



THIS ARTICLE, "ANYONE WHO ATTAINS DUANG DHARMA (THE SPHERE OF DHARMA), THAT ONE MEETS TATHAGATA (BHUDDA). TATHAGATA IS, IN FACT, DHARMAKAYA." WAS EDITED AND DISTRIBUTED FREE OF CHARGE BY MR. KAROON BOONMANOUCH, EX-ASSISTANT OF CHANTABURI PROVINCIAL EDUCATION OFFICER, WITH THE PURPOSE TO MAKE KNOWN TO PUBLIC THE DHARMAKAYA DOCTRINE FOR THE UTMOST BENEFIT OF MANKIND.

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ANYONE WHO ATTAINS DUANG DHARMA (THE SPHERE OF DHARMA), THAT ONE MEETS TATHAGATA (BUDDHA). TATHAGATA IS, IN FACT, DHARMAKAYA.

By: Mr. Karoon Boonmanouch, Ex-assistant of Chantaburi Provincial Education Officer

We have been born so many lifetimes but we have not discovered Dharmakaya Doctrine. This can be regarded that we have suffered a tremendous loss. So, after the discovery, let's utilize (exploit) Dharmakaya at our utmost attempt.

After you have finished reading this article, or you do not want to keep this article anymore, be so kind as to give it to the library or to anyone who can make further use of this article. That will be of great merit.

PREFACE

This article is titled "Anyone who attains Duang Dharma, that one meets Tathagata (Buddha). Tathagata is, in fact, Dharmakaya." It is the article describing how to practice your mind according to the Article 3 of the Buddha is Exhortations, namely SACITTAPARIYODAPANAM, which means mind purification. How to make your mind bright and crystal clear is the essential knowledge. There has never been anyone who is able to describe the right knowledge. In our country, there has never been anyone who can demonstrate the vivid knowledge of Pariyatti (theory), Patipatti (practice) and Pativedha (attainment). This results in the sad failure to one who has been searching for Mokkhadharma (salvation, deliverance, freedom). The opportunity of attaining Mokkhadharma (salvation, deliverance, freedom) has failed quite completely.

This article explains clearly how to practice our mind to make it bright and clear. When it is so, what kind of Mokkhadharma we can attain. After the elementary Dharma has been achieved we shall be eligible to attain eternally the most advanced Dharma. All mentioned above is named Dharmakaya Doctrine, which describes all about Pariyatti (theory), Patipatti (practice) and Pativedha (attainment). One who is studying Pariyatti (theory) in every level would be pleased. Since studying Buddhism in every level, Nak Dharma (Dharmmika, lower level of Doctrine knower) and Parien Dharma (Parinnu, higher level of Doctrine knower) will have to eventually conclude what Sacittapariyodapanam is. That's what the real Pariyatti (theory) is, how to practice mind and what the essence of Pativedha (attainment) is. This is to clarify Magga Nirvana (the path to the extinction of all

defilement and suffering) which is the supreme goal of Buddhism. This article has explained in complete clarity. The student must decide whether to put utmost attempt on it or not.

This article has been used to teach and train the monks assigned to teach Pariyatti (theory), the monks assigned to teach good behavior, and newly ordained monks. It has also been used to develop moral to the high-level government officials as well as to teach and train students in colleges and universities. Therefore it is the textbook of all purposes comparable to the torch for the path of life and suitable for all that eagerly want to study Dharma. For this edition, I have made some adjustments to make it more up to date.

In your first reading you should try to gain Pariyatti (theory) knowledge i.e. to concentrate on all theory. Hence, in the second reading you should try to extract the essence of Patipatti knowledge or practicing. If you can capture correctly the Patipatti (practice) Knowledge and Pativedha (attainment) knowledge and practice eagerly you would surely be successful in your life.

However, do not cease at that stage. I recommend you study higher level of Dharmakaya Doctrine courses. If you have any doubts or questions please do not hesitate to contact me anytime. May everyone has good luck, and attain Dharmakaya Doctrine.

(Signature of Mr. Karoon Boonmanouch)

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THE RIGHT UNDERSTANDING

People understand Dharma Mottoes differently. If we do not understand correctly, we will be on the wrong way. Firmly relying on that wrong understanding will consequently cause damages to our lives.

“Dharmajari Sukhang Seti” means one who behaves as Dharma says will live happily.

We must behave as Dharma says, then, the result of such behavior will definitely be happy living. It does not just know what Dharma says. Today, most of us study just for knowledge but do not practice. We gain knowledge and use it in the examination. The one who remembers will pass the examination and get a certificate. If we study for knowledge but do not practice or do not behave as Dharma says we will live unhappily. If we partly behave we may live with some happiness and some suffering. If we always behave as Dharma says we will always live happily.

“Dharmo Haway Rakkhati Dharmajari” means Dharma would safeguard one who behaves as Dharma says.

We must behave and practice what Dharma says, then Dharma will safeguard us. Without such behaving and practicing, there would not be any safeguard. The point is the way we behave or practice. Which Dharma we follow that Dharma will safeguard us. If we strongly behave, Dharma will strongly safeguard us, and vice versa. And if we do not behave then, nothing will safeguard us.

“Dharmo Sujinno Sukhamawahati” means Dharma that is well followed will bring us happiness.

We must seriously behave as Dharma says not just a little bit or occasionally. We must always behave intentionally and repeatedly until we get the outcome. Then, it can be said that we behave well and Dharma will bring us happiness.

Most of us do not practice seriously. We do not intentionally practice and the outcome, of course, is not as good as we want.

HOW WE STUDY DHARMA IN OUR COUNTRY

In our country, most of us study to know not to practice. There are a lot of educated people but, unfortunately, they lack moral and Dharma. Wherever they work, they create problems. What society they get into, they make trouble.

We are educated in schools and universities until the curriculum completion when we receive diplomas or degrees. After the graduates go to work in government agencies or private business it happens that there are problems. We learn from the television and newspaper that human beings themselves cause problems in the society and, above all, they are educated. Why they still behave wrongly like that.

The answer is quite clear that they lack moral. Did schools and universities not teach them? The answer is they did. Then, why do people not have morality?

THE IMPORTANT OF TEACHING PROCESS

The lack of moral makes people behave wrongly and create a lot of problems in the societies. The subject of moral or the proper behavior has been taught and studied widely. But how it has been taught and studied is the question.

We come to the conclusion that our teaching process is not right. There are many theories of teaching. The scientific method of teaching is teaching through 5 senses, i.e. ear, eye, nose, tongue and body. But the most important thing that should be emphasized is teaching through "mind".

Moral teaching is teaching people to improve their behavior. Then, how to teach is very important.

Human's mind has defilement (Kilesa) or impurities. The right teaching process is to exterminate all kinds of defilement from people's mind. The teaching process must get along well with the studying process. The instructor and the student must understand each other. Teaching how to extract defilement from the mind and put Dharma in place instead is not very easy. If this had been easily carried out, all of us would have had moral and live happily together.

MORAL LACK RESULTS IN THE COUNTRY'S HUGH LOSS OF MONEY

We learn from media various kinds of problem; son kills his father, father rapes his daughter, robberies, crimes, hired killers, drugs, scramble for the desired work position,

striving for the premiership, cursing in the Parliament and etc. These are the manners of those who lack moral.

How do we live in this society? The government has enacted laws to solve these problems on the ground that if moral can do nothing then, create laws to control behavior. Members of the Parliament are the persons who create laws. Many laws are enacted each year using much resources and time. But how many people study or just read these laws.

It will be clearer if we consider just the salary cost of those manpower who involve in the people's behavioral control i.e. Members of Parliament, policemen, public prosecutors, supreme prosecutor, officials in all court level, employees in prisons, and etc. This costs a lot of money, which is, in fact, collected from our taxes. This budget is being used to solve the problems of moral lack. We are not sure whether it works but things still are going on.

If schools had ability to teach moral correctly, the government would have not had to spend such huge amount of money.

Considering the fact that this is your money, but what is it used for. Are you feeding crimes? Of course, you must refuse. The thief who had robbed a victim is now in jail and the government has to pay for his imprisonment including three meals a day. Now you can realize that you have to feed those crimes until death.

PROCESS TO CREATE MORAL

We have the duties to study Buddha's teaching so that we can bring the knowledge to create moral in our mind. Though it is difficult we have to study. There are three processes in studying Buddha's teaching as follows:

1. Pariyatti (theory) process
2. Patipatti (practice) process
3. Pativedha (attainment) process

These three processes relate to each other and have to be studied altogether. Only the person who finishes these processes could be regard as the moral man in the Buddhism.

PARIYATTI (THEORY) PROCESS

The Pariyatti (theory) process is the study of Buddha's teaching (theory). There are two sections of study by Buddhist monk. The first section is Dhamma scholar section. The graduates from this section, ranking from beginning to the highest, are called the first, the second and the third grade Dhamma graduates respectively. The other section study by Buddhist monk is Pali scholar that has seven grades, namely, grade three to grade nine. The graduates from this study are called the third grade, the fourth grade, the fifth grade Pali graduate until the highest, the ninth grade Pali graduate.

There are also Dhamma scholar grade one, two and three for ordinary Buddhist. Any school, college or university may invite the qualified monk to teach Dhamma in campus and send their students to take the Dhamma Examination organized by Buddhist monk administration.

This study process has objective to know Buddha's teaching (theory) which is the fundamental prior to practice. The Buddhist monk administration calls this process "Ganthadhura"

PATIPATTI (PRACTICE) PROCESS

This process is aimed to develop our mind to realize Nirvana (extinction of defilement). Although this study is very essential in Buddhism there is no such study process in the country. Only Pariyatti (theory) Process exists.

The non-existence of Patipatti Process (Practice) results in demoralization. We call for moral creation but who can fulfil this need is the point. We need the qualified instructor as well as the qualified curriculum.

The person who can teach Patipatti (practice) Process is a Thai Buddhist monk names Ven. Phra Mongkolthepmuni or "Luangpor Wat Pak Nam" (The Reverend Father of Pak Nam Temple). This process which is classified as "Vipassanadhura" was taught only by the Reverend Father at Wat Pak Nam , Pasicharoen District, Bangkok. There are three textbooks of curriculum, namely:

1. "The Path Leading to Maggas (18-Bodies or 18 Kayas)" This is the elementary of Dharmakaya Doctrine.

2. "The Abbot Handbook, The Advances Dharmakaya Doctrine" This book contains 15 chapters and another 15 chapters for Safeguard (Supporter and Protector) making it up to 30 chapters.
3. " The Wonder Part of Maggas , The Advanced Dharmakaya Doctrine" (46 chapters)

The Reverend Father had used these three books to teach Vipassanadhura (mind development process) until his death. I had studied Dharmakaya Doctrine since I was a teacher-training student. I started my career as a teacher and after a period of time I switched to be the District Education Officer in Chantaburi Province who involved in the education for people as well as monks and novices. I had been invited to teach Dharmakaya Doctrine to monks in many provinces throughout my career life until I retired from the government service. In all, I have been teaching Dharmakaya Doctrine for more than 20 years.

During my teaching, many monks said that the Reverend Father's textbook "The Path Leading to Maggas (the path of Arahantship)" which I gave to them describes only principles. Even they tried to develop their mind until they could see "Pathama Magga Sphere" (the sphere of the first Magga), they could not proceed to process their mind according to 18-Bodies (18 Kayas) concept. So, it was the duty of the teacher to lead them the right process. When the process started, the student may be able to achieve each target step by step without pause. Both teacher and student could not rest during the process. This gave me the idea of writing new handbooks to clarify the content of the Reverend Father's books for ease of practice. My three new books are as follows:

1. "The One Who Sees the Sphere of Dharma, That One Sees Tathagata. Tathakata is, in fact, Dharmakaya." Clarifying the Reverend Father's "The Path Leading to Maggas". This article you are reading now.
2. "The abbot Hand book" is clarified in the new book " Guidelines to Process Mind According to the Reverend Father of Wat Pak Nam's The Abbot Hand book."
3. "The Wonder Part of Maggas " is made clearer in "Guidelines to Process Mind According to the Reverend Father of Wat Pak Nam's The Wonder Part of Maggas."

These three books have been published and are available now.

