bottom. The *arūpa* realm, floating in space, is made of the *kaiyasit* crystal, but this is cruder than *nipphan*. The ground and upper space, and the right and left of the *arūpa* realm are made of the *kaiyasit* crystal, yet, they are much cruder than the level of *nipphan*.

Look at the *arūpabrahma* beings; they are the forms in the crystal spheres. The size of their lap is 1 *khuep* in width and 1 *sok* in height. Each sits inside a crystal sphere which surrounds them in countless and inestimable long lines.

**[Page: 58]**

The three *arūpabrahmas* in the lower levels look similar to the above level, however, they are different because they are cruder than the upper levels respectively. That is, the *arūpabrahma* realm of *ākiñcaññāyatana* is cruder than the *nevasaññānāsaññāyatana* and



the *viññāṇaṅcāyatana* is cruder than the *ākiñcaññāyatana*. The *ākasanaṅcāyatana* is cruder than the *viññāṇaṅcāyatana*.

After seeing the *arūpabrahma* realms, look from the 16 levels of *rūpabrahmas* to the six heavens, the human realm, the *apāya* realms and the *avecī* hell which is at the bottom of the *phopsam*. After finishing seeing the *phopsam*, look at the *lokan*.

### 34. Small Realms and Large Realms

All of the small realms, large realms, *nippans*, *phopsams*, *lokans*, the bodies and all other *dhātudhammas* have their own crudest and most refined forms. The rationale for calling them small or large realms is due to the size of a human body. The small realm means the realm where humans have a small body, as our realm now is called the small realm. It is the realm where humans have a small body. From our current human body to the human bodies in the most refined [forms], all are called the human of the small realms.

From this current human body to the cruder forms where the human body becomes enlarged respectively, up until reaching the size where even a single hair [of that human body] completely fits within the size of the universe, the realms of these human bodies from the current to the largest forms are called the large realms.

In conclusion, take this current human body as the middle. From this body to the more refined bodies, all of their realms are called the small realms. If counting from this body to the cruder bodies, these realms are called the large realms.

[Page: 59]

In all small and large realms, including *nipphan*, *phopsam*, *lokan*, and the human body, the *nipphan* is the treetops, the *phopsam* are the trunk, the *lokan* is the fibrous root and the humans are the residents.

### 35. Method of Unbreakable Performance of *Vijjā*

Take small realms, large realms, *nipphan*s, *phopsam*s, *lokans*, the bodies of small realms, the bodies of large realms, the *dbk*, *rup*, *arup*, the *dhamma* body and all small and large realms of all bodies from the crudest to most refined forms; that is, enter the crudest to most refined forms [mentioned above] of the small and large realms, *nipphan*s, *phopsam*s, *lokans* and the five bodies [from the *mnk* to *dhammakāya*].

After this is completed, condense and combine all bodies and all realms from the crudest to most refined forms of the small and large realms, *nipphan*s, *phopsam*s, *lokans* and the five bodies in the small and large realms to be one object. Take this object gathering all kinds of things inside to perform *son* and *sap kai* with the *mnk*. Perform *son* and *sap* until attaining all bodies in the crudest and most refined forms. In this method [*son*], the crude forms are outside and the refined forms are inside. Conduct *sap*, which is the inserting [of the bodies and the realms] from the most refined form to the crudest form. This *sap* has the refined form outside and the crude form inside. Perform *son* and *sap* repeatedly until the *mnk* and the clear object [sphere] completely overlap and merge to become the same flesh, clear and pure. Thereafter, the *mnk* becomes strong, solid, and firm. Then it cannot be broken. This body can be used to perform *Vijjā* comfortably because it cannot be obstructed and broken [by Phrayaman]. The realm where we reside is called the small realm. Inside this small realm are *nipphan*, *phopsam*, *lokan* and the five bodies; in the same way, the other small and large realms-

[Page: 60]

-contain the same realms inside. The difference is that in the large realm, *nipphan*, *phopsam*, *lokan*, and the five bodies will enlarge accordingly. In the small realm, *nipphan*, *phopsam*, *lokan*, and the five bodies will be respectively smaller.

**36. Method to See Small Realm, Large Realm, *Nipphan*, *Phopsam*,  
*Lokan* and the Five bodies from the Crudest to Most Refined Forms**

Whatever there is a desire to see, [one] must first see [them] in the original birth of this *mnk*. When [one] has seen this and [he] wants to see further, [he] must look deeper at that point. In other words, look deeper at the centre of the original birth and [he] will see these objects overlapping inside again. If [he] wants to see more, [he] must look at the centre of the object that just occurred again. There will be other objects overlapping inside. Look at the centre of these objects; [one] will see further objects overlapping inside again.

Keep looking deeper and deeper into the centre of the arising objects because all of the arising objects have their original birth. It is unavoidable. They all must have this. Also the middle of the objects must be located at the original centre of that object only. No matter how many objects: bodies and realms from the crudest to most refined forms; hundreds, thousands, a hundred thousand million of *koṭi*, their centres have to be at the same point. It is similar to the holes of the red *Sa-tang* coins<sup>697</sup>. They can be embroidered as many times as we like. The holes of those red *Sa-tang* coins must be coincident.

Therefore, if [one] desires to see the small realm, [he] must look at the original birth of this current human body first. Having seen the small realm and [he] wants to see another small realm, [he] has to see them at the centre of such small realm again. [He] will then

---

<sup>697</sup>*Satang daeng* coins (เหรียญสตางค์แดง *rian-satang-daeng*), in the old time, it was the coin that is used for a fractional Thai currency equivalent to one-hundredth part of a baht. There is a small hole in the middle of the coin.

see the second small realm arising. When [he] has seen the second small realm and [he] wants to see the third small realm, look at the centre of the second small realm.

**[Page: 61]**

Having seen the third small realm and [he] wants to see the fourth small realm, look at the centre of the third small realm. Having seen the fourth small realm and [he] wants to see the fifth small realm, look at the centre of the fourth small realm. Having seen the fifth small realm and [he] wants to see the sixth small realm, look at the centre of the fifth small realm. Keep looking at the centres of the arising realms respectively, until reaching the crudest and most refined forms.

The method used to see the small realm is also the method used to see the large realm, and the method used to see *nipphan* is also used to see the *phopsam* and *lokan*. It is also the method used to see the five bodies from the crudest to most refined form, similar to the example mentioned above. The only difference is [the type of] the centre of that object. That is, if [one] wants to see the large realm, [he] must look at the original birth of large realm. If [he] wants to see *nipphan*, *phopsam*, *lokan* and the five bodies, [he] has to look at the centre of the original birth of *nipphan*, *phopsam*, *lokan* and the five bodies, then look at the deeper layers in forward order until reaching all forms of the crudest and most refined forms of such objects. The centres of all these are coincident, no matter how many there are. If there are millions of *koṭi*, their centres are coincident.

**37. Method to See Small Realm, Large Realm, *Nipphan*, *Phopsam*, *Lokan* and the Five bodies from the Crudest to the Most Refined Forms of the *Kaiyasit***

The method used to see the small realms and the large realms of the *kaiyasit* is the same as the method used to see the *nipphan*, *phopsam*, *lokan* and the five bodies from the crudest to most refined forms of a human as mentioned in Topic 36. The difference-

[Page: 62]

- is that the centres of the objects of the *kaiyasit* (the miraculous body) always wrap the centres of the same objects of the human. There is always a pair of everything. That is, there is the centre of the object of the *mnk*. There is the centre of the same object belonging to the *kaiyasit* wrapping inside such centre of this object of a human. It is similar to the way bark wraps the trunk of a tree. It is similar to in the centre of the realm, *nipphan*, *lokan* and the body. When [one] sees inside the centre of these, the realm, *nipphan*, *lokan* and the bodies of this body will be seen. This is the human part.

The *kaiyasit* part is the same as the wrapped shell. The outer layer of the centre of that object is in the centre of the centre of the realm, the centre of the centre of *nipphan*, the centre of the centre of the *phopsam*, the centre of the centre of the *lokan* and the centre of the centre of the body. This is the *kaiyasit* part. Yet it is said that [the objects of the human and *kaiyasit*] exist in pairs, the outer part belongs to the human and the inner part overlapping inside belongs to the *kaiyasit*. For example, the outer realm is the realm of the human and the realm overlapping inside is the realm of the *kaiyasit*. One is a covering layer and the other one is the inner matter. They always exist in pairs of everything from the crudest to most refined forms. This refinement of the objects of the *kaiyasit* is similar to that of the objects of the *mnk*. The number of objects of the human and *kaiyasit* called *phuliang* of the human, is the same. The objects [of both] always occur as a pair because the escort is the one who takes care of the human. The *kaiyasit* can be categorised into three groups of *chakkaeo*:

1. *Culacakka* has power and might at a low level. It has the countless *kaiyasit* crystals as its retinues. It is a servant of the *mahācakka* and *paramacakka* which have higher power and might. It has a duty to look after, protect and determine wealth of a human. It provides happiness and prosperity for-

**[Page: 63]**

- a human as well as protects [such human] from all dangers and determines the food, foodstuffs and necessities required for the happiness of such human. It always protects the human's wealth from dangers.

2. *Mahācakka* has higher power and might than that of *culacakka*. It has the countless and inestimable *kaiyasit* crystals at the same level as its retainues. It is more powerful than the *culacakka*, but is a servant of the *paramacakka*. It has the power and might to use the *culacakka* including its retainues. It has a duty to take care of, protect and determine wealth, happiness and prosperity, food, food and necessities required by a human. It always protects humans from exploitation, molestation or affliction from the dangers and illnesses of a human. It always protects a human's wealth from danger in the same way as the *culacakka* does, but it is more refined, superb and higher. It is greater than the *culacakka* crystal.

3. *Paramacakka* has supreme power and might. It is more powerful than the *culacakka* and *mahācakka*. It has countless and inestimable *kaiyasit* crystals at the same level as its retainues. It has the power and might to use the *culacakka* and *mahācakka*. The *paramacakka* has a duty to take care of and protect, and to determine wealth, happiness and prosperity including food, and the necessities of-

**[Page: 64]**

- a human. It always protects humans from exploitation, molestation or affliction by the dangers and illnesses of a human. It always protects the human wealth from danger in the same way as the *culacakka* and *mahācakka* do, but it is more refined, superb and higher. It is greater than the *culacakka* crystal and *mahācakka*.

These three *cakkas* have the duty to escort and protect humans in one realm only. In the realm of humans, the three *cakkas* will ensure the human's wealth.

In the *dbk*, *rup* and *arup*, each has its own three *cakkas* in each of their bodies. They escort the bodies [in each realm] with refined wealth.

In the *apāya* realm, they feed [the beings] with the crudest wealth. In conclusion, the bodies from the crudest to most refined forms all have their own three *cakkas* in the same way. These three *cakkas* are the escort and protector of the crude wealth and the refined wealth in each level of these bodies. It is inevitable. It is said that the wealth of the human and the *dibba* are determined by these three *cakka* crystals.

In *nibbāna*, there are the supreme refined *kaiyasit* providing the supreme refined wealth in the same way. These are: 1. *culabuddhacakka* crystal, 2. *mahābuddhacakka* crystal and 3. *paramabuddhacakka* crystal. These three *cakkas* are the supreme refined wealth provider in *nibbāna* for the Buddhas and the *arahants*. They cause them to be supremely happy with *dibbaojarasāhāra* which is profound, refined and absorbed in their *sai* (the centre of the body). This causes them to receive the supreme, profound, calm happiness with qualities in *nibbāna*. This [happiness] is completely absorbed in them. It is the supreme, refined, calm, profound, infinite, superb happiness, timeless with no-

**[Page: 65]**

-gaps [in such happiness] because the three *buddhacakkas* make the wealth of *nibbāna* to bring supreme happiness.

[In total, there are] fifteen *cakkas*;

1. *Culacakka* of the four bodies: *mnk*, *dbk*, *rup* and *arup*.
- 2) *Mahācakka* of the four bodies: *mnk*, *dbk*, *rup* and *arup*.
3. *Paramacakka* of the four bodies: *mnk*, *dbk*, *rup* and *arup*.

In total, there are 12 *cakkas* plus the three of *buddhacakka* as follows:

4. *Culabuddhacakka* of *nibbāna*.
- 5) *Mahābuddhacakka* of *nibbāna*.
- 6) *Paramabuddhacakka* of *nibbāna*. In total, there are fifteen *cakkas*.

Each realm has one set of these fifteen *cakkas*. For small and large realms of the human or *kaiyasit*, no matter how many there are, they all have a set of these fifteen *cakkas*. They exist as a pair in all realms; human and *kaiyasit*. Each realm, from the crudest to most refined forms of the human and *kaiyasit*, has fifteen *cakkas*. In other words, each realm of the *kaiyasit* from the crudest to most refined form has the same fifteen *cakkas* as the realm of a human.

### **38. Method of Making the Powerful Human Body for Performing *Vijjās***

When you see the small and large realms, *nipphan*, *phopsam*, *lokan* and the five bodies from the crudest to most refined form of a human and the escort of a human-

**[Page: 66]**

-which is the *kaiyasit*, of the white and the middle lineage, then combine them into the same object. Separate this into two parts. That is, one is part of *dhātu* and the other is part of *dhamma*. The *dhātu* is *kasiṇa* and *dhamma* is *samāpatti*. Perform *samāpatti* in *kasiṇa* eight times to completely purify the flaws or eliminate colours in *kasiṇa*. The *samāpatti* will cause *dhātu* to become clean, white and pure without any flaw. After completing the performance of *samāpatti* eight times, it is not only the part of *dhātu* that becomes clean; consequently that of *dhamma* also becomes clean. It is better than the previous form because it is cleansed in all layers.



The method used to perform *samāpatti* in *kasiṇa* is the cleansing of *dhātudhamma* deep into its inner layers. Take *dhātus* and *dhammas* that have been well cleansed to produce the special human body. This special human body is extremely powerful and mighty because the crudest to the most refined forms of *nipphan*, *phopsam*, *lokan* of the human and *kaiyasit* are amalgamated to become the special human body. It rises in [the centre of] the abdomen. Invite the special human body to again enter through *sai* of the small and large realms, *nipphan*, *phopsam*, *lokan* of the human and *kaiyasit* of the white and middle lineage from the crudest to most refined forms, then combine all realms from the crudest to most refined forms in *sai* to become one object again as previously mentioned. Separate it into two parts. The *dhātu* part is *kasiṇa* and the *dhamma* part is *samāpatti*. Perform *samāpatti* inside *kasiṇa* eight times or more. When *dhātu* is clear, clean and pure, stop performing *samāpatti*.

Take *dhātus* and *dhammas* which have been thoroughly cleansed to produce the special human body inside the abdomen, then send this special human body through-

**[Page: 67]**

- *sai* of the small and large realms, *nipphan*, *phopsam*, *lokan* of the human and *kaiyasit* of the white and middle lineage from the crudest to the most refined forms as previously mentioned. Combine all these [*dhātudhammas*] to again become one object, then separate this to become *dhātu* and *dhamma* in order to produce the [special] human body. Send it through *sai* in all objects by using the method as mentioned above until reaching the crudest and most refined forms of this special human body.

Having been skillful in the method mentioned above, produce the special human body again. Set up *pathamamagga*, *maggacitta* and *maggapaññā* internally from the human body to the *dhamma* body. In the first four bodies, these are unreal. At the *dhammakāya* levels, they are real. That is, the body and the mind, *buddharatana*, are the real *pathamamagga*. The *citta* sphere, *dhammaratana*, is the real *maggacitta*. The *viññāṇa*

sphere, *sangharatana*, is the real *maggapaññā*. The *gotrabhū* is the *dhammakāya*, but it arises again in a cleaner and more refined form. The holders of the seeing, memory, thought and cognition expand to the size of four *wah*. That is, the *dhammakāya*, the holder of seeing, has a lap size of four *wah*. The mind (*chai*), the holder of memory, is four *wah* in diameter. The *citta* sphere, the holder of thought (*khit*), is four *wah* in diameter. The *viññāṇa* sphere, the holder of cognition (*ru*), is four *wah* in diameter. The *sotāpattimagga* is the *dhammakāya*, but rises again in a cleaner and more refined form. Expand its holders of the seeing memory, thought and cognition to the size of more than four *wah* but less than five *wah*. If it reaches five *wah*, it will become the *sotāpattiphala*. The *sotāpattiphala* body arises in a cleaner and more refined form.

**[Page: 68]**

The *sakidāgāmī magga* is the *dhammakāya* but rises again in a cleaner and more refined form. Expand its holders of the seeing memory, thought and cognition to the size of at least five *wah*. The mind, *citta* and *viññāṇa* have a size of at least five *wah* (but less than ten *wah*). If it reaches ten *wah*, it will become the *sakidāgāmīphala*.

The *anāgāmīmagga* is the *dhammakāya* but rises again in a cleaner and more refined form. Expand its holders of the seeing, memory, thought and cognition to the size of at least ten *wah* (but less than fifteen *wah*). The mind, *citta* and *viññāṇa* have a size of at least ten *wah* (but less than fifteen *wah*). If it reaches the size of fifteen *wah*, it will become the *anāgāmīphala*. The *anāgāmīphala* is cleaner, clearer and more refined than the *anāgāmīmagga*.

The *arahattamagga* is the *dhammakāya* but rises again in a cleaner and more refined form. Expand the holders of the seeing memory, thought and cognition to the size of at least fifteen *wah* (but less than twenty *wah*). The mind, *citta* and *viññāṇa* are at least fifteen *wah* (but less than twenty *wah*). If it reaches the size of twenty *wah*, it will become the *arahattaphala*.

The enlightened body of the Buddha is the *dhammakāya* but rises again in a cleaner and more refined form. Expand the holders of the seeing memory, thought and cognition to the size of more than twenty *wah*. The mind, *citta* and *viññāṇa* are more than twenty *wah*. This is called the enlightened body of the Buddha.

To enter *nirodha* is to take the seeing, memory, thought and cognition into the centre of *nippaṇ pen* of the *dhammakāya* to become the Buddha, then stay firmly still at *sai-klang-*

**[Page: 69]**

-of the seeing, memory, thought and cognition. Become enlightened at the centre of that stillness and eradicate the seeing, memory, thought and cognition in the respective layers until reaching the crudest and most refined forms.

The rationale for calling this the enlightenment in *nirodha* is that the true realisation occurs while entering *nirodha* to eradicate such seeing, memory, thought and cognition in the crude form, and then in the respective layers until reaching the crudest and most refined forms. While entering *nirodha*, *ru* (cognition) is in *ning*, and *ning* is in *ru* into infinity. The age of *dhātu* and *pāramī* (perfection) is incalculable. All colours, all lines, all bodies, all members (of the Buddha) and all lineages are [in] *ru* in the *nirodha*. To enter *nirodha* into infinity without withdrawing is to count the age of *that-pen that-tai* [of] everything since the arising of *dhātus*. Count one *asaṃkhaya* year as one second. Two *asaṃkhaya* is two seconds. Count in reverse order from now back to the day, the month and the year the original *dhātus* arose. To count the age of *pāramī* is to count the day, the month, and the year of everything of *that pen* [beings] since the first time that they began the actions of collecting the perfections. Count them all. Count one *asaṃkhaya* year as one second. Two *asaṃkhaya* years is two seconds. Count in reverse order from now back to the day, the month and the year that they began the actions to

accumulate the perfections of all colours, all lines, all bodies, all members and all lineages.

‘All colours’ means even if the bodies are white, black, yellow, grey or green, they all are counted, including their *kaiyasit* bodies.

‘All lines’ means the group of white, grey and black, including their *kaiyasit*.

**[Page: 70]**

‘All bodies’ means the small bodies, large bodies and the middle sized bodies, including their *kaiyasit*.

‘All members’ means the Buddhas and the *arahant* disciple in all *nibbānas*; the small or great *nibbāna* including the *kaiyasit* in *nibbāna* of the small and large realms. This also refers to [*nipphan pens*] in the levels of the *kāma* realm, *rūpa* realm and *arūpa* realm including *kaiyasit* [in each realm].

‘All lineages’ means the *sammādiṭṭhi* lineage, the *miccādiṭṭhi* lineage and the neither *sammādiṭṭhi* nor *miccādiṭṭhi* lineages, including their *kaiyasit*.

**39. Connecting of *Nirodha*, Enlightenment in *Nirodha*, *Hen*, *Cham*, *Khit* and *Ru*, *Waen*, *Klong* and *Ru* in *Nirodha* by Infinite Multiplication and Counting of the Age of *Dhātu*, the Age of the *Pāramī* with the Infinity [of] All Colours, All Lines, All Bodies, All Members and All Lineages**

To connect *nirodha*, stay still within the previous stillness. Keep stilling within the previous stillness until reaching the crudest and most refined forms repeatedly into infinity until the age of *dhātu* and *pāramī* of all colours, all lines, all bodies, all members and all lineages [seen while conducting the continuity of *nirodha*] are incalculable.

To connect enlightenment in *nirodha* take *ru* in *sai* of *nirodhas* from the crudest form to the most refined forms. Continue with cognition in *sai* of *nirodha* repeatedly and into infinity until the age of *dhātu* and *pāramī* of all colours, all lines, all bodies, all members and all lineages [seen while conducting the continuity of *nirodha*] is incalculable.

To connect the seeing, memory, thought and cognition, take the seeing, memory, thought and cognition of the bodies of all colours, all lines, all bodies, all members and all lineages including the human and its *phuliang-*

**[Page: 71]**

- which is *kaiyasit* from the crudest form to most refined form, until the age of *dhātu* and *pāramī* of these is incalculable, to be completely unified as the one seeing, memory, thought and cognition.

To connect *waens* and to connect *klongs* means to take the unseen or unclear seen things into *waen* in order to see them clearly and brightly. If [the meditator] still does not see them clearly, perform the connection of *waens* inside continuously until reaching the crudest and most refined forms in order to see such things clearly.

If the *waens* has been used, but the objects are still not seen clearly, use *klong*, which is more refined, to see them. They will then be seen much clearer. Use *klong* to see deeper until reaching the crudest and most refined forms. Multiply both *waen* and *klong* into infinity until the age of their *dhātu* and *pāramī* is incalculable.

Continue using *waen* and *klong* until reaching the crudest and most refined forms, but if [the meditators] are unable to see, then expand *waen* and *klong* to become larger and then focus inside again until reaching the crudest and most refined forms. The objects then will be seen clearly and brightly.

To connect the *ñāna* and *ru*, join the *ñāna* and *ru* of all *dhammakāyas* in *nibbāna* in the small and large realms, the hidden realm and the revealed realm, until the age of *dhātu* and *pāramī* is incalculable, of all colours, all lines, all bodies, all members and all lineages.

The method for to (connection) in all kinds of things mentioned in this Topic 39, which is to keep stilling within the previous stillness in all kinds of objects. It must be connected in the *nirodha*.

#### **40. To Stand Still at the Centre of *Ru*, to Refine *Waen*, *Klong*, *Ñāṇa*, *Nirodha* and Enlightenment in *Nirodha* into Space**

To remain still at the centre of *ru* is to enter *nirodha* in *sai* of the *ru*. The word *klan* means to take the objects which are countless from the crudest to the most refined forms,-

**[Page: 72]**

-that have a calculable age of *dhātu* and *pāramī* in all colours, all lines, all bodies, all members and all lineages to be unified as one object and then refine them into the same object. For example, in the case of *waen*, gather all *waens* together and then refine them to be one. *Klong*; gather all *klongs*, *ñāna*; gather all *ñāṇas*, *ru*; gather all *rus*, *nirodha*; gather all *nirodhas* and enlightenment in *nirodha*; gather all enlightenments in *nirodha*, and refine them into one consisting of *klong*, *ñāna*, *ru*, *nirodha* and enlightenment as the one of the *nirodha*. This is similar to the person who gathers the various medical ingredients to be distilled into a particular medicine or gathers the ingredients to distill such as alcohol or perfume etc. Gathering these ingredients and distilling them into one object which is clearer and brighter than the former form [are called *klan*]. The characteristic of *klan* explained in this topic that [all] must be distilled in *het akat* which is the hollow space in the hollow space, the hollow space in the hollow space repeatedly and respectively.

**41. Method used to Take *That Luan* and *Tham Luan* of Small and Large Realms, Hidden and Revealed Realms and the White and Grey Lines of the Human and *Kaiyasit* to be Distilled into an Extremely Powerful Special Human to Perform *Vijjā***

*Thattham pen* is one part. *Thattham tai* is another thing.

*Thattham pen* is the forms which have the life and mind such as humans and animals.

**[Page: 73]**

*Thattham tai* is the forms which accommodates the existence of *thattham pen*, rather like a house as a residential place for *thattham pen*. In the same way as houses and the earth, the sky and the air; this realm is the house which accommodates *thattham pen* and the humans and animals are its residents.

In *thattham pens* are the residents; *saṃkhāraloka*, *sattaloka* and *okāsaloka*. In *thattham tais* also are the residents; *saṃkhāraloka*, *sattaloka* and *okāsaloka*.

According the principle of *dhātudhamma*, there is the mixed *that* (*dhātu*), the mixed *thams* (*dhamma*), the pure *that* and the pure *tham*.

The mixed *thats* and the mixed *thams* refer to *thattham* (*dhātudhammas*) which has been mixed with other forms.

The pure *that* and the pure *tham* refer to *thattham* which has not been mixed with other forms. They are the pure *that* and the pure *tham* without any adulterators.

This is the method used to distil the special human body to become extremely powerful in order to perform *vijjā* (or *tham-wit-cha*); take the mixed *that* and the mixed *tham* which are the small and large realms, the hidden realms, the revealed realm and the five bodies from the crudest to the most refined forms endlessly until the age of the *dhātu* and *pāramī* is incalculable, all colours, all lines, all bodies, all members and all lineages for

producing the special human body in the abdomen until reaching its crudest and most refined forms, a hundred, a thousand and countless times as mentioned in Topic 38.

Then produce the human body to practice *vijjā* in the pure *that* and the pure *tham*. The method to perform this is the same as the method of the mixed *that*-

**[Page: 74]**

-and the mixed *tham*. The difference here is that only the pure *that* and the pure *tham* are used. That is, gather the mixed *thats* as mentioned to produce the special human body, then send it through *sai* or centre of the pure *that* and the pure *tham* of the small and large realms, the hidden realm, the revealed realm, the five bodies and their bodies from the crudest to most refined forms endlessly until the age of *dhātu* and *pāramī* is incalculable, all colours, all lines, all bodies, all members and all lineages, all white lineages and grey lineages, and the human and its *phulīang*, then, merge them to become one object and separate this into two parts; the pure *that* and the pure *tham*. The pure *that* is *kaṣiṇa*. The pure *tham* is *samāpatti*. Perform *samāpatti* in *kaṣiṇa* eight times. Cleanse the pure *that* and the pure *tham* so they are clean deep into their inner layers respectively, and then produce the special human body. Send it through *sai* of the pure *that* and the pure *tham* of all *dhātudhammas*; the small and large realms, the hidden realm, the revealed realm etc., as mentioned above, from the crudest to the most refined forms endlessly until the age of *dhātu* and *pāramī* is incalculable; ten thousand, a hundred thousand *koṭi* times using the method used in the mixed *that* and the mixed *tham*. Perform this until they becomes profound.

Take the pure *that* and the pure *tham* to produce the special human body, then set up the *paṭhamamagga* sphere, *maggacitta*, *maggapaññā*, *gotrabhū*, *sotāpattimagga*, *sotāpattiphala*, *sakidāgāmī magga*, *sakidāgāmīphala*, *anāgāmīmagga*, *anāgāmīphala*, *arahattamagga*, *arahattaphala* and the enlightened [body] of a Buddha, the entering of *nirodha*, the enlightenment in *nirodha*, the stillness in *ru*, *ru* in the stillness endlessly.



Perform the connection (Thai: *to*) of *nirodha*, the *to* of enlightenment in *nirodha*, to of seeing, memory, thought and cognition, the *to* of *waen*, the *to* of *klong*, the *to* of the *ñāna* and the *to* of *ru* and then the expanding of *ñāna*, the expanding of *klong*, the distilling of *waen*, the distilling of *klong*, the distilling of *ñāna*, the distilling of *ru*, the distilling of *nirodha*, the distilling of enlightenment in *nirodha* into the hollow space-

**[Page: 75]**

-endlessly, until reaching their crudest and most refined forms and until the age of *dhātu* and *pāramī* is incalculable. Perform this ten thousand and a hundred thousand *koṭi* times without withdrawing through the crudest and the most refined forms respectively.

Having finished conducting this in the pure *that* and the pure *tham*, finished the distilling of *nirodha* and the distilling of enlightenment in *nirodha* as mentioned above, perform *het* (cause) of the pure *that* and *het* of the pure *tham*. The *het* of obtaining the pure *that* and the pure *tham* is to take the pure *that* and the pure *tham* with the distilling of *nirodha* and the distilling of enlightenment in *nirodha* to produce the special human body, then send it through the *sai* in *het* of all the pure *thats* and the pure *thams* of all *dhātudhammas* such as the small and large realms etc. endlessly until reaching the crudest and most refined forms and until the age of *dhātu* and *pāramī* is incalculable. Perform this ten thousand and a hundred thousand *koṭi* times, then take them to produce the special human body. Set up *pathamamagga* etc. until reaching the distilling of *nirodha* and the distilling of enlightenment in *nirodha* endlessly and until the age of *dhātu* and *pāramī* is incalculable. Perform this ten thousand and a hundred thousand *koṭi* times.

After finishing conducting this in the pure *that* and the pure *tham*, then perform it in *het* of the pure *that* and the pure *tham* further. What is the cause (Thai: *het*) to obtain the pure *that* and the pure *tham*? The method used is to conduct this in the same way as the method mentioned above, however, take all of *hets* of the pure *that* and the pure *tham*, and the distilling of *nirodha*, and the distilling of enlightenment in *nirodha* to produce the

special human body. Send it through *sai* into *het* of *het* of all pure *dhātudhammas* such as the small and large realms etc. endlessly until the age of *dhātu* and *pāramī* is incalculable. Perform this ten thousand and a hundred thousand-

**[Page: 76]**

-*koṭi* times, then take *het* of *het* of all pure *thatthams* to produce the special human body again, set up *pathamamagga*, *maggacitta*, *maggapaññā*, *gotrabhū*, *sotāpattimagga*, *sotāpattiphala*, *sakidāgāmīmagga*, *Sakidāgāmīphala*, *anāgāmīmagga*, *anāgāmīphala*, *arahattamagga* and *arahattaphala* until reaching the distilling of *nirodha*, the distilling of enlightenment in *nirodha* endlessly until the age of *dhātu* and the *pāramī* is incalculable. Perform this continuously without withdrawing. Perform this ten thousand and a hundred thousand *koṭi* times. After finishing this, perform *het* in the *het*, *het* in the *het*, *het* in the *het*, *het* in the *het*. Repeatedly, keep performing *het* in the *het* without withdrawing as the method.

**42. Method to Take All *Mai Mi Hets*, all *Mai Mi That Mai Mi Thams* in All of Small and Large Realms, Hidden Realm and Revealed Realm of all White lineages and Grey lineages of the human and the Phuliang to be Distilled as the Powerful Special Human Body to Perform *Vijjās***

The method mentioned in Topic 38 is the method of *that* and *tham* which have been mixed. Topic 41 shows the method of the *that luan* (pure *dhātu*) and *tham luan* (pure *dhamma*) which have not been mixed. Topic 42 shows the method of the nothingness which refers to the nothingness of *that* and the nothingness of *tham*. During the period at the beginning, they arose first. It was like this for a long time until the age of that *dhātu* and the *pāramī* became incalculable. After that long time, the nothingness of *thattham* was the cause (*het*) which brought the result, that is, the *that* and *tham* arose. It was like this for a long time until the age of *dhātu* and the *pāramī* became incalculable. The existence of *that* and *tham* is the cause of the arising of the nothingness of *that* and *tham* which is the result existing in the inner layer. That is, the existence of *that* and *tham* is in

the middle. The outer layer is the nothingness of *that* and *tham* of the original period. The inner layer-

**[Page: 77]**

-the nothingness of *that* and *tham* after the time of the complete eradication of the existence of *that* and *tham*, that is, when the *that* and *tham* are completely eradicated, the nothingness of *that* and *tham* arose within [the existence of *that* and *tham*]. Big, small, wide, narrow; what is its characteristic? Take the current *that* and *tham* to be the criteria. The existence of *that* and *tham* [could be] big, small, wide, narrow or whatever its characteristic is. The nothingness of *that* and *tham*, both inside and outside, has the same [size and characteristic]. The existence of *that* and *tham* is round like a lime. The nothingness of *that* and *tham* wraps and exists as the outer layer [of the existence of *that* and *tham*]; metaphorically, it is the same size as a coconut. The nothingness of *that* and *tham* which is space, covers [both lime and coconut] as the outermost layer. The coconut is the body of the existence of *that* and *tham*. Inside the coconut meat, metaphorically, when the coconut water is removed, there will be a space - nothing inside; it is the nothingness of *that* and *tham*. The skin of the existence of *that* and *tham* is the outer layer in the same way as the coconut's husk and meat cover the space inside.

Henceforth, the method to practice *vijjā* in the nothingness of *that* and *tham* will be explained. Produce the special human body and send it through the sai (centre) of the cause (*het*) of the nothingness of *that* and *tham*, of *het* of the *mai mi het* of *that* and *tham*, in the *het* of the nothingness of *that* and *tham*, of the *het* of the nothingness of *that* and *tham* repeatedly, repeatedly, repeatedly, repeatedly without withdrawing until reaching the crudest and most refined forms endlessly, until the age of *dhātu* and *pāramī* [of the *that pen that tai* is incalculable, [of] all colours, all lines, all bodies, all members, all lineages, the human and *phuliang* (*kaiyasit*), all white lineages and grey lineages. Then, perform *roisai* turn the inside [of the nothingness of *that* and *tham*] to the outside and completely eradicate *vijjās* of the black lineage [inside the *that* and *tham*] that have been

imbued, stained, absorbed and soaked [by the black *vijjās*]. Take them all and merge them, then separate this to become a part of the nothingness of that and a part of the nothingness of *tham*.

**[Page: 78]**

The nothingness of *that* is *kasiṇa*. The nothingness of *tham* is *samāpatti*. Perform *samāpatti* in *kasiṇa* eight times in order to cleanse them so they are completely pure and clean. Produce the special human body and send it through the *sai* (centre) of the *het* of the nothingness of *that* and *tham*; of the *het* of the nothingness of *that* and *tham* repeatedly, repeatedly and repeatedly as mentioned above. Keep sending it inside [*sai*] without withdrawing until reaching the crudest and most refined forms endlessly, until the age of *dhātu* and the *pāramī* [of *that* and *tham*] is incalculable, of all *mnks* and *kaiyasits*, white lineages and the middle lineages. Then, perform *roisai* turn the inside [of the nothingness of *that* and *tham*] to the outside to completely eradicate the *vijjās* of the black lineage [inside the *that* and *tham*] that are imbued, stained, absorbed and soaked [by the black *vijjā*]. Unify them and perform *samāpatti* until it becomes completely clean and clear. Produce the special human body again and then send it through *sai*. Perform this ten thousand and a hundred thousand *koṭi* times.

After finishing this, produce the special human body, set up the *pathamamagga*, *maggacitta*, *maggapaññā*, *gotrabhū*, *sotāpattimagga*, *sotāpattiphala*, *sakidāgāmīmagga*, *sakidāgāmīphala*, *anāgāmīmagga*, *anāgāmīphala*, *arahattamagga*, *arahattaphala*, the enlightenment of the Buddha, the entering of *nirodha*, the enlightenment in *nirodha*, the stillness in *ru*, the *ru* in the stillness endlessly... *to* (connection) of *nirodha*, *to* of enlightenment in *nirodha*, *to* of the seeing, memory, thought and cognition, *to* of *waens*, *klongs*, *ñāṇas* and *ru*...the expansion of *waens*, *klongs*, the stillness in the centre of *ru*...the distilling of *waens*, *klongs*, *ñāṇas* and *ru* in *nirodha*. Enter into the *het* of the nothingness of *that* and *tham*; of the *het* of the nothingness of *that* and *tham* endlessly until reaching the crudest and most refined forms endlessly, until the age of *dhātu* and

*pāramī* [of *that* and *tham*] is incalculable. Perform this ten thousand and a hundred thousand *koṭi* times from the crudest to most refined forms.

[Page: 79]

### 43. Method to Know, See, Memorise and Think clearly and precisely

Before [the meditator] desires to know, see, memorize and think of something, [he/she] must invite their mind to think of that object first. This is the request. Then, enter *nirodha*. That is, to still in stillness, to still in stillness, to still in stillness, to still in stopping, to stop in stillness repeatedly until reaching the crudest and the most refined forms. The mind must be still at the peak of the most refined *ru* (the cognition sphere); the mind must be firmly still without any vibration of the mind. If the mind still vibrates, it is unable to work precisely. It must be really still, so it can work accurately. If the mind still vibrates, they [the Phrayamans] are able to deceive us, so [the practice] is inaccurate. The mind must be really still, firmly in *nirodha*. The object then occurs in the stillness without sudden movement of the mind. It occurs by the power of *nirodha*; it is real and is called the enlightenment in *nirodha*. It appears brightly and clearly as if seeing it with the physical eyes. It is seen like a story in a dream. It is called enlightenment in *nirodha*. If the *ru* (knowledge) occurs, it is called enlightenment in *nirodha*. If *hen* (seeing) occurs, it is called enlightenment of seeing in *nirodha*. If a *cham* (memory) occurs, it is called enlightenment of memory in *nirodha*. If a *khī* (thought) occurs, it is called enlightenment of thought in *nirodha*.

If the *ru* occurs, [the meditator] will know the story as in a dream. If the *hen* (seeing) occurs, [he] will clearly see the sets and episodes [of such story] respectively which is similar to watching a Japanese series, but it is seen as if in a dream. Whatever occurs, perform *Vijjāmagga* more and more from *pathamamagga*, *maggacitta*, *maggapaññā*, *gotrabhū*, *sotāpattimagga*, *sotāpattiphala*, *sakidāgāmīmagga*,

*sakidāgāmīphala, anāgāmīmagga, anāgāmīphala, arahattamagga, arahattaphala* and the body to be enlightened as a Buddha-

[Page: 80]

-, enter *nirodha*, *tratsaru* in *nirodha*, enlightenment of seeing in *nirodha*, enlightenment of memory in *nirodha* and enlightenment of thought in *nirodha*. When nothing occurs, perform *Vijjāmaggaphala* again from *pathamamagga, maggacitta, maggapaññā, gotrabhū, sotāpattimagga, sotāpattiphala, sakidāgāmīmagga, sakidāgāmīphala, anāgāmīmagga, anāgāmīphala, arahattamagga, arahattaphala*, the body to be enlightened as a Buddha,...Perform the enlightenment of seeing in *nirodha*, enlightenment of memory in *nirodha* and enlightenment of thought in *nirodha* deeper and deeper repeatedly without withdrawing until reaching the crudest and most refined forms. Keep performing this until reaching the most of the most of the most refined form repeatedly.

The term ‘enter *nirodha*’ means to eradicate [the forms] from the crude form to the refined form. If [the meditator] enters *nirodha* for seven days, [the mind] will be extremely refined.

Take the seeing, memory, thought and cognition of the human, *phuliang* of the human, of the white lineage, all colours, all lines, all bodies, all members, all lineages, the small and large realms, the hidden realm, the revealed realm, the hidden *nibbāna* and the revealed *nibbāna* to be completely overlapped and merged, then enter *nirodha* within a quarter of a second. This causes a much greater result than entering *nirodha* for seven days.

**44. [Question]; The *dhātudhamma* is very small; how are the small and large realms, the hidden and the revealed realms, *nibbāna*, the *phopsam*, the *lokan* and all kinds of *dhātudhammas* of the human, of *phuliang* of the human, all colours, all lines, all bodies, all members and all lineages able to gather in the small original birth centre?**

The explanation is that the original birth of *dhātu* and the original birth of *dhamma* which is called *phuet doem* is most refined. All kinds of *dhātudhammas* in the refined part are gathered in the original birth of *dhātu* and the original birth of *dhamma* like the seed of a Pipal or Banyan tree gathers the refined part of its branch, leaf, root and fruit. All are gathered in the *phuet doem* of the seed. The small refined part-

**[Page: 81]**

- which exists in the original birth of *dhātudhamma* expands its crude part until it is as large as *dhātu* and *dhamma*. When traced back from the crude part to the most refined parts [of *dhātudhamma*], they are very small. They are a thousand times smaller than a single spider web, so they are able to gather in the original birth of *dhātudhamma*. Like the Pipal and Banyan trees, they originally come from seeds in the refined part and then expand their crude parts to become a great tree with its offshoots. When traced back from the crude part into the refined part, it (the refined seed) is very small. It is a thousand times smaller than a single spider web in the same way (because the large thing comes from the small thing and the small thing comes from the large thing too. This is similar in all kinds of things.)

**45. Method of *Thoi Phuet* (retreat) of the Original Birth of *dhātudhamma***

The method of *thoi phuet* is [explained as] the word *phuet* (พืช) is the *kamnoet thattham doem* at the centre of the *mnk*. The *dhātudhammas* of all things are gathered in *kamnoet doem* or *phuet doem*. They are the refined part. If they are expanded to the crude part, they will completely fill *dhātudhamma*.

*Phuet doem* is divided into three parts; the beginning, the middle and the end. The method to retreat is to retreat from the end to the middle and the middle to the beginning, because the beginning causes the arising of the middle and the middle causes the arising of the end. Take the *dhātudhamma* in its crude section, which is in the final section, into

the middle section of *phuet doem* or *kamnoet doem*, then, take all of *dhātudhammas* in the middle section into the beginning section of *phuet doem* or *kamnoet doem*, which is the refined section, in the same way as the *dhammakāya* which enters in reverse into the *arup*. The *arup* enters in reverse into the *rup*.

**[Page: 82]**

The *rup* enters in reverse into the *dbk*. The *dbk* enters in reverse into the *mnk*. This is the same because the *mnk* is *phuet doem* or *kamnoet thattham doem*, so it needs to retreat from the end to the middle and the middle to the beginning respectively.

**46. Method to Perform *Vijjās* and Extraordinary *Vijjās***

During investigating of *vijjās* more deeply, use the [special] human body to investigate those who have attained *nibbāna*, those who come and go to be reborn from the *lokan* to animals, *peta* (hungry ghost), *asurakāya* (demon), human, *dibba* (god), *rūpabrahma*, *arūpabrahma* and *nibbāna*. After investigating, it will be seen that in the original birth of all bodies, there is *khruelang rap-song* of the bodies. It will send the bodies that are going to take birth and it also receives the bodies that come to be reborn in the realm. Besides being inside the bodies, in all realms, at the edge of the bottom and the edge on the top of the realms, there are *khruelang rap-song* to receive bodies into the realm and to send them out of the realm. At the centre of the realm, the *khruelang rap-song* is in the same place with the original birth of all bodies. For example, at the centre of the *lokan*, there is a *khruelang rap-song* to send the *lokan* beings to the edge of the *lokan*. At the edge of the *lokan*, there is a *khruelang rap-song* to send the *lokan* beings outside the realm and also to receive beings into the realm.

Release the *angd* into the *nibbāna* in order to investigate and it appears that at the beginning, the *angd* sits and faces to the east. Invite such *dhammakāya* to perform *jhānasamāpatti* in the forward and reverse order seven times. The method to perform



*jhānasamāpatti* is to perform this from the first *jhāna* to the eighth *jhāna*. This is called respective order. Count this as the first time. Retreating from the eighth *jhāna* to the first *jhāna* is the reverse order; count this as the second time. Keep performing this until it has been completed seven times, then such *dhamma* body will be still in the eighth *jhāna*. While performing *jhāna*, if the *dhamma* body finds-

**[Page: 83]**

- pleasure in *samāpatti*, it cannot sink rapidly to the centre to enter the *nibbāna*. Therefore, after reaching the eighth *jhāna*, the *dhammakāya*, *arup*, *rup*, *dbk* and *mnk*, all bodies consequently release the five *khandhas* from the crude body to the refined body. The *dhammakāya* will contemplate and will release the *rūpajhāna* and *arūpajhāna*, then release the pleasure in such *jhānas* and completely release the seeing, memory, thought and cognition of the pleasure existing in that *jhāna*.

When it completely releases all of them at the same time, the crude *dhamma* body is completely released. The refined *dhamma* body will sink rapidly at the centre. At the centre of the *dhamma* body there is a *khruelang rap-song*. It will pull [the *dhammakāya*] to sink rapidly into the centre and will function as the sender of the *dhamma* body to the edge at the top of the realm. At this time, the *khruelang rap-song* at the edge of the realm will begin to shake and operate the *khruelang* which receives the *dhamma* body from the machine at the centre of the realm. After reaching the edge at the top of the realm, the *khruelang* at the top will send the *dhamma* body immediately to the edge at the bottom of *nibbāna*. When the *dhamma* body reaches the bottom edge of *nibbāna*, the *khruelang* at the bottom will send the *dhamma* body to the centre of *nibbāna*. The centre of *nibbāna* will start the *khruelang rap* (receiving mechanism) at the same time; the *dhamma* body will enlarge to 20 *wah* in such *nibbāna*. The *khruelang* at the centre of such *nibbāna* will send the *dhamma* body to each location in the *nibbāna*. The first Buddha who came stays next to the *khruelang* at the centre of the *nibbāna*. The Buddhas who come later will stay after him in a right spiral line around the machine at the centre. When the first round

is completed, a second round then forms. The space between [the first and the second] round is half of the *jhāna*-

**[Page: 84]**

-of the Buddha who stays in each round. When the *dhamma* body is in the centre of *nibbāna*, [he] can see all things such *nibbāna*; however, he cannot see the *khrueng rap-song* because it is more refined. When the *dhamma* body passes the *khrueng*, it feels nothing because of the speed of the *khrueng rap-song*. When the *dhamma* body is eradicated and sinks rapidly in the centre, it is time to release the bodies, and the feeling of the *dhamma* body existing at that time will be completely released. The feeling is again realised after reaching the *nibbāna*. This is the method used to enter *nipphan tai* by releasing the bodies. To enter *nipphan pen*, the same [process] is used, but the difference is that the bodies are not eradicated because they completely exist in the *dhamma* body. All of their *nibbānas* also completely exist inside.

For the *nibbāna* without the releasing of the bodies, all bodies must perform the *samāpatti* at the same time. They will then be released to enter the *nibbāna* at the same time, but all of the bodies are not eradicated. Perform the *samāpatti* at the beginning, and after entering *nipphan pen*, perform the *samāpatti* in the *nipphan pen*. Enter the *nipphan tai* afterwards using the same process.

Perform the *vijjās* inside all of these bodies. All bodies will enter *nipphans*; both *pen* and *tai* of the *nibbāna*, with the releasing of the bodies until reaching the end of this kind of *nibbāna*, *nipphan pen* in *nipphan pen*, *nipphan tai* in *nipphan tai*. After reaching the end, then enter the *nibbāna* without releasing the bodies, *nipphan pen* in *nipphan pen*, *nipphan tai* in *nipphan tai*. Perform the practices of *son* and *sap* of the *samāpatti* more and more, performing this quickly, and at the same time, the *mnk* will be refined. Perform the *vijjā* in the refined bodies and they will be cleansed as same as the [*dhamma*] bodies. Perform

the *to* of the seeing, memory, thought and cognition, and perform *to* of *waens* and *klongs*-

**[Page: 85]**

- to see in all directions. Perform the *vijjā* fully in the refined bodies in the *nibbāna*, *phopsam* and *lokan*. Perform this to enter the *nibbāna* in the same way; the bodies will be fully cleansed at the same level as the refined bodies. Perform the *het, sai, wang* (empty) in the *het, sai, wang* of the seeing, memory, thought and cognition. When it is refined more and more, it is *witcha pen* (living knowledge) without withdrawing, and multiply it repeatedly.

**Appendix VIII**  
**TRANSLATION OF THE EXTRAORDINARY PATH**  
**AND OUTCOMES VOLUME 02 (D4)**

The meanings of the [esoteric] terms/words in this book

**Page: (16)**

*Sai* (ไส้) refers to the centre of the centre of *nirodha*.

Human bodies (กายมนุษย์ *kai-ma-nut*) refer to the crude and the refined *mnks*.

*Dibba* bodies (กายทิพย์ *kai-thip*) refer to the crude and the refined *dbks*.

Crude *pathamaviññāṇa* bodies (กายปฐมวิญญานหยาบ *kai-pathama-winyan-hyap*) refer to the crude and the refined *rups*.

Refined *pathamaviññāṇa* bodies (กายปฐมวิญญานละเอียด *kai-pathama-winyan-laaiat*) refer to the crude and the refined *arups*.

*Dhamma* bodies and the refined bodies (กายละเอียดๆ *kai-laaiat laaiat*) refer to *dhammakāyas* including the crude and refined *gtds, stds, skds, angds* and *ahtds*.

*Phranipphan* (พระนิพพาน *phranipphan*) refers to the *dhammakāyas* in the status of *arahattaphala* (the fruition of the *arahant*) or which have already enlightened as the Buddha. Theses bodies have the same characteristics as the crystal Buddha that has the lotus bud and sits on *jhāna* in the cross legs posture. They are white, clear and pure and have radiance. Their seeing, memory, thought and cognition [sphere] or the body, *chai, chit* and *viññāṇa* [sphere] are 20 *wah* in diameter. They are the *dhamma-khandhas* (it is not the same as the five *khandhas* of the mundane bodies) viz. 1) its body and mind are the *pathamamagga* which is its real flesh totally distilled from *Vinayapīṭaka* 2) the *chit* sphere is *maggacitta* which is its real flesh totally distilled from *Suttapīṭaka* and 3) the

*viññāna* sphere (which is *ñāna*) is *maggapaññā*. It is the real flesh totally distilled from *Abhidhamma* or *paramatthapiṭaka*.

*Phranipphans* refer to the Buddhas and the *arahant* disciples who stay in the *āyatananibbāna* [or] those who are ‘*sabbaññūbuddha* (the enlightened Buddha who teaches the others)’, they stay at the middle of their numerous *arahant* disciples.

### Page: (17)

Those who are ‘*Paccekabuddha*’ [the enlightened Buddhas] who do not teach the others or anyone when they were alive, they sit alone. Their radiance [of the body] is the indicator of the levels of perfection intensity of the Buddha and the *arahant* disciples. Yet, they have the same size of the lap and the height as well as the body characteristics. They are meditating for entering the *nirodha* calmly because it is supreme happiness. Being inside the *nibbāna* is permanent for these [*dhamma*] bodies, the Buddha says ‘*nibbānaṃ paramaṃ sukhaṃ*’ translated as ‘*nibbāna* is superb happiness’ (*nibbāna* is the highest bliss).

*Āyatananibbāna* is the place to stay of *Phranipphans* which are Buddhas and the *arahant* disciples who attain *anupādisesanibbāna*. It is spherical, white, clear and pure and it has radiance. Its size (measured by using *ñāna* of *dhammakāya*) is 141, 330, 000 *yojana* in diameter. The edge of two sides of *āyatananibbāna*, each side is 30, 242, 000 *yojana*. It is also spherical. Its inner space is the place to stay of the *arahantkhīnāsabbas* such as Buddha etc. The inside of *nibbāna* is a huge empty space. There is nothing blocking its sight. It is radiated by the radiant light of *dhamma*. There is no light from any other source. The radiant light is arisen from the clarity and purity without any impurities and the *avijjās* that are the cause of impurities of all things.

In the *paṭilīgānivaggaudāna*, it states that ‘*atthi bhikkhave tadāyatanaṃ* etc.’, translated that ‘Oh monk! There is *āyatana* [sphere], where there is no earth, water, wind and fire. It

is not the *ākasañcāyatana*, *viññāṇañcāyatana*, *ākiñcaññāyatana* and *nevasaññānāsaññāyatana*.

**Page: (18)**

It is not of this world or other worlds or the moon or the sun. Monks! I do not say that the *āyatana* has the coming, the going, the staying, the death and the birth. It has no base. It does not turn forwards. It has no feeling [because it is the realm]. This is the end of the suffering (vi. mahā. 4/8)ʹ.

*Phopsam* is a place to accommodate and attract the beings that circulate in the circle of existence, and the beings that perform the good deeds and bad deeds in the middle levels. They are; *kammaphop* (the sense sphere, Pali: *kāmaabhava*), *ruppaphop* (the form sphere, the fine-material sphere, Pali: *rūpabhava*), *aruppaphop* (the formless sphere, the immaterial sphere, Pali: *arūpabhava*). The best [persons] in the *phopsam* will be in the realms of the *arūpabrahmas* [or *rup* bodies]. The worst [persons] in the *phopsam* will be in the lowest realm of the *kammaphop* that is the *avecī* hell.