Patipatti (practice) Process or mind development is the unique study. The student closes his eyes during in the process while the other kinds of study the student must open his eyes. At first, the teacher will explain the content of the first chapter, then, the student closes his eyes to practice the process goes on chapter by chapter. During the practice, the teacher will assess and instruct the student all the time. It is the process to make the mind bright and crystal clear from the beginning stage through the end, which is the meaning of Sacittapariyodapanam (make the mind pure and bright) by using the guidelines described in those 3 books.

As soon as the practice goes on to the stage that we can see the “small crystal sphere” which is called Pathama (the first) Magga Sphere in our abdomen, the state of our mind changes suddenly. A new feeling of fearing and shame at all sins instantly occurs in our mind. This feeling is called “Hiri Ottappa”. The required moral has automatically existed in our mind. Any society containing people with Hiri Ottappa is the happy society. If we are able to further develop our mind to make it brighter and clearer by using guidelines from the three mentioned books, the higher moral will automatically occur. Who is able to achieve the supreme Dharma depends solely on his own spiritual perfection.

The important thing for the process is that we must have a teacher or instructor. I recommend that the teacher study from the book “Teaching Method and Practicing Technique to Achieve Dhamakaya” (Handbook for Introspection teacher) which will help a lot.

PATIVEDHA (ATTAINMENT) PROCESS

This process follows the Patipatti (practice) Process. When the student processes mind to make it clearer and clearer, step by step, he will achieve higher and higher insight, and so on. The insight will become more and more detailed. The teacher has to monitor and instruct the student to correct the mistakes. It is like the science study that, firstly, the teacher explains the theoretical knowledge, then, the students work in the experimental room and, lastly, the teacher observes the exercises. When any student works incorrectly, then, the teacher will tell him to correct the mistake.

TWO DUTIES OF BUDDHIST MONK

A Buddhist monk has two duties, namely, Ganthadhura and Vipassanadhura. Ganthadhura is the study of theoretical knowledge or Pariyatti (theory) study which can be divided into 2 sections, namely, Dharma scholar section and Pali scholar section as mentioned previously. Vipassanadhura is mind development process in order to achieve Nirvana (extinction of defilement) which is the supreme goal. But the Buddhist monk administration has not organized the study of Vipassanadhura (mind development process) in the country. The article you are reading now is the elementary of Vipassanadhura subject that the Reverend Father of Wat Pak Nam used to teach students. I have clarified the content for ease of study and will explain later on.

NOT JUST MORAL FROM THIS ARTICLE

Beside gaining moral, you will vision the magic Dharma, the magic Knowledge as well as the magic Perfection. The degree of magic depends solely on your utmost intention. We were born to encounter this doctrine but we did not know at the beginning. If you can process successfully you will certainly realize the fact and think of the doctrine owner.

The utmost intention means that we must have firm determination to study and practice. We must put all effort to practice everyday without being discouraged. No matter how much time has already been spent, we must never lessen our practice, but, in contrary, we must continuously strengthen our intention. If we can follow this we will eventually have success.

While you are processing your mind, the Lord of Buddha comes to assist you but you can not see Him because you are in just the beginning of practice. Those who study and practice without diligence should be shameful. Even the Lord had spent full 6 years to discover this Doctrine and achieve the Enlightenment on Visakhapuja Day (the full-moon day of the sixth lunar month). We want to achieve the magic Dharma we must study hard and practice hard. As long as we can not achieve Dharmakaya, the Nirvana (extinction of defilement) is out of the question because the Nirvana stage can be

maintained only by Dharmakaya. Now, the opportunity comes, you yourself make the decision.

THE RULE OF STUDYING

Since this is not the ordinary knowledge, there must be rules of studying. You must try to obtain the essence of the subject. Do not just read through without any deliberation. The rules are as follows:

1. Pariyatti (theory) studying. You must explore all its content. Read thoroughly until the end. If there is any doubt, you should go back and reread until you can conclude the essence.
2. Patipatti (practice) studying. According to what Pariyatti (theory) says, you must learn how to practice your mind. You must know steps and details to be taken and what the result of each step is. Memorize the right things with neither deviation nor ambiguity. If you deviate from the right things, mistakes always occur because Kilesa (defilement) will sneak into your mind and the result of your practice will be uncertain.
3. Pativedha (attainment) studying. After your practice, you must realize what you see in each step. You must learn how to proceed to the next step and how to further process your mind. All these procedures have to be precisely memorized because the mind practice is the very delicate process. This knowledge is not the ordinary one and can be classified as “Paramattha” which means the ultimate reality.

PARIYATTI (THEORY) KNOWLEDGE

The Buddhism Teachings

What Do We Get From Those Teachings?

Buddhism has excellent teachings. Whoever follows that teachings will be out of suffering and have happiness of all levels, namely, basic, Intermediate and eternal happiness.

If you practice your mind following eight Maggas. You can attain “Dharmakaya”. The consequences are “no birth; no existence” and no transmigration (cycle of birth and

death) forever. The important thing is that you must understand the Buddhism Teachings precisely.

In essence, the Buddhism teachings are:

1. Sabbapapassa akaranam : Never commit all kinds of sin.
2. Kusalassupasampada : Make all kinds of virtue (kusala).
3. Sacittapariyodapanam : Make the mind pure and bright.

Etam Buddhana sasanam , These three teachings are the Teachings of all Buddhas.

SUMMARY OF TEACHINGS

1. Do not physically, verbally and mentally commit the sin (abstain from misconduct).
2. Physically, verbally and mentally make virtue (behave righteously).
3. Purify and brighten the mind according to the "Eight Maggas" path.

NO.1 Misconduct abstention is the abstention from “Akusalakammapatha” (the ten bad actions) which contains:

- ❖ Three physical misconducts
- ❖ Four verbal misconducts
- ❖ Three mental misconducts

Three physical misconducts are:

1. Panatipata means taking life or killing
2. Adinnadana means taking what is not given or stealing
3. Kamesumicchacara means sexual misconduct

Four verbal misconducts are:

1. Musavada means false speech or lying
2. Pisunavaca means malicious speech or slandering
3. Pharusavaca means harsh speech
4. Samphappalapa means frivolous talk

Three mental misconducts are:

1. Abhijjha means covetousness
2. Byapada means malevolence or hatred
3. Micchaditthi means wrong view

These ten misconducts are all sins that should be abstained.

Doing all good things is concluded from doing “Kusala kammapatha” (the ten good actions) which contains:

- ❖ Three physical good conducts
- ❖ Four verbal good conducts
- ❖ Three mental good conducts

Three physical good conducts are:

1. Panatipata Veramani means abstention from killing.
2. Adinnadana Veramani means abstention from stealing.
3. Kamesumicchacara Veramani means abstention from sexual misconduct.

Four verbal good conducts are:

1. Musavada Veramani means abstention from lying.

2. Pisunaya Vacaya Veramani means abstention from malicious speech.
3. Pharusaya Vacaya Veramani means abstention from harsh speech.
4. Samphappalapa Veramani means abstention from frivolous talk.

Three mental good conducts are:

1. Anabhijja means having no covetousness.
2. Abyapada means having no malevolence.
3. Summaditthi means right view.

These ten good conducts are meritorious actions that should always be done.

NO.2 Making all kinds of virtue

Everyone should recognize that Buddhist Precepts (Sila) observing, sermon hearing, meditation and alms giving are meritorious actions that should always be practiced. After you have greatly done so, you will gain the ten Perfections (Parami) namely, Dana (**given, charity**), Sila (**morality, good conduct, precepts**), Nekkhamma (**renunciation**), Panna (wisdom), Viriya (**effort, endeavor**), Khanti (**forbearance, tolerance**), Sacca (**truthfulness**), Adhitthana (**resolution, self determination**), Metta (**loving-kindness, friendliness**) and Upekkha (**equanimity**) Perfections. You will be able to see Dharmakaya and achieve the status of Arahanta (the perfect disciple of Buddha).

NO.3 Purifying and brightening the mind

Sacittapariyodapanum means purifying and brightening the mind. This teaching is somewhat hard to explain and understand. The mind is intangible but can behave. The mind behaviors are seeing, remembering, thinking and knowing. We have to make our mind clear in order to see the "magic".

WHAT IS THE MIND?

The mind can see, remember, think and know.

- Seeing : The eyes see something and we sense what we see.
- Remember : Some things are put in our memory and we sense what we remember.
- Thinking : We think of some things, events, etc. and we sense what we think.
- Knowing : Some things we recognize and realize and we sense what we know.

The next thing we should understand is “mind focusing”. We try to combine all senses of seeing, remembering, thinking and knowing into one. Do not let the senses move back and forth, here and there. We just concentrate on directing our mind to one focal point. If we succeed we will learn that the mind has power and force, and, is ready for the next process. Using our consciousness to direct the focal mind to go on and on for a long time will result in the “brightness” in that mind. At this stage, the mind is well prepared for the next development concerning “Ariyamagga” (the Noble Eightfold Path).

The most important thing to consider now is where you should place or locate your mind. If it is not located at the right place, the practice will be in vain.

WHERE SHOULD WE PLACE OUR MIND?

If we locate our mind at the right place we will be safe.

If we locate our mind at the wrong place we will miss in our lives.

The targeted location of the mind is exactly at the center point of the body (see location 7 in the picture). When we place the mind at the center point of the body, the mind will function, i.e., it will seek for the paths. The paths of the body and the paths of the mind are different. The body has its paths and the mind also has its own paths as follows:

1. The paths of the body comprise :
 - 1.1 Land path
 - 1.2 Water path
 - 1.3 Air path
2. The paths of the mind comprise :
 - 2.1 Apaya path, meaning actions of Akusalakammapha. The one who behaves these will end up at Duggati state (states of unhappiness).
 - 2.2 Sagga path, meaning actions of Kusalakammapha. The one who behaves these will end up at Sugati state (states of bliss).
 - 2.3 Path to Brahma. The one who behaves these will attain four-fold of Rupajhana (absorptions of the Fine-material Sphere).
 - 2.4 Path to Araya Brahma. The one who behaves these will attain four-fold of Arupajhana (absorptions of the Formless Sphere).

2.5 Path to Nirvana (extinction of defilement). The one who behaves these will attain Ariyamagga (the Noble eight-fold Path).

WHICH MAGGA (THE PATH) SHOULD WE SELECT FOR OUR MIND?

It is certain that we will select the Path to Nirvana (extinction of defilement). So we must study thoroughly Ariyamagga (the Noble Eight-fold Path) in order to follow them correctly.

WHAT ARE EIGHT MAGGAS?

The Eight-fold Ariyamagga or Eight Maggas comprises:

1. Sammavaca : Right speech
2. Sammakammanta : Right action
3. Samma-ajiva : Right livelihood

These three Maggas (no. 1-3) are Sila (precept or morality)

4. Sammavayama : Right effort
5. Sammasati : Right mindfulness
6. Sammasamadhi : Right concentration

These three Maggas (no. 4-6) are Samadhi (concentration or mental discipline)

7. Sammaditthi : Right view
8. Sammasankappa : Right thought

Those two Maggas (no. 7-8) are Panna (wisdom or insight).

In conclusion, Eight Maggas contains Sila (precepts), Samadhi (concentration), and Panna (wisdom). We are going to study Sila (precepts), Samadhi (concentration) and Panna (wisdom) in the next step.

SILA (PRECEPTS), SAMADHI (CONCENTRATION) AND PANNA (WISDOM)

Sila (precepts) are bodily, verbal and mental constraints for the good morality. Bodily and verbal constraints are already explained in the various precepts. The important Sila (precepts) we should understand is mental Sila (precepts).

Sila (precepts) observed everyday by ordinary practitioners is the “ordinary Sila (precepts)” which is the basic one and not appropriate for the work. This kind of Sila (precepts) can be easily observed by anyone.

The appropriate Sila (precepts) for the work in conformity with the Eight- fold Magga.

The ordinary Sila (precepts), such as abstention from killing etc., can not exterminate Avijja(ignorance), Dukkha(suffering), Bhaya(danger) and Roga(illness). It has neither power nor might and can not do anything with Kilesa (defilement).

Adhisila is the right Sila (precepts) in conformity with the Eight-fold Magga.