If the persons that have done more good deeds than those who stay in the *aruppaphop* (eliminated the ten *saññojanas*), they will be in *āyatananibbāna*. They will go beyond the *phopsam* which is called ‘*lokutara*’ [supra-mundane] or ‘beyond the world’.

In contrast, the worst persons that have committed the *anantariyakamma* (Immediacy deeds, heinous crimes which bring immediate, uninterruptable results) or the one who has done one of five heaviest bad deeds; 1) killing one own father (Pali: *pitughāta*), 2) killing one own mother (Pali: *mātughāta*), 3) killing the *arahant* person (Pali: *arahantghāta*), 4) harming the Buddha causing a contusion (Pali: *lohitupāda*) and 5) to cause a schism in the *Samgha* [monks] community (Pali: *saṃghabheda*). Even if this person who has done the good deeds before, their good deeds cannot save them from suffering or cause the positive results. When one dies, they will be taken to the *lokan* hell immediately.

*Āyatana-lokan* (*lokan* hell) is a place to stay of the worst persons (who have committed the *anantariyakamma*). It is lower than the *phopsam*. It is spherical and deep black. It is a separate realm from the *phopsam*.

*Laep* (ແລນ) is similar to the flash of lightning on the sky. It attracts us [meditators] to the light and causes us [meditators] to abandon the right *vijjā* that we are performing.

**Page: (19)**

*Lan* (ລ້ນ) is similar to the sound of the thunder which causes the same result as the *laep* [above].

*Raboet* (ຣະເບີດ) is ‘to bomb’ or ‘to destroy’ which causes the opposite side [the *māras*] to be unable to reach the same level of the refinement [of the mind]. They have performed the *vijjās* in advance.

*Pha* (ຟາ) is similar to a thunderbolt which causes the same result as ‘*raboet*’ [above].

*Song* (ສົງ) is to send their *amnat-sitthi* (mighty and right of the *māra*) in order to occupy our *amnat-sitthi*.

*Soem* (ເສລິມ) is the addition of [something] more than the usual number (to make the mind to float up)

*Toem* (ເຕີມ) is ‘the increase of the number [of something] from small to large.

*Ro* (ຣອ) is to wait for the opportunity to destroy the white lineage [of the black].

*Tat* (ຕັດ) is to cut the *amnat* (mighty of the *māra*) of the holiness of the white lineage.

*Pat* (ປັດ) is to protect the ability for entering the centre of the centre.

*Pit* (ປິດ) is the preventing of the ability to realise and see the truth of *dhātudhamma*.

*Dueng* (ດູ່ງ) is the combination of the black *dhātudhammas* with *dhātudhamma* of the white lineage.

*Dut* (ດູດ) is to be stronger than us (white lineage) [or ‘the ability of the black to be stronger than the white’].

*Yoi* (ยื่อ) is being scattered or unable to be connectedly gathered.

*Yaek* (เยก) is the separation of *dhātudhammas* to combine with the other side [the *māra*].

*Patha* (ปะทะ) is ‘the inadequateness of the refinement of the white lineage’. So, the refinement of the white is unable to reach the same level as that of the black has reached in the most refined status in advance.

*Khwangkan* (ขวางกั้น) is to cause the white lineage to be wavered and unable to enter the centre.

*Hum* (หุ้ม) means the black *dhātudhamma* wraps the white *dhātudhamma*.

*Khueap* (เคื้อบ) means there is the attachment of the black *dhātudhamma*.

*Aoep* (เอื้อบ) means the full absorption, to raise or to cause the floating [of the mind] from the centre.

*Aap* (อาบ) means to dye the *dhātudhammas* [or] to mix the *dhātudhammas* until they becomes according to the *vijjā* [of the black lineage].

*Suem* (สู่ม) means the black *dhātudhamma* absorbs into the white *dhātudhamma* as the cane sugar [is absorbed by the sweetness.]

*Sam* (ซาบ) means to be completely absorbed as the fruits preserved in syrup viz. the cognition spreading inside all pores of the skin is depended on [the black lineage]’s *vijjā*.

*Pon* (ปน) means the black lineage sends its *dhātudhamma* to mix with our [dhātudhamma].

*Pen* (เพ็น) means to cause the white *dhātudhammas* to be accordance with their ways [the black projects].

*Suam* (สูวม) means to put [something] between *dhātudhammas*.



*Son* (ซ่อน) means to insert [something] inside the *dhātudhamma* of the white lineage.

*Roisai* (ร้อยไส้) means to exist in the centre of the *nirodha*.

**Page: (20)**

*Dap* (ดับ) means to extinguish the *vijjās* of the white lineage.

*Lap* (ลับ) means the hidden *vijjās* of the black lineage still exists.

*Khat* (ขาด) means the bodies or *dhātudhammas* are being extraordinarily multiplied, suddenly it disappears (or unable to continue such multiplication).

*Ton* (ตอน) means the connected points of the bodies are separated.

*Son* (ซ่อน) means to make the *dhātudhammas* of the black lineage invisible.

*Hai* (หาย) means the disappearance of the black *dhātudhammas*, caused by the withdrawing of the *māras*.

*Rong that rong tham* (รองธาตุรองธรรม) refers to when we [the meditators] are performing the *vijjās* to resolve [the black *vijjā*] until reaching statuses of *sun* (disappearance), *sin-chuea* (without the seed) and *mai-luea-set* (without the remnants). They [the *māras*] pretend to withdraw their *dhātudhammas*, the one [meditator] who performs the *vijjās* misunderstands that his *dhātudhammas* are well clean, no more the black centre (กลางคำ *klang-dam*) and no more the impurities. Actually, they [the black] still send their black *dhātudhammas* but they make them invisible for us. So, we [meditators] stop conducting the *vijjās* to resolve [the black *dhātudhammas*].

[Page: 3]

***SAMATHABHŪMI*****[Calmness Level]**

There are 40 practices of the *samatha*:

- a. 10 *kaṣiṇas*
- b. 10 *asubhas*
- c. 10 *anussatis*
- d. 4 *brahmavihāras*
- e. 4 *arūpakammaṭhāna*
- f. 1 *āhārepaṭikulasaññā*
- g. 1 *catudhātuvatthāna*

**a. The ten *kaṣiṇas* are:**

1. *Paṭhavikaṣiṇa* is to take the earth [object] as the feeling.
2. *Tejokaṣiṇa* is to take the fire [object] as the feeling.
3. *Āpokasiṇa* is to take the water [object] as the feeling.
4. *Vāyokaṣiṇa* is to take the wind [object] as the feeling.
5. *Nīlakaṣiṇa* is to take the green [object] colour as the feeling.
6. *Pītakaṣiṇa* is to take the yellow [object] colour as the feeling.
7. *Lohitakaṣiṇa* is to take the red [object] as the feeling.
8. *Odātakaṣiṇa* is to take the white [object] as the feeling.
9. *Ālokakaṣiṇa* is to take the lightness [object] as the feeling.
10. *Ākāśakaṣiṇa* is to take the space [object] as the feeling.

[Page: 4]

*Paṭhavikaṣiṇa*: the practitioner concentrates on the earth sphere from any place, [the size of the earth is] not too small or too big. Open the eyes and focus on the earth sphere

object until its image [of the object] is well memorised. Even if [the meditator] opens his eyes, he can see it [the image of the object] in his mind. Even if he closes his eyes, it [the image] is well memorised. This is the *uggahanimitta*. Thereafter, focus on it more and more, when it becomes the *paṭibhāganimitta*, it is clear and clean as same as the diamond or the mirror. [The meditator] will be able to enlarge and to reduce its size to the smallest size according to his wish. When it is so, focus all kinds of [the natural] things that are made of the earth element such as the earth or the mountains to be a clear crystal as the mirror. This includes the earth element existing in the body such as bone, body hair, fingernails, teeth and skin etc. Visualise them to be clear as the mirror. In particular, the land, when one focuses on it until it is clear as the mirror, [the one then] invites the *mnk* to sit at the centre of the clear earth *kaṣiṇa* sphere. The meditator is able to turn it upside down, lie at an angle, lift it up or turn it down, make the hole inside or make the space inside. Similarly to the controller of a boat is able to control it to turn upside down, downside up and to lie at any angle that he wishes.

If the meditator wants to travel in this world, take the *mnk* to enter the *jhāna* viz. use the *mnk* to sit on *jhāna*. Perform the *jhānasamāpatti* seven times and sit on the *jhāna* to go anywhere as his wish. Yet, [this body is only able to travel] inside the realm of the human beings.

If the meditator wants to go to the six heavens, he has to use the *dbk* to enter *jhāna*.

If the meditator wants to go to the sixteen *ruppaphop* realms, he has to use the *rup* to enter *jhāna*.

If the meditator wants to go to the four *aruppaphop* realms, he uses the *arup* to enter *jhāna*.

**[Page: 5]**

If the meditator wants to go to the *nibbāna* or other realms besides these, use *dhammakāya* to enter the *jhāna*. The reason to call ‘*jhāna*’ is that it is clear and clean as the mirror, its size in its diameter is 2 *wah*, 2 hand spans in thickness and its parameter is 6 *wah*. It comes to be the base of the bodies as their cushion. But, the levels of refinement of the *jhānas* are differentiated according to of levels of the refinement of the bodies.

As mentioned in the part of the *pathavīkaṣiṇa* only, for another nine *kaṣiṇas*, take them as the feeling [or to be the object of the meditation] until [they become] the *uggahanimitta* and *paṭibhāganimitta*, and are clear as the crystal or the mirror as performed in the method of the *pathavīkaṣiṇa*.

For other methods, all are same as the method of the *pathavīkaṣiṇa*. The practitioners should understand this application.

**b. The ten *asubhas* are:**

- 1) *Uddhumātaka* is the bloated corpse [or swollen-up corpse.]
- 2) *Vinīlaka* is the bluish discoloured corpse [or livid corpse]
- 3) *Vipubbaka* is the festering corpse
- 4) *Vichiddaka* is the split or cut up corpse, or the swollen corpse that have the holes because of its broken skin.
- 5) *Vikkhāyittāka* is the gnawed corpse
- 6) *Vikhittaka* is the scattered corpse; the mangled corpse
- 7) *Hatavittaka* is the hacked and scattered corpse
- 8) *Lohitaka* is the blood-stained corpse
- 9) *Puḷuvaka* is the worm-infested corpse
- 10) *Aṭṭhika* is the skeleton of the corpse

**[Page: 6]**

The method [of practice] is to consider our body as the real *asubha* (unbeautiful or impure) object until the *nimit* (image) arises in our body. Consider each *asubha* until all ten have been completed. Consider each of them in order to raise the *uggahanimitta* or *paṭibhāganimitta*. Perform [this for] all ten [kinds] of objects. When the meditator has already seen his body as the *asubha*, [he then] considers the body of the others. He will see the other's body as the *asubha* as same as the ten [kinds of] *asubha* [in his body].

**c. The ten kinds of recollection or constant mindfulness (Pali: *anussati*)**

- 1) *Buddhānussati* is the contemplation on the virtues of the Buddha.
- 2) *Dhammānussati* is the contemplation on the virtues of the *dhamma*.
- 3) *Sanghānussati* is the contemplation on the virtue of the Order.
- 4) *Sīlānussati* is the contemplation on one's own morals.
- 5) *Sīlānussati* is the contemplation on one's own liberality.
- 6) *Devatanussati* is the contemplation on the virtues which make people to be gods.
- 7) *Maraṇānussati* is the contemplation on death.
- 8) *Kāyagatānussati* is the contemplation on the impurities of the body.
- 9) *Ānāpānānussati* is the contemplation on breathing.
- 10) *Upasamānussati* is the contemplation on the virtue of the *nibbāna*.

Commentary:

*Buddhānussati* is the true knowledge.

**[Page: 7]**

*Dhammānussati* is the base of knowledge.

*Sanghānussati* is the one who truly knows [the true knowledge].

When these three *ratanas* (crystals): the true knowledge, the base of the knowledge and the one who truly knows are combined as one and [the meditator] uses his wisdom to consider these, the *nimits* of the *uggahanimitta* and *paṭibhāganimitta* will arise.

*Sīlānussati* is the contemplation of the good deeds one has done until the delightfulness and happiness occur. Thereafter, the *uggahanimitta* and *paṭibhāganimitta* will arise.

*Sīlānussati* is the recollection of the bad deeds one has avoided. In other words, it is also the recollection of one's own generosity until the happiness and the delightfulness rise. Thereafter, the *uggahanimitta* and *paṭibhāganimitta* will arise.

*Devatanussati* is the recollection of one's own virtues such as *dāna* (giving), *sīla* (precepts) holding and meditation (*bhāvanā*) one has done. These [practices] cause humans to take birth as the gods. [The meditator keeps practicing this] until the delightfulness arise. Then, the *uggahanimitta* and *paṭibhāganimitta* will arise.

*Marāṇanussati* is the contemplation on one's own coming death in every movement of the mind. It needs to be done since the fertilisation of the mind. There has been the death step by step since being an infant in the womb of the mother, being young, adult and aged, the [body] has been dying [destroyed] every day. [The meditator contemplates on this] until the delightfulness arises. Then, the *uggahanimitta* and *paṭibhāganimitta* will arise.

*Kāyagatānussati* is the contemplation on one's own body and the bodies of the other in regards to the truth of impurities; for example, it is not beautiful and full of the rotten conditions from the feet to the top of the head, until the boredom has arisen, then the *uggahanimitta* and *paṭibhāganimitta* will arise.

*Ānāpānānussati* is the contemplation of inhaling and exhaling, breath in and out until the *uggahanimitta* and *paṭibhāganimitta* arise.

[Page: 8]

*Upasamānussati* is the recollection on the virtues of *āyatananibbāna* which is the tranquil place without impurities or sufferings, and which is supremely happy until the delightfulness arises. The *uggahanimitta* and the *paṭibhāganimitta* will arise afterwards.

**d. The four *brahmavihāras*** are composed of:

Metta is the spreading of loving-kindness to all beings that live in a hundred thousand of *koṭi* universes and the uncountable universes for all of them to be happy.

Karuṇā is the spreading of compassion to [all] beings and the thought of the way for helping them from [their] suffering.

*Muditā* is the spreading of sympathetic or altruistic joy in happiness and good fortune towards other beings when they are doing well.

*Upekkhā* is the equanimity of the mind for saving all beings, [and not reacting to pleasant or unpleasant conditions].

The practitioner [should] perform these four moral principles, which are called ‘*mettāvihāradhamma*’, which is the living *khrueng* (mechanism) of the lineage. After contemplating on the *dbk* until it is well clear and clean, the *pathamajhāna* or the first sitting base is arisen at the same time, not before or after. [The practitioner] then expands the *jhāna* and loving kindness towards all beings in the universe. Use the web which is the *ñāna* for gathering [them all] to [completely] insert in our single body. It is the same as the method for inserting the bodies. Insert the centres [of all body] of all beings within our centre. In the six inner faculties (Pali: *āyatana*) [of the bodies], the body and the mind

is the base of seeing, memory, thought and cognition. Take the seeing, memory, thought and cognition and the seeing, memory, thought and cognition *dhātu* [element] of all bodies [of all beings] to insert in our [mind]. Then, consider our *mettā* (loving kindness) and the disadvantage of the lack of *mettā*. Thereafter, compare them with [those] of the others that ‘in which way I like, in that way the other would like’. Expand the *jhāna* and *mettā* simultaneously towards all beings. Let the mind be soft and full of the loving kindness within our body and the bodies of beings that we-

**[Page: 9]**

-brings to be coincident within our body. Then, move the *pathamajhāna* down, take the *dutiyajhāna* or the second *jhāna* to take the position of the first *jhāna*. Expand the *jhāna* and spread the compassion (Pali: *karuṇā*) towards all beings in the universe. Use the web which is the *ñāna* for gathering [all beings] together and take them to insert with our body. Then, consider the advantage and disadvantage of the lack of the compassion. Compare these in our mind with [those inside] the other’s minds. Let our mind and [the minds of] the others in the bodies existing in our body to be soft and full of the compassion. Move the second the *jhāna* downwards. Use the third *jhāna* to take its position. Expand *jhāna* and spread the sympathetic congratulation (Pali: *muditā*) towards all beings inside the universe. Similarly perform the *muditā* as the practice of *mettā* and *karuṇā*. Thereafter, let the mind to be soft with the rejoicing, gladness and congratulation with wealth that the others have obtained. Move the third *jhāna* and use the fourth *jhāna* to take its place. Expand this *jhāna* and spread the equanimity (Pali: *upekkhā*) towards all beings in the universe as mentioned. Let the mind be soft and full of the equanimity to the wealth that we have obtained as our wish and for others. If you want this practice to be very powerful, concentrate on the *kaṣiṇa-samāpatti* at the same time, and then perform the *jhāna* practice in the forward order and the reverse order. The power [of this practice] will cause you to be popular among people. (Ven. PhraSiwichai at Chiangmai province has experienced the miracle power [of this practice]. People greatly give him the honour,



respect, financial support and wealth because of the practice of this ‘*mettāvihāradhamma*’ as mentioned above.

**e. The four *arūpakammaṭhānas* (Formless meditations) are:**

*Ākāśānañcāyatana* is to focus on the nine *kaṣiṇas* (meditation devices) except the *ākāśakaṣiṇa* (space *kaṣiṇa*). [The meditator] then focuses on the empty space inside such *ākāśakaṣiṇa* [and take it] as the feeling [by reciting the *mantra*] that ‘empty space (อากาฬว่าง *akat-wang*)’. [Its size] is the same as the *citta* sphere. [The feeling] inactively and endlessly remains (เหม็น *phoek*) until the mind is concentrative.

**[Page: 10]**

*Viññāṇaṇcāyatana* is to determine and concentrate on the *citta* [sphere], that holds the *pathamarūpaviññāṇa* (or the *rup* body) abiding inside the space as the feeling. Recite the *mantra* ‘the emptiness is full of *viññāṇa* (วิญญานเต็มว่าง *winyan tem wang*)’. Inside such *ākāśānañcāyatana* is crude and it has the infinity as the feeling.

*Ākiñcaññāyatana* is to take the *citta* [sphere] that holds the completely refined *viññāṇaṇcāyatana* as the feeling for concentrating until [the mind] is concentrative.

*Nevasaññānāsaññāyatana* is to take the *citta* [sphere] that holds the *tatīyarūpakamma* (the third bodily action) which is the third base. That is [to take] the *ākiñcaññāyatana* as the feeling. Recite the *parikamma* ‘the emptiness is full of *saññā* (perception)’. Inside the third *arūpakamma* base is extremely refined. There is neither perception nor non perception. Concentrate on this until [the mind is] concentrative. As mentioned, the *saññā* is not the only one factor that becomes truly refined. The *citta*, *cetasika* (mentality, subconscious) and *sampayuticitta* (composed consciousness) are also very refined.

**f. *Āhārepaṭikulasaññā***

*Āhārepaṭikulasaññā* is to take the impurities (ပါရိဂ္ဂာ *patikun*), the unsatisfactoriness of food and the difficulty to find the offerings of alms, which are very pitiful, as the feeling (while one practices meditation) until the *upācāra-samādhi* arises.

**g. *Catudhātuvatthāna***

*Catudhātuvatthāna* is to take the mind to clingingly consider the body that ‘it is just composed of the four *dhātus*; earth, water, fire and wind. If they are separated into pieces, they are full of the impurities and unsatisfactoriness. Preciously consider its colour and shape without any mistakes. Thereafter, consider-

**[Page: 11]**

- its nature as it actually is that ‘it is not an animal, person, self, us or he/she’. It is just the four elements. Take this as the feeling until the mind becomes concentrative.

The commentary of the forty *samatha-kammaṭhānas*:

[The meditator should] use the *mnk* to perform and complete the basic practice first. When [he] obtains the *rūpajhānas*; from *pathamajhāna* upwards, there is a need of the performance by using the *dbk*. [In this way], the *rūpajhāna* and the *dbk* will arise at the same time, not before or after. That is, when the *dbk* arises, the *rūpajhāna* immediately comes to be its sitting base. When [the meditator] attains the fourth *arūpajhāna* made by the *arup*, the *arūpajhāna* and the *arup* arise at the same time. That is, the *arup* arises, the *arūpajhāna*, which is its mate, comes to be its sitting base immediately, not before and after. This is similar to a vehicle that comes to accommodate and [to transport] a traveler for going to many places.

The forty *samathakammaṭhāna* performances are completed by the means of the three bodies

1) Firstly, before obtaining the *jhāna*, [the practitioner] uses the *mnk* to diligently practice [meditation] until he obtains the *pathamajhāna*.

2) After he has obtained the *pathamajhāna*, the *dbk* is used to practice until he obtains the *arūpajhāna*.

3) After obtaining the *arūpajhānas*, from the *ākasaññāyatana-jhāna* upwards, at this time, the *arup* is used to practice until the achievement of the final *arūpajhāna* which is the *nevasaññānāsaññāyatana-jhāna*. This is called the top of mundane status or the top of the *samatha*.

**[Page: 12]**

*Samathakammathāna* is able to eliminate the impurities [*kilesas*] in layers.

1) In the basic practice performed by the *mnk*, [this practice] is able to eliminate the *aphijhā* (covetousness), *byāpāda* (malevolence) and *miccādiṭṭhi* (wrong view).

2) The practice in the level of the *rūpajhāna* performed by the *dbk*, it is able to eliminate the impurities: *lobha* (greed), *dosa* (anger) and *moha* (delusion).

3) The practice in the level of *arūpajhāna* performed by the *arup*, it is able to eliminate the impurities; *rāga* (lust), *dosa* (anger) and *moha* (delusion). This is the end of the *lokīya* level as well as the forty *samathas*.

.....

**[Page: 13]**

***VIPASSANĀBHŪMI***

**[Insight Level]**

The description of *vipassanābhūmi* (class of insight meditation) and *lokutara-bhūmi* (class of supra mundane meditation)

‘*Vipassanā*’ means ‘truly see, differently see, superbly see, superbly realise and truly see in the parts of 5 *khandhas*, 12 *āyatanas*, 18 *dhātus*, 22 *indriyas*, 4 *ariyasaccas* and 12 *paṭiccasamuppādas*’.

Six *baññattis* [concepts]:

- 1) *Khandhapaññatti* directly refers to the five *khandhas*.
- 2) *Āyatanapaññatti* directly refers to the group of the twelve *āyatanas*.
- 3) *Dhātupaññatti* directly refers to the group of the eighteen *dhātus*.
- 4) *Saccapaññatti* directly refers to the group of the four *ariyasaccas*.
- 5) *Indriyapaññatti* directly refers to the group of the nineteen *indriyas*, except three elements of the twenty two. (That is *anaññataññassāmititindriyaṃ*, *aññindriyaṃ* and *aññātāvindriyaṃ*.)
- 6) *Puggalapaññatti* directly refers to the group of *anaññataññassāmititindriyaṃ*, *aññindriyaṃ* and *aññātāvindriyaṃ* which are the eight noble persons (Pali: *ariyapuggala*).

### ***Dhammakāya***

There is *sotāpattimagga* [*dhammakāya*] at the beginning and *arahattaphala* [*dhammakāya*] at the end. *Vipassanā-bhūmi* is completely performed by the means of the *dhammakāya*. The *dhammakāya* is able to eliminate the impurities (Pali: *kilesa*) which are the three *anusayas* (proclivities); *kāmarāgānusaya* (sensual and lust proclivity), *paṭighānusaya* (grudge proclivity) and *avijjānusaya* (ignorance proclivity). There are; *pathamamagga*, *maggacitta*, *maggapaññā*, and *adhisīla*, *adhicitta* and *adhipaññā*, and *buddharatana*, *dhammaratana*, *sangharatana* and *ñāṇaratana* and the collection of the three *piṭakas*;-

[Page: 14]

-*vinayapiṭaka*, *suttantapiṭaka* and *abhidhamma-piṭaka*, all [of these elements] are gathered in this body called ‘the body of *dhammas*’. It is the body of the supra mundane and the *vipassanā* level.

When [the meditator wants to consider] the elements in the class of the insight meditation such as 5 *khandhas*, 12 *āyatanas*, 18 *dhātus*, 22 *indriyas*, 4 *ariyasaccas* and 12 *paṭiccasamuppādas* etc., [he/she] must use the eyes of the *dhammakāya* and he/she then is able to see them. Due to the *dhammakāya* being the refined body, its *āyatanas* and seeing, memory, thought and cognition are refined. So, its eyes are able to see the refined things. This *dhammakāya* is able to be removed [from the *mnk*] and go to *nibbāna*. Yet, the *mnk*, *dbk*, *rup* and *arup*, all four bodies are in the mundane and the *samatha* level, they are unable to investigate and see anything in the *lokutara* and *vipassanā* level. They are not in this level.

### Five *Khandhas*

The five *khandhas* are; *rūpakhandha*, *vedanākhandha*, *saññākhandha*, *saṅkhārakhandha* and *viññāṇakhandha*. In the refined status, the *rūpakhandha* is smaller than the tip of the yak’s hair. It abides inside the original birth of the *dhātudhamma*. Its characteristic is clear, clean and spherical. As for the *vedanākhandha*, *saññākhandha*, *saṅkhārakhandha* and *viññāṇakhandha*, they are more refined and smaller than the *rūpakhandha*. The four *nāmakhandhas* are [more refined] according to the refinement of the *rūpakhandha*. They are clear, clean and spherical similarly. They exist in each other as layers. This is the description of the refined part of the five *khandhas*.

In the crude part of the five *khandhas*, the *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* are as large as the *rūpa* is. If the *mnk* is enlarged until reaching the same size of the universe, the *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* will enlarge accordingly. The five *khandhas* exist inside each body as layers according the order of the bodies from the crudest to the

most refined status. It is like the uniform. There are many types of uniform depending on the positions or levels of those who wear them.

**[Page: 15]**

This is similar to the uniforms of soldiers, policemen and government officials such as a noncommissioned officer, a lieutenant, a colonel and a general.

**The keepers of the five *khandhas***

In each body, the keepers of the five *khandhas* are the *culacakka*, *mahācakka* and *paramacakka*. They are the one who keeps and protects the five *khandhas*. This is the function of the escort of each body. For example, the escort of the *mnk* has the function to take care of the human five *khandhas*. The escort of the *dbk* has the function to take care of the *dbk* five *khandhas*. This *rūpakhandha* of the *mnk* which is 1 *wah* in height, 1 hand span in thickness and 1 cubit in width can be reduced as the smallest size that:

- 1) *Rūpakhandha* has the same size as an egg of a hen.
- 2) *Vedanākhandha* has the same size as the white of an egg.
- 3) *Saññākhandha* has the same size as the yolk of an egg of a hen.
- 4) *Sañkhārakhandha* has the same size as the iris of the eyes.
- 5) *Viññāṇakhandha* has the same size as the light in one's eyes.

In other alternative explanation, [the *rūpakhandha* is reduced] as:

- 1) *Rūpakhandha* has the same size as the eye socket.
- 2) *Vedanākhandha* has the same size as the eye ball.
- 3) *Saññākhandha* has the same size as the white of the eye.
- 4) *Sañkhārakhandha* has the same size as the iris of the eyes.
- 5) *Viññāṇakhandha* has the same size as the light in one's eyes.

[Inside] our small *mnk*, [the five *khandhas*] have the size mentioned above. Yet, [inside] the huge *mnk*, the sizes [of the five *khandhas*] are enlarged accordingly. Take the eye ball of such body to be the standard size for measuring the sizes; small or big, of the five *khandhas* inside such *mnk*.

**[Page: 16]**

For the other bodies, from the *dbk* to the bodies of the crudest and the most refined status [their five *khandhas*] exist inside in layers.

When the human dies, its body and five *khandhas* are broken. The [refined] five *khandhas* in the condensed part which has the size of the egg of a chicken or the eye socket as mentioned, it is the pattern taken care by the escort. When there are no five *khandhas*, which is the escort of the existence of the *dhātus*, the *dhātus*, which accommodates and feeds the five *khandhas* to grow in the crude part [or to grow as the *mnk*] will be broken, destroyed and rotten as its original nature. The earth element [in the *mnk*] will become the earth as its origin. The water, wind and fire will turn to be their original forms. When there is no controller, they [the elements] will be separated. They cannot be controlled because there is no controller, which is the five *khandhas* [in the refined part].

The [refined] five *khandhas* in the condensed part, which has the size of the egg of the chicken or the eye socket, is the form or pattern of the escorts of each body; [the escorts] remove and save it. That is, if the five *khandhas* of the human is broken, the human's *culacakka* will send the five *khandhas* to the human's *mahācakka*, the human's *mahācakka* will send to the human's *paramacakka*. The human's *paramacakka* will send it to *culadibbayacakka*. *Culadibbayacakka* will send it to *mahādibbayacakka*. *Mahādibbayacakka* will send it to *paramadibbacakka*. *Paramadibbacakka* will send it to the crude *culapathamaviññāṇacakka*. The crude *culapathamaviññāṇacakka* will send it to the crude *mahāpathamaviññāṇacakka*. The crude *mahāpathamaviññāṇacakka* will send it to the crude *paramapathamaviññāṇacakka*. The crude *paramapathamaviññāṇacakka* will

send it to the refined *culapathamaviññāṇacakka*. The refined *culapathamaviññāṇacakka* will send it to the refined *mahāpathamaviññāṇacakka*. The refined *mahāpathamaviññāṇacakka* will send it to the refined *paramapathamaviññāṇacakka*. The five *khandhas* will be sent in this way until reaching the crudest and the most refined status as mentioned when the five *khandhas* are broken [above].

**[Page: 17]**

If the five *khandhas* come to take birth, the escort of each body will send the form [or the pattern] of the five *khandhas* back from the body in the most refined status of the *khandhas* to the final body, which is the five *khandhas* of the *mnk*.

For the five *khandhas* of the other bodies, there are [many levels of them which can be counted as the sets of] *thaos* (တော) and *chuts* (ခုတ်) as mentioned [in the explanation of] the five *khandhas* of the *mnk*. For example, the five *khandhas* of the *dbk*, *rup*, *arup*, *dhamma* bodies, and the bodies from the crudest to the most refined status, each body has its own form [of the five *khandhas* which can be counted] as *thaos* and *chuts* similarly. When the five *khandhas* come to take birth, the escort of each body will insert the form [or the pattern] from the most refined body until reaching the crudest body which is the five *khandhas* of the *dbk* etc. in reverse order.

When the five *khandhas* are broken, the escort of each body such as the escort of the *dbk* etc. will remove the form of the five *khandhas* and send it from the crudest to the most refined body in [forward] order for keeping it as mentioned in the five *khandhas* of the *mnk*.

The five *khandhas* are impermanent (Pali: *aniccam*), suffering (Pali: *dukkham*) and not self (Pali: *anattā*). Why? The five *khandhas* are impermanent because since their origination, they have been changed a bit by a bit. It is ‘*viparitanāmadhamma*’, the *dhamma* has been significantly changed from its original form in every moment. It is



similar to a clock which is always ticking away the time or the sun always moves after the dawn. It does not stand still.

The five *khandhas* are always unstable, changeable and impermanent. This causes the five *khandhas* to be suffering. This is the result of impermanence.

**[Page: 18]**

The five *khandhas* are suffering because they are unstable. Therefore, there is a constant harm of the ageing, illness and death. Who is the one who receives the suffering? It is the body which abides in the five *khandhas*. For example, the *dbk* abides in [the five *khandhas* of] the *mnk* etc. Why it is suffering? Because: *upadāna*, the clinging in the five *khandhas* which is its residential place that ‘it is mine, it is mine and it is the self of mine’. This is caused by the power of *taṇhā* (desire), *māna* (conceit) and *diṭṭhi* (view). Who is the one who sees the suffering? The *dhammakāya* is the one who sees the suffering. [They are] suffering because they are similar to the old house that has been resided for a long time. [It is] suffering because it is old, damaged and decayed step by step. Who is the one who is suffering? The one who resides in that house is the sufferer. He/she is suffering because of the difficulty of living. Why is it suffering? It is suffering because of clinging that ‘it is my house. I reside here’. If he/she has abandoned and left this view [or clinging] that ‘it is not my house’. Where would the suffering come from? There is no suffering definitely.

They are *anattā* ‘not self’ because the five *khandhas* are impermanent, changeable (Pali: *viparitta*), movable, transformable and unstable every moment. They are suffering and cause worries. The five *khandhas* are impermanent, suffering and not self. The fifth body, the *dhammakāya*, is the one who truly sees that they are *aniccam*, *dukkham* and *anattā* because it is permanent (Pali: *niccam*), happy (Pali: *sukkham*) and self (Pali: *attā*). The five *khandhas* of the *mnk*, *dbk*, *rup* and *arup*, in total, there are twenty *khandhas* in all are

under the conditions of *aniccam*, *dukkham* and *anattā*. These bodies contain the *upādāna* or clinging.

The fifth body, the *dhammakāya*, is able to release such *upādāna*. It does not cling in the five *khandhas*. It has already abandoned [the five *khandhas*]. It is the *maggasacca* body as well as *nirodhasacca* body. It is in the condition of ‘*Buddha-lokutara*’ (the enlightened supra mundane).

**[Page: 19]**

The *lokutara* is *niccam*, *sukkham* and *attā*. So, it [*dhammakāya*] truly sees the four bodies at the beginning that they are *dukkhasacca*, *samudayasacca* and *lokīya* because they contain the *upādāna*, clinging in the conditions of *aniccam*, *dukkham* and *anattā*. As clearly mentioned in the *visuddhimagga*, volume 3, page 251, 10<sup>th</sup> line ‘*yadaniccām taṃ dukkham*’ ‘whichever is impermanent, it is suffering. It is *anattā* (not self).

.....  
P.S. Due to other *dhammas* [practices] of the *vipassanā-bhūmi*; 22 *āyatanas*, 18 *dhātus*, 22 *indriyas*, 4 *ariyasaccas* and 12 *paṭiccasamuppādadhammas* are mentioned in the text ‘Extraordinary Path and Outcomes’ volume 01, (published in 2517 BE. [1974 CE.]), therefore, they are not mentioned in this text.

**[Page: 20-22]**

[There are no pages 20-22]

**[Page: 23]**

**SPHERE-BODY**

Establish and purify the *pmg* [sphere] in the *mnk*. However, firstly, our [human] body needs to be clearly seen.

Establish the *pmg* in the *mnk*. Visualise the *dbk* inside this sphere. Perform the same process as when the *dbk* comes to take birth. That is, [for man] enter the right nostril until enter *sip* and enter *sun*. The characteristic of the body is similar to the celestial body, 8

cubits in height. Perform the same process as when the *dbk* is going to die afterwards. That is, when the connected points of the *dbk* and *mnk* are separated, the *dbk* will enter *sip* and enter *sun*. It will go out the body through the right nostril and become the 8 cubits high body. Send the *dbk* to stand at Sumeru Mountain. Its bottom half [of the mountain] is the *Cātumahāraja* heaven. The upper part of the mountain is the *Tāvatiṃsa* (the heaven of the thirty-three) [second heaven]. Take the *dbk* to enter the body through the right nostril and stay in the centre of the *pmg* as its original nature. Perform this until [meditator] is skillful. This [ability] is called ‘*wasi* (skillfulness)’. Then, [the meditator is able to] go to the six heavens in order to investigate and to communicate with the gods of these six levels.

Establish the *pmg* inside the *dbk*. [Contemplate on its centre] until the *rup* arises. Purify this body until it is clearly seen. Remove this body out the *mnk* through the cavity of the nerve centre inside the head. Send it to the sixteen levels of the *rup* in order to investigate the *rup* realms and communicate with the beings. Thereafter, come back and enter the cavity of the nerve centre as when it went out. The *rup* has no gender. It is neither female nor male, one cubit high and clearer than the *dbk*.

Establish the *pmg* inside the *rup*. [Contemplate on its centre] until the *arup* arises. Purify it until it is clearly seen. Remove this body out of the *mnk* through the cavity of the nerve centre at the centre of the head. Send it to the four levels of the *arup* in order to investigate-

**[Page: 24]**

-the *arup* realms and communicate with the beings there. Come back by entering the cavity of the nerve centre where it went out. The characteristic of the *arup* is clearer and more refined than the *rup*.

Establish the *pmg* in the *arup*, until *dhammakāya* arises. Purify it until it can be seen clearly. Remove this body out of the *mnk* through the cavity of the nerve centre at the centre of the head. Send it to *nibbāna* in order to investigate it and communicate with the Buddhas in *nibbāna*. Come back by entering the cavity of the nerve centre where it went out. The characteristic of the *dhamma* body is clear, clean and pure, 20 *wah* high and its lap is 20 *wah* in width.

Establish *pmg* in *dhammakāya*. [Visualise at its centre] until the refined *dhammakāya* arises. Purify it until it can be seen clearly. Its characteristic is clean, clear, pure and one hand span high. Remove this body out of the *mnk* through the cavity of the nerve centre at the centre of the head. Send it to *āyatana* [sphere or realm] of the refined bodies which exist in higher [the previous] *nibbāna* because they are more refined, in order to investigate the realms and communicate with their beings [*dhammakāyas*]. *Āyatanas* [realms] of the more refined bodies are the more ancient *āyatananibbāna*. Come back by entering the cavity of the nerve centre where it went out.

Establish the *pmg* in the refined *dhammakāya* body. [Contemplate on its centre] until the more refined *dhammakāya* arises. Its characteristic is cleaner, clearer, purer and similarly one hand span high. Remove this body out of the *mnk* through the cavity of the nerve centre at the centre of the head. Send it to *āyatana* (sphere or realm) of body, which exist in the higher *āyatana*, in order to investigate the realms and communicate with *Phranipphans*. The *āyatanas* (realms) of the more refined bodies are the more ancient *āyatananibbānas*. Come back by entering the cavity of the nerve centre as [the meditator] previously has done.

Establish the *pmg* in the refined *dhammakāya*. [Contemplate on its centre] until the more refined *dhammakāya* arises. Its characteristic is cleaner, clearer, purer and similarly one hand span in height. Remove this body out of the *mnk* –

**[Page: 25]**

- through the cavity of the nerve centre at the centre of the head. Send it to its *āyatana*, this body exists in the higher *āyatana* because it is more refined, so its *āyatana* is more refined, in order to investigate the realms and communicate with the *dhammakāyas* in this *āyatana*. Come back by entering the cavity of the nerve centre [the meditator] previously has done.

Establish the *pmg* in the refined *dhammakāya* again. [Contemplate on its centre] until the more refined *dhammakāya* arises in the sphere. Its characteristic is cleaner, clearer, purer and similarly one hand span high. Then, perform the same method as mentioned [above] inside the bodies from the crudest to the most refined body. Perform this until [the meditator] is skillful, clean and clear. This [ability] is called 'wasi'. All refined bodies are one hand span high similarly.

Thereafter, perform in the reverse order from the [body in] the top status to the beginning body. That is, from the most refined body to the crudest body of the *mnk*, this refers to our (crude human) body. The method for reversing from the crudest to the most refined status is to establish the *pmg* in order to raise the bodies and spheres, one at a time similarly. The difference is to perform inside the refined [body and sphere] first. That is, perform from the top to the beginning until reaching the original *mnk* which is the crude [human] body. Perform this until [the meditator] has skillfulness. The body is clear, clean and pure.

Thereafter, perform inside the crudest body, specifically inside the *mnk*. Other bodies are not involved in this process. [This makes] the original *mnk* is the most refined body. The method is; to establish *pmg* inside the original *mnk*. [Contemplate on its centre] until the [cruder] *mnk* arises. Establish the *pmg* inside that *mnk* again. The new *mnk* will be arisen. This time, the skin of the new *mnk* is cruder than the previous one. However, they have the same size. Establish the sphere in the third *mnk*; the newer *mnk* is risen again. Its skin is cruder than the skin of the third *mnk*. Establish the sphere in each body again and

again. The *mnk* will arise in each sphere again and again. The arisen bodies are cruder and cruder until reaching the crudest status. The original *mnk* is -

**[Page: 26]**

- the most refined body. The new bodies, from the second *mnk*, are the crude *mnk* to the crudest *mnk*. These human bodies are called ‘spontaneously birth (อุปปาติกะ *uppatika*, Pali: *upapatika*)’. It is not in the group of the womb-born creatures (ชลาพุชชะ *chalapucha*, Pali: *jalābujā*). They all have the size as that of the original *mnk*. They are different because they are cruder than each other in order.

Another explanation is to perform the same method of the crudest *mnk*. The sizes [of the bodies] are bigger than each other. Take the original *mnk* as the most refined body. Establish the *pmg* in every body as mentioned. The new arising *mnk* will be larger than the previous body. [Perform this] until [the size of the body] reaches the same size as the universe and even bigger than the universe, or until the tip of its single hair or body hair is completely matched with the size of universe. Similarly, this is called the performance in the crudest body. These crude human bodies warp our body as the outer layers. They are ‘*upapatika*’ and originally, they have their own realms.

**[Page: 27]**

**THE GOING TO TAKE BIRTH AND THE COMING TO TAKE BIRTH BODY**

The body that goes to take birth is called ‘*sambhavesīkāya* (a being yet to be born)’. The body which comes to take birth is called ‘*dibbakāya* (or the *dbk*)’. They are 8 cubits high. When it comes to take birth; it comes [and enters] through the nostrils of the father first, right nostril for male and left nostril for female. Thereafter, it abides at the centre of the father’s body. The duration [of this status] cannot be fixed. Sometimes, it abides [at the centre of the father] for many days. Sometimes, it abides just a few days. While the father

and the mother are procreating the sexual intercourse; the four spheres; seeing, memory, thought and cognition of the father are above, the four spheres: seeing, memory, thought and cognition of the child [the coming to take birth body] stays at the middle. The four spheres of seeing, memory, thought and cognition of the mother are below. The spheres of seeing, memory, thought and cognition are twelve. When they are gathered firmly and merged at the some point; the *dbk* abiding at the centre of the father will be extinguished for entering the *sun* (the centre of the 7<sup>th</sup> base). [That is], it becomes the sphere in the size of the yolk of the chicken egg. It is then located at [the centre of] the 6<sup>th</sup> base of the father's body. When the twelve spheres of the seeing, memory, thought and cognition are pulled more and more; it will enter the *sip* and then the *sun*. That is, it will float from the 6<sup>th</sup> base up to the 7<sup>th</sup> base two finger breadths above the 6<sup>th</sup>. It will stay at 7<sup>th</sup> base. When [the spheres are] pulled more and more; it moves from the 7<sup>th</sup> base [of the father] to the womb [of the mother]. It will abide nearly at the end of the fallopian tube at the centre of the blood gland of the mother. Inside the blood gland is the cavity or the hole for the blood of the menses to go through. This is similar to the hole at the nipple that the milk goes through. When it [the sphere of the *dbk*] abides at the blood gland; it will close the blood cavity. After this, the mother will not have the menses because the blood cavity is closed. This level is called '*kalarūpa*'. Its size is equal to a drop of the sesame oil left at the tip of the yak's hair thrown off [by the man] seven times. It is a single drop of sexual water (น้ำรัศมี *nam rak*) distilled from the sexual desire of the father and mother. It is clear and clean as the sesame oil. Sometimes, it is called 'the original birth of the *dhātudhamma*' or 'the original seed'. It is small as the same size as that of the Bodhi (Pipal) and Sai (Banyan) seed. After this, the original birth of the *dhātudhamma* will grow up progressively. This is called the 'coming to take birth' body'.

**[Page: 28]**

[The explanation of] the body going to take a birth is that while a human is dying; the seeing, memory, thought and cognition will come back inside the body. They are pulled heavily. The connected points of the *mnk* and *dbk* will be separated. While dying, the

human will twist the body or turn their wry face to any direction. Then, the *dbk* will enter the *sun*. It becomes the sphere in the size of a chicken egg's yolk at the 6<sup>th</sup> base. When the spheres of seeing, memory, thought and cognition are heavily pulled more; it [the *dbk*] will enter the *sip* and then the *sun*. That is, it will float from the sixth base up to the seventh base. When it is heavily pulled more, it will move from the seventh base to the centre of the sixth base and becomes the *dbk*. It will then go out [of the *mnk*] through the nostril; left for female and right for male. Thereafter, it will seek for other places in order to take birth. This [body] is called 'sambhavesī'. Similarly, in the method of going to take birth, it must enter the *sip* and the *sun* as mentioned [above].

The body seeking the place to be born is called 'sambhavesī'. The body obtaining the birth is called 'the *dbk*' meaning the body that already has the house. It is the same as the seeker has had the house as his wish.

[Actually], the body going to the hell is the *dbk*. That is, the black side (the *māra*) puts its black *dhātudhammas* in order to contaminate it. So, it causes the clear *dbk* to become the contaminated body. When the *dbk* is contaminated by the black *dhātudhammas*; it will turn to be in the black side. The black side then makes it to be in the black *dhātudhammas*. Then, it takes the *dbk* to the hells.

This is the same commentary of the concept of merit. That is, if the *dbk* is in the condition of *pāpakusala* (condition of evil); it will be taken to the hells because the black *dhātudhammas* contaminate its *dhātudhammas* as the black *dhātudhammas*. Then, the black side will put the *dhātudhammas* of the hell into [the *dbk*].

### [Page: 29]

The reason to call 'enter the *sip* and *sun*' is that it enters the *sip* first and it will sink rapidly in the *sun*. It is called 'the *sip*' because it is the end. For example, the noble one performs the *jhānasamāpatti* practice for entering the *nevasaññānāsaññāyatana*. It will end there. It is called 'the *sip*'. Thereafter, the *dhammakāya* will sink rapidly into the



centre. This is to enter the space cavity. This is similar to when one is walking on the timber or anything. When he reaches the end of that thing, it is called ‘enter the *sip*’. After that, it is the end. There is the empty space. This is called ‘enter the *samāpatti*’ or ‘enter the *sun*’ which is the end. It is called ‘*tua tai*<sup>698</sup>’ or ‘enter the *sun*’ [because] it is the empty in its origin, or it is possible to call that as ‘*tua pen*<sup>699</sup>’. The birth, death or being alive or dead, both of these [processes], the *chit* (mind) must enter the *sip* and *sun*.

[Page: 30]

### THE RISE OF *PATHAMAMAGGA*

The *pmg* is arisen in the same way as when the body that goes and comes to take birth must enter the *sip* and the *sun*. That is, when the spheres of seeing, memory, thought and cognition stand still firmly and properly in the same point at [the centre of] the seventh base, [the *pmg* will arise]. While the *pmg* is rising; the spheres of seeing, memory, thought and cognition will sink rapidly into the *sun*. The *pmg* is spherical, clean and clear. It has the same size as the yolk of a chicken egg. It abides at the sixth base of the body. When the spheres of seeing, memory, thought and cognition are completely still and combined, they cannot be separated; the *pmg* will enter the *sip* and *sun*. That is, the *pmg* will float upwards two finger breadths from the sixth base to the seventh base. When [the spheres of seeing, memory, thought and cognition are] pulled towards each other more and more, the *pmg* will move from the seventh base downwards to the sixth base. It now is the bright the *pmg*, the small size is equal to a tiny star and the big size is equal to the sun or the moon.

[Page: 31]

### *DHĀTU-DHAMMA*

---

<sup>698</sup> Literally, the decreased body (ตัวตาย *tua tai*), here, it refers to something that has been fixed.

<sup>699</sup> Literally, the living body (ตัวเป็น *tua tai*).

Separate all bodies from the crudest to the most refined status as mentioned to be a part of the six *dhātus* and a part of *dhammas*. The white clear *dhātu* abides as the outer layer; while, the *dhamma*, white clear and clean, which is more refined than the *dhātu* exists within the *dhātu*. It is the same as when the iris overlaps within the white of the eyeball or the chicken egg yolk overlaps within the white of the chicken egg. Perform this one body at a time from the crudest and the most refined body.

Even if the sizes of the bodies are bigger or smaller than each other, their *āyatanas*; eye, ear, nose, tongue, body, mind, hard body, heart, *citta*, *viññāṇa*, the centre of the body and the original birth of the *dhātudhamma*, seeing, memory, thought and cognition, the seeing *dhātu*, the memory *dhātu*, the thought *dhātu*, the cognition *dhātu* and the base of seeing, memory, thought and cognition of all bodies completely exist within all elements [as mentioned] of the *mnk*. They exist in layers according to the order of bodies from the crudest to the most refined status. Also, [they exist in layers] according to the method for inserting of the bodies and *āyatanas*. All bodies from the crudest to the most refined status are completely connected as one. Due to this the *mnk* is very stable because it contains the numerous layers. Why are such big and small bodies, *āyatanas*, seeing, memory, thought and cognition, the bases and *dhātus* of seeing, memory, thought and cognition, and the centres of all bodies are coincident? [Answer:] all bodies are able to expand or reduce their size to be bigger or smaller. For example, the small is able to expand its size as big as possible. It is also able to reduce its size as small as possible. Similarly, the big body is able to reduce its size to be smaller or larger. [This is similar to] when Buddha went to practice the walking meditation inside the seed of the lettuce. The lettuce seed is very small. Its size is the same. It was not enlarged and reduced its size. The size of Buddha body also was not reduced. This is called ‘*acintaya* (unthinkable)’. One should not think about this. Therefore, the conditions of the small and big bodies are coincidental.

**[Page: 32]**

The bodies from the crudest to the most refined status; each body can be [separated as] three bases.

1) Separate the base of seeing, memory, thought and cognition which has the same size as the middle size of the chicken egg, the whole body is the base of the heart which has the same size as one's fist, to be one part of the six *dhātus* and one part of the six *dhammas*.

2) Separate *dhātus*; seeing, memory, thought and cognition to be one part of the six *dhātus* and one part of the six *dhammas*.

3) Separate the sphere which is called the flesh and skin of seeing, memory, thought and cognition to be one part of the six *dhātus* and one part of the six *dhammas*.

a.) The base [or] the body is one *wah* high, one had span thick and one cubit wide. When [one] puts the head, hands [arms] and foots [legs] inside [the body], it becomes an oval shape as the shape of a chicken egg. The whole body is the base of seeing which abides at the centre of the body. The heart flesh which has the same size as one's fist and the shape of the lotus bud, is the base of the memory. The *citta* sphere is the base of the thought sphere. The *viññāṇa* sphere is the base of the cognition.

b.) The seeing *dhātu* is located at the centre of the body. It has the same size as a chicken egg. The memory *dhātu* is located in the heart flesh. It has the same size as the white of the eye. The thought *dhātu* is located at the centre of the *citta* sphere. It has the same size as the pupil of the eyes or the Canna's seed. The cognition *dhātu* is located at the centre of the *viññāṇa* sphere. It has the same size as the light spot on the pupil of the eye or it has the same size as the head of a match stick.

c.) The sphere, the flesh and skin of seeing, is spherical, clean and clear. It abides at the centre of the memory *dhātu*. The body or the 'real flesh and skin' of the thought is

spherical, clean, clear and pure. It is located at the centre of the thought *dhātu*. The body or the 'real flesh and skin' of the cognition is spherical, clean, clear and pure. It is located at the centre of the cognition *dhātu*. Separate the base of seeing, memory, thought and cognition to be one part of the six *dhātus* and one part of the six *dhammas*. Separate-

**[Page: 33]**

- *dhātus* of seeing, memory, thought and cognition to be one part of the six *dhātus* and one part of the six *dhammas*. Separate the spheres or the 'flesh and skin' of seeing, memory, thought and cognition to be one part of the six *dhātus* and one part of the six *dhammas*. This [explanation] is mentioned in one body only. Other bodies also need to be separated into three bases as well. Perform this inside all bodies from the crudest to the most refined status. The seeing, memory, thought and cognition exist in one another as the eye socket covers the eye. The eye covers the pupil of the eye. The pupil of the eye covers the light spot on itself. Alternatively, the egg shell covers the white of the egg. The white of the egg covers the egg's yolk. The egg's yolk covers the reflected light on itself. The centres of these four layers are coincidental.

In which way, the bodies exist in one another as layers from the crudest body to the most refined body, the realms of all bodies exist in one another in that way from the crudest to the most refined realm. Each body has its own realm. Separate each realm to be one part of the six *dhātus* and one part of the six *dhammas*. Perform this in each realm from the crudest to the most refined status as performed in the bodies from the crudest to the most refined body. Where would the crudest and the most refined realms be overlapped? They are overlapped in the original birth of the *dhātudhamma* of the *mnk*. The realms exist in one another in layers from the crudest to the most refined realm. This is similar to all bodies from the crudest to the most refined status being overlapped in the *mnk*. For the realms of the *upapatika* humans [the *mnks*], their original [forms] are bigger than the *mnk*. Their realms wrap the original birth of the *dhātudhamma* of the [current] human from the crudest realm. It is the same as when the crude huge *mnk* warps as the outer

layer of the body of the human [baby] in the womb. They cover [the *mnk*] as the outer layers from the crudest to the most refined status.