Adhisila(Precept of great importance) is more rigid than the ordinary Sila (precepts). This is the way to focus and control the mind until it is crystal clear and purified. The mind becomes the glowing brilliant crystal sphere in the abdomen, which is the state of mind in conformity with the Eight-fold Magga. This Sila (precepts) is appropriate for the work and has power and might to exterminate Avijja (ignorance), Dukkha (suffering), Bhaya (danger) and Roga (illness).

Kilesa (defilement), Tanha(desire) and Upadana(attachment) are greatly afraid of Adhisila (precept of great important). Anyone who wants to be away from suffering and out of Kilesa (defilement) should consistently observe Adhisila.

Samadhi means directing your mind or concentrating an emotion towards a particular activity, subject or problem. This is the basic Samadhi (concentration), which is not appropriate for the work. But Samadhi (concentration) in conformity with the Eight-fold Magga means firmly concentrating on your mind until it stays still and becomes the crystal sphere. This kind of Samadhi (concentration) is appropriate for the work and should be consistently observed.

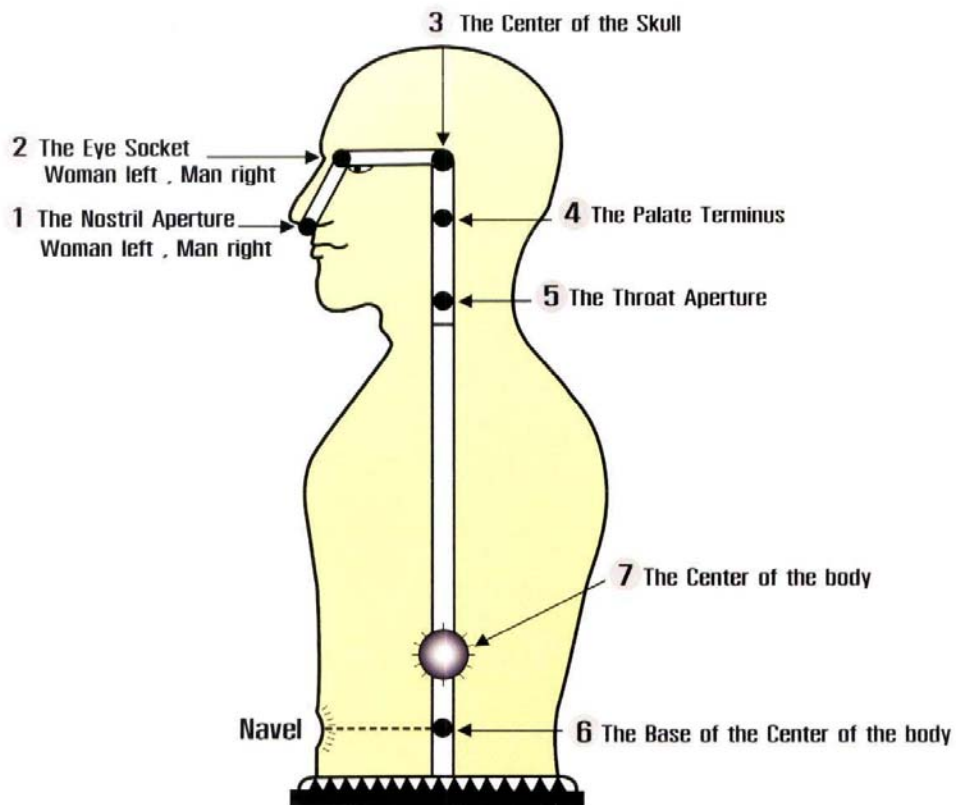
Panna means wisdom or knowledge. Whenever our mind is out of direction, we tend to be unable to remember anything and can not solve the problem because of the confusion. But when we are in good mood or our mind stays still, we tend to remember something and are able to solve the problem.

Training to gain wisdom depends on concentration. When Samadhi (concentration) exists, then, so does Panna (wisdom). It is concluded that Sila (precepts), Samadhi (concentration) and Panna (wisdom) relate to each other. When we are able to

practice Sila (precepts), then, Samadhi (concentration) and Panna (wisdom) will undoubtedly incur.

Now you understand Sila (precepts) , Samadhi (concentration) and Panna (wisdom) according to the Eight-fold Magga. The following step is the mind training. You will learn how to attain Sila (precepts), Samadhi (concentration) and Panna (wisdom) in conformity with the Eight-fold Magga.

The Path to the Center of the Body



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- 1.The Nostril Aperture : The hole of the nose
 - 2.The Eye Socket : The corner of your eye close to the upper part of your nose
 - 3.The Center of the Skull : Or the center of the head
 - 4.The Palate Terminus : The opening of the ceiling of your pharynx
 - 5.The Throat Aperture : The opening of the throat
 - 6.The Base of the Center of the body : In the abdomen at the same level of the navel
 - 7.The Center of the body : Two fingers width above the 6th post

DIRECTING AND PLACING THE MIND

You have to know where to place your mind. If you place your mind at the wrong location, you will go wrong forever. But if you can place your mind at the right location, you will be lucky in your life.

The right location of the mind is at the center point of the body which means the location 7 in your abdomen (please see the picture).

Why at the center point of the body?

1. Because the center point of the body is the location of Dharma Sphere named Dharmanupassana Satipatthana (mindfulness as regards Dharma) or Pathama Magga Sphere (the first sphere). If the mind is not placed here, there is no way to attain Panna (wisdom) which is part of the Eight-fold Magga.
2. Because the center point of the body is the way at the end of breathing in, it is the place of birth, death, sleeping and waking. It is also the destination of the still mind where one can attain Dharma.

Being the birth place means being the location where human's mind stops and stays still in order to be born.

Being the death place means the mind must stop there before dying.

Being the sleeping place means the mind stops there before falling asleep.

Being the waking place means the mind stops there before waking up from sleep. Another meaning is awaking to Avijja (ignorance) which implies "attaining Dharma at that place".

In conclusion, if we do not place the mind at the center point of the body, we will not be able to attain birth, death, sleeping and waking. We will be governed by Avijja (ignorance) and, then, never realize the past, the present and the future. Moreover .we will not be able to attain Ariyasacca (The Four Noble Truths: suffering, the cause of suffering, extinction of suffering, the path leading to the extinction of suffering).

3. **Because** the center point of the body (Location 7) is Ekayanamagga which means the single path. There is not any other path to go for Magga. So, the starting point must only be here.

This center point is the route to the Lord Buddha. Whenever we want to reach Him, we must place our mind here so that the Lord will know what we want. If we misplace our mind, the Lord will never know anything.

DO NOT PLACE YOUR MIND AT OTHER UNDESIRE LOCATIONS

The mind placement of the merit side and the evil side are different.

The merit side, the Sammaditthi side or the moral side are the same.

The evil side, the Micchaditthi side, the immoral side, the black side, the Akusaladharma side or a group of Avijja (ignorance), Kilesa (defilement), Tanha and Upadana are all of the same side.

The mind placement of the merit side

The merit side places the mind at the center point or location 7 of the body (place the mind inside the body i.e. in the abdomen).

The mind placement of the evil side

The evil side places the mind at the outer side of the body such as the palm, the sole, the crown of the head, the neck, the chest, the nose tip, the fore head, etc. This placement is always the outside mind training, and never be inside training. The student will be governed by the evil and will never find the truth.

THE RESULT OF PLACING THE MIND

- ❖ If we place our mind at the center of the body, we will see Pathama Magga Sphere (the first sphere) in our abdomen. What we see is true.
- ❖ If we place our mind at the other locations, we will see Dharma Sphere outside which evil wants us to see. What we see, is fake.
- ❖ Seeing inside leads to no transmigration. - Seeing outside leads to transmigration.
- ❖ Seeing inside leads to neither birth nor existence. – Seeing outside leads to birth and existence.
- ❖ Seeing inside is the merit knowledge. – Seeing outside is the sin knowledge.

- ❖ Seeing inside eliminates suffer. – Seeing outside seeks suffer.
- ❖ Seeing inside takes shorter time to go ahead and reach. – Seeing outside takes long time and goes backward.
- ❖ Seeing inside eliminates enmity and sin. – Seeing outside is still followed by enmity and sin.
- ❖ Seeing inside does not destroy merit. – Seeing outside triggers the evil to blast the merit.
- ❖ Seeing inside can achieve Nirvana (extinction of defilement). – Seeing outside can not achieve Nirvana.
- ❖ Seeing inside is near the Lord of Buddha. – Seeing outside is far from the Lord.
- ❖ Seeing inside sees the truth. – Seeing outside sees the fake.
- ❖ Seeing inside makes the mind calm and concentrated. – Seeing outside makes the mind wild and mad.
- ❖ Seeing inside will cure the illness. – Seeing outside will increase the illness.
- ❖ Seeing inside will bring about prosperity. – Seeing outside will bring about deterioration and **poorness**.
- ❖ Seeing inside leads to blissful states. – Seeing outside leads to woeful states.

WHY DO WE PLACE OUR MINDS AT DIFFERENT LOCATIONS.

Some people place their mind at the center point of the body but some place at outside the center of the body. What is the different?

Placing the mind is the very important matter. However, it is hard to explain and give reasons.

The Buddha of the Sammaditthi side or the merit side is the searcher for the mind placement. One who does not have Parami (Perfections) as the Buddha will not be able to search for this matter. After the Lord discovered that the mind should only be placed at the center point of the body, humans follow on and on, and many of whom can achieve Arahanta state (the perfected one). Anyway, even those who can not attain Magga (the path) still find the magic passage and acquire the ever-increasing Parami.

On the other hand, the Buddha of the Micchaditthi side or the sin side knows that many humans attain Magga (the path). He tries to alter the doctrine from right to wrong

by making wrong what the doctrine teachers remember, think, know and see. The deviated or wrong doctrine has been taught to people. Some time the evil's man has power and makes war. The cities, the houses as well as the textbooks are burnt down. Some doctrine teacher tries to compile the knowledge but the work is not complete. The doctrine is not as the same as before and some is lost. It is the evil desire so that people will misplace their minds. Transmigration, birth, existence, death, suffer, illness, lost, sorrow, war, wreckage, famine and drought always occur. In all, the evil is very powerful to create all bad things.

The two Buddhas are contrary to each other. People who place their minds to the Buddha of the merit side will be happy. Those who place their minds to the Buddha of the sin side will suffer. The Buddha of the merit side places his mind at the center point of the body. But, the Buddha of the evil side places his mind at the other places.

CONCLUSION

Now you have learned the three Buddha's Teachings, especially Sacittapariyodapanam (make the mind pure and bright). You also understand Sila (precepts), Samadhi (concentration) and Panna (wisdom) in conformity with the Eight Maggas. If we want to process our mind to incur Sila (precepts) , Samadhi (concentration) and Panna (wisdom), we must place our mind at the center point of the body (location 7 in the picture). From now on, we are going to train our mind in order to attain Sila (precepts), Samadhi (concentration) and Panna (wisdom) in conformity with the Eight Maggas from the beginning step to the end.

PATIPATTI (PRACTICE) KNOWLEDGE

**How to Attain Sila (precepts), Samadhi (concentration) And Panna (wisdom) In
Conformity With Eight Maggas**

THE FIRST STEP

Focus your mind at one point. If you can not imagine your mind as a crystal clear point, you can imagine a cornea-sized crystal ball. Try to imagine that the ball is quite

clear and bright. If you can do this, your mind is ready to be developed according to the Eight Maggas concept by using the following procedures:

NO.1 At the opening of your nose;

The left side for woman, the right side for men

Close your eyes and imagine moving the crystal ball to the position at the opening of your nose. Imagine making the ball brighter. If it is not brighter, pray in your mind “Sum-ma-ar-ra-hung” three times. (See the picture)

NO.2 At the tear hole (the inner corner of your eye) ;

The left side for woman, the right side for men

Then, imagine moving the crystal ball to the position at your tear hole. Imagine making the ball brighter. If it is not brighter, pray in your mind “Sum-ma-ar-ra-hung” three times.