### Separating of *dhātu* and *dhamma*

Both of the living *dhātu*<sup>700</sup> and the non-living *dhātu*<sup>701</sup> of the human, the escort of the human, the white lineage, the grey lineage and the black lineage, [the meditator] firstly separates them to be the six *dhātus* and the six *dhammas*. Thereafter, separate [them]-

### [Page: 34]

- by the multiplying [practice] of all six *dhātus* and the six *dhammas* until the age of *dhātu* and its *pāramī* [perfection] is uncountable.

The method for counting the multiplication is to separate the six *dhātus* and the six *dhammas*. Separate both of them more, six for each. So, there are 36 *dhātus* and 36 *dhammas*. Thereafter, separate all of them again, six for each. Now, there are 216 *dhātus* and 216 *dhammas*. Separate them again, six for each. Now, there are 1,296 *dhātus* and 1,296 *dhammas*. Then, take them all to be separated more and more, six for each as mentioned until [the number of them] is infinite. This is called ‘*phitsadhanthat phitsadhantham*<sup>702</sup>’.

The *mnk* contains one set of the *dbk*, *rup*, *arup*, *dhammakāya* and the bodies from crudest to the most refined status. It also contains the *dibba* realm, *āyatananibbāna*, the realms of the bodies from the crudest and the most refined status. The *dbk* contains one set of the inner bodies from the crudest to the most refined status and the heaven, *āyatananibbāna* and the realms of the bodies from the crudest to the most refined status. The *rup*, *arup*, *dhamma* bodies and all bodies from the crudest to the most refined status, each body has its inner bodies and the *dibba* realm, *āyatananibbāna*. [In other words, it contains its

<sup>700</sup> Living *dhātu* (ธาตุเป็น *that pen*).

<sup>701</sup> Non-living *dhātu* (ธาตุตาย *that tai*).

<sup>702</sup> Multiplication of *dhātus* and *dhammas* (พิศดารธาตุ พิศดารธรรม *phitsadhanthat phitsadhantham*).

own] the bodies and their realms from the crudest to the most refined status. [The meditator should] check inside each realm as to how many bodies it has? Check every realm. For example, the realm of the human, how many human [bodies] are there? How many the large and small realms there are? How wide or narrow it is? For other realms, check the same things [the bodies and realms] in order to calculate the number of the realms. Then, [the meditator should] separate the bodies and the realms as mentioned [above] to be the six *dhātus* and the six *dhammas*. Thereafter, [he has to] multiply them as mentioned [above] from the crudest to the most refined status.

It is called ‘the bodies of the crudest and most refined status of the *mnk*’ only. The original birth of the *dhātudhamma* is as small as the tip of a needle or-

**[Page: 35]**

-Bodhi (Pipal) and Sai (Banyan) seed. It is the original seed. When it is the ‘*kalarūpa*’ (zygote), it is called ‘the crudest and most refined body’ because it already has the bases, *dhātus*; seeing, memory, thought and cognition, and the spheres; seeing, memory, thought and cognition. But, it is smallest and most refined as the Pipal seed. [This is similar to] the seed contains the trunk and branches within. They are very small and refined. The crudest body is the *mnk* completely expanding its crudest part from the refined part of the original birth of the *dhātudhamma*. It completely grows as an adult as one has seen it with the physical eyes. The *dhātu* and *dhamma* have the same size. The size of the *dhātu* is the same as the size of the *dhamma*. The original birth of the *dhātudhamma* is the same as the (original) birth of the human. But, their sizes are enlarged or reduced differently. If the crude *mnk* enlarges, the refined body reduces its size [automatically]. The bases, *dhātu* and the spheres of seeing, memory, thought and cognition will enlarge their crude and refined part according to the *dhātu* and *dhamma*. They could be crude or refined and small or large. [The meditator] then separates the base, *dhātus*; seeing, memory, thought and cognition, and the spheres of seeing, memory, thought and the cognition. Separate these bases to be the six *dhātus* and the six *dhammas* as the method [of separating *dhātu*

and *dhamma*] mentioned [above] from the crudest to the most refined status. This is the method performed inside the *mnk* only. When [the meditator] understands the [performing] method in the *mnk*, it can be applied to perform inside other bodies from the crudest to the most refined status. That is, from the *dbk* to [all bodies of the crudest and the most refined status]. The method can be performed the same as the performance inside the *mnk*.

### **Six *dhātus*-six *dhammas***

The six *dhātus* are; earth, water, wind, fire, space and *viññāṇa*. The *dhammas* are similar. There are six *dhammas*. This is the truth of the *dhātus* and *dhammas* inside the *mnk* explained as an example. Other bodies-

### **[Page: 36]**

-also have the same [*dhātus* and *dhammas*]. What is the characteristic of the earth *dhātu*? It has the same characteristics as the *mnk*, the same size, because the earth *dhātu* exists throughout the body. The top is hair and the bottom is the tip of the toes.

All other five groups of the *dhātus* have the same size as the *mnk* as mentioned in [the explanation of] the earth *dhātu*. The earth *dhātus* can be separated and counted. [There are] 21 earth *dhātus*, 12 water *dhātus*, 4 fire *dhātus*, 6 wind *dhātus*, *viññāṇa dhātu* and space *dhātu*. [For example,] a hair, a body's hair, gall, sputum, the heat that warms the body, the upper wind and the below wind, *viññāṇa* and space, all of these, each contains six *dhātus*. They have the same characteristics and size. For example, the hair has the same size as the hair. The gall-bladder has the same size as the gall-bladder etc. [The explanation] already mentioned is [the part of] the *dhātu*. The *dhammas* are more refined than the *dhātus*. They have the same characteristics and size as the *dhātus*.

[The explanation] mentioned is the part of body only. The parts of mind, *citta* and *viññāṇa* which are the bases of seeing, memory, thought and cognition. The *dhātus* are

the seeing, memory, thought and cognition *dhātus*. The spheres are the seeing, memory, thought and cognition sphere. All together, there are twelve. Each [of mind, *citta* and *viññāṇa*] contains six *dhātus* and six *dhammas* as mentioned in the part of the body above. Each of twelve [*dhātus* and *dhammas*] contains six *dhātus* and six *dhammas*. Therefore, the number [of the *dhātus* and *dhammas*] becomes 72 *dhātus* and 72 *dhammas*. The total number of *dhātus* and *dhammas* in one *mnk* only is 144. This is just an example.

All other bodies from the *dbk* to all bodies in the crudest and the most refined status have the four [parts]; body, mind, *citta* and *viññāṇa*. They are the bases of the seeing, memory, thought and cognition. They have the four *dhātus*; seeing, memory, thought and cognition. They contain four spheres; seeing, memory, thought and cognition. Altogether are twelve [elements]. They exist inside each body similarly.

[Page: 37]

The method for separating the six *dhātus* and the six *dhammas* [of all bodies] is similar to [the method] that is mentioned in the part of the *mnk* above. Each body contains 72 *dhātus* and 72 *dhammas*. Totally, there are 144 *dhātudhammas* inside each body of the bodies from the crudest to the most refined status.

***That Pen-Tham Pen and That Tai-Tham Tai***<sup>703</sup>

There are two kinds of *dhātus*; (1) living and (2) non-living. There also are two kinds of *dhammas*; (1) living and (2) non-living.

The living *dhātu* and the living *dhamma* refer to the creatures that possess the mind such as animals etc. This is called ‘*sattavaloka*’ (the world of beings).

---

<sup>703</sup> Living *dhātu* and *dhamma* and non-living *dhātu* and *dhamma* (ธาตุเป็น ธรรมเป็น ธาตุตาย ธรรมตาย *thatpen thampen thattai thamtai*).



The non-living *dhātu* and the non-living *dhamma* refer to the creations that do not possess the mind such as tree, building, house, earth, water, fire, wind and wares etc. This is called ‘*samkhāraloka*’ (the world of formations).

The non-living *dhātu* and *dhamma* is the accommodator and the residential place for the living *dhātu-dhamma*. For instance, the house is the residential place of the human and animals. The earth, water, fire, wind and ware are the residential place of the living *dhātu-dhamma* because the living and non-living *dhātu-dhamma* always exist together. They cannot be separated. [The explanation] mentioned above is the part of living *dhātu-dhamma*. From now on, [the explanation of] non-living *dhātu-dhamma* which is the accommodation and the residential place of living *dhātudhamma* such as the realms etc. will be mentioned.

### **The original birth of the *dhātudhamma*<sup>704</sup>**

The original birth of the *dhātudhamma* of the human is ‘*namrak* (love fluid)’ distilled from the sexual desire of the father and the mother. It is a single drop, clean and clear. It is as small as a drop of the sesame oil left at the tip of a yak hair thrown off by a powerful man seven times. It is also called ‘*phuet doem*<sup>705</sup>’ or the original birth<sup>706</sup>.

### **[Page: 38]**

The original birth of the *dhātudhamma* of the white lineage, grey lineage and black lineage are arranged [in line] [at the centre] at the level of the navel. The space between them is three times of the size of the original birth. The most refined [points] of all three lineages; white, grey and black are gathered at the centre of the original birth of the white lineage. As if the tips of three needles are connected at the centre of the body at the navel level. If [the meditator] performs the *vijjās* inside the original birth, he will connect *vijjās* of the three lineages.

<sup>704</sup> The sphere of original birth (กำเนิดธาตุธรรมเดิม *kamnoet thattham doem*).

<sup>705</sup> Literally, the original seed (พืชเดิม *phuet doem*).

<sup>706</sup> Literally, the original birth (กำเนิดเดิม the original birth).

### The method for seeing the realms

Focus on the centre of the original birth of the *dhātudhamma*. The realms from the crudest to the most refined one exist at that point in layers. Contemplate on these realms until [the practitioner] sees them clearly until reaching the most refined realms. Thereafter, separate the seeing, memory, thought and cognition of the human's realm. This is an example. That is, the seeing, memory, thought and cognition is not [able to] exist in the living *dhātu-dhamma* only; they are also [able] to exist in the non-living *dhātudhamma*. They have the bases of seeing, memory, thought and cognition, *dhātus*; seeing, memory, thought and cognition and the spheres; seeing, memory, thought and cognition. All together, there are twelve [elements] the same as [the elements] inside the *mnk* that is the living *dhātudhamma*. Thereafter, separate these twelve [elements] to be six *dhātus* and six *dhammas* as mentioned above. There are now 72 *dhātus* and 72 *dhammas*. All together are 144 *dhātu-dhammas*. This is the same number as the number of the living *dhātu-dhamma*. Take the method [for separating *dhātudhammas* of] the human realm as an example. The method for seeing other realms from the crudest to the most refined status is the same. That is, all realms contain four bases of seeing, memory, thought and cognition, four *dhātus*; the seeing, memory, thought and cognition and four spheres; seeing, memory, thought and cognition sphere. All together are 12 [elements] similarly.

[Page: 39]

### The method for seeing *dhātudhamma*

The method for seeing *dhātudhammas* of the white, the grey and the black lineage that are profoundly inserted [or profoundly enter] into the most refined *sai* of the *ru* and the enlightenment in *nirodha* in order to fight for obtaining the power and mightiness to govern each other. [The meditator must] be firmly and profoundly still. Perform the practices of *son-ning*<sup>707</sup> and *son-naen*<sup>708</sup> and *son-la-aiat*<sup>709</sup>. Perform the practices of

<sup>707</sup> Still inserting (ซื่อนนึ่ง *son-ning*).

<sup>708</sup> Firmly inserting (ซื่อนแน่น *son-naen*).

<sup>709</sup> Profoundly inserting (ซื่อนละเอียด *son-la-aiat*).

*raboet*<sup>710</sup> in *ning-naen*<sup>711</sup>. Perform the practices of *lalai*<sup>712</sup> by using the [special] *mnk* to perform the practice of *sonsaphapthawi*<sup>713</sup> in forward and reverse order repeatedly. *Doen khrueng*<sup>714</sup> in the top [status] of the *ru*<sup>715</sup> in the *nirodha*. Send the [special] *mnk* to perform the *lalai* and *khwang*<sup>716</sup> inside the *sai* (centre) of *khrueng* inside the controller<sup>717</sup> of the *khrueng* in order to be enlightened in the *nirodha*. *Doen khrueng* inside the heart of the controller of the *khrueng*. The controller is in the heart of *khrueng* and the *khrueng* is the heart of the controller. *Doen khrueng* in the right circulation<sup>718</sup> and melt<sup>719</sup> the [special] *mnk* in order to pitch<sup>720</sup> into the *sai* of the *ru* of the *nirodha*. *Doen khrueng* fully in all of the *sut-ton*<sup>721</sup>, *sut-plai*<sup>722</sup>, *sut-nok*<sup>723</sup>, *sut-nai*<sup>724</sup>, *sut-klang*<sup>725</sup>, *sut-rawang-huato*<sup>726</sup>, *sut-to*<sup>727</sup>, *sut-lek*<sup>728</sup>, *sut-aon*<sup>729</sup>, *sut-kae*<sup>730</sup>, *sut-hyap*<sup>731</sup>, *sut-laaiat*<sup>732</sup>, *sut-sai*<sup>733</sup>, *sut-khwa*<sup>734</sup>, *sut-na*<sup>735</sup> and *sut-lang*<sup>736</sup>. Perform the practice of

---

<sup>710</sup> Bombing (ระเบิด *raboet*).

<sup>711</sup> Firm stillness (นิ่งแน่น *ning-naen*).

<sup>712</sup> Melting (ละลาย *lalai*).

<sup>713</sup> Inserting, shuffling and multiplying (ซ้อนสับพันทวี *sonsaphapthaw*).

<sup>714</sup> Perform by using the machine (เดินเครื่อง *doen khrueng*).

<sup>715</sup> The top status of cognition (สุดฐั *sut-ru*).

<sup>716</sup> Blocking (ขวาง *khwang*).

<sup>717</sup> Controller (ผู้บังคับเครื่อง *phu bang-khap khrueng*).

<sup>718</sup> Right circulation (เวียนขวา *wian khwa*).

<sup>719</sup> Melt (ละลาย *lalai*).

<sup>720</sup> To pitch (สลัก *salak*).

<sup>721</sup> The bottom one (สุดตัน *sut-ton*).

<sup>722</sup> The top one (สุดปลาย *sut-plai*).

<sup>723</sup> The outermost one (สุดนอก *sut-nok*).

<sup>724</sup> The innermost one (สุดใน *sut-nai*).

<sup>725</sup> The middle one (สุดกลาง *sut-klang*).

<sup>726</sup> The middle one between the connected points (สุดระหว่างหัวต่อ *sut-rawang-huato*).

<sup>727</sup> The biggest one (สุดโต *sut-to*).

<sup>728</sup> The smallest one (สุดเล็ก *sut-lek*).

<sup>729</sup> The weakest one (สุดอ่อน *sut-aon*).

<sup>730</sup> The oldest one (สุดแก่ *sut-kae*).

<sup>731</sup> The crudest one (สุดหยาบ *sut-hyap*).

<sup>732</sup> The most refined one (สุดละเอียด *sut-laaiat*).

<sup>733</sup> The left one (สุดซ้าย *sut-sai*).

<sup>734</sup> The right one (สุดขวา *sut-khwa*).

<sup>735</sup> The frontal most one (สุดหน้า *sut-na*).

<sup>736</sup> The back one (สุดหลัง *sut-lang*).

multiplying from the crudest to the most refined status. Send the [special] *mnk* to be in the most refined status. Use the eyes of the [special] human in the most refined status to investigate around. [The meditator then is able to] see the *dhātu-dhammas*. Look at the centre of the *sai* of the most refined [status]. [The meditator is able to] see the *dhātudhammas* of the white, the grey and the black lineage. They insert their profound the *dhātudhammas* into [the *sai*] in order to govern each other and to battle for the power and mightiness<sup>737</sup>. This has been like this since the ancient time or the arising of *dhātu* and *dhamma*<sup>738</sup>. So, they are battling. Which side is able to profoundly insert into [the *sai*], it will govern the *dhātudhammas* under its power and mightiness. Therefore, sometimes, humans perform meritorious deeds, evil deeds and neither meritorious deed nor evil deeds. This depends on which side takes a control of the *dhātudhammas*. The *dhātudhammas* will belong to such side. The utmost refinement of the *ru* in the *nirodha*<sup>739</sup> is extremely important. In order to perform the illness treatment or perform the *vijjās* and see anything, [the meditator] must secure the *dhātudhammas* and saves it in the side of the white *dhātudhamma* always. When [the meditator] sees and performs anything, he will see and obtain the real things<sup>740</sup> [or the true knowledge] always.

**[Page: 40]**

If the black *dhātudhamma* is able to insert [its black *dhātudhamma* in the most refined status of the *ru* in the *nirodha*], it will deceive you [the meditator] to see the unreal as the real. Therefore, there is a need to use the [special] *mnk* to perform the practices of *lalai*, *raboet*, *salak*, *laep* of 12 [elements] including; four bases; body, mind, consciousness and *viññāṇa*, four *dhātus*; seeing, memory, thought and cognition, and four spheres; seeing, memory, thought and cognition. This includes *sut-ton*, *sut-plai*, *sut-nok*, *sut-nai*, *sut-klang*, *sut-rawang-huato*, *sut-to*, *sut-lek*, *sut-aon*, *sut-kae*, *sut-hyap*, *sut-laaiat*, *sut-sai*, *sut-khwa*, *sut-na* and *sut-lang*. [The meditator] must prevent the insertion of the black

<sup>737</sup> Mightiness (อำนาจสิทธิ์ *amnat-sitthi*).

<sup>738</sup> The arising of *dhātu* and *dhamma* (ตั้งธาตุตั้งธรรม *tang-that-tang-tham*).

<sup>739</sup> The utmost refinement of the *ru* in the *nirodha* (ที่สุคละเอียดในรูของนิโรธ *thi-sut-laaiat-nai-ru-nai-nirot*).

<sup>740</sup> The real things (ของจริง *khong-ching*).

*dhātudhamma*. Perform the *vijjā* at the centre of the *ru*, [it will pass] through the *dhātudhammas* of all lineages because the centre of the *ru* is the gathering point of all three lineages. [The meditator should] always be aware that the *dhātudhamma* of which lineage comes to be a controller of the *sai* of the *ru* of the enlightenment in the *nirodha*. The *dhātudhammas* of the white, the grey and the black lineage possess their own different colours and also countless lineages. This could be counted in the *asamkhaya* system. If any colour or any lineage comes to be the president<sup>741</sup>; it will take its colour and its lineage in front. For example, the white *dhātudhamma* of the white lineage, it is called ‘*sai khao*<sup>742</sup>’. If it is black colour, the black lineage, it is called ‘*sai dam*<sup>743</sup>’. If it is the middle [grey] colour, the grey lineage, it is called ‘*sai klang*<sup>744</sup>’, which is ‘neither white nor black’. It is the mixing of them. The white *dhātudhamma* of the *sai khao* or the black *dhātudhamma* of the *sai dam* are mixed with the middle colour of *sai klang*. The three *dhātudhammas* are arranged according to the structure of the *nipphan*, *phopsam* and *lokan*. The white *dhātudhamma* of the white lineage is located at the top as the location of the *nipphan*. The middle [grey] colour of the middle lineage is located at the middle as the position of the *phopsam*. The black *dhātudhamma* of the black lineage is located at the bottommost as the position of the *lokan* hell. [The meditator should] take the *lokan* hell to be the base of the *kasīṇa* practice [or to be the bottom of the measurement] and he then measures from the *lokan* three times of its size upwards. [At the end of the top imaginary *lokan*] is the *phopsam*. Take the *phopsam* to be the base of the *kasīṇa* and then measure from that *phopsam* three times of its size upwards, [at the end of the top imaginary *phopsam*] is the *āyatananibbāna*. When they are reduced as the smallest size, it is the original birth of the *dhātudhammas*. They wrap each other in three layers.

---

<sup>741</sup> President (ประธาน *pra-than*).

<sup>742</sup> The white lineage (สายขาว *sai khao*).

<sup>743</sup> The black line (สายดำ *sai dam*).

<sup>744</sup> The middle line (สายกลาง *sai klang*).

**[Page: 41]**

Each of these three lineages has the spherical form. It is spherical as a lime. All together, they look like the limes are arranged in line. The space between them is three times of their size. All of the small and big realms, the living *dhātu* and the non-living *dhātu*, the human and the escorts, [all elements] from the crudest to the most refined status of the human realm and the escort of each lineage abide in this sphere of its lineage. *The current fighting place*<sup>745</sup> *is in the centre of the centre but it has not reached the place of the black lineage yet.* This means it (the black lineage) comes to attack our house (the white lineage), but we have not attacked them.

[The meditator] then takes the part of *dhātu* as the object of *kaṣiṇa*. Take the part of *dhamma* as the object of *samāpatti*. Perform *samāpatti* inside *kaṣiṇa* in order to see inside the sphere of *dhātu* (*ton that*<sup>746</sup>), *dhamma* and the realms of the white lineage until seeing *dhātudhammas* appeared in *asaṃkhaya* colours. Take the whole piece [sphere] of the grey *dhātudhamma* to perform *samāpatti*. *Dhātubhāga* is the object of *kaṣiṇa*. *Dhammabhāga* (part of the *dhamma*) is the object of *samāpatti*. Perform *samāpatti* inside *kaṣiṇa* in order to see inside the sphere of *dhātu*, *dhamma* and the realm of the grey lineage in the forward and reverse order repeatedly. Clearly investigate and see all colours and lines. Count them into the *asaṃkhaya* numerical system.

[The meditator] then takes *dhātudhammas* of both spheres of the white and the grey lineage which include the small and big realms, and the living and non-living *dhātu* existing inside [these spheres], to separate as living *dhātu* and living *dhamma*. The part of *dhātu* is the object of *kaṣiṇa*. The part of *dhamma* is the object of *samāpatti*. Perform *samāpatti* inside *kaṣiṇa* for entering the centre of the sphere of *dhātudhamma* of the black lineage. Melt the [special] *mnk* and fully perform *raboet*, *salak*, *son*, *sap*, *thapthawi* inside all 12 *suts*; *sut-ton*, *sut-plai*, *sut-nok*, *sut-nai*, *sut-klang*, *sut-rawang-huato*, *sut-to*, *sut-lek*, *sut-aon*, *sut-kae*, *sut-hyap*, *sut-laaiat*. Turn all *dhātus* and *dhammas* of the black

<sup>745</sup> Fighting place (สถานที่รบ *sathan-thi-rop*).

<sup>746</sup> The primordial *dhātu* (ต้นธาตุ *ton that*).

lineage to be ours [the white *dhātudhamma*]. That is the white lineage turns the black lineage to be under its governing.

Be firmly and profoundly still in the original birth of *dhātudhamma*. Perform overlapping firmly and profoundly until it becomes *ai*<sup>747</sup>, *kaet*<sup>748</sup>, *krot*<sup>749</sup>, *sut*<sup>750</sup>, *mot*<sup>751</sup>, *mai-mi*<sup>752</sup>, *wang*<sup>753</sup>, *plao*<sup>754</sup>

[Page: 42]

-, *dap*<sup>755</sup>, *lap*<sup>756</sup>, *hai*<sup>757</sup>, *sun*<sup>758</sup>, *sin-chuea*<sup>759</sup>, *lo-liang*<sup>760</sup>, *penyu*<sup>761</sup>, *prasat*<sup>762</sup>, *pen-rot*<sup>763</sup>, *pen-chat*<sup>764</sup>, *ai*, *kaet*, *kaet-krot*, *pen-thao*, *pen-chut*, *pen-chan*, *pen-ton*, *pen-phak*, *pen-phuet*, *chongthanon*, *phitsadan*, *patihan*, *thapthawi* in reverse and forward order repeatedly. Perform *son*, *sap*, *thapthawi* from the crudest to the most refined status until the age and the *pāramī* (perfection) of *dhātudhamma* are uncountable. Perform this in all colours<sup>765</sup>, all lines<sup>766</sup>, all bodies<sup>767</sup>, all members<sup>768</sup> and all lineages<sup>769</sup>.

---

<sup>747</sup> Vapour (ไอ *ai*).

<sup>748</sup> Gas (แก๊ส *kaet*).

<sup>749</sup> Acid (กรด *krot*).

<sup>750</sup> The edge (สุด *sut*).

<sup>751</sup> Runing out (หมด *mot*).

<sup>752</sup> Nothingness (ไม่มี *mairi*).

<sup>753</sup> Free (ว่าง *wang*).

<sup>754</sup> Empty (เปล่า *plao*).

<sup>755</sup> Extinguished (ดับ *dap*).

<sup>756</sup> Hidden (ซ่อน *son*).

<sup>757</sup> Vanished (หาย *hai*).

<sup>758</sup> Disappeared (สูญ *sun*).

<sup>759</sup> Completely extinguished without any remainder (สิ้นเชื้อ *sin-chuea*).

<sup>760</sup> Feeding (หล่อเลี้ยง *lo-liang*).

<sup>761</sup> Living (เป็นอยู่ *penyu*).

<sup>762</sup> Abode (ปราสาท *prasat*).

<sup>763</sup> Being flavoursome (เป็นรส *penrot*).

<sup>764</sup> Being born (เป็นชาติ *penchat*).

<sup>765</sup> Colors (สี *si*).

<sup>766</sup> Lines (สาย *sai*).

<sup>767</sup> Bodies (กาย *kai*).

<sup>768</sup> Members (องค์ *ong*).

<sup>769</sup> Lineages (วงศ์ *wong*).

*Dhātudhamma* of the white, the grey and the black lineage are arranged as similar as the structure of *nipphan*, *phopsam*, and *lokan*. That is, *dhātudhamma* of the white lineage is located at the top. *Dhātudhamma* of the grey lineage is located at the middle. The distance between these two *dhātudhammas* is three times of the size of *dhātudhamma*. The black lineage is located at the bottom. It is far away from the middle lineage three times of the size of *dhātudhamma*. The size of these *dhātudhammas* is spherical and immense equally. This is an explanation of their crude part. In the refined part, the original size of all *dhātudhammas* is the same as the size of the pipal or the banyan seed. Each seed is able to be one [huge] tree. Each tree is able to have a countless seeds similarly. In which way, it is grown from the one original seed. In that way, the expanded *dhātudhamma* which is immense comes from its single original birth of *dhātudhamma*. There is one original birth of *dhātudhamma* of the white lineage, one of the grey lineage and similarly one of the black lineage. Each side is able to expand its family [or size]. When *dhātudhamma* expand the size, there is the connection and the mixing [of *dhātudhammas*]. The primordial *phranipphan*, that is the governor of *dhātudhamma*, consequently becomes busier in its governing. This is the cause of the fighting for the power and the might of each other.

### **The method for counting *asaṅkhaya***

1) Zero, ten, a hundred, a thousand, ten thousand, a hundred thousand, a million, *koṭi* [ten million], ten thousand *koṭi* and a hundred thousand *koṭi*.

### **[Page: 43]**

- |                                  |    |                   |
|----------------------------------|----|-------------------|
| 2) Ten million <i>koṭi</i>       | is | <i>pakoṭi</i>     |
| 3) Ten million <i>pakoṭi</i>     | is | <i>koṭipakoṭi</i> |
| 4) Ten million <i>koṭipakoṭi</i> | is | <i>nahut</i>      |
| 5) Ten million <i>nahut</i>      | is | <i>ninnahut</i>   |
| 6) Ten million <i>ninnahut</i>   | is | <i>akkhobhinī</i> |



- 7) Ten million *akkhobhini* is *bindu*  
 8) Ten million *bindu* is *abbhuda*  
 9) Ten million *abbhuda* is *nirabuda*  
 10) Ten million *nirabuda* is *ahaha*  
 11) Ten million *ahaha* is *abba*  
 12) Ten million *abba* is *aṭaṭa*  
 13) Ten million *aṭaṭa* is *sogandhika*  
 14) Ten million *sogandhiga* is *upala*  
 15) Ten million *upala* is *kamula*  
 16) Ten million *kamula* is *pamuda*  
 17) Ten million *pamuda* is *puṇḍika*  
 18) Ten million *puṇḍika* is *akathāna*  
 19) Ten million *akathāna* is *mahākathāna*  
 20) Ten million *mahākathāna* is one *asaṃkhaya*.
- .....

[Page: 44]

### THE SECTION OF *PHULIANG*

*Phuliangs* of the human are *kaiyasits* [the miracle bodies]. Their duty is to take care of and to escort the human bodies. There are three levels of *kaiyasits*; *culacakka*, *mahācakka* and *paramacakka*. Each of these three *kaiyasits* has their own following *kaiyasits* or retinues. The number of them could be many a hundred thousand *koṭis*. *Kaiyasit* [in each level] has the different duty.

The duty of *culacakka* and its retinues is to take care of the human who has the low *pāramīs* [perfection].

The duty of *mahācakka* and its retinues is to take care of the human who has *pāramīs* in the middle level.

The duty of *paramacakka* and its retinues is to take care of the human who has *pāramīs* in the highest level.

Each human has all kinds of *kaiyasit* including their retinues as the escorts. *Kaiyasits* will work according to the suitable situations. For example, if *culacakka* and its retinues escort the human, such human would possess a small level of wealth and happiness. If *mahācakka* and its retinues escort the human; such person would possess the wealth and happiness in the *majjhimā* [middle] level. If *paramacakka* and its retinues escort the human; such person will completely possess a wealth and happiness in the highest level. *Kaiyasits* do not take care of the human only but they also take care of the things that do not possess *viññāṇa* [such as natural resources etc.] to be abundant. [In other words], they take care of the world according to each era. They will escort [the world] as the public wealth too.

The era, when *culacakka* and its retinues take care of the world; happiness, wealth and works will be incomplete or difficult.

**[Page: 45]**

The era, when *mahācakka* and its retinues take care of the world; happiness will be in the middle level, the wealth and accessories will be available in the middle levels. They will neither be luxurious nor too difficult.

The era, when *paramacakka* and its retinues take care of the world, the happiness, wealth and works will be complete and abundant. The wealth that possesses *viññāṇa* and the wealth that does not possess *viññāṇa* will be easily found. All will be abundant. People will not harm each other. The three *cakkas* mentioned belong to the *mnk* only. The other bodies from the crudest to the most refined status also possess the three *cakkas* and their retinues. The escorts [*cakka* or *kaiyasit*] have the same characteristics as the body that

they escort. For example, *cakkas* that take care of the *mnk*, the *dbk*, the *rup*, the *arup* or the *dhammakāya*, they have the same characteristic as the body that they taking care of. However, [the higher body] is better, clearer, purer and more refined than that of [lower] body. All characteristics are the same as the bodies that they escort from the crudest to the most refined status.

Why do these three *cakkas* have the name ‘*cakka*’? [Because of] these *kaiyasits* have the bodies in the crystal sphere. That is, the crystal sphere is their residential house. This is similar to the house of a human. Within the crystal sphere, there are the seven crystals;

Crystal wheel

Crystal elephant

Crystal horse

Crystal ball

Crystal lady

**[Page: 46]**

Crystal wealth protector

Crystal warlord

The crystal wheel is the president of the seven crystals. It is the body of the power and the mightiness to ordain and complement of the large or small business. It is similar to the powerful minister gives the order to the government departments. Due to this, the three [*kaiyasits*] are called ‘*cakka*’.

#### **The differences of three *cakkas***

*Culacakka* is the crystal sphere. It is pure, clean and clear and profound. Yet, its power and mightiness are less powerful than those of *mahācakka*. The number of its retinues is also smaller than the *mahācakka* retinues.

*Mahācakka* is the crystal sphere. It is purer and clearer and more profound than *culacakka*. Also, it has more power, mightiness and retinues.

*Paramacakka* is the crystal sphere. It is purer and clearer and more profound than *mahācakka*. It has more power, mightiness and retinues than *culacakka* and *mahācakka*.

Each body has *culacakka*, *mahācakka*, *paramacakka* and their retinues as its escorts. They abide inside all bodies, one set for each body, from the crudest to the most refined status. The escorts also have their own escorts from their crudest to the refined status as well.

The sizes of the crystal [spheres] of the three *cakkas* and its *parivāra* [retinues]:

The sizes of *culacakka* and its retinues could be from the size of the light on the pupil to the size of the Bel tree's fruit or the elephant apple.

The sizes of *mahācakka* and its retinues could be from the size of the borassus flabellifera tree's fruit to the size of a dried coconut.

**[Page: 47]**

The sizes of *paramacakka* and its retinues could be from the size of a monk's alms bowl to the size of a sieve or a winnowing basket.

*Kaiyasits* also contain the non-living *dhātudhammas* such as the realms for residing similarly to those of a *mnk*.

They also possess the living *dhātudhammas* as same as in a *mnk*. They are body, mind, *citta* and *viññāṇa*. These four [elements] are the bases of seeing, memory, thought and cognition. They contain the four *dhātus*; seeing, memory, thought and cognition. They

have the four spheres; seeing, memory, thought and cognition. All together are twelve *dhātus* and twelve *dhammas*.

### **The original *dhātudhamma* of the escorts of humans**

The original [birth of] *dhātudhamma* of the escorts of the humans wraps as the outer layer of the original [birth of] *dhātudhamma* of the *mnk*. This is similar to [the structure of] other bodies. The original birth of their escort wraps their original [birth of] *dhātudhamma* as the outer layer from the crudest to the most refined status. The realm (Pali: *bhava*) which is the residential place of the escort covers the realm of the *mnk* as the outer layer. That is, the escort's realm of each body covers the realm [of such body] as the outer layer similarly from the crudest to the most refined status. The realm which is the non-living *dhātu* of the escort contains [the elements of] seeing, memory, thought and cognition. It contains body, mind, *citta* and, *viññāṇa*. These four are the bases of seeing, memory, thought and cognition. They contain the four *dhātus*; seeing, memory, thought and cognition. They have the four spheres; seeing, memory, thought and cognition. All together are twelve *dhātus* and twelve *dhammas*.

### **[Page: 48]**

The bodies and the realms of the escort mentioned can be separated as six *dhātus* and six *dhammas* the same as [the separation of *dhātudhammas*] in the bodies and the realms of the human. Each of these twelve *dhātu-dhammas* [in the escort's body] can be separated more, six per each. Therefore, its [number] becomes 72 *dhātus* and 72 *dhammas* of *dhātudhammas* of the escort of the *mnk*. All together, there are 144 *dhātudhammas*. Each of these twelve *dhātudhammas* of the realms of the escort can be separated more, six per each. Therefore, it becomes 72 *dhātus* and 72 *dhammas* of *dhātudhammas* of [the realm of] the escort of the *mnk*. All together, there are 144 *dhātudhammas*. [The explanation] mentioned above is the system inside the body and the realm of the escort of the human only. The bodies and the realms of other escorts of other bodies from the crudest to the most refined status have the same system.

The explanation mentioned above is the system inside the human and its escort of the white lineage only. The human and its escort of the grey and the black lineage have the same system. They have the bodies and the realms from the crudest to the most refined status, living and non-living *dhātudhammas*, one part of human, one part of the human's escort as same as [all elements] inside the white lineage. [*Dhātudhammas* of] the grey and black lineages can also be separated as six *dhātus* and six *dhammas* from the crudest to the most refined status.

.....

**[Page: 49]**

### **CHARACTERISTICS OF THREE *DHĀTU-DHAMMAS***

The differences of the characteristics of the three *dhātu-dhammas* are:

*Dhātudhamma* of the white lineage will be the more refined when it is in the deeper status. Its outer part [or the outer status] will be enlarged accordingly. This means, *dhātudhamma* of the white lineage will be more refined in the deeper status. Its refined part [outer part] will be enlarged accordingly.

*Dhātudhamma* of the black lineage is opposite. If it is cruder, its outer part will be enlarged accordingly. This means, *dhātudhamma* of the black lineage has the opposite characteristic of [the characteristic of] the white lineage. That is, [the status] inside centre of the centre will be cruder and enlarged accordingly.

*Dhātudhamma* of the grey lineage in the deeper centre of the centre of the refined status. [The number of] the centre of the centre will be more and more infinite.

[Page: 50]

**Names of the primordial *dhātu* of the black lineage**

The primordial *dhātu* of the black lineage is referred to by three different names as follows:

- 1) The Lord of the world
- 2) The Lord of the primordial *dhātudhamma*
- 3) The Lord of *Kamma*

[Page: 51]

***Vijjā* of the black lineage which is performed in the white lineage**

*Vijjā* of the black lineage that is performed in the white lineage in order to take [control or] the power and the mightiness. It is performed in [four] steps:

Firstly, it [the black side] will send ‘the sound’. Thereafter, *laep, lan, raboet* and *pha* will be sent in order to control [the mind] and to cause us to be ‘[mentally] shocked’, ‘weaken’ and ‘alarmed’. It will then take this chance to confiscate our most refined status to be under its control [or governing]. When it is able to take a control of [our most refined status], we [the white] are under its power.

Afterwards, it will send the living *vijjās*: *soem, toem, to, ro, pat, pit, dueng, dut, yoi, yaek, patha, khwangdan* to cause our most refined status to be windier or float up. When we perform *vijjā* for solving its *vijjā* or cause it to be cruder (See: the next topic is *vijjā* for solving *vijjā* of the black lineage), it will work ineffectively. [However], it will then send *vijjās* of the third step. They are:

*hum, khueap, aoep, aap, suem, sap, pon, pen, suam, son, roi sai, dap, lap, khat, ton, son, hai, sut, mot, maimi, wang, plao, dap, lap, hai, sun, sinchuea, mai-luea-set* and *rong that*

*rong tham*. That is, it pretends to withdraw its *dhātudhammas* in order to cause us to be mistaken that we have solved its *vijjā* until the black centre is completely cleaned or cleaned without any seed or remnant. Consequently, we will see that our *dhātudhamma* is well clean. We will misunderstand that we have no more impurities. However, actually, it [the black] still sends-

.....  
 P.S. After the most venerable Luangpho Sot had discovered this knowledge, he spent 8 years considering if he would perform *vijjās* for solving *vijjās* of the black lineage or not. It was not until 2475 B.E. [1932], that he decided to teach the monks and nuns to perform *vijjā* as mentioned. Then, in 2491 B.E. [1948], he taught this knowledge to the masters who were the heads of *Vd* performing groups. Particularly, *upāsikā* (nuns) and *gharāvāsa* (lay people), there were three persons; *Upāsikā* Yani Siriwohan, Khunkru (teacher) Tritha Niamkham and Khun Chaloi Suksombat. Now, *Upāsikā* Somchit Chinthanom also received this knowledge in order to work as the head of the leader for performing *vijjā*.

**[Page: 52]**

- its black *dhātudhammas*. Yet, it makes them to be invisible. So, we do not keep performing *vijjā* for solving [the black *dhātudhamma*] due to such misunderstanding and unawareness.

In the fourth step, it will send its *vijjās* again; *yuet*, *yai yon* and *witthayu* (N/D) and *āyatana*.

**The method for solving *vijjās* of the black lineage:**

When you [the meditator] want to see its *vijjās*, you have to perform [these *vijjās*]; *to*<sup>770</sup> of *waen*<sup>771</sup>, *klong*<sup>772</sup>, *ñāṇa*<sup>773</sup> and also the connections of all colours, all lines, all bodies, all members and all lineages. Then, [you have to] perform the multiplying [of the bodies from the crudest to the most refined status] to be many classes<sup>774</sup>. Count the age of the human, *dibba*, brahma, *arūpabrahma*, *dhammakāya*, *kappa* (aeon), *mahākappa* (great aeon), *asamkhaya*, *dhātu* and *pāramī*. Enter into the enlightenment of the Buddha in the

<sup>770</sup> Connections (ต่อ *to*).

<sup>771</sup> Lens (แว่น *wean*).

<sup>772</sup> Scope (ก้อง *klong*).

<sup>773</sup> Cognition (ญาณ *yan*).

<sup>774</sup> Classes (ชั้น *chonchan*).



past, the present and in the future. After this you will see its original *vijjā* (black lineage) that it has performed in the past, the present and [for] the future in the uncountable life times, in *sattaloka*, *khandhaloka*, *ākāsaloka*, *sep*<sup>775</sup>, *phopsam*, *lokan*, *prasat*<sup>776</sup>, *khrueng* of *dhātudhamma*, *khet-that*<sup>777</sup> and *ket-tham*<sup>778</sup>.

No matter, how many [of them] you have seen. Calculate<sup>779</sup>[or take] them all into the centre of the special *mnk*. Thereafter perform the multiplying of the bodies, *dhātudhamma*. Eliminate the body which is the cause of these nineteen *vijjās*; *sut*, *mot*, *maimi*, *wang*, *plao*, *dap*, *lap*, *hai*, *sun*, *sinchuea*, *mailueaset*, *loiang*, *penyu*, *prasat*, *hetrot*, *hetchat*, *hetai*, *hetkaet*, *het-kaet-got* (N/D). [Perform this as the classes of] *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *chongthanon*, *phitsadan*, *patihan* and *thapthawi*. Perform these in the forward and reverse order repeatedly. [Perform] *son*, *sap*, *thapthawi* from the crudest to the most refined status until the ages and *pāramī* [of *dhātudhamma*] are uncountable. Perform these in all colours, all lines, all bodies, all members and all lineages in order to distill [our] *dhātudhammas* to be pure and clear. Turn its *dhātudhammas* to be under our governance.

[Page: 53]

[No page: 53]

[Page: 54]

## EXTRAORDINARY CLEANING OF *DHĀTU-DHAMMA*

[Continue part]

---

<sup>775</sup> Safe. (เซฟ *sep*).

<sup>776</sup> Abode (ปรุสทา *prasat*).

<sup>777</sup> The *dhātu* area (เขตธาตุ *khetthat*).

<sup>778</sup> The *dhamma* area (เขตธรรม *khettham*).

<sup>779</sup> Calculate (คำนวณ *khamnuan*).

The performance of *vijjās* by using the *khruelang samret*

Original birth of *dhātudhamma*

The *phopsam*

Mechanisms

*Tipiṭaka*

The world in the body

Bodies of the sets of *thao* and *chut*

The performance of *witcha pen* (living *vijjā*) without discontinuance<sup>780</sup>

Original *dhātu* of the human

Right and Mightiness

Safe and Path

Extraordinary *dhātudhamma*

The realms

[Page: 55]

### The performance of *vijjās* by using the *khruelang samret*

Establish *pmg* which has the same size as the sun or the moon inside *mnk*. Keep [the spheres of] seeing, memory, thought and cognition to stand still at the birth centre of the sphere, it will then be as clear as a mirror. [The meditator should] see the mechanism spinning in order to make the *pmg* possible.

That is, *pmg* is arisen because the compounding of a type of *dhātudhamma*. It is the spinning machine which raises the [*pmg*] sphere at the centre of its original birth. The number of *khruelang chaks* which are called ‘*huachai khruelang*’<sup>781</sup> is uncountable. Each one has its own controllers<sup>782</sup> or conductors<sup>783</sup> in an uncountable number. Take the *mnk*

<sup>780</sup> The performance of *witcha pen* (living *vijjā*) without discontinuance (ทำวิชาเป็นไม่ขาดสาย *tham witcha pen mai khat sai*).

<sup>781</sup> Heart mechanisms (หัวใจเครื่อง *huachai khruelang*).

<sup>782</sup> Controller (ผู้บังคับเครื่อง *phu-bang-khap-khruelang*).

to take *khruengchak* deep within the most refined *sai* [centre] of controllers of *khrueng*. Then, operate *khrueng* by yourself. Control it to spin as fast as you wish. Establish the clearer *pmg*. When you want it to be clearer; increase the speed of the *khrueng* spinning it to a thousand or ten thousand revolutions per second. The clearness of the sphere will increase consequently.

The method for solving the unclear *pmg* is to use the [special] *mnk* to control *khrueng* [inside the sphere] itself. Cause *khrueng* to increase its speed until it spins in the countless revolutions per second. Consequently, the sphere will be clearer and brighter due to the speed of *khrueng* spinning.

1) While you investigate inside *khruengs*, you see *dhātudhamma* which controls *khrueng* in the body is black. It is *khrueng* and the sphere of the black lineage. Use [the special] *mnk* to perform [*vijjās*]: *lalai, salak, lap, reboet* to eliminate *dhātudhamma* of the black lineage completely. If it is the real *dhātudhamma* of the white lineage, [the meditator should then] keep it. So the *khrueng* and sphere will become the real *khrueng* and the sphere of the white lineage.

**[Page: 56]**

2) After operating *khrueng* for raising the sphere, [the meditator] then operates *khrueng chak* compounded by *dhātudhamma* to be the *dbk*. That is, the *dbk* is arisen due to the compounding of a type of *dhātudhamma*. It is *khrueng chak* raising the *dbk*. When [the meditator] wants the *dbk* to be clearer, take the special *mnk* to get inside and control *khrueng chak* to spin faster as mentioned in the first topic above. The hearts of *khrueng chaks* and its controllers overlap inside [*khrueng chak*] similarly in the countless number from the crudest to the most refined status as mentioned previously. [Also *khruengs*] that will be mentioned ahead have [the same system].

---

<sup>783</sup> Conductors (ผู้เดินเครื่อง *phu-doen-khrueng*).

3) Operate *khruelang chak* to raise *pmg* inside the *dbk*. Send *khruelang* inside in order to cause the sphere to be clearer as mentioned above. Operate *khruelang chak* inside the *rup*. Take the *mnk* to operate *khruelang chak* in order to cause the body clearer. Operate *khruelang chak* to raise *pmg* inside the *rup*. Operate *khruelang* to cause the sphere to be clearer. Control *khruelang* to increase its spinning speed endlessly until *dhammakāya* arises. Send the *mnk* inside *khruelang chak* and control it to spin faster endlessly until *dhammakāya* is purer and clearer than a diamond or the mirror. Perform this further by following the topic 1-2 above inside all bodies from the crudest to the most refined status.

The performance of this *vijjā* is called ‘performing of *vijjā* with *khruelang samret*’. This is the same as the mechanism used in the world to do any kind of work. That is, *dhātudhammas* are compounded as the machine [*khruelang chak*]. This is why sometimes the body is called ‘*sarīrayanta* (bodily machine)’. As the Pali text says that ‘*saīrayantaṃ catucakkaṃ navadavāraṃ khamanīyaṃ te bhikkhu*’ as example. The *sun* [centre] of the heart of *khruelang* and the centre of the controller of *khruelang chak*, are all overlapped and multiplied-

**[Page: 57]**

-in the centre of the centre deeper and deeper without withdrawal, the age of their *dhātu* and *pāramī* is uncountable. They can be counted from the crude to the refined status endlessly. [Their overlapping can be counted as the layers of] *thao, chut, chan, ton, phak, phuet* more and more. It is *pen-rop, pen-tham-ngan, pen-truat-ngan, pen-adit, anakhot, putchuban* (N/D) to all become one body. [The meditator should then] multiply the body inside all colours, all lines, all bodies, all members, all lineages of the white, the grey and the black lineages and the small, big, hidden and revealed realms.

.....

**[Page: 58]**

### The Original Birth of *Dhātudhamma*

The original birth of [*dhātudhamma* of] the *arup* is the little clean and clear spherical spot.

Inside this original birth is *dhātudhamma* of *maggapaññā*. *Avijjānusaya* warps it as the outer layer.

Its second layer, which is *dhātudhamma* of *maggacitta*, spherically wraps [the previous layer]. *Kāmarāgānusaya* warps it as the outer layer.

Its third layer, which is *dhātudhamma* of *pathamamagga*, spherically wraps [the previous layer]. *Paṭighānusaya* wraps it as the outer layer.

[The meditator] uses the [special] *mnk* to fully perform *vijjās* of *son*, *sap* and *thapthawi*. Then, enter inside for controlling *khrueng*, which produces *avijjānusaya*, to work oppositely. This will cause it [*avijjānusaya* sphere] to release the wrapping of *maggapaññā*. Thereafter, *maggapaññā* will be clear and pure. It will enlarge its size as the full moon. In this day, the black cloud does not block its radiance. Thereafter, [the meditator] makes *maggapaññā* to be clear and bigger and takes the [special] *mnk* to operate *khrueng* of *kāmarāgānusaya* to work oppositely. Due to this, it will be released from *maggacitta* similarly. So, *maggacitta* will be clear and pure. Its size will then be able to enlarge as big as [the meditator] wishes. Then operate *khrueng* to cause *maggacitta* to be clear and bigger. Take the [special] *mnk* to fully perform [*vijjā*] of *thapthawi*, enter inside to control *khrueng* of *paṭighānusaya* and cause it to work oppositely. Then it will release the wrapping of *pathamamagga*. *Pathamamagga* will be clear and enlarge consequently.

[Page: 59]

*Dhammakāya*, *pathamamagga*, *maggacitta*, *maggapaññā* released from [the wrapping of] the three *anusayas*; *kāmarāgānusaya*, *paṭighānusaya* and *avijjānusaya* as mentioned are the body of *dhamma*. It is the gathering of the *dhammas*. That is:

*Pathamamagga* is the real flesh and skin fully distilled from *vinayapiṭaka*.

*Maggacitta* is the real flesh and skin fully distilled from *suttantapiṭaka*.

*Maggapaññā* is the flesh meat and skin fully distilled from *abhidhammapīṭaka*.

This is called ‘*dhammakāya*’ because the flesh and the heart are *pathamamagga*. The *citta* sphere is *maggacitta*. The *viññāṇa* sphere is *maggapaññā*. [The meditator] then operates *khrueng* to cause *dhammakāya* to be clear and bigger. All *khruengs* are overlapped, shuffled and multiplied inside the heart of *khrueng*. Inside the hearts of deeper *khruengs*, each has its own the controller or the operator of the *khrueng*. [They] exist inside the hearts of all *khruengs*. In deeper status, they will be more refined. They abide within each other in the infinite layers. When [the meditator] understands [the structure] in the *arup*; [the structure] inside other bodies are the same. That is:

The original births of [*dhātudhamma*] of the *rūpabrahma* bodies of the sixteen [*rūpabrahma*] levels are:

In the inner layer of the original birth is *adhipaññā* which is spherically wrapped by *moha* [delusion] as the outer layer.

The second layer is *adhicitta* spherically wrapping [the previous layer]. It is wrapped by *rāga* [lust] as the outer layer.

**[Page: 60]**

The third layer is *adhisīla* spherically wrapping [the previous layer]. It is wrapped by *dosa* [anger] as its outer layer.

Then, [the meditator] uses the [special] *mnk* to fully perform [vijjās of] *son*, *sap* and *thapthawi*. Enter inside [the original birth] for controlling *khruengs* of *dosa*, *rāga* and *moha* to work oppositely. Due to this, they will be released from *adhisīla*, *adhicitta* and *adhipaññā*. Make *adhisīla*, *adhicitta* and *adhipaññā* to be clear and bigger. Operate *khruengs* for making *adhisīla*, *adhicitta* and *adhipaññā* to be clear and bigger as mentioned above.

[Inside] the original birth of [*dhātudhamma* of] the *dbk*, [the meditator must] operate *khruengs* in the same way.

In the inner layer of the original birth is *paññā* which is spherically wrapped by *moha* as its outer layer.

The second layer is *samādhi* spherically wrapping [the previous layer]. It is wrapped by *lobha* as its outer layer.

Its third layer is *sīla* spherically wrapping [the previous layer]. It is wrapped by *dosa* as its outer layer.

[The meditator then] uses the [special] *mnk* to fully perform [vijjās of] *son*, *sap* and *thapthawi*. Enter inside [the original birth] for controlling *khruengs* of *dosa*, *lobha* and *moha* to work oppositely. Due to this, they will be released from *sīla*, *samādhi* and *paññā*. Make *sīla*, *samādhi* and *paññā* to be clear and bigger. Operate *khruengs* for making *sīla*, *samādhi* and *paññā* to be clear and bigger as mentioned above.

The original birth of the *mnk*, [the meditator must] operate *khruengs* in the same way.

In the inner layer of the original birth is *bhāvanā* which is spherically wrapped by *miccādiṭṭhi* as its outer layer.

**[Page: 61]**

The second layer is *sīla* spherically wrapping [the previous layer]. It is wrapped by *byāpāda* as its outer layer.

Its third layer is *dāna* spherically wrapping [the previous layer]. It is wrapped by *abhijjhā* as its outer layer.

[The meditator then] uses the [special] *mnk* to fully perform [vijjās of] *son*, *sap* and *thapthawi*. Enter inside the heart of *khruelang* and control *khruengs* of *abhijjhā*, *byāpāda* and *miccādiṭṭhi* to work oppositely. Due to this, they will be released from *dāna*, *sīla* and *bhāvanā*. Make *dāna*, *sīla* and *bhāvanā* to be clear and bigger. Operate *khruengs* of *sīla*, *samādhi* and *paññā* to work faster and more powerfully. They will then be clear and bigger as mentioned above.

The practice mentioned is called ‘the operating of *khruengs* from the refined to the crude status.’ That is, operate *khruengs* of *pathamamagga*, *maggacitta*, *maggapaññā* of *dhammakāya* down to *khruengs* of *dāna*, *sīla* and *bhāvanā* of the *mnk*.

After this, the method for operating *khruengs* from the crude to the refined status will be mentioned. This method is not too different from the previous method. The method is to operate *khruengs* of the *mnk*, the *dbk*, the *rup*, the *arup* and *dhammakāya*. Operate one [body] at a time from the crude to the most refined body. Operate *khruengs* from the crude body to the most refined body as mentioned. That is:

**Operating of *khruengs* from the bad part-the good part**

The bad part refers to [the spheres of] *abhijjhā*, *byāpāda*, *miccādiṭṭhi* , *lobha*, *dosa*-



**[Page: 62]**

-*moha*, *rāga*, *dosa*, *moha*, *kāmarāgānusaya*, *paṭighānusaya* and *avijjānusaya*. Release them all from the good part.

The good part refers to [the spheres of] *dāna*, *sīla*, *bhāvanā*, *sīla*, *samādhi*, *paññā*, *adhisīla*, *adhicitta*, *adhipaññā*, *pathamamagga*, *maggacitta* and *maggapaññā*. Operate *khruangs* in the good part to cause all [kinds of spheres] of the good part to be clear and bigger as the flowers escape from wrapping and to be blossomed.

.....

**[Page: 63]*****Phopsam***

The *phopsam* are; *kāmabhava*, *rūpabhava* and *arūpabhava*.

*Kāmabhava* is the realm for the beings that are still involved with the sensual pleasure (Pali: *kāma*). [It contains many sub-realms] such as the *dibba* realm, human realm and *apāyabhūmi* (unhappy existence); *peta* (hungry ghost), *asurakāya* (demon), hell and animal.

*Rūpabhava* is the realm for the *rūpabrahma* beings living in the sixteen levels [of the *rūpabrahma* realm].

*Arūpabhava* is the realm for the *arūpabrahma* beings living in four levels [of the *arūpabrahma* realm].

[The meditator] investigates the human realm. Start by seeing Mount Sumeru and four major continents. See the way of life of the people in these continents. See then the edge

of the universe and see the water in the four great oceans. After seeing all conditions [or the nature] of the human realm, [the meditator should] see the six levels of the heavens. See the *dibba* wealth of the heavenly beings, ask them that what kind of merit or good deed that cause them to obtain such and such *dibba* wealth? Then, investigate the sixteen levels of *rūpabrahma* by taking [your] seeing, memory, thought and cognition to overlap with the seeing, memory, thought and cognition of the *rūpabrahma* being. Ask the good deeds of the beings in the *phopsam* which type of merit or good deed did they perform and then investigate their nature. Investigate the small *khruelang chaks* operating throughout the *mnk*. Investigate *khruelang chak* in the centre of the original birth of *dhātudhamma* of the *mnk* and then investigate the bigger *khruelang chaks* inside. [The deeper one will be] older and more refined. The principle of *vijjā* for cleaning *dhātudhamma*, the bigger things [*dhātudhammas*] always abide in the smaller things [*dhātudhammas*]. This is similar to the space which is the refined matter [and large] is able to exist inside very small matters such as a chapel, building or houses etc. Yet the worldly matters are opposite. That is, the smaller matters always abide in the bigger matters always. Each *khruelang chak* has its own heart. In the heart of *khruelang chak*-

**[Page: 64]**

-, there is the controller of *khruelang chak*. Within the heart of the controller of *khruelang chak* is *khruelang chak* again. Within the heart of such *khruelang chak* is the controller of the heart of *khruelang chak* again and again. The inner one is more refined. There are the inner *khruelang chaks* and the controllers of the heart of *khruelang chak*] from the crudest to the most refined status. See *khruelang chak* which it [black lineage] operates and controls high-profoundly at the centre of the original birth. Then, see the smaller [or sub-] *khruelangs* inside the bigger *khruelang chak* which spread throughout the body. All have their own controllers of *khruelang* abiding inside the heart of *khruelang*. If the controller is black, it will operate *khruelang* for inserting badness and illness into *khruelang* in order to force the human to receive the sufferings. If the controller is white, it will operate *khruelang* for inserting goodness and happiness into *khruelang* in order to give happiness

for the human. *Khrueangs* inside each human are the small [or sub-] *khrueang* of the major *khrueang* of the human realm. That is, at the centre of the human realm is the major *khrueang*. This major *khrueang* controls the small [or its sub-] *khrueangs* inside each human being. If the human performs bad deeds, this is due to the black lineage controlling his *khrueangs*. If the human performs the good deeds, this is due to the white lineage controlling his *khrueangs*. If the human performs the neither good nor bad deed, this is due to the grey lineage controlling his *khrueangs*. [The human action] depends on these lineages. The one which one is more refined; it will control *khrueangs* first.

Each god (*deva*) of the six heavens has its own operating *khrueangs* and the controllers as same as inside the human. There is the major *khrueang* of the six levels of *kāmabhava* (or six heavens). It abides in *sai* [centre] of the original birth of the *kāmabhava* realm. It controls all smaller *khrueangs*. Both of the major and sub-*khrueang* in the bodies of humans and gods of all six heavens, if the controllers of all *khrueangs* in the most refined *sai* [centre] belong to the black lineage; the black will force [the human] to perform the bad deeds in order to obtain the impurities (*kilesas*). If they belong to the white lineage, the white will force to [the human] to perform the good deeds such as *sīla*, *samādhi*, *paññā* and all good deeds of the white.

**[Page: 65]**

In the sixteen realms of *rūpabrahma* and the four realms of *arūpabrahma*, each has the major and the sub-*khrueangs* similarly. There are the controllers of the major and the sub-*khrueangs* as in the realms of the human. The difference is that in the five *suddhāvāsas* (the five pure abodes in the form sphere where the Non-returners are reborn), *khrueang* is supra mundane. *Khrueangs* and the controllers are in the levels of the non-returner [*skds*], the noble one who has eradicated the low levels of *saṃyojanas* (the fetters that bind man to the round of rebirth). They are *sakkāyadiṭṭhi* (false view of individuality), *vicikicchā* (doubt), *sīlabataprāmāsa* (adherence to rules), *paṭigha* (repulsion) and *kāmarāga* (sensual lust). Their *khrueangs* are not similar to *khrueangs* of the ordinary or worldly man (*puthujjana*).

Inside the *phopsam*, there is the great [or largest] *khruelang* existing in *sai* of the centre of the *phopsam*. It is the president of all *khruelangs* inside the *phopsam*. This *khruelang* operates to control all other smaller *khruelang* [or sub-*khruelangs*] throughout the *phopsam*. It is similar to the radio wave [controllers]. When the major radio transmitter is turned on, [it will] send the radio wave to the other radio receivers.

### ***Apāyabhūmi* (unhappy realms)**

[The meditator should] go to *apāyabhūmi* to see the characteristics of *asurakāya* (demon) and *peta* (hungry ghost) as well as their abodes (particularly) located in the human realm. Yet, they are hidden. So, the human eye cannot see them. Take the [special] *mnk* to deeply investigate inside *sai* of the original birth of their bodies. Enter inside to see their *khruelang chaks* controlled by the black side. They cause the beings to be *asurakāya* (demon) and *peta* (hungry ghost). It [the black] inserts *pāpa* (evil element) into *khruelang chak* and cause it runs inside *khruelang chak*. This is the same as when the electricity runs through the wiring. It runs [inside *khruelang*] to be *sapsan*, *aoep*, *aap*, *suem*, *sap*, *pon*, *pen*, *suam*, *son* and *roisai* throughout the body of *asurakāya* and *peta*. This causes them to completely receive the suffering and to be incinerated by the [hell] fire because of *pāpa* (demerit element) that the black sends into such *khruelang chaks*. The hell beings-  
P.S. There are *khruelang chaks* and the controllers of *khruelang chaks* of the noble ones from the levels of *stds* to *arahant* [for each human]. It depends on the levels that each individual has attained.

### **[Page: 66]**

-and animals, the black also operate their *khruelangs* of controlling and sends *pāpa* to run according to such *khruelang chaks*. This is similarly *khruelang chak* of *asurakāya* [demon] and the *peta* [hungry ghost]. However, the strength of *pāpa* [of *asurakāya* and *peta*] is lighter than [*pāpa* of hell beings]. For the human, if they are suffering, this means the black is controlling *khruelangs*. It operates *khruelang* to send *pāpa* to run as the wave

within *khruengs*. If they are happy, this means the white is controlling *khruengs*. It operates *khruengs* to send the merit] to run within *khruengs*. This is similar to the electricity that runs inside the electric wiring. When the human is neither happy nor suffering, the middle [grey] is controlling *khruengs*. It operates *khruengs* to send neither the happiness nor suffering [element] to run within *khruengs*. So, humans feel neither happy nor suffering.

Eight major hells are:

<i>Sañjīvaniraya</i>	(Hell of constant repetition)
<i>Kālasūtaniraya</i>	(Hell of black wire)
<i>Samgātaniraya</i>	(Hell of stone slabs)
<i>Roruvaniraya</i>	(Hell of lamentation)
<i>Mahāroruvaniraya</i>	(Hell of great lamentation)
<i>Tāpaniraya</i>	(Hell of scorching heat)
<i>Mahātāpaniraya</i>	(Hell of fiercely scorching heat)
<i>Avecīmahāniraya</i>	(Hell without interruption)

Each of these eight major hells has *ussada* [sub-hells] or satellite hells surrounding them, four at each position of the four compass point directions, sixteen per hell level, being one hundred and twenty eight in total. Each of these (sub-hells) or satellite hells in the four directions are surrounded by ten *yamaloka* hells or (pergatory hells) at each compass point direction, forty per hell level, being three hundred and twenty in total. So including the eight major hells and sub-hells, there are a total of four hundred and fifty six hells.

The black controls *khruengs* of the hell beings. It operates *khrueng* to be the hell beings and inserts *pāpa* inside. It then operates *khruengs* for sending the *pāpa* wave-

**[Page: 67]**

-, sometimes, [it is sent] heavily and sometimes, [it is sent] lightly. This depends on the levels of *dukkhavedanā* (suffering feeling). Yet it circulates continuously. When [the meditator] uses the *mnk* to deeply investigate and control the *khruelang* to stop; the hell beings will be released from all the sufferings. Then, operate *khruelang* of the white for fully inserting the merit into the original merit centre. Operate *khruelang* of seeing, memory, thought and cognition for sending the hell beings to be reborn in anywhere. [Yet], [the merit] must be inserted into *sun* of our *dhammakāya* first. It is then inserted into *sun* of the *nibbāna*, the small realms and large realms. Operate *khruelangs* of *thapthawi*, *chongthanon*, *phitsadan*, *patihan* and multiply [these practices] without withdrawing from the crudest to the most refined status. Turn [the black] *dhātu* and *dhamma* [of the hell being] to be [the *dhātudhamma* of] the white. Distill *dhātudhamma* to be clean and clear. Perform *vijjās* of *chueam*, *soem* and *klan* on such *dhātudhamma* to be well pure. Send it [the hell being] to be reborn anywhere as the [meditator] wishes. Take the spheres of seeing, memory, thought and cognition to overlap inside [the spheres of] seeing, memory, thought and cognition of the hell being. Ask such being that how does it feel? What they did in their past? [The meditator can ask] any kind of questions regarding their past incidents. If [the meditator] wants to see *khruelang chak* that the black operates; [he has to] take the *mnk* to enter into the heart of *khruelang chak* located at the centre of the original birth of such each being. Then, investigate deeper without withdrawing.

**Administration of *Dhātudhamma* inside the *Phopsam*:**

The method for seeing *khruelang penyu*<sup>784</sup> of the human beings, the *dibba* being (or *devatā*), the *rup* being, the *arup* being and *dhammakāya* is to enter the centre of such body [first]. Then, [the meditator] will see *khruelangs* from the major *khruelang* of the small realm to the smaller (or sub-*khruelang*). They work connectedly as the links of the chain. *Khruelangs* are operating to maintain all organs throughout the body. All bodies

---

<sup>784</sup> The machine of existence (เครื่องเป็นอยู่ *khruelang penyu*).

have their own particular *khruelang*, one for each. The beginning major *khruelang*<sup>785</sup> is in the centre of the small realm. The ended-*khruelangs* exit in all organs throughout the body. This [system] is the same inside all bodies from-

**[Page: 68]**

-the *mnk* to *dhammakāya*. Ordinarily the black is the operator of the machines of existence. When the white is more refined [than the black], it turns *khruelang pen yu* to work positively. It then demolishes and destroys *khruelangs* of the black. [The white] then perform *vijjā* to reassemble and compound the new *khruelang* of the white. [The meditator should] always perform *vijjā* for solving, demolishing and destroying *khruelang* of the black. He should continuously keep assembling [or establishing] the new *khruelangs* of the white from the major *khruelang* in the centre of the small realm to *khruelang* of the *lokan* hell. The white always restores *khruelangs* of existence. The black inserts its wealth into *khruelang* and operates *khruelang* to force [its wealth] into the original birth of such body. [This causes the original birth of the body] to be *aoep, aap, suem, sap, pon, pen, suam, son, roisai* with its [impermanent] wealth and good qualifications such as luck, position, admirableness, happiness, wealth, being the wise, intelligence, knowledgeable and academic and other positive qualities. These are called ‘the wealth’ [*sampatti*]. *Guṇasampattis* (the benefits of the wealth or qualifications) are the body and mental happiness. They are the results of such wealth. [The black] operates *khruelang* for making the possibility of such wealth. It is under the administration of the black. The black is able to turn its wealth and qualifications as mentioned to produce the negative results anytime. It is dissimilar to the wealth [and qualifications] of the white. They have no harms. It produces the positive and prosperous results only. It cannot be changed into the negative ways. The white controls and operates *khruelangs* [of the black] to work oppositely. It will release [the original birth] from the controlling *khruelang* of the black. It will demolish and completely destroy the black’s *khruelang* without any remainder. It will then reassemble *khruelang* of the white again. It will control and operate

---

<sup>785</sup> The beginning major *khruelang* (ต้นเครื่องใหญ่ *ton khruelang yai*).

*khruelang* itself. It will take the good side only. It will operate *khruelang* for inserting the wealth, *guṇasampatti* and the holy merits-

**[Page: 69]**

-, [and perform this by using *vijjās* of] *thapthawi*, *chongthanon*, *phitsadan* and *patihan*. Multiply [this performance] without withdrawing until the age of *dhātu* and *pāramī* is uncountable. Perform this repeatedly. Perform this in all levels of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *chongthanon*, *phitsadan*, *patihan* and *thapthawi* without withdrawing. Perform this repeatedly inside all bodies from bodies of the human to [the bodies of] *dhammakāya*. Consequently, all bodies will be full of wealth (*sampatti*), qualifications (*guṇasampatti*) and holy merits. *Khruelangs* of the black which are *kilesas* [and] its [impermanent] wealth will be immediately destroyed. These *kilesas* are; *abhijjhā*, *byāpāda*, *miccādiṭṭhi* , *Lobha*, *dosa*, *moha*, *rāga*, *dosa*, *moha*, *kāmarāgānusaya*, *paṭighānusaya* and *avijjānusaya*.

The wealth of the white lineage refer to *dāna*, *sīla*, *bhāvanā*, *sīla*, *samādhi*, *paññā*, *adhisīla*, *adhicitta*, *adhipaññā*, *pathamamagga*, *maggacitta*, *maggapaññā*, *gtds*, *stds*, *skds*, *angds*, *ahtds*, the enlightened [body] of the Buddha, the entering to *nirodha* and the enlightenment in *nirodha*. These are the wealth (*sampatti*), qualification (*guṇasampatti*) and holy merits of the white. The white will make them to be more and more until the age of *dhātu* and the *pāramī* is uncountable for each type of body from the *mnk* to *dhammakāya*. This includes the all the crudest to the most refined status of all bodies.

In all four levels of *apāyabhūmi* (unhappy realms); *peta*, *asurakāya*, animal and hells including the major hells, the sub-hells and the *lokan* hell; all have their own *khruelangs*. That is, the black controls their *khruelang* to work according its badness or its [black] *tipiṭakas*; *abhijjhā*, *byāpāda*, *miccādiṭṭhi* , *lobha*, *dosa*, *moha*, *rāga*, *dosa*, *moha*, *kāmarāgānusaya*, *paṭighānusaya* and *avijjānusaya*. It operates *khruelangs* to insert these



*pāpas*. At the appropriate time, *sun* [centre] of *pāpa* will pull the beings to take birth in the hells or in the unhappy realms. Thereafter, it will insert *pāpa* into-

**[Page: 70]**

-*khrueng* [of the beings] and operate it to put the suffering, which is the result of *pāpas*, into the original birth of beings in the unhappy realms. This causes them to receive their suffering. [This causes their mind to be] *aoep, aap, suem, sap, pon, pen, suam, son* and *roisai* [See their definitions above]. The sufferings will run throughout the body of such beings. They consequently receive their sufferings until [the results of *pāpas*] are inactive. If the degree of *pāpa* is high; it will cause the spinning speed of *khrueng* to be very fast and heavy. If the degree of *pāpa* is low; the spinning speed is slow. When the sufferings of the being is about to be finished; the white will enter inside *khruengs* and control it to spin in the right circulation. Then, the beings are freed from the suffering [in the hells].

**The Method for Helping the Hell Beings:**

The method for helping the hell beings to be released their sufferings is for [the meditator] to take the [refined] *mnk* of [such hell being] to multiply with the *mnk* and the body of the Buddha of all small and big realms. Distill it to be clear. Insert it into the primordial *dhātu* of the human and the primordial *dhātu* of *nibbāna*. Operate all *khruengs* to control *khruengs* of the black from the beginning to the final *khrueng*. Force them to work oppositely and stop all *khruengs*. Execute and destroy all *khruengs* of the black. Perform *vijjās* for assembling the new *khruengs* of the white. Enter inside to operate *khruengs*. Control *khruengs* to spin in circulation to the right. This is the spinning direction of the white. Insert the wealth (*sampatti*), qualification (*guṇasampatti*) and holy merits. Perform *vijjās* of *thapthawi, chongthanon, phitsadan, patihan* and multiply [these *vijjās*] without withdrawing. Count [the multiplication as the classes of] *thao, chut, chan, ton, phak, phuet* until the age of *dhātu* and *pāramī* is uncountable, until [this performance] becomes multi classes. Count it as one *chongthanon, phitsadan,*

*patihan* and multiply [these *vijjās*] without withdrawing. Perform this from the crudest to the most refined status. The being in the hells or in the *apāya* realms will-

**[Page: 71]**

-be released from suffering because its bodies are full of the holy merits. Afterwards, operate *khruengs* for setting up the spheres of *pathamamagga*, *maggacitta*, *maggapaññā*, *gds*, *stds*, *skds*, *angds*, *ahtds*, the enlightened [body] to be the Buddha by entering *nirodha* and the enlightenment in *nirodha* inside all being's bodies released from the hell or the *apāya* realms. This causes [the hell being body] to be [the refined] *mnk*. Send it to listen to the sermon of Gotama Buddha who is the owner of the religion. When it has listened to the sermon of the Buddha; the being will achieve the paths and the fruitions of *nibbāna* and obtain the wealth of human, heaven and *nibbāna* etc.

**[Page: 72]**

**Mechanism (*Khrueang*)**

*Khrueangs* of the human:

*Khrueangs* of the human existing inside the original birth are:

The outer layer is *khruengs* of seeing, memory, thought and cognition.

The second layer inside [the previous layer] is *khruengs* controlling the body, speech and mind. They exist in the heart of the first layer.

The third layer deeper is *khruengs* controlling *ākāsaloka*, *khandhaloka* and *sattaloka*. They exist in the heart of the previous layer.

The fourth layer is *khruelang* controlling of the *kāma* realm. The black inserts *kāma* into the *khruelang* and operate it to insert *kāma* into the original birth of the beings. This

causes *kāma* to be *aoep, aap, suem, sap, pon, pen, suam, son* and *roisai* throughout the body of the being in the *kāma* realm. The being will be *aoep* and *aoep, aap, suem, sap, pon, pen, suam, son* and *roisai* with the flavour of *kāma*. This *khruelang* exists in the heart of the third layer.

The fifth layer is *khruelang* controlling the sixteen levels of *rūpabrahma*. The black inserts the five conditions of *jhāna* into *khruelang* and operate it to insert *jhāna* into the original birth of *rūpabrahma*. Then it operates *khruelang* to cause the conditions of *jhāna* to be *aoep, aap, suem, sap, pon, pen, suam, son* and *roisai*. This causes *rūpabrahma* beings to be happy with such conditions of *jhāna*. This *khruelang* exists in the heart of the previous layer.

*Khruelang* controlling *arūpabrahma* and *phranipphan* also abide in the same way as mentioned. If it is *arūpabrahma*-

### [Page: 73]

-, *arūpajhāna* is inserted into the controlling *khruelang*. If it is the Buddha in *nibbāna*, the *nirodha* is inserted into the controlling *khruelang*. *Khruelang* then is operated as mentioned.

This is the short explanation of *khruelangs* as an example. It can be much more interpreted according to the wisdom [of practitioners]. Yet in the deeper layers, there are both *khruelang* and the controller of *khruelang*.

### ***Khruelang of animals***

Each *khruelang* of animals has its own different *khruelangs*. For example, inside the *mnk* are:

*Khruelang* in the original birth of human.

*Khrueang* of *ākāsaloka*, *khandhaloka*, *sattaloka* and the human world overlap inside the heart of *khrueang* of the human that is mentioned in the first topic.

*Khrueang* abides at the centre of the realm of human. It overlaps in the heart of *khrueang* in the second topic.

All worlds have three *khrueangs* similarly in all levels or realms; hells, heavens and *āyatananibbāna*. Yet they connectedly work as the links of the chain. There is the main *khrueang* which is the gathering point of all *khrueangs*. If it is located in the centre of the small realm, it is the president of all *khrueangs* inside the small realm etc. All controllers of the *khrueang* ordinarily are the black. Yet, when the white has performed *vijjās* to be more refined [than *vijjās* of the black], it is able to enter *sai* [centre] [of *khrueangs*]. It then controls all *khrueangs* to be in the white side. If any side; [white, grey or black] is able to control *sai*, it will use its *tipītakas* to control the spheres of seeing, memory, thought and cognition, body, speech and mind of the world beings to work according to their mightiness (*amnat*) and right (*sitthi*). The holy merit or holy sin could be used depending on the side that takes control.

**[Page: 74]**

### **Controller of *khrueang*:**

[The concept of] the controller of *khrueang* [is that] if the black is more refined than [the white]; it will enter inside the most refined status of *sai* of *khrueang*. It will then control *khrueang* to work according to the black projects. If the white is more refined; it will enter inside the most refined status of *sai* of *khrueang*. It will then control *khrueang* to work according to the white projects. This occurs similarly in all *khrueangs*. No matter, if it is a major or the sub-*khrueang*. The six levels of the heaven have nearly the same height, 42,000 *yojana* for each level. The twenty levels of Brahmans have nearly the same height also. Each level is 5, 550, 000 *yojana* high. The vertical distance from the

edge of the *avecī* hell to the bottom edge of the *nevasaññānāsaññāyatana arūpabrahma* realm is slightly 111 million *yojana* or a bit less than 111 million *yojana*. This is measured by the reduced scale of the black. If it is measured by referring to its full size, it is larger than this 100 times. There are three classes; low (Pali: *hīna* ), middle (Pali: *majjhimā*) and high (Pali: *paṇīta*) of *āyatananibbāna*, the *phopsam* and the *lokan* hell. Phranipphan in the same *āyatana* are categorized into three classes according to their levels of *pāramī* of *dhātu*; high, medium and low. The Brahman beings of the twenty levels, in each level, are categorised according to the types of *jhāna*; low, middle and profound. The humans are categorised by living standards; low, middle and high. The hell beings are categorised by the types of suffering (Pali: *dukkhavedanā*) that they receive; low, middle and high.

*Āyatananibbāna* is located higher than the *phopsam* three times [of the size of the *phopsam*]. *Lokan* is located lower than the *phopsam* three times [of the size of the *phopsam*]. The *dhammas* causing to be reborn as a human are *kāyakamma* (bodily action), *vacīkamma* (speech) and *manokamma* (mental action). *Phranipphan* inserts the ten *kammāpathas* (ten kinds of good deeds) into *khruēang* and operates *khruēang* to send it for taking birth. After [the meditator] has investigated *khruēangs* of the *phopsam*, he then should investigate *khruēangs* being operated in *āyatananibbāna* which is located at the top [of the sub-realm] as well as *khruēangs* of the *lokan* hell which is located at the bottom [of the sub-realm.]

**[Page: 75]**

### **Governor of *khruēang*:**

The governor of *khruēang* is the president in the centre of the realm as mentioned above. That is, the first *phranipphan* of this realm is the first governor. Later on, when the latter Buddhas; the second, third, fourth and fifth one etc. arise inside *āyatananibbāna*, the first Buddha will teach them *vijjās* in order to help him governing his realm. They are in the middle *dhātudhamma* because they are very powerful. All of the whites who are the

governors of all *khruengs* are the Buddhas. Yet if the black is able to profoundly enter into *sai*, it will operate *khrueng* to be *akusalā-dhamma* [evil *dhamma*]. Therefore, the human will act, speak and think in the bad ways. All of their actions are bad, sinful and cause sufferings. If the white is more refined, it is able to profoundly enter into *sai*. It will operate *khrueng* to be *kusalā-dhamma* [good *dhamma*]. Consequently, the human will act, speak and think in the good ways. All of their actions are good. This gives the result of happiness. *Khrueng* of the middle is *abyākatā-dhamma* [the neither good nor bad *dhamma*]. [If it controls *khrueng*], the human will act, speak and think with equanimity ways, neither good nor bad. It is neither good nor bad such as showing, eating, standing, sitting, lying down or going to the toilet etc. These activities are neither good nor bad. They are equanimity. It does not belong to either the good or the bad side.

### **The Method for Seeing and Operating *khrueng*:**

This method is the same as the method for seeing and operating *khrueng* of human as mentioned above. The difference is to operate *khrueng* in *āyatananibbāna*, [the white] takes *nirodha*, which is blissful, and operates [or inserts] the happiness into *sai* of *khrueng*. [It will then] operate *khrueng*. In the *lokan* hell, [the black] puts the serious demerit (*pāpa*) which is *miccādiṭṭhi* (wrong view) causing the suffering into [*khrueng*], and operates [or inserts]-

### **[Page: 76]**

- the suffering into *sai* of *khrueng*. [It will then] operate *khrueng* repeatedly. There are the major and the sub-*khrueng* in *āyatananibbāna* and the *lokan* hell. There are the white, grey and black lineages as the *khrueng* controller, as mentioned in *khruengs* of the human. The major *khruengs* which are the president of all *khruengs* in *āyatananibbāna*, the *phopsam* and in the *lokan* hell, they are the sub-*khruengs* of the biggest *khrueng*. [This *khrueng*] is the supreme president *khrueng*. [If the meditator wants to] see *khrueng*, he must see at the centre of this [sub] realm. *Khrueng* and its controller will then be seen. Operate this [supreme president] *khrueng* for controlling all

the other major or sub-*khruengs* in this small realm to work accordingly. [The structure of *khruengs*] is:

The supreme president *khrueng* is located at the centre of the *phopsam*. It exists inside the heart of *khrueng* in the second topic below.

The president *khruengs* which are located at the centre of the realm such as *āyatananibbāna*, the *phopsam* and the *lokan* hell, are the sub-*khruengs* of the supreme president *khrueng* mentioned in the first topic above. They exist inside the hearts of *khruengs* in the third topic below.

The major *khruengs* in the centre of the original birth of the world beings and the *lokan* beings are the sub-*khruengs* of the president *khruengs* mentioned in the second topic. They exist inside the hearts of *khruengs* mentioned in the fourth topic below.

The [smallest] sub-*khruengs* which exist throughout the body of the world beings are the sub- *khruengs* of the major *khruengs* in the centre of the original birth. They are:

*Khrueng* of memory exists in the heart of the seeing *khrueng*.

*Khrueng* of thought exists in the heart of the memory *khrueng*.

*Khrueng* of cognition exists in the heart of the thought *khrueng*.

**[Page: 77]**

*Khrueng* of the five *khandhas* exists in the heart of the cognition *khrueng*.

*Khrueng* of the twelve *āyatanas* exists in the heart of *khrueng* of the five *khandhas*.

*Khrueng* of the eighteen *dhātus* exists in the heart of *khrueng* of the twelve *āyatanas*.

*Khrueng* of the twenty-two *indriyas* exists in the heart of *khrueng* of the eighteen *dhātus*.

*Khrueang* of the four *ariyasaccas* exists in the heart of *khrueang* of the twenty-two *indriyas*.

*Khrueang* of *paṭiccasamuppāda* exists in the heart of *khrueang* of the four *ariyasaccas*.

*Khrueang* of *sīla* exists in the heart of *khrueang* of *paṭiccasamuppāda*.

*Khrueang* of *samādhi* exists in the heart of *khrueang* of *sīla*.

*Khrueang* of *paññā* exists in the heart of *khrueang* of *samādhi*.

### **The method for causing an individual person to perform the good deeds**

To change ourselves or the others to perform the good deeds which are; by avoiding bad actions in body, speech and mind, [the meditator] distills the [special] *mnk* to be clear and pure and sends it into the most refined *sai*. Enter inside and control *khrueang chak*. Operate it to work accordingly to his/her wish. That is, operate *khrueang* of the black which is in the bad or evil side to work slowly and oppositely. It is the same as the engine of the boat is forced to work slow or works in the opposite way. Consequently, it is delayed from reaching its destination. Then, operate *khrueang* of the white to work speedily and profoundly without withdrawing.

### **[Page: 78]**

Then, insert *dhammas* of the white; *dāna*, *sīla* and *bhāvanā* into the operating *khrueang*. They are the good *dhammas* for the *mnk*. Operate *khrueang* oppositely to knock *dhammas* of *akusalā* [the black] existing inside the *mnk* out of the spheres of seeing, memory, thought and cognition. Operate *khrueang* of the white repeatedly without withdrawing from the crudest to most refined status. Perform *vijjās* of *chongthanon*, *phitsadan*, *patihan* and *thapthawi*. [Multiply them] as the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*. Then, it will become the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* again. [Perform this] as the second, third and fourth class continuously and endlessly. It then becomes ‘living *vijjā*’. Perform this endlessly.

### **The method for checking the human**



When [the meditator] wants to check others as to what kind of person they are? [What are their habits?] Good or bad? Good mind or bad mind? Whether they be able to obtain the *pmg* or not? Use the [special] *mnk* to fully perform *vijjā* of *thapthawi*. Distill it to be clear and clean. Send it into the most refined *sai* inside the heart of *khruelang* of seeing, memory, thought and cognition of such person. Investigate inside *khruelang* of seeing, memory, thought and cognition as to ‘which side exactly this person is now, good or bad?’ If [the meditator] finds that the controller of his *khruelang* is the white, he is in the good side. If [the meditator] finds that the controller of his *khruelang* is the black, he is in the bad side. If [the meditator] finds that the controller of his *khruelang* is the neither good nor bad or the middle side, he is in the middle. Perform *vijjā* to change [the controller of *khruelang* of] that person to be in the white side. Force his *khruelang* causing him to perform good deeds afterwards. The body of the human is like a robot which can be controlled or led to any direction. This depends on which side; white, black or grey that operates *khruelang* and leads it.

### **The method for knowing anything**

Take the sphere of cognition to be in *sai* of the original birth of such matter [or such being]. Investigate deeply inside *sai* at the centre of that original birth in layers without withdrawing. The degree of the stillness [of the mind] must be very high.

### **[Page: 79]**

The highest *khruelangs* of administration:

The highest *khruelangs* which administrate all other *khruelangs* and are more distinctive than others are:

Right *khruelang* (เครื่องชี้คฤทธิ)

Might *khruelang* (เครื่องชี้อำนาจ)

Meritorious controlling *khruelang* (เครื่องบังคับให้เป็นบุญ)

Demerit controlling *khruelang* (เครื่องบังคับให้เป็นบาป)

Perfection [*pāramī*] controlling *khruelang* (เครื่องบังคับให้เป็นบารมี)

Radiance controlling *khruelang* (เครื่องบังคับให้เป็นรัศมี)

Power [*bala*] controlling *khruelang* (เครื่องบังคับให้เป็นกำลัง)

Mightiness controlling *khruelang* (เครื่องบังคับให้เป็นฤทธิ์)

These *khruelangs* exist in all realms [including] the big or sub-*khruelangs* that operate to be the *pathamamagga*, *maggacitta*, *maggapaññā*, *gtds*, *stds*, *skds*, *angd*, *ahtd*, the enlightened [body] to be the Buddha, the entering of *nirodha* and the enlightenment in *nirodha*, the calculation in *sai* of the enlightenment and *ñāṇa* in the enlightenment. Also [they include] the big and sub-*khruelangs* controlling the existences of *tipiṭakas* of the white, the black and the grey, [*khruelangs*] controlling to be free from the bad *tipiṭakas* which are *akusalādhamma*, *khandhaloka-khruelang*, *ākāsaloka*, *sattaloka* and other conditions. It is similar to this realm, there are *khruelangs* in all realms operating connectedly to each other as the links of a chain. In a higher degree of the refinement, *khruelangs* will be large and old, according to the status of the realm. The Buddhas in *āyatananibbāna* of the refined realms will be bigger and have a high degree of *pāramīs* accordingly. No matter how many [realms] whether they are, their centres are coincident. No matter they are a big or a sub-*khruelang*. Other conditions are the same. The same types of matters,-

**[Page: 80]**

-no matter how many there are, their centres are coincident. All gather in the original birth of human. Each realm has the bodies of many colours, all colours, all lines, all bodies, all members, all lineages, human, the escorts of the human and there are the realms of the white, the grey and the black lineages, the realms of the escorts of the white, the grey and the black lineages. [They exist as the sets of] *thao*, *chut*, *chan*, *ton*, *phak*, *phuet* of the realms, *phuet* in *phuet* without withdrawing.

### **The method for operating *khruengs***

First of all, [the meditator] enters the heart of *sitthi khrueng* before entering other *khruengs* because it is *khrueng* that governs all other *khruengs*. Then, operate *yuet amnat khrueng*, the meritorious controlling *khrueng*, the evil controlling *khrueng*, the perfections (*pāramī*) controlling *khrueng*, the radiance controlling *khrueng*, the power (*bala*) controlling *khrueng* and the mightiness controlling *khrueng*. [Perform this] this order first every time before operating all of other *khruengs*. [Then] operate all of *khruengs* besides these [*khruengs*] first and then operate other *khruengs* afterwards. Perform this very time.

### **The refinement of *khrueng***

*Khrueng sitthi* is more refined than *khrueng amnat*, the *khrueng amnat* is more refined than the holy meritorious *khrueng*, and the holy demerit *khrueng*. The refinement of the holy merit *khrueng* and the holy demerit *khrueng* are almost same; but, the holy merit *khrueng* gives the better result than the holy demerit *khrueng*. The merit is infinite because after attaining *āyatananibbāna*, it is not the end. There are other *āyatananibbānas* endlessly. There is no limitation to the results of the merit. The more merit gives forth fruitions. The merit is infinite. The holy demerit gives the lighter result than the merit does. It is not infinite. It ends at the *lokan* hell only. It only has the power to manage the highest bad deeds which is *anantariyakamma* (immediacy deeds). This is the top of the holy demerit.

### **[Page: 81]**

*Khrueng sitthi*, *khrueng amnat*, the holy merit *khrueng*, the holy demerit *khrueng*, the perfection controlling *khrueng*, the radiance controlling *khrueng*, the power controlling *khrueng*, the mightiness controlling *khrueng* and other conditions, [the amount of] each [can be counted as] *thao, chut, chan, ton, phak, phuet* endlessly. [So,] They can be multiplied more and more.

*Khrueang sitthi* is *khrueang* of success in everything. So, this is called '*khrueang sitthi*'.

The enlightenment *khrueang* of being the Buddha: when it is being operated; the enlightened knowledge (*ñāṇas*) of being the Buddha will arise.

The *khrueang nirot*: when it is operated, it causes the firm stillness without withdrawing.

The enlightenment in the *khrueang nirot*: when it is operated, it causes the rising of *ñāṇa* of the realisation in incidents that have arisen within the firm stillness.

The calculated *khrueang*: when it is operated, it causes the rise of *ñāṇa* [knowledge] to know the amount of the enlightenments arisen in *nirodha* from the first time through to the second, third, fourth, fifth, sixth, seventh, eighth and hundredth, ten thousandth, hundred thousandth, millionth, *koṭi*, *asamkhaya* time and more than the *asamkhaya* time. In the calculation process, it is important to calculate by *ñāṇa* of the Buddha. That is, firmly still and be single pointed and then such and such amount of *ñāṇa* will arise. If [the mind of the meditator] is not completely still, the calculation would be mistaken.

The holy merit *khrueang* and the holy demerit *khrueang*: The holy merit *khrueang* and the holy demerit *khrueang* belong to the white and the black sides accordingly. The holy merit *khrueang* of the white can be seen [in the cases of]-

**[Page: 82]**

-the millionaire named '*Pūṇṇa*' plowed the field and the earth becomes the goal. The man named '*Mālā*' who plucked the flowers for King *Bimbisāra*. The man named '*Cūḷekasāṭaka*' performed the meritorious deeds and he has seen the result immediately. The demerit can be seen in the cases of the monk *Devadata*, King *Suppabuddha* and Lady *Ciñcamāvikā*. These persons attacked the Buddha, the primordial *dhātu* [of the black] inserts the holy demerit [into to their *khrueangs*], this caused the earth (ground) to

open up and condemn them [to death] and be reborn in the *avecī* hell immediately. This [holy demerit] similarly gives the immediate result.

.....  
**[Page: 83]**

***Tipiṭaka***

***Tipiṭaka inside the body***

The *mnk* is the gathering place of 84,000 *dhamma-khandhas*; 21,000 *dhamma-khandhas* of *vinayapiṭaka*, 21,000 *dhamma-khandhas* of *suttantapiṭaka* and 42,000 *dhamma-khandhas* of *paramatthapiṭaka* [*abhidhamma*]. Each [*dhamma*] *khandha* can be multiplied as many as 84,000 *dhamma-khandhas*. Each one of the multiplied *dhamma-khandhas* can be multiplied more as 84,000 *dhamma-khandhas*. Each one of the already multiplied *dhamma-khandhas* can be multiplied more and more again as 84,000 *dhamma-khandhas*. All of them can be multiplied in this way until their age of *dhātu* and *pāramī* is uncountable. No matter how many of the multiplied *dhamma-khandhas* there are, the *mnk* will be multiplied in the same number because the bodies and the *dhamma-khandhas* are the same matter. The 84,000 *dhamma-khandhas* are summarized as:

1) *Tipiṭaka* of the white lineage (*kusalā dhamma*): *dhammas* that are wholesome.

<i>Dāna, sīla, bhāvanā</i>	in the <i>mnk</i>
<i>Sīla, samādhi, paññā</i>	in the <i>dbk</i>
<i>Adhisīla, adhicitta, adhipaññā</i>	in the <i>rup</i>
<i>Pathamamagga, maggacitta, maggapaññā</i>	in the <i>arup</i>

These are *tipiṭakas* of the white lineage. The *dhammakāya* which is the body of the supra mundane (*lokutara*) is the body, the real flesh and skin of *vinayapiṭaka*, *suttantapiṭaka* and-

**[Page: 84]**

- *paramatthapīṭaka*. It is truly pure void of any impurities (*kilesas*). They are *abhijjhā*, *byāpāda*, *miccādiṭṭhi*, *lobha*, *dosa*, *moha*, *kāmarāgānusaya*, *paṭighānusaya* and *avijjānusaya*. When *tipīṭaka* in any refined level is profoundly multiplied, the impurity which is the wrapper [of the mind] will loosen its binding in the same level. The spheres of *dāna*, *sīla*, *bhāvanā*, *sīla*, *samādhi*, *paññā*, *adhisīla*, *adhicitta*, *adhipaññā*, *paṭhamamagga*, *maggacitta*, *maggapaññā*, *gts*, *stds*, *skds*, *angds*, *ahtds*, the enlightened [body] to be the Buddha, the entering of *nirodha* and the enlightenment in *nirodha*, each sphere will expand and enlarge its size accordingly. This is similar to the outer petals of the flower bloom and the inner petals bloom accordingly.

2) *Tipīṭaka* of the black lineage (*akusalā dhamma*): *dhammas* that are unwholesome.

<i>Abhijjhā, byāpāda, miccādiṭṭhi</i>	in the <i>mnk</i>
<i>Lobha, dosa, moha</i>	in the <i>dbk</i>
<i>Rāga, dosa, moha</i>	in the <i>rup</i>
<i>Kāmarāgānusaya, paṭighānusaya, avijjānusaya</i>	in the <i>arup</i>

All of *abhijjhā*, *byāpāda*, *miccādiṭṭhi*, *lobha*, *dosa*, *moha*, *rāga*, *dosa*, *moha*, *kāmarāgānusaya*, *paṭighānusaya* and *avijjānusaya*, the black inserts them into the controlling *khrueng* located at the centre of the original birth of the *mnk*. The sub-*khruengs* which are the cruder *khruengs* exist as the outer layers. Yet the bigger *khruengs* which are more refined exist inside. They are the controllers of the sub-*khruengs* outside.

**[Page: 85]**

They are hidden in the hearts of the inner *khruengs*. The controllers of *khruengs* abide inside the hearts of the inner *khruengs* in layers.

[All sides of] the meritorious *dhamma* or the *dhamma* of the wholesome side (*kusalā dhamma*), the unwholesome *dhamma* or the *dhamma* of the bad side (*akusalā dhamma*) and the middle side or the neither good nor bad *dhamma* (*abyākatā dhamma*), each contains 84,000 *dhamma-khandhas*. They are categorized into three parts similarly.

<i>Suttantapiṭaka</i> [contains]	21,000 <i>dhamma-khandhas</i>
<i>Vinayapiṭaka</i> [contains]	21,000 <i>dhamma-khandhas</i>
<i>Abhidhamma</i> [contains]	42,000 <i>dhamma-khandhas</i>

All bodies of the *mnk*, *dbk*, *rup*, *arup*, *dhammakāya*, the refined bodies from the crudest to the most refined status, the bodies in the set of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *phuet* in *phuet* from the crudest to the most refined status, all colours, all lines, all bodies, all members, all lineages, human, the escorts of the human and the realms of the white and grey and black lineages, each body has the three sides of *tipiṭakas*; good, bad, middle abiding inside the seeing, memory, thought and cognition. If the body is crude, *tipiṭakas* of the three sides are crude accordingly. If the body is refined, *tipiṭakas* of the three sides are refined accordingly because they are the wrapper of the seeing, memory, thought and cognition of each body. The centres (ศูนย์ *sun*) of these three kinds of *tipiṭaka*; the good side has 84,000 centres. This is similar to the number of *dhamma-khandhas*. The bad and middle side, each also has 84,000 centres. This is similar to the number of *dhamma-khandhas* too. All centres mentioned abide in the centre of the original birth of each body:

The *mnk* contains *tipiṭakas* of the wholesome side.

*Dāna*, *suttantapiṭaka*, 21, 000 centres

**[Page: 86]**

*Sīla*, *vinayapiṭaka*, 21, 000 centres

*Bhāvanā*, *abhidhammapiṭaka*, 42,000 centres

The human body contains *tipiṭakas* of the unwholesome side.

*Abhijjhā* , *suttantapiṭaka*, 21,000 centres

*Byāpāda*, *vinayapiṭaka*, 21,000 centres

*Miccādiṭṭhi* , *abhidhammapiṭaka*, 42,000 centres

The human body also contains *tipiṭakas* of the neither wholesome nor unwholesome side.

It is neither *dāna* nor *abhijjhā*; it abides in between *suttantapiṭaka*, 21, 000 centres.

It is neither *sīla* nor *byāpāda*; it abides in between the *vinayapiṭaka*, 21, 000 centres.

It is neither *bhāvanā* nor *miccādiṭṭhi* ; it abides in between *abhidhammapiṭaka*, 42,000 centres

The spheres of seeing, memory, thought and cognition of each body wrap one another as the structure of an egg. That is, the eggshell wraps the white of the egg, the egg's yolk and the centre of the yolk.

*Dāna* wraps the seeing and memory spheres. *Abhijjhā* wraps the *dāna* sphere. The middle between *dāna* and *abhijjhā* is *abyākatā-dhamma*.

*Sīla* wraps the thought sphere. *Byāpāda* wraps the *sīla* sphere. The middle between *sīla* and *byāpāda* is *abyākatā-dhamma*.

*Bhāvanā* wraps the cognition sphere. *Miccādiṭṭhi* wraps the *bhāvanā* sphere. The middle between *bhāvanā* and *miccādiṭṭhi* is *abyākatā-dhamma*.



**[Page: 87]**

[The meditator should] investigate and see all 84,000 centres. They are:

*Dāna*, 21,000 centres

*Sīla*, 21,000 centres

*Bhāvanā*, 42,000 centres

Each centre has the beginning, the middle and the end. They are the *dāna* sphere, *sīla* sphere and *bhāvanā* sphere. They exist connectedly in all centres. Also at the centre of each sphere, there are the beginning, the middle and the end. They are the seeing sphere, the memory sphere, the thought sphere and the cognition sphere. They are refined inside in layers. So, it is said that there is the beginning, the middle and the end. Inside all centres are *tipiṭakas* of *akusalā-dhamma*; *abhijjhā*, *byāpāda* and *miccādiṭṭhi* , and *tipiṭakas* of *abyākatā-dhamma*, which is equanimous or neither good nor bad. They exist in the beginning, the middle and the end of all centres without disconnection.

When [the meditator] investigates deeper and deeper, *khandhaloka*, *sattaloka* and *ākāsaloka* exist simultaneously. There are also *tipiṭakas* of the wholesome, the unwholesome and the middle side of *khandhaloka*, *sattaloka* and *ākāsaloka*. Simultaneously, there are the centres of *tipiṭakas* at the beginning, the middle and the end as mentioned.

When [the meditator] invests deeper and deeper, the outside [realms]; *āyatananibbāna*, *phopsam*, *lokan* hell, *khandhaloka*, *sattaloka* and *ākāsaloka* exist as the pair of each body from the body of the crudest to the body of the most refined status. [The meditator] then multiply *tipiṭakas* of the wholesome, the unwholesome and the middle side, 84,000 for each centre. That is, each centre of *tipiṭakas* can be multiplied as 84,000 centres. Multiply in this method three times for each centre. Then, multiply all of centres of all three sides again and again endlessly. Each centre -

**[Page: 88]**

-of the wholesome, the unwholesome and the middle sides connects to each other. All centres mentioned are the centres of the *mnk* only. Other bodies from the *dbk* [upwards] also have the same system as the *mnk* in all aspects. However, the types of *tipiṭakas* wrapping the seeing, memory, thought and cognition of such body are different. They are:

*Tipiṭakas* of the *dbk* in the wholesome side are *sīla*, *samādhi* and *paññā*.

*Tipiṭakas* of the *dbk* of the unwholesome side are *lobha*, *dosa* and *moha*.

*Tipiṭakas* of the *dbk* of the middle side are neither *sīla*, *samādhi*, *paññā* nor *lobha*, *dosa* and *moha*.

*Tipiṭakas* of the *rup* of the wholesome side are *adhisīla*, *adhicitta* and *adhipaññā*.

*Tipiṭakas* of the *rup* of the unwholesome side are *rāga*, *dosa* and *moha*.

*Tipiṭakas* of the *rup* of the middle side are neither *adhisīla*, *adhicitta*, *adhipaññā* nor *rāga*, *dosa* and *moha*.

*Tipiṭakas* of the *arup* of the wholesome side are the *pathamamagga*, *maggacitta* and *maggapaññā*.

*Tipiṭakas* of the *arup* of the unwholesome side has the *kāmarāgānusaya*, *paṭighānusaya* and *avijjānusaya*.

*Tipiṭakas* of the *arup* of the middle side are neither *pathamamagga*, *maggacitta*, *maggapaññā* nor *kāmarāgānusaya*, *paṭighānusaya* and *avijjānusaya*.

*Tipiṭakas* of *dhammakāya* of the wholesome side are *pathamamagga*, *maggacitta*, *maggapaññā*, *gtds*, *stds*, *skds*, *angd*, *ahtd*, the enlightened [body] to be the Buddha, the entering of *nirodha* and the enlightenment in *nirodha*.

**[Page: 89]**

*Tipiṭakas* of the wholesome side, the unwholesome side and the middle side; each can be multiplied as 84,000 centres endlessly. The more refined bodies from the crudest to the most refined status, they all contain *tipiṭakas* of the wholesome side, the unwholesome side and the middle side inside similarly. The bodies of the white lineage, the black lineage, the grey lineage, the escorts of the human, all colours, all lines, all bodies, all lineages, all members, the small and big realms or all bodies of the lineages of the white, the middle and the black have the same system as mentioned in the *mnk*.

**[Page: 90]****The worlds in the body**

There are three worlds in the mundane body;

*Khandhaloka* is the five *khandhas*. It is the non-living *dhātu* accommodating the living *dhātus*; seeing, memory, thought and cognition.

*Sattaloka* is the living *dhātus*; seeing, memory, thought and cognition. They exist inside the five *khandhas* which is their accommodation.

*Ākāsaloka* is the space existing in the empty places inside the body such as the holes of the ears or the holes of the nose etc. It is the non-living *dhātu*.

There are also [the spheres of] *āyatananibbāna*, the *phopsam* and the *lokan* hell inside the *mnk*. The bodies of all realms have the five *khandhas* similarly. Even in the *arūpabrahma* realms, there are the five *khandhas* too. The difference is that the body of this level is very refined. In the hells and the *lokan* hell, there are also the five *khandhas*. Even in *nibbāna*, there are the five *khandhas*; however, the five *khandhas* inside *phranipphan* is referred to differently as follow:

### The worlds in the body of *phranipphan*

*Khandhaloka* in the body of *phranipphan* is called ‘*dhamma-khandha*’ instead of the five *khandhas*.

*Sattaloka* in the body of *phranipphan* is called ‘*ariyasacca-dhamma*’ instead of *sattaloka*.

### [Page: 91]

*Ākāsaloka* in the body of *phranipphan* is called ‘*dhamma-dhātu*’ instead of *ākāsaloka*. That is, the six *dhātus* are *ākāsadhātu* [space element]. Yet, they are very refined, profound and calm.

*Nibbāna* inside the centre of the original birth of the *mnk* is called ‘the living *nibbāna* inside the body of the human’. Yet, *nibbāna*, which is located above the *phopsam* three times [of the size of the *phopsam*], which is the residential place for the Buddhas, the paccekabuddha and the *arahant* disciples who have already extinguished the [mundane] *khandhas*, is called ‘*āyatananibbāna*’. Its centre coincides with the centre of the living *nibbāna* inside the *mnk*.

When *dhātudhamma* performs *jhānasamāpatti* and sinks into *sun* of the living *nibbāna*, this is the entering of the centre of *āyatananibbāna*. *Āyatananibbāna* above [the *phopsam*] will pull *dhātudhamma* up to the upper level. This is similar to the *dbk*.

After the fertilisation and rapidly sinking into *sun*, the centre of the original birth which is located at the middle of the uterus will pull [it] to be at the centre of the original birth. Therefore, the *mnk* which is mentioned above it contains *khandhaloka*, *sattaloka* and *ākāsaloka* [internally]. It is the same as the external worlds because the *mnk* is the world too. It contains *nibbāna*, the *phopsam* and the *lokan* hell inside.

*Ākāsaloka*, *khandhaloka* and *sattaloka* outside and inside the body of the realms are;

*Ākāsaloka* is the place for accommodating *khandhaloka*.

*Khandhaloka* is the place for accommodating the existence of the world beings.

*Sattaloka* is able to exist because of the accommodation of *khandhaloka* and *ākāsaloka*.

**[Page: 92]**

The world inside the body, which is the five *khandhas* or the base accommodating seeing, memory, thought and cognition is *khandhaloka*. The spheres of seeing, memory, thought and cognition are the flesh and skin of seeing, memory, thought and cognition. This is *sattaloka*. It has *ākāsaloka* and *khandhaloka* to accommodate and maintain it.