NO.3 At the center point of your brain

Then imagine moving the crystal ball into your skull and placing it at the center of your brain. While moving the ball, roll your eyes following it in order to “see inside”. When the crystal ball is placed firmly at the right position, imagine making the ball brighter. If it is not brighter, pray in your mind “Sum-ma-ar-ra-hung” three times.

NO.4 At the center point of your pharynx

Then, imagine moving the crystal ball from your brain to the center point of your pharynx. Imagine making the ball brighter. If it is not brighter, pray in your mind “Sum-ma-ar-ra-hung” three times.

NO.5 At the center point of your throat

Then, imagine moving the crystal ball to position at the center point of your throat. Imagine making the ball brighter. If it is not brighter, pray in your mind “Sum-ma-ar-ra-hung” three times.

NO.6 At the base of the center point of the body

Then, imagine moving the crystal ball to position at the base of the center point of the body. (Supposing there is a straight line inside your body stretching from your navel to your back waist and the other straight line inside your body stretching from the right side of your waist to the left side. The intersection of the two straight lines is called the base of

the center point of the body.) Imagine making the crystal ball brighter. If it is not brighter, pray in your mind “Sum-ma-ar-ra-hung” three times.

NO.7 At the center point of the body (the position about your two-finger width above the base point NO.6)

Then, imagine lifting the crystal ball to position at the point about two-finger width above the base point (the intersection). Imagine making the crystal ball brighter. If it is not brighter, pray in your mind “Sum-ma-ar-ra-hung” three times.

From now on, place your mind firmly at the center point of the crystal ball in your abdomen and keep on praying in your mind “Sum-ma-ar-ra-hung” repeatedly many times up to a thousand times. While praying “Sum-ma-ar-ra-hung”, firmly place your mind at the center point of the crystal ball. Never imagine anything else, not even your knowledge, job and responsibility.

THE SECOND STEP

In every action; standing, walking, sitting, lying, keep on praying in your mind “Sum-ma-ar-ra-hung” as long as you can. Concentrate and focus your mind firmly at the center point of the body. Your mind will become eased, clear, stopped and still. The previously supposed crystal ball that you have imagined for your mind seizure will automatically disappears. Then, you will see another brilliant crystal ball in your abdomen. This crystal ball is called “Pathama Magga Sphere (the first sphere)” or “Dharmmanupassana Satipatthana Sphere”.

THE THIRD STEP

This step leads you to see Sila (precepts), Samadhi (concentration) and Panna (wisdom) after you have seen Pathama Magga Sphere (the first sphere). The difficulty is whether you are able to see the Pathama Magga Sphere (the first sphere). If you do not see the Sphere you will not be able to attain Sila (precepts), Samadhi (concentration) and Panna (wisdom) and, hence, it is impossible to attain “Magga (the path) Phala”. Without Magga (the path) Phala , your life is merely a waste and does not get any good things.

After you have seen Pathama Magga Sphere (Dharmmanupassana Satipatthana Sphere), you focus and pinpoint your mind at the center point of the Sphere. Keep your mind halted and still at that point. Keep on doing this without thinking anything else. Later, at the center of the Pathama Magga Sphere (the first sphere) you will see the crystal point of a needle tip size. This tiny crystal point is called “Majjhima Patipada” or “Ekayana magga” or “ the Middle Path”. You focus and pinpoint your mind at this tiny crystal point. Keep your mind halted and still more increasingly. At the proper stage, the tiny point disappears and voidness or “Sunnata “ occurs.

In the voidness or Sunnata you will see the second crystal sphere called “Sila Sphere”.

Focus and pinpoint your still mind at the center point of Sila Sphere you will see “Samadhi Sphere”.

Focus and pinpoint your still mind at the center point of Samadhi Sphere, you will see the fourth sphere which is “Panna Sphere”.

Focus and pinpoint your still mind at the center point of Panna Sphere, you will see the fifth sphere “Vimutti Sphere”.

Focus and pinpoint your still mind at the center point of Vimutti Sphere, you will see the sixth sphere which is “Vimuttinanadassana Sphere”.

Up to now, you have seen Sila Sphere, Samadhi sphere and Panna Sphere according to the Eight Magga (the path) concept as well as the Pathama Magga Sphere (the first sphere), Vimutti Sphere and Vimuttinanadassana Sphere. These six Dharma Spheres are observed in your abdomen.

THE FOURTH STEP

In this step you will see refined human body (dreaming body).

When you focus and pinpoint your halted and still mind at the center point of the sixth sphere, i.e. Vimuttinanadassana Sphere you will see a crystal point of a needle tip size. Focus your mind at that tiny crystal point. Then, the crystal point will become the vast voidness or “Sunnata” in which you can see your body. It looks identical to you who are reading this article now. The body that is reading this article is called “unrefined body

“while the body seen in the emptiness is called “refined human body” or your “dreaming body”.

The dreaming body or the refined human body performs the duty of dreaming while the unrefined human body sleeps. When we wake up we do not know where the dreaming body is. We never make any research although it is our body and performs the duty of dreaming night by night. Whenever there is a nightmare the human body will suffer as if it ready encountered the nightmare.

Everybody accepts that he (or she) has dreaming experience and used to see the dreaming body. We accept that each of us has two bodies namely, human body and dreaming body. If our human body is offended we will protect ourselves. And while sleeping, if our dreaming body is offended it will fight at its best regardless of the strength and capability.

We can say that our both bodies fight for themselves. The unrefined human body fights in daily living in the normal world and, while sleeping, the dreaming body or the refined human body fights in the dream world.

If the human body wins, the dreaming body also wins.

When the human body “see Dharma”, so does the dreaming body.

But if the human body commits sin, the dreaming body goes to hell.

When the human body dies, the dreaming body carries all responsibilities instead.

If the human body does not have Dharma as backing, the dreaming body will always suffer.

This is the relation between the human body (unrefined) and the dreaming body (refined body). No one can tell where our dreaming body is. How it stays and how to see it except Ven. Phra Mongkolthepamuni or Luangpor War Pak Nam or “Luangpor Sod” who could explain clearly all with provable practical rules.

FOR WHAT THE HUMAN BODY SEARCHES

The human body searches for the Magga (the path) Phala (fruition) by placing the mind at the center point of the body. Keep the mind halted and still in conformity with

Sacittapariyodhapanam concept in order to gain Sila (precepts), Samadhi (concentration) and Panna (wisdom) according to the Eight Ariyamagga.

When the human body's mind halts at the proper stage, we will see Pathama Magga Sphere (the first sphere), Sila Sphere, Samadhi Sphere, Panna Sphere, Vimutti Sphere and Vimuttinanadassana Sphere. These six Dharma Spheres are brilliant pure crystal balls. At the Vimuttinanadassana Sphere, when the crystal point of the needle tip size becomes voidness or Sunnata you will see the "dreaming body" or the "refined human body".

Let your dreaming body do the same things as your human body does, i.e. see another six Dharma Spheres. The dreaming body will, then search for the Magga (the path) Phala (fruition).

THE FIFTH STEP

In this step, you will see the more refined bodies following the dreaming body and attain Dharmakaya.

You have already made a decision to select the Magga (the path) leading to Nirvana (extinction of defilement) or the Eight Maggas that consist of Sila (precepts), Samadhi (concentration) and Panna (wisdom). You already know that the process to see Sila (precepts), Samadhi (concentration) and Panna (wisdom) is to place your mind at the center point of your body and pray in mind "Sum-ma-ar-ra-hung". Then, you see the six crystal Dharma Spheres in your abdomen, namely: -

1. Dharmmanupassana Satipatthana Sphere (Pathama Magga Sphere)
2. Sila Sphere
3. Samadhi Sphere
4. Panna Sphere
5. Vimutti Sphere
6. Vimuttinanadassana Sphere

In the center of Vimuttinanadassana Sphere, you see yourself which is called the "refined human body" or the "dreaming body". Then, you let your dreaming body do the same things as your human body does. In the center of the sixth Sphere, you will see your "unrefined divine body" with the same appearance as your human body except the

dressing. The unrefined divine body dresses like RAMMAKIEAN (Ancient Thai drama players). Keep on doing the same way, you will see a number of ever more refined bodies. And at the end, you will attain Dharmakaya that is the brilliant crystal Buddha Image sitting cross-legged in your abdomen.

Now, you have achieved your target, i.e. you see Dharmakaya. The Magga (the path) Phala (fruition) comes from Dharmakaya. If you can not attain Dharmakaya you can not get Magga (the path) Phala (fruition). There are levels of Magga (the path) Phala (fruition) achievement namely basic, intermediate and ultimate levels. What level we can achieve depends on our practice.

In summary, in your mind processing for Nirvana (extinction of defilement) Magga (the path) Phala (fruition) according to the Eight Magga concept, you will see the following bodies starting from the beginning to the end,

1. Human body (unrefined human body)
2. Dreaming body (refined human body)
3. Unrefined divine body
4. Refined divine body
5. Unrefined Rupabrahma body
6. Refined Rupabrahma body
7. Unrefined Arupabrahma body
8. Refined Arupabrahma body
9. Unrefined Gotrabhu Dharmakaya (Dharma body)
10. Refined Gotrabhu Dharmakaya (Refined Dharma body)
11. Unrefined Phra Sota Dharmakaya (Phra Sotamagga, Phra Sotapatti-magga)
12. Refined Phra Sota Dharmakaya (Phra SotaPhala , Phra Sotapatti-Phala)
13. Unrefined Phra Sakidagami Dharmakaya (Phra Sakidagamimagga, Phra Sakidagamipatti-magga)
14. Refined Phra Sakidagami Dharmakaya (Phra Sakidagami-Phala , Phra Sakidagamipatti-Phala)
15. Unrefined Phra Anagami Dharmakaya (Phra Anagamimagga, Phra Anagamipatti-magga)

16. Refined Phra Anagami Dharmakaya (Phra AnagamiPhala , Phra Anagamipatti-Phala)
17. Unrefined Phra Arahatta Dharmakaya (Phra Arahattamagga, Phra Arahattapattimagga)
18. Refined Phra Arahatta Dharmakaya (Phra ArahattaPhala , Phra Arahattapatti-Phala)

THE SUPPLEMENTATION BETWEEN UNREFINED BODY AND REFINED BODY

We have learned the relation between the human body and the dreaming body. We recognize that we have the dreaming body because everybody used to dream. When we place our mind at the center point of the body and process our mind using the Eight Maggas concept we will see our dreaming body and, then the refined bodies, our unrefined bodies and refines bodies supplement each other because each body has its functions. This matter would be known only by the wisdom of Dharmakaya.

1. The refinement of the Human body is the Dreaming body
2. The refinement of the Dreaming body is the Unrefined divine body
3. The refinement of the Unrefined divine body is the Refined divine body
4. The refinement of the Refined divine body is the Unrefined Rupabrahma body
5. The refinement of the Unrefined Rupabrahma body is the Refined Rupabrahma body
6. The refinement of the Refined Rupabrahma body is the Unrefined Arupabrahma body
7. The refinement of the Unrefined Arupabrahma body is the Refined Arupabrahma body
8. The refinement of the Refined Arupabrahma body is Dharmakaya
9. The refinement of the Dharmakaya is the infinitely refined Dharmakaya

The belief that after our death there will be nothing to us is not right. After the human body dies, the dreaming body gets the feeling instead of it the same way as it feels on earth. Now we realize that the suffering we receive on earth is only a bit. The

suffering received after the death is so much that it is hard to describe. So, suicide is always the wrong thing.

The wisdom of Dharmakaya makes us understand better and clearer. Some knowledge we have believed since the primitive time is wrong. For example, the belief that we have only one body is against what we see that we have at least eighteen bodies. The long dispute about rebirth, or nothing, happens after the death, the existence of hell, heaven, Nirvana (extinction of defilement) will be cleared after you have attained Dharmakaya. You should intensively keep on practicing and processing your mind according to the Dharmakaya doctrine and you will realize much much more.

WHAT IS DHARMAKAYA?

Dharmakaya is the brilliant crystal Buddha image with head top like lotus bud and his head surrounded by aureola.

Dharmakaya is Ratanattaya.

Ratana means gem, Taya or Tri means three. Ratanattaya means the three gems. These gems are crystal clear, alive, talkable and movable. They are “alive” gems, not “dead” gems.