The external body and the internal body accommodate *khandhaloka* and the *sattaloka*. All of *nipphan*, *phopsam*, *lokan*, *mnk*, *dbk*, *rup* and *arup*, *dhammakāya* from the crudest to the most refined status, *tipītakas* of the wholesome, the unwholesome and the middle, *pathamamagga*, *maggacitta*, *maggapaññā*, *gtd*, *std*, *skd*, *angd*, *ahtd*, the enlightened [body] to be the Buddha for entering *nirodha*, the enlightenment in *nirodha*, the calculation in the enlightenment, *dhammadhātu*, *dhamma-khandha*, *ariyasacca-dhamma*, the major and sub-*khrueng* and other conditions exist in this realm. Other realms also have the same [system]. Even inside 100 *pakoṭiasaṃkhaya* realms, they [also] have the same system. There are the crudest to the most refined status of the 100 *pakoṭiasaṃkhaya* realms as mentioned above. If the realm is old and very refined, the conditions will be old and refined accordingly. If the realm is big or small, the condition will be big or small accordingly. All conditions exist in our realm; other realms have all conditions similarly. They are different in the terms of the levels of the refinement and the size of the realms only. All have the same [conditions]; the realms of the white, the middle and the black lineages, the escorts of the white, the middle and the black, the hidden and the revealed realms, the realm outside and inside the body, the living and non-living realms, [the conditions] from the crudest to the most refined status [can be counted as the sets of] *thao*, *chut*, *chan*, *ton*, *phak*, *phuēt*, *phuēt* in *phuēt* and *phuēt* in *phuēt* repeatedly in

infinity. [They also can used to perform *vijjās* of] *chongthanon*, *phitsadan*, *patihan* and *thaphawi*. They can be refined more and more without withdrawing.

**[Page: 93]**

**The method for seeing the sphere inside the centre of the original birth**

The method for seeing the sphere in the centre of the original birth, [the meditator] will see the sight of the centre of *nipphan*, the centre of the *phopsam* and the centre of the *lokan* hell. They are plenty of *sattalokas* residing inside.

*Nipphan*, *phopsam* and *lokan* hell inside the *mnk* are called ‘*nipphan*, *phopsam* and *lokan* within the body’ or ‘*phak-pen* (living part)’.

*Nibbāna*, the *phopsam* and the *lokan* hell outside the *mnk* are called ‘*nipphan*, *phopsam* and *lokan* outside the body’ or ‘*phak-tai* (non-living part)’.

There are *nibbāna*, the *phopsam* and the *lokan* hell inside and outside or the living and non-living parts existing in a pair of all bodies from the crudest to the most refined status. They exist in the same number as the number of the bodies. All centres of *nibbāna*, the *phopsam*, the *lokan* hells, the operating *khruengs* of *nipphan*, *phopsam* and *lokan* hells are coincident.

Other bodies; the *dbk*, the crude and *arup* bodies, *dhamma* body and the more refined bodies from the crudest to the most refined status, all have *nipphan*, *phopsam* and *lokan* inside and outside or the living and non-living parts. They also have the major and sub-*khruengs* working connectedly as the links of the chain inside all bodies from the crudest to the most refined status. This is the same [system] as in the *mnk* which is their base.

.....

[Page: 94]

***KAI-THAO KAI-CHUT******Kai-Thao Kai-Chut***

The set of the *mnk*, *dbk*, *rup*, *arup*, *dhamma* body and the more refined bodies from the crudest to the most refined status constitutes ‘one *thao*’. [These bodies] are same as the bowls that are overlapped and called [in Thai] as *thao*’.

The set of the bodies of one *thao* that overlap in a forward order from the crudest to the most refined status constitutes one ‘*chut*’.

The set of the bodies of one *chut* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘*chan*’.

The set of the bodies of one *chan* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘*ton*’.

The set of the bodies of one *ton* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘*phak*’.

The set of the bodies of one *phak* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘*phuet*’.

The set of the bodies of one *phuet* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘second *thao*’.

The set of the bodies of one ‘second *thao*’ are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘*chut*’.

The set of the bodies of one *chut* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one '*chan*'.

The set of the bodies of one *chan* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one '*ton*'.

The set of the bodies of one *ton* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one '*phak*'.

The set of the bodies of one *phak* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one '*phuet*'.

The set of the bodies of one *phuet* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one '*third thao*'.

The set of the bodies of one '*third thao*' are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one '*chut*'.

The set of the bodies of one *chut* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one '*chan*'.

The set of the bodies of one *chan* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one '*ton*'.

The set of the bodies of one *ton* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one '*phak*'.



**[Page: 95]**

The set of the bodies of one *phak* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘*phuet*’.

The set of the bodies of one *phuet* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘fourth *thao*’.

[The meditator should keep] multiplying [the bodies of] *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* which is ‘*witcha pen*’ until the age of *dhātu* and *pāramī* is uncountable. [Perform this as *vijjās* of] *chongthanon*, *phitsadan*, *patihan* and *thapthawi* without withdrawing.

**Meaning of ‘*chongthanon*’**

[All of] the lineages of the white, the middle and the black, all colours, all lines, all bodies, all lineages, all members and the small or big realms [work] identically. For example, when 84,000 *tipitakas* are multiplied, all bodies in the lineages of the white, the middle and the black will multiply simultaneously. This is called ‘*chongthanon*’ because *vijjās* are connected in the entire lineage. When the *vijjā* is being performed, all bodies of the lineages of the white, the middle and the black will accordingly perform the same *vijjā*. This is called ‘*chongthanon*’.

The performance of one *vijjā* only from the crudest to the most refined status constitutes ‘one *chongthanon*’.

The first class of *chongthanon* is multiplied from the crudest to the most refined status constitutes ‘one *phitsadan*’.

The first *chongthanon* and one *phitsadan* are multiplied from the crudest to the most refined status constitutes ‘one *patihan*’.

The first *chongthanon* and one *patihan* are multiplied from the crudest to the most refined status constitutes ‘*thapthawi*’.

The first *chongthanon* and one *thapthawi* are multiplied from the crudest to the most refined status constitutes ‘one *chongthanon*, second class’.

**[Page: 96]**

The second class of *chongthanon* is multiplied from the crudest to the most refined status constitutes ‘one *phitsadan*, second class’.

The second *chongthanon* and one *phitsadan* are multiplied from the crudest to the most refined status constitutes ‘one *patihan*, second class’.

The second *chongthanon* and one *patihan* are multiplied from the crudest to the most refined status constitutes ‘one *thapthawi*, second class’.

The second *chongthanon* and one *thapthawi* are multiplied from the crudest to the most refined status constitutes ‘one *chongthanon*, third class’.

[The meditator should] perform [*vijjās* of] the 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> class of *chongthanon*, *phitsadan*, *patihan*, *thapthawi* until reaching the million *koṭiasaṃkhaya* or infinity. This is called ‘*witcha pen*’ because it is immortal and the continuation step by step without disconnection.

*Tipiṭakas* of the wholesome, the unwholesome and the middle side can be multiplied from 84,000 centres to be *chongthanon*, *phitsadan*, *patihan*, *thapthawi* or *thao*, *chut*, *chan*, *ton*, *phak*, *phuet* and *phuet* in *phuet* endlessly until their age of *dhātu* and *pāramī* is uncountable. This can be done by using *khrueng*.

*Chongthanon, phitsadan, patihan* and *thapthawi* are *witcha pen*, the age of their *dhātu* and *pāramī* is uncountable. All bodies in *thao, chut, chan, ton, phak* and *phuet*, each of them contains *nipphan, phopsam* and *lokan* inside and outside. They have the centres in the same point from the crudest to the most refined status including the bodies of *thao, chut, chan, ton, phak* and *phuet*. They have the big and sub-*khruangs* that connectedly operate as the links of a chain without disconnection. As mentioned above is the system in the *mnk* only.

The other bodies; the *dbk*, the *rup*, the *arup*, the *dhamma* body and the more refined bodies, all have the same system as-

**[Page: 97]**

-the *mnk*. That is, they have *āyatananibbāna*, the *phopsam* and *lokan* inside and the outside (living and non-living part), the big and small *khruangs* which connectedly operate without disconnection. All bodies have [the sets of the bodies of] *thao, chut, chan, ton, phak, phuet, phuet* in *phuet* repeatedly, *chongthanon, phitsadan, patihan* and *thapthawi*. In the deeper refined status, [the bodies] are bigger and older as mentioned above.

The centres of all [bodies or realms] are coincident. The centres of their *āyatananibbānas* are coincident. The centres of *khruang chaks* are coincident from the crudest to the most refined status.

It is referred to as ‘the crudest and the most refined status’ because the innermost point that [the meditator] is able to attain is called ‘the most refined status’. The beginning point that [the meditator] begins to meditate or the beginning point from the first time that he/she actually began to meditate [in the past], no matter how long or how much they have done, it is called ‘the crudest status’. That is, when [the meditator] attains the refined inner bodies more and more, the outer bodies will be cruder and cruder accordingly. For example, the refined *mnk* attains the inner bodies and it stops at [the

final] body [that it is able to attain at that time], this body that he standstills is called ‘the most refined body’. In the outer status, when this present *mnk*, which is the beginning point, attains the cruder and bigger human bodies in reverse order until reaching the biggest *mnk* that has a single hair as big as this world; [this is also called ‘the crudest *mnk*’]

The materials are compounded in the world. Normally the small one exists inside the big one. Yet, for the materials created by *dhātudhamma* are opposite with the world materials; the bigger one normally exists inside the smaller one. The more refined one exists in the cruder one as same as the overlapping of the bodies in the sets of *thao*, *chut* and the uncountable sets. The bodies in the deeper status of *thao* will be more and more refined and bigger and bigger. This system is similar among the creatures of *dhātudhamma*.

[No page 98]

[Page: 99]

### **The method for performing the living *vijjā* without disconnection**

The performance of the living *vijjā* without disconnection is [to establish] the first class of [the bodies of] *thao*, *chut*, *chan*, *ton*, *phak*, *phuet* and *phuet* in *phuet*. Then, combine [all bodies etc. in] the first class as *thao*, *chut*, *chan*, *ton*, *phak*, *phuet* and *phuet* in *phuet*. [This constitutes] the second class. Combine all [of the bodies of] the second class as *thao*, *chut*, *chan*, *ton*, *phak*, *phuet* and *phuet* in *phuet* [again]. This constitutes the third class. Combine the third class [again and again] to constitute the classes of the fourth-fifth-sixth...the hundredth, ten thousandth, a hundred thousandth, millionth, *koṭi* and endlessly. This is called ‘living *vijjā*’. It is immortal and cannot be eradicated.

*Chongthanon*, *phitsadan*, *patihan* and *thapthawi* are also ‘living *vijjā*’. They are multiplied in layers as mentioned above. That is, [all of] *chongthanon*, *phitsadan*, *patihan*

and *thapthawi* of the first class [is combined] as the second class of *chongthanon*, *phitsadan*, *patihan* and *thapthawi*. The second class is combined as the third class of *chongthanon*, *phitsadan*, *patihan* and *thapthawi*. [The meditator should combine all kinds of *chongthanon*, *phitsadan*, *patihan* and *thapthawi* in] the third class [again and again] to constitute the classes of the fourth, fifth, sixth, seventh, eighth, ninth, tenth... the hundredth, ten thousandth...*koṭi* and endlessly. This is called ‘living *vijjā*’. It is the continuation of one and another without disconnection.

The performances of all *vijjās*, [the meditator] must enter *sai* at the centre of the centre. This causes [him/her] to connect with the true *vijjā*. If not, the *vijjā* will be completely mistaken. Do not enter the right, the left, the front, the back, the inside or the outside. It needs to be the centre in the centre only or *sai* in *sai* without withdrawing. This will cause [him] to connect with the real *vijjās* of the Buddha and the *arahant* disciples because in their *vijjās*, there is a need to perform [*vijjā* of] *nirodha* in the centre of the centre repeatedly and endlessly. If [the meditator] performs this outside [of the centre], it is the *vijjā* of the black side.

**[Page: 100]**

The method for performing *vijjā* [is explained that] the performance of *vijjā* always needs to use the connection of all bodies from the crudest to the most refined status as such to connect the seeing, memory, thought and cognition, to connect *ñāṇas*, *puññas*, *pāramīs*, *ratsamis*, *kamlangs*, *rits*, to connect the lines of *dhātu*, the lines of *dhamma*, the lines of the wealth, the lines of the age of the white lineage, all colours, all lines, all bodies, all lineages, all members, the *mnk*, the escorts of the human, the living and non-living parts, and the small and sub-realms. After connecting them all to be one, [the meditator] then performs [*vijjās* of] *phitsadan* to constitute [the sets of] *chut*, *chan*, *ton*, the small *phak*, the middle *phak* and the large *phak*. Additionally, distill and send them into the empty *sai* of the firm stillness at the centre of the original birth of the white. Perform [*vijjās* of] *thapthawi*, *chongthanon*, *phitsadan*, *patihan* and multiply them from the crudest to the

most refined status until the age of *dhātu* and *pāramī* is uncountable. [The meditator should keep performing this to constitute the sets of] *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*.

The method to constitute [the spheres of] *waen* and *klong* is *vijjā* for improving the clarification of the insight. They can be compounded by these *dhātudhammas*:

*Dhātudhammas* of seeing, memory, thought and cognition

*Dhātudhammas* of the enlightenment to be the Buddha, *dhātudhammas* of *nirodha*, *dhātudhammas* of the enlightenment in *nirodha* and *dhātudhammas* of the calculation in the enlightenment in *nirodha*.

These two kinds of *dhātudhammas* can be taken to establish *waen* and *klong*. These two tools are similar to the lens and the scope in the world which are made of the crystal. If these two kinds of *dhātudhammas* in the body are refined, *waen* and *klong* of the body will be refined accordingly. *Waen* has a clear and pure characteristic. It is spherical as the mirror [as the full moon] or the sun. It is used to look through [something]. *Klong* is more refined [than *waen*]. It abides at the centre of *waen*. It is used for clarification of the insight. This is similar to-

**[Page: 101]**

-a microscope that is used to see the microscopic or minute items to be clearer. If insight is not clear, [the meditator] then uses the connection of *waen* and *klong*.

The method for connecting *waen*, *klong*, *ñāṇa*, *nirodha*, the enlightenment in *nirodha*, the calculation in *nirodha*, for connecting seeing, memory, thought and cognition of all bodies of the white, the middle and the black lineage [is that] all bodies have the seeing, memory, thought and cognition, *waen*, *klong*, *ñāṇa*, *nirodha*, the enlightenment in *nirodha*, the calculation in *nirodha*, connect all of them in all bodies of all colours, all

lines, all bodies, all lineages, all members, *mnk*, the escorts of the human, and the small and sub-realms. Then distill them to be clear.

The method to connect *waen* and *klong* must be performed in the centre of the centre repeatedly. This connection is different from the way a long piece of rope may be used to connect one object to another. It is the connection into the centre of the centre repeatedly, deeper and deeper without withdrawing from the crudest to the most refined status. The method to look through *waen* and *klong* is not the same as looking from a long distance. It is the looking through the centre of the centre repeatedly and it will be more and more refined without withdrawing from the crudest to the most refined status. When [*dhammadhātu*] is more refined, *waen* and *klong* will be clearer accordingly. This causes the sight of *vijjās* to be clearer.

The method for listening to the situation; to listen to the situation [of the black], [the meditator] takes the cognition to perform [*vijjās* of] *laep* and get into *sai* [of the black], then listen to the situation.

**[Page: 102]**

### **The primordial *dhātu* of human**

The primordial *dhātu* in the human possesses the spherical radiance, 20 *wah* in diameter. Its parameter is 3 *wah*. It possesses six colours.

The colour of the innermost layer is the yellow-white. It is the same as the colour of a star.

The second layer is yellow-red.

The third layer is the soft white.

The fourth layer is the red-yellow.

The fifth layer is the pink-yellow.

The sixth layer is the dark green [or green-black]. It is the same as the colour of beetle's wings.

The black blocks these six radiances of the primordial *dhātu* of the human. So, the human is unable to see them. [However], they can be seen and realised by the eyes of *dhammadkāya*.

[Page: 103]

### THE RIGHT AND POWER

*Sitthi* and *amnat* are different. *Sitthi* refers to the absolute right in something such as the right as the king, as the emperor, as father or housewife, the right in the land and the right in the farm etc. *Amnat* comes from *sitthi*. For example, the king has the right in the land; his power covers possession of land or the man and his wife have the right in their farm, their power and authority cover their land.

People use many methods to find the right in the world. This includes homicide or using the weapons to kill people in order to obtain the right. If any side obtains the right in a large area, its power of the government is expanded accordingly.

Yet, [the method] to obtain the right in the monastic way it is unnecessary to kill people by the weapons. It uses the meditation or the power of the mind which is still and refined endlessly. This is called '*anattañāṇo* (the infinite knowledge)'. It is the tool for finding *sitthi*. That is, [the meditator] takes all bodies in the white, the grey and the black lineages, all bodies [of the Buddha], all of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* to overlap, shuffle and multiply inside the *mnk*. Then, distill [the *mnk*] to be clear and clean. Take *culacakka* [small wheel] and its retinues including the seven crystals, and *mahācakka* [large wheel] and its retinues including its the seven crystals of all bodies in the white and the middle lineages, including the bodies of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* to overlap, shuffle and multiply-



**[Page: 104]**

-inside the seven crystals or in one of them. For example, combine the other six crystals into the *cakka* crystal or do not combine them, keep them all as the seven crystals. It depends on your wish. Then, distill them all to be clear. Use the right hand of the *mnk* to hold *cakka* and the left hand holds the crystal ball. Take the other five crystals inside the *mnk*. Distill them to be clear as the crystal. This is the basic. Then, *phitsadan* the seven crystals when there is a need to use them.

**The method to use the seven crystals**

If [the meditator] wants [them] to be bright, [he should] take the seven crystals into the crystal ball and then distill them in *waen* and *klong*. This is for the clear sight.

If [the meditator] wants them to be the vehicle, [he should] take the seven crystals into the crystal elephant or the crystal horse for riding.

If [the meditator] wants them to be the wealth, [he should] take the seven crystals into the crystal wealth protector to raise the wealth.

If [the meditator] wants to be powerful, [he should] take the seven crystals into the crystal warlord to raise the power to do any kind of businesses.

If [the meditator] wants to be comfortable or the beloved of the others, [he should] take the seven crystals into the crystal lady. This causes him to be comfortable and beloved of the others.

If [the meditator] wants to raise the power and mightiness in order to obtain the respect, [he should] take the seven crystals into the crystal *cakka*. Then, use it as he wishes.

**[Page: 105]**

After the right hand of the *mnk* is holding the crystal wheel, the left hand is holding the crystal ball and the other five crystals are distilled in the body until they are clear and pure, the meditator then operates *khruelang* to enter the heart of *khruelang sitthi*. Abide in the centre of *nirodha* in the heart of *khruelang sitthi* step by step without withdrawing. [Also enter the heart] of *het* (space cavity) of *tale* in the *het tale sitthi*. The inner status will be more refined and older. Enter the heart of *khruelang* of *tale sitthi*. It will be more refined without withdrawing. The more refined status that [the meditator attains], the deeper centre of *khruelang sitthi* that [the meditator] abides, [the meditator] is named as [the one] who obtains *dhātudhamma* as the right (*sitthi*) in the same level. Also [he] possesses the power, governance and control of such *dhātudhamma*. This is similar to the great King that wins the war and obtains the possession of the [new] land. He consequently has the power to govern such land. Perform this step by step until [the meditator] is able to take control the entire right of *dhātudhamma*. When [the meditator] have obtained all of them, he is able to take and use the highest *paramacakka*. When [the meditator] is able to use this *cakka*, he possesses the power to control the holy merit and the holy evil as he wishes. There is not any obstacle at all. For example, [the meditator] is able to destine someone to be a king or a millionaire as he wishes. [The meditator] can also destine any person and any realm to be anything positively and negatively as he wishes. There is no obstacle.

Therefore, this the *vijjā* (*vijjā* for cleaning *dhātu-dhamma*), the master [Phra Mongkhonthepmuni] of the author has tried diligently and tirelessly every day and night for almost 11 years in order to obtain the power to create the peace throughout the world beings living in all a hundred thousand *koṭi* and countless universes without withdrawing.

The Buddhas, paccakabuddhas and the *arahant* disciples have accumulated for *asaṃkhaya* in order to obtain this *sitthi* [power] too-

**[Page: 106]**

-because *sitthi* is the body of the success. The worldly *sitthi* is obtained by the use of the weapons but for *sitthi* in *dhamma* is obtained by *pāramīs* only.

There are 30 *pāramīs*. *dānapāramī*, *sīlapāramī*, *nekkhammapāramī*, *paññāpāramī*, *viriyapāramī*, *khantipāramī*, *saccapāramī*, *adhiṭṭhānapāramī*, *mettāpāramī* and *upekkhāpāramī* are the ten ordinary *pāramīs*. When they are more intense and they expand to reach their full size, they will distill themselves to be *upapāramī* and *paramatthapāramī*. [Therefore] all together are 30 *pāramīs*.

‘*Ratsami*’ comes from the 30 *pāramīs* but they are distilled as the bright light. It becomes the bright radiance.

*Kamlang* is the force and strength of the 30 *pāramīs*. [In other words], it is the more powerful of the 30 *pāramī*.

*Rit* is the successful result of 30 *pāramīs*. It is the controller of *sitthi*.

All of *pāramī*, *ratsami*, *kamlang* and *rit*, the Buddha, paccakabuddha and the *arahant* disciples, including the *ariyasāvaka* (the noble disciples) and *puthujana* (the non-noble disciples) have accumulated [the perfection in order to obtain them] for countless lives. The true ultimate goal is to form the power in the adequate level to successfully possess *sitthi*. It is similar to the people in the world that prepare the force, soldiers, food and weapons to fight for the success of possession of the land.

***Khruelang Sitthi***

*Khruelang sitthi* is the major *khruelang*. It is the gathering place and governs all beings of each realm. It abides in the heart of *khruelang* of the primordial *khruelang*.

[Page: 107]

Therefore, *khruelang sitthi* is the foundation and the origin of the realm (*bhava*). Yet, it exists in the original birth of all realms as same as *kalarūpa* (embryo) is in the original birth of the human. It is also similar to the root, the trunk and branches that abide inside the seed of the tree.

### ***Khruelang amnat***

Inside *khruelang sitthi* is *khruelang amnat*, *khruelang bun*, *khruelang barami*, *khruelang kamlang*, *khruelang rit*, *khruelang bun saksit*, *khruelang bap saksit*, *khruelang* of the enlightenment to be the Buddha, *khruelang* of entering *nirodha*, *khruelang* of the enlightenment in *nirodha*, *khruelang* of calculator. This system is similar in all realms. They are bigger and more refined according to the levels of each realm. [They exist] as the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*. They become *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* of 1<sup>st</sup>- 2<sup>nd</sup>- 3<sup>rd</sup>- 4<sup>th</sup>,-5<sup>th</sup>-100<sup>th</sup>-1000<sup>th</sup>-10,000<sup>th</sup>-100,000<sup>th</sup>-1,000,000<sup>th</sup> *koṭi-asamkhaya* and the more than *asamkhaya* set. Their number is also countless. There are the governing *khruelangs* of the *phopsam*, *lokan*, *ākāsaloka*, *khandhaloka*, *sattaloka*, the original birth, seeing, memory, thought and cognition and the small and large organs throughout the body as mentioned above.

These *khruelangs*, the bodies of *phranipphans*, *phopsam*, *lokan*, each of them can be multiplied as the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* until their classes are uncountable. In four directions, the realms are located far from each other in the same distance of *ñāṇa* of the first Buddha who is the governor of each realm. The realm that we are staying, if [the meditator] counts [the number of the realms] from the outer realm to the realm that we are staying, one *asamkhaya* per one time, the number can be counted as many classes-

**[Page: 108]**

- until the number becomes the uncountable *asaṃkhaya* time. The number of the inner realms existing inner than our realms is also uncountable. The age of *dhātu* and *pāramī* is countless too. At the end of each realm is the wire of the realm as the connecting pole connecting [the realm in the outer level] to [the realm in] the inner level in *het akats* (the space cavity) repeatedly until it connects to the connecting pole of the innermost layer which is the end of the inner realm. Then, there is the wire connecting *het akat*, bright and empty again. They are connected as the links of the chain without disconnection. In the connect wires, each has *khrueng sithi*, *khrueng amnat*, *khrueng bun*, *khrueng barami*, *khrueng kamlang*, *khrueng rit*, *khrueng bun saksit*, *khrueng bap saksit*, *khrueng* of the enlightenment to be the Buddha, *khrueng* of entering *nirodha*, *khrueng* of the enlightenment in *nirodha* and *khrueng* of the calculator. Each *khrueng* has the sets of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet* in the uncountable number. This system exists in all realms. They are connected as one or as the links of the chain. The inner *khruengs* are more refined, more ancient and bigger [according to the nature of each realm] without withdrawing.

.....

**[Page: 109]****SAFE-PATH****The method for seeing the safe**

‘Safe’ is the prison, which is the restricted place for the prisoners who have committed the offences. That is, *dhātudhammas* in each realm have the meeting [in the topic] that if someone is treacherous, a spy or the betrayer to the white lineage. This is called ‘*khobot* (rebellion)’. Then, the safe will be the puller of *dhātudhamma* of such [treacherous] person to destroy. As the law keeper or the court gives the death penalty. After *dhātudhammas* in that realm finished meeting, they take some of their *dhātudhammas* of their bodies in the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* to form the safe. This safe

has the sets of *thao, chut, chan, ton, phak* and *phuet* endlessly. It is refined according to the level of each body. [In other words] the safes are refined according to the refinement of each body in each realm. Each realm has its own safe. It is refined according to the level of that realm. The safes abide in the hearts of *khruelang sitthi*. They are refined in infinite layers according to the bodies and realms. The safe is spherical and the same size as the phopsam. The safe always has the same size of its own realm. The duty of the safe is to pull *dhātudhammas* from the refined to the crude status of the betrayer into itself. It can be done according to the seriousness of the offences. [Also, it can be done according to] the order of the primordial *dhātudhamma* in *āyatananibbāna* and in the *mnk* which is to take someone into the safe. [In other words] the safe will pull such person according to the order of the primordial *dhātudhamma* who is the commander. It possesses the absolute power. When it orders someone to be released from the safe, such person will be released accordingly. It is similar to the king who has the authority to place someone into the prison or to release someone from the prison.

**[Page: 110]**

Within the safe is the space but it is *kaet, grot, aikrot, sut, mot, maimi, wang, plao, dap, lap, hai, sun, mailueaset, lorliang, penyau, prasat, hetrot, hetchat, hetai, hetkaet* and *hetkaetkrot* (N/D). The space is refined in layers from the crudest to the most refined status.

The method to see the pulling of the safe is that there is *khruelang* of the safe. When [the meditator] operates *khruelang* of the safe, the safe will pull such *dhātudhamma* [of the betrayer] into the safe. The *kaetkrot* (N/D) in the safe will destroy such *dhātudhamma* layer by layer from the crudest to the most refined status.

**The method for seeing *magga***

‘*Magga*’ is the refined *dhātudhamma*. It abides in the heart of *khruelang* of the safe. Its duty is to eat the seed of *dhātudhamma* to be completely extinguished. It is similar to the

fire that burns the fuel or the acid completely dissolves the seed of blemish. [It is also similar to] *maggas* of *pathamamagga*, *maggacitta* and *maggapaññā*. When they arise, the seeds of *kilesas* [impurities]; *kāmarāgānusaya*, *paṭighānusaya* and *avijjānusaya* will be completely eaten [or burnt]. That is:

1) *Kāya* and the flesh of the heart are *sīla* and *pathamamagga*. When *magga* arises, *magga* is the acid which will completely eat [burn and dissolve] the seed of *kilesa*; *paṭighānusaya*. It is similar to the fire that burns the fuel.

2) The *citta* sphere is *samādhi* and *maggacitta*. When *magga* arises, *magga* is the acid which will completely eat [or burn] the seed of *kilesa*; *kāmarāgānusaya*. It is similar to the acid that burns and erodes the rust from metal.

3) The *viññāṇa* sphere is *paññā* and *maggapaññā*. When *magga* arises, *magga* is the acid which will completely eat [burn and dissolve] the seed of *kilesa*; *avijjānusaya*.

**[Page: 111]**

It is similar to the acid gas that immediately destroys the blemishes. The blemishes are then extinguished immediately.

*Magga* is spherical and it has the same size as the safe. The safe has the same size of its *phopsam*. *Magga* has the same size as the safe of that realm but it exists within the safe. It is more refined than the safe. It eats the seed of *dhātudhamma* layer by layer from the crudest to the most refined status as the same as the safe.

The safe and *magga* of each realm also have the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* similarly.

*Ratsami* (radiance): the matters that possess the radiance such as the sun, the moon, the star and the persons etc. have the controllers of *khruelang* in the heart of *sitthi khruelang*. They send the radiance continuously and connectedly in layers without disconnection.

There are the controllers of *khruelangs* of the white and the black. The side which is more refined, it will take control of *sitthi* [the right] and the power to operate *khruelang*. It will then send its *ratsami* (or radiance). The radiance of the white is bright, clear and soft yellow. The radiance of the black is unclear, sharp and uncomfortable for the sight. [The meditator] must be firmly still and operate *khruelang* of the enlightenment to be the Buddha, *khruelang* of entering *nirodha*, *khruelang* of the enlightenment in *nirodha* and *khruelang* of calculation without withdrawing. Then, [the meditator must] enter the heart of *khruelang sitthi* to take the right and the power to operate *khruelang*.

.....

[Page: 112]

### EXTRAORDINARY *DHĀTUDHAMMA*

*Dhātu* is depended upon *dhamma* which is its accommodator. So, it is able to exist. Otherwise, it is unable to be *dhātu*. The six *dhātus* are spherical similarly. They exist in layers. Their size is large in order. That is, the diameters of each *dhātus* are:

The diameter of the earth *dhātu* is 240,000 *yojana*.

The diameter of the water *dhātu* is 480,000 *yojana*.

The diameter of the fire *dhātu* is 960,000 *yojana*.

The diameter of the wind *dhātu* is 1,920,000 *yojana*.

The diameter of the *viññāṇa dhātu* is 3,840,000 *yojana*.

For the diameter of the space *dhātu* is infinite, it is called ‘ananto ākāso’.



The six *dhātus* in the crude part can be seen with the eyes; while, its refined part cannot be seen with the eyes of the human. They must be seen by the eyes of *dhammakāya* only and the use of *waen* and *klong*, [the practices of] the connection (*to*) of *waen* and *klong* because [some of them] are as small as a spider web that is broken into the *asamkhaya* pieces. [The meditator] then separates the six *dhātus*, one *dhātu* at a time. That is, separate the earth *dhātu* first.

Separate the earth *dhātu* to be six *dhātus* as the first time.

Then, separate the earth *dhātu* of the first time to be six *dhātus* again.

Then, separate the earth *dhātu* of the second time to be six *dhātus* again.

Then, separate the earth *dhātu* of the third time to be six *dhātus* again.

Then, separate the earth *dhātu* of the fourth time to be six *dhātus* again.

Take the earth *dhātu* of the 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> ...100,000<sup>th</sup> ...1,000,000...*koṭi*...*asamkhaya* time to be separated as the six *dhātus* more and more. Perform this only in the earth *dhātu*-

**[Page: 113]**

-from the crudest to the most refined status. Perform this until it becomes the pure earth which is *pen wang*, *pen plao*, *penkhongwang* and *khong plao maimi thi sinsut* (N/D). When the connection of *waen* and *klong* is performed to see deeper in *het* (cause) of the emptiness and the nothingness, the earth *dhātu* will be seen more and more. [The meditator] then should separate it more and more endlessly.

Separate all *dhātus*; water, wind, fire, *viññāṇa* and *ākāsa*. Separate each *dhātu* the same as the separation of the earth *dhātu*.

*Dhamma* is the controller and the accommodator of the six *dhātus* to be exit and to be unbroken. This *dhamma* refers to *kusalā-dhamma*, *akusalā-dhamma* and the *abyākatā-dhamma*.

*Dhātus* of the hell beings, *akusalā-dhamma* accommodates them to be bearable to the fire and the tools of torture in the hells. It is similar to when the ducks eat the stone; its fire *dhātu* is able to burn or to melt it. Yet, its egg is able to exist and be unable to be melted because *dhamma* maintains it. *Dhammas* maintain *dhātu* which possess *viññāṇa* or does not possess *viññāṇa*. If it is in the good side, *kusalā-dhamma* maintains it. If it is in the bad side, *akusalā-dhamma* maintains it. If it is neither in the good nor the bad side, *abyākatā-dhamma* maintains it. As in the commentary says that ‘*yasmiṃ samaye khandhā tasmiṃ samaye dhammā honti*’ translated that ‘In which time, *khandha dhātu* exists, *dhamma* exists at that time’. *Dhamma* is the good *dhamma*, the bad *dhamma* and the neither good nor bad *dhamma*. There are both of the crude and the refined status of *dhamma* according to the status of *dhātus*. The status of *dhātu* could be refined and old; *dhamma* will be refined and old accordingly. [The meditator] should separate each of the six *dhamma dhātus* by starting from the earth *dhātu*. Thereafter, separate the other five *dhātus*. The method for separating is the same as the separation of the six *dhātus* as mentioned. Separate one at a time.

[Page: 114]

### The original *dhātu* and *dhamma*

The original *dhātu* and *dhamma* comes from the nothingness. [In other words] the nothingness becomes the original *dhātu* and the original *dhamma*.

The original *dhātu* is spherical, pure and clear without the additional.

The original *dhamma* is purer and clearer than *dhātu*. It is [pure] without the additional. It is spherical as *dhātu* but it is better, purer and more refined than *dhātu*. *Dhātu* that has the additional colour is the mixed *dhātu*. Similarly *dhamma* [which has the additional colour] is the mixed *dhamma*. The earth, the water, the wind, the fire and the space are

*ākāsaloka* in the refined part, which simultaneously exists and they are kept in *khandhaloka*.

The world which is the realm and the world which is the *mnk* are located at the middle. It is accommodated by the crude *ākāsaloka* outside of *ākāsaloka*. The refined *ākāsaloka* abides within. *Sattaloka* exists depending on the accommodation of the inner refined [*ākāsaloka*].

Everything is summarily called ‘*dhātudhamma*’ such as the sour *dhātu*, the salt *dhātu*, the spicy *dhātu*, the heat *dhātu*, the cold *dhātu*, the bitten *dhātu*, the sweet *dhātu* etc. They are ‘*dhātu anekananta*’. They are uncountable. The colours are also *dhātudhamma* such as the *dhātus* of green, red, yellow, white and black etc. They all are the countless *dhātus*. They are uncountable. Whatever is *dhātu*, it is the *dhamma* too.

The crude *dhātus*; earth, water, wind, fire and space are able to be destroyed. For example, when the world is destroyed or when one burns something. The fire, or acid earth, acid liquid, acid fire, acid wind and acid space etc. are able to destroy the cruder *dhātus*. The refined *dhātu* is unable to be seen with the human eyes such as the overlapping *dhātu*, the end *dhātu*-

[Page: 115]

-the finished *dhātu*, the nothingness *dhātu*, the free *dhātu*, the empty *dhātu*, the extinguished *dhātu*, the hidden *dhātu*, the loosing *dhātu*, the disappeared *dhātu*, the seedless *dhātu*, the without any remainder *dhātu*, the refined *dhātus* of earth, water, wind and fire. They are unable to be destroyed. The number of the refined *dhātus* is uncountable.

**Separation of *dhātus* of the radiance**

The six radiances are; yellow-white, yellow-red, soft-white, red-yellow, pink-yellow, dark green. Each can be separated as *dhātu* and afterwards it can be separated as *dhamma* from the crudest to the most refined status.

### **Separation of *dhātu* and *dhamma***

Firstly [the meditator] separates *dhātu* and *dhamma* of the base of seeing, memory, thought and cognition, of the seeing *dhātu*, the memory *dhātu*, the thought *dhātu* and the cognition *dhātu* from the crudest to the most refined status. [Separate them] to be the pure *dhātu* and the pure *dhamma* of all bodies in the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* until reaching the crudest and the most refined bodies.

Thereafter, separate *dhamma* of the base of *barami*, *ratsami*, *kamlang*, *rit*, *sitthi*, *amnat*, *bun saksit* and *bap saksit*.

Separate *dhātudhamma* of *dhātus* of *barami*, *ratsami*, *kamlang*, *rit*, *sitthi*, *amnat*, *bun saksit* and *bap saksit* from the crudest to the most refined status to be the pure *dhātu* and the pure *dhamma* of all bodies in the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*.

The bases of the eight conditions which are *barami*, *ratsami*, *kamlang*, *rit*, *sitthi*, *amnat*, *bun saksit* and *bap saksit* are located at the heart of *sitthi khrueang* in the most refined *sai*.

### **[Page: 116]**

They exist in layers. *Pāramī* is in the outermost layer and *bap saksit* is in the innermost layer.

### **Separating of *dhātu* and *dhamma* of the 84,000 *dhamma-khandhas***

The 84,000 centres of *kusalā-tiṭṭhaka*, the 84,000 centres of *akusalā-tiṭṭhaka* and the 84,000 centres of *abyākatā* [*tiṭṭhaka*] which is the middle [*dhātudhamma*] or neither

meritorious nor sinful, each *dhamma-khandha* is called ‘a centre’. One centre can be multiplied to be 84,000 centres. It is counted as the first 84,000 centres. Multiply [these centres as the] 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> time...100<sup>th</sup>...1000<sup>th</sup>...10,000...100,000<sup>th</sup>...1,000,000...*koṭi*...countless time from the crudest to the refined status. Then, categorise them into the past, the present and the future. [This includes] *ākāsaloka*, *khandhaloka* and *sattaloka*. Afterwards, separate these three parts as the one part of *dhātu* and one part of *dhamma* throughout the entire *dhātu* and *dhamma* until they become the pure *dhātu* and the pure *dhamma*.

The method for multiplying is to multiply one part at a time. That is, the *kusalā* part, *akusalā* part and *abyākatā* part, separate *dhātu* and *dhamma* along side with the multiplication of each part.

.....

[Page: 117]

## EXTRAORDINARY REALMS

There are three kinds of the realms;

The small and large realms

The realms of the colours and the lines

The hidden realms, the revealed realms and the movable realms

### 1) The small and large realms

The foundation of the realm [is explained that] the foundation of the small realm, the large realm, the large *khrueng*, the small *khrueng* is the governor of the realm and the complex *khruengs* which have been overlapped each other for *asamkhaya* and countless

layers of all colours, all lines, all bodies, all lineages and all members. Their age of *dhātu* and *pāramī* is uncountable. This will be explained that:

The bases of all realms originally have the same size as a Pipal seed or a banyan seed. It is similar to the original *phuet* [seed] of the *mnk*. That is, the original *phuet* of the *mnk* has the same size with a drop of the clear sesame oil, which is thrown off [by the man] seven times. It is called ‘*kalarūpa*’. It is located at the mouth of the menses cavity. Within *kalarūpa* is *ākāsaloka* which is its accommodator and also *khandhaloka* which is *rūpakhandha* located inside *ākāsaloka*. Moreover, there is *sattaloka* which is *nāma-khandha* or seeing, memory, thought and cognition existing inside *khandhaloka*. The original birth that has the same size as a pipal seed or a banyan seed will keep its original size. Yet, *kalarūpa* located in the original *phuet* will be depended on the wetting, bathing, absorption and the imbued of the blood of the menses at that mouth of the cavity. These will absorb and feed it to grow progressively the same as the seed of the tree which already contains the roots, trunk and branches within-

**[Page: 118]**

-, depends on the earth *dhātu* and the water *dhātu* which absorb into the seed and cause it to grow or extend its root and branches. This way is similar to the base and the original birth of the small and the large realms; even if there are a lot of them, the original birth is small as a Pipal seed or a Banyan seed only. They are the original births which are born, overlapped and multiplied continuously in the *asaṃkhaya* or uncountable layers. The age of *dhātu* and *pāramī* are uncountable. They have countless classes. This is uncountable. [However], all of these come from one original birth only.

[The concept of] the realm already has been mentioned above. Here, it will be mentioned shortly. The realms; small or large, are arranged in circle lines which form the spherical shape. It is the same as the shape of the flower of the Kadam tree. Metaphorically, each realm is a capsule surrounding the centre of the flower. They are the spheres [of the

realms] arranged in the *asamkhaya* or countless layers. The age of *dhātu* and *pāramī* of the realms is uncountable. The realm has the centre of the centre and the original birth in the original birth endlessly. The inner realms accommodate the outer realms endlessly. The inner realms are older, bigger and more refined. The Buddhas and his bodies in the inner realms are more ancient, bigger and more refined according to [the position of] each realm.

The nature in this world is different from the nature of *dhamma*. That is, the nature of the world, the small matter exists inside the bigger matter. The deeper matter will be smaller and smaller. Yet, in regards to the nature of *dhamma*, the bigger matter exists in the smaller matter. The inner matters will be bigger, more refined and more ancient. The original births abide inside the centre of the centre the same as the original birth of the human. The original births of-

**[Page: 119]**

-the other bodies, no matter how many there are, all exist in the centre of the centre of the original birth of the human. The original birth of each realm exists in the heart [of the realm too].

The form of the realms [can be explained that] the location of the small or large is that the large realm is located at the centre; while, the small realms are located as its outer layers. The shape of the gathering realms looks like the flower of the Kadam tree. That is, the large realm is the main centre of the Kadam flower. The small realms surrounding the main centre exist in the countless layers as the pack of the fleshy capsules surrounding the main centre of the flower of the Kadam tree. Each small realm is similar to a surrounding capsule. The realm that we are living in now is the small realm. It is located in the outer round. The small realms are arranged in circle lines; 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup> and-5<sup>th</sup> etc. [When they are packed together, it creates] the numerous circle lines and the multi-layers. [The realms] in the deeper layer are bigger and more refined. The size of each

realm is the same size of *ñāṇa* of the first Buddha of that realm. He only governs the area which has the same size as his *ñāṇa*. In the later time, when the second, the third and the fourth Buddha arise, the first Buddha will teach them *vijjās* [knowledge] in order to help him governing his realm. The realms located in the outer layers from our realm, [their number] is the same as [the number of] the inner realms. That is, take our realm as the centre, there are 100 *pakoṭīasamkhaya* rounds of the inner realms [before our realm]. There are more 100 *pakoṭīasamkhaya* inner rounds of the inner realms. Again, there are more 100 *pakoṭīasamkhaya* inner rounds of the inner realms. [The meditator should] calculate the amount of the realms, 100 *pakoṭīasamkhaya* at a time, repeatedly from the crudest to the most refined realm.

The distance between the realms is equal to *ñāṇa* of the first Buddha of each realm. The gap between the realms that is equal to the *ñāṇa* of the first Buddha of such realm in four directions-

**[Page: 120]**

-similarly. The method for counting the inner rounds [of the inner realms] is to count from the realm that we are living to the inner rounds respectively. Each time, [the meditator should] count 100 *pakoṭīasamkhaya* rounds. The outer rounds behind our realm, [the meditator should] count from our realm to the outermost realm, 100 *pakoṭīasamkhaya* rounds at a time similarly.

The method for counting the amount of the [crude and refined] realms is to take our realm as the centre. Then, count the refined realms within. The numbers of the refined and the crude realms of our realm are similar. Metaphorically, the chapel is the realm that we are staying. Count [the imaginary inner chapels] inside the current chapel. There are countless [imaginary] chapels existing inside this chapel. This is the same as the air that exists inside the chapel. Outside of the current chapel, there are the crude realms covering the chapel. They are the crude part. The refined realms and the crude realms exist in the same number. The refined realms in the deeper layer will be bigger, more refined and



more ancient. They exist in layers from the crudest and the most refined realms. However, there are some disconnections of the lines of the realms because the black side makes those realms to be the extinguished realm, the hidden realm, the cut realms, the castrated realm, the hiding realm, the disappeared realm, the ended realm, the being no more realm, the none existed realm, the empty realm and the nothingness realm. [After the disconnection of the realms], there are the beginning point of the line of the realms again. However, the disconnections of the lines are often found.

Actually, there is no disconnection of the realms. Yet, the black side puts the extinguished *dhātu*, the hidden *dhātu*, the cut *dhātu*, the castrated *dhātu*, the hiding *dhātu* and the disappeared *dhātu* into the realms. So, in the refined status, [the lines of] the realms often are disconnected. At which point that the extinguished *dhātu*, the hidden *dhātu*, the cut *dhātu*, the castrated *dhātu*, the hiding *dhātu* and the disappeared *dhātu* are able to reach, at that point is our crudest point. That is, we have moved our living *vijjā* [there]. The primordial of *vijjā* will send it [living *vijjā*] profoundly through *sai* of the black to be more refined than [*vijjās* of the black]. The amount of the inner realms can be counted as the inner layers, one *asaṃkhaya* at a time. Count one *asaṃkhaya* as one. Begin the counting again-

**[Page: 121]**

-until reaching the number of *asaṃkhaya*. Then, count the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, and 7<sup>th</sup>, *asaṃkhaya* until reaching the final *asaṃkhaya* which is the same number as the number of the age of *dhātu* and *pāramī*. Count the age of *dhātu* and *pāramī* from the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, and 7<sup>th</sup> to one *asaṃkhaya*. Thereafter, count *asaṃkhaya* of the age of *dhātu* and *pāramī* more as the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, and 7<sup>th</sup> *asaṃkhaya*. [Even when one has finished counting] the age of *dhātu* and *pāramī*, he still cannot find the final realm. In conclusion, the realms are endless and uncountable. The method to count the age is that [the meditator] can take *mahākappa*, the duration between the rising of the Buddhas or *asaṃkhaya* to count as one. They all can be the beginning. These three durations of the

times can be counted within less than second, 1 second, 60 seconds, 1 minute, 60 minutes or 1 hour. Each of these uncountable realms has the uncountable number of the large and sub-*khruengs* connectedly operating as the links of the chain.

### ***Khruengs of each realm***

[Each realm in] each round contains:

*Khrueng sitthi*

*Khrueng amnat*

*Khrueng bun saksit*

*Khrueng bap saksit*

*Khrueng barami*

*Khrueng ratsami*

*Khrueng kamlang*

*Khrueng rit*

### **[Page: 122]**

All *khruengs* have the heart of *khrueng* and the controller of *khrueng*. Each *khrueng* has the large and sub- *khruengs* which overlap and multiply each other as the sets of *thao, chut, chan, ton, phak, phuet, phuet* in *phuet* repeatedly. The age of their *dhātu* and *pāramī* is uncountable. All *khruengs*, all realms; large, small, hidden, revealed of the bodies and of the bodies of the escort of each body of all colours, all lines, all bodies and all lineages of the white, the middle and the black have a similar system. All of the large and sub-*khruengs* and all realms, all colours, all lines, all bodies, all lineages and all members of the bodies and the bodies of the escort of each body of all realms; large, small, hidden and revealed of the white, the middle and the black lineage connectedly operate their *khruengs* as the links of the chain without disconnection. All *khruengs* are connected as one from *khrueng* in the crudest status to [*khrueng* of] the most refined status. [However], it depends on which side comes to take control of *khruengs*. *Khruengs* will follow the command of that side. That side will have the right and the

power to control them as it wants. There are 100 *pakoṭiasaṃkhaya* layers of the outer realms from our realm. They are all the small realms. The Buddhas in these realms are the Buddhas who attained *nibbāna* by removing the impure bodies. There is the countless number of the inner realms before our realm. Count 100 *pakoṭiasaṃkhaya* realms at a time for each layer from the crudest to the most refined status. Each round, there is the circle arrangement of the realms. There are 100 *pakoṭiasaṃkhaya* realms in each round of each layer similarly in both outer and inner realms. In the inner realms which are more refined, their *phranipphans* such as the Buddhas will be more ancient, more refined and greater. They are the Buddhas who attained the *nibbāna* without the removing the bodies. [They are the best in] the *nibbāna*, the *phopsam* and the *lokan*.

The method for seeing the realms is to be still at the centre of the centre of the original birth of such realm which located in the original birth of *dhātudhamma* of the human. Be still-

**[Page: 123]**

-at the centre of the original birth of the realm. The realms, the major and sub-*khruengs* will be profoundly seen in deeper and deeper layer. If the sight is not clear, [the meditator should] operate [*vijjās* of] *chueam*, *soem* and *klaṇ* to send the *mnk* and bodies of the white lineage to perform *vijjās* of *thapthawi*, *chongthanon*, *phitsadan*, *patihan*, *thapthawi* without withdrawing. [He then], performs the overlapping of *nirodha*, the enlightenment in *nirodha*, the calculator. [Then, perform *vijjās* of] *thapthawi*, the firm stillness and distilling of *waen* and *klong* repeatedly. This will cause the sight to be clearer *asaṃkhaya* times. The realms, *khruengs* and other conditions mentioned [above] are in the part of the white lineage only. All colours, all lines, all bodies and all lineages and all members, the human, the escorts of the human, the small realms and the large realms of the middle and the black lineage are similar to the white lineage as mentioned above. In regards to the governors of the realm, the Buddha who arises as the first Buddha in each realm is the controller of *khruengs*. He will teach the later Buddhas who arise in the same realms to

help him govern the realm. Each Buddha also has an *asamkhaya* or countless number of bodies in the sets of *thao, chut, chan, ton, phak* and *phuet*.

## 2) The realms of the colours and lines

As mentioned above it is the description of the white lineage only. The black and the middle also have the same system as the white. Each lineage has one *asamkhaya* of colours of *dhātudhamma*. [However], there are eight main colours in eight directions. Each main colour has one *asamkhaya* of colours as its retinues. The black-

### [Page: 124]

-is the defeated colour. The other seven colours belong to the white which are the conqueror. Each colour has the countless number of the small and large realms, *nibbāna*, the *phopsam, lokan, khandhaloka, sattaloka* and *ākāsaloka*, the main and sub-*khruangs, khruang sitthi, khruang amnat*, the holy meritorious *khruang, khruang barami, khruang ratsami, khruang kamlang, khruang rit* and other conditions. Their age of *dhātu* and *pāramī* is uncountable. This is similar to the small, large realms and other conditions of the *mnk* of the white as mentioned in all aspects. Inside the body, the number of the bodies, the sizes of the bodies, the refinement of condition; *nipphan, phopsam, lokan, khandhaloka, sattaloka* and *ākāsaloka*, the large and sub-*khruangs* is similar to the conditions outside of the body which are the non-living *dhātudhammas* accommodating the living *dhātudhamma*. They also have the similar crude and refined conditions. In conclusion, the conditions inside and outside exist in pair in all aspects.

The distance between the colours of the main eight colours in eight directions is equal to *ñāṇa* of the Buddha who is the first *phranipphan*.

Each colour has its own direction;

The east is [the location of] the white.

The southeast is [the location of] the yellow.

The south is [the location of] the red.

The southwest [the location of] is the green.

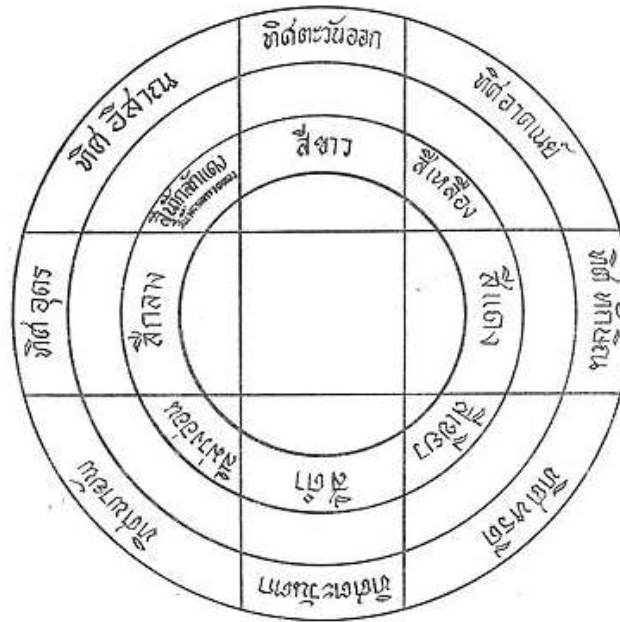
**[Page: 125]**

The west is [the location of] the black.

The northwest is [the location of] the light purple.

The north is [the location of] the middle [grey].

The northeast is [the location of] the dark red.