1. Dharmakaya is the crystal Buddha image. So it is called **Buddharatana**.
2. Dharma sphere in the body of Dharmakaya is the crystal sphere named Dharmanupassana Satipatthana Sphere. So it is called **Dharmaratana**.
3. Dharmakaya's mind functions seeing, memorizing, thinking and knowing. So, it is called **Sangharatana**.

Whoever sees Dharmakaya in his abdomen, that one “attains Ratanattaya”.

4. In “Sutta-pitaka” (the Basket of Discourses), the Lord of Buddha said to a novice names “Vaset” that “Novice Vaset, Dharmakaya is Tathagata”.

In “Dharmapada” (the Way of Truth), the Lord of Buddha said to a monk named “Vaggali” that “Bhikkhu (Monk) Vaggali , the one who sees the Dharma sphere , that one sees me”.

When we combine these two dialogues it can be said “the one who sees the Dharma sphere that one sees Buddha and Buddha is Dharmakaya” or “the one who sees the Dharma sphere that one sees Tathagata and Tathagata is Dharmakaya”.

THE POWER OF DHARMAKAYA

1. The Lord of Buddha taught us to take three refuges, which is called “Tisaranagamana” containing Buddha, Dharma and Sangha. This is the Lord’s preaching to “Pancavaggi” (the group of five students) at “Isiptanamarugatayawana” (The Isiptana Deer Park). It is still being taught to all Buddhists now.

Buddham saranam gacchami

Dhammam saranam gacchami

Sangham saranam gacchami

Dutiyampi Buddham saranam gacchami ... etc.

Tatiyampi Buddham saranam gacchami ... etc.

I go to the Buddha for refuge.

I go to the Dharma for refuge.

I go to the Sangha for refuge.

For the second time I go to the Buddha for refuge ... etc.

For the third time I go to the Buddha for refuge ... etc.

The Lord emphasized going to refuges three times (Duti, Tati). What do the Buddha, the Dharma and the Sangha refer to?

The Buddha means Dharmakaya.

The Dharma means the Dharma sphere leading to Dharmakaya attainment. This is the crystal sphere in the Dharmakaya’s abdomen, which is called “Dharmmanupassana Satipatthana sphere”.

The Sangha means the mind (seeing, memorizing, thinking and knowing) of Dharmakaya.

Praying “Buddham, Dhammam and Sangham saranam gacchami” does not mean that we “reach” but only “go”. If we want to reach we must practice as already mentioned.

2. Parts of the prayer we often hear contain specific intention.

“Natthi me saranam annam Buddhho me saranam varam” means other things are not the refuge, Buddha ratana is our superb refuge.

“Natthi me saranam annam Dharmmo me saranam varam” means other things are not the refuge, Dharma ratana is our superb refuge.

“Natthi me saranam annam Sangho me saranam varam” means other things are not the refuge, Sangha ratana is our superb refuge.

The combination of Buddha ratana, Dharmaratana and Sangha ratana is Dharmakaya. The Lord of Buddha taught us to take Dharmakaya as our refuge.

3. Dharmakaya is the body that is Nicca, Sukha and Atta. This means that Dharmakaya is the permanent, happy and existing body. It is the Lokuttara body (supramundane) beyond the three Bhava (existence) and is not in the cycle of birth and death.

Each human body, divine body, Rupabrahma body and Arupabrahma body, no matter unrefined or refined, is the body that is Anicca, Dukkha and Anatta. It is the impermanent, suffering and soulless body within the three Bhava and is in the cycle of birth and death.

Dharmakaya sees Ariyasacca (The Four Noble Truths: suffering, the cause of suffering, extinction of suffering, the path leading to the extinction of suffering), and Vijja (the Threefold Knowledge) as follows: -

Pubbenivasanussatinana : Reminiscent of Past

Cutupapattanana : the knowledge of the decease and rebirth of

beings

Asavakkhayanana : the knowledge of the cessation of mental

intoxication

But the mundane body can not see any of these important knowledge.

4. Dharmakaya can create Nirodha (suffering cessation). Dukkha (suffering) and Samudaya (cause of suffering) can be exterminated by Dharmakaya's Nirodha creation. So, Dharmakaya can exterminate suffering, danger and illness.

Many people who achieve high level of Dharmakaya can cure illness without taking medicine except it is too serious and incurable.

At present, when some people try to cure their suffering they do not follow Buddha's teaching. They tend to consult fortunetellers, worship big trees, apply holy water, ask exorcists, etc. instead of curing suffering, these measures even create more because they are the evil's practice or Avijja (ignorance).

If you keep your mind halted and still as described before until you can see the crystal Pathama Magga Sphere (the first sphere) in your abdomen, it means you can create the basic Nirodha. Even it is not the high level, this practice follows the lord's teaching. Your suffering will vanish even not as much as you desire. You will not have to waste your money supporting the evil activities.

5. Dharmakaya is the combination of Tipitaka (the three divisions of the Buddhist Canon)

The body and the heart of Dharmakaya is Vinayapitaka (the Discipline Basket).

The mind of Dharmakaya is Suttantapitaka (the Discourses Basket).

The wisdom of Dharmakaya is Abhidharmmapitaka (the basket of the Higher Doctrine)

So, illiterate person who gains high level of Dharmakaya doctrine will undoubtedly be wise and intelligent.

6. Beside ability to wipe out suffering, danger and illness, Dharmakaya helps achieve Magga (the path) Phala (fruition) , i.e. enter Nirvana state, because Dharmakaya is the body to enter Nirvana state. Though you have not gained the high level, it is your practice habit that goes with you to the next state of existence.

If you die you will go to "Sagati" (the blissful states of existence).

"Apayabhumi" (the states of misery) does not welcome a person who achieves

Dharmakaya. The dying person who has never been able to see Dharma sphere and Dharmakaya, even though having practiced for a long time, can go to Sugati if he prays in mind repeatedly “Sum-ma-ar-ra- hung” before his death.

If you have not achieved the high level of Dharmakaya and can not get rid of “Samyojana” (Fetters that bind man to the round of rebirth) will not be able to enter Nirvana state. So, you should hurriedly come and practice Dharmakaya because it is the mate of Nirvana (extinction of defilement).

7. The content of Dharmakaya Doctrine compiled by Rev. Phra Mongkoltepmuni is quite a lot. The person who wants to study should contact Wat Paknam, Pasicharoen District, Bangkok. After you finish studying you will understand clearly the power of Dharmakaya.
8. The meaning of the Buddha’s words “Atta hi attano natho” or “A person is his self refuge”.

The “person” who is the real refuge is Dharmakaya. The person that is human body, divine body, Rupabrahma body, Arupabrahma body, both unrefined and refined, is the body that is Anicca, Dukkha and Anatta, and will pass away. So, this body is not the real refuge. On the other hand, Dharmakaya is the body that will never get old, ill or even die. So, Dharmakaya is the real refuge.

9. Dharmakaya can exterminate suffering, danger and illness.

At present, Kilesa (defilement) in many forms penetrates into human’s mind. The solution by Dharma talk or reciting does not work because it does not affect mind. Dharmakaya is the only solution.

10. Dharmakaya is the people’s refuge.

The one who achieves Dharmakaya can see (with his mind) Dharmakaya with the lap size of 40 meters long and the height of 40 meters in his abdomen. The image is very bright and clear with the head top like lotus bud and with aureola. The image can be seen with both opening eyes and closed eyes during any of our 4 actions namely, standing, walking, sitting and laying. While laying, we will see reclining Dharmakaya in our abdomen. While we are looking at Dharmakaya, our abdomen condition is voidness or “Sunnata” which means the vast opening. Even the 200 meters long Dharmakaya can be observed in our

abdomen. This voidness is in the center point of Dharma sphere. When the crystal point of the needle tip size at the center of Dharma sphere disappears, Sunnata appears there. We see Dharmakaya in this Sunnata. The Dharma sphere is located at the center point of our body. So, it is understood that we see Dharmakaya in our abdomen.

Now, the question why big Dharmakaya can be in our abdomen can be explained. It is because we see Dharmakaya with our mind.

11. We do not see the Lord of Buddha in our lives.

We never see the Lord of Buddha. We do not know how His human body looks like. We only know His religion and teaching. Fortunately, we can recover His Dharmakaya as the words say “anyone who sees Dharma sphere that one sees Tathagata. Tathata is Dharmakaya”.

Attaining Dharmakaya means attaining Ratanattaya and sufferings will be eliminated. Sufferings may be in low, intermediate and high degree. We should try to attain Dharmakaya in the higher and higher level so that we can use that knowledge to eliminate suffering, danger or illness in higher degree. Do not study just to see Dharma sphere, Dharmakaya, hell, heaven or Nirvana (extinction of defilement). You should study higher and higher because some sufferings could only be cured by Dharmakaya at the very high level.

TO SEE DHARMA PROPERLY

1. Observing Dharma sphere

Dharma sphere must be observed in the abdomen. If it is observed outside such as at the eye, the head or at the abdominal surface it is the wrong thing because outside observation is the fake. The true thing must be observed only inside the body.

After we can see the first Dharma sphere we should continue to observe the second one. We must pinpoint our mind at the center of the first sphere in order to observe the “center” first. That center is the crystal point of a needle tip size. Then, that crystal point will become the vast emptiness or “Sunnata” where the second Dharma sphere can be

observed. Do the same until all 6 spheres are observed. Our body has 6 Dharma spheres.

2. Observing body image

Body image must be observed in the abdomen. If it is observed outside the body, that is the wrong observation. The body image is in the sixth Dharma sphere. We must pinpoint our mind at the “center” of the sixth sphere. That center is the crystal point of a needle tip size. When the crystal point becomes the vast emptiness (Sunnata) we will see the body image inside. Do the same procedure as described in Step 1 to the body image, i.e. pinpoint our mind at the center point of the body image and so on until the sixth Dharma sphere is observed. And then, pinpoint our mind at the center of the sixth sphere until the new body image is observed. Keep on practicing the same procedure you will be able to see many new body images. These observed images face in the same direction as the human body.

The human body and the dreaming body have identical appearance. The unrefined divine body, the refined divine body, the unrefined Rupabrahma body, the refined Rupabrahma body, the unrefined Arupabrahma body and the refined Arupabrahma body have the bodies identical to the human body but different outfit. They dress in angel costume with various beauties. If we see those bodies unlike our own body we must try practicing again and again until they are identical to our own body.

THREE PARTS OF DHARMA IN OUR MIND

This is the very essential subject, which can be comprehended only by the person who achieves Dharmakaya at very high level. Others will not realize this concept.

Every human’s mind is governed by three parts of Dharma. This is why our mind varies, i.e. sometimes our mind is good, sometimes it is bad and sometimes it is neutral or even.

1. Merit part (priest, good or white part)

Anytime when our mind is cheerful and relieved, i.e. we would like to make merit, prayer or we can brighten our mind and observe Magga (the path) Phala (fruition), that time, the merit part of Dharma will make the merit part to be the White Dharmakaya. The Dharma sphere will become crystal clear and brilliant.

2. Sin part (evil, bad or black part)

Any time when our mind is dim, i.e. we would like to commit sin, revenge, having Lobha(greed) , Dosa (hatred) and Moka (delusion), the sin part will make Dharma sphere to be black and we will have Black Dharmakaya.

3. Neutral part (Abyakata Dharma)

Sometimes we just do not want to do neither good nor bad thing. This is the influence from the neutral part of Dharma or Abyakata Dharma which has gray color.

These three parts of Dharma govern our mind. Anytime when our mind is peaceful, halted and still, we are being governed by the priest part. We will be happy, able to see Magga (the path) Phala (fruition) and go to Sugati (blissful states). But if any time our mind is filled with Lobha (greed), Dosa (hatred), Moha (delusion), revenge, it is being governed by the evil. We will face deterioration, illness, death and darkness and go to Duggati (woeful states). The person who does not make merit or sin will also go to Duggati.

The three parts of Dharma oppose each other. We must make our mind crystal clear and halted. Keep our mind in Sammaditthi side (right view) and away from Micchaditthi side (wrong view).

PRIEST AND EVIL FUNCTION DIFFERENTLY

The priest part is represented by Buddha which is crystal clear and brilliant while the evil part is also represented by Buddha but in black characteristic. Both Buddhas govern human but in different ways. The person who is governed by the Priest part will be happy but any person who is governed by the Evil Part will be in distress.

Functions of priest

The priest takes away sufferings and transmigration from human. He makes the people happy, cool, calm, achieve Dharma and Magga (the path) Phala (fruition), see rightly, memorize rightly, think rightly, know rightly and go to Sugati.

Functions of evil

The evil gives sufferings, transmigration, worrisome, turmoil, darkness, blind, injury, death, missing, recession, drought, war and etc. He makes the people see, memorize, think and know wrongly.

We must dissolve the black sphere on the black Dharmakaya immediately when we see him because he will induce bad things.

We have to know functions of priest and evil in order to take our mine away from the evil government by making it crystal clear as the white part of Dharmakaya.

EVIL DOCTRINES

There are 2 categories of the evil doctrines, namely,

- 1 the general evil doctrine
- 2 the evil kammattana (meditation)

We know that the evil doctrine makes the mind unpeaceful, eager to commit bad action, eager to try with many claims that it is for self-protection. In contrary, this knowledge brings about deterioration to life. The general evil knowledge is exemplified by

- 1 Black magic, incantation
- 2 Talisman, magic figures
- 3 Protective incantation, inspiration
- 4 Witchcraft, incantation tattoo
- 5 Sorcery, occultism
- 6 Poison, plaster buffalo
- 7 Devil oil

The spells or prayers in these knowledge cite Buddha's Perfection (Parami) and make us believe in their sacredness. In fact, Buddha on Sammaditthi side (right view) does not involve in these knowledge but Buddha on Micchaditthi (wrong view) side does. Many people use these knowledge by misunderstanding and as the result, help spread the evil doctrine. It

can be seen that communities are full with Avijja (ignorance) because many believe in Tiracchanavijja (evil knowledge).

Kammatthana (meditation) is the refined knowledge because it involves refinement of mind. Mara (the evil) tries to influence and make us practice incorrectly. We tend to locate our mind at other places instead of the center of the body. Hence, most of us can not attain Magga (the path) Phala (fruition). You may learn that almost all Kammatthana (meditation) at other schools do not teach to place mind at the center of the body. The evil tries to deviate the way to see, memorize, think and know. So, practitioners place their mind at various places.

The evil is clever. Even we practice incorrectly, he can make us believe that we do the right thing. His tactic is “rewarding”. When people follow his way they will be rewarded such as higher rank and position. It seems great because people get reward after their long practice. But, nobody achieves the real Magga (the path) Phala (fruition). After the teacher’s death, Dharmakaya’s Nana (insight) tells us that he only goes to **heaven** and does not attain **Nirvana** State according to his teaching. The evil had made a fool of us.

“Anapanasati” (mindfulness on breathing) actually means controlling mind by considering path of breath. The incoming breath should travel and stop at the center point of the body, then, the outgoing breath leaves. Locate mind at the center point of the body because it is the location of Pathama Magga which is the elementary Magga (the path) to mind practicing. At the end, Dharmakaya can be achieved.

In contrary, the evil makes us understand that Anapanasati is just to control the breathing in and out. While breathing in say in mind “Bud” and while breathing out say “Dho”. As the result, our mind just keeps on following the breath in and out never approaches Pathama Magga. Thus, we can not practice Magga (the path) Phala (fruition) correctly.

So, after the truth, we know what we should study or support and what we should abstain in order to exterminate Avijja (ignorance). We must cooperate in order to support the right thing.

WHAT KIND OF KILESA (DEFILEMENT) THAT EVIL BUDDHA PUTS IN THE HUMAN’S MIND

Buddha on the merit side teaches us to abstain from Kilesa (defilement) and Samyojana (fetters that bind man to the round of rebirth). We must not build up Kilesa (defilement) any more because it has already been given to us by Buddha on the evil side. We can not get rid of the previous Kilesa (defilement). So, do not create the new.

We know that our human body has Kilesa (defilement). Today, we pray and observe Sila (moral conduct) so as not to build up new Kilesa (defilement). But, what kinds of the old Kilesa (defilement) that stay in our “mind” and how about the Kilesa in our refined bodies. This aspect could only be examined by Dharmakaya wisdom.

Kinds of Kilesa (defilement) that have been attached to our “mind” by the Avijja side are as follows:

1. Human Body and Dreaming Body : Abhijja (covetousness), Byapada(hatred) , Micchaditthi(wrong view)
2. Unrefined Divine Body and Refined Divine Body : Lobha (greed) , Dosa (anger), Moha (dullness)
3. Unrefined Rupabrahma Body and Refined Rupabrahma Body – Raga (lust), Dosa (anger), Moha (dullness)
4. Unrefined Arupabrahma Body and Refined Arupabrahma Body – Kamaraganusaya (lust for sense – pleasure), Patighanusaya (repulsion) , Avijjanusaya (ignorance)
5. Unrefined Gotrabhu Dharmakaya and Refined Gotrabhu Dharmakaya – Sakkayaditthi (self – illusion), Silabbataparamasa (indulgence in wrongful rites and ceremonies), Vicikiccha (Doubt)
6. Unrefined Phra Sota Dharmakaya , Refined Phra Sota Dharmakaya , Unrefined Phra Sakidagami Dharmakaya and Refined Phra Sakidagami Dharmakaya – kamaraga (sensual lust) , Patigha (repulsion)
7. Unrefined Phra Anagami Dharmakaya and Refined Phra Anagami Dharmakaya – Ruparaga (attachment to realms of form), Aruparaga (attachment to formless realms), Mana (conceit) , Uddhacca (restlessness) , Avijja (ignorance)
8. Unrefined Phra Arahatta Dharmakaya and Refined Phra Arahatta Dharmakaya – No Kilessa

VIEWS ON KILESA (DEFILEMENT) EXTERMINATION

1. Among your 18-Bodies you possess, what bodies have you seen?
No question about your human body because you can see without achieving anything. How many persons can see correctly the dreaming body that is the refined one next to the human body? Of course, everybody can see his dreaming body while he is asleep and dreaming. But, is there anybody who can see his dreaming body while he is “not asleep” but practicing Dharma? In other words, who can see the dreaming body in his Vimuttinanadassana sphere, which is the right objective? The answer will be “nobody” except the person who practises Dharmakaya. If the person can not see even his dreaming body the chance to observe the ever more refined bodies is out of the question. When someone claims that a particular teacher is Kilesa-free or gains supreme achievement, is there any proof?
2. Among our 18-Bodies, only two (Unrefined Phra Arahatta Dharmakaya and Refined Phra Arahatta Dharmakaya) are Kilesa – free. The other bodies have various kinds of Kilesa (defilement) ranging from unrefined to refined Kilesa (defilement) as already mentioned.

Even one can successfully achieve Dharmakaya, the evil still has its way to cover and influence Dharmakaya. The one who can achieve must study and practise further in order to get rid of Kilesa (defilement). This is not an easy task. So, it is impossible for anyone who does not achieve Dharmakaya can be Kilesa-free as claimed. And the desire to “enter Nirvana State” of the one who can not achieve Dharmakaya is non-sense.

Dharmakaya is the way to reach Nirvana State and Tathagata. One who can not achieve Dharmakaya is still in a long way from the Lord of Buddha and Nirvana State.

HOW TO EXTERMINATE KILESA (DEFILEMENT)

Buddha on the evil side has covered our mind in every body with Kilesa (defilement) or Avijja (ignorance). As the result, we are in the cycle of death and rebirth forever. We must rectify ourselves in order to exterminate these Kilesa (defilement) in our mind. Rev. Phramongkolthepamuni or Luang Por Wat Paknam explained methods to

exterminate Kilesa (defilement) in the book entitled “Dharmakaya” published in September, 1956 by Thai Panichayakarn Printing, Silom District, Bangkok which was the complimentary book in the royal robe – presentation (Kathina) ceremony at Wat Paknam, Pasicharoen District, Bangkok on October 25, 1956. The copyright of this book belongs to Mahachulalongkorn Royal College.

WHAT DO YOU GET FROM THE BUDDHISM TEACHING

You already know the three Exhortations of the Buddha, especially, Sacittapariyodapanam that means mind purification. You have to place your mind at the center point of the body in order to achieve mind purification. And you already learn the principle of the Eightfold Magga and how to achieve Dharmakaya. We make merit, give alms, observe Sila (precepts) and practise Bhavana (meditation) wishing to achieve Nirvana (extinction of defilement). We even join Robe and Forest-Robe Presentation Ceremonies in many Bhava and Jati (existence and birth) with the main objective to achieve the “Magic Dharma” which is nothing but “Dharmakaya”.

We were born twice in our human lives. The first time, we were born from our mother's womb. We are born for the second time on the day we achieve “Dharmakaya”. Our mind will have changed to be “noble” since then.

We all wish to achieve this Dharma but our sin precludes us from Dharmakaya study. We were induced to study other doctrines such as Kammatthana (meditation) of the evil side until it is almost too late to turn back. We become older and older but still believe in Kammatthana (meditation) of Avijja. We locate our mind at the wrong place, not at the center point of the body, which is useless.

So, how many people are able to achieve Dharmakaya or how many people are born for the second time on the day they achieve Dharmakaya.

SUGGESTIONS

1. The Search for Mokkhadharma (salvation, deliverance, freedom)

You do not have to go into the caves or jungles to search for Mokkhadharma (salvation, deliverance, freedom) because it is in your body's center point. But if you decide to go to the caves or jungles for the purpose of right mind practice, that is fine.

Pariyatti (theory) knowledge is theory that we can study from the textbook. We read and memorize the text. Patipatti (practice) and Pativedha (attainment) are more difficult because they are practicing processes.

2. The Magic Spell “Sum-Ma-Ar-Ra-Hung”

This is the magic spell that should always be prayed in mind anytime. You should pray even though you have never seen Dharmasphere.

3. Mind Placement

While you are making merit, meditating, observing Sila (precepts), hearing a sermon or praying you should place your mind at the center point of your body (location 7). If you misplace, your merits and virtues will be destroyed by the evil without notice.

4. Making Your Mind Halted and Still

While you keep on praying “Sum-Ma-Ar-Ra-Hung” you must pinpoint your mind precisely at your body’s center point, no matter it is dark or bright, you must never change the target. Keep on focusing at the point and it will later become brighter and brighter.

When you focus your mind at your body’s center point, do not be fooled by the evil. Do not change your focal point at other places that are brighter. The evil is playing games by making light at other places and making a fool of you so that you will not be able to achieve Dharma.

5. The Thoughts

Our mind has 3 rulers namely, benevolent, malevolent and Abyakatadharma (neutral) rulers. Sometimes we think good, sometimes bad and sometimes not good and not bad (or neutral). It is us who think that. Can we think only the good things? In fact, we would like to think good all the time but we can not do that. What is the principal that causes us to think many ways? It is not our mind because the mind just performs its functions. Only the qualified scholar can answer these questions because they need supreme knowledge.

The way we think depends upon the mentioned three rulers. They govern the human's mind, in other words, they rule us. If we are benevolent we will think good. On the other hand, if we are malevolent, we will think bad. And if we are neutral, we will think not good and not bad.

Having achieved Dharmakaya you will learn from Dharmakaya wisdom that our mind functions seeing, memorizing, thinking and knowing. After we pinpoint our Dharmakaya mind at the Pathama Magga Sphere (the first sphere) of our human body, when the crystal point of the needle tip size at the Sphere's center becomes void, we will see three spheres. The crystal clear one on the right is called merit sphere, the gray one at the center is called neutral sphere (Abyakatadharma) and the black one on the left is called sin sphere. And after we pinpoint our Dharmakaya mind at the center point of the crystal clear sphere, you will see the crystal clear Dharmakaya.

For the gray sphere you will see the gray Dharmakaya and for the black sphere you will see the black Dharmakaya.

The crystal clear Dharmakaya is the merit principal.

The black Dharmakaya is the sin principal.

The gray Dharmakaya is the neutral principal.

Buddha words say

“Manopubbangama Dharma” means everything is reached by the mind first.

“Manosettha” means the mind is supreme.

“Manomaya” means success by the mind.