The middle colour is the neither white nor black. It is the colour of the lead or mercury or the ashes [grey]. Each of the eight main colours can be multiplied to be six colours, which is called ‘*chapphannarangsi*’; white, yellow, red, green, light yellow-

[Page: 126]

-, the colour is called '*hongsabat*' or '*lueam-pa-phat-son*' which contains the green, the red, the white and the yellow. They are mixed as the sunlight in the early morning. Each of these six colours can be multiplied to be 6 colours. Then, there are 36 colours. Each of these 36 colours can be multiplied to be 6 colours more. Then, there are 216 colours. Each of these 216 colours can be multiplied to be six colours again and again. [The meditator should] perform this multiplication of the colours until the number of the colours becomes one *asamkhaya*. It is similar to the multiplication of the six *dhātudhammas*. So, the six colours become six *asamkhaya*. The above mentioned is the low level of the multiplication. [The meditator then should perform] the middle level. That is:

Multiply each of the six colours (*chapphannarangsi*) to be 12 colours. Then, there are 72 colours. Multiply each of these 72 colours to be 12 colours. Then, there are 864 colours. Multiply each of these 864 colours to be 12 colours again and again until the number of each colour of 12 colours becomes one *asamkhaya*. So, there are 12 *asamkhaya*. This is the middle level of the multiplication. [The meditator then should perform] the high level. That is:

Multiply each of the six colours to be 108 colours. Then, there are 648 colours. Multiply each of these 648 colours to be 108 colours again and again until the number of each colours becomes one *asamkhaya*. So, there are 108 *asamkhaya*.

### **3) The hidden realms, the revealed realms and the movable realms**

'The hidden realms' are the realms that are hidden in *sai* [centre] of *ākāsaloka*, *khandhaloka* and *sattaloka*. They exist in multi-layers from the crudest to the most refined status. The number of them can be counted as the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*. [In other words,] the number of this kind of the realms is uncountable.

‘The revealed realms’ are the realms that can be seen clearly as mentioned at the beginning.

**[Page: 127]**

‘The movable realms’ are the realms that do not have a certain location. They are able to move to the space and located in *sai* of *ākāsaloka*, *khandhaloka* and *sattaloka*. The number of this kind of realm can be counted into the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*. [In other words,] their number is uncountable.

Each of these three kinds of the realms contains *nipphan*, the *phopsam*, the *lokan* hell, *sattaloka*, *khandhaloka*, *ākāsaloka* and the residential beings. The number of the residential beings in each realm is uncountable. The age of their *dhātu* and the *pāramī* is uncountable too. The number of the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* of the beings is uncountable. Each being has the great multiplication of [the realms and the bodies] in the body which can be counted in the numerous *asaṃkhaya* system and in the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*. The age of their *dhātu* and the *pāramī* is also uncountable. This is mentioned only inside one being of one realm only. The explanation of [the systems of] all beings [in the realms] is endless. Each of the beings has three kinds of *tipiṭakas*; meritorious, evil and equanimous, in the short term, 84, 000 centres for each. In the extraordinary way, the age of *dhātu* and *pāramī* of the centres or *dhamma-khandhas* is also uncountable. All beings of all realms have the same system. It is unavoidable. [The meditator then should] separate *dhātu* and *dhamma* of these bodies and realms from the crudest to the most refined status. [This includes the sets of] *thao*, *chut*, *chan*, *ton*, *phak* and *phuet* of the bodies and realms without withdrawing until the age of their *dhātu* and the *pāramī* is uncountable. He then separates *dhātudhamma* of *ākāsaloka*, *khandhaloka* and *sattaloka* of all bodies and realms. Set up the three *tipiṭakas* of the three side; white, black and middle in the short and extraordinary way. Then, multiply them all as *dhātu* and *dhamma* from the crudest to the most refined status, which have the uncountable age of *dhātu* and *pāramī*.

**[Page: 128]**

The hidden realms, the revealed realms and the movable realms and the movable space are in the place which is small as the tip of the needle only. These three kinds of realms are able to overlap each other in 10,000 or 100,000 or million *koṭīsaṃkhaya* layers as [the system in] the original births of *dhātudhamma*. It is small as a seed of the Pipal tree or the Banyan tree. The realms in the countless *asaṃkhaya* number exist within. Each of these *phopsam*; hidden, revealed and movable has the *nipphan*, *phopsam* and *lokan*, *ākāsaloka*, *khandhaloka* and *sattaloka* as in the realm of the human.

**The governor of the realm**

This realm is called ‘small realm’ which contains *nipphan*, *phopsam* and *lokan*. Who is the governor of this small realm? Originally, the governor is the Buddha who attained *nibbāna* without the removing of his *mnk*. He is the first primordial *dhātu* of the white lineage. He is the only governor of the small and the large realms. In the later time, when the first Buddha of any [sub] realm arises, the primordial Buddha of the white lineage will give them the right and the power to govern such realm instead of him. Such Buddha of such realm after receiving the right and the power from the primordial Buddha, if the second Buddha arises in his realm; he will teach them *vijjās* to help him governing the realm. When the third Buddha arises, they will teach him *vijjās* again. When the later Buddhas arise, they will teach them all *vijjās* to govern the realm in this way. No matter how many the Buddhas in *nibbāna*, all of them are the governors of this small realm. This system is similar inside all small and large realms. It is the same as the emperor gives the power to the governors for governing his colonial countries.

**[Page: 129]**

In regards to the Buddhas who govern the realms; in which ever realm he the stays, he will govern that realm only. The Buddha in [the realms of] the inner rounds will govern the Buddhas in [the realms of] the outer rounds.



[Count from the latest Buddhas in the realms of the outer most round]  
 The Buddhas in the second round govern the Buddhas in the first round.  
 The Buddhas in the third round govern the Buddhas in the second round.  
 The Buddhas in the fourth round govern the Buddhas in the third round.  
 The Buddhas in the fifth round governs the Buddhas in the fourth round.  
 The Buddhas in the sixth round governs the Buddhas in the fifth round.

There are 100, 1000, 10,000, 100,000, 1,000,000, *koṭi* and *asaṃkhaya* [rounds of the realms of the Buddhas] their age of *dhātu* and *pāramī* is uncountable. They govern each other in the ranking order [from the first realm to] the original realm or until there is no more realm. [In other words,] there is no realm that is more ancient and more refined than this original realm.[From the Buddhas in the first round] to the original Buddha, there is no Buddha that is more original, more ancient and refined than this Buddha. This Buddha is called ‘the primordial *dhātudhamma* Buddha (ต้นธาตุต้นธรรม *ton-that-ton-tham*)’. He governs the entire lineages of the white; all colours, all lines, all bodies, all lineages, all members, human, the escorts of the human, all realms; large, small, hidden, revealed and movable.

*‘sabba dānaṃ dhammadānaṃ jiṇāti’*

*‘nibbāna paccayo hotu’*

**Appendix IX**  
**TRANSLATION OF THE EXTRAORDINARY PATH**  
**AND OUTCOMES VOLUME 03 (D5)**

[Page: a]

**INTRODUCTION**

This is the battling *vijjā* [or *witcha rop*] (tactics and strategies) of purification of *dhātudhammas* in the very profound level. ‘*Witcha rops*’ are the tactics and strategies of the purification of *dhātudhammas* found in all three sides; *kusalā-dhamma*, *abyākatā-dhamma* and *akusalā-dhamma*. They all are performed inside the *dhātudhammas* in the very profound level and the most refined *dhātudhamma* in order to possess ‘the right’ and ‘the power’ to govern the *dhātudhammas* of beings.

The *vijjā* of the black which is being performed inside the white step by step as follows:

Initially, it will send ‘sound, then, *vijjās* of *laep*, *lan*, *rafoet* and *pha* will be sent in order to control the mind and cause us to be mentally shocked, weaken and alarmed. Thereafter, the black will take this chance to confiscate our most refined status and control it. When it is able to confiscate it, we are controlled by its power.

Then, it will send its living *vijjās* [such as] *soem*, *toem*, *to*, *ro*, *pat*, *pit*, *dueng*, *dut*, *yoi*, *yaek*, *patha*, *khwangkan*, causing our most refined status to be windier or float up. When we perform *vijjās* for solving its *vijjās* or cause them to be cruder (next topic is *vijjās* for solving *vijjās* of the black lineage]; its *vijjās* will work ineffectively. Then, the black will send *vijjās* of the third step. That is:

[*vijjās* in this step are] *hum, khluēap, aoep, aap, suem, sap, pon, pen, suam, son, roisai, dap, lap, khat, ton, son, hai, sut, mot, maimi, wang, plao, dap, lap, hai, sun, sinchuea, mailueaset* and *rong that rong tham*. That is, the black pretends-

**[Page: b]**

- to withdraw its *dhātudhammas* in order to cause us misunderstanding that we have solved its *vijjās* or the black centre is cleaned without the [remaining] seed and without any remnants. Therefore, we will see that our *dhātudhamma* is well clean and misunderstand that we have no more impurities. However, actually, the black still sends its *vijjā* of ‘*rong that rong tham*’. Yet, it is invisible for us. So, we do not keep performing *vijjās* for solving [black *vijjās*] due to this misunderstanding and unawareness.

In the fourth step, it will send its *vijjās* of *yuet, yai, yon, wittayū* and *ayatana*.

[The meditator] should keep in mind that the performing *vijjās* of the black in the profound level will be thicker or fasten. Particularly, *vijjās* in the third step, they cause the wrong view, the wrong cognition, the wrong sight, the wrong thought, the wrong action and the wrong speech. If [the meditator] is able to solve its *vijjās* in the third step; it will send *vijjās* of the fourth step in order to prevent our *vijjās* that we perform for solving its *vijjās*. Yet, this makes the black to know in advance; so, it performs *vijjās* in advance and then we are unable to solve its *vijjās*.

The method for solving *vijjās* of the black, [the meditator] should understand all principles of *vijjās* (See: the principles of *vijjās* in the topics: 5, 7, 12 and 13 in this text) and perform the solving *vijjās* as follow:

When [the meditator] wants to see its *vijjās*, he has to perform *vijjās* of the connections of *waen, klong, ñāṇa* and all colours, all lines, all bodies, all members and all lineages. He

then performs the multiplication of them to be many classes of *thao* until reaching the same number of age of the human, *dibba*, brahma, *arūpabrahma*, *dhammakāya*, *kappa* [aeon], *mahākappa* [the great aeon], *asaṃkhaya*, and *dhātu* and *pāramī*. Then, enter into the enlightenment of the Buddha in the past, the present and the future. After this [he will] see its original *vijjās* (black lineage) that has been done in-

[Page: c]

-the past, the present and the future, the countable lives, in *sattaloka*, *khandhaloka*, *ākāsaloka*, *sep*, the *phopsam*, the *lokan* hell, *prasat*, *khrueng* of *dhātudhamma*, *khet-that* and *khet-tham*.

[TACTICS:]

However many of them that the meditator has met; he then has to calculate them all into the centre of the special human body and multiply the bodies and *dhātudhammas* in order to bring down or fell the body [of the black] which is the cause of the nineteen *vijjās*; 1) *sut*, 2) *mot*, 3) *maimi*, 4) *wang*, 5) *plao*, 6) *dap*, 7) *lap*, 8) *hai*, 9) *sun*, 10) *sinchuea*, 11) *mailueaset*, 12) *loiang*, 13) *penyu*, 14) *prasat*, 15) *hetrot*, 16) *hetchat*, 17) *hetai*, 18) *hetkaet*, 19) *hetkaetkrot*. [Keep performing this] as the sets of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *chongthanon*, *phitsadan*, *patihan* and *thapthawi*. [The meditator] should perform this in the forward and reverse order repeatedly and perform the practices of inserting, shuffling and multiplying from the crudest body to the most refined body until the age and *pāramī* is uncountable. [He should keep performing this in] all colours, all lines, all bodies, all members and all lineages in order to distill *dhātudhamma* to be pure and clear, and turn all of the black *dhātudhammas* to be under our control [or the control of the white lineage].

Then, use the special human body to perform *vijjās* of 1) *lalai*, 2) *laep* and 3) *rafoet* until [the meditator] is sure that *dhātudhammas* of the black are completely eradicated. There

are the pure *dhātudhammas* of the white only. This is the tactics of extraordinary purification of *dhātudhamma*.

[STRATEGY:]

Thereafter, [the meditator should] invite the Buddhas from the early periods and *cakkaphats* of the meritorious side which is the side of the absolute conqueror, both of the hidden and the revealed ones to come for establishing and protecting the living *dhātu* and *dhamma*, the living plan, the living bodies and the living *vijjā*. He must then invite them to perform *vijjās* of *rop*, *thamngan*, *truatngan* and perform *vijjās* of *sut*, *mot*, *maimi*, *wang*, *plao*, *dap*, *lap*, *hai*, *sun*, *sinchuea*, *mailueaset*, *lorliang*, *penyu* –

[Page: d]

-*rongthat rong tham*, *prasat*, *rot*, *chat*, *ai*, *kaet*, *kaetkrot*, *yuet*, *yai*, *yon*, *witthayu*, *ayatana*, *lan*, *laep*, *raboet*, 28) *chonchans*, *thapthawi* until their *asamkhaya* of age and *pāramī* is uncountable, until reaching the full size of *dhātudhammas* and all *dhātudhammas*, [all] *khruengs* of *dhātudhammas*, *khet-that* and *khet-tham* etc. This is the strategy. Then, he performs ‘the multiplication of the path and fruitions’ in all bodies from the crudest to the most refined status and the bodies in the sets of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *chongthanon*, *phitsadan*, *patihan* and *thapthawi*. Calculate them all from the past, the present and the future to be many classes until *asamkhaya* and the age of *pāramī* is uncountable. (See. The principles of *vijjās* in the topics 9 and 14 in this text). This is the multiplication of the tactics and the strategy for the purification of *dhātudhammas* which is the body of *āsavakkhayañāṇa*. It does not only give the results for the purification of *dhātudhamma* in one own body without *āsava*, *kilesa*, *taṇhā* and *upādāna* which are the causes of suffering. In other words, it does not give the results to completely destroy these impurities for being an *arahant* only, it also gives the results for the purification of *dhātudhammas* to be clean and be apart from the middle and the black *dhamma* or *māras* [evils]; *kilesamāra*, *khandhamāra*, *maccumāra*, *devaputamāra* and

clinging which is the clinging in *abhisāṅkhāramāra* inside oneself and the others. This depends on the level of practice [that the meditator] has reached.

The principles of the fighting *vijjās*: ‘tactics and strategies for the purification of *dhātudhammas* in the profound level’ are created in the style of ‘question-answer’ for the understanding in all dimensions of *vijjā* of the meditator. [Therefore, he/she] is able to perform ‘with a rope or fighting *vijjās*’ correctly and effectively or without errors.

**[Page: e]**

[This text] is printed in 500 copies. Its aim and purpose is for distribution to the meditative masters and the *Vd* practitioners who have reached to the level of ‘the extraordinary path and result’ for their study, researching of *vijjās* and performing of *vijjās* of ‘the extraordinary path and result in the refined level’.

The printing of this text is supported by Chali, Phasuk, Chanon, Phanit Posayachinda and the disciples of Luang Pho Wat Pak Nam.

Phrabhawanakosonthera  
(Wīra Khanuttamo)

The vice abbot and the head of the meditation department, the vice executive of the meditation project for people, Pak Nam Temple, Phasicharoen, Bangkok

16 August 2520 B.E. [1977]

**[Page: f]**

The process for performing of *vijjās* in the high level of *Vd*:

‘*Chongthanon*’ is the performance of *vijjās* such as the shuffling and the inserting of the bodies and so on inside the eighteen bodies.

‘*Phitsadan*’ is when the meditator has performed [*vijjās*] inside the eighteen bodies for long time. The bodies are multiplied as the sets of *thao*, *chut*, *ton*, *phak* and *phuett* in order to eliminate and clean the unclean bodies that [the black] inserts inside [the body].

‘*Patihan*’ is that sometimes the black will perform *patihan* [creating] of its bodies, the wish of the bodies, *patihan* of *dhātudhammas* and the wish of its *dhātudhammas*, [and send them inside our body] in order to obtain its real bodies and *dhātudhammas*. We have to eradicate its *patihan* and withdraw its wish to catch its real bodies and *dhātudhammas* etc.

‘*Thapthawi*’ is a calculation. When we perform the calculation faster or in advance, [we] must calculate the uncountable age of *dhātu* and *pāramī*. This is counted as one.

Count the uncountable age of *dhātu* and *pāramī* as the second time; this is counted as the one. (It is the multiplication [*thapthawi*])

Count the uncountable age of *dhātu* and *pāramī* as the third time; this is counted as one. We then are able to eliminate them all [its *dhātudhammas* or bodies]. If we wish to perform [*vijjās*] faster and more powerful, this will cause the black to be unable to eliminate our [*vijjās*]. Calculate [*vijjās*] in advance in order to eliminate them all.

When the cognition and *ñāṇa* are wrapped, [we] must perform *vijjā* of ‘*phitsadan*’ [multiplication] in all directions; left, right, front, back, outside, inside, edge, side and middle and in between the connection points. Thereafter, the cognition and *ñāṇa* will be wider.

[Page: 1]

**QUESTION AND ANSWER**

1: When the *citta*-sphere sinks into ‘*bhavam*’, where does the *citta*-sphere abide?

**Answer:** The mind sinks into ‘*bhavam*’ at the seventh base of the mind. Yet, naturally the *citta*-sphere abides in the resting water of the heart. It floats in the same level as the level of the resting water of the heart. Both of the *citta*-sphere and the water of the heart are completely clear similarly.

In order to understand this [question], the word ‘mind’ is needed to be understood first. The mind is composed of four spheres existing in layers. The first sphere has the same size as the socket of the eyes. It is called ‘the seeing sphere’ or [the sphere of] the body. The second sphere existing inside the first sphere has the same size as the white of the eye. It is called ‘the memory sphere’ or [the sphere of] heart. Inside this sphere is the [refined] water that maintains the heart [sphere] kept in the same amount of the water in the palm of a hand. (The master says this is the heritage from the ancestors). If the mind is well calm, the water is clear and pure accordingly. The person who has a lot of lust [*rāga*] in the mind, the water maintaining his heart sphere will be red. The person who has a lot of anger [*dosa*] in the mind, the water of the heart will be green. The person who has a lot of delusion [*moha*], the water will be unclear. We can read the mind of such person in this way. In the water maintaining the heart sphere is the floating sphere, the same size as the iris of the eye. It is called the sphere of thought or the *citta*-sphere. The person who always has the wandering mind or who is unable to sleep, this is due to the mind floating above the level of the [resting] water. If the mind floats high above the level constantly, that person will become a madcap. Generally, this person is called ‘*khon cai loi*’.



**[Page: 2]**

Usually, when people awake, the bottom half of the *citta*-sphere is in the water, the upper half will be above the level of the water. If the *citta*-sphere sinks in the water more than this level a bit, it is the *citta*-sphere of the person who is sleeping. If the *citta*-sphere sinks much in the water, the owner of the *citta*-sphere will lose the consciousness.

During the dream, the *citta*-sphere remains at its position; however, the water of the heart will be unclean. This causes the spheres of memory, thought and cognition impure accordingly. Therefore, the dream will be wandering according to the status of the *citta*-sphere combined with lust, anger and delusion. If the spheres of seeing, memory, thought and cognition are clear, the dream will involve with the good matters or even seeing the past and the future.

During the dream, the refined human body will travel to many places. Some people may wander, if this body goes out of the human body, is this removing of the body? Why the crude human body of the owner of such a refined human body does not die? In regards to this, it is because of the refined *āyatana*s [the connecting spheres] in between the crude and refined human bodies being still connected. They are not yet separated. Therefore, no matter where the refined human body goes, it will be able to come back to the crude human body immediately. It is similar to when we send our mind to many places, [it is able to come back to the body].

At the centre of the *citta*-sphere, there is the cognition sphere or the *viññāṇa* sphere, small, refined and the same size as the light on the pupil of the eye. When these four spheres are gathered, it is called 'the mind'. It will change its colour according to the power of *kilesa* [impurity] that comes to control it.

**[Page: 3]**

2: What is the advantage of counting the age of *dhātu* and *pāramī*? What is 'chon thao'?

**Answer:** Counting of the age of *dhātu* and *pāramī* importantly emphasizes on celerity (swiftness). The master rightly knows that the mind of the human is faster than anything. Therefore, he wants to use the mind as essential as possible. It is effectively used to perform ‘the fighting *vijjā*’ only. To perform the fighting *vijjā*, we have to reach the origin of the first one who thinks of [governing of *dhātudhamma*]. If we go in the normal way, it is too slow. The age of the human will expire. Metaphorically, the traveler goes by walking from Bangkok to Chiang Mai. During the journey, he/she always has to stop to rest and find accommodation. This takes months before reaching their destination. If we already have accommodation during the journey, when we would like to go, we can catch the train. If we think this is too slow, we even go by the aero-plane. In this way, the journey is metaphorical; the knowledge of the master is the same. The owner of *dhātudhamma* has composed and distilled *dhātudhammas* since the uncountable times in the past. If we would like to reach [such beginning] fast, we have to search for the fastest method and the fastest path. [We have to make sure that] with such speed, how far we are able to go; we have to multiply the velocity more and more.

Counting of the *asamkhaya* years per one second, it is because the mind of a human is successfully able to do anything. We can increase its speed as much as we want-

**[Page: 4]**

-as an example is mentioned [above]. Because of the distance from Bangkok to Chiang Mai, one must travel for months. When we have reached Chiang Mai, we now know the distance between these two cities. We have travelled this path, we do not need it to be difficult or send the mind randomly, indirectly or incorrectly. When the mind wants to go, we send it to the destination immediately. It saves time and shortens the great distance in this way. Therefore, we have to think of the method for shortening the distance that they [*māras*] cause us to use one *asamkhaya* year to reach our [destination], to reach our goal within one second.

The word ‘*chon thao*’ refers to the distance or the duration of the time. It also means the one time multiplication [of the distance or duration]. For example, we walk ahead one footstep, we gain the one footage distance. The second step, we have to reach 1x1footage (144”). The distance in the third step is 144 x 144 inches that we have to reach etc. Sometimes, it is called ‘*thapthawi*’ [multiplication] which is the increasing of [the amount].

The word ‘*chon thao*’ does not refer to ‘*parikamma*’ [reciting] but it is the calculation. We have to increase the refinement constantly without stopping. The refinement, the speed and the quantity [are needed importantly to be multiplied].

3: What is ‘*hadayavatthu*’?

**Answer:** ‘*Hadayavatthu*’ is the flesh of the heart, which is located at the chest of the human. It is apart from the sphere of memory or the heart accommodation the *citta*-sphere mentioned in the first question.

[Page: 5]

4: What are the differences of *phopsam*, *nipphan* and *lokan* of *thatpen* and *thattai*? Having seen three realms, the top one is clear, the middle one is unclear and the bottom one is black; is this characteristic of *nipphan*, *phopsam* and *lokan*?

**Answer:** The *phopsam*, *nipphan* and *lokan* of *thatpen* and *thattai* are seen differently. That is, the part of *thatpen* [or mind attended *dhātu*] exists in the centre of the human body, the *dibba* body, the *rūpabrahma* body, the *arūpabrahma* body and the *dhamma* bodies. In other words, they are the hidden places inside the bodies only. When there is the burning caused by *Kappa* destruction, the body of the one who has successfully attained the *arahant* status will insert the bodies into the *dhamma* body and inserts the *dhamma* body into *nibbāna* existing in the centre of the *dhamma* body. It is then able to perform *nirodha-samāpatti* as usual and the outer crude body is not harmed. The body in

this *nibbāna* belongs to one owner only. There is no other body because each side has its own *nibbāna*.

The *phopsam*, *nipphan* and *lokan* of *thattai* [non-mind attended *dhātu*] are *āyatanas* or the giant realms as we have seen as usual. They are the gathering places of the *lokan* hell beings, the hell beings, animals, *peta* (hungry ghosts), *asurakāya* (demons), human, the *dibba* beings, the *rūpabrahma* beings, the *arūpabrahma* beings and the *dhamma* bodies. They live in these realms according to their merits (*puñña*) and demerit (*pāpa*).

In conclusion, the part of *thatpen* abides in the centre of the bodies and the part of *thattai* exists outside of the bodies.

**[Page: 6]**

It is correct that having seen three realms that the top one is clear, the middle one is unclear and the bottom one is black, this is the characteristic of *nibbāna*, the *phopsam* and *lokan*.

5: What are the characteristics of *yuet*, *yai*, *yon*, *witthayu*, *lan* and *laep*?

**Answer:** The characteristics of *yuet*, *yai*, *yon*, *witthayu*, *lan* and *laep* are:

*Dhātudhamma* can be enlarged and reduced in its size in the same manner that rubber has elasticity as its characteristic. This is called ‘*yuet*’.

‘*Yai*’ has the characteristic of a spider’s web. No matter where we are, we always have to stay at the centre and are surrounded with cognition. Whoever comes to make a contact [with the web of the cognition], we are always able to know.

‘*Yon*’ is our *dhātudhamma*. Once we will perform *vijjā* [practice], no matter where it is, when we want to use it, *dhātudhamma* will be alive. [Therefore,] we are always able to use it beneficially.

‘*Witthayu*’ refers to the sending and receiving machine which comes from our *dhātudhamma*. No matter how far, [the information] is sent; it is always able to report to the human body always.

‘*Ayatana*’ refers to *dhātudhamma* when we make contact; then, the feeling will arise in us immediately. It is similar to when an image makes a contact with the eyes.

‘*Lan*’ refers to the sound of the thunder. No matter how far away the origin of the thunder is, we must be able to follow that sound in order to approach its owner.

**[Page: 7]**

‘*Laep*’ refers to a flash of the lightning. No matter how far away this flash is sent, we must send the [special] human body into this flash in order to reach its origin and to approach its owner.

6: What is the meaning of ‘ten thousand *koṭi*-universes’ and ‘*ananta*-universes’?

**Answer:** ‘Ten thousand *koṭi*-universes’ and ‘*ananta*-universes’ refers to the great number of the universes in this realm or other realms. The number of these universes is countless. So, the word ‘*ananta* [uncountable]-universes’ is used. Within the universe, there is Sumeru Mountain at the centre. In other words, it is called “the centre of the universe”. There is the great ocean surrounding Sumeru Mountain. It has the water, which is very refined. Even when the yak’s hair falls into this water, it is unable to float. It must sink. This ocean is called ‘*Sithandon*’. Next to this ocean, there is a high mountain surrounding the ocean. Next to the high mountain is the ocean again. There are the oceans and the

mountains surrounding in this way in seven times. All oceans are called ‘*Sithandon*’ similarly.

However, the other mountains are named differently. The closest one to *Sumeru* Mountain is called ‘*Yukhonthon* Mountain’. The second is ‘*Isinthon* Mountain’. The third is ‘*Kalawik* Mountain. The fourth is ‘*Suthatsana* Mountain’. The fifth is ‘*Neminthon* Mountain’. The sixth is ‘*Wintaka* Mountain’. The seventh is ‘*Atsakantha* Mountain’.

Next to the seventh mountain (may be called ‘*phuet* [seed] of the seventh mountain)-

**[Page: 8]**

-are the four main continents. In the North, there is *Utarakaro*. *Buraphawitheha* is in the East. In the South is *Amarakhoyan*. *Chomphu* continent of us is in the West. Each main continent has 2,000 sub- surrounding continents. The end of these sub- continents is called the boundary of the universe. Then, there are the earth, water, fire, wind, space and cognition wrapping [the universe] in layers. These elements are much more refined than the cognition and seeing of the human as well as of the beings in this realm many times.

7: How to perform the fighting *vijjā*’?

**Answer:** The performance of ‘*witcha rop*’, the meditator has to understand the principles of all *vijjās* starting from the *pathamamagga* sphere to *dhammakāya*. He/she has to be able to attain ‘the highest path and fruitions’ (*maggapala*) and know the method for performing the practice of the four noble truths. He/she has to understand all 40 practices (*vijjās*) in *samatha* and all six groups of practices in *vipassanā*. The skillful performance in the *nirodha* practice is required because *nirodha* practice (to extinguish from the crude status to the most refined status) is the most important principle in ‘*witcha rop*’. The meditator requires the understanding of the principles of calculation, the concept of the universe, the realm, the small and large realms, *barami*, *ratsami*, *kamlang*, *rit*,

multiplication of the bodies, the multiplication of *dhātudhamma*, composing of the body, the composing of *dhātudhamma*, the real and the fake in *dhātudhamma*, the method for causing the birth and extinguishing and the method to hide the body and *dhātudhamma*. The other important practice is the skill of the sagacity. Otherwise, they will easily err.

**[Page: 9]**

He/she cannot be absentminded and must always be conscious. If someone has these qualifications, they are able to practice ‘*witcha rop*’ correctly. If they don't know anything, it is called ‘to perform by merely following another; sometimes it is correct and incorrect’. This may not be very useful. For the other [*vijjās* or principles], they always need to be discovered because *vijjās* do not stand still or remain the same. They change according to what we have discovered. We must always be able and ready to solve sudden incidents as they present themselves. (As mentioned, this is only a small amount [of the required qualifications of the person who is able to practice ‘*witcha rop*’], it is really difficult to explain [all of them] in detail.).

8: What are the meanings of *sep*, *prasat*, *khrueng* of *dhātudhamma* and *khet*?

**Answer:** The concepts of *sep*, *prasat*, *khrueng* of *dhātudhamma* and *khet* here can be explained that:

‘*Prasat*’ here refers to the receiver of the feelings that come to make a contact when something happens within the human body.

‘*Khet*’ refers to the area of *dhātudhamma* or the boundary. Having reached the edge of this area, we look for other areas. It is the same as the area of a territory. The difference is that it is the territory of *dhātudhamma*.

9: How many levels of the practice were taught by the master?

**Answer:** I cannot answer how many levels of *vijjā*. However, in regards to *vijjās* of the path and fruitions which does not involve ‘*witcha rop*’. It can be summarised as follows:

**[Page: 10]**

1. The mundane level is divided as a) *pathamamagga* b) *maggacitta* c) *maggapaññā*.
2. The supramundane level is divided as a) *Gotrabhū* b) *Satāpanna* c) *sakidāgāmī* d) *Anāgāmī* and e) *Arahant*.

In regards to the first of the mundane levels, it is divided as the levels of a, b, c of the human body, *dibba* body, *rūpabrahma* body, *arūpabrahma* body. When the performance reaches the *dhamma* bodies, it is in the supramundane level.

10: Which is more refined between the refined human body in the dream and the body [the special human body] used in the performance of *vijjā*?

**Answer:** The [special human] body used in the performance of *vijjās* is more refined because in the dream, we see only one layer which is the refined body of the dream [the refined human body] or better than that it is the crude or refined *dibba* body. In the performance of *vijjās*, *dhammakāya* is the one who sees and there is the extinguishing from the crude status to the refined status more and more. We do not see only one layer, but rather see many layers of the refinement. Therefore, this seeing is more refined than seeing in the dream. We are able to control the feeling when we are performing *vijjās*. However, in the dream, the seeing, the memory, the thought and the cognition often exists outside of the body. So, it is not as refined as when it is in the process of performing of *vijjās*.

11: What are the meanings of *hum*, *khloeap*, *aoep*, *aap*, *suem*, *sap*, *pon*, *pen*, *suam*, *son* and *roisai*?



**[Page: 11]**

**Answer:** ‘*Hum*’ is similar to something being wrapped by silver. ‘*Khloeap*’ is similar to a ceramic earth jar having its exterior sealed [by chemical liquid]. ‘*Aoep*’ is like the blood in the flesh. ‘*aap*’ is similar to pouring water on something. ‘*Suem*’ is similar to water that lays within the sands. ‘*Sap*’ is similar to the water in sesame oil (or sesame). ‘*Pon*’ is similar to silver being mixed with gold. ‘*Pen*’ is similar to lead that becomes gold. ‘*Suam*’ is similar to when we wear clothes. ‘*Son*’ is similar to the plates which are overlapped in layers. ‘*Roisai*’ is similar to threading cotton through the eye of a needle.

12: What is the meaning of the elevating of our *vijjās* to be higher and the oppressing of its *vijjā* to be lowered?

**Answer:** ‘The elevating of our *vijjās* to be higher and the oppressing of its *vijjā* to be lowered’ means the elevation of the level of *dhātudhamma* and the level of *vijjās* that we perform to be higher because when they are elevated to the higher level, their cleanliness, purity and refinement will be higher accordingly. Metaphorically, *nibbāna* is in higher status, its purity will be higher accordingly. If *dhātudhamma* is oppressed to be lowered, it is similar to (*dhātudhamma*) of *lokan*. In the lower status, it will be darker accordingly. This causes the performance of *vijjās* [with this *dhātudhamma*] to be impossible. The elevation of the level of *vijjās* is importantly dependent on the mind. When we think of it to be higher, nothing is able to obstruct it. Its [status] will be higher according to our mind.

**[Page: 12]**

13: What is the benefit of the performance of *het* [cause] of *vijjā*?

**Answer:** In regards to *het* of *vijjā*, if we desire to increase its refinement, in fact, there are 19 [*hets*]; *sut, mot, maimi, wang, plao, dap, lap, hai, sun, sinchuea, mailueaset, loliang, penyu, prasat, rot, chat, ai, kaet* and *kaetkrot*, when reaching *kaetkrot*, we have to perform ‘*sut* of *kaetkrot*’ *sut, mot, maimi, wang, plao* etc. more and more in the more refined levels. These are supportive in the searching of *vijjās* and *dhātudhamma*. No

matter how small or refined the status, we have to perform inside *sai* [centre] of such refinement more and more, then we will meet and know all *dhātudhammas* of the *māra*. They cannot be hidden. This is the eliminating of its *vijjās* and for them to disappear from our *dhātudhamma* automatically. This is the fighting *vijjā* (*witcha rop*) directly.

14: How to practice *vijjā* of ‘*phitsadan-makphon*’?

**Answer:** The practice of ‘*phitsadan-makphon*’ [can be explained that] the word ‘the path and fruition (*makphon*)’ refers to the performances for rising *pathamamagga*, *maggacitta*, *maggapaññā*, *gotrabhū*, *satāpanna*, *sakidāgāmī*, *anāgāmī* and *arahant*, all bodies of the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*. They are performed simultaneously. Each body has to perform *vijjā* of ‘the paths and fruitions’ more and more in order to gain more refinement. After having attained the *arahant dhamma* body, the perfect body performs [*vijjā* of the path and fruition again in order to gain more refinement] without stopping. All bodies are used to perform [this *vijjā*] at the same time from the crudest to the most-

**[Page: 13]**

- refined body. [The meditator also should] count all bodies in the sets of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *chongthanon*, *phitsadan*, *patihan* and *thapthawi* of the past, the present and the future existing in many ‘*chon thaos*’, the age of the *dhātu* and *pāramī* is uncountable or beyond the *asamkhaya* years. This is *vijjā* of ‘*phitsadan-makphon*’.

15: How to see the extinguishing of ‘*rūpanāma* (Mentality and Corporeality)’?

**Answer:** To see the extinguishing of ‘*rūpa-nāma*’ is to see the being before it comes to take birth. For example, before coming to take birth, the human body was the *dibba* body or hell being, animal, *peta* (the hungry ghost), *asurakāya* (demon). [In other words, it is to know what beings were] before they come to be fertilised in the mother’s womb. Also, it is to know the path of birth of beings and bodies clearly. Thereafter, the process of taking birth should be known clearly. That is, after this body has died, what kind of birth

will the being take? This needs to be seen clearly. This is the birth and extinguishing of ‘*rūpa* (corporeality)’.

‘*Nāma* (mentality)’ is *vedanā* which are the feelings of happiness, suffering and neither happiness nor suffering. It is to see the rise and the extinguishing of the perception (*saññā*) or memory of *saṃkhāra* (thought) and *viññāṇa* (cognition). How could it arise and extinguish? This has to be seen clearly.

Who and what is the cause of composition [of these conditions]? The rise and extinction of these conditions of all bodies need to be seen. When they arise; the cause of rising needs to be seen. When they extinguish; the cause of extinguishing needs to be seen. All kinds of [phenomena], the causes must be recognised clearly. It is not only to know the happened and extinguished results only. For example, the merit and demerit (*pāpa*) are the cause that forces [being] to be a human. When it is about to be extinguished-

**[Page: 14]**

-, it must have either merit or demerit in the unusual amount forcing it to be extinguished too.

16: What are the benefits of bases?

**Answer:** Beneficially, the seven bases of *parikamma-nimitta* are the resting places of the mind. Particularly, when we place the mind into its path; we will be able to always maintain our consciousness. The bases connect to the path of the breath. Everyone has to breathe in and out through this path. It is unavoidable. If we believe that we are able to control the mind as we wish, when we have recognised the path already, the bases are unnecessarily used. Importantly, the master says it leads us to know the path of coming and going to take birth. When the being comes to take birth, it comes through the path of breath. When it dies, it goes out through this path too. There is no other path.

17: What are the meanings of ‘original *dhātu*, original *dhamma*, a original plan and an original body’?

**Answer:** They refer to the pure and stable *dhātu*, *dhamma*, plan and body. They have not been mixed by ‘*witcha pon pen*’ of the *māra*. In other words, they have not been changed.

**[Page: 15]**

18: What are *maggacitta* and *maggapaññā*?

**Answer:** The *sīla* sphere that we have seen, originally the master called it ‘*pathamamagga*’. Inside the *sīla* sphere is the *samādhi*-sphere which is *maggacitta* (path of mind). Inside the *samādhi*-sphere is the *paññā* sphere. It is *maggapaññā* (path of wisdom).

19: How to perform ‘the cognition of the four noble truths’?

**Answer:** The meditator should use the eyes ([or] *ñāṇa*) of *dhammakāya* to truly see the four noble truths of the human body. See the spheres of birth, age, illness and death of the human body as the suffering. The birth is the small clear sphere. The small size is the same as size as that of a Pipal seed or the big one is the same size as the moon. It is white and pure. This sphere will come to make a contact with the centre of the *dhamma* sphere making the human possible at the age of fourteen. This is the initial birth sphere of all human. If this sphere has not come to connect at the centre of the *dhamma* sphere of the human, the human body [of the other person] cannot come to take birth. When the *dhamma* body sees the birth as well as the cause of birth, it must see the ageing afterwards. The ageing exists inside the centre of the birth sphere. It is spherical. The big one is the same size as the moon and the small one is the same as the Pipal seed. It is deep black and unclear. When it is small, it is the starting period of ageing of the human. When it is big, the human body will be older accordingly. This ageing sphere is the cause of the deterioration of the body. When the body is old, it becomes ill because the rise of

the illness-sphere existing inside the ageing sphere. It is the sphere which nearly has the same size as the spheres of birth. The illness-sphere-

**[Page: 16]**

-is blacker than the ageing sphere. When it comes to connect with the centre of the ageing sphere, the human body immediately becomes ill. When it heavily connects to the centre of the ageing sphere, the death-sphere, which exists inside at the center of the illness-sphere and nearly has the same size as the illness-sphere, its colour is clear black, will come to make a contact with the centre of the illness sphere. It will connect to the connecting points of the human body and the *dibba* body. Thereafter, the connecting points will be separated. When the human body does not connect to the *dibba* body, it will die immediately. Having seen this, with the eyes and *ñāṇa* of *dharmakāya* and having realised that the birth, the age, the illness and the death truly are impermanent and uncertain; then, [the meditator] knows and sees this in this way as it actually is. It is called ‘*saccañāṇa*’. When the eyes of *dharmakāya* see these [spheres] truly that they are truly suffering and they should be known. It is called ‘*kiccañāṇa*’. Then, when all sufferings have been clearly considered and known, it is called ‘*katañāṇa*’. All of these are called ‘thrice-revolved knowledge regarding to the truth of suffering’.

There are three *samudaya* spheres abiding inside the *dharmma* sphere making the human body possible. The big one is the same size as the moon and the small one is same size as the Pipal seed. They exist within each other in layers. The outer sphere is black. The two inner spheres are more refined and darker. The deeper sphere is more refined and darker. When they have been seen with the eyes and *ñāṇa* of *dharmakāya* in this way; the meditator knows that *samudayas* truly cause-

**[Page: 17]**

- the suffering. This is called ‘*saccañāṇa*’. Having known and been diligent to avoid them because the recognition that they are the factors that should be avoided is called

‘*kiccañāṇa*’. When *samudayas* have been completely avoided, it is ‘*katañāṇa*’. This is the ‘thrice-revolved knowledge regarding to the consideration of the true cause of suffering’.

When there is the rise of *samudayas*, [the meditator] must be able to clearly see the method for extinguishing the cause of suffering. This is call ‘*nirodha*’. *Nirodha* is the clear sphere abiding at the centre of the *dhamma* sphere making human possible. Its diameter is five *wah*. While [the meditator] attains the *nirodha* sphere, the spheres of *samudaya* are eliminated accordingly. Similarly to the sunlight always eliminates the darkness. Having seen this with the eyes and *ñāṇa* of *dhammakāya* that the extinguishing of *samudayas* truly is *nirodha*, this is called ‘*saccañāṇa*’. This *nirodha* should have been done clearly, this is ‘*kiccañāṇa*’. Having seen and known clearly, [the meditator] is named as the one who enlightens in *nirodha*; this is ‘*katañāṇa*’. This is the ‘thrice-revolved knowledge regarding to the *nirodha*’.

After the practice of the *nirodha* sphere has been done clearly, [the meditator should] make the rise of *magga* [path]. *Magga* refers to the spheres of *sīla*, *samādhi* and *paññā* abiding at the centre of the *dhamma* sphere making human possible. They are very clear, pure and spherical. Their diameter is the same size as the length of the lap of *dhammakāya*. Having seen this clearly with the eyes and *ñāṇa* of *dhammakāya* that this is *magga* truly, this *magga* is real, this is ‘*saccañāṇa*’. Having seen and known that *magga* is real, the meditator should make the rise of *magga*; this is ‘*kiccañāṇa*’. Having seen and known with the eyes and *ñāṇa* of *dhammakāya* that-

**[Page: 18]**

-this *magga* has been developed, this is ‘*katañāṇa*’. This is the ‘thrice-revolved knowledge regarding to the seeing the path’.

The performance of *jhānasamāpatti* for attaining the path and fruitions:

[The meditator uses] the eyes (*ñāṇa*) of *dhammakāya* to truly see the four noble truths at the centre of human. While seeing them, he performs *jhānasamāpatti* at the same time. Having done this correctly, *dhammakāya* will suddenly sink into its centre and becomes the clear sphere, five *wah* in diameter. It then reforms to be *dhammakāya*, the height and the width of his lap is five *wah*. It has the lotus bud at the top of its head. This is ‘*satāpanna-dhammakāya*’.

*Satāpanna-dhammakāya* enters *jhāna* to truly see the four noble truths; *dukkha*, *samudaya*, *nirodha* and *magga* of the *dibba* body. It is similar to seeing the four noble truths mentioned above. Having seen this correctly, *dhammakāya* will suddenly sink into its centre and becomes the clear sphere, ten *wah* in diameter. Soon, it reforms to be *dhammakāya*, the height and the width of his lap is ten *wah*. It has the lotus bud at the top of its head. This is ‘*sakidāgāmī-dhammakāya*’.

*Sakidāgāmī-dhammakāya* enters *jhāna* to truly see the four noble truths; *dukkha*, *samudaya*, *nirodha* and *magga* of the *rūpabrahma* body. Having seen this correctly, *dhammakāya* will suddenly sink into its centre and become the clear sphere, fifteen *wah* in diameter. Soon, it reforms to be *dhammakāya*, the height and the width of his lap is fifteen *wah*. It has the lotus bud at the top of its head. This is ‘*anāgāmī-dhammakāya*’.

*Anāgāmī-dhammakāya* enters *jhāna* to truly see the four noble truths; *dukkha*, *samudaya*, *nirodha* and *magga* of the *arūpabrahma* body. Having seen this correctly-

**[Page: 19]**

-, *dhammakāya* will suddenly sink into its centre and become the clear sphere, twenty *wah* in diameter. Soon, it reforms to be *dhammakāya*, the height and the width of his lap is twenty *wah*. It has the lotus bud at the top of its head. This is ‘*arahant-dhammakāya*’.

After attaining *arahant-dhammakāya*, [the meditator] profoundly multiplies [the body of *dhammakāya* to the bodies in the sets of] *thao, ton, phak, phuet, chongthanon, phitsadan, patihan* and *thapthawi*. Count all bodies in the past, the present and the future and multiply them as many ‘*chon thaos*’, the age of *dhātu* and *pāramī* is uncountable or until it cannot be put into the *asaṃkhaya*.

In conclusion, the clear recognition of the four noble truths raises the wisdom of knowing the thrice knowledge (*ñāṇas*):

[The meditator has] the wisdom for knowing that birth, age, illness and death are truly impermanent. ‘*Samudaya*’ is the true cause of suffering. *Nirodha* is truly able to extinguish the cause of suffering. *Magga* is the true path of cessation. This is ‘*saccañāṇa*’.

[The meditator has] the wisdom for knowing that birth, age, illness and death are truly suffering. It should have been known. *Samudaya* should be avoided. *Nirodha* should be enlightened and *magga* should be developed. This is ‘*kiccañāṇa*’.

[The meditator has] the wisdom for knowing that suffering has been known clearly. *Samudaya* has been avoided. *Nirodha* has been enlightened and *magga* has been developed. This is ‘*katañāṇa*’.

**[Page: 20]**

In fact, during this practice, the meditator sees the spheres of suffering; and then has to consider the cognition in the terms of *saccañāṇa, kiccañāṇa* and *katañāṇa*. When he attains the spheres of *samudaya*, he considers in the same way. All of the three *ñāṇas* are the wisdom that has arisen automatically during practice. They cause the cognition that the true *dhamma* actually (*saccadhamma*) exists. If one diligently practices without withdrawing, he is able to go beyond the suffering. The total number of all processes



(knowledge) in these three groups is twelve. Metaphorically, the knowledge of the four noble truths is similar to a digging tool or a spade that is used to dig the ground in order to make the stream of wisdom flow to the knowledge of contemplation of dispassion. At that point, all twelve processes (knowledge) of the four noble truths will be developed as the twelve dependent originations (see: *paṭisambhidāmaggamahāvagga-ñāṇakathā*, passage 10 – 29). This causes [the meditator is able] to determine the cognition of the impermanence (*aniccam*) and *samudaya*. This is the initial path for knowing the four noble truths and each of the truths three characteristics in the profound status. It is a very powerful tool for suddenly eradicating the fetters (*samyojana*).

Three groups of *ñāṇa*; *saccañāṇa*, *kiccañāṇa* and *katañāṇa* or the twelve factors of the four noble truths can be seen and known through the meditation of the mind (*cetosamādhi*) or *Vijjādhammakāya* only. It is clearly indicated in *Tipiṭaka*, *dhammacakkapavattanasutta*, the first sermon, *Vinayaṭiṭaka*, passage 15-16 that it is the three visions of truths regarding to the twelve aspects.

The practitioner of the three characteristics who practices *Samatha* meditation, he will be able to determine the cognition of these three *ñāṇas* when *udayabbayañāṇa* [the knowledge of contemplation on the rise and fall] arises. He/she has to clearly know the noble truths in the crude status first and then *bhaṅgañāṇa* will arise afterwards.

**[Page: 21]**

20: How does the comprehension [of the concept of] the universe beneficially affect the performing of ‘*witcha rop* (battling *vijjā*)’?

**Answer:** It beneficially affects our (the fighting *vijjā*) for calculating of [all *dhātudhammas* of universes or take them] into the most refined status. Thereafter, we are able to know how many black centres that the black performs *vijjās* for its governance. We are able to perform *vijjā* for completely solving its government and to fully establish

our *vijjās*. So, it is unable to use any part [of our *dhātudhamma*] to be the base for receiving and sending its *vijjās*.

21: What are the features of *barami*, *ratsami*, and *kamlang rit*? How do they benefit ‘*witcha rop*’?

**Answer:** ‘*Pāramī (barami)*’ is more refined than the merit (*puñña*). It exists in *sai* (centre) of the merit because when the refinement of merit reaches the highest status, [the sphere of merit will enlarge its size completely]. The merit then will distill itself to be the sphere of *pāramī*.

‘*Ratsami*’ is more refined than *pāramī*. It exists in the centre of *pāramī* because when the refinement of *pāramī* reaches the highest status, *pāramī* will distill itself to be the sphere of *ratsami*.

‘*Kamlang rit*’ is more refined than *ratsami* and exists in the centre of *ratsami* because when the refinement of *ratsami* reaches the highest status, *ratsami* will distill itself to be *kamlang rit*. Moreover, *amnat-sitthi* and *amnat-sitthi-chiap-khat* also have the same system.

They are supportive to the fight because when we perform *vijjās* of *salak* into-

**[Page: 22]**

- *sai* (centre), [their power] will push our most refined status to be more powerful. Their duty is to give us success. It is opposite with *wibat* and *bapsaksit*.

22: How to perform *vijjā* of ‘*phitsadan-thattham*’? Should it be multiplied when the *het* (cause) has been clean or during battling?

**Answer:** The multiplication of *dhātudhamma* is that the matters that are composed as the body, [refers to] seeing, memory, thought, cognition and the *dhamma* sphere making the

body possible of all bodies from the crudest to the most refined status and the bodies in sets of *thao*, *ton*, *phak* and *phuet* [including] the spheres of *sīla*, *samādhi*, *paññā*, *vimutti*, *vimuttiñānadassana*, *satāpanna*, *sakidāgāmī*, *anāgāmī*, *arahant*, *barami*, *ratsami*, *kamlang rit*, *amnat*, *amnat-sitthi-chiapkhat*, all of these are able to arise due to the right composition of *dhātudhamma*. Originally our (*dhātudhamma*) is clean. Thereafter, the black performs ‘*witcha ponpen*’ in order to control and govern it under its power. [In this practice,] we have to separate them to be the part of *dhātu* and the part of *dhamma*. Separate them to be earth, water, wind, fire, *viññāṇa* and space. The earth needs to be separated as earth, water, wind, fire, *viññāṇa* and space again. Separate and multiply both *dhātu* and *dhamma* as much as possible. After we have multiplied them, we wish the [special] human body to be ‘*atsanithatkot*’ in order to eradicate and melt *vijjās* that it mixes [into our *dhātudhamma*]. [*Dhātudhamma* need to be] always clean. When we have seen that [our *dhātudhamma*] are profoundly clean; then we wish-

[Page: 23]

-them to reform as the original status. The separation and multiplication of *dhātudhamma* is performed before and during the fight in order to escape from *vijjās* of the black. All of these are the separation and multiplication of the *dhātudhamma* inside. When we perform *vijjā* that passes the [inner *dhātudhamma*], *dhātudhammas* that we passed will be separated, multiplied, eradicated and melted in the same way. In order to eliminate its *vijjās* of combating and obstructing, our *vijjā* needs to be faster and stronger.

23: What is the meaning of ‘the composition of the body and *dhātudhamma*?’

**Answer:** It means after we have extraordinarily separated the body and *dhātudhammas* to be profoundly clean, we ask the primordial Buddha to give *barami*, *ratsami*, *kamlang rit*, *amnat*, *amnat-sitthi-chiapkhat*, the cognition, *ñāṇa*, the cognition of the enlightenment in *nirodha* in order to make the body and *dhātudhamma* to be stronger. Also, it causes our seeing and knowledge to be wider.

24: What is the meaning of the cognition of the real and the faked in *dhātudhamma*?

**Answer:** It means that whatever we know and see, they must be the same always. If they are not identical, it means we are being deceived by the black. We have to melt-

**[Page: 24]**

-what we know and see it to be clear always. So, we are able to see the real and receive the same cognition. Moreover, what we know and see that they are the real one, the one which is arisen by wish and the one which is arisen by '*patihan*' [multiplication] [of the black]. We have to extinguish the wish (*adhiṭṭhāna*) and withdraw '*patihan*' always in order to see the real one.

25: What does 'knowing the method to cause the rise and the extinction' mean?

**Answer:** It means the rise of the suffering and its extinguishing. This is the noble truths.

26: How to perform 'hiding of the body and *dhātudhamma*'?

**Answer:** It is to hide [the body and *dhātudhamma*] in the top status of cognition, *ñāṇa*, cognition of the enlightenment in *nirodha* of the primordial Buddha. It is to hide as far as and as deep as possible, then perform *vijjā* of '*patihan*' [making the rise of the fake] body and *dhātudhamma* to replace the position [of the real one]. When the black inserts its *vijjā* to eradicate or cut [our body or *dhātudhammas*], it is unable to [eradicate or cut] the real body and *dhātudhamma*. So it eradicates and cuts the [*dhātudhamma* or body] created from our wish or '*patihan*'.

27: What is the meaning of the phrase 'going up to *prasat* for performing *vijjā*'?

**Answer:** The governors who abide in the sub-areas and the main areas have a castle as-

**[Page: 25]**

-their living place. When we perform *vijjā*, we have to pass these 'sub and main areas'. We have to take the refined body to go up and perform *vijjā* in the castle. Our *vijjā* then

will be faster and stronger because the castle is the success matter that our ‘primordial Buddha’ composes.

28: What are the features of the initial *dhātu*, the middle *dhātu*, the final *dhātu*, the initial emperor, the middle emperor, the final emperor, the centre of emperor, the sub-centre and the main centre? What is the meaning of ‘the primordial *dhātu*’ of human?

**Answer:** The feature of the initial *dhātudhamma* is old, more refined and clearer than the middle *dhātu*, which is more refined and clearer than the final *dhātu*. The initial emperor is a counterpart of the initial *dhātu*. The middle emperor is a counterpart of the middle *dhātu*. The final emperor is a counterpart of the final *dhātu*. The centre of the emperor is located at the centre of the realm. It is the birth place of emperors. The duty of the emperor is to take care of the human. [It is] at the centre. The sub-centre is in the centre of the realm. There are many sub-centres that are governed by an emperor. So, they are called ‘main centre’. The primordial *dhātu* of the human refers to the part of primordial *dhātudhamma* reforming the human body such as the master (Phra Mongkhonthepmuni, Sot Chanthasaro).

**[Page: 26]**

29: What is the benefit of the performances of ‘*sun*’ and ‘*chan*’? Having said that passing the moon, the star, the sun and the dark sphere, how to perform these?

**Answer:** The performances of ‘*sun*’ and ‘*chan*’ are negative [or unbeneficial]. If these happen often, it means the black is able to perform many *vijjās* because while *sun* and *chan* happen, it inserts the black sphere from inside its *het* (cause) in order to listen to [our plan]. At the same time, it will be able to send the disasters to work inside [*dhātudhamma*] of the white. So, this causes war, drought and diseases. This causes the negative effects to the human as it wants.

30: What is the meaning of ‘the loss of the cognition’?

**Answer:** The loss of the cognition is the ability to be still and obtain the refinement while performing *vijjā*. When the meditator has been inside for a long time in order to know [whatever] in the refined status until the cognition of the crude status is extinguished and not connected to the refined status, so, the human body loses the cognition of the outside world. This is called ‘the loss of the cognition’.

**[Page: 27]**

31: How *khrueng* (mechanism) and *āyatana* are connected? How to operate *khrueng*?

**Answer:** *Khrueng* abides in *āyatana*. If *khrueng* does not work, *āyatana* does not function accordingly. For example, the eye is *āyatana* which connects to the image. Inside the eye, there is *khrueng*. If it does not work, *āyatana* cannot attaché to the image also. At the centre of the body, the realm and *nibbāna* is *khrueng*. The sub-gathering area and the main gathering area also have *khrueng*. *Khrueng* of the conqueror [or the white lineage] works by spinning in the right turning direction; while, the machine of the black works by spinning in the left turning direction. When we are still and very refined, we send seeing, memory, thought and cognition to connect with the centre of *khrueng*. So, we will be able to control it to work slow or fast as we wish.

32: The multiplication of body, *vijjā* and *dhātudhamma* needs to be performed while during the fighting or after *het* is clean?

**Answer:** The multiplication needs to be performed always. During the fight, it is performed in order to purify the body and *dhātudhamma*. So, the black is unable to use it as the base and our *vijjā* will be faster and stronger. After the *dhātu* is clean, we must perform the multiplication again in order to take our body, *dhātudhamma*-

**[Page: 28]**

-and *vijjā* to completely govern all centres and the clean parts. Therefore, the black is unable to insert its *vijjās* inside again.

33: Please explain the method for ‘calculating *vijjā* in *het* which contains *vijjā* of three sides’.

**Answer:** When *vijjās* of all three sides are mixed, we have to make a wish to make the [special] human body to be *atsanithatkot* to eradicate and melt *vijjās* what we have seen. All sides then will be separated; the white is seen as the white. The middle is seen as the middle. The black is seen as the black. We then have to melt them again to eliminate *vijjās* of the black and middle. So, only *vijjā* of the white is left.

34: What does it mean by ‘repeatedly performing *vijjā* in the same place’? To perform *vijjā* without calculation and multiplication, only keeping the stillness, are these beneficial? Do *vijjās* work or not?

**Answer:** ‘To repeatedly perform *vijjā* in the same place’ means the performing of *vijjā* does not make any progress. It stands still. To perform *vijjā* without calculation and multiplication is beneficial to the black lineage because it makes us to be tied up to the same spot. It then may use us as the base of receiving and sending its *vijjās*. If we-

**[Page: 29]**

-enter to be still at the most refined of the primordial *dhātu*, it is not beneficial for the black because the primordial *dhātu* will use our stillness to benefit the white lineage.

35: What are the meanings and features of the inserter, the sender, the commander, the controller, the governor, the great governor, the heart of the great mechanism (*khruelang*) of the great governor, the fighting *vijjā*, the working *vijjā*, the inspecting *vijjā*, past, present and future?

**Answer:** In all *vijjās*, at the centre (*sai*) of *vijjā*, there is the inserter who always inserts *vijjā*. Inside *sai* of the inserter is the sender that always sends *vijjā* to the inserter. Inside the centre of the sender is the commander that has a commanding duty. Inside the centre of the commander is the controller that has a duty of controlling *vijjā* inside the commander. Inside the controller is the governor that governs all of them. The heart of

the great machine of the great governor is the machine that the great governor controls. The inserter, the sender, the commander, the controller, the governor and the great governor always are working connectedly.

The fighting *vijjā* is *vijjā* that the black sends to combat with us. We may see it in various features. The working *vijjā* is in the centre of the fighting *vijjā*. Its duty is to send *vijjā* to support the fighting *vijjā*-

**[Page: 30]**

-in order to work regularly. The inspecting *vijjā* is in the centre of the working *vijjā*. Its duty is to inspect *vijjā* which the black sends to fight and to be sure that it works effectively or not. If it does not work effectively, it will ask to its primordial *dhātu* to send more *vijjā* in order to be more refined than us. So, its *vijjā* is effective.

The past is *vijjā* that it has sent to work. The present is *vijjā* that it is sending to support *Vijjā* which it already sent. The future is *vijjā* that it will send it to support *vijjā* that it is sending to work continuously. Yet, there are three periods of *vijjā*.

36: In order to perform *vijjā*, why it must always follow and retrieve the head of *kaet*, the body and *dhātudhamma* that the black has cut? Is this to follow and retrieve when *het* is clean?

**Answer:** While performing *vijjā*, we have to distill our *kaet* of *dhātudhamma* to be clean always. However, we have to follow and retrieve the head of *kaet*, body and *dhātudhamma* because it has cut them in order to reduce our power. The part that it is able to cut, it takes them to perform its *vijjās* of *hum*, *khloeap*, *aoep*, *aap*, *suem*, *sap*, *pon* and *pen*. It then sends them to control us again. The reason why we have to follow and retrieve them is to cause the black to be unable for cutting our power and controlling us. When we-



**[Page: 31]**

-have retrieved the parts that it cut, they must be distilled to be clean in order to prevent its *Vijjā* coming to be inside these parts again.

37: What is the meaning of ‘the sub-gathering area’ and ‘the main gathering area’?

**Answer:** The sub-gathering area and the main gathering area refer to the establishment of *vijjā* of governing. For example, the *kāma* realm has a governor at the centre of the realm. It always governs and takes care of the realm. The *rūpabrahma* and *arūpabrahma* realm also have a governor at the centre of the realm. The one which establish *vijjā* of governing abides in each realm and is called ‘the sub-gathering area’. The governor of all three realms is called ‘the main gathering area’. The governor of all three realms is also ‘the sub-gathering area’ because there is the governor of *nibbāna*, the ‘three realms’ and the *lokan* hell which is called ‘the main gathering area’ too. [In other words], the bigger area of the government is the main gathering area. The smaller area of government is the sub-gathering area.

38: Is it correct that the human body is *dukkha*, the *dibba* body is *samudaya*, the *rūpabrahma* and *arūpabrahma* body are *nirodha*, and *dhammakāya* is *magga*?

**Answer:** It is correct, but the concept of the consideration of the four noble truths-

**[Page: 32]**

-that the Master gives in the text ‘the *Manual of the abbot*’ indicates that *dukkha*, *samudaya*, *nirodha* and *magga* exist in all bodies of human, *dibba*, *rūpabrahma* and *arūpabrahma*.

39: What is the feature of *dhātudhamma*? How to separate *dhātu* and *dhamma*? What is the multiplication of *dhātudhamma*?

**Answer:** *Dhātu* is composed of earth, water, wind, fire, *viññāṇa* and space. *Dhamma* is more refined than *dhātu* and exists inside *dhātu*. The separation of *dhātu* is to separate the earth *dhātu* to be earth, water, wind, fire, *viññāṇa* and space.

The water is separated to be earth, water, wind, fire, *viññāṇa* and space.

The wind is separated to be earth, water, wind, fire, *viññāṇa* and space.

The fire is separated to be earth, water, wind, fire, *viññāṇa* and space.

*Viññāṇa* is separated to be earth, water, wind, fire, *viññāṇa* and space.

The space is separated to be earth, water, wind, fire, *viññāṇa* and space.

When we have separated *dhātus*; we then have to separate *dhammas* too. All of these processes mentioned above are counted as the first separation. The multiplication of *dhātudhamma* is to separate *dhātudhamma* in countless times. After finishing the separation and multiplication of *dhātudhamma*, we distill and melt them to be clean. We then are able to gain the benefit from the separation and multiplication of *dhātudhamma*.

**[Page: 33]**

40: Due to the white lineage being the owner of the merit and the black lineage is the owner of the evil/demerit (*pāpa*), what sources do they distill to be merit and evil?

**Answer:** The merit and the demerit is one kind of *dhātudhamma*. The white composes the merit and the black composes the evil. However, the original source of the merit and evil, we still have not reached it yet. Now, we are trying to reach the origin of the merit and the evil.

41: How to prevent the black to extinguish, control and lead our cognition and *ñāṇa*?

**Answer:** We have to perform *vijjā* at the top status of the cognition, *ñāṇa*, the cognition of the enlightenment in *nirodha* of the primordial *dhātu*. When he [primordial *dhātu* Buddha] knows, he will help us sending the [special] human body to pass faster than *vijjā* that the black inserts in order to extinguish, control and lead our cognition and *ñāṇa*.

Also, we have to distill them to be clean always. When it inserts its *vijjā*, it is unable to lead us.

**[Page: 34]**

42: When we ask the primordial *dhātu* [Buddha] to do something, what if his centre is unclean? What do we do?

**Answer:** When the primordial *dhātu* is unclean, we have to make a wish to make the special human body to be *atsanithatkot* in order to eradicate and melt it to be clean. Thereafter, ask him and ask the next primordial *dhātu* again and again until reaching the primordial *dhātu* which is clean without distilling. [So, what we ask] will be effective.

43: When should we perform *jhānasamāpatti* in *vijjā*? What is the benefit? Now what do we use to perform *jhānas*?

**Answer:** At the first time when we perform *vijjā*, we have to perform *jhānas* in order to perform the practice of extinguishing from the crude to the most refined status and in order to know and to see in the refined status. Now, we are using our *dhātudhamma*, which we have performed *vijjā* to pass it, to perform *jhāna* because we want to pass through the crude status in order to know and see the refined status. So, we will be able to destroy the refined *vijjā* of the black.

44: Why do we have to count the age of *dhātu* and *pāramī*? Can we count other things? What is the purpose that the Master wants from this?

**[Page: 35]**

**Answer:** The master wants us to be able to calculate our *vijjās* faster and stronger. If we count other things, we are unable to be faster and stronger than the black.

45: While performing *vijjā*, we have to distill the *dhamma* sphere, seeing, memory, thought and cognition, *dhātudhamma*, the bodies from the crudest to the most refined

status, [the bodies in ] the sets of *thao*, *ton*, *chut* and *chan* etc. to be clean. After they are clean, do we have to distill the crude body to be clean or calculate it until reaching the most refined status of *dhātudhamma* or not? Do we have to completely establish the plan of *vijjā* of the white lineage?

**Answer:** When we are distilling them to be profoundly clean, we have to completely establish the ‘plan of *vijjā*’ of the white into all centres, all parts, all *āyatanas* and all *dhātudhammas* in order to eliminate the opportunity that the black might use in order come inside the white and establish its plan.

46: Is this right that the connecting of all colours, lines, lineages and members should be performed after *het* is clean?

**Answer:** After we have distilled [*het*] to be clean, enter inside for performing the refinement at the top status of the cognition, *ñāṇa* and the cognition of the enlightenment in *nirodha* of the primordial *dhātu*. Thereafter-

**[Page: 36]**

-, connect all colours, lines, lineages and members, this makes their refinement reach the same level. Their cognition and seeing are identical, faster and stronger. This protects all parts of us to be the base of the black.

47: Are ‘the head of *amnat-sitthi*’ and ‘the head of *kaet*’ different?

**Answer:** The head of *amnat-sitthi* and the head of *kaet* are different because *kaet* is more refined than the head of *amnat-sitthi*. It exists inside the head of *amnat-sitthi*. It is more holy than *amnat-sitthi*.

48: What does the Master mean by saying ‘*thoiphuet-makoet*’?

**Answer:** It means to share some part of *dhātudhamma* to be reborn. It does not use all parts of crude and refined status. Some of the crude part and the refined part are separated. This is called ‘fully retreat’ or ‘the separation of the parts’.

49: What is the meaning of the primordial *dhātu* and *dhamma*?

**Answer:** It refers to the part composed to be ‘the primordial *dhātu*’. That part is called ‘*dhātudhamma*’. Having said *dhātudhamma* of the primordial *dhātu*, it refers to *dhātudhamma* which is very old and more refined than *dhātudhammas* of the middle *dhātu* and final *dhātu*.

## **Glossary Index**

## A: Chapter Glossary Index

### Chapter 1

- [1] The knowledge of the *dhammakāya* (วิชาธรรมกาย *witchathammakai*, Pali: *Vijjādhammakāya*).
- [2] The name of the founder of *Vd* (สด จันทสโร *Sot Chanthasaro*). His monastic title is Phra Mongkhonthepmuni.
- [3] The path of the fruition; the path and result; the path leading to the result, the path of the fruition (ทางรรคผล *thang mak phon*).
- [4] The manual of the abbot (คู่มือสมภาร *khumue somphan*).
- [5] The knowledge of extraordinary path and results volume 1. (วิชามรรคผลพิสดาร เล่ม ๑ *witcha mak phon phitsadan lem sam nueng*).
- [6] The knowledge of extraordinary path and results volume 2. (วิชามรรคผลพิสดาร เล่ม ๒ *witcha mak phon phitsadan lem sam song*).
- [7] The knowledge of extraordinary path and results volume 3 (วิชามรรคผลพิสดาร เล่ม ๓ *witcha mak phon phitsadan lem sam*).
- [8] Extraordinary purifying of the *dhātudhamma* (การสะสางธาตุธรรมพิสดาร *kansasangthattham phitsadan*).
- [9] The name of the abbot of the Boromniwat temple (สุก ไก่เถื่อน *Suk Kai Thuean*).

### Chapter 2

- [1] Elements and *dhammas* (ธาตุธรรม *thattham*, Pali: *dhātudhamma*).
- [2] Minded-attended forms (อุปกิณฑสังขาร *upathinnakasangdhan*, Pali: *upadinnakasāṅkhāra*).
- [3] Non minded-attended forms (อนุปกิณฑสังขาร *anupathinnakasangdhan*, Pali: *anupadinnakasāṅkhāra*).
- [4] The spheres of living *dhātus* (elements) and *dhammas* (ธาตุธรรมเป็น *thattham pen*).
- [5] The spheres of non-living *dhātu* (elements) and *dhammas* (ธาตุธรรมตาย *thattham tai*).
- [6] The sphere of element (ธาตุ *that*, Pali: *dhātu*).
- [7] The sphere of *dhamma* (ธรรม *tham*, Pali: *dhamma*).
- [8] The compounded *dhātu*- compounded *dhamma* (สราคธาตุ สราคธรรม *sarakhathat sarakhatham*, Pali: *sarāgadhātu sarāgadhamma*).
- [9] Cessation *dhātu*-cessation *dhamma* (วิราคธาตุ วิราคธรรม *wirakhathat wirakhatham*, Pali: *virāgadhātu virāgadhamma*).
- [10] Conditioned *dhātu* (สังขตธาตุ *sangkhatathat*, Pali: *saṅkhata-dhātu*).
- [11] Unconditioned *dhātu* (อสังขตธาตุ *asangkhatathat*, Pali: *asaṅkhata-dhātu*).
- [12] Conditioned *dhamma* (สังขตธรรม *sangkhatatham*, Pali: *saṅkhata-dhamma*).
- [13] Unconditioned *dhamma* (อสังขตธรรม *asangkhatatham*, Pali: *asaṅkhata-dhamma*).
- [14] Unreal bodies (กายสมมุติ *kaisommut*, Pali: *sammatikāya*).
- [15] Real (or cessation) bodies (กายวิมุติ *kaiwimut*, Pali: *vimuttikāya*).
- [16] The sphere of nothingness of the *dhātu* and *dhamma* (ไม่มีธาตุไม่มีธรรม *maimi that maimi tham*).
- [17] The sphere of being of the *dhātu* and *dhamma* (เป็นธาตุเป็นธรรม *penthat pentham*).
- [18] The sphere of the existence of *dhātu* and *dhamma* (มีธาตุ มีธรรม *mithat mitham*).
- [19] The realm of the *dhātus*; the super cosmic realm (โลกธาตุ *lokkathat*).
- [20] Realm (ภพ *phop*, Pali: *bhava*).
- [21] Dark red colour (สีน้ำครั่งแดง *sinamkrakdaeng*).

- [22] Kadam tree (ต้นกระทุม *tonkrathum*).
- [23] Flower of Kadam tree (ดอกกระทุม *dokkrathum*).
- [24] Nirvana (นิพพาน *nipphan*, Pali: *nibbāna*).
- [25] The three realms (ภพสาม *phopsam*, Pali: *tibhava*).
- [26] Lowest hell (โลกันตร์นรก *lokan nalok* [or *lokan*], Pali: *lokantta niraya*).
- [27] The noble one of the primordial *dhātudhamma*; the primordial Buddha; the primordial *dhammakāya*; the highest *dhammakāya* of the Buddhas (พระต้นธาตุต้นธรรม *phratonthattontham*).
- [28] *Nibbāna* without removing of the inner bodies (นิพพานไม่ถอดกาย *nippan mai thot kai*).
- [29] *Nibbāna* by removing of the inner bodies (นิพพานถอดกาย *nippan thot kai*).
- [30] Evil; the black side (มาร *man*, Pali: *māra*).
- [31] The body of the *dhamma*; the *dhamma* body (พระนิพพาน *phranipphan* [or *thammakai*], Pali: *dhammakāya*).
- [32] Sensuous plane (กามภพ *kammaphop* Pali: *kamabhava*).
- [33] Form plane (รูปภพ *rupphop*, Pali: *rupbhava*).
- [34] Not-form plane (อรูปภพ *aruppaphop*, Pali: *arupabhava*).
- [35] Heavens (สวรรค์ *sawan*).
- [36] Hells (นรก *narok*, Pali: *niraya*).
- [37] Continent (ทวีป *thawip*).
- [38] Mechanism; sending and receiving mechanism (เครื่อง or เครื่องรับส่ง *khrueng*; *krueang rap song*).
- [39] The centre of the body (ศูนย์กลางกาย *sun klang kai*).
- [40] The heart of the mechanism (หัวใจเครื่อง *hua chai krueang*).
- [41] The concroller of the *khrueng* (เครื่องบังคับ *krueang Bang khup*).
- [42] Attainment of absorption (ฉานสมาบัติ *chansamabat*, Pali: *jhānasamabatti*).
- [43] The original birth of the *dhātudhamma* (กำเนิดธาตุธรรม or กำเนิดเดิม *kamnoet thatthamdoem* or *kam noet doem*).
- [44] The *dhamma* sphere (ดวงธรรม *duangtham*, Pali: *dhammānupassanāsatiṭṭhāna*; *pathamamagga*).
- [45] Three sides of *thatthams* or *dhātudhammas* (ธาตุธรรมสามฝ่าย *thattham sam fai*).
- [46] The white *dhātudhamma* lineage; wholesome *dhātudhamma*; the white *dhātudhammas* (ธาตุธรรมฝ่ายขาว *thattham-fai-khao*, Pali: *kusalā dhātudhamma*).
- [47] The black *dhātudhamma* lineage; unwholesome *dhātudhamma*; the black *dhātudhammas*. (ธาตุธรรมฝ่ายดำ *thattham-fai-dam*, Pali: *akusalā dhātudhamma*).
- [48] The middle (or grey) *dhātudhamma* lineage; neither wholesome nor unwholesome *dhātudhamma* (ธาตุธรรมฝ่ายกลาง *thattham-fai-klang*, Pali: *abyākatā dhātudhamma*).
- [49] The governor (ผู้ปกครอง *phupokkhlong*).
- [50] Impurity (อริชชา *awitcha*, Pali: *avijjā*).
- [51] The right (สิทธิ *sitthi*).
- [52] Perfection (บารมี *barami*, Pali: *parami*).
- [53] Laws of *kammas* (กฎแห่งกรรม *kothangkam*).
- [54] The sphere of demerit or evil (บาป *bap*, Pali: *pāpa*).
- [55] The sphere of the first path (ดวงปฐมมรรค, *duang-pathama-mak*, Pali: *pathamamagga*).
- [56] Meditation posture (ท่านั่งสมาธิ *tha nang samathi*).
- [57] Sitting on the throne (นั่งสู้นั่งสั่ง *khubanlang*).
- [58] Fingers; finger joint (องคุลี *ongkhuli*).
- [59] Lateral malleolus; ankle bone (ตาตุ่ม *tatum*).
- [60] Adam's apple (ลูกคาง *lukkhang*; ลูกกระเดือก *lukkradueak*).
- [61] Path (ทางไป *thang-pai*).



- [62] Seven bases of the mind (ฐานทั้ง ๗ *than thang chet*).
- [63] The centre of the nerve; the third base of the mind at the centre of the head (จอมประสาท *chomprasat*).
- [64] Refined part of the breath (ลมปราณ *lompran*).
- [65] Vacuous element; space element; the sphere of space or vacuous element (อากาษธาตุ *akatsathat*, Pali: *ākāsadhātu*).
- [66] Cohesive element; water or fluidity element; the sphere of cohesive element (ธาตุน้ำ *that nam*, Pali: *āpodhātu*).
- [67] Solid element; earth or solidity element; the sphere of solid element (ธาตุดิน *that din*, Pali: *pathavīdhātu*).
- [68] Mobile element; air; gaseousness; wind; the sphere of mobile element (ธาตุลม *that lom*, Pali: *vāyodhātu*).
- [69] Combustive, fire or heat element; the sphere of combustive, fire, heat or temperature element (ธาตุไฟ *that fai* Pali: *tejodhātu*).
- [70] Hollow channel or centre (ช่องอากาศ, ศูนย์ *chong akat; sun*).
- [71] Fall or sink into the *sun* (ตกศูนย์ *tok sun*).
- [72] Object of meditation (นิมิต; วัตถุธรรมนิมิต *nimit; borikamnimit*, Pali: *nimitta; parikammanimitta*).
- [73] Visual wandering of the mind (ฟุ้งภาพ *fungphap*).
- [74] Light meditation device (กลืนแสงสว่าง *kasinsaengsawang*, Pali: *ālokakasiṇa*).
- [75] Canna seed (เมล็ดพุทธรักษา *maletphuttharaksa*).
- [76] Mantra (บริกรรมภาวนา *borikamphawana*, Pali: *parikammabhāvanā*).
- [77] Wandering of the mind caused by the inner sound (ฟุ้งเสียง *fungsiang*).
- [78] The perfect noble one or the rightly enlightened one (สัมมา อระหัง *samma arahang* Pali: *sammā araham*).
- [79] Mind (ใจ; ดวงใจ *chai; duang chai*).
- [80] The sphere of seeing; *vedanā* sphere (ดวงเห็น *duanghen; hen*).
- [81] The sphere of memory; *saññā* sphere (ดวงจำ *duangcham; cham*).
- [82] Heart matter; heart flesh (เนื้อหัวใจ *nueahuachai*, Pali: *hadayavatthu*).
- [83] The sphere of thought; the *sankhāra* sphere; the *citta* sphere (ดวงคิด *duangkhit; khit*).
- [84] The sphere of cognition or the *viññāṇa* sphere (ดวงรู้ *duangru; ru*).
- [85] The water pad or resting water of the mind (เบาะน้ำเลี้ยง *bonamliang*).
- [86] Stopping of the mind (หยุดใจ *hyutchai*).
- [87] The centre point of intersection (กลางก๊ก *klangkak*).
- [88] The centre of the *dhamma* sphere which makes the human body possible (ลิบ *sip*).
- [89] The centre of the seven base of the mind (ศูนย์ *sun*).
- [90] Entering the *sip* and then the *sun* (เข้าลิบ เข้าศูนย์ *khaosip khaosun*).
- [91] 18 bodies (ลิบแปดกาย *sippaetkai*).
- [92] The crude human body (กายมนุษย์หยาบ *kaimanuthyap*, Pali: *hīna manussakāya*).
- [93] The sphere of virtue or precept (ดวงศีล *duang-sin*, Pali: *sīla*).
- [94] The sphere of concentration (ดวงสมาธิ *duang-samathi*, Pali: *samādhi*).
- [95] The sphere of wisdom (ดวงปัญญา *duang-panya*, Pali: *paññā*).
- [96] The sphere of cessation (ดวงวิมุตติ *duang-wimutti*, Pali: *vimutti*).
- [97] The sphere of the knowledge of cessation (ดวงวิมุตตญาณที่ชนะ *duang-wimuttiyannathatsana*, Pali: *vimuttiñāṇadassana*).
- [98] The refined human body (กายมนุษย์ละเอียด *kai manut laaiat*, Pali: *panīna manussakāya*).
- [99] The crude *dibba* or celestial body (กายทิพย์หยาบ *kai thip hyap*, Pali: *hīna dibbakāya*).
- [100] The refined *dibba* or celestial body (กายทิพย์ละเอียด *kai thip laaiat*, Pali: *panīta dibbakāya*).

- [101] The crude *rūpabrahman* body; *pathamaviññāṇa* (first consciousness) body (กายรูปพรหมหยาบ *kai ruppaphom hyap*, Pali: *hīna rūpa brahmakāya*).
- [102] The refined *rūpabrahman* body; *pathamaviññāṇa* body (กายรูปพรหมละเอียด *kai ruppaphom laaiat*, Pali: *pañña rūpa brahmakāya*).
- [103] The crude *arūpabrahman* body; *refined pathamaviññāṇa* body’ (กายอรูปพรหมหยาบ *kai aruppaphom hyap*, Pali: *hīna arūpa brahmakāya*).
- [104] The refined *arūpabrahman* body; refined *pathamaviññāṇa* body (กายอรูปพรหมละเอียด *kai aruppaphom laaiat*, Pali: *pañña arūpa brahmakāya*).
- [105] The crude ‘coverted’ *dhamma* body (ธรรมกายพระโคตรภูหยาบ *thammakai phra khottaphu hyap*, Pali: *hīna gotrabhū dhammakāya*).
- [106] The refined ‘coverted’ *dhamma* body (ธรรมกายพระโคตรภูละเอียด *thammakai phra khottaphu laaiat*, Pali: *pañña gotrabhū dhammakāya*).
- [107] The crude ‘strem-enterer’ *dhamma* body (ธรรมกายพระโสดาบันหยาบ *thammakai phra sodabun hayp*, Pali: *hīna sotāpanna dhammakāya*).
- [108] The refined ‘strem-enterer’ *dhamma* body (ธรรมกายพระโสดาบันละเอียด *thammakai phra sodabun laaiat*, Pali: *pañña sotāpanna dhammakāya*).
- [109] The crude ‘once returner’ *dhamma* body (ธรรมกายพระสกทาคามีหยาบ *thammakai phra sakathakhami hayp*, Pali: *hīna sakadāgāmī dhammakāya*).
- [110] The refined ‘once returner’ *dhamma* body (ธรรมกายพระสกทาคามีละเอียด *thammakai phra sakathakhami laaiat*, Pali: *pañña sakadāgāmī dhammakāya*).
- [111] The crude ‘non- returner’ *dhamma* body (ธรรมกายพระอนาคามีหยาบ *thammakai phra anakhami hyap*, Pali: *hīna anāgāmī dhammakāya*).
- [112] The refined ‘non- returner’ *dhamma* body (ธรรมกายพระอนาคามีละเอียด *thammakai phra anakhami laaiat*, Pali: *pañña anāgāmī dhammakāya*).
- [113] The crude ‘emancipated’ *dhamma* body (ธรรมกายพระอรหันต์หยาบ *thammakai phra arahan hyap*, Pali: *hīna arahant dhammakāya*).
- [114] The refined ‘emancipated’ *dhamma* body (ธรรมกายพระอรหันต์ละเอียด *thammakai phra arahan laaiat*, Pali: *pañña arahant dhammakāya*).
- [115] Knowledge of teaching (วิชาเผยแผ่ *witcha-phoeiphae*).
- [116] The wind disappears in the mind; breath (ลมหายใจ *lom hai chai*).
- [117] The crudest body; the crudest human body (กายสุดหยาบ; กายมนุษย์สุดหยาบ *kai sut hyap; kai manut sut hyap*).
- [118] The most refined body; the most refined body that the meditator has attained (กายสุดละเอียด; ธรรมกายสุดละเอียด *kai sut laaiat; thammakai sut laaiat*).
- [119] The method for counting *asamkhaya* (วิธีนับองสงไขย *withi nup asongkhai*).
- [120] Literally, nest (of objects fitting under another); a set of the bodies from the *mnk, dbk, rup, arup, dhamma* body, and the more refined bodies from the crudest to the most refined status (เถา *thao*).
- [121] A set of the bodies in the *thao* that have been inserted inside one another (ชุด *chut*).
- [122] Class; layer; a set of the bodies in the *chut* that have been inserted inside one another (ชั้น *chan*).
- [123] A set of the bodies in the *chan* that have been inserted inside one another (ตอน *ton*).
- [124] Part; a set of the bodies in the *ton* that have been inserted inside one another (ภาค *phak*).
- [125] A set of the bodies in the *phak* that have been inserted inside one another (พืด *phuet*).
- [126] The magic body; the escort; the counterpart bodies of the bodies in the sets as mentioned above (กายสิทธิ์; กายผู้เลี้ยงผู้รักษา *kaiyasit; kai phuliang phuraksa*).

### Chapter 3

- [1] The method of paying homage to the Triple Gem (วิธีบูชาพระ *withi buchaphra*).
- [2] Taking refuge in the Triple Gem (ขอสรณะ *kho sarana*).

- [3] Continuous part of the homage (ไหว้พระต่อไป *wai phra to pai*).
- [4] The words of forgiveness request or the words of asking for forgiveness (คำขอขมา *khamkhokhama*).
- [5] The words of invitation (คำอาราธนา *khamarathana*).
- [6] The words of wish (คำอธิษฐานจิต *khamathithanchit*).
- [7] Calmness meditation or *samatha* meditation (สมถสมาธิ *samathasamathi*).
- [8] To do something perfectly or properly (ถูกส่วน *thuksuan*).
- [9] Stopping [of the mind] is the key of success (หยุดเป็นตัวสำเร็จ *yhut-pen-tuasamret*).
- [10] Insight meditation (วิปัสสนาสมาธิ *wipatsana samathi*).

## Chapter 4

- [1] Method for seeing the *dhammakāya*; the short path to see the *dhammakāya* (วิธีทำให้เห็นธรรมกาย *withi tham hai hen thammakai*).
- [2] The sphere of the second path (ดวงหทัยมรรค *duangthutiyamak*, Pali: *dutiya-magga*).
- [3] The cause of space; the space cavity at the centre of the sphere; the hollow centre; void centre (เหตุว่าง *hetwang*).
- [4] The sphere of the third path (ดวงตติยมรรค *duangtatiyamak*, Pali: *tatiya-magga*).
- [5] The sphere of the fourth path (ดวงจตุตถมรรค *duangchatuthamak*, Pali: *catuttha-magga*).
- [6] The *dhamma* eyes; the eyes of *dhammakāya*. (ธรรมจักขุ *thammachaksu*, Pali: *dhammacakkhu*).
- [7] The flat discs of *Jhāna* (แผ่นฌาน *phaenchan*).
- [8] The absorption of the fine-material sphere, the flat disc of the *rūpabrahman* body (รูปฌาน *ruppachan*, Pali: *rūpajhāna*).
- [9] The absorption of the immaterial sphere; the flat disc of the *arūpabrahman* body (อรูปฌาน *aruppachan*, Pali: *arūpajhāna*).
- [10] Palm span; width of the palm span; a Thai unit of linear measure as a length of the *kuep* is equal to 12 inches (คืบ *kuep*).
- [11] The first absorption; the first flat-disc *jhāna* (ปฐมฌาน *Pathamachan*, Pali: *pathamajhāna*).
- [12] Entering into the *jhāna*; the moment that the *dhammakāya* sits on the *jhāna* disc (เข้าฌาน *khaochan*).
- [13] The second absorption; the second flat-disc *jhāna* (ทุติยฌาน *thutiyachan*, Pali: *dutiya-jhāna*).
- [14] The third absorption; the third flat-disc *jhāna* (ตติยฌาน *tatiyachan*, Pali: *tatiya-jhāna*).
- [15] The fourth absorption; the fourth flat-disc *jhāna* (จตุตถฌาน *Chatuthachan*, Pali: *catuthajhāna*).
- [16] Absorption of infinity of space; the flat-disc *jhāna* of the infinity of space (อากาสนัญญาตนฌาน *akasananchayatanachan*, Pali: *ākāsānañcāyatanajhāna*).
- [17] Absorption of infinity of consciousness; the flat-disc *jhāna* of the infinity of consciousness (วิญญานัญญาตนฌาน *winyannanchayatanachan*, Pali: *viññāṇañcāyatanajhāna*).
- [18] Absorption of nothingness; the flat-disc *jhāna* of the nothingness (อากิญจัญญาตนฌาน *akinchanyayatanachan*, Pali: *ākīṇcaññāyatanajhāna*).
- [19] Absorption of neither perception nor non-perception; the flat-disc *jhāna* of the neither perception nor non-perception (เนวสัญญานาสัญญาตนฌาน *newasanyanasanyayatanachan*, Pali: *nevasaññānāsaññāyatana*).
- [20] Forward order (อนุโลม *anulom*).
- [21] Reverse order (ปฏิโลม *patilom*).
- [22] The sphere of suffering (ดวงทุกข์ *duangthuk*).
- [23] The sphere of birth (ดวงเกิด *duangdoet*).
- [24] The sphere of ageing (ดวงแก่ *duangdae*).
- [25] The sphere of illness (ดวงเจ็บ *duangchep*).

- [26] The sphere of death (ดวงตาย *duangtai*).
- [27] The sphere of the cause of suffering or the sphere of *samudaya* (ดวงสมุทัย *duangsamuthai*).
- [28] The sphere for extinguishing the spheres of the cause of suffering; the sphere of *nirodha* (ดวงนิโรธ *duangnirot*).
- [29] The sphere of path or the sphere of *magga* (ดวงมรรค *duangmak*).
- [30] Perform the *jhānasamāpatti* practices (เดินสมาบัติ *doen samabat*).
- [31] The object of meditation; the meditation device; the kasin spheres inside the body (กสิณ *kasin*, Pali: *kasīṇa*).
- [32] The body of the demon (อสูรกาย *asurakai*, Pali: *asurakāya*).
- [33] Hungry ghost (เปรต *prêt*, Pali: *peta*).
- [34] Animals (สัตว์เดรัจฉาน *satderatchan*).
- [35] Beings in the hells (สัตว์นรก *satnalok*).
- [36] The beings in the lowest hell (สัตว์โลกินต์ *satlokan*).
- [37] Recollection of past existences (ระลึกชาติ *raruekchat*).
- [38] The sphere of merit or the sphere of wholesome (ดวงบุญ *duang bun*).
- [39] The sphere of demerit or the sphere of unwholesome (ดวงบาป *duang bap*).
- [40] The sphere of neither merit nor demerit (ดวงไม่บุญไม่บาป *duang mai bun mai bap*).
- [41] Making the *āyatana*s to be celestial in the *dhamma* (ทำอายตนะให้เป็นทิพย์ในธรรม *tham ayatana hai pen thip nai tham*).
- [42] Eye crystal (แก้วตา *kaeo ta*, Pali: *cakkhūratana*).
- [43] Celestial eyes (ตาทิพย์ *ta thip*, Pali: *dibbacakkhu*).
- [44] Hear crystal (แก้วหู *kaeo hu*, Pali: *sotāratana*).
- [45] Celestial ears (หูทิพย์ *hu thip*, Pali: *dibbasota*).
- [46] Nose crystal (แก้วจมูก *kaeo Chahmuk*, Pali: *ghānāratana*).
- [47] Celestial nose (จมูกทิพย์ *chahmuk thip*, Pali: *dibbaghāna*).
- [48] Tongue crystal (แก้วลิ้น *kaeo lin*, Pali: *jivhāratana*).
- [49] Celestial tongue (ลิ้นทิพย์ *lin thip* Pali: *dibbajivhā*).
- [50] Body crystal (แก้วกาย *kaeo kai*, Pali: *kāyāratana*).
- [51] Celestial body (กายทิพย์ *kai thip* Pali: *dibbakāya*).
- [52] The middle *dhamma* (ธรรมกลาง *tham klang*).
- [53] Black *dhamma*; the sphere of the black lineage (ธรรมดำ *tham dam*).
- [54] White *dhamma*; the sphere of the white lineage (ธรรมขาว *tham khao*).
- [55] The sphere of perfection (ดวงบารมี *duang barami*).
- [56] The sphere of superior perfection (ดวงอุปบารมี *duang uppapārami*).
- [57] The sphere of supreme perfection (ดวงปรมัตถบารมี *duang paramutthabarami*).
- [58] Entering the living *nibbāna* and non-living *nibbāna* from the crudest to the most refined body (เข้านิพพาน เป็นนิพพานตายตลอดสุดหยาบสุดละเอียด *khao nipphan pen nipphan tai talot suthyap sutlaaiat*).

## Chapter 5

- [1] Establishment of the crudest to the most refined bodies (ตั้งหยาบสุดหยาบสุดละเอียด *tang kai suthyap sutlaaiat*).
- [2] To multiply the bodies (พิศดารกาย *phitsadan kai*).
- [3] To overlap the bodies; inserting the bodies (ซ้อนกาย *son kai*).
- [4] To shuffle the bodies (สับกาย *sap kai*).
- [5] To insert, to shuffle and to multiply the bodies (ซ้อนสับทับทวี *sonsaphaphawi*).
- [6] The method to enter the *jhānasamāpatti* (วิธีเข้าสมาบัติ *withikhaochansamabat*).

- [7] Six *dhātus* (ธาตุ ๖ *that hok*).
- [8] Five aggregates (ขันธ ๕ *khan ha*, Pali: *pañcakkhandha*).
- [9] Rising and extinguishing of the bodies (การเกิดดับของกาย *kan koet lae dap khong kai*).
- [10] Consideration of the three universal characteristics (การพิจารณาพระไตรลักษณ์ *kan phitcharana phratrilak*).
- [11] Six sub-internal bases (อายตนะภายใน ๖ *ayatana phai nai hok*, Pali: *ajjhattikāyatana*).
- [12] Six external sense fields (อายตนะภายนอก ๖ *ayatana phai nok hok*, Pali: *bāhirāyatana*).
- [13] 18 *dhātus* (ธาตุ ๑๘ *that sip paet*).
- [14] Twenty two faculties (อินทรีย์ ๒๒ *Insi yisipsong*, Pali: *indriya*).
- [15] The four noble truths (อริยสัจ ๔ *ariyasat si*, Pali: *ariyasacca*).
- [16] Movement of the mind (ขณะจิต *khana chit*).
- [17] Original seed; the original birth of the *dhātudhamma* (พืชเดิม *phuet doem; kamnoet thattham doem*).
- [18] To bomb; to blow up (ระเบิด *rafoet*).
- [19] The *māra*; the black side; the black lineage; the evil one. (พญามาร *phayaman*).
- [20] The special human body (กายมนุษย์พิเศษ *kai manut phiset*).
- [21] Stream (N/D) (ไถ *ai*).
- [22] Gas (N/D) (แก๊ส *kaet*).
- [23] Be eaten by acid (N/D) (กรดกิน *krotkin*).
- [24] Be melted (N/D) (ละลาย *lalai*).
- [25] The *dhamma* of regret (ธรรมสังเวชสลด *thamma sangwet salot*).
- [26] The insipid flavour (รสชาติจืด *rotchat chuet*).
- [27] Pepper seed (เมล็ดพริกไทย *malet prik thai*).
- [28] To multiply the bodies and the realms (พิสดารกาย พิสดารภพ *phitsadan kai phitsadan phop*).
- [29] To drop or to shorten the bodies (ย่อกาย *yo kai*).
- [30] To drop or to shorten the bodies; to shortly call all realms from the crudest to the most refined states (ย่อภพ *yo phop*).
- [31] The small wheel; the small wheel crystal; *culacakka* crystal (จุลจักร *chunlachak*).
- [32] The great wheel; the great wheel crystal; *mahācakka* crystal (มหาจักร *mahachak*).
- [33] The supreme wheel; the supreme wheel crystal; *paramacakka* crystal. (บรมจักร *borommachak*).
- [34] The auspicious universe; Mankhon universe (มงคลจักรวาล *mongkhon chakkrawan*).
- [35] The small and large realms (ภพน้อย ภพใหญ่ *phopnoi phopyai*).
- [36] The method to perform the *Vijjā* that can not be destroyed or bombed; method of performing the *vijjās* without failure (วิธีทำวิชชาระเบิดไม่แตก; *withi tham witcha sueng cha raboet mai taek*).
- [37] The knowledge of path and result (fruits) (วิชชามรรคผล *witchamakphon*, Pali: *vijjāmaggaphala*).
- [38] Literally, intestine; the centre of the *dhātudhammas* (ไส้ *sai*).
- [39] Literally, middle intestine; the middle of the centre of the *dhātudhammas*' (ไส้กลาง *sai klang*).
- [40] To enlighten (*tratsaru* ตรัสรู้).
- [41] To stand still firmly (นิ่งแน่น *ning naen*).
- [42] To know in the firmness (รู้ในนิ่ง *ru nai ning*).
- [43] To be still in the knowledge (นิ่งในรู้ *ning nai ru*).
- [44] All colours, referring to the bodies of white, black, yellow, grey and green of human and his *kaiyasit*. They all are counted as all colours (ทุกสี *thuk si*).
- [45] All lines referring to the groups of white, grey and black, including their *kaiyasit* (ทุกสาย *thuk sai*).
- [46] All bodies, referring to the small bodies, the large bodies and the middle size bodies including the bodies of their *kaiyasit* (ทุกกาย *thuk kai*).
- [47] All members, referring to all Buddhas and *arahants* in all kinds of *nibbānas*; the small or large including their *kaiyasit* (ทุกองค์ *thuk ong*).

- [48] All lineages, referring to the *sammādiṭṭhi* (white) lineage, the *miccādiṭṭhi* (black) lineage and the neither *sammādiṭṭhi* nor *miccādiṭṭhi* (grey) lineage including the bodies of their *kāiyasit* (ทุกวงศ์ *thuk wong*).
- [49] To know in the *nirodha*, or the cognition in the sphere of *nirodha*. (รู้ในนิโรธ *ru nai nirot*).
- [50] The original *dhātu*, the primordial *dhātu*. (ธาตุต้นเดิม *that ton doem*).
- [51] To connect the *nirodha*; to still within the previous stillness (ต่อนิโรธ *to nirot*).
- [52] To connect the enlightenment in the *nirodha* sphere (ตรัสรู้ในนิโรธ *to tratsaru nai nirot*).
- [53] To connect the spheres of mind of all bodies (ต่อเห็นจำกักรู้ *to hen cham khit ru*).
- [54] To connect the spheres of the *waen* (ต่อแวน *to waen*).
- [55] To connect the spheres of the *klong* (ต่อคลอง *to klong*).
- [56] To connect the knowledge (*ñāṇa*) and realisation (*ru*) (ต่อรู้ในนิโรธ *to ru nai nirot*).
- [57] To distill; to refine (กลั่น *klan*).
- [58] Literally, the cause of the air; the space cavity of the *dhātudhamma* (เหตุอากาศ *hetakat*).
- [59] Emptiness in emptiness (ว่างในว่าง *wangnaiwang*).
- [60] *Vijjādhammakāya* in the high level (วิชาธรรมกายชั้นสูง *witcha thammakai chan sung*).
- [61] Pure *dhātu* and pure *dhamma* (ธาตุล้วนธรรมล้วน *thatluan thamluan*).
- [62] The sphere of ‘without cause’ (N/D) (ไม่มีเหตุ *Maimihet*).
- [63] Nothingness (ความไม่มี *khammaimi*).
- [64] Nothingness of *dhātu* and *dhamma*. (ธาตุก็ไม่มี ธรรมก็ไม่มี *thatkomaimi thamkomaimi*).
- [65] Full of *thattham* realm or the super cosmic realm (เต็มธาตุเต็มธรรม *temthat temtham*).
- [66] The retreat of the original birth of *dhātudhamma* (ถอยพีช *thoiphuet*).
- [67] To perform *vijjās* (ทำวิชา *thamwitcha*).
- [68] To perform *vijjās* extraordinarily (ทำวิชาพิสดาร *thamwitchaphitsadan*).
- [69] Living *vijjā* (วิชาเป็น *witchapen*).

## Chapter 6

- [1] Ten kinds of *kaṣiṇa* (กสิณ ๑๐ *kasin sip*, Pali: *dasakasiṇa*).
- [2] Ten kinds of impurity, loathsomeness or foulness (อสุภะ ๑๐ *asupha sip*, Pali: *dasaasubha*).
- [3] Ten kinds of the recollection (อนุสสติ ๑๐ *anusati sip*, Pali: *dasaanusati*).
- [4] Four holy abiding; sublime states of mind (พรหมวิหารสี่ *phomwihan*, Pali: *catubrahmanvihāra*).
- [5] The web as *ñāṇa* (knowledge or realisation) (ข่ายคือญาณ *khaikhueyan*).
- [6] Four kinds of *arūpa* meditation (อรูปกรรมมีฐาน ๔ *aruppakammathan si*, Pali: *catuarūpakammathāna*).
- [7] Determination of the impurities of food (อาหารปฏิกุศลสัญญา *aharepatikunrasanya*, Pali: *āhārepaṭikulasaññā*).
- [8] Contemplation of four elements (ธาตุธาตุวัตรฐาน *chatutthatwawatthan*, Pali: *catudhātuvatthāna*).
- [9] The bodies of going and coming to take birth (กายไปเกิดมาเกิด *kaipaikoetmakoet*).
- [10] The ‘coming to take birth’ body (กายมาเกิด *kaimakoet*).
- [11] Fallopian tube (ขี้มดลูก *khuamotluk*).
- [12] Blood gland (ต่อมเลือด *tomlueat*).
- [13] The ‘going to take birth’ body (กายไปเกิด *kaipaikoet*).
- [14] The multiplication of the *dhātu* and *dhamma* (พิสดารธาตุ พิสดารธรรม *phitsadanthat phitsadantham*).
- [15] Insert something in the profound level (สอดละเอียด *sotlaaiat*).
- [16] The bottommost *khruelang* (สุดชั้น *sut-ton*).
- [17] The topmost *khruelang* (สุดปลาย *sut-plai*).
- [18] The outermost *khruelang* (สุดนอก *sut-nok*).
- [19] The innermost *khruelang* (สุดใน *sut-nai*).

- [20] The middlemost *khrueng* (สุดกลาง *sut-klang*).
- [21] The middle point of the connectors of *khrueng* (สุดระหว่างหัวต่อ *sut-rawang-huato*).
- [22] The biggest *khrueng* (สุดโต *sut-to*).
- [23] The smallest *khrueng* (สุดเล็ก *sut-lek*).
- [24] The weakest *khrueng* (สุดอ่อน *sut-aon*).
- [25] The oldest *khrueng* (สุดแก่ *sut-kae*).
- [26] The crudest *khrueng* (สุดหยาบ *sut-hyap*).
- [27] The most refined *khrueng* (สุดละเอียด *sut-la-ait*).
- [28] The leftmost *khrueng* (สุดซ้าย *sut-sai*).
- [29] The rightmost *khrueng* (สุดขวา *sut-khwa*).
- [30] The frontal most *khrueng* (สุดหน้า *sut-na*).
- [31] The back-most *khrueng* (สุดหลัง *sut-lang*).
- [32] The primordial *dhātu* (ต้นธาตุ *tonthat*).
- [33] Carving (N/D) (สลัก *salak*).
- [34] Acid; become acid (N/D) (กรด *krot*).
- [35] Reaching the edge (N/D) (สุด *sut*).
- [36] Reaching the end (N/D) (หมด *mot*).
- [37] Become nothingness (N/D) (ไม่มี *maimi*).
- [38] Become free (N/D) (ว่าง *wang*).
- [39] Become emptiness (N/D) (เปล่า *plao*).
- [40] Be extinguished (N/D) (ดับ *dap*).
- [41] Be hidden (N/D) (ลับ *lap*).
- [42] Be vanished (N/D) (หาย *hai*).
- [43] Be disappeared (N/D) (สูญ *sun*).
- [44] Be without any remaining (N/D) (สิ้นเชื้อ *sinchuea*).
- [45] Be with feeding (N/D) (หล่อเลี้ยง *loliang*).
- [46] Be alive (N/D) (เป็นอยู่ *penyu*).
- [47] Be an abode (N/D) (ปราสาท *prasat*).
- [48] Be flavourful (N/D) (เป็นรส *penrot*).
- [49] Be flavourful (N/D) (เป็นชาติ *penchat*).
- [50] Be as the set of *thao*. (เป็นเถา *penthao*).
- [51] Be as the set of *chut*. (เป็นชุด *penchut*).
- [52] Be as the set of *chan*. (เป็นชั้น *penchan*).
- [53] Be as the set of *ton* (เป็นตอน *penton*).
- [54] Be as the set of *phak* (เป็นภาค *penphak*).
- [55] Be as the set of *phuet* (เป็นพืช *penphuet*).
- [56] The escort or the *kaiyasit* (ผู้เลี้ยง *phuliang*).
- [57] The crystal wheel (จักรแก้ว *chakkaeo*).
- [58] The crystal elephant (ช้างแก้ว *changdaeo*).
- [59] The crystal horse (ม้าแก้ว *makaeo*).
- [60] The crystal ball (ดวงแก้วมณี *dunagkaeomani*).
- [61] The crystal lady (นางแก้ว *nangkaeo*).
- [62] The crystal wealth protector (ลฤหบดีแก้ว; ขุนคลัง *kharoehabodikaeo*; *khunkhlang*).
- [63] The crystal warlord (ขุนพลแก้ว *khunponkaeo*).
- [64] The primordial *dhātu* of the black lineage (ต้นธาตุสายดำ *tonthatsaidam*).