This shows that the winning principal takes the human's entire mind and we will follow that principal. The losing principal misses all.

The three principals are in your mind. If you want your mind to be bright and clear it must be governed by the merit principal. If your mind is dim or dark that means it is being governed by the evil principal and there is no way to achieve Magga (the path) Phala (fruition). We practice our mind in order to eliminate the gloom, make it clear and be free from Avijja ruling. It is all in your mind.

6. Dharmakaya Naming

- Unrefined Gotrabhu Dharmakaya and Refined Gotrabhu Dharmakaya
- Unrefined Phra Sota Dharmakaya and Refined Phra Sota Dharmakaya
- Unrefined Phra Sakidagami Dharmakaya and Refined Phra Sakidagami Dharmakaya
- Unrefined Phra Anagami Dharmakaya and Refined Phra Anagami
- Unrefined Phra Arahatta Dharmakaya and Refined Phra Arahatta Dharmakaya

7. Dharmakaya Study is not like “Looking for a needle in the ocean”

If you read the book “The way to Magga (the path) Phala (fruition) (18-Bodies)” written by Luang Por Wat Pak Nam you will learn that.

7.1 Dharmakaya Study has step-by-step practicing rules. You know after succeeding each step what must be done next and how to do to succeed. For example, after practicing until you can see Dharma Sphere, proceed until you can see all six spheres and you will see your dreaming body. The dreaming body creates other 6 Dharma Spheres then, you will be able to see the unrefined divine body.... Dharmakaya.....the refined Phra Arahatta Dharmakaya and etc.

It does not like “looking for a needle in the ocean”. After finishing the basic course you still have to continue to the higher courses, lesson by lesson, forever. What and how much will you succeed depends on your intention. And you can upgrade your achievement. It does not like other doctrine that keeps you praying all the time without achieving anything, the teacher can not tell you what will you get at what stage. He only tells you that his method is the way to achievement and Kilesa (defilement) extermination. This kind will make you bored.

7.2 Comparison between Dharmakaya Doctrine and other Kammatthana (meditation)

If you compare rules and procedures of other types of Kammatthana (meditation) and those of Dharmakaya doctrine you will see that other types just tell you to keep on praying and you do not even know the progress you can attain. The instructor seems to be the only one who is talented and capable. The students can not be so good as him.

For the Kammatthana (meditation) of Dharmakaya Doctrine, there are three grades of practitioners. The first is the meditation grade that has not yet achieved the Pathama Magga Sphere (the first sphere). Those who can achieve the Pathama Magga Sphere will study and practice the basic doctrine, i.e. 18-Bodies Principle. The practitioners who finish the Principle will be upgraded to study and practice the advanced principle. So, there must be at least 3 instructors. Each practitioner can upgrade himself if he has strong intention. After having practiced for a short period some student can even attain better than his instructor because he is serious and he can find ways to achieve higher and higher.

Dharmakaya Doctrine is universal. It can be studied and practiced by all people regardless of sex, age and education. The achievement in the Doctrine can be applied instantly in daily life. Various topics such as merit, sin, Ariyasacca (the Four Holy Truths), heaven, hell, Nirvana (extinction of defilement), etc. which are very difficult to see and understand, can be clearly explained if you have achieved the highest level of the Doctrine.

8. Dharmakaya Doctrine contains a number of causes for studying

No matter who you are kids, pupils, students, researchers, civilians, businessmen, government officers, executives, etc., you can find particular courses that fit to your study and practice. Dharmakaya Doctrine's advanced principle still provides Bodhi knowledge as well as Paramattha knowledge as Pubbenivasanussatinana (reminiscence of the past or previous births), Cutupapatanana (the knowledge of the decease and rebirth of beings) and Asavakkhayanana (the knowledge of the cessation of mental intoxication) to Buddhists who want to study and achieve. Now, there are instructors of all study levels ready to guide you. It is up to your consideration whether you will take the course and serious attempt. For anyone wishing to study who could not find the instructor, please do not hesitate to contact me or my working group.

WHO OWNS DHARMAKAYA DOCTRINE

Lord of Buddha owns the Doctrine, he had spent great effort and a lot of time before his discovery.

THE SUPREME DHARMA DISCOVERED IS DHARMAKAYA

The person who acquires the Dharmakaya wisdom will perceive the three knowledge namely: -

Pubbenivasanusatinana - reminiscence of the past or previous births

Cutupapatanana - the knowledge of the decease and rebirth of beings

Asavakkhayanana - the knowledge of the cessation of mental intoxication

Moreover, he will perceive other knowledge such as Ariyasacca and etc.

The one who is able to acquire the Dharmakaya wisdom by himself without any guidance or assistance from any instructor is called "Lord of Buddha" or the "Omniscient Buddha". Anyone gains the Dharmakaya wisdom by the Lord's guidance is called "Junior Buddha".

During the time of Buddha, many persons acquired Dharmakaya and finished practicing Asavakkhayanana Knowledge within a short time could achieve Arahanta State.

PRAYING TO BUDDHA

We pray in order to make our mind halted, still, clear and bright. While praying we place our mind at the center point of the body. When the mind becomes halted, still and clear, the Pathama Magga Sphere (the first sphere) which is crystal clear and brilliant will be observed. Keep on praying and focus your mind at the Pathama Magga Sphere's center you will see the Buddha image at that point. The image is crystal clear and brilliant and has a head of lotus bud shape. This Buddha image is Dharmakaya or Phra Ratanattaya (the triple Gem).

Some people do not pray in the way as mentioned above so they never reach Phra Ratanattaya. The correct praying must be done by focusing the mind at the body's center point.

FOUR RULES TO AVOID MISTAKES

In Dharmakaya practice, there are four rules to be observed in order to avoid failures, namely :

1. Place mind only at the center point of the body.
2. Focus mind exactly at the crystal point of needle tip size at the center of Dharma Sphere (“the center”).
3. Mind must be firmly halted.
4. Must proceed deeper and deeper.

When you get through the “center”, keep on focusing your mind through the center without coming back. It will be “the center in the center in the center and so on and from the unrefined to the refined subject”. When you enter into the center and can achieve the refined knowledge, you treat that subject as the unrefined one, penetrate into its center in order to achieve the refined subject again. Proceed to do this again and again and again in the same direction.

When you can enter into the elementary Nirvana State, penetrate into the existing state to the next Nirvana State. After achieving the refined Nirvana, you treat it as the unrefined one and proceed to the next refined Nirvana. So, it will be Nirvana in Nirvana in Nirvana and so on from the unrefined to the refined ones.

When you can achieve Dharmakaya. Proceed to penetrate into the center in order to acquire the ever more refined Dharmakaya. So, it will be Dharmakaya in Dharmakaya in Dharmakaya and so on and from the unrefined to the refined ones.

In order to achieve Magga (the path) Phala (fruition) one must strictly follow the four rules and keep on practicing as mentioned.

TECHNIQUES TO CEASE YOUR MIND AND KEEP IT STILL

When you are praying and practicing until your mind is halted, you must proceed to “halt in a halt”. Do not let your mind halted without proceeding to do anything. If so, your mind will be at ease but you will not be able to achieve anything.

“Halting in a halt” means proceeding to focus your mind without coming back. While your mind is halted it will also be still. You must halt your mind in the stillness and, then, make it still in a halt. Keep on doing like this without deliberation. If you try to deliberate, the evil will bring emptiness to your mind and you will only be comfortable

without achieving anything. The evil causes some preceptors to misunderstand that he achieves the emptiness of mind and feels at ease. But the fact is that he is experiencing just the beginning.

Any practitioner who finds the emptiness in his mind should skip halt emptiness and keep on practicing "halting in a halt" without coming back. And he will have chances to achieve the real knowledge. Anyone who has problems in practicing should consult any of our instructors. Practice should be trained by the instructor because practicing alone will not bring about good result. The ones who want to achieve Dharmakaya should gather as a group and contact our instructor.

HOW TO OBSERVE MENTAL IMAGE

After placing your mind at the center point of the body you must keep it still there. Do not change to other places. Even the center point is dark, just place your mind there and the dark point will become brighter. If, at the first time, the center point is already bright, it will become brighter and brighter later.

Incase the mental image you are observing is crystal clear, this conforms to the concept. But if what you see is other thing such as the cloud, the feather, the lotus, the river, the fire, the dead man, Buddha image, animal, etc. You must concentrate and imagine making that image "white" and "crystal clear". After that you concentrate and imagine again making the image be the "crystal clear sphere". Now, the image will be the crystal clear sphere as you wish.

While observing your mental image at the body's center point, if you see the light at your eyes or outside your body, do not let your mind move to see that light because this is the fool caused by the evil. You must observe the image only in your abdomen, no where else. Even you cannot see anything let your mind observe the image only in your abdomen. One day the success will be yours.

Be patient to practice. Imagine seeing the crystal clear sphere in your abdomen in every action namely, standing, walking, sitting and lying while praying "Sum-ma-ar-ra-hung" all the time. Do not be discouraged. You must use great effort to acquire the best thing. For short-tempered or impatient persons who fail to make the image white and crystal clear it means you are defeated by the evil, Avijja (ignorance), Kilesa (defilement),

Tanha (desire) and Upadana (attachment), they intercept your mind power. And once you are defeated, you tend to be defeated again. So, keep on trying hard at your best to make the image white and crystal clear.

Dharmakaya doctrine contains a lot of content and details. There are many courses to be studied and practiced. Observing the crystal clear sphere and Dharmakaya is just the beginning. Much of the superior knowledge is awaiting practitioners. The higher the Dharmakaya knowledge you achieve the more virtue and perfections you will acquire. No other virtue and perfections are higher than those acquired by Dharmakaya achievement.

How old are you now? How far have you studied and practiced Dharmakaya? Do not waste your time.

PANCAKAMMATTHANA (FIVE-OBJECT MEDITATION)

Preceptor teaches us the meditation by deliberating in forward and backward order on the five objects of our body namely, hair, body hair, nails, teeth and skin. Nobody can achieve that meditation because the preceptor does not tell us the right deliberation.

In fact, the preceptor wants us to conceive that our body is impermanent (Avicca) so that we should always observe Sila (rules of morality) and acquire virtue. The right deliberation for five-object mediation should be as follows:

1. Close your eyes to open your mind first. Imagine placing each of the five objects, one at a time at the center point of your body via the opening of your nose first, then, the corner of your eye, your brain center, pharynx, throat and body center (please see the picture). While placing via the seven points of the body, pray in your mind "Sum-ma-ar-ra hung" until your mind is halted and still. You will see that each of the five objects grows, deteriorates and eventually decays by the same principle as others.
2. Practice the same way as described in no.1 but consider the five objects of our body in backward order namely, skin, teeth, nails, body hair and hair. You will find the same truth that our body parts are impermanent.

3. Now, imagine placing all five objects at your body's center point and pray "Sum-ma-ar-hung" to make your mind halted and still. You will observe a brilliant crystal sphere at your body's center point. This sphere is your Dharma sphere. Do not be glad or pleased but be calm. Keep on praying "Sum-ma-ar-ra-hung" and you will see a crystal point of a needle tip size at the center of the sphere. Keep on focusing your mind at the center of that crystal point until the point disappears and the voidness (Sunnata) incurs. In that voidness, there will be a crystal clear Buddha image with lotus bud head sitting cross-leg in your abdomen. The image is facing to the same direction as you are. So, your preceptor not only makes you realize the impermanency of your body but also assists you to reach Dharmakaya, which is the Lord of Buddha. And the Lord of Buddha is, in fact, Phra Ratanattaya.

REAL PRACTISING PART

The practicing processes are in order as follows :

- Praying
- Sitting
- Practicing : Moving the crystal ball to seven position of the body
: Observing the Dharma sphere at the center point of the body
- Procedures to practice 18-Bodies principle
: The six crystal Dharma sphere
: 18-Bodies from Human body to The Refined Phra Arahatt
- Practicing in backward order

You should notice the following matters

1. Praying

You must be able to recite the prayer. If the preceptor leads the praying you should follow. If you are alone, you should pray in mind. It is very important that before practicing your mind, you should pray first. The praying supplements your practice.