- [65] To abandon the right *vijjā* (แลน *laep*).
- [66] Similar to the sound of the thunder which causes the same result as the *laep* (ลั่น *lan*).
- [67] Similar to a thunderbolt causing the same result as ‘*raboet*’ (ท่า *pha*).
- [68] Addition of [something] more than the usual number; to make the mind to float up (เสริม *soem*).
- [69] The increase of the number [of something] from small to large (เต็ม *toem*).
- [70] To connect (ต่อ *to*).
- [71] To wait for the opportunity to destroy the white lineage [of the black] (รอ *ro*).
- [72] To protect the ability for entering the centre of the centre (ปิด *pat*).
- [73] Preventing of the ability to realise and see the truth of *dhātudhamma* (ปิด *pit*).
- [74] Combination of the black *dhātudhammas* with *dhātudhamma* of the white lineage (ดึง *dueng*).
- [75] To be stronger than us (white lineage) [or ‘the ability of the black to be stronger than the white’] (ดุค *dut*).
- [76] Being scattered or unable to be connectedly gathered *yoi* (ย่อย).
- [77] Separation of *dhātudhammas* to combine with the other side [the *māra*] (แยก *yaek*).
- [78] Inadequateness of the refinement of the white lineage (ปะทะ *patha*).
- [79] To cause the white lineage to be wavered and unable to enter the centre (ขวางกั้น *khwangkan*).
- [80] The black *dhātudhamma* wraps the white *dhātudhamma* (หุ้ม *hum*).
- [81] Attachment of the black *dhātudhamma* (เคลือบ *khueap*).
- [82] Full absorption to raise or to cause the floating [of the mind] from the centre (เอิบ *aoep*).
- [83] To dye the *dhātudhammas*; to mix the *dhātudhammas* until they becomes according to the *vijjā* [of the black lineage] (อาบ *aap*).
- [84] The black *dhātudhamma* absorbs into the white *dhātudhamma* as the cane sugar is absorbed by the sweetness (ซึม *suem*).
- [85] To be completely absorbed as the fruits preserved in syrup viz. the cognition spreading inside all pores of the skin is depended on [the black lineage]’s *vijjā* (ซาบ *sap*).
- [86] The black lineage sends its *dhātudhamma* to mix with our [*dhātudhamma*] (ปน *pon*).
- [87] To cause the white *dhātudhammas* to be accordance with their ways [the black projects] (เป็น *pen*).
- [88] To put [something] between *dhātudhammas* (สวม *suam*).
- [89] To insert [something] inside the *dhātudhamma* of the white lineage (ซ่อน *son*).
- [90] To exist in the centre of the *nirodha* (รอยไส้ *roisai*).
- [91] To extinguish the *vijjās* of the white lineage (ดับ *dap*).
- [92] The hidden *vijjās* of the black lineage still exists (ลับ *lap*).
- [93] The bodies or *dhātudhammas* are being extraordinarily multiplied, suddenly it disappears or unable to continue such multiplication (ขาด *khat*).
- [94] Separating of the connected points of the bodies (ตอน *ton*).
- [95] To make the *dhātudhammas* of the black lineage invisible (ซ่อน *son*).
- [96] Disappearance of the black *dhātudhammas*, caused by the withdrawing of the *māras* (หาย *hai*).
- [97] Performing the *vijjās* to resolve [the black *Vijjā*] until reaching statuses of *sun*, *sin-chuea* and *mai-luea-set* (รองธาตุรองธรรม *rong-that rong-tham*).
- [98] Enlarging and reducing in the size of *dhātudhamma* (ยืด *yuet*).
- [99] To stay at the centre and are surrounded with cognition (โย *yai*).
- [100] Our *dhātudhamma* (ยอนต์ *yon*).
- [101] Sending and receiving machine which comes from our *dhātudhamma*. No matter how far, [the information] is sent; it is always able to report to the human body always (วิญ *witthayu*).
- [102] *Dhātudhamma* when the meditators make a contact; then, the feeling will arise in us immediately; similar to when an image makes a contact with the eyes (อาชตนะ *ayatana*).



- [103] The sphere of lens (แว่น *wean*).
- [104] The sphere of scope (กล้อง *klong*).
- [105] The realm of safe (เซฟ *sep*).
- [106] The area of *that* or *dhātu* (เขตธาตุ *khetthat*).
- [107] The area of *tham* or *dhamma* (เขตธรรม *khettham*).
- [108] The mechanism of success (เครื่องสำเร็จ *khruangsamret*).
- [109] The birth of the merit centre; the original birth centre of the merit (กำเนิดศูนย์กลางบุญ *kamnoetsunbun*).
- [110] The mechanism of existence (เครื่องเป็นอยู่ *khruangpenyu*).
- [111] The biggest mechanism or the primary mechanism (ต้นเครื่องใหญ่ *tonkhruangyai*).
- [112] The smallest mechanism or the mechanism at the end (ปลายเครื่อง *plaikhruang*).
- [113] The body of the primordial *that* and *phranipphan* (กายต้นธาตุมนุษย์ ต้นธาตุพระนิพพาน *kaitonthatmanut tonthatphranipphan*).
- [114] The right confiscation mechanism (เครื่องยึดสิทธิ *khruangyuetsitthi*).
- [115] The power confiscation mechanism (เครื่องยึดอำนาจ *khruangyuetsamnat*).
- [116] The mechanism that makes [*dhātudhamma*] meritorious (เครื่องบังคับให้เป็นบุญ *khruang bangdhap haipen bun*).
- [117] The mechanism that makes [*dhātudhamma*] sinful (เครื่องบังคับให้เป็นบาป *khruang bangdhap hai pen bap*).
- [118] The mechanism that makes [*dhātudhamma*] to the sphere of perfection (เครื่องบังคับให้เป็นบารมี *khruang bangdhap hai pen barami*).
- [119] The mechanism that makes [*dhātudhamma*] to the sphere of radiance (เครื่องบังคับให้เป็นรัศมี *khruang bangdhap hai pen ratsami*).
- [120] The mechanism that makes [*dhātudhamma*] to the sphere of energy (เครื่องบังคับให้เป็นกำลัง *khruang bangdhap hai pen kamlang*).
- [121] The mechanism that makes [*dhātudhamma*] to the sphere of might (เครื่องบังคับให้เป็นฤทธิ์ *khruang bangdhap hai pen rit*).
- [123] The mechanism of holy merit (เครื่องบุญศักดิ์สิทธิ์ *khruang bun saksit*).
- [124] The mechanism of holy demerit (เครื่องบุญศักดิ์สิทธิ์ *khruang bap saksit*).
- [125] The base; the body (ที่ตั้ง *thitang*).
- [126] The primordial *dhātudhamma* Buddha (พระต้นธาตุต้นธรรม *phratonthattontham*).

## Chapter 7

- [1] Knowledge of battling (วิชารบ *witcharop*).
- [2] The origin of knowledge (ต้นวิชา *tonwittha*).
- [3] The plan of living (ตั้งเป็น *phangpen*).
- [4] The living body (กายเป็น *kaipen*).
- [5] The living knowledge (วิชาเป็น *witchapen*).
- [6] The mind sinks into the *bhavam* (จิตตกวังค์ *chit tok phavang*).
- [7] The water feeding the heart or the resting water of the heart (น้ำเลี้ยงหัวใจ *namlianghuachai*).
- [8] The distance or the duration of the time (ชนท่า *chonthao*).
- [9] The heart matter (หทัยวัตถุ *hathayawatthu*).
- [10] The receiver of the feeling (ประสาท *prasat*).
- [11] Mixing knowledge (วิชาปนเป็น *wittha pon pen*).
- [12] Composing of body and *dhātudhamma* (การปรุงกาย การปรุงธาตุธรรม *kanprungkai-kanprungthattham*).
- [13] Going up to the *prasat* (castle) for performing *vijjā* (ขึ้นปราสาททำวิชา *khuen prasat thamwittha*).
- [14] Sub-area (เขตรวมย่อย *khetruiamyo*).

- [15] Main-area (เขตรวมใหญ่ *khtruamyai*).
- [16] The success matter (ของสำเร็จ *khongsamret*).
- [17] The initial *dhātu* (ต้นธาตุ *tonthat*).
- [18] The middle *dhātu* (กลางธาตุ *klangthat*).
- [19] The final *dhātu* (ปลายธาตุ *plaithat*).
- [20] The initial emperor (ต้นจักรพรรดิ *tonchakkraphat*).
- [21] The middle emperor (กลางจักรพรรดิ *klangchakkraphat*).
- [22] The final emperor (ปลายจักรพรรดิ *plai-chakkraphat*).
- [23] The centre of emperor (ศูนย์กลางจักรพรรดิ *sunchakkraphat*).
- [24] The sub-centre (ศูนย์กลางย่อย *sunyoi*).
- [25] The main centre (ศูนย์กลางใหญ่ *sunyai*).
- [26] The method to perform 'passing' the moon, the star, the sun and the dark sphere (สุริย จันทร *sunchan*).
- [27] Loss of the bodily cognition while meditating (ขาดรู้ *khatru*).
- [28] To calculate (คำนวณ *khamnuan*).
- [29] The bolt of acid element (N/D) (อักษนีธาตุกรด *atsanithatkrot*).
- [30] Fully retreating to be reborn (ถอยพืดมาก็ค *thoiphuet-makoet*)

**B: A-Z Glossary Index****A**

- Aap* (อาบ) [83] Cp: 6  
*Aharepatikunrasanya* (อาหารปฏิบัติกุศลสัญญา) [7]  
 Cp: 6  
*Ai* (ไอ) [21] Cp 5  
*Akasananchayatanachan* (อากาสนัญจายตนฉาน) [16]  
 Cp: 4  
*Akatsathat* (อากาษธาตุ) [65] Cp: 2  
*Akinchanyayatanachan* (อากัญญัญจายตนฉาน) [18] Cp:  
 4  
*Anulom* (อนุโลม) [20] Cp: 4  
*Anupathinnakasangdhan* (อนุปถินกสังฆาร) [3] Cp: 2  
*Anusati sip* (อนุสสติ สิบ) [3] Cp: 6  
*Aoep* (เอิบ) [82] Cp: 6  
*Ariyasat si* (อริยสังข์ ๔) [15] Cp: 5  
*Arupaphop* (อรูปภพ) [34] Cp: 2  
*Aruppachan* (อรูปฉาน) [9] Cp: 4  
*Aruppakammathan si* (อรูปกรรมมัญฐานสี่) [6]  
 Cp: 6  
*Asangdhatatham* (อสังฆตธรรม) [13] Cp: 2  
*Asangkhatathat* (อสังฆตธาตุ) [11] Cp: 2  
*Asupha sip* (อสุภะสิบ) [2] Cp: 6  
*Asurakai* (อสุรกาย) [32] Cp: 4  
*Atsanithatkrot* (อัสนีธัตถุครด) [29] Cp: 7  
*Awitcha* (อวิชชา) [50] Cp: 2  
*Ayatana* (อายตนะ) [102] Cp: 6  
*Ayatana phai nai hok* (อายตนะภายใน ๖) [11]  
 Cp: 5  
*Ayatana phai nok hok* (อายตนะภายนอก ๖) [12] Cp: 5

**B**

- Bap* (บาป) [54] Cp: 2  
*Barami* (บารมี) [52] Cp: 2  
*Bonamliang* (เบาะน้ำเลี้ยง) [85] Cp: 2  
*Borikamphawana* (บริกรรมภาวนา) [76] Cp: 2  
*Borommachak* (บรมจักร) [33] Cp: 5

**C**

- Chahmuk thip* (จุมุกทิพย์) [47] Cp: 4  
*Chai* (ใจ) [79] Cp: 2  
*Chak kaeo* (จักรแก้ว) [57] Cp: 6

- Chan* (ชั้น) [122] Cp: 2  
*Changdaeo* (ช้างแก้ว) [58] Cp: 6  
*Chansamabat* (ฉานสมาบัติ) [42] Cp: 2  
*Chatuthachan* (จตุตถฉาน) [15] Cp: 4  
*Chatuthatwawatthan* (จตุธาตวาทธาน) [8] Cp: 6  
*Chittokphavang* (จิตตภวังค์) [6] Cp: 7  
*Chomprasat* (จอมประสาท) [63] Cp: 2  
*Chonthao* (ชนเท่า) [8] Cp: 7  
*Chongakat* (ช่องอากาศ) [70] Cp: 2  
*Chunlachak* (จูลจักร) [31] Cp: 5  
*Chut* (ชุด) [121] Cp: 2

**D**

- Dap* (ดับ) [40] Cp: 6 [91] Cp: 6  
*Doen-samabat* (เดินสมาบัติ) [30] Cp: 4  
*Dokkrathum* (ดอกกระทุ่ม) [23] Cp: 2  
*Duangsamuthai* (ดวงสมุทัย) [27] Cp: 4  
*Duangbap* (ดวงบาป) [39] Cp: 4  
*Duangbarami* (ดวงบารมี) [55] Cp: 4  
*Duangbun* (ดวงบุญ) [38] Cp: 4  
*Duangcham* (ดวงจ้ำ) [81] Cp: 2  
*Duangchatuthamak* (ดวงจตุตถมรรค) [5] Cp: 4  
*Duangchep* (ดวงเจ็บ) [25] Cp: 4  
*Duangghen* (ดวงเห็น) [80] Cp: 2  
*Duangdae* (ดวงแก่) [24] Cp: 4  
*Duangkhit* (ดวงคิด) [83] Cp: 2  
*Duangdoet* (ดวงเกิด) [23] Cp: 4  
*Duangmaibunmaibap* (ดวงไม่บุญไม่บาป) [40]  
 Cp: 4  
*Duangmak* (ดวงมรรค) [29] Cp: 4  
*Duangnirot* (ดวงนิโรธ) [28] Cp: 4  
*Duangparamutthabarami* (ดวงปรมัตถบารมี) [57] Cp:  
 4  
*Duangru* (ดวงรู้) [84] Cp: 2  
*Duangtai* (ดวงตาย) [26] Cp: 4  
*Duangtatiyamak* (ดวงตติยมรรค) [4] Cp: 4  
*Duangtham* (ดวงธรรม) [44] Cp: 2  
*Duangthuk* (ดวงทุกข์) [22] Cp: 4  
*Duangthutiyamak* (ดวงทตติยมรรค) [2] Cp: 4, 13  
*Duanguppapāramī* (ดวงอุปปบารมี) [56] Cp: 4  
*Duangpanya* (ดวงปัญญา) [95] Cp: 2  
*Duangpathamamak* (ดวงปฐมมรรค) [55] Cp: 2  
*Duangsamathi* (ดวงสมาธิ) [94] Cp: 2  
*Duangsin* (ดวงศีล) [93] Cp: 2  
*Duangwimutti* (ดวงวิมุตติ) [96] Cp: 2

*Duangwimuttiyannathatsana*

(ดวงวิมุตตญาณทัศนะ) [97] Cp: 2

*Dueng* (ดิ่ง) [74] Cp: 6

*Dunagkaeomani* (ดวงแก้วมณี) [60] Cp: 6

*Dut* (ดุด) [75] Cp: 6

## F

*Fungphap* (ฟุ้งภาพ) [73] Cp: 2

*Fungsiang* (ฟุ้งเสียง) [77] Cp: 2

## H

*Hai* (หาย) [42] Cp: 6 [96] Cp: 6

*Hathayawatthu* (หทัยวัตถุ) [9] Cp: 7

*Hetakat* (เหตุอากาศ) [58] Cp: 5

*Hetwang* (เหตุว่าง) [3] Cp: 4

*Huthip* (หุทธิพิศ) [45] Cp: 4

*Huachaikrueang* (หัวใจเครื่อง) [40] Cp: 2

*Hum* (หุ้ม) [80] Cp: 6

*Hyutchai* (หุจฉใจ) [86] Cp: 2

## I

*Insiyisipsong* (อินทรีช ๒๒) [14] Cp: 5

## K

*Kaeochahmuk* (แก้วมุก) [46] Cp: 4

*Kaeohu* (แก้วหู) [44] Cp: 4

*Kaeokai* (แก้วกาย) [50] Cp: 4

*Kaeolin* (แก้วลั่น) [48] Cp: 4

*Kaeota* (แก้วตา) [42] Cp: 4

*Kaet* (แก้ว) [22] Cp: 5

*Kaiaruppaphomhyap* (กายอรูปพรหมหยาบ)

[103] Cp: 2

*Kaiaruppaphomlaaiat* (กายอรูปพรหมละเอียด)

[104] Cp: 2

*Kaimakoet* (กายมาเกิด) [10] Cp: 6

*Kaimanuthyap* (กายมนุชย์หยาบ) [92] Cp: 2

*Kaimanutlaaiat* (กายมนุชย์ละเอียด) [98] Cp: 2

*Kaimanutphiset* (กายมนุชย์พิเศษ) [20] Cp: 5

*Kaipaikoet* (กายไปเกิด) [13] Cp: 6

*Kaipaikoetmakoet* (กายไปเกิดมาเกิด) [9] Cp: 6

*Kaipen* (กายเป็น) [4] Cp: 7

*Kairuppaphomhyap* (กายรูปพรหมหยาบ) [101] Cp: 2

*Kairuppaphomlaaiat* (กายรูปพรหมละเอียด) [102] Cp: 2

*Kaisuthyap* (กายสุตหยาบ) [117] Cp: 2

*Kaisutlaaiat* (กายสุตละเอียด) [118] Cp: 2

*Kaithiphyap* (กายทิพย์หยาบ) [99] Cp: 2

*Kaithiplaaiat* (กายทิพย์ละเอียด) [100] Cp: 2

*Kaithip* (กายทิพย์) [51] Cp: 4

*Kaitontha manut- tonthatphranipphan*  
(กายต้นธาตุมนุชย์ ต้นธาตุพระนิพพาน) [113] Cp: 6

*Kaisommut* (กายสมมุติ) [14] Cp: 2

*Kaiwimut* (กายวิมุตติ) [15] Cp: 2

*Kaiyasit* (กายสิทธิ์) [126] Cp: 2

*Kamnoetsunbun* (กำเนิดศูนย์กลางบุญ) [109]

Cp: 6

*Kamnoetthattham* (กำเนิดธาตุธรรม) [43] Cp: 2

*Kammaphop* (กามภพ) [32] Cp: 2

*Kankoetlaedapkhongkai* (การเกิดคืบของกาย)

[9] Cp: 5

*Kanphitcharanaphratrilak* (การพิจารณาพระไตรลักษณ์)

[10] Cp: 5

*Kanprungkai- kanprungthattham* (การปรุงกาย การปรุง

ธาตุธรรม) [12] Cp: 7

*Kansasangthatthamphitsadan* (การเสาะทางธาตุธรรม

พิสดาร) [8] Cp: 1

*Kasin sip* (กลิน ๑๐) [1] Cp: 6

*Kasin* (กลิน) [31] Cp: 4

*Kasinsaengsawang* (กลินแสงสว่าง) [74] Cp: 2

*Khaikhueyan* (ข่ายคือญาณ) [5] Cp: 6

*Khamarathana* (คำอาราธนา) [5] Cp: 3

*Khamathithanchit* (คำอธิษฐานจิต) [6] Cp: 3

*Khamkhokhama* (คำขอมมา) [4] Cp: 3

*Khammami* (ความไม่มี) [63] Cp: 5

*Kham nuan* (ค่านวน) [28] Cp: 7

*Khanha* (ขันธ ๕) [8] Cp: 5

*Khanachit* (ขณะจิต) [16] Cp: 5

*Khaochan* (เข้าฉาน) [12] Cp: 4,

*Khaonipphanpen-nipphantai-talot- suthyap*

*sutlaaiat* (เข้านิพพานเป็นนิพพานตายตลอดสุดหยาบสุดละเอียด)

[58] Cp: 4

*Khaosip khaosun* (เข้าสิบเข้าสู่ศูนย์) [90] Cp: 2

*Kharoehabodikaeo or Khunkhlang*

(คฤหบดีแก้ว or ขุนคลัง) [62] Cp: 6

*Khat* (ขาด) [93] Cp: 6

*Khatru* (ขาดรู้) [27] Cp: 7

*Khetruamyai* (เขตรวมใหญ่) [15] Cp: 7

*Khetruamyoi* (เขตรวมย่อย) [14] Cp: 7

*Khettham* (เขตรธรรม) [107] Cp: 6

*Khetthat* (เขตธาตุ) [106] Cp: 6

*Khosarana* (ขอสรรณะ) [2] Cp: 3

*Khongsamret* (ของสำเร็จ) [16] Cp: 7  
*Khrueang-bangdhup* (เครื่องบังคั้น) [41] Cp: 2  
*Khrueang-bangdhap-hai-pen-bap*  
 (เครื่องบังคั้นให้เป็นบาป) [117] Cp: 6  
*Khrueang-bangdhap-hai-pen-barami*  
 (เครื่องบังคั้นให้เป็นบารมี) [118] Cp: 6  
*Khrueang-bangdhap-hai-pen-bun*  
 (เครื่องบังคั้นให้เป็นบุญ) [116] Cp: 6  
*Khrueang-bangdhap-hai-pen-kamlang*  
 (เครื่องบังคั้นให้เป็นกำลัง) [120] Cp: 6  
*Khrueang-bangdhap-hai-pen-ratsami*  
 (เครื่องบังคั้นให้เป็นรัศมี) [119] Cp: 6  
*Khrueang-bangdhap-hai-pen-rit*  
 (เครื่องบังคั้นให้เป็นฤทธิ) [121] Cp: 6  
*Khrueang bap saksit* (เครื่องบาศักสิทธิ์) [124] Cp: 6  
*Khrueang bun saksit* (เครื่องบุญศักสิทธิ์) [123] Cp: 6  
*Khrueang or Krueang rap song*  
 (เครื่อง or เครื่องรับส่ง) [38] Cp: 2  
*Khrueang pen yu* (เครื่องเป็นอยู่) [110] Cp: 6  
*Khrueang samret* (เครื่องสำเร็จ) [108] Cp: 6  
*Khrueang yuet amnat* (เครื่องขีดอำนาจ) [115] Cp: 6  
*Khrueang yuet sitthi* (เครื่องขีดสิทธิ) [114] Cp: 6  
*Khuamotluk* (ขั้วมดลูก) [11] Cp: 6  
*Khubanlang* (นั่งสูบล้าง) [57] Cp: 2  
*Khueap* (เกลือ) [81] Cp: 6  
*Khuen-prasat-tham-witcha* (ขึ้นปราสาททำวิชา)  
 [13] Cp: 7  
*Khumue Somphan* (ผู้มีสมภาร) [4] Cp: 1  
*Khunponkao* (ขุนพลแก้ว) [63] Cp: 6  
*Khwangdan* (ขวางกัน) [79] Cp: 6  
*Klan* (กลั่น) [57] Cp: 5  
*Klangchakkrapat* (กลางจักรพรรดิ) [21] Cp: 7  
*Klangkak* (กลางกัก) [87] Cp: 2  
*Klangthat* (กลางธาตุ) [18] Cp: 7  
*Klong* (กล้อง) [104] Cp: 6  
*Krotkin* (กรดกิน) [23] Cp: 5  
*Kothangdam* (กฎแห่งกรรม) [53] Cp: 2  
*Krot* (กรด) [34] Cp: 6  
*Kuep* (ลับ) [10] Cp: 4

**L**

*Laep* (แลบ) [65] Cp: 6  
*Lalai* (ละลาข) [24] Cp: 5  
*Lan* (ลั่น) [66] Cp: 6  
*Lap* (ลับ) [41] Cp: 6 [92] Cp: 6

*Linthip* (ลันทิพย์) [49] Cp: 4  
*Lokan nalok or lokan* (โลกันตรรก) [26] Cp: 2  
*Lokkathat* (โลกธาตุ) [19] Cp: 2  
*Loliang* (หล่อเลี้ยง) [45] Cp: 6  
*Lomhaichai* (ลมหายใจ) [116] Cp: 2  
*Lompran* (ลมปราน) [64] Cp: 2  
*Lukkhang* (ลูกกลาง) [60] Cp: 2

**M**

*Makao* (ม้าแก้ว) [59] Cp: 6  
*Mahachak* (มหาจักร) [32] Cp: 5  
*Maimi* (ไม่มี) [37] Cp: 6  
*Maimihet* (ไม่มีเหตุ) [62] Cp: 5  
*Maimi that maimi tham* (ไม่มีธาตุไม่มีธรรม) [16] Cp: 2  
*Malet phuttharaksa* (เมล็ดพุทธรักษา) [75] Cp: 2  
*Maletprikthai* (เมล็ดพริกไทย) [27] Cp: 5  
*Man* (มาร) [30] Cp: 2  
*Mithatmitham* (มีธาตุ มีธรรม) [18] Cp: 2  
*Mongkhonchakkrawan* (มงคลจักรวาล) [34]  
 Cp: 5  
*Mot* (หมัด) [36] Cp: 6

**N**

*Namlianghuachai* (น้ำเลี้ยงหัวใจ) [7] Cp: 7  
*Nangkaeo* (นางแก้ว) [61] Cp: 6  
*Narok* (นรก) [36] Cp: 2  
*Newasanyanasanyatana* (แนวสัญญาณาสัญญาตนฉาน)  
 [19] Cp: 4  
*Nimit or borikamnimit* (นิมิต or บริกรรมนิมิต) [72] Cp: 2  
*Ningnaen* (นั่งแน่น) [41] Cp: 5  
*Ning-nai-ru* (นั่งในรู้) [43] Cp: 5  
*Nippan-mai-thot-kai* (นิพพานไม่ถอดกาย) [28] Cp: 2  
*Nippan-thot-kai* (นิพพานถอดกาย) [29] Cp: 2  
*Nipphan* (นิพพาน) [24] Cp: 2  
*Nueahuachai* (เนื้อหัวใจ) [82] Cp: 2

**O**

*Ongkhuli* (องคุลี) [58] Cp: 2

**P**

*Pat* (ปัต) [72] Cp: 6  
*Patha* (ปะทะ) [78] Cp: 6  
*Pathamachan* (ปฐมฉาน) [11] Cp: 4

*Patilom* (ปฏิโถม) [21] Cp: 4  
*Pen* (เป็น) [87] Cp: 6  
*Penchan* (เป็นชั้น) [52] Cp: 6  
*Penchat* (เป็นชาติ) [49] Cp: 6  
*Penchut* (เป็นชุด) [51] Cp: 6  
*Penphak* (เป็นภาค) [54] Cp: 6  
*Penphuet* (เป็นพืช) [55] Cp: 6  
*Penrot* (เป็นรส) [48] Cp: 6  
*Penthao* (เป็นเถา) [50] Cp: 6  
*Penthat pentham* (เป็นชาติเป็นธรรม) [17] Cp: 2  
*Penton* (เป็นตอน) [53] Cp: 6  
*Penyu* (เป็นอยู่) [46] Cp: 6  
*Pha* (ผ้า) [67] Cp: 6  
*Phaenchan* (แผ่นดิน) [7] Cp: 4  
*Phak* (ภาค) [124] Cp: 2  
*Phangpen* (ผั่งเป็น) [3] Cp: 7  
*Phayaman* (พญามาร) [19] Cp: 5  
*Phitsadankai-phitsadanphop* (พิสดารกาย พิสดารภพ) [28] Cp: 5  
*Phitsadankai*(พิสดารกาย) [2] Cp: 5  
*Phitsadanthat phitsadantham* (พิสดารชาติพิสดารธรรม) [14] Cp: 6  
*Phomwihan* (พรหมวิหารสี่) [4] Cp: 6  
*Phop* (ภพ) [20] Cp: 2  
*Phopnoi phopyai* (ภพน้อย ภพใหญ่) [35] Cp: 5  
*Phopsam* (ภพสาม) [25] Cp: 2  
*Phranipphan* (พระนิพพาน) [31] Cp: 2  
*Phratonthattontham* (พระคัมภีร์คัมภีร์ธรรม) [126] Cp: 6  
*Phratonthattontham* (พระคัมภีร์คัมภีร์ธรรม) [27] Cp: 2  
*Phuetdoem* (พืชเดิม) [17] Cp: 5  
*Phuet* (พืช) [125] Cp: 2  
*Phuliang* (ผู้เลี้ยง) [56] Cp: 6  
*Phupokkhlong* (ผู้ปกครอง) [49] Cp: 2  
*Pit* (ปิด) [73] Cp: 6  
*Plaichakkraphat* (ปลายจักรพรรดิ) [22] Cp: 7  
*Plaikhruang* (ปลายเครื่อง) [112] Cp: 6  
*Plaitat* (ปลายชาติ) [19] Cp: 7  
*Plao* (ปล่า) [39] Cp: 6  
*Pon* (ปน) [86] Cp: 6  
*Prasat* (ประสาท) [10] Cp: 7  
*Prasat* (ปราสาท) [47] Cp: 6  
*Pret* (เปรต) [33] Cp: 4

## R

*Raboet* (ระเบิด) [18] Cp: 5

*Raruekchat* (ระวีกชาติ) [37] Cp: 4  
*Ro* (รอ) [71] Cp: 6  
*Roisai* (ร้อยสี่) [90] Cp: 6  
*Rong-that rong-tham* (รองชาติรองธรรม) [97] Cp: 6  
*Rotchat chuet* (รสชาติจิต) [26] Cp: 5  
*Ru nai ning* (รู้ในนึ่ง) [42] Cp: 5  
*Ru nai nirot* (รู้ในนิโรธ) [49] Cp: 5  
*Ruppachan* (รูปฉาน) [8] Cp: 4  
*Rupphop* (รูปภพ) [33] Cp: 2

## S

*Salak* (สลัก) [33] Cp: 6  
*Saiklang* (ไส้กลาง) [39] Cp: 5  
*Sai* (สี่) [38] Cp: 5  
*Samatha Samathi* (สมถสมถิ) [7] Cp: 3  
*Samma arahang* (สัมมา อระหัง) [78] Cp: 2  
*Sangkhataham* (สังขตธรรม) [12] Cp: 2  
*Sangkhatahat* (สังขตธาตุ) [10] Cp: 2  
*Sap* (ขาม) [85] Cp: 6  
*Sapkai* (สับกาย) [4] Cp: 5  
*Sarakhathat Sarakhatham* (สราคธาตุ สราคธรรม) [8] Cp: 2  
*Satderatchan* (สัตว์เดรัจฉาน) [34] Cp: 4  
*Satlokan* (สัตวโลกันต์) [36] Cp: 4  
*Satnalok* (สัตวันรก) [35] Cp: 4  
*Sawan* (สวรรค์) [35] Cp: 2  
*Sep* (เซฟ) [105] Cp: 6  
*Si nam krak daeng* (สีนากรักแดง) [21] Cp: 2  
*Sinchuea* (สิ้นเชื้อ) [44] Cp: 6  
*Sip paet kai* (สิบแปดกาย) [91] Cp: 2  
*Sip* (สิบ) [88] Cp: 2  
*Sitthi* (สิทธิ) [51] Cp: 2  
*Soem* (เสริม) [68] Cp: 6  
*Son* (ซ้อน) [95] Cp: 6  
*Son* (ซ้อน) [89] Cp: 6  
*Son kai* (ซ้อนกาย) [3] Cp: 5  
*Sonsaphaphawi* (ซ้อนสับทัมทวี) [5] Cp: 5  
*Sot Chanthasaro* (สศ จันทสโร) [2] Cp: 1  
*Sot laaiat* (สอตะเถียด) [15] Cp: 6  
*Suam* (สวม) [88] Cp: 6  
*Suem* (ซึ่ม) [84] Cp: 6  
*Suk Kai Thuean* (สุก ไก่ ถือน) [9] Cp: 1  
*Sun* (สูญ) [43] Cp: 6  
*Sunchakkraphat* (สุนย์จักรพรรดิ) [23] Cp: 7

*Sun chan* (สุรย์ จันทร์) [26] Cp: 7  
*Sunklangdai* (ศูนย์กลางกาย) [39] Cp: 2  
*Sunyai* (ศูนย์ใหญ่) [25] Cp: 7  
*Sunyo* (ศูนย์ย่อย) [24] Cp: 7  
*Sun* (ศูนย์) [89] Cp: 2  
*Sut* (สูตร) [35] Cp: 6  
*Sutaon* (สูตรอ่อน) [24] Cp: 6  
*Suthyap* (สูตรหยาบ) [26] Cp: 6  
*Sutkae* (สูตรแก่) [25] Cp: 6  
*Sutkhwa* (สูตรขวา) [29] Cp: 6  
*Sutklang* (สูตรกลาง) [20] Cp: 6  
*Sutlaai* (สูตรละเอียด) [27] Cp: 6  
*Sutlang* (สูตรหลัง) [31] Cp: 6  
*Sutlek* (สูตรเล็ก) [23] Cp: 6  
*Sutna* (สูตรหน้า) [30] Cp: 6  
*Sutnai* (สูตรใน) [19] Cp: 6  
*Sutnok* (สูตรนอก) [18] Cp: 6  
*Sutplai* (สูตรปลาย) [17] Cp: 6  
*Sut-rawang-huato* (สูตรระหว่างหัวต่อ) [21] Cp: 6  
*Sutsai* (สูตรซ้าย) [28] Cp: 6  
*Sutto* (สูตรโต) [22] Cp: 6  
*Sutton* (สูตรสั้น) [16] Cp: 6

## T

*Tathip* (ตาทิพย์) [43] Cp: 4  
*Tangkai-suthyap-sutlaai* (ตั้งกายสูตรหยาบสูตรละเอียด) [1] Cp: 5  
*Tatiyachan* (ตติยฌาน) [14] Cp: 4  
*Tatum* (ตาคุ่ม) [59] Cp: 2  
*Temthat temtham* (เต็มธาตุ เต็มธรรม) [65] Cp: 5  
*Thanangsamathi* (ท่านั่งสมาธิ) [56] Cp: 2  
*Tham* (ธรรม) [7] Cp: 2  
*Thamayatana haipenthipnaitam* (ทำอาชคนะให้เป็นทิพย์ในธรรม) [41] Cp: 4  
*Thamdarn* (ธรรมดำ) [53] Cp: 4  
*Thamkhao* (ธรรมขาว) [54] Cp: 4  
*Thamklang* (ธรรมกลาง) [52] Cp: 4  
*Thamwichaphitsadan* (ทำวิชาพิศดาร) [68] Cp: 5  
*Thamwittha* (ทำวิชา) [67] Cp: 5  
*Thammasangwet salot* (ธรรมสังเวชสลัด) [25] Cp: 5  
*Thammachaksu* (ธรรมจักขุ) [6] Cp: 4  
*Thammakai phra anakhami hyap* (ธรรมกายพระอนาคามีหยาบ) [111] Cp: 2

*Thammakai phra anakhami laaiat* (ธรรมกายพระอนาคามีละเอียด) [112] Cp: 2  
*Thammakai phra arahan hyap* (ธรรมกายพระอรหันต์หยาบ) [113] Cp: 2  
*Thammakai phra arahan laaiat* (ธรรมกายพระอรหันต์ละเอียด) [114] Cp: 2  
*Thammakai phra khottaphu hyap* (ธรรมกายพระโคตรภูหยาบ) [105] Cp: 2  
*Thammakai phra khottaphu laaiat* (ธรรมกายพระโคตรภูละเอียด) [106] Cp: 2  
*Thammakai phra sakathakhami hayp* (ธรรมกายพระสกทาคามีหยาบ) [109] Cp: 2  
*Thammakai phra sakathakhami laaiat* (ธรรมกายพระสกทาคามีละเอียด) [110] Cp: 2  
*Thammakai phra sodabun hayp* (ธรรมกายพระโสดาบันหยาบ) [107] Cp: 2  
*Thammakai phra sodabun laaiat* (ธรรมกายพระโสดาบันละเอียด) [108] Cp: 2  
*Than thang chet* (ฐานทั้ง ๓) [62] Cp: 2  
*Thang Mak Phon* (ทางมรรคผล) [3] Cp: 1  
*Thangpai* (ทางไป) [61] Cp: 2  
*Thao* (เตา) [120] Cp: 2  
*That* (ธาตุ) [6] Cp: 2  
*Thatdin* (ธาตุดิน) [67] Cp: 2  
*Thatfai* (ธาตุไฟ) [69] Cp: 2  
*Thatthok* (ธาตุ ๖) [7] Cp: 5  
*That ko maimi tham ko maimi* (ธาตุก็ไม่มี ธรรมก็ไม่ไม่มี) [64] Cp: 5  
*Thatlom* (ธาตุลม) [68] Cp: 2  
*That luan tham luan* (ธาตุล้วนธรรมล้วน) [61] Cp: 5  
*Thatnam* (ธาตุน้ำ) [66] Cp: 2  
*That sippaet* (ธาตุ ๑๘) [13] Cp: 5  
*Thattondoem* (ธาตุคืนเดิม) [50] Cp: 5  
*Thattham* (ธาตุธรรม) [1] Cp: 2  
*Thattham pen* (ธาตุธรรมเป็น) [4] Cp: 2  
*Thattham sam fai* (ธาตุธรรมสามฝ่าย) [45] Cp: 2  
*Thattham tai* (ธาตุธรรมตาย) [5] Cp: 2  
*Thattham-fai-dam* (ธาตุธรรมฝ่ายดำ) [47] Cp: 2  
*Thattham-fai-khao* (ธาตุธรรมฝ่ายขาว) [46] Cp: 2  
*Thattham-fai-klang* (ธาตุธรรมฝ่ายกลาง) [48] Cp: 2  
*Thawip* (ทวีป) [37] Cp: 2  
*Thitang* (ที่ตั้ง) [125] Cp: 6  
*Thoi phuet* (ถอยพิช) [66] Cp: 5  
*Thoi phuet-makoet* (ถอยพิชมาเกิด) [30] Cp: 7

*Thuk kai* (ทุกกาย) [46] Cp: 5  
*Thuk ong* (ทุกองค์) [47] Cp: 5  
*Thuk sai* (ทุกสาย) [45] Cp: 5  
*Thuk si* (ทุกสี) [44] Cp: 5  
*Thuk suan* (ทุกส่วน) [8] Cp: 3  
*Thuk wong* (ทุกวงศ์) [48] Cp: 5  
*Thutiyachan* (ทุติยฆาน) [13] Cp: 4  
*To* (ต่อ) [70] Cp: 6  
*To hen cham khit ru* (ต่อเห็นจำคิดรู้) [53] Cp: 5  
*To klong* (ต่อกลอง) [55] Cp: 5  
*To nirot* (ต่อนิโรธ) [51] Cp: 5  
*To ru nai nirot* (ต่อรู้ในนิโรธ) [56] Cp: 5  
*To tratsaru nai nirot* (ต่อศรีตรัฐในนิโรธ) [52] Cp: 5  
*To waen* (ต่อแวน) [54] Cp: 5  
*Toem* (เต็ม) [69] Cp: 6  
*Tok sun* (ตลกสุนัข) [71] Cp: 2  
*Tom lueat* (ต่อมเลือด) [12] Cp: 6  
*Ton chakkraphat* (ต้นจักรพรรดิ) [20] Cp: 7  
*Ton khrueng yai* (ต้นเครื่องใหญ่) [111] Cp: 6  
*Tonthat* (ต้นธาตุ) [17] Cp: 7 [32] Cp: 6  
*Tonthat saidam* (ต้นธาตุสายคำ) [64] Cp: 6  
*Ton witcha* (ต้นวิชา) [2] Cp: 7  
*Ton* (ตอน) [123] Cp: 2 [94] Cp: 6  
*Tonkrathum* (ต้นกระทุม) [22] Cp: 2  
*Tratsaru* (ตรัฐ) [40] Cp: 5

**U**  
*Upathinnakasangdhan* (อุปทินกสังฆาร) [2] Cp: 2

**W**  
*Waiphtratopai* (ไหว้พระต่อไป) [3] Cp: 3  
*Wang* (ว่าง) [38] Cp: 6  
*Wang nai wang* (ว่างในว่าง) [59] Cp: 5  
*Wean* (แวน) [103] Cp: 6  
*Winyannachayatanachan* (วิญญานัญญาชยตณฆาน) [17] Cp: 4  
*Wipatsana samathi* (วิปัสสนาสมาธิ) [10] Cp: 3  
*Wirakhathat Wirakhatham* (วิราคธาตุ วิราคธรรม) [9] Cp: 2  
*Witcha Mak Phon Phitsadan Lem Nueng* (วิชามรรคผลพิสดาร เล่ม ๑) [5] Cp: 1  
*Witcha Mak Phon Phitsadan Lem Sam* (วิชามรรคผลพิสดาร เล่ม ๓) [7] Cp: 1  
*Witcha Mak Phon Phitsadan Lem Song* (วิชามรรคผลพิสดาร เล่ม ๒) [6] Cp: 1

*Witcha pen* (วิชาเป็น) [5] Cp: 7  
*Witcha pen* (วิชาเป็น) [69] Cp: 5  
*Witcha ponpen* (วิชาปนเป็น) [11] Cp: 7  
*Witcharop* (วิชารอบ) [1] Cp: 7  
*Witcha thammakai chansung* (วิชาธรรมกายชั้นสูง) [60] Cp: 5  
*Witchamakphon* (วิชามรรคผล) [37] Cp: 5  
*Witcha-phoeiphae* (วิชาเผยแผ่) [115] Cp: 2  
*Witchathamkai* (วิชาธรรมกาย) [1] Cp: 1  
*Witthayu* (วิทฑู) [101] Cp: 6  
*Withibuchaphra* (วิชินุษาพระ) [1] Cp: 3  
*Withi nupasongkhai* (วิชินุบองสงโข) [119] Cp: 2  
*Withi tham hai hen thammakai* (วิชินุทำไห้เห็นธรรมกาย) [1] Cp: 4  
*Withi tham witcha raboet mai taek* (วิชินุทำวิชาระเบิดไม้แตก) [36] Cp: 5  
*Withikhaochansamabat* (วิชินุเข้าฉานสมาบัติ) [6] Cp: 5

## Y

*Yaek* (แยก) [77] Cp: 6  
*Yai* (ไย) [99] Cp: 6  
*Yhut pen tua samret* (หยุดเป็นตัวสำเร็จ) [9] Cp: 3  
*Yokai* ( Yokai) [29] Cp: 5  
*Yophop* ( Yokop) [30] Cp: 5  
*Yoi* ( Yokoy) [76] Cp: 6  
*Yon* ( Yokon) [100] Cp: 6  
*Yuet* ( Yokit) [98] Cp: 6



## Bibliography

### Primary Resources

พระมงคลเทพมุนี. คู่มือสมาธิ (*Manual of the Abbot: Khumue Somphan*). edited by อุบาลิกานาวรัตน์ หิรัญรักษ์ อุบาลิกาสมทรง สุตสาร, น.ส. ฉลวย สมบัติสุข กรุงเทพฯ: วัดปากน้ำภาษีเจริญ, 1949.

พระมงคลเทพมุนี. ทางมรรคผล (*Path and Result: Thang Mak Phon*) :หลักการสอนวิปัสสนากัมมัฏฐาน. edited by พระครูธรรมสมาทาน กรุงเทพฯ: วัดปากน้ำภาษีเจริญ, 1966.

พระมงคลเทพมุนี. ทางมรรคผลพิสดาร เล่ม ๒ (*Extraordinary Path and Result Volume 2: Witcha Mak Phon Phitsadan Lem Song*). edited by พระภาวนาโกศลเถร กรุงเทพฯ: วัดปากน้ำภาษีเจริญ, 1975.

พระมงคลเทพมุนี. ทางมรรคผลพิสดาร เล่ม ๓ (*Extraordinary Path and Result Volume 3: Witcha Mak Phon Phitsadan Lem Sam*): ยุทธวิธีและยุทธศาสตร์ของการเสาะแสวงหาธรรม (อาสวัชยญาณ) ชั้นสูง edited by พระภาวนาโกศลเถร กรุงเทพฯ: วัดปากน้ำภาษีเจริญ, 1977.

พระมงคลเทพมุนี. รวมพระธรรมเทศนา พระมงคลเทพมุนี (สด จนฺทสโร). กรุงเทพมหานคร: บริษัท เอกพิมพ์ไท จำกัด, 2012.

พระมงคลเทพมุนี. วิชาทางมรรคผลพิสดาร เล่ม ๑ (*Extraordinary Path and Result Volume 1: Witcha Mak Phon Phitsadan Lem Nueng*). edited by พระมหาจัน กรุงเทพฯ: วัดปากน้ำภาษีเจริญ, 1984.

พระมหาโชติปัญญา (ชัย โสขรัตน์). หนังสือพระสมถวิปัสสนาแบบโบราณ. กรุงเทพฯ: วัดบรมนิวาส, 2005.

### Secondary Resources

Aksoncharung, Pathama. *Art of Translating Thai into English: Strategies of Translation by Using Simple Principles and Methods*. Bangkok: Praphansarn, 2002.

Ariyapitiphan, Sumon. *Principles of English Translation*. Bangkok: Pioneerintertrade 2005.

Bowers, Jeffrey. *Dharmakāya Meditation in Thai Society*. Bangkok: Chulalongkorn University Press, 1996.

Cartwright, B.A. O.B. *Siamese-English Dictionary*. Cambridge: The American Press. Mission Press, 1907.

Chatchaidi, Lamduan. *Technique of Translating Thai to English*. Bangkok: Duangkamonsamai, 1999.

Chitari, Tuenchit. *Be a Translator and Conquer of the World*. Bangkok: Amarin-Printing and Publishing, 2005.

Chumsai, Manit. *Thai to English Dictionary*. Phranakorn: Chaloenit, 1908.

"*Dhammakāya* or *Dhammakāyassa Atthavaṇṇanā*." In *Adyar Library Bulletin*, edited by George Coedes, 248-86. Adyar: Adyar Library, 1956.

Crangle, Edward Fitzpatrick. *The Origin and Development of Early Contemplative Practices*, Volume 29, *Studies in Oriental Religions* series, Walther Heissig and Hans-Joachim Klimkeit (eds), Wiesbaden: Harrassowitz, 1994.

Crosby, Kate. "Tantric Theravāda: A Bibliographic Essay on the Writings of François Bizot and Others on the Yogācavacara Tradition." *Contemporary Buddhism* 1 No. 2 (2000): 141-98.

Duangrat, Monthana. *The Manual for Translating Thai to English*. Bangkok: Department of English, Chulalongkorn University, 1980.

Dutt, Nilinaksha. "The Doctrine of *Kāya* in Hinayana and Mahayana." *The Indian Historical Quarterly* 5:3, (1929): 518-46. <http://ccbs.ntu.edu.tw/FULLTEXT/JR-ENG/dutdo.htm>, (Last accessed on 3 March 2015).

Giebel, R.W. *Shingon Texts; on the Differences between the Exoteric and Esoteric Teaching, the Meaning of Becoming Buddha in This Very Body, the Meaning of Sign and Reality, the Meaning of the Word Hūm, the Precious Key to the Secret Treasury by Kūkai, Ound, Translated from the Japanese (Taisho Volume 77, Numbers 2427, 2428, 2429, 2430, 2426)*. USA Numata Centre for Buddhist Translation and Research 2004.

Grandma, Red. *Training for Translating English into Thai*. Bangkok: Dd, 2008.  
Hapol, Sujira. *Basic Translation (Engl308, Translation 1)*. Bangkok: Business English Department Subject, Faculty of Social Sciences, Yonok University, 2009.

Harrison, Paul. "Is the *Dharma-Kāya* the Real "Phantom Body" of the Buddha?". *Journal of International Association of Buddhist Studies (JIABS)* Vol. 15, No.1 (1992): 44-94.

Scott, Rachele M. *Niravana for Sale?: Buddhism, Wealth, and the Dhammakaya Temple in Contemporary Thailand*. The United States of America: State University of New York, Albany, 2009.

Jantrasrisalai, Chanida. "Early Buddhist *Dhammakāya*: Its Philosophical and Soteriological Significance." Ph. D thesis, Department of Studies in Religion, The University of Sydney, 2007.

Jantrasrisalai, Chanida. "Early Buddhist *Dhammakāya* and Its Relation to Enlightenment " in the Pathway to the Centre Purity and the Mind " Paper presented at The Inaugural International Samadhi Forum, Thailand, 2010.

T., Magness. *The Dhammakāya*. Bangkok: r. G. Groarke for Groak and Company Limited, 1963. <https://archive.org/stream/cu31924023025863#page/n111/mode/2up>, (Last accessed on 3 March 2015).

Magness, T. *The Life and Teaching of Chao Khun Mongkol-Thepmuni and the Dhammakaya by T. Magness (Venerable Suratano Bhikkhu)*. Australia: Triple-gem.net, 2010. [http://www.triple-gem.net/BookList.html#anchor\\_54](http://www.triple-gem.net/BookList.html#anchor_54), (Last accessed on 3 March 2015).

Malalasekera. *Dictionary of Pāli Proper Names*. Vol. 1-2, London: Pali Text Society, 1974.

Mantagamo, Monchai. *Vipassanā and Calm Abiding: The Path to Buddhist Deliverance*. Lambert Academic Publishing 2009.

Mattanando, (Bhikkhu). "Meditation and Healing in the Theravada Buddhist Order of Thailand and Laos." Ph.D Thesis, University of Hamburg Press, 1999.

Monier-Williams, M. *A Sanskrit-English Dictionary*. Oxford: Oxford University Press, 1899. 1979.

Newell, Catherine. "Monks, Meditation and Missing Links: Continuity, "Orthodoxy" and the *Vijjā Dhammakāya* in Thai Buddhism." Ph.D thesis, SOAS, University of London, 2008.

Nyanatiloka. *Buddhist Dictionary*. Manual of Buddhist Terms and Doctrines edited by Nyanaponika Kandy, Sri Lanka: Buddhist Publication Society, 1952. 1988.

Payutto, P.A. *Dictionary of Buddhism*. Bangkok: Suetawan, 2002.

Phaophichit, Kamon. *Thai to English Dictionary (New Edition)*. Phranakorn: Thaiwatthanaphanit, 1960.

*Phra Monkonthepmuni (Sot Chanthasaro), the Great Master, the Discoverer of Vijjādharmakāya*. Pathumthani: *Dhammakāya* Foundation, 2006.

Ploiphom, Pang. *Modern Standard Thai to English Dictionary*. Pranakorn: Pheaphittaya, 1959.

Rajyanvisith, Phra. *The Heart of Dhammakāya Meditation*. Thailand: Wat Luang Phor Sodh Dhammakayaram, 2011. <http://www.dhammacenter.org/resource/media/E-Books/The%20Heart%20of%20Dhammakaya/The%20Heart%20of%20Dhammakaya%20Meditation.pdf>, (Last accessed on 3 March 2015).

Ray, Reginald A. *Indestructible Truth: The Living Spirituality of Tibetan Buddhism*. Boston & London: Shambhala Publication, 2001.

Rje, Mkhas Grup. *Mkhas Grup Rje's Fundamentals of the Buddhist Tantras*. Translated by Ferdinand D. Lessing and Alex Wayman. Paris: Mouton, 1968.

Strong, J S. *The Legend of King Aśoka: A Study and Translation of the Aśokavadana*. Princeton University Press, 1983.

Surasit, Naret. *English Translation by Using a Simple Technique*. Bangkok: P.S. Press, 2000.

Thaingburanatham, Wit. *Thai-English Dictionary (Library Edition)*. Bangkok: Ruamsarn, 1998.

Foundation, Dhammakaya. *The Life & Times of Luang Phaw Wat Paknam*. Pathumthani, Thailand: SMK Printing Co. Ltd., 2010. <http://en.Dhammakayapost.org/book/?p=25>, (Last accessed on 3 March 2015).

Thinrat, Prathueng. *Practical Translation*. Bangkok: Kasetsart University Press, 2002.

Thongsophit, Nit. *New Standard Thai-English Dictionary*. Bangkok: Pheaphitthaya, 1991.

Upasika, Chandrika Singh. *Dictionary of Early Buddhist Monastic Terms Based on Pāli Literature*. Varanasi: Bharati Prakashan, 1975.

Utharathada, Siribuppha. *Practical English Translation*. Bangkok: Panyachon, 2006.

Wetsakoson, Phimphan. *Translation: Thai into English*. Bangkok: Thammasat University Press, 2012.

Xing, G. *The Concept of the Buddha; Its Evolution from Early Buddhism to the Trikāya Theory*. London and New York: Routledge Taylor & Francis Group 2005.

Xing, G. (2002). *The Evolution of the Concept of the Buddha from Early Buddhism to the Formulation of the Trikaya Theory*. Doctor of Philosophy, University of London, London.

### Thai works:

ฐานวีโร, พระครูสังฆรักษ์วีระ. *หลักปฏิบัติสมณะ-วิปัสสนากรรมฐาน ของ สมเด็จพระสังฆราช (สุก ไร่เถื่อน)*. กรุงเทพฯ: บริษัท ไทยควอลิตี้บุคส์, 2006.

ฐานวีโร, พระครูสังฆรักษ์วีระ. *สมณะวิปัสสนา จากพระไตรปิฎก: ตามแนวพระกรรมฐานมัชฌิมา แบบลำดับ (เถรวาท) ของสมเด็จพระสังฆราช (สุก ไร่เถื่อน)*. กรุงเทพฯ: วัดราชสิทธิธารามราชวรวิหาร (พลับ), 2007.

พระธรรมกิตติวงศ์. *พจนานุกรมเพื่อการศึกษาพุทธศาสตร์ ชุดศัพท์วิเคราะห้*. กรุงเทพฯ: วัดปากน้ำ, 2007.

พระภาวนาวิริยคุณ, (เผด็จ. ทัดตชิโว). *พุทธประวัติ: ฉบับฟื้นฟูศีลธรรมโลก*. กรุงเทพฯ: กองวิชาการ อักษรบัณฑิต, 2009.

พระภาวนาวิริยคุณ, (เผด็จ. ทัดตชิโว). *เห็นธรรม*. กรุงเทพฯ: สำนักพิมพ์ ปฏิพัทธ์, 2004.

มีผลกิจ, สุริย์-วิเชียร. *พระพุทธประวัติ*. กรุงเทพฯ: บริษัท คอมฟอร์ม จำกัด, 2001.

ศรีทองอ่อน, สรกานต์. "คำสอนเรื่องการสร้างบารมีของวัดพระธรรมกาย." *จุฬาลงกรณ์มหาวิทยาลัย*, 2005.

อรุณกุศล, แสง. *แนวคำสอนสมเด็จโต สมานิ ทางสงบ ถอดจิต*. กรุงเทพฯ: ชมรมธรรมไมตรี, 2011.