2. Sitting

You must sit correctly.
Your right leg is on your left leg
and your right hand is on your
left hand above your lap with the
right index fingertip touching the
left thumb tip. Sit comfortably,
straighten the body and do not
lower your head.



3. Practicing

After finish praying and adjusting your sitting manner, close your eyes to open your mind and then speak in mind that

The great Lord of Buddha kindly gave us the Three-teachings namely

- Never commit any kind of sin
- Make all kinds of merit
- Purify mind

The mind purification can be practiced by imagining the crystal clear sphere of the cornea size. Then imagine moving the crystal ball to seven positions of your body as previously explained in Patipatti Knowledge , as follows:

- (a) The first position at the opening of the nose (left opening for woman and right for men). Focus your mind at the center point of the ball and pray in your mind “Sum-ma-ar-ra-hung” three times. Imagine making the ball clear and brilliant then, moving the crystal ball to the second position.

- (b) The second position at the inner corner of the eye (left corner for woman and right for men). Imagine moving the crystal ball to position at the tear hole, focus your mind at the center point of the ball and pray in mind “Sum-ma-ar-ra-hung” three times. Then, imagine making the ball clear and brilliant and moving it to the third position.
- (c) The third position at the center of the brain into your skull. Imagine moving the crystal ball to locate at this position and try to look following the movement in order to “see inside”. When you can see the ball image at the brain center, focus your mind at the center point of the ball and pray in your mind “Sum-ma-ar-ra-hung” three times. Imagine making the ball clear and brilliant and then, moving it to the fourth position.
- (d) The fourth position at the opening of the pharynx. Imagine moving the ball image to position at the opening of the pharynx , focus your mind at the center point of the ball and pray in mind “Sum-ma-ar-ra-hung” three times. Imagine making the ball clear and brilliant and moving it to the fifth position.
- (e) The fifth position at the opening of the throat. Imagine moving the ball image to position at the opening of the throat , focus your mind at the center point of the ball and pray in mind “Sum-ma-ar-ra-hung” three times. Imagine making the ball clear and brilliant and moving it to the sixth position.
- (f) The sixth position at the base of the body center (the intersection of the 2 hypothetical strings as previously explained). Imagine moving the ball to locate at this position , focus your mind at the center point of the ball and pray in mind “Sum-ma-ar-ra-hung” three times. Imagine making the sphere clear and brilliant and, then moving it to the seventh position.
- (g) The seventh position at the center point of the body. Imagine moving the crystal ball to position at the point 2-finger width high above the base of the body center , focus your mind at the center point of the ball and pray in mind “Sum-ma-ar-ra-hung” repeatedly until the ball disappears. A new crystal ball appears in place.

The new crystal sphere is called “Dharma Sphere” or “Pathama magga Sphere” or “Dharma nupassanasatipatthana Sphere”.

After you can observe this crystal sphere you are now ready to proceed to practice 18-Bodies principle.

Note: The six crystal Dharma Spheres in your abdomen are

- 1. Dharmmanupassana Satipatthana Sphere (Pathama Magga Sphere)
- 2. Sila Sphere
- 3. Samadhi Sphere
- 4. Panna Sphere
- 5. Vimutti Sphere
- 6. Vimuttinanadassana Sphere

The 18-Bodies start from the beginning to the end as follows: -

Body	Characteristic
(1) Human body (unrefined human body)	- Human body
<p><u>Note</u> : The bodies No.(2)-(8) are the brilliant crystal human body, white and clear, sitting cross-legged in your abdomen as follows :-</p>	
Body	Characteristic
(2) Dreaming body (refined human body)	- The brilliant crystal human body, white and clear
(3) Unrefined divine body	- The brilliant crystal human body, white and clear - The costume is like Ancient Thai drama player. - For woman it shows the characteristic of goddess. For man it shows the characteristic of god.
(4) Refined divine body	- The body's radiating ray is brighter than (3).
(5) Unrefined Rupabrahma body	- The brilliant crystal human body, white and clear - The costume is like Ancient Thai drama player. - The neuter gender
(6) Refined Rupabrahma body	- The body's radiating ray is brighter than (5).
(7) Unrefined Arupabrahma body	- The brilliant crystal human body, white and clear , - The costume is like Ancient Thai drama player. (more elegant and splendid than Rupabrahma), - The neuter gender
(8) Refined Arupabrahma body	- The body's radiating ray is brighter than (7).
<p><u>Note</u> : The bodies No.(9)-(18) are the brilliant crystal Buddha Image , bright and clear with the head top like lotus bud with aureola , sitting cross-legged in your abdomen as follows :-</p>	

Body	Characteristic
(9) Unrefined Gotrabhu Dharmakaya	- Buddha Image, the lab size is almost 10 meters long, the height is almost 10 meters.
(10) Refined Gotrabhu Dharmakaya	- The body's radiating ray is brighter than (9).
(11) Unrefined Phra Sota Dharmakaya	- Buddha Image, the lab size is 10 meters long, the height is 10 meters.
(12) Refined Phra Sota Dharmakaya	- The body's radiating ray is brighter than (11).
(13) Unrefined Phra Sakidagami	- Buddha Image, the lab size is 20 meters long, the height is 20 meters.
(14) Refined Phra Sakidagami Dharmakaya	- The body's radiating ray is brighter than (13).
(15) Unrefined Phra Anagami Dharmakaya	- Buddha Image, the lab size is 30 meters long, the height is 30 meters.
(16) Refined Phra Anagami Dharmakaya	- The body's radiating ray is brighter than (15).
(17) Unrefined Phra Arahatta Dharmakaya	- Buddha Image, the lab size is 40 meters long, the height is 40 meters.
(18) Refined Phra Arahatta Dharmakaya	- The body's radiating ray is brighter than (17).

4. Procedures to practice 18-Bodies principle

- (a) Focus and pinpoint your halted and still mind steadily at the center point of the crystal Dharma Sphere(1st sphere) and say in mind repeatedly "halt in the halt" or "stop in stop, still in still, clear in clear". At this point you will see a crystal point of the needle tip size. Focus your mind at this point and say in mind repeatedly "halt in the halt". The crystal point will become void and a new crystal sphere can be observed inside. This crystal ball is Sila Sphere(2nd sphere). Similarly, you focus your mind at the center point of Sila Sphere and say in mind repeatedly "halt in the halt". You will be able to see a crystal point of the needle

tip size at Sila Sphere's center. Focus your mind at this crystal point and say in mind repeatedly "halt in the halt" the point will become void and you will be able to see another crystal sphere that is Samadhi Sphere(3th sphere). Practise the same way as explained you will be able to observe Panna sphere(4th sphere), Vimutti Sphere(5th sphere) and Vimuttinanadassana Sphere(6th sphere).

Focus your mind steadily at this sixth sphere (Vimuttinanadassana) and say in mind "halt in the halt" repeatedly. You will see a crystal point of the needle tip size. Focus your mind at this point until it become void. Then, you will be able to see your Dreaming Body (the Refined Human Body).

(b) Procedures to search for the unrefined Divine Body.

You focus your mind at the seven positions of the dreaming Body, namely, the opening of the nose (left opening for woman, right for men), the inner corner of the eye (left corner for woman, right for men), the center of the brain, the opening of the pharynx, the opening of the throat, the base of the body center and finally, the body center. When your mind reaches the seventh position of the dreaming body, say in your mind repeatedly "halt in the halt" and you will be able to observe the sixth Dharma spheres. At the sixth sphere, you will be able to see the Unrefined Divine Body.

(c) Practice the same way to search for the Refined Divine Body, the Unrefined Brahma Body, the Refined Brahma Body...and finally, the Refined Phra Arahatt Dharmakaya. Please remember when and how to pray and say in mind at each step.

(d) After having achieved the Refined Phra Arahatt Dharmakaya, during your eyes closing or opening, you should often observe the Buddha image in your abdomen. The crystal clear and brilliant Dharmakaya should be observed every time while you standing, walking, sitting and lying. You have now discovered the superb refuge. Keep on practicing every day.

5. Practice in backward order (Patiloma Practice)

Practicing your mind beginning from the Human Body to the Refined Phra Arahatt Dharmakaya is called Anuloma Practice (practice in the forward order). In order to make your mind as well as the Dharma Sphere even cleaner and more brilliant you should also practise your mind in backward order, i.e. from the Refined Phra Arahatt Dharmakaya to the Human Body.

At the achievement stage of the Refined Phra Arahatt Dharmakaya, imagine backward from Vimuttinadassana Sphere(6th sphere) to Vimutti Sphere(5th sphere). At the stage of Vimutti Sphere, imagine backward to Panna Sphere(4th sphere). Then, from Panna Sphere to Samadhi Sphere(3th sphere), from Samadhi Sphere to Sila Sphere(2nd sphere) from Sila Sphere to Dharmanupassanasatipatthana Sphere(1st sphere). Focus your mind steadily at the center point of Dharmanupassanasatipatthana Sphere and say in mind repeatedly “halt in the halt” When the crystal point of the needle tip size becomes void you will be able to see the Unrefined Phra Arahatt Dharmakaya.

In order to practise backward from the Unrefined Phra Arahatt Dharmakaya to the Refined Phra Anagami Dharmakaya, focus your mind at various specific positions of the Unrefined Phra Arahatt Dharmakaya namely, the opening of the nose, the inner corner of the eye, the center of the brain, then, in the abdomen. Repeatedly say in your mind “halt in the halt” and you will see the Dharma Sphere. In order to shorten the words we will not say the names of the sphere in full. Practice your mind until you can achieve all six spheres. The rule is that the Dharmakaya (body) is always observed in the center point of the sixth Sphere.

When you halt your mind at the center of the 6th Sphere you will be able to observe the 5th Sphere.

When you halt your mind at the center of the 5th Sphere you will be able to observe the 4th Sphere.

When you halt your mind at the center of the 4th Sphere you will be able to observe the 3th Sphere.

When you halt your mind at the center of the 3th Sphere you will be able to observe the 2nd Sphere, and so on. When you halt at the 2nd Sphere you will be able to observe the 1st Sphere.

And when you halt your mind at the center of the sixth Sphere you will be able to observe the Refined Phra Anagami Dharmakaya. From this achievement, practice backward until you can observe the Human Body.

Now you should practice forward and, then, backward again and again alternately. This will be good merit to you.

PATIVEDHA ENLIGHTENMENT IS NIRVANA ELIGIBILITY

Successfully practicing 18-Bodies principle means you now gain Pativedha (attainment) knowledge or Nirvana (extinction of defilement) eligibility. The degree of eligibility depends on individual diligence. The first knowledge attained by the achiever is Nirvana (extinction of defilement).

Entering Nirvana State is not difficult for one who successfully achieves 18-Bodies principle. After achieving all six Dharma Spheres of the Refined Phra Arahatt Dharmakaya, if you desire to enter to the Nirvana state the Nirvana Ayatana (sense-fields) will absorb your Dharma body to the Nirvana state. If you fail to enter it means you have not practiced your mind much enough and your body is not clean enough too. In this case, you should practice harder.

In the basic Nirvana (extinction of defilement) we can only observe all crystal Buddha images with lotus bud heads in the voidness (Nirvana Ayatana). All Dharmakaya are also in that voidness. Among them, there is one with the most brilliant halo. That is Dharmakaya of the Nirvana owner or Dharmakaya of the load of Buddha. If you desire to reach Him, imagine focusing your Dharmakaya's mind at seven position of His body respectively and keep on saying in mind "halt in the halt". Focus your mind at the Dharma Sphere in His Dharmakaya's abdomen and you will be able to observe the crystal point at the Sphere's center. Stop your mind there and you will be able to talk with Him. The important thing is that your mind must be completely stopped in order to hear from Him.

This is the basic Pativedha (attainment) knowledge. When you study and practice higher, you will gain more and more on Nirvana (extinction of defilement) eligibility.

MANY COURSES OF DHARMAKAYA DOCTRINE YET TO BE FURTHER STUDIED

This article says just a bit of the basic knowledge. The objective is to explain step by step the basic element of Dharmakaya and Magga Phala Nirvana of Buddhism. It

takes time and much diligence to study and practice until finishing highest level of knowledge. So the need of appropriate textbook and qualified instruction is very essential